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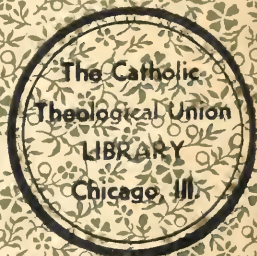
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THROUGH THE BREAKERS.

A HEART-TO-HEART TALK WITH THE READERS OF THE REVIEW.

BY THE EDITOR

THIS is the eighth birthday of THE REVIEW, and I was tempted to open the new volume with some fine writing to fit the pretty new dress of type. But I have overcome my early penchant for sonorous phrases and learned that "the higher the culture, the simpler the style and the plainer the speech;" I have now so long cultivated the habit of the Fathers to call a spade a spade and not an implement for excavation, that I can not move on high stilts even on such a quasi-solemn occasion as this. So I shall inaugurate the new volume with an informal "heart-to-heart talk" with my readers.

When, seven years ago, THE REVIEW was "launched on the uncertain sea of contemporary journalism," whose roaring breakers have since smashed many a stouter and less unseaworthy craft—its pilot was a young man, who made up by unlimited boldness for what he lacked in wisdom and experience. If he has

been disappointed in some of the expectations he expressed in the Prospectus, it is entirely his own fault. These seven years have taught him many a wholesome lesson; but though he has learned, among other things, that "viewiness"—the ability to pronounce brilliant generalities about all things whatever—is by no means the chief qualification of a Catholic editor, he feels that he is still far from possessing that grace and dignity of the Catholic mind—"the force, the steadiness, the comprehensiveness, and the versatility, the command over one's own powers, the instinctive just estimate of things as they pass before us, which sometimes indeed is a natural gift, but commonly is not gained without much effort and the exercise of years."

In the indulgent view of kind friends, who harbor for the Catholic editorial fraternity Newman's "feeling of real sympathy for men who are under the rod of a cruel slavery,"

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THE REVIEW has been of some help to the Catholic cause; yet I am well and painfully aware that it has not been what it should have been; and I am free to confess that it has fallen infinitely short of my own ideal of a Catholic journal. Its temper has not been uniformly—I except many valuable contributions of wise and excellent men and speak of my own work only—the truly Catholic temper: noble, majestic, calm, charitable; but, on the contrary, it was often, I fear, violent, vainglorious, uncharitable.

In spite of these failings its circulation and influence have grown, probably because discriminating readers perceived that beneath the excrescences there was the taproot of a good will and a growing zeal for the glory of God and the honor of His Holy Church; because they felt that the editor was honestly endeavoring to improve himself and his paper; because, knowing how responsibility and power often change men, they hoped that with increased experience and opportunities there would come to him a larger degree of wisdom, knowledge, prudence, and humility, especially under the influence of the supernal graces which the prayers of many devoted friends were bringing down upon him.

It is owing, under God, to these kind friends above all,—and their number must have been greater than I imagined—that I have received light and strength and courage to strive with ever-increasing zeal and, I trow, growing sagacity and discernment, for the realisation of my high ideal. To them, in the first place, and more especially to those of them who added much-needed material, to the indispensable spiritual, support, I must on this occasion offer my most cordial thanks.

If I had been compelled to conduct this journal single-handed all these seven years—occupied as I have been constantly with other work to eke out a living, especially during the weary period when my only emolumentum from THE REVIEW was a weekly deficit, which, lacking capital, I had to make up from my outside earnings—this paper would have been little more than a crazy-quilt of more or less well-selected clippings, a journal frequent-

ly at sea in many burning questions of the greatest importance, on which my defective training does not enable me to put forth even an opinion. As it was, Providence made it possible for me to enlist in the good work a number of self-sacrificing collaborators, especially from among the reverend clergy, who with their deeper knowledge of theological and other subjects supplied what was lacking in the editor's intellectual make-up, and gave the paper tone and thoroughness and a certain standing in the community.

These, too, zealous and unselfish helpmates in a sacred cause, deserve and have my sincere gratitude. Nor must I omit to include in the list of benefactors those few who, by regular or occasional financial gifts, have helped me to make a weekly review without advertisements a reality; nor the large host of those who take the paper and pay the subscription price regularly, for they likewise have a share in the good work.

My physical constitution is not such as to encourage me in the hope that I shall be able for many years more to stand that wear and tear of mind, that distressful grind and toil, which Cardinal Newman has so well described,* of those whose profession compels them to “flaunt their intellects daily before the public in full dress, and that dress ever new and varied, and spun, like the silk-worm's, out of themselves.” But as long as I can wield a pen, I faithfully promise, with the grace of God, that I will turn it to good uses and with all the power at my command and all the light that prayerful and conscientious study can bring me, untiringly champion the sacred cause of Catholic truth and justice, to defend which, even with limited ability and in a narrow circle, I consider a greater thing than to occupy the Presidential chair.

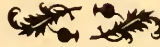
The older I grow, the more I become convinced that, as the venerable Horace Greeley put it years ago, fame is a vapor, popularity an accident, riches take wings; that the only real happiness and glory is in doing one's duty faithfully and strenuously, without fear or favor. And like the founder of the *Tribune*,

* *The Idea of a University*, Preface.

I cherish the hope that, when I am gone and my ashes moulder into forgotten dust, THE REVIEW, which I projected and established and built up with so much labor and sacrifice, will still serve the Lord and fight His battles, be-

ing guided by a larger wisdom, a more unerring sagacity to discern the right, though not by a more unflinching readiness to embrace and defend it at whatever personal cost.

ARTHUR PRIESS.



Offences and Scandals in the Church.

A TIMELY QUOTATION FROM CARDINAL NEWMAN.*)

IF Satan can so well avail himself even of the gifts and glories of the Church (using the evidences of her divinity and her high prerogatives to make men suspicious of her—this point is developed in a previous paragraph of the same sermon) it is not wonderful that he can be skillful also in his exhibition and use of those offices and scandals which are his own work in her now or in former times.

She has scandals, she has a reproach, she has shame; no Catholic will deny it. She has ever had the reproach and shame of being the mother of children unworthy of her. She has good children;—she has many more bad. Such is the will of God, as declared from the beginning. He might have formed a pure Church; but He has expressly predicted that the cockle, sown by the enemy, shall remain with the wheat, even to the harvest at the end of the world. He pronounced that His Church should be like a fisher's net, gathering of every kind, and not examined till the evening. Nay, more than this, He declared that the bad and imperfect should far surpass the good. "Many are called," He said, "but few are chosen;" and His Apostle speaks of "a remnant saved according to the election of grace."

There is ever, then, an abundance of material in the lives and histories of Catholics, ready to the use of those opponents who, starting with the notion that the Holy Church is the

work of the Devil, wish to have some corroboration of their leading idea. Her very prerogatives give special opportunity for it; I mean that she is the Church of all lands and of all times.

If there was a Judas among the Apostles, and a Nicholas among the deacons, why should we be surprised that in the course of eighteen hundred years, there should be flagrant instances of cruelty, of unfaithfulness, of hypocrisy, or of profligacy, and that not only in the Catholic people, but in high places, in royal palaces, in bishops' households, nay, in the seat of St. Peter itself? Why need it surprise, if in barbarous ages, or in the ages of luxury, there have been bishops, or abbots, or priests who have forgotten themselves and their God, and served the world or the flesh, and have perished in that evil service? What triumph is it, though in a long line of between two and three hundred popes, amid martyrs, confessors, doctors, sage rulers, and loving fathers of their people, one, or two, or three are found who fulfill the Lord's description of the wicked servant, who began "to strike the manservants and maidservants, and to eat and drink and be drunk?" What will come of it, though we grant that at this time or that, here or there, mistakes in policy, or ill-advised measures, or timidity, or vacillation in action, or secular maxims, or narrowness of mind have seemed to influence the Church's action, or her bearing towards her children? I can only say that, taking man as he is, it would be a miracle were such offences altogether absent from her history. Consider what it is to be left to one's self and one's conscience,

*) We reproduce this splendid passage from Cardinal Newman's Sermon 'Christ Upon the Waters' (Sermons Preached on Various Occasions, IX), because therein is answered more cogently than we could hope to do by any words of our own, a current objection of which the writer of a recent communication to the editor of THE REVIEW made much.—A. P.

without others' judgment on what we do, which at times is the case with all men; consider what it is to have easy opportunities of sinning; and then cast the first stone at churchmen who have abused their freedom from control, or independence of criticism.

With such considerations before me, I do not wonder that these scandals take place; which, of course, are the greater in proportion as the field on which they are found is larger and wider, and the more shocking in proportion as the profession of sanctity, under which they exhibit themselves, is more prominent. What religious body can compare with us in duration or extent? There are

trimes enough to be found in the members of all denominations; if there are passages in our history, the like of which do not occur in the annals of Wesleyanism or of Independency, or che other religions of the day, recollect there have been no Anabaptist pontiffs, no Methodist kings, no Congregational monasteries, no Quaker populations. Let the tenets of Irving or Swedenborg spread, as they never can, through the world, and we should see if, amid the wealth, and power, and station which would accrue to their holders, they would bear their faculties more meekly than Catholics have done.



In the Spirit of de Sales.

BY A ROMAN MONSIGNOR.

EVERY respectable profession has a patron of its own, and journalism is no exception to the rule.

The patron of the journalistic guild is St. Francis de Sales.

He was a mild-mannered man, full of the milk of human kindness, and perhaps this was a reason why the Church proposed him as a special model to newspaper editors, who, as a rule, are pugnacious and always ready to pick a quarrel.

This does not mean that an editor must be a dispenser of sweetmeats and taffy. The amiable St. Francis spoke harshly, like his Master, when he addressed the "brood of vipers," and in his *Introduction à la Vie Dévote* he blames those who do not frankly speak evil of evil and censure where censure is due.

And while he recommends, in censuring vice, to spare the vicious, he adds:

I except the declared enemies of God and His Church, for these we must decry as much as we can—such as the sects of the heretics and schismatics and their leaders; it is a work of charity to cry "Wolf!" when a rapacious beast has gotten among the sheep, no matter where he is.

A Catholic journalist is above all an apostle.

If he is not an apostle of God, he is an apostle of the Devil, who is ever striving to press the press into his service, because he knows what a powerful instrument it is, for good or bad.

Many editors, afraid of the responsibilities of a sacred apostolate, declare themselves nonsectarian, indifferent. They are, in the phrase of a Parisian confrère, "cochers qui conduisent leur chars à côté de la route," drivers who drive their coaches out of the beaten track, where they stick in the mire or are upset, to the discomfort and injury of the passengers. Or, as the suave St. Francis would say, they are doves without wings.

Let us encourage and support those who try to live up to their apostolate by leading us steadily onward and upward—by our prayers, by literary contributions, by material assistance.

The two Catholic dailies of Rome are subsidized by the Vatican. If an American Catholic daily can not be made self-supporting, why does not the hierarchy provide, or induce wealthy laymen to provide, a sufficient fund to keep it alive?

It would be a grand thing and would surely have the blessing of the zealous de Sales.

Rome, Feb. 27th.

FIDUS.

Current Educational Topics.

Free Schoolbooks.



WE have received the subjoined communication from a priest of the Diocese of Belleville:

TO THE EDITOR OF THE REVIEW.—*Sir*:

I enclose for your perusal a clipping from the Chicago *Tribune*, of Feb. 24th. This contribution on the free schoolbook movement, from the pen of the Superintendent of Schools in Chicago, is by no means an isolated expression in favor of the introduction of free books, but is rather one of the many voices raised in the systematic advocacy of free schoolbooks. The arguments adduced by Prof. Cooley are stated in a concise manner, and are so formed that they will appeal to many a reader. If, therefore, the friends of Catholic schools are not on their guard, they can surely expect that the free schoolbook bill will make its appearance again in one of the next sessions of the legislature, possibly already two years hence. And if the bill does put in its appearance, it will be with better prospects of success than it had two years ago. This propaganda is being made in the towns of this vicinity. Prof. Cooley mentions one of the obstacles which the friends of free schoolbooks would have to overcome, viz., the opposition of the publishers of textbooks. Whether the publishers are really opposed to free books or not, is a question. It seems to me that the publishers would be able to divide the field among themselves just as easily as they do now, and would accordingly not suffer from decreased sales. On the other hand they would no longer deal with the retailer, but with the school board directly. That they could make satisfactory and mutually profitable arrangements with the average school board, is quite clear. With a board friendly to their interests, they could unload books of inferior binding, which a retailer would not accept; they could arrange frequent changes of textbooks at the expense of the public treasury more easily than it can be done now, where a change means an immediate cash outlay on the part of the parents. Again, under the present system parents would not allow the wanton destruction of books; under a free book system, the parents would not care. Accordingly I sus-

pect that the so-called opposition of the book-trust is only fictitious, not real, and when the time for action comes, it will not be with us but against us.

I am sure that the free book question will come up again, and an early ventilation of the question, with answers to the article of Prof. Cooley, would place our clergy and laity where they could combat intelligently the arguments which they will be obliged to meet some day, sooner or later.

CHRISTIAN GOELZ.

Cobden, Ill.

* * *

The argument of Superintendent Cooley in favor of free schoolbooks may be concisely stated thus:

1. They will remove a barrier that is now shortening materially the term of attendance of the pupils in the elementary schools. The child who has no books at the opening of school falls behind, loses interest, and quits at the earliest opportunity. Our fund book system has only partially met this difficulty and logically should be followed by the provision of books for all who want them at the opening of the school. The average term of attendance of the public schools now is only about four years.

2. The system is free from the stigma of pauperism that now prevents many worthy and needy children from asking for and receiving a fund book. Free textbooks will not pauperize the children any more than free schoolhouses, free teachers, and supplies.

3. It materially reduces the cost of books to the children taken collectively.

4. Free textbooks have invariably been attended by marked increase in the attendance in the higher grades.

5. If it is right for the State to usurp the parental right of controlling the child's time and to step in and compel the parent to send the child to school, it is certainly only fair to make the conditions as favorable as possible for getting some adequate return for this time employed.

The Chicago *New World*, in a recent discussion of the question (Feb. 2d), said, "there are so many good reasons against this proposition that the only difficulty is to select the ones to be relied on; and it selected these:

For Catholics, there is the special objection that they are already paying for two sets of schools, and their burden for schools they do not use is already too heavy. But there are valid objections which apply to all classes of the community. The taxpayers of this city are already groaning under the burden of taxation, and there is additional money needed by the Board of Education for matters that are more important than free schoolbooks. There is money needed to build more schoolhouses and there is money needed to pay better salaries to the teachers. Until these things are provided for, whether by the method advocated by the Teachers' Federation or some other method, it is worse than idle to talk of free books.

Against the allegation, that the present system induces many persons, who can well afford to pay for the schoolbooks, to "fraudulently pauperize" themselves, in order to avoid paying, our contemporary says:

This is as much as to say that, because certain parties have acted fraudulently in order to avoid paying for the schoolbooks furnished to their children, the legislature should pass a law rewarding them for their fraud by enacting that they shall not ever again be asked to pay.

The argument that, under the present provision for free books for poor children, people without means are compelled to humiliate themselves and expose their children to insult, is declared by the *New World* to be "very characteristic of the spirit of insolent materialism," because it assumes, that being too poor to pay for schoolbooks is a condition which a man ought to be ashamed of; and it adds that if there are many pupils in our public schools so utterly and vulgarly delivered up to the spirit of mammon as to insult those whose parents are too poor to pay for their books, "it ought to be possible to deal with them as they deserve."

Our contemporary might have suggested, as a more efficient measure, that the school authorities should be compelled to keep secret the names of those children to whom books are furnished free.

These considerations are good enough as far as they go; but scarcely a single one of our readers will fail to perceive their inherent weakness.

In matter of fact, Prof. Cooley's position is unassailable: "If it is right for the State to usurp the parental right of controlling the child's time and to step in and compel the parent to send the child to school, it is certainly fair to make the conditions as favorable as possible"

If it is true that the State or public authority has the inherent right, special and proper, to educate its citizens, in the plenary sense of this word, what is to prevent it from not only forcing all children into State or public schools, but from furnishing them free books, lunch, and clothing?

Many of us can not believe that the bulk of Americans have come to that pass that they are willing to have their domestic affairs controlled by State power, or that they are willing to impose upon themselves that intolerable yoke of paternalism, which the more intelligent of European nations are so eager to shake off. They can hardly imagine that such a tendency will prevail in America in the long run, but cherish the opinion that any effort to make such a policy popular, is, to say the least, labor ill-spent.

We would not have our children become wards of the State—says Father James Conway, S. J., 'The State Last,' p. 77.—If there is anything calculated to stamp out patriotism from the hearts of citizens, it is undue interference on the part of the State. Our American freedom consists not only in free suffrage, but also in the protection which it offers to personal and domestic rights, so that every one who comes to our shores from European States, even before partaking of the rights of a citizen, feels that the heavy burden of paternalism and bureaucracy has been lifted from his shoulders; and that he breathes more freely It would be highly unpatriotic, or, at best, mistaken patriotism, to swerve from the time-tested principle, that a man's home is his castle, and to make ourselves and our children wards of the State.

The furnishing of free schoolbooks is simply another outcrop of the false principle that underlies our entire public school system and policy—the usurpation of parental authority by the State, and the consequent attempt to do for each child, through political agencies, that which can be properly done by nobody

else in the world, except by its own father and mother. And we contend, with that strong champion of parental rights, the late Zach. Montgomery, that this usurpation of parental authority by the political State is the main trunk out of which naturally grow many other evils that already beset or threaten us; and that unless the parent tree be rooted up, we shall never be able to rid our country of its poisonous branches, nor of their bitter and deadly fruit.

Perhaps in the inscrutable designs of Providence, the logical development of the pernicious popular error, that the State is "the great first parent," by the passing of compulsory school laws, the furnishing of free books, lunches, and even clothes, to all the pupils of our public schools—in a word, the rise of State Socialism, will, by bringing the people face to face with the most deadly foe of their

liberties, result in opening their eyes to its hideous deformity and in stamping it out of existence.

We are growing daily more convinced of the wisdom and ultimate effectiveness of the Montgomery policy: To keep prominently before the people, as the fundamental, the vital issue, this question:

Shall the parent or the political State determine for a child who shall be its teacher, its companions, and what books it shall or shall not study?

Let all other issues be made subordinate to this. Let us brush away all those side issues which every parent should settle according to his own judgment and conscience, and let us raise aloft the banner of parental rights and equal educational liberty, without distinction of creed, party, or calling.

ARTHUR PREUSS.

The Religious World.

A Priest's Suicide and the National Home for Incapacitated Clergymen.

A Minnesota confrère sends us a cutting from the St. Paul *Globe* of March 8th, in which the tragic suicide of Rev. Francis J. Budzikowski, of the Diocese of Duluth, is detailed in all its horror. Rev. Budzikowski shot himself through the heart in a Minneapolis hotel, and despondency is believed to have prompted the terrible act. On his person was, among other papers, a letter from Bishop McGolrick, as follows:

Duluth, Feb. 2, 1901.—Rev. and Dear Sir: I shall have no further use for your services in this Diocese after the 27th of this month. Your faculties are hereby withdrawn after that date. Hoping that you will find a suitable place in another diocese, I am, yours,
James McGolrick.

A telegram from Duluth stated that Rev. B. "was discharged because he showed signs of mental aberration and was not attending to his work. There were no charges against him."

What about a national home for incapacitated priests?—we are asked in this connec-

tion. We answer by another question: What about a bishop that is guilty of sending away a priest of his diocese without any means of support, for no other reason than that the priest is mentally deranged? As we do not know that Bishop McGolrick is guilty of this crime—newspaper reports are no evidence—we simply wish to give a general answer. By his ordination to the priesthood, the bishop is a brother to every other priest; by his elevation to the episcopate, the bishop becomes a father to every priest in his diocese. If we consider the relation of a brother, a bishop who sends away a demented priest without any support, acts worse than Cain did in killing Abel. If we consider him as a father of his priests, who dismisses a lunatic son without taking care of him, the crime of Jacob's sons selling their brother Joseph is an act of mercy compared to such heinous conduct. We hope Bishop McGolrick can plead "not guilty" before God and men. But were he guilty, it would not prove the necessity of a national home for retired priests, but rather of a place where a retired bishop could do penance.

J. F. MEIFUSS.

Matters Musical, Artistic, and Dramatic.

Church Music.

The Cincinnati Commission's Second Official Catalog.

After the publication of the first official catalog of the Cincinnati Diocesan Church Music Commission,

the hope and belief were expressed in THE REVIEW, that in the second edition many compositions classed among the "accepted" would be found under the contrary caption and be sent on their way to well deserved oblivion by the stamp of disapproval set upon them by the Commission.

This hope has been doomed to disappointment. It could hardly have been otherwise, however, for the standpoint assumed by the Commission has been a compromise, a straddle.

As in the first catalog, the regulations in regard to Church music issued by the Congregation of Rites on July 6th, 1894 to the Italian bishops, and which has since then been republished in Latin, thereby making it applicable to the universal Church, are reproduced. Supposedly the Cincinnati Commission judges of the music submitted to it in the light of this official document.

It is deeply to be regretted that such is not the case. The first two articles of the "Regolamento" read:

"Art. 1. Every musical composition harmonizing with the spirit of the accompanying sacred function and religiously corresponding with the meaning of the rite and the liturgical words, moves the faithful to devotion and is, therefore, worthy of the House of God.

"Art. 2. Such is the Gregorian chant, which the Church regards as truly her own, and which is accordingly the only one adopted in the liturgical books of which she approves."

This is simply a re-statement of what has been said in a hundred decrees on a hundred occasions. It means that the Gregorian chant is the norm, the ideal which must forever be in the minds of those who would presume to serve the Church in a musical capacity; that any other kind of music, whether diatonic or

chromatic, is only tolerated by the Church in so far as it approaches in spirit, if not in form, to this ideal. But this is not the standpoint assumed by the Cincinnati Commission. It repeats what it said in the first edition of its catalog: "We do not intend to establish a style of music, whether it be Gregorian, Cæcilean or Figured. All we intend is to eliminate existing abuses."

It is difficult to make this agree with the articles quoted from the *Regolamento*. How can the Commission "eliminate existing abuses" if it does not set up a standard and an ideal in comparison with which it will judge any composition submitted to it for examination? If the Commission intended to confine its critical judgment to the completeness of the sacred texts in the compositions examined by it—the importance of which can not be overestimated—why should it call itself Music Commission?

When the founder of the great reform movement in Church music appealed to the German Catholics in congress assembled for their cooperation in the work he had just begun, he outlined the mode of procedure which has been followed by every prudent reformer since the days of Rev. Dr. Witt's first beginnings. He asked: "Shall we banish all figured music from the church and sing only the Gregorian? No; that would be too violent a change and would empty our churches. Shall we sing nothing but Palestrina and his school? We have not as yet the singers trained to do this. What shall then be our initial step toward reform? Let us exclude all trash (Schund) from our organ-lofts." What he understood by trash Rev. Fr. Witt has sufficiently defined in his writings, and his definition does not differ from that accepted by musicians the world over. Dr. Witt's equipment for judging of music did not merely consist in the ability to sing in tune and play a little on the piano. Nor did he ever write any musical platitudes. Being aflame with the spirit and the love of the Church and the dignity of her

cult, he was an uncompromising foe of all money changers in the temple and if he were alive and a member of the Cincinnati Music Commission, he would certainly vote for the initial step in Church music reform by placing the compositions of some sixty authors whose works find favor with the Commission in the category where they belong, that is among the "rejected."

JOSEPH OTTEN.



Art.

Tissot's Life of Christ. An advertisement—one of the many with which clergymen are generally annoyed—was mailed to us a few weeks ago. At the request of its publisher, it should be treated "personally." As a number of clergymen received the same, we do not believe we lay ourselves open to the charge of indiscretion if we publish its contents; especially as we can not find any reason for personally treating an advertisement which is intended for the public and bears on the common good. We rather think this one of the many current schemes of drawing attention.

The advertisement is an offer, made by Mr. J. J. Tissot, of his 'Life of our Lord Jesus Christ,' in four sumptuous volumes. The prices are \$30, \$40, and \$50 respectively. On the last page of the printed circular—which does not bear the seal of "personal" matter—recommendations, such as that of the Most Reverend the Archbishop of New York, give the work some moral support.

The readers of THE REVIEW, from an article printed in this paper some years ago (Vol. V, No. 52), know our opinion of Mr. Tissot's artistic abilities. Since we wrote that article, new opportunities have offered themselves to us to study Mr. Tissot's "wonders of art" more closely, as also to get acquainted with the views of some art critics. We are sorry to say that we are compelled to maintain our principles and the consequences thereof as applied to Tissot's works. We should like, therefore, to refer the reader to what we said on that occasion. Of the same character as that of the picture we then crit-

icized ("Our Blessed Virgin at the Well") is almost all the rest we have seen. The "Flight into Egypt," for instance, or rather the Repose of the Holy Family at the Sphinx, is a bold design, which has nothing in common with the sacred features of the holy persons. Tissot has, indeed, succeeded in painting or drawing from nature such persons as any pilgrim may now happen to see in the Holy Land. But awe and reverence, which an ideal religious picture, especially when its subject is taken from the most noble and divine sphere, always breathes, the master entirely fails to inspire in the "devout soul."

But we need not wonder, for "the hand can never execute anything higher than the character can inspire." (Emerson, Essays, 2nd series, "Art.") We do not doubt that Mr. Tissot has entirely broken with all the ties that formerly bound him to the wanton and gay Parisian life; we do not doubt that he went to work out his 'Life of Jesus Christ' with a religious sentiment. But something more is required in order to become a truly Christian painter. First a natural tendency to religion and deep appreciation of the religious principles, and secondly, a constant training of mind in the same.

Here are some utterances of sound art critics:

We must not expect, nor ought we to desire, the formation of a religious school of art otherwise than by the formation of a school of religious artists; that is, of men who will do their work with faith and for love, whose outward performances will be only counterparts of an inward devotion; so that what they strive to represent in form and color shall be the visions of their own pious meditations, and the fruit of their constant conversation with things spiritual and holy. (Cardinal Wiseman, Lectures, Vol. VI, "Christian Art," p. 79).

Ruskin, the masterly critic of art, says:

Observe, that, as all lovely art is rooted in virtue, so it bears fruit of virtue, and is didactic in its own nature ('Queen of the Air,' § 108)—

a criterion, which, when applied to Tissot's works, would not be in his favor. Again Ruskin says:

The greater part of the looseness, flim-

business or audacity of modern work is the expression of an inner spirit of license in mind and heart, connected with the peculiar folly of this age, its hope of, and trust in liberty (*ibid.* § 147).

These words, every one will find verified in the large galleries of Rome, Florence, Dresden, Paris, London or Boston, even with the most recent enrichment of Tissot's wonderful works. A gay Parisian painter of gay Parisian life—thus runneth the master's later course of life—turns away from this kind of painting—suddenly and to the surprise of those who knew him—pays devout visits to the Holy Land, stays there for ten long years, studies and paints—and then the Christian world is startled with 538 paintings and drawings, the subjects for which are taken from the life of our Lord Jesus Christ—all "wonders of art." It sounds like a fable, but the bulk of four volumes advertised reminds one of its reality. Michel Angelo and Raphael are surpassed both in "quick work" and originality and grandeur of design. In consideration thereof, we do not wish to keep anyone from buying the four volumes; but we kindly and humbly advise the reverend clergy to peruse the above quoted authorities before they lose themselves entirely in the beauties of these wonders of Christian art.

* * *

P. S.—Since writing the above I received—and with me many of my reverend confrères—a circular which needs, or claims, no personal treatment. It is a booklet with a blue cover, on which there is printed Mr. Tissot's statement, why he painted the Life of Christ. He tells us why he set aside the traditional pictures, "great paintings"—"because they were not the Christ." Consequence: the pictures of Mr. Tissot represent the true Christ or pretend to do so. Again he says, that when traveling in the Orient, he had before him "the descendants of the very people among whom Christ had lived." It would be well for Mr. Tissot to take lessons in history and ethnology, in order to acquaint himself with the present people in the Orient and their origin. We know that, after the destruction of Jerusalem, (A. D., 70) almost all the Jews were dispersed;

we know that after a revolt of the Jews in Hadrian's reign (117-138) the dispersion was nearly complete; we know that Syria and Palestine were (about 630), subjugated by the Mohammedans, and we, lastly, know that the present tribes nearly all belong to the Beduines who never claimed to be descendants of the people that lived at Jerusalem at the time of our Lord. Doubtless there are still Jews there, but they do not represent the descendants of Jesus' relatives or fellow-citizens. Many an assertion of Mr. Tissot's could be dealt with, but his boisterous and self-worshipping way of speaking cuts off every honest thought, and such a man pretends to paint the true Christ, the divine master of humility!

P. AUGUSTINE, O. S. B.

Conception Abbey.



The Stage.

Sarah Bernhardt
as Hamlet.

One who has seen Sarah Bernhardt as Hamlet, writes: From the traditional Anglo-Saxon point of view, indeed, Madame Bernhardt's melodramatic, gesticulatory, prankish, violent, and intensely theatrical Prince is not Hamlet, or even like him, except at very rare and brief intervals, but it is a wonderful piece of acting for all that, especially for a woman, and is not altogether inconsistent with the despiritualized and depoeticized version of the text which probably has been her one source of information.

Madame Bernhardt is too great an actress to be treated in a spirit of narrow and arrogant intolerance. If she reads Hamlet through a glass darkly, as she most certainly does, she sometimes makes astonishingly effective use of such glimmerings of light as have reached her. Handicapped as she is by nationality, temperament, and comparative ignorance of the English tongue—not to speak of sex—she is never ridiculous and never tiresome. She is more mistaken in her conception of the character—execution is a different affair—than was that incomparable actor, Salvini. She is not more theatrical or tricky than Charles Kean, has a far greater amount

of natural intuition than Beerbohm Tree, and is infinitely more vital than that melifluous but empty attitudinizer, Wilson Barrett. Her sex is rarely, if ever, an obstacle to illusion, except perhaps in her final fencing bout with Laertes. The defects of her performance, which are glaring enough, are evidently mainly due to her ignorance of English. The infinite subtilty and variety of the character—philosophic abstraction and vacillation, its speculativeness, tenderness, morbid introspection, refinement, poetic fancy, and neurotic foreboding—are beyond her range of vision. She sees nothing but the superficial provocatives of action. The psychological problem is scarcely suggested to her. Thus it is that she reads the piece, not as an intellectual tragedy, but as poetic and romantic melodrama.

We learn from the *Mirror* (No. 4) that Richard Mansfield will appear next season in a dramatization of Omar Khayyam. If this sort of thing is to continue, we shall probably have,

before long, a dramatization of the census reports or the tariff schedules. There's no limit to what the theatrical syndicate can do in the way of forcing its own peculiar novelties in drama upon us.

Now the *Odyssey* and the *Iliad* are to be dramatized. The claims of the First Chapter of *Genesis* should be pushed while the historical craze is on.

An Australian Catholic priest, we learn from the March *Messenger of the Sacred Heart*, has put Milton's "Paradise Lost" in the form in which its famous author first intended to compose it. The poem, dramatized, has been produced on the stage somewhat after the style of the ancient miracle-plays, and with great success. It seems Father Duff in his dramatic version has presented the great theme in more Christian form. Even Matthew Arnold conceded that Milton's Puritanism (and Arianism) marred the great work.



The Editor's Notebook.

Since Fr. Thos. Campbell, S. J., exposed the HUXLEY fake in the *Messenger*, there has been a strong protest from another, less suspected quarter against the quackery of modern science, as personified in the "great" Agnostic. Mr. Whidden Graham, of St. Louis, who emphatically disavows the allegation of orthodoxy and declares that he is not a believer in the Christian or any other religion, has asserted in the *Mirror* (Nos. 3 and 5), on the strength of a thorough acquaintance with all of Huxley's works, that the alleged services of this writer to humanity "were a sham," and that the popular estimate of him, as a great philosopher and scientific thinker, is "wholly a delusion." The truth is gradually making its way.

Our friend CONDÉ B. PALLÉN is the subject of a sympathetic sketch, accompanied by an excellent likeness, in the February number of *Mosher's Magazine*, erstwhile the *Reading Circle Review*. The author thereof rightly says that from a man of Dr. Pallen's youthful vigor, thorough knowledge of Catholic philosophy, and poetic imagination, we may expect works which will help to make American Catholic literature great. While no one appreciates Dr. Pallen's literary work more than ourselves, we can not help taking this opportunity of expressing our deep regret that he has entirely cut lose from Catholic journalism, which, in a land overrun with liberalistic scribblers, needs men of his calibre and power.

The Elemental Woman. "The elemental woman" is what the *Mirror's* critic calls SARAH BERNHARDT — "anarch and artist," and he rightly says that she has been "the best bamboozler of the public that her sex has ever produced." The same writer gives the *signatura* of her strange career when he adds that she is "the accomplice of the world, the flesh, and the Devil."



The Field Myth. "An old journalist," writing in the *Mirror* (No. 5), energetically protests against the Field myth that is growing up in this country. He declares EUGENE FIELD in real life was anything but the unwinged angel his admirers now make him out to be. He had very little of the milk of human kindness in him. He loved no one outside of his family and did not respect confidences. Besides, he was "something of a snob" in his later and more famous days. His devotion to children was, to a certain extent, a pose. He had discovered the "child-and-mother" game and worked it dexterously for all there was in it. With regard to the much-lauded purity of Field's muse, the writer says that there is extant a large body of verse from his pen which is coarse and vulgarly erotic. — Thus are our idols shattered one by one!



A Catholic Editor's Bequests. The *Stimme der Wahrheit*, of which he was for many years the editor, publishes, in its edition of March 14th, the last will and testament of our lately deceased colleague J. B. MÜLLER (see our No. 51). With the exception of a few thousand dollars which he left to his relatives, he willed the bulk of his property, real and personal, for religious and charitable objects, such as the House of Providence and the Little Sisters of the Poor in Detroit, the Pio Nono Teachers' Seminary at St. Francis, the Diocesan Orphan Asylum, the negro, Indian, Chinese, and Scandinavian missions, the cause of the canonization of Blessed Elizabeth Bona, of his native Suabia, etc. The prayerbooks and books of fiction

in his library he left to his pastor, to be distributed as premiums among the school-children for regular attendance at daily mass; the scientific works for the reverend gentleman's personal use. The Bishop of Three Rivers gets \$1,000 for masses to be said for those poor souls in Purgatory most in need of help. It is a pity that not more Catholic laymen, especially of the wealthy class, dispose of their means in the spirit of this humble and only moderately well-to-do Catholic editor.



Is It Simony? Our confrère M. Léo Richard protests vigorously, in an article in *L'Ami du Foyer* (No. 5), against the use made of the likeness and a letter of MGR. MICHAUD, Bishop of Burlington, Vt., by the proprietors of a certain patent medicine. The readers of THE REVIEW will remember our mild note regarding the matter in No. 49. M. Richard declares that if Msgr. Michaud derives any pecuniary benefit from the exploitation of his name and office in the newspapers, he is guilty of simony. Simony is "the act or wilful intention of buying or selling anything spiritual or anything connected with the spiritual order for a temporal consideration." It implies a "merx simoniaca," a "pretium simoniacum," and an "intentio simoniaca." It would be hard to establish these facts in the case of the Bishop of Burlington, and we regard such a charge on the part of a Catholic journal against a bishop of the Church as temerarious. The very fact of its being made, however, will, we trust, warn His Lordship against further abuses of this kind. The scandal such things invariably give to a portion of the Catholic public, ought to be enough to deter any bishop from committing them, even if simony be far from his mind.



Anonymous Journalism. Mr. Wm. J. Bryan rightly observes in his *Commoner* (No. 5) that "a newspaper will exert a greater influence, other things being equal, if it is known to represent on public questions the deliberate convictions of some person—a person of flesh and blood, not a cor-

poration," and that "the influence of a newspaper, other things being equal, will be greater if it is known who owns the paper and controls its policy, and that that person has no interests adverse to the interests of readers."

This is true as far as it goes; but it does not go far enough. As Cardinal Newman says in his Preface to 'The Idea of a University,' it increases the mischief done by the offhand, ambitious, and changeable quality of the teaching of the periodical press, that so very large a portion of its writers are anonymous, for irresponsible power never can be anything but a great evil. Unfortunately, however, many editors and writers, even when they are known, "can give no better guarantee for the philosophical truth of their principles than their popularity at the moment, and their happy conformity in ethical character to the age which admires them." Our own literary tribunals and oracles of moral duty should bear a graver character.



Celebrating St. Patrick's Day.

Father Kelly, in his paper, the *Providence Visitor* (March 16th), protests against certain

unbecoming ways of celebrating ST. PATRICK'S DAY. What does he think of an entertainment for the benefit of a Catholic church,* where priests † sing Irish songs on an opera-house stage ‡ for a mixed public, which immediately after indulges in a hop? or of a high-mass celebrated by a monsignor, || for which a "Professor" had arranged "a program of Irish melodies," a "special feature" being "the solo 'Killarney' by Madame C—— at the Offertory," the same lady singing "The Harp That Once Through Tara's Halls" immediately after the elevation. §) It surely is not necessary to celebrate St. Patrick's Day "with beads and a sermon;" yet such celebrations would doubtless be more pleasing to Erin's great Patron Saint and more in keeping with the spirit of the Lenten season.

* St. John's, Chicago.

† Revs. Dore, Callahan, and Nawn.

‡ Freiberg's Opera House, 180 E. 22d St., Chicago.

§ Rt. Rev. J. J. Kennedy, in St. Lucy's Church, Syracuse.

¶ Details from the Catholic Sun of March 15th, which advertised the performance in advance with a full-size portrait of the charming Madame.

Obituary.

Those of our readers who remember the famous "Jus" letters published in the N. Y. *Freeman's Journal* when it was edited by McMaster, will be mournfully interested in the news that their author, REV. EUGENE M. O'CALLAGHAN, died piously in Cleveland, O., on March 10th. The *Catholic Universe* of March 15th printed a character-sketch of this learned and modest priest and the story of his long and fruitful life. *R. I. P.*

The *Pilot* (March 23rd) chronicles the death of its venerable founder and publisher, MR. PATRICK DONAHOE. Mr. Donahoe has doubtless been overrated in the Catholic press of this country, but as a publisher he had at least one admirable trait; fully conscious of his own limitations, he hired able editors and never interfered with their conduct of his paper. The *Pilot*, during the sixty-three years of its existence, has done much good among our Irish brethren, for which Mr. Donahoe will surely be rewarded. *R. I. P.*



Editorial Letterbox.

REV. TH. HAMMEKE, Philadelphia.—B. Herder has written to England to enquire if a Latin-English dictionary comprising early Christian and Mediæval Latin can be had.

REV. A. AUFMCKOLK.—Of Modern Samaritans we know nothing. The Grand Order of Good Samaritans and Daughters of Samaria is an offshoot of Freemasonry and was originally designed for colored people. In 1848 the Independent Order of Good Samaritans was started in New York as an offshoot of the Sons of Temperance. It claims to have initiated up to date 400,000 members. Its aims are "educational and benevolent, paying death, sick, disability, old age and annuity benefits" (Thus the Encyclopædia of Fraternities.) The New York Insurance Report has nothing about the Good Samaritans or Modern Samaritans. We advise you to address the Minnesota Insurance Commissioner for further details.



Sociological Questions of the Day.

Doctoring Our Mutuals.

When THE REVIEW began its series of articles on the untenable position of our mutual benefit and insurance societies, some priests and laymen sneered at them, others shook their heads, saying they did not understand the matter; very few understood and approved our position. The latter have multiplied rapidly within the last few years, partly because so many mutuals have failed, partly because, by a closer study, it became evident that a thousand dollars insurance could not be secured by the payment of a few nickels monthly. Hence even the officers and members of a number of these organizations agreed that something must be done. Several have done something already, among them the oldest mutual on the Catholic side, the German Widows' and Orphans' Fund of St. Louis. To save the society it was resolved to keep up the old assessment rates, but lower the insurance sum according to the amount paid in by each deceased member. Whoever had paid one-tenth of the insured sum, is to have two-tenths in case of death; who had paid two-tenths, is to receive three-tenths, etc. The sum deducted is to go into the reserve fund, until one-tenth of the whole insurance carried by the society is on hand. Then the death-claims are to be paid in full, as formerly.

We refrained at the time from any comment, not knowing to what extent the society was already indebted; nor do we know at present what its indebtedness is; but since a writer in the *Aurora und Christliche Woche*, quoted approvingly by the *Wanderer* of St. Paul, holds up the proceeding of the W. & O. Fund as a model to be followed, we deem it proper to make a little calculation.

We start from the principle that holds good in every life insurance, that each member must pay on an average his own insurance, plus the cost of administration. Then we have the following problem: The W. & O.

Fund has 5,000 members, averaging 51 years of age, who, according to the American table of expectancy of life, have still 20 years to live. Can they, with the highest rate now paid by a society member, ever realize the insurance sum of \$1,000? The highest rate makes in twenty years \$488; or, at compound interest, at 4 per cent, \$756.40. There is nearly a quarter of a thousand shortage.

But as every one knows, not all will reach the age of 70. Let us suppose one-half of them does, and the other half dies after having paid one-half of their insurance. How does the problem look then? The first half paid in \$500, but according to the adopted rule, drew out \$600. Who paid the other hundred dollars? Evidently the survivors; hence they will not even obtain \$756, but \$756 minus \$100 minus interest lost on money paid out before the end of twenty years. What that will amount to, we can not tell, but in all certainty we can say, the sum realized by them at the age of 70, will be little more than \$600, if it will reach that figure.

It may be objected that we forget the reserve fund of \$44,000. We do not. That reserve fund will disappear like snow before the sun, when the cost of administration is taken into account. \$44,000, invested at 4 per cent, yield \$1,760 interest. Has the W. & O. Fund ever known a year where that sum sufficed to pay for its administration? What if the better risks, that is those who can still obtain insurance in some other mutuals at less cost, drop out?

A physician may be proud of the fact that by his skill he has prolonged the life of his patient for a few months or years; he is dealing with a mortal man; but mutual insurance doctors have nothing to brag of when they prolong the life of a society that by its very nature ought to be immortal, for a few years. And no one can justly praise their proceeding or hold it up as a model to be followed by others.

J. HERNAN.

Book Reviews and Literary Notes.

Mooted Questions of History.— Revised Edition. By Humphrey J. Desmond, Author of 'The Church and the Law,' 'Outlooks and Insights,' etc. Boston: Marlier and Company, Limited. 1901. (75c.)

This new edition of a serviceable work has several new chapters, about fifty new quotations, and a number of additional footnotes. There is also a decided improvement in the typographical arrangement. The plan pursued is to give, under leading topics such as the "Dark Ages," Indulgences, The Reformation and Civil Liberty, "Bloody Mary" and "Good Queen Bess," The Inquisition, The Edict of Nantes, Galileo, etc., a succinct statement of the facts, followed by quotations from well-known historians. There is a phrase here and there which indicates the liberalistic taint of the author's mind (he is none other than our esteemed colleague, the editor of the Milwaukee *Catholic Citizen*), but on the whole the truth in mooted questions is well set forth. In a work of this character it is essential that authorities be always cited with chapter and verse. We regret that this method has not been consistently carried out by Mr. Desmond.

ARTHUR PREUSS.



Three Popular Novels:—Viewed in a Catholic Light. ('The Cardinal's Snuff-Box,' by Henry Harland, 'Eleanor,' by Mrs. Humphry Ward; 'Eben Holden,' by Irving Bacheler.)

THE REVIEW can not notice all the popular novels of the day, first, because the publishers do not see fit to send us copies for criticism, and, secondly, even if they would, we lack the time and space to review them. We shall, however, in the future, communicate to our readers, as concisely as possible, the quintessence of the judgment of reliable Catholic critics on some of the most important and widely circulated pieces of fiction.

Of this novel, written by 'The Cardinal's Snuff-Box,' Henry Harland, who, we learn on the authority of the *Saturday Evening Post*, has since become a Catholic, the *messenger of the Sacred Heart* (No. 3) says

that it is "extremely witty, almost too much so," but, on the whole, "a good, healthful, and charming book."

Mrs. Humphrey Ward's 'Eleanor,' nor is an attack, from the standpoint of science and politics, upon the Catholic Church, which to this gifted lady seems to be a terribly fascinating problem. An appreciative writer in the Sydney *Catholic Press* (Feb. 2nd) calls it "a masterly piece of vivisection, which leaves the onlooker unnerved and miserable," and expresses the expectation that Mrs. Ward will yet find her way into the true fold, as her father did.

'Eben Holden,' by Irving Bacheler, seems to be one of the most popular novels of the day; which is to be regretted, because, as the *Sacred Heart Review* (No. 3) points out, it is a symptom, denoting a general and rapid decay of letters, good taste, and religious enlightenment.— "Here is a man, a typical descendant of the Puritans, for whom Jesus Christ never existed, and from whose soul the divine teachings are absolutely effaced; an unconscious Pharisee boasting that he is not a sinner; going into the presence of God without a shudder, with no appeal for mercy, and with a braggart's boast of ignorance and unconcern. Have our people reached such a level as that? Do they admire such characters as Eben Holden?"



A LIST OF NEW BOOKS.

[This list is published with the purpose of announcing important new publications of special interest to Catholic readers. Orders should be sent to B. Herler, 17 S. Broadway, St. Louis, Mo., who supplies this list and has the books in stock.]

St. Augustine's Manual, or Little Book of the Contemplation of Christ. Net, 25c.

The Wizard's Knot, by Rev. Dr. Barry, \$1.50.

Mooted Questions of History, by H. J. Desmond, 75c.

The Heart of Pekin. Diary of the Siege, May-August, 1900, by Rt. Rev. A. Favier. Paper. Net, 10c.

Biblical Lectures, by Rev. Francis E. Gigot. Ten Popular Essays. Net, \$1.25.

Passion Sonnets and Other Verses, by R. Metcalfe. Net, \$1.

Catholic Pioneers of America, by John O'Kane Murray. Revised Edition. Net, \$1.

Billy Avelling, by Sarah T. Smith. 85c.

The Cave by the Beech Fork, by Rev. Henry S. Spalding, 85c.

The Jubilee Manual, Being the Meditations of Bishop Bossuet, etc. Net, 25c.

The Sweet Enemy, by Katheriuc Tynan. Net, 82.

With Our Exchanges.

The *Union*, of Ottawa, March 9th, declares that—

No journalists in the world are such adepts as those of the United States in detecting the microscopic grain of sawdust in their neighbors' eye, while being unable to notice the whole timber limit in their own.

The *Union* is still new in the field. To us who have kept a vigilant optic on the sayings and doings of our Canadian confreres for these many years, it has often seemed that some of them might supply their brethren this side the border with lumber enough for a roller-skating rink, from the timber reserves they unwittingly carry in their visual organs.

* * *

The Hartford *Catholic Transcript* (March 15th) says:

Marion Crawford's "Vatican and Quirinal" article, which is going the rounds of the Catholic press, does not betray an enthusiastic desire for the restoration of the temporal dominion on the part of its writer. It would not require the addition of many sentences to enable it to pass as the amateur attempt of a fairly broad-minded non-Catholic observer. Though coming from such a distinguished source, it does nothing to defend or strengthen the Holy Father's claims and is entirely unworthy of the divulgateion which it is receiving.

The article referred to appeared originally in the *Independent*, and we can explain the attention it has received in several Catholic papers only on the score of the purblind Crawford cult that has sprung up in these papers since they learned that the famous novelist was a Catholic; though whether he is a Catholic in anything more than name does not appear from any of his books; rather the contrary.

* * *

The chief fact worth recording about the papal Encyclical on Christian Democracy is that a Protestant novelist "is interested" in it and intends to use it for a forthcoming story. Such at least is the impression conveyed by Mr. Wm. J. D. Croke in some of his recent Roman letters to the half dozen or so

of Catholic American weeklies that print his effusions, notably one in the Milwaukee *Catholic Citizen* of March 16th. Croke is fairly enamored of Hall Caine—the great, the incomparable Hall Caine, who wrote that atrocious piece 'The Christian,' and he has for months been using his connection with several of our weeklies to puff this man and a novel he is at present elaborating on the banks of the Tiber, with the title, 'The Eternal City.' Frankly, it is high time that our Catholic weeklies get together and contract for some real Roman letters in place of the insufferable drivel furnished by Croke.

* * *

Our keen and level-headed confrère of the *Casket* (March 14th) strongly protests against the custom of a portion of the American Catholic editorial fraternity to call Maud Gonne, the well-known female Irish agitator, "Ireland's Joan of Arc." Joan of Arc is likely to be canonized, and it is an "unpardonable and gross irreverence" to compare with her a woman like Maud Gonne, who, in the words of the *Casket*, is "a ranting infidel."

THE REVIEW has denounced this irreverent and unpardonable practice more than once, but its protests had no effect, because the brethren concerned affect to believe that editor Preuss is "anti-Irish." We hope, for the sake of decency and of a cause which has our sympathy, that the *Casket's* warning will be heeded.

* * *

The *Western Watchman's* (March 24th) vicious attack upon Rev. P. Bede Maler, O. S. B., editor of the Eucharistic monthly *Paradiesesfruchte*, one of the noblest and most learned priests in the land, for his recommendation of the recent pastoral of the English episcopate, to the Catholics of the U. S. (see No. 51 of THE REVIEW), is worthy of a journal which unscrupulously emasculated that timely condemnation of Liberalism and treated the Holy Father's own previous pronouncement on the same subject (the Brief "Testem benevolentiae") as a stroke in the water.

ARTHUR PREUSS.

The Review

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The Faribault Plan in the Philippines.



WHAT has been apprehended, is on the road to be a reality. A Washington despatch, dated March 18th, says:

One of the most important acts of the Philippine Commission is the establishment of schools in the islands. It is realized that the rapid spread of education will be the salvation of the Filipinos. . . . Schools are to be established in every pueblo of the archipelago where it is practicable. Authority is given to the general superintendent to obtain from the U. S. 1,000 trained teachers at salaries not less than \$75 nor more than \$100 a month. The act provides that no teacher or other person "shall teach or criticise the doctrines of any church, religious sect, or denomination, or shall attempt to influence the pupils for or against any church or religious sect in any public school." Violation of the section is made punishable by summary dismissal from the public service. It is provided, however, that it may be lawful for the priest or minister of the pueblo where the school is situated, to teach religion for one-half hour three

times a week in the school-building to pupils whose parents desire it.

A regular Faribault public school system, therefore, is to be established in the Philippine Islands for "the salvation of the Filipinos"! But what right has the American government to force upon the Filipinos a system of education which can not but prove both morally and spiritually pernicious to them? The Filipinos are a Catholic nation, civilized by the Catholic religion and by Catholic missionaries. The Philippine Commission itself, in a report dated Nov. 30th, 1900, stated that, excepting the Moros, who are Moslems, and the wild tribes, who are pagans, the Philippine people belong to the Roman Catholic Church. The total number of Catholic souls shown by the church register in 1898 was 6,559,998. (Taft Report, page 30). A Catholic nation has a right to demand that its schools be none but Catholic. To introduce a so-called "unsectarian" public school system among them, is nothing short of sowing the seeds of religious indiffer-

Francis J. Meffuss, Editor

entism and gradually undermining Catholicity. And "unsectarian," in the "American" sense, i. e., indifferent, irreligious, or godless in the Catholic sense—the government school remains, notwithstanding the appendage of three half-hours a week during which "it may be lawful for the priest or minister (!) of the pueblo to teach religion in the school-building to pupils whose parents desire it."

Shall the Catholics of the United States look silently on, whilst their unsuspecting brethren

on the other side of the globe are thus cheated by a clever device of their new masters? And who will have to come up for the cost of his extensive school system? The tax-payers, of course. Shall then Catholics meekly empty their pockets to extend and maintain a system of education which is totally opposed to Catholic principles and which Catholics, therefore, abhor, and in conscience must abhor, in whatever shape it may present itself? C.



THE GERMAN CENTURY.

WITH at least as much justice as in naming the eighteenth century "Le Siècle Français," the nineteenth could be called "Das deutsche Jahrhundert" (The German Century), said the *London Tablet* some time since (No. 3171).

Hence Father Kent, O. S. C., in his review of the records and achievements of the century just closed, in the current *Dublin Review*, rightly opens with a survey of Germany's contributions to Catholic scholarship and thought. If the movement of German science and letters has during the last century been enormous, Catholic thinkers and writers (including those of Switzerland and Austria, of course) have largely shared in it. Out of the struggles of the revolution grew the Romantic movement—as brilliant in Germany as in France—followed by a splendid Catholic revival.

The most conspicuous instance of a man going through all three and dominating at least one, is Joseph von Görres, in whom historical science, natural science and mystic theology, mediæval romanticism and oriental scholarship find an adequate and brilliant exponent. The genius of Goethe alone can show the same universality; but if Goethe soared higher, he was far from being the same powerful factor in the political and religious move-

ments of his age as Görres. His earnest and eloquent 'Germany and the Revolution,' in which he points out the path of reconciliation between religious and modern thought and science, has been compared to Burke's 'Reflections.' In 'Europe and the Revolution' his Catholic ideas were enlarged; maturing and deepening with his 'Christian' Mysticism,' which still remains a classical authority on its subject. His 'Athanasius' roused and rallied the forces of Catholic Germany—an eloquent and vigorous vindication of the fundamental principle of Church authority and religious freedom. His name became a watchword for German Catholics, his influence dominant in Catholic thought.

In less stormy seas Friedrich von Schlegel and Clemens Brentano follow. In his 'On the Language and Philosophy of the Indians,' Schlegel was the first to seize the real significance of the relationship between the Hindu and European languages. It may be regarded as a foundation of modern scientific philology, "the wand of a magician," as Max Müller said of it. His translations in the measure of the Indian "Sloka" were warmly praised, even by so caustic a critic as Heine. His philosophies of history, of life, of language, are at the command of English readers in Bohn. 'The Life of Christ, according to the Vision of A. C. Em-

merich,' Brentano's chief literary work, belongs to the domain of mysticism; a larger circulation both in French and English was obtained by his volume on the Dolorous Passion.

In Werner we had one of the most startling conversions of the time; who, from the poet of 'Martin Luther,' became a Catholic priest and religious preacher. Bitterly assailed, his character and sincerity have been defended by Carlyle; for which, pleads Father Kent, many sins should be forgiven him.

In historical studies illustrating the connection between Catholic truth and historic research, August Friedrich Gfrörer is distinguished. The history of primitive Christianity particularly attracted him; so that when the 'Leben Jesu' of Strauss appeared, he could authoritatively condemn it as unhistorical. A Life of the mediæval Pope Gregory VII. was his greatest Catholic work.

If Schlegel was a deeper thinker, and Görres a more powerful influence, the 'Symbolik' of Johann Adam Möhler is one of the finest achievements of the century in the highest regions of theological literature. His absolute supremacy can only be challenged by Newman's 'Essay on the Development of Christian Doctrine.' Both these great divines exemplify two leading principles in the science of the century—the principle of evolution and the use of the comparative method.

But Father Kent leads us to overstep our limits. Herder's Theological Library alone—without compeer in any literature—would have given Germany a place of honor in any *resumé* of the century. But there are still the labors of Hergenröther, Stolberg, Hefele, Janssen, and Pastor. In critical commentary on Holy Scripture, Indian philology, in Hug, Kuhn, Sepp, Haneberg, Catholic German scholarship is worthy of a people who can support such organs as the *Historisch politische Blaetter* of Munich, the *Theologische Quartal-*

schrift, the *Katholik* of Mainz, the *Stimmen aus Maria-Laach*, and the *Philosophisches Jahrbuch der Görres Gesellschaft*.

We do not know whether Father Kent ignores the monumental labors of the German Jesuits; the *Tablet's* extracts from his paper, which we have used above, contain nothing on this head. No record of the Catholic work of the past century can be complete without mention of Kleutgen's 'Theologie der Vorzeit,' and 'Philosophie der Vorzeit,' Lehmkühl's 'Theologia Moralis,' the wonderful 'Philosophia Lacensis,' Baumgartner's studies in literature, especially his life of Goethe and the three volumes that have so far appeared of his epoch-making History of Universal Literature, Cathrein's 'Moral-Philosophie,' Christian Pesch's 'Praelectiones Dogmaticae,' the Fribourg 'Cursus Philosophicus' for the use of schools, the grand 'Collectio Lacensis,' Michael's History of the German People before the Reformation, and a host of other valuable contributions too numerous to mention.

Nor can any *resumé* of the century be complete without a paragraph on the 'Kirchenlexikon,' the largest and most scholarly ecclesiastical dictionary in any language, and the 'Staatslexikon' of the Görres Society, which is likewise an authority in its own particular line throughout the Catholic world.

Nor should we omit the classic Apologia of Hettinger, nor that of Weiss, nor the Patrology of Bardenhewer, nor two or three splendid textbooks of pastoral theology, nor Lindemann's and Brugier's histories of German literature, nor the massive 'Cursus Scripturae Sacrae,' which, though published in France, is almost entirely the work of German scholars of the Society of Jesus.

But we must close. Truly the nineteenth century deserves to be called the German century, at least in so far as Catholic scholarship is concerned.

ARTHUR PRIEUS.



The Need of an Ecclesiastical Attorney at the Apostolic Delegation.

IN a recent issue of THE REVIEW it was stated that the Germans of Okarche, I. T., lost their case in Rome. I hope they have lost justly. But practically all appeals of German Catholics here are lost in Washington and Rome. Is it because, in most cases, the complaints are without foundation? Hardly. In my humble opinion the whole difficulty lies in the fact, that their cases are not properly managed, not to say, are not managed at all.

Here is the usual course of proceeding: After long, patient suffering of neglect and abuse, people apply to the ordinary for redress. The ordinary may, possibly, then ask the rector or some of his friends about the matter. These answer, that the people have no cause whatever for complaint; that they are simply soreheads, kickers, etc. So the people receive a reprimand and are told to be obedient to their pastor. In the course of time, delegations wait upon the ordinary, petitions pour in—but all to no avail. The matter has been "fully investigated"—and that settles it.

Now an appeal to the Apostolic Delegation is in order. Some farmer or mechanic, with good heart and common sense, but without education, writes the appeal. A priest will scarcely dare to write it for them. The Apostolic Delegation at once writes the ordinary, who answers, that the complaint has been "fully investigated"—that the spiritual wants of the people are well provided for, etc. Sometimes the Delegate orders an investigation, which is often held without any one to represent the plaintiffs, or so that their side can not be fairly represented.

Of course, the Delegation will decide that a canonical investigation has been held, the case has been thoroughly considered—and the people have no cause for dissatisfaction. Sometimes statements are made in the decision which convince even the simplest member

that there has been no investigation at all, or that the facts have been entirely misrepresented. The consequence is, that people consider our ecclesiastical investigations, in part at least, a huge farce—and lose confidence in the Church.

The whole trouble seems to be that people make their appeal as best they can, and then leave the case to take care of itself, because they have no one to manage it for them, i. e., to explain properly the situation, answer objections, get further testimony, sound any so-called previous "full investigations," etc., etc., in a word, there is no attorney to handle the case in a proper, judicial manner. I know of no one in the United States, although I have made enquiry, who would act as such attorney at the Apostolic tribunal at Washington.

What citizen, no matter how well educated, would, unless an attorney himself, plead his own case even before a simple country squire? He will employ a lawyer. Even the poorest tramp is given an attorney by the civil courts to defend him when in trouble. In the Church courts in this country alone, we have no attorneys, hence no canonical proceedings, and in consequence frequently no fairness or justice. Rome and the Apostolic Delegation want to be just and most bishops would act differently, if they understood the cases properly. Pastors as a rule have not the time or ability to take hold of such matters—and it would be apt to become very disagreeable for them if they did.

In Rome, it seems, there are priests whose sole occupation is conducting cases in the ecclesiastical courts. They are admitted canonically to practice as ecclesiastical attorneys, just as civil attorneys are admitted to practice at bar. Now, if there were such an attorney at Washington, justice and confidence would be restored and much scandal prevented. Such a priest should have no other occupation, as he would have plenty of work and a good

living, since most congregations, confident of the justice of their cause, would willingly pay a reasonable attorney's fee to obtain redress.

This is a matter that concerns all nationalities and the friends of justice everywhere.

There are so many lost causes which should not have been lost, that unless something is done along the lines indicated in this paper, there is danger of more trouble and scandal for the future.

A FRIEND OF JUSTICE.



The Religious World.

The Gradual Decay of the Dogmatic Principle in German Protestantism.

In the *Wissenschaftliche Beilage* of the Munich *Allgemeine Zeitung* (Nos. 28 and 29) Dr. Kraus, of Freiburg, reviews the 'Sixteen Lectures on the Essence of Christianity' of his colleague Prof. Harnack, of the theological faculty of the University of Berlin. His judgment of the work is summed up in the following paragraph :

Harnack's Lectures are a letter of renunciation addressed in optima forma to dogmatics, as it has been hitherto—no matter whether it be Catholic, Byzantine, Lutheran, or Calvinian—and to all churchdom as it has historically developed. The procedure can be compared only to the *auto-da-fé* which Luther performed on the 10th of December 1520 with the *Corpus juris canonici*. Only the wood has been saved. That it should give pain to many of the faithful within the pale of the Evangelical Church in Germany, was natural, and Prof. Harnack surely expected as much. We may rest assured that it was not an easy thing for such a high-thinking man like him, to sever the chords that connected him with so many of his own coreligionists. Withal, it is a fact that the latest phase of Protestant theology has encountered neither any strong reaction on the part of the Church, nor any kind of emphatic or successful protest. I think the conclusion is justified that this condition of things indicates a dying-away of the dogmatic principle within the pale of German Protestantism.

A severer judgment upon modern German "scientific" Protestantism has hardly ever

been pronounced. It means that German Protestantism has lost its soul. What is Christian religion without dogmatic foundation? Christianity without dogma is a knife without a blade, a dull weapon unfit to be used in the battle against atheistic radicalism.

Nor does American Protestantism essentially differ from the German in this respect.

JOSEPH WALTER.



The Strength of Catholics in the British Empire.

Every now and then one runs across an article showing the immense progress Catholicity has made in the British Empire during the last century, winding up very often with a complaint against the Roman authorities, or rather the Pope himself, for not recognizing the Anglo-Saxon element to a larger extent in the Sacred College. The other day we were struck by the following quotation from the October number of the *American Catholic Quarterly Review*, in our Episcopalian contemporary, the *Angelus*, of Chicago (p. 191):

It is a fact that the (Roman) Catholic population of the British Islands is now hardly two-thirds what it was at the beginning of Victoria's reign. England, Ireland, and Scotland then had eight millions of (Roman) Catholics in a total of twenty-five millions. To-day they have five and a half in a population of thirty-three millions. Catholics (Roman) were then a third of Victoria's subjects in Europe. To-day they are hardly a sixth. Adding in the whole Catholic English-speaking population of

Canada, Australia, and all other British colonies, there are now a million fewer (Roman) Catholics in the Empire than there were when Victoria came to the throne.

Last summer, in elaborating a lengthy article on the progress, during the last century, of Catholicity in the mission countries of the world, we did not come across any such figures as given by the *Quarterly*. Famine and emigration have depopulated Ireland in Victoria's reign, but many of the Irish can be found in England and Scotland and the British colonies, especially Canada and Australia. Whilst our sources (Kirchenlexicon, Staatslexicon, Louvet's 'Missions Catholiques,' etc.) contain nothing about 8,000,000 British Catholics in the beginning of Victoria's reign, they emphatically deny that there are now but 5½ millions left. Whilst the boasted figures of the anglophiles have to be discounted considerably, those of the *American Catholic Quarterly Review* ought to be at least trebled.

J. F. MEIFUSS.



Our Catholic Indian Schools.

We regret that, for lack of space, we are unable to comply with the request of the acting Director of the Bureau of Catholic Indian Missions, to print in full his latest appeal in behalf of the Catholic Indian schools.

Since June 30th, 1900, as our readers are aware, all government aid has been withdrawn from these schools, and it will take \$140,000 annually to meet their current expenses. For the present fiscal year the required sum has been procured, with the exception of \$25,000, which amount is absolutely necessary to continue the schools until the end of next June.

The Catholic Indian schools have not been needlessly multiplied, and even now have not sufficient accommodations for all the children (about 10,000) who ought to be provided for. They are necessary for the same reasons which make parochial schools indispensable for white Catholic children. If they would be discontinued, all the Indian children would be forced into the "nonsectarian" government schools, where, in the course of a few years, they would lose every vestige of the faith.

Here is a worthy object for the charity especially of well-to-do Catholics. All contributions should be forwarded to Rev. Wm. H. Ketcham, Acting Director, Bureau of Catholic Indian Missions, 941 F Street, Washington, D. C.

A distinguished prelate has suggested that in every diocese some kind of society be established, with the bishop or some clergyman appointed by him, as president, and the pastor of each congregation as manager of the local branch, for the purpose of aiding our Indian schools. With an annual fee of 25c, many members could doubtless be secured. A. P.



Bishop Meerschaert and the Germans.

We have been publicly and privately taken to task for our (not in any sense "inspired") article in No. 50 of *THE REVIEW* on the Oklahoma trouble. Not one of our critics, however, took the trouble to prove in what we had erred.

Our reasons for taking the stand we took were:

1. The manifest exaggeration contained in one of the resolutions of the late so-called German Catholic Congress, of Oklahoma City, viz., that since eight years justice had not been done to the Germans. It was eight years since Bishop Meerschaert's nomination to the Vicariate Apostolic of Indian Territory. Oklahoma Territory had been opened to settlement two years previously. The Bishop found only two secular and seventeen regular priests in the Indian and Oklahoma Territories combined. No blame could fall on him at that time.

2. The complaints and protests—public or private—that had come to our knowledge, were mostly signed by two individuals, one of whom had, at a time, fooled a whole lot of German editors with a fake circular, while the other has no very enviable reputation as a "founder of colonies"; neither is a trustworthy witness.

3. The many facts concerning tramp-priests in the Western country were still fresh in our mind from a visit in that region. We had been under the impression that that species was extinct, but were painfully surprised when

we learned it was not. What mischief such men can do to bishop and faithful, needs no explanation.

4. The data of the Directory, as we quoted them in our article.

Guided by these reasons, we penned the article that has aroused so much ire.

Our aim was to get at the facts, and we have received more of them than some people will like to hear.

In the first place we received a copy of a decree of the Propaganda, dated Feb. 8th, 1901, in which it is stated that the plaintiffs of Okarche had no case whatever against their Bishop. It has been said that this ruling was one-sided; yet until proof to the contrary is forthcoming, the presumption must be in favor of the Propaganda, since that institution ever has, and now is, upholding "unity in the diversity of languages," not unity in the oneness of the same language. Hence we may rest assured, had there been real reason for complaint, the wording of that decree would have been somewhat different, even if the authority of the Bishop was upheld.

Next, THE REVIEW is in receipt of a letter from Msgr. Meerschaert himself, who, though a party in this matter, is a bishop of the Church and plainly entitled to a hearing and a degree of credence. The letter is dated Guthrie, March 15th, 1901, and we are authorized to quote:

.... There are a great many good German people in this Vicariate, and they are well satisfied with the care they have received by our priests, most of whom are able to hear confessions in German:

The trouble has come only of a few people, and that kind of people is to be found everywhere, especially in new territories: they have given lots of trouble to their own German priests, and they try the same elsewhere.

The German language in Okarche was only an excuse by the disturbers, and they have admitted this again and again. They wanted to manage all ecclesiastical affairs and order priests and bishop around. And as they could not succeed, they organized rebellion. More than two years ago they made a petition to the Apostolic Delegation at Washington, and after careful examination of the facts, the Delegation answered

that they had to submit to their lawful ecclesiastical authority.

Several petitions were made in this manner, and finally they sent their grievances to Rome, and Rome answered as in the enclosed copy (decree quoted above.)

W—, on ex-seminarian, who educates his children in the public school (his daughter graduated from the public school last year) and half a dozen leaders are the cause of all the trouble. They have transported their batteries to Oklahoma City lately. They had two annual meetings. They style themselves "the German Catholics of Oklahoma"—but they are not—rather the anti-Catholic Germans, since they met against the will of the bishop and priests, and only to fight them. The good Catholics remained at home and would have nothing to do with them.

They all know very well that my German people are as dear to me as anybody else, for I don't believe in nationalism in the Church. I tell the Germans, they would do wrong not to teach their children German; that they should see that both languages are acquired by them, for their material and spiritual welfare.

We keep up the Sisters' school in Okarche, and German is taught. They can learn their catechism in German or in English, and the same for confessions. Two years ago, I confirmed 23 candidates in Okarche. They had been told that they could make their confession in German or in English; of the 23, *twenty two* made it in English! On the 5th of this present month I confirmed 48 candidates, and of these only very few made their confession in German.

.... As you said in THE REVIEW, three priests who had to be sent off, had a good deal to do with the instigation of the trouble. It was their way of repaying me for too much kindness in the past, kindness they had much lauded in public before.

J. F. MEIFUSS.



.... The Polish Catholics of this country are working hard for a second American Congress. They want a representative of their nationality in the episcopate and are bent on showing their numbers and influence by a grand national demonstration. There is a feeling in many circles that if they persevere, they will succeed. I hope they will, because it seems to me no more than just and proper that such a strong and good element of the

Church in America have among the bishops at least one man who understands their character and national peculiarities, and on whom they can depend to strenuously advocate their rights on every occasion.—BEZIMME.

...The Anglican sect has a successor to the late Bishop Creighton, of London, in the person of Canon Ingram. And this is how the appointment came to be made, if we may believe our daily papers: Eighteen months ago the Canon was jilted by Lady Ulrica Duncombe, because of her family's opposition to her marrying beneath her station. The difficulty, so it is said, was explained to Queen Alexandra, and now King Edward VII., as supreme head of the Church of England, makes his first episcopal selection by naming Canon Ingram to the vacant see of London. The Bishop of London ranks as an Earl, has two or three places, and a salary of \$50,000 a year. And soon, Lady Ulrica will be the wife of Lord Bishop Ingram.—J. W.

...On March 14th the committee of the German Reichstag to which the Centre's bill for religious toleration had been referred, took up the discussion of this important measure. The Centre submitted a large batch of documents bearing on the subject, and Deputy Gröber of the same party made a formal statement to the effect that the bill referred solely to the free exercise of religion, both in private and in public, and not to the school question or the question of church property. It is directed against any established State religion, and we are glad to learn from the Cologne *Volkszeitung* [No. 243] that the bill has some show of passing the Reichstag, at least in its essential features.

...The *Osservatore Romano* [No. 64] publishes the text of a Latin letter addressed by the Pope to Cardinal Vaughan and the English bishops, wherein Liberalism and Rationalism are condemned anew and the necessity of the union of the English Catholics with the Holy See is emphasized.

...According to the *N. W. Catholic* (No. 31) the erection of a new see in the Dubuque Province, with headquarters at Sioux City,

will be announced on April 17th, on the occasion of Abp. Keane's investiture. Bishop Lenihan of Cheyenne is to be its first ordinary.

The new diocese in Pennsylvania, the *Pittsburg Observer* (No. 44) learns, will be made up of the counties of Cambria, Blair, Somerset, Bedford, and Huntingdon, taken from the Pittsburg Diocese, and of the counties of Clinton, Center, and Fulton, taken from the Harrisburg Diocese. The five bishops of the State met in Philadelphia on Feb. 26th to make nominations for the new See.

We reproduce these news-items "sous toutes réserves."

...The French Chamber of Deputies, by a vote of 303 to 220, has passed the Associations Bill, which commits Catholic France to a war on the Church and now lacks only the almost certain consent of the Senate to become a law.

...The Commissioner of Internal Revenue has notified collectors in all parts of the country that if they have assessed taxes on legacies for religious, literary, charitable, or educational societies or institutions since the passage of the amended war revenue law on March 2nd last, they shall make claims for abatement of the same and inform the parties against whom such assessments have been made of the provisions of the law in this regard.

...The Baptists, in an official manifesto to the President, have openly declared against the principle of religious education of the youth and for a godless school system. The reader will find the text of their pronouncement in an article by Thomas F. Woodlock in *Mosher's Magazine* for February. Will they now be entirely logical and make their own the claim of one of their most prominent ministers, the Rev. Madison C. Peters, to be "American even before Christian"?

...The leading paper in the *North American Review* for March is, "The Pope's Civil Princesdom," by Mt. Rev. Archbishop Ireland. It contains no new argument, but we are glad to see the temporal power defended by such a man in such a periodical.

Subjects of the Day.

A Vicious Circle? The New York *Sun*, in putting a quietus editorially on a controversy which has been raging among its correspondents concerning the authority and authenticity of the Scriptures, declares (March 14th) that the habit of so many, of quoting the Bible to sustain their arguments, is merely begging the question. "It is idle, therefore, for people to argue about the Bible or to assume to draw from it divine support for their arguments, if they differ as to that premise" (the dogma of its inspiration.)

Since Gerhard wrote his famous *Loci theologici* (1621) it has been one of the traditional objections of Protestantism that the Catholic Church was guilty of arguing in a vicious circle, by first explaining Sacred Scripture by its own authority, and then establishing that authority upon Scripture. It is true the Church does this; but, with different objects and under different points of view. Whoso is within her pale, receives from her the Holy Scripture and together with it its content, not as a dead letter, but explained by the Church. Whoso is outside, but acknowledges the Bible as a historically trustworthy book, is referred to the Bible for the proof of the Church's authority. In this case the argument is one *ex concessis*.—A. P.



Our National Disgrace.

How absurd it is to call lynching "a rude form of justice," was shown in the recent deplorable affair at Rome, Tenn. It was not any brutal or outrageous crime that aroused the village to the killing point, but a somewhat doubtful case of theft involving a petty sum. The "rude justice" of the mob did not even fall upon the negro who was suspected of the crime, but, when he had escaped their hands, upon his sister, whose complicity in the theft was only conjectured. It was a case of simple, bestial infuriation—a body of American citizens and voters who had to kill somebody, and failing

of their intended victim, finally killed a woman for a matter of a hundred dollars. Recriminations do no good in a case like this. It is a matter for profound humiliation and self-searching. Could there be any nobler work, any finer policy of expansion, than to extend the blessings of true civilisation to Rome, Tenn., and to the hundreds of other communities which have forgotten or disregarded "the lesson of civilisation"?



Mr. Thorne and the Globe Review.

It gives us the keenest pain to see the brilliant editor of the *Globe Review* drifting slowly away from the Catholic Church, to which he has devoted a decade of zealous literary activity. The position he takes in the current number on the Roman question is diametrically opposed to the teaching of the papacy; his remarks about the Church*) are un-Catholic and scandalous, and his incidental references to the Sovereign Pontiff unfilial and rude.†) And what are we to think of the sort of piety he professes?

Personally, I want no image, statue, rosary or relic to aid me in the worship of Almighty God in Christ Jesus. The essential spirit of God is as clear to my spirit as the sun to my natural eyes. . . . but if ninety per cent. of the Church membership is still in the state of the blind man whose eyes were partially opened, and who sees, as he saw men as trees walking, and if the image of Jesus, Mary and Joseph and the rest are on experience found to be helpful to this vast percentage of Catholics, why let the Fathers and the Bishops do as they will (page 107).

The spirit of No. 41 of the *Globe Review* is the spirit of negation and rebellion, and forebodes evil.

Every now and then, says Cardinal

*) Here is a sample: "This is the way of the modern Church. It rests scarcely anything upon the merits of the arguments used and the positions taken, and it seldom appeals to the reason of mankind, but, as in this case, it perpetrates a lot of rot at second hand, claims for this rot some papal authority, some 'great name,' and by this sort of temporal power expects to force its vile old straw down the throats of mankind and crowd it, undigested, unseasoned, and unfit for spiritual food, into the souls of the human race" (p. 4).

†) *Cfr.* pp. 7 and 10.

Newman,†) you will find a person of vigorous or fertile mind, who relies upon his own resources, despises all former authors, and gives the world, with the utmost fearlessness, his views upon religion, or history, or any other popular subject. And his works may sell for a while, he may get a name in his day; but this will be all. His readers are sure to find on the long run that his doctrines are mere theories, and not the expression of facts, that they are chaff instead of bread, and then his popularity drops as suddenly as it rose.

Somehow, this passage always recurs to our mind lately, when we take up a copy of the *Globe Review*.

Poor Mr. Thorne! If ever, he needs the prayers of his friends at the present critical juncture.—A. P.



The Relic-loving Britons.

The English are the most relic-loving people in the world—barring the relics of saints.

In no other country, perhaps, would a slice of bride-cake—though a queen's—have been kept for sixty years, and then sold at auction for seventeen guineas. That, according to the *Tablet*, was the price paid the other day in London for this uneaten memento of the marriage of Victoria and Albert. The skeleton piece of cake still inhabited the little box in which it had been posted from Pimlico in days when posts were young. What, then, is the sentiment among non-Catholics which makes a bit of cake which the Queen herself never even touched, worth at auction far more than its weight in gold?



Protestants Claiming St. Patrick.

In a sermon on St. Patrick, delivered on March 17th in the Freemont Street M. E. Church at Gloversville, N. Y., and reported at some length in the *Morning Herald* of that city, the Rev. Dr. T. G. Thompson said among other, more recommendable things, that Patrick—

in one sense had no creed but his Bible, and faith in God, and trust in man. The church of Rome had no connection with the church in Ireland until its great apostle had

been dead 600 years. Then the connection was not normal nor voluntary; it was forced . . . Patrick did not hear confessions as a priest. He had been dead 900 years before that custom came into recognised practice.

Flagrantly gratuitous assertions like these do not, by any rule of logic, merit serious refutation. For the sake of an enquirer, however, and because it is latterly becoming more and more the fashion for Protestant ministers to preach on St. Patrick and to claim that he was not a "Roman Catholic," we ask with the *Pittsburg Observer* (March 21st)

If he was not a Catholic, in union with the Holy See at Rome, how do they account for these facts? 1. He was appointed bishop by a Pope; 2. We never hear of Mrs. St. Patrick, who would have been indispensable if he had been a "Catholic" of the Protestant variety; 3. He founded monasteries and nunneries, and dedicated to God St. Bridgid and 4. He made the Irish intensely Roman Catholic. Figs don't grow on thorns. A truly Catholic people devoted to the Pope as Primate, as Bishop of Bishops, as the visible head of Christ's Church, is not made by a missionary independent of Rome.

Confession is as old as the Church. Dr. Thompson ought to read Origen (Hom. 17 in Luc. 2, 35); Cyprian (De Lapsis, 18, 29); Basil (Reg. brev. 228); Clement of Rome (Ep. ad Cor. 1, 51); Irenaeus (Adv. haeres. 1, 13); Tertullian (De poen., c. 3, 10; Hom. 5 in Jerem.) Cyrill (Cat. 1, 5); Ambrose (De poen., 2, 6), etc. and the acts of the ancient councils. If Anastasius Sinaita, for instance, says (De sacra synaxi, n. 5) that a Christian should confess his sins to Christ through the priests before receiving holy communion, that is enough to shatter Dr. Thompson's assertion that auricular confession postdates St. Patrick by 900 years.—A. P.



Objectionable Bills in the Illinois Legislature.

The Federation of the German Catholic Societies of Illinois is circulating throughout the State, for the signature of all its members, three petitions, addressed to the educational committees of both the House and the Senate, and the Judiciary Committee of the House of the legislature, protesting

† 'The Idea of a University,' p. 129.

against Senate bills No. 21 and 88 and House bills No. 22, 232, 10, 66, 9, 8, and 509. Senate bills No. 21 and 88 provide for public school kindergartens and for the extension of the highschool system and are objectionable because they would increase the burdens of the tax-payers unnecessarily, while they would not benefit the majority of the citizens. House Bill No. 22 provides for the establishment of a commission, to be known as the Educational Commission of Illinois, with arbitrary power, which might harm parochial and private schools, and is unjust inasmuch as it limits the power to confer degrees to such universities and colleges as have a productive endowment of \$100,000. House Bill No. 232 provides for free schoolbooks. No. 10 arranges for the free conveyance of children to the public schools in districts covering an area of four

square miles. No. 9 provides for an extension of the highschool system, and No. 8 for the expending of public school money for school libraries. All of these bills are Socialistic in tendency and would increase the taxes unnecessarily without benefitting the masses. House Bill No. 509 is also opposed, because it aims at a concentration of power and would lessen the influence of the public upon the school system.

We sincerely hope the protest of the Federation of the German Catholic Societies, in conjunction with the emphatic, if somewhat unorganised, opposition of the Catholics of Chicago, will kill all of these objectionable and dangerous measures. The incident is a forcible *demonstratio ad oculos* of the need of Catholic federation. It would also seem to indicate that the best way to bring about national federation is by local or State federation.—A. P.



The Question of a Catholic Daily.

I.

TO THE EDITOR OF THE REVIEW.—*Sir:*

A Catholic daily is much talked about, but little headway has yet been made. THE REVIEW has taken a very guarded position, and, in my judgment, wisely so. I have some experience in relation to establishing a daily paper with a decided Catholic tendency. A Catholic English daily, if ever established, will require a large amount of capital, a goodly portion of which would have to be invested in machinery, to compare with rival establishments favorably in all respects. A Catholic daily will have to work its way up by its merits. Advertisements, the great source of income for all dailies, do not come until merit and sufficient means are at hand to secure its future.

Where is the required capital to come from to undertake an enterprise worthy of the cause? A half million dollars, in my judgment, will be needed to start and to keep the

enterprise alive for the first four years at least, and then, it is but a venture at best. If it is to be a real Catholic journal, select matter only can be accepted for the advertising columns, which will curtail the income materially from the start.

Where is the paper to be located? No matter where it is located, only the locality immediately surrounding can be counted upon for subscribers. How many daily papers, for instance, from New York, Detroit, Chicago, Philadelphia, Cincinnati, Pittsburg, Baltimore, Boston, and other important points East, New Orleans South, Chicago, Milwaukee, and other points North, Kansas City, Omaha, Sacramento, San Francisco, Portland, and other points West, are subscribed for in St. Louis? I do not know, but I undertake to say comparatively very few. No matter where a daily paper be located, subscriptions will be very limited outside of the immediate bailiwick.

Then, where is the staff of editors to come from? My experience has been that much greater demands are made upon the ability of editors for a Catholic paper, than on others, because of the more educated class of patrons such papers have.

Other important points I will not now enter into. Only one suggestion. It is this: If we Catholics had a complete organisation, insuring unity of action in all matters of Catholic interest, say parish organisations—not beneficiary or selfish societies,—which are well and do good in their way—parish organisations looking only to the higher and larger interests of Catholicism, it could be arranged to have a thorough Catholic on the editorial staff of every important daily paper, whose duty it would be to see that Catholic principles are properly brought out, and falsehoods, attacks and the like promptly and vigorously suppressed or repulsed. I think in this mode is our remedy for the time being. H. J. S.



II.

TO THE EDITOR OF THE REVIEW.—*Sir*:

The letter which I mailed you some weeks ago appeared all right, through your judgment of its worthiness and my permission to publish it, rather than "request." The title which you gave me, "Enthusiast," drove me to my "Century" to ascertain if there were not a reflection in the term which would lessen the good desired thereby to be encouraged. I am in a quandary still.

I have followed carefully the notes of encouragement appearing at times in THE REVIEW regarding "the daily," since you conferred upon me the honor of obtaining a Catholic Carnegie. It seems to me that, while a fund is certainly needed to launch the enterprise, a Carnegie endowment is not to be looked for or required to keep it going. Solid Catholic progress has never depended upon

endowments, but upon the multitude of interested individuals. Take our churches, schools, and institutions of charity. Have they not all been erected and filled by the interested multitude of individuals—the multiplied contributions of the many? This principle promotes greater interest on the part of the projectors, as well as in those who contribute their mite, or make the sacrifice for a laudable purpose. This is the ground of my suggestion of a central bureau of all Catholic subscribers to Catholic papers in the United States and a "tentative copy sent to all such readers." Since the suggestion of the Augustinian priests, recently, of a contribution by a thousand or two thousand priests to a launching fund, (towards which "my drop in the bucket," \$100 was offered) I was told by Monsignor Lynch, of Utica, that Rt. Rev. Bishop Tierney of the Hartford Diocese has very practically endorsed the above principle of interesting the multitude by a tentative copy. At the conferences of his priests for a synod he formulated this plan. Namely, that a free tentative copy of the *Catholic Transcript* be sent to every Catholic home in the State of Connecticut, asking them to subscribe if they wished to encourage the Catholic press, or not, just as they choose, the edition, of course, to be strong on such points as a Catholic paper should be.

As I am anxious to get advice from eminent men regarding my suggestions in the published letter from my pen, will you kindly forward to me 20 copies of THE REVIEW containing my letter. It has been much talked of here among your readers and very favorably, and I have but one copy. Trusting that you will have no difficulty in sparing that number, and hoping that you will not let the Catholic daily rest because of "foregone conclusions of failure," I remain, yours sincerely,

(Rev.) J. S. TIERNAN.

Camden, N. Y., March 26th.



Book Reviews and Literary Notes.

Vade Mecum ad Infirmos.—Editio quinta emendata, 1901. Herder, St. Louis, Mo. Net 25 c.

This is a very handy and useful little book for priests. It contains, besides the necessary Latin prayers for the administration of the sacraments and similar purposes, a number of prayers, both in English and German, to be said with and by the sick, e. g., before and after communion, before and after extreme unction, or from time to time during a protracted illness; moreover, various exhortations and appropriate aspirations or ejaculatory prayers for the sick and dying. Nothing can be better adapted than such prayers and admonitions, to inspire the patient with the sentiment necessary or desirable for a happy death. The prayers are devout and easy.

In the German column a literal rendering would have been preferable for "the precious blood," on p. 6, for "Most beloved Father," on p. 35, and for "Jesus of Nazareth, King of the Jews," on p. 41. A few printing mistakes have escaped the proof-reader's eye. We should like to see the 'Vade-Mecum' in the hands of every priest who has to visit the sick and dying.

A JESUIT FATHER.



Apes and Monkeys.—Their Life and Language. By R. L. Garner. With an Introduction by Edward Everett Hale. Boston: Ginn & Co.

The N. Y. *Evening Post's* learned critic has already pointed out (March 18th), that this volume is in great part a reprint from 'The Speech of Monkeys,' 1892, by the same author; that the new material is principally gossip about captive partly trained monkeys and apes, with matter collected from the natives and traders in Africa, and some anatomical and other data, comparatively little of which is new to science.

The outcome of the hundred and twelve days Garner spent in an iron cage in the jungle was indeed small. We have before us much talk around the subject, considerable

about what the author is yet going to do, and a notable display of the great I. The title of this book gives more latitude than that of its predecessor, but one can hardly see that the iron cage and the many years of Mr. Garner's time have greatly advanced our knowledge of the anthropoids.

Among present conclusions, we note that it is impossible to represent sounds of "monkey speech" by any literal formula; that the "speech" of monkeys is not of a high order, but appears to have been developed from an inferior type; that it is usually limited to a single word or sound, and is answered in the same manner; that all the sounds made by monkeys refer to their natural physical wants, and that the author did not foresee the difficulties. One of the most certain of his discoveries in 1892 was the negative shake of the monkey's head, in which sign the author then believed he had "found the psycho-physical basis of expression." In 1900 the climax is said to have been reached in training an ape to make a sound somewhat resembling the French word *feu*. A minor discovery is that miasma is necessary in order that gorillas may be kept in good health; another is that tobacco smoke is fatal to them; and a third is a slimy python.



Literary Notes.

—It might be well to warn our readers against buying a late historical work, 'Six Thousand Years of History.' I bought it and got fooled. It is anti-Catholic in tone. Speaking of the attitude of Leo XIII. in regard to the temporal power of the Holy See, it says: "How long is this farce to be kept up?" (Vol. vii, p. 400). Of Leo X. it asserts that "he revived the practice of Alexander VI., the sale of indulgences, or the permission to commit sin." (Vol. vii, p. 196.)—JOS. M. THIES.

—The great department stores have hitherto dabbled in so many things that we are

not at all surprised to see one of them, the Siegel Cooper Co., of New York and Chicago, publishing a monthly literary magazine. The *Book World* seems to be already well established, but it was only the other day that a copy (Vol. vi, No. 4) strayed into our sanctum. It is brimful of stories and literary palaver, profusely illustrated, and altogether quite readable. Madison C. Peters signs as editor. Is he identical with the Rev. "Mad" C. Peters, of the Baptist denomination, of New York, who is credited with the saying that we must be "American before Christian" and has acquired an unenviable national reputation for anti-Catholic bigotry?—A. P.

—It is hard to get an Englishman to acknowledge that there can be such a thing as intellectuality in the United States. In fact, we have no literature, according to the average Briton, except that which pertains to humor. It is refreshing to note, therefore, that Prof. Quiller-Couch, of Oxford, has included in his pretentious work 'The Oxford Book of English Verse,' recently published,

at least two poems of American authors, one by Longfellow and one by Whittier.—A. P.



A LIST OF NEW BOOKS.

[This list is published with the purpose of announcing important new publications of special interest to Catholic readers. Orders should be sent to B. Herder, 17 S. Broadway, St. Louis, Mo., who supplies this list and has the books in stock.]

Before the Most Holy. (Coram Sanctissimo.) By Mother Mary Loyola. Edited by Father Thurston, S. J. Net 45c.

Meditations of the Life, the Teaching and the Passion of Jesus Christ. For every day of the Ecclesiastical Year. By Rev. Augustine Iig. Edited by Rev. R. F. Clarke, S. J. 2 vols. Net \$3.50.

The Passion, by Rev. M. J. Ollivier. Net \$1.50.

Education in California, by Rev. P. C. Yorke. Paper, 10c.

The Comparative Number of the Saved and the Lost. A study by Rev. N. Walsh. New edition. Net 75c.

St. Augustine's Manual, or Little Book of the Contemplation of Christ. Net, 25c.

The Wizard's Knot, by Rev. Dr. Barry. \$1.50.

Mooted Questions of History, by H. J. Desmond, 75c.

The Heart of Pekin. Diary of the Siege, May-August, 1900. by Rt. Rev. A. Favier. Paper. Net, 10c.

Biblical Lectures, by Rev. Francis E. Gigot. Ten Popular Essays. Net, \$1.25.

Passion Sonnets and other Verses, by R. Metcalfe. Net, \$1.

Catholic Pioneers of America, by John O'Kane Murray. Revised Edition. Net, \$1.

Milly Avelling, by Sarah T. Smith. 85c.

The Cave by the Beech Fork, by Rev. Henry S. Spalding. 85c.

The Jubilee Manual, Being the Meditations of Bishop Bossuet, etc. Net, 25c.

The Sweet Enemy, by Katherine Tynan. Net, \$2.



The Editor's Notebook.

We learn on good authority that the Rev. Budlowski, whose suicide was noticed in last week's REVIEW, was an unworthy priest and that no blame attaches to Bishop McGolrick in the matter. Rev. B. did not even belong to the Duluth Diocese. Bishop McGolrick had taken him on trial, out of pure charity, but could not keep him. The unfortunate man had neither faith nor vocation and his suicide was but the execution of an oft-made threat.



Our confrère M. Tardivel, of *La Vérité*, of Quebec, strongly opposes the compulsory education plan of Deputy de Grosbois, of the Dominion Parliament, but is unable to refute that gentleman's authorities, because he neglects to give chapter and verse. The authorities quoted in favor of compulsory education by Mr. de Grosbois are: Msgr. Sauvé, Msgr.

Ketteler, Jerome de Medicis, Taparelli, St. Thomas. That is a goodly array, to be sure. We don't know about Jerome de Medicis, but the other authorities of the Canadian deputy are the same that were quoted by our own Dr. Bouquillon in his famous pamphlet, 'Education, To Whom Does It Belong?' If Mr. Tardivel wants to have the particular passages, which Mr. de Grosbois, no doubt, like Dr. Bouquillon, distorts, together with a concise refutation of the entire thesis of compulsory education, let him procure Fr. James Conway's, S. J., admirable brochure, 'The State Last' (F. Pustet, New York, 1892.)



We have lately published some notes on the necessity of keeping the holy-water stoups in our churches clean, to avoid the danger of con-

tagion. The *Revue Ecclésiastique*, of Valley-field, Canada (No. 6), points out that there are ecclesiastical regulations on this subject, the conscientious observance of which will meet all the requirements of modern hygiene. In the Episcopal Ceremonial (c. vi, no. 2), e. g., we read: "Aqua benedicta singulis saltem hebdomadis renovetur," that is, the holy-water in the fonts should be renewed at least once a week. The old Quebec ritual says: "The pastor should see to it that the fonts are kept clean and are well scoured every Saturday evening to receive a fresh supply of holy-water on Sunday." No doubt similar regulations have been made elsewhere.



Dr. Hermann Cardauns commemorated on March 15th, the twenty-fifth anniversary of his appointment as editor of the *Koelnische Volkszeitung*, which under his wise and brilliant management has grown to be not only a great newspaper with three editions daily, and the leading organ of the Centre party in Germany, but the best-edited Catholic daily newspaper in the world. Alongside of his arduous journalistic activity, Dr. Cardauns has found time to write a number of valuable historical and literary works and to deliver many popular scientific lectures. We hope and pray that he may long continue in the editorial tripod, for while able Catholic journalists are not quite so rare in the Fatherland as in this country, editors of the calibre of Dr. Cardauns are even there not easily replaced.



Prof. E. Benjamin Andrews, writing in *Leslie's* (No. 2376), gives it as his opinion that the chief lesson of the Boer war, which has not yet been discussed publicly, is: If a nearly independent State like the Transvaal may be coerced, surely any colony may be, and once Englishmen generally feel the force of this conclusion, unless they have shed their old nature, this war will chill and kill colonists' loyalty as no other event has done since the American Revolution. We should not be surprised, indeed, if in Australia, where federation has much increased the colonies' sense of

dignity, agitation for independence would begin forthwith. The Canadians too, especially those of French extraction, relish British overlordship scarcely more than the Africanders.



We learn from the *Denver Catholic* (March 23rd) that the pledge of the Knights of Columbus to endow a chair in the Catholic University has not yet been redeemed. Only \$10,000 of the \$50,000 have been raised. It appears to be just as hard as ever to arouse enthusiasm for the Washington institution.



"Society Women to Fast." Under this caption we find in the *Chicago Chronicle* of March 26th the following despatch from Boston:

A number of prominent exclusive society women of this city will spend three days this week in prayer, fasting, and contemplation. They will go into retreat at the chapel of the convent of Notre Dame to-morrow and it will end Thursday with a breakfast in the convent. The retreat will be conducted by Jesuit fathers in accordance with the rule of St. Ignatius of Loyola and with the idea of preparation for the solemn festival of Easter. Among those who will thus fast and pray are [follows a list of eighteen names.]

While we have no desire to disparage this novel departure of Boston's society women, we are involuntarily reminded of the words of Jesus:

Amen I say to you, they have received their reward. But thou, when thou fastest, anoint thy head, and wash thy face, that thou appear not to men to fast, but to thy Father, who is in secret; and thy father, who sees in secret, will reward thee. (Math. vi, 16, 17, 18.)



We continue to read much about the conversion of M. Brunetière, editor of the *Revue des Deux Mondes*. The *Freeman's Journal*, of March 23rd, for instance, reproduces a glowing article on the subject from the *Literary Digest*. But we have yet to learn from a reliable source that the famous French critic has formally abjured his errors and heresies and has taken up the practice of the Catholic faith. Fine speeches do not make a man a convert.

With Our Exchanges.

In a recent issue we referred to the claim of the *Buffalo Catholic Union and Times*, of having the largest circulation of any Catholic paper in this country. A Buffalo pastor writes in this connection:

Don't you know how that is? [I send you a copy of the *Union and Times* to-day, to show you. Every month 25,000 copies containing the assessment notice are mailed to the members of the C. M. B. A., costing them nothing, individually. By this arrangement the circulation of the paper took a big jump.

We do not grudge our Buffalo contemporary the increase in circulation thus gained (though it might boast a little less about it), but wish the practice would be imitated by other Catholic organisations that now issue periodical assessment notices in a quasi-newspaper shape. If the Catholic Knights of America, for instance, would contract with a popular Catholic weekly like the *New World*, or the *Church Progress*, or the *Catholic Tribune*, to print their assessment notices once a month and send the issue containing them to every member, they would not only save a portion of the money they now waste on their own monthly journal (which is an abomination from the journalistic standpoint) but also contribute towards the support of the Catholic press and the consequent intellectual and moral elevation of their membership.

* * *

We beg to draw the attention of the editor of *L'Imparziale*, of San Francisco, "the only Italian Catholic paper in the United States," to the libelous article concerning the immigrants of his nationality, printed in *Leslie's Weekly* of March 23rd, under the title "Startling Facts About Our Pauper Italian Immigrants." By taking up and treating such subjects promptly and vigorously, he will serve the cause of his countrymen and of Catholic truth better than by reproducing ancient homilies and profound disquisitions on Socialism.

* * *

The Boston *Weekly Bouquet* lately reported an instance where the renewing of his sub-

scription to his favorite paper was held by a court of probate as sufficient evidence of the sanity of a man whose last will and testament was in dispute. The editor of the Antigonish *Casket* thereupon looked over his mailing lists and was saddened at seeing how many prominent men among his subscribers could not have their wills proved in that fashion (March 23rd).

The editor of *THE REVIEW* has not looked over his mailing lists for fear of making a similar discovery.

* * *

The keen editor of the *Sacred Heart Review* (whom, by the way, we last week erroneously credited with a critical note on Irving Bachelor's 'Eben Holden,' which had been clipped from the *Messenger of the Sacred Heart*) has closely examined the several Catholic papers which recently issued St. Patrick's Day's editions in green covers, or printed in green ink, and finds (ed. of March 23rd) that, while they were "very Irish as to their make-up," the patent stuff on their inside pages was an abomination:

Vulgar and libelous sketches and cuts of the kind that appeals to a certain class of coarse-grained Americans as typically Irish and humorous were the prevailing features of these boiler-plate St. Patrick's Day editions.

And he wonders how any Catholic editor could have such execrably bad taste and poor judgment as to allow them in his paper.

* * *

We are glad to accord the benefit of regular exchange to the *Catholic Herald*, a weekly newspaper recently established in Spokane, Wash., and edited with considerable journalistic tact and skill by Francis H. Butler and James J. Stuart, both *baccalaurei artium*. The *Herald* issues twelve pages of the former size of *THE REVIEW* and is nicely printed on extra good paper. We sincerely hope it will prosper, though we can not conceal our misgivings. The far Northwest is not a promising field for such ventures.

ARTHUR PREUSS.

The Review

Founded, Edited, and Published by Arthur Preuss.

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FIRE.

FROM THE FRENCH OF ERNEST HELLO.



think one is safe in proposing the following as a law: The higher a being's status in the scale of creation, the more does his intellect, his natural bent, his power, tend to make him enquire into the nature of fire. Beasts wreck not of it.

The dog, says de Maistre, the ape, the elephant, in a half reasoning manner, will draw near fire and enjoy its warmth, as we do; but you will never teach them to nurse the flames, for fire does not belong to them; if it did, the rule of man would be destroyed.

Generally speaking, when de Maistre approaches an object, he transfixes it. It belongs to his individuality, not to envelop or surround the subject in hand, but to pierce it.

Much more interested in the useful than in the beautiful, de Maistre, considering fire, dwells above all upon its utility, not upon its brill-

iance, and he has pointed out that the use, the control, the proper management of fire, belong to man. The love of this element is characteristic of the race." De Maistre does not, however, enquire into the reason for this.

The animal can not make fire for himself, though he is capable of enjoying that which is provided for him.

But his enjoyment is always of the senses: he takes the same pleasure in fire that he finds in food. Man, on the contrary, in the presence of fire experiences always, in addition to the physical enjoyment, somewhat of admiration and of affection. His eye loves fire. Pyrotechnical display has always an attraction for the crowd, who hasten towards fire, whether to fight it, to control it, or to admire it. Never are they indifferent to it. The pleasure afforded by the sight of fireworks

belongs to the order of the luxurious or the beautiful poured forth for the beholder, not to supply his need, but for his gratification.

When sin corrupts the heart of man, the liking for fire does not disappear, but becomes degraded. Fire-worship is the most plausible form of idolatry. Fireworks in the hands of a criminal burnt Rome. Consider Nero. Let a wild beast rage among men, and his ferocity perforce remains utilitarian; but man, who has dominion over the elements, and to whose realm beauty belongs, when he becomes ferocious, is permitted to carry his crime far beyond the territory of utility. He has the power to sin for the purpose of enjoying the beautiful, even where no material benefit is involved. Nero burning Rome for the pleasure of watching the fire, bears glorious yet horrible witness to the nobility and to the degradation of man. The tiger delights in his prey once he closes his jaws upon it, but it would give him no satisfaction to watch his victim burn.

The unexpected sight of fire causes a feeling of delight in the soul of man, so that even the child who sees a spark fly from the friction of two flints, feels something roused within him, and a thrill of pleasure accompanies the awakening. Already he loves the unforeseen, for He whom fire symbolizes does all things in an unexpected way. The wind and the thunder-bolt surprise even when they are foretold. God always comes suddenly, even when he sends his messenger before his face.

The crowd awaits the fireworks a long time; yet, when the first explosion comes, there is a cry of amazement. Fire never discloses its secrets in advance.

In man the love of fire is mingled with fear; an explosion inspires secret terror, even where there is no danger. The more he loves the heat of which he is master, the more terrible to him is that which would engulf him in spite of himself. He feels his dependence on fire as the great vivifying power and also as the great destroying force. Flame holds in its fold the life and death of all creation. Light and heat become more necessary or more terrible under the name of electricity. We feel that thun-

der is a direct symbol of omnipotence, and it seems to me that this magic word, which always strikes the heart of humanity, is at least as applicable to the spontaneous effulgence of mercy and of joy as to the manifestations of justice.

St. Paul, on the road to Damascus, was struck to earth by peace.

The motion of fire, so indescribable, so subtle, so powerful, has an ardent freedom which, seen from beneath, one might call capricious, but, seen from above, it is like inspiration.

The attraction which precious stones have for us, is an example of man's love of fire.

Fire is a necessary condition of life and the object of almsgiving. It gives of itself without being diminished, and thus figures forth the nature of that gift which enriches the recipient, but impoverishes no one.

Between vegetable and animal life there is a mutual interchange of that fire which they breathe, for breath is fire. Animals inhale oxygen and exhale carbon, while vegetable life absorbs carbon and rejects oxygen. This last, entering into the lungs of the animal, revivifies and purifies his blood because it burns it. Between us and growing things this exchange goes on, day and night. The earth has its subterranean fires, the sea its submarine volcanoes. All that has life burns.

Creation is thus a charity in which all the members extend to one another the alms of fire.

Fire purifies, illumines, unifies. By this it most mysteriously symbolizes the three stages of the mystic life—the life which purifies, that which illumines, and that which perfects and completes.

It is most interesting to observe the intellectual action excited in a spiritual man by the contemplation of fire.

M. Olier, founder of St. Sulpice, in a little work very seldom read, considering fire, abandons himself to the following train of thought:

MEDITATION ON THE UTILITY OF FIRE.

I adore Thee, O my God, Who art and Who doth live and operate in all things!

I adore Thee, infinite, living, consuming fire. I adore Thee in Thy infinitude, Thine ardor, and Thine activity !

All that we know of Thee here on earth, all of Thy being that is manifested to us in fire, is nothing, O my God, in comparison with what Thou art !

The fire which is in the centre of the earth and that which lights the heavens, these fires, frightful in their intensity and prodigious in their magnitude, are but phantoms and shadows in comparison of Thee.

O God ! Thou only art great. Thou only art to be adored. To Thee let every creature bow the knee, in heaven, on earth, and under the earth !

I adore Thee, O my Lord, who dost shadow forth in this element the nature of Thy charity. Thou seest us faint and languid here below, perishing in the cold and devoid of life, and Thou dost appear to be our solace.

Thou wilt figure Thy charity and Thy loving kindness in this element as oft as we approach it in our need.

Now let us open St. Denis :

But now, entering the realm of matter, at the very outset of our mystic interpretations, let us seek the reason why among all symbols, theology chooses that of fire. For, as you know, she speaks of fiery chariots, of beasts all of flames, of men who appear as burning and shining lights ; she shows us the celestial essence is surrounded by glowing brasiers and encircled by rivers whose billows of flame roll by in burning haste. In her language, thrones are of fire, the mighty seraphim are illumined according to the very signification of their name, and they heat and consume like fire. In fine, whether it be the lowest or the highest degree in the order of beings that is treated of, recourse is always had to the glorious symbol of fire ! For myself, I believe that this figure expresses the resemblance of angelic natures to the divinity, for among theologians the supreme, pure, formless substance is often depicted for us under the image of fire, which, in its physical properties, so to speak, bears a certain obscure likeness to the divine nature. For material fire is shed abroad in all directions, and mingles without losing itself with all the elements, from which, never the less, it ever remains distinct ; though brilliant by nature, it is hidden and only manifests itself when matter for its activity is presented ; violent, yet

unseen, it dominates all by its own force, and eagerly assimilates that upon which it has seized ; it is communicated to objects, and modifies them in proportion to its proximity ; it revivifies all things by its enlivening heat, and shines with inextinguishable light ; ever indomitable, unchangeable, it perceives its object ; by no alteration affected, it shoots upwards, and by the rapidity of its motion seems desirous of escaping all restraint ; endowed with constant activity, the things of sense derive from it the power of motion ; it enfolds that which it consumes and itself defies enclosure ; it is not an accident of other substances ; its invasions are unnoticeable, and its splendor illumines those bodies of which it becomes possessed ; it is impetuous and strong and omnipotent in an unseen way ; left in repose, it seems dissolved in nothing, but roused, so to speak, by a shock, it instantly bursts from its natural prison, and brightening leaps forth, dispensing freely, yet never diminishing. One might point out many other properties of fire which are like sensible emblems of the divine operations. It is, then, with a knowledge of these analogies that theology designates celestial natures by the image of fire ; thus illustrating their likeness to God and the efforts which they make to conform to his image.

* * *

We have now heard de Maistre, Olier, and St. Denis.

How like, and yet how unlike ! These three men feel the truth. All penetrate the idea which the fact contains. All have a knowledge of the symbolism. All have *tact*. But in what a different manner !

The sight of de Maistre is piercing. That of M. Olier is contemplative. That of St. Denis grasps.

De Maistre attacks a subject, but does not treat it fully. He throws light upon it from that side only by which he approaches. M. Olier walks about it and prayerfully considers it. St. Denis sees from on high all of which he speaks. He sees without descending, without disturbing his position or moving from his vantage point. He sees from a distance, for he is ever too high to be near ; but his vision encompasses and consumes. Saint Denis embraces.

De Maistre handles vigorously the point which is within his range, but he is not occupied with the whole: he handles, but he does not grasp.

St. Denis grasps without handling. His vision encompasses. ERNEST HELLO.*)

*) Translated for THE REVIEW by Mrs. Susan Tracy Otten.



Subjects of the Day.

Drunkness a Vice or Disease?

A justice in Toledo, O., lately declared that drunkenness was not a vice, but a disease. Commenting on this, *La Tribune* of Woonsocket [March 28th] says, "a tout considérer, ce juge a peut-être raison."

This "peut-être" comes strangely from a Catholic paper. Does the editor of *La Tribune* not know that it is the positive teaching of the Church that drunkenness is a vice and a mortal sin, and that a Father of the Church brands it as "flagitiorum omnium mater. . . . radix criminum, origo omnium vitiorum" (St. Augustine, De Sobriet., c. 4).

It may interest our contemporary to learn that some of the most eminent medical authorities of the day take no stock whatever in the new theory that drunkenness is a disease. "Periodical drinking," said Dr. Allen Starr at the meeting of the N. Y. Academy of Medicine on the 7th of March (*Sun*, March 23rd), is "more a matter of moral obliquity than of true insanity," and he did not hesitate to "confess that the only reformed drunkards of whom he had knowledge, were those who had been saved not through medical, but through religious influence."—A. P.



The State and Marriage.

We note from the *Catholic Columbian* (March 23rd) that a bill has been passed by the Senate of the Indiana legislature to prevent ill-chosen marriages. It provides for the appointment of a commission by the governor, which shall be composed of two women, who are mothers, two physicians of conceded abil-

ity, and one attorney of high standing, who shall prepare rules for the government of officers in the issuance of marriage licences and of ministers in performing ceremonies, and examinations shall be made of all applicants for licenses, and no marriage shall be celebrated in the State unless the requirements are complied with.

Like the *Columbian*, and for much the same reasons, we are opposed to this and similar bills now hanging fire in the legislatures of several States. But we would call our confrère's attention to a distinction of which he is apparently ignorant. While it is of the faith that marriage among Christians, on account of its sacramental character, is subject solely to the legislation of the Church, the majority of theologians and canonists concede to the secular State the right of establishing for its unbaptized subjects diriment impediments [e. g., Sanchez, Gotti, Amici, Laymann, Fagnanus, Palmieri, Resemans *), Hammerstein, Cathrein, etc.]

The marriage of non-Christians, says Fr. Cathrein †), must not be left to the good pleasure of private individuals, but requires positive regulation within the limits drawn by the natural law. Now, there is de facto no other authority besides the State competent to legislate in these matters. For the Church exercises no jurisdiction over the unbaptized. If the civil power is competent to regulate by law the marriages of non-Christians, it would seem also to be competent to establish for them diriment impediments, because this is frequently very useful, aye necessary, for the effectual prevention of injurious unions. For it is only by diriment impediments that some marriages can be frustrated. And if the

civil authority is empowered, for urgent reasons of public welfare, to legally prevent the making of certain contracts—which, so far as we are aware, is generally conceded—we can see no reason why it should be denied this right in regard to marriage contracts, which are so important.

While we do not wish to emphasize this distinction, it may be well in the fight now waging in several States against "marriage-tinkers," to keep it in mind, in order to avoid dangerous exaggerations.

"Reddite . . . quae sunt Caesaris, Caesari . . ."
A. P.



The Globe Review on the 4th Plenary Council. The March *Globe Review* has an article on the Fourth Plenary Council signed "Voces Catholicae." The writer of it seems to be a Western priest living around the East and gathering meanwhile considerable information, and giving out not a little gossip. Most of what is true in the article was published over a year ago in THE REVIEW. Some things in it are merely imaginary, while others show ignorance of Roman practice and etiquet.

Witness the following from page 54: "It is not at all unlikely that his Eminence, Cardinal Satolli, now a consultant of the Propaganda, may be sent by the Sacred Congregation for the purpose of presiding over the council." Cardinal Satolli is not a consultant, but a voting member of the Congregation of the Propaganda. Moreover, neither the Propaganda nor any other Roman Congregation sends cardinals on missions. They take their orders from the Pope alone, and may not leave Rome without his express permission. Further, cardinals are not sent to preside over national but only over ecumenical councils. Should a cardinal be in the country holding the council, then he might preside. The article repeats this blunder on page 56.

On page 61, "Voces Catholicae" makes the assertion that the bishops "petitioned for a dispensation releasing them from the necessity of holding trials before removing priests

and granting them the power of ad nutum removal."

As a matter of fact no dispensation was asked or granted. Simply a doubt was propounded and an authentic solution was given by the Sacred Propaganda.

Again the writer says: "The exercise of this ad nutum is then to-day a deprivation of a privilege." The tenure of a pastor is a right, not a privilege. When the mind is confused, "Voces" necessarily must be false sounds.

Much of the article is "Vox et praeterea nihil." There are some good points in it, but so confusedly expressed as to cause misunderstanding. The footnote concerning Cardinal Satolli as prefect of the Propaganda, might well have another footnote denying the rumor. This mistake, together with repetitions in almost identical words and typographical errors, shows carelessness. Nevertheless the article is worth reading, because suggestive.—L.



Crimes of Christian Soldiers in China.

It must fill the heart of every Christian with sorrow and shame to

have the press reports about the wholesale suicide of Chinese women because of abuse by white Christian soldiers, confirmed by our State Department from official reports. When a Chinese matron is abused by a white man she usually notifies her own family and that of her husband, at the same time announcing that on a certain date she will kill herself. No remonstrance is made, and invariably the woman carries out her plan. The fate of the unmarried women who are mistreated by the soldiers is only a little different. In some cases, it is reported, they are killed at their own request by their relatives, instead of committing suicide. So extensive have been the crimes of the white soldiers, it is said, that in many villages and small towns women have practically disappeared. It is reported in the State Department documents that in many villages it is difficult to find a female person over the age of 10 years and under the age of 50.—J. W.

²⁾ 'De Competentia Civili in Vinculum Conjugale Infidelium,' Romae 1887.

¹⁾ 'Moralphilosophie,' p. 412.

The Religious World.

DOMESTIC.

A School of Prayer. We learn from the Cincinnati *Commercial Tribune* (via N. Y. *Sun*, of March 30th) that the Rev. H. L. Derr, a Baptist minister in Southern Illinois, is about to establish a school of prayer at Ewing College, a Baptist institution located in the district known as Egypt. The purpose of the minister is to give a two years' course on the nature, purposes, and conditions of effectiveness of prayer, treating it from a historical and scientific point of view, for the purpose of enabling Christian workers and others to better understand its nature and scope.



Parsonages Subject to Taxation in California.

The religious denominations in California will not, it seems, benefit as much as they expected by the amendment to the constitution, adopted last November, exempting churches from taxation. Attorney-General Ford has rendered an opinion to the Board of Equalization, holding that parsonages built on church land do not come within the prohibition. He makes the same argument advanced by the Supreme Court of Ohio, where a much similar constitutional provision exists, that a parsonage, although built on land which, because of its attachment to the church, would otherwise be exempt, is subject to assessment. The ground in such a case, he maintains, is appropriated to a new and different use; instead of being used for public worship, it becomes a place of private residence. Neither does it make any difference that, by the usage of the church, the presence of a priest or pastor is essential to conduct the services of public worship.



An Episcopal Church Endowment Society.

According to *Harper's Weekly* [No. 2310], a number of Episcopalians and laymen have undertaken to de-

vised a practical plan for the relief of parishes supported in the main by wealthy members, whose death often means a painful deficiency in the rector's comforts and in the general funds for good works. "The statutes of mortmain have been forgotten with the causes that produced them, and instead of its being against public policy to endow religious and charitable corporations in our day, the whole course of our civilization is to put all such institutions on a self-supporting basis." The idea of the Church Endowment Society is to encourage those whose benefactions in life "shine like a good deed in this wicked world," to insure their lives for the benefit of the churches, societies, and charities in which they are specially interested, so that in time a permanent endowment fund may result.



"A New Departure in Church Work." We clip the subjoined interesting paragraph from *Harper's Weekly* [No. 2310]: The mining news in a recent issue of the *Sun* includes the disclosure that Dr. Frank Gunsaulus's church in Chicago has patented mining property in the Cripple Creek district, and purposes to develop it with vigor in the hope of profits wherewith to build itself a temple in Chicago. The temple is to be called Good-Will Temple, and the Good-Will Mining Company is to manage the mine. This is a new departure in church work, and the novelty of it is pleasantly engaging. One of the defects of churches in the eyes of contemporary men is that they don't pay dividends. It is possible that in the case of Dr. Gunsaulus's church this drawback may in time be overcome. At any rate, the combination of church and mine is interesting, and may turn out to be exemplary. Many churches seem to need a little gold-mine to make them comfortable, and nothing that is known of the gold-mining industry in this country suggests that closer association with churches and church methods and morality would do it any harm.

FOREIGN.

Rome Intelligence. Archbishop Ireland will not be created a cardinal at the April consistory, though strong pressure was exercised to bring it about. Strange to say, Cardinal Ledochowski favored the elevation of the "Pauline Prelate," while Cardinal Rampolla opposed it strongly.

It is certain now that Msgr. Martinelli, after his approaching elevation, will remain a year longer in Washington, as Pro-delegate, and it is more than likely that he will be succeeded by Msgr. Falconio.

Possibly the two delegations, the American and the Canadian, will be united. Current rumor has it that Msgr. Zardetti, formerly Bishop of St. Cloud, and now in Rome, will be sent to Ottawa as the next Apostolic Delegate to Canada. In some quarters it is said that the Holy Father purposes to appoint him successor to Msgr. Martinelli.

Among the new cardinals there is one remarkable and highly gifted man, Msgr. Felice Cavagnis, whom many look upon as a possible pope.



Belgium. It is announced, on the authority of *Le Petit Bleu*, that the Abbé Renard, an eminent Jesuit teacher at the University of Ghent, is about to quit the priesthood in order to take to himself a wife. The Abbé Renard, we learn from a reliable source (*N. W. Review*, No. 24), left the Jesuit order some twenty years ago. He was less remarkable for his religious fidelity than for his scientific achievements, and so the Society regretfully parted with him. He must now be nearly sixty years of age.



Canada. Justice Archibald, of Quebec, has startled Catholic CANADA by deciding, in what is known as the Delpit case, contrary to all previous interpretations of the law, that the Catholic Church has no power to annul a marriage.

The daily *Courrier du Canada* (April 2nd) says in a strong editorial on the subject that

the decision of Justice Archibald strikes a fatal blow against marriage in the Province of Quebec and destroys the fruitful and salutary harmony that has hitherto existed there between the Church and the civil power.



Austria. Though Freemasonry is legally proscribed in AUSTRIA, it has latterly grown so bold that a considerable number of lodges have established official headquarters in Vienna and hold their meetings with little show of secrecy. The *Vaterland* publishes a list of them, with the names of their officers and their places of meeting. Unfortunately, the Catholic anti-Masonic movement has weakened perceptibly since the exposé of the Taxil swindle.



The Catholics of HUNGARY have for a number of years been pleading for "autonomy," which, under the circumstances, means equal rights with their Protestant fellow-citizens. A committee of their so-called national autonomy congress has elicited a formal declaration from the Minister of Worship, Dr. Wlassics, which is anything but satisfactory. The administration of the Catholic church funds, they are informed, is a privilege which appertains to the King, who exercises it through the government, which can make no concession except perhaps to allow the Catholics to appoint a committee to supervise the investment and expenditure of the same. With regard to the Catholic schools, the Minister claims the right of absolute control, permitting the bishops only a sort of consultative voice with respect to religious and moral instruction. The establishment of a Catholic university, he says, requires legislative authorisation. In the matter of the distribution of ecclesiastical benefices, the government is unwilling to make the slightest concession. This is not very reassuring, but if our brethren in Hungary will keep on claiming their rights, the time must come when they will obtain redress.

Matters Musical, Artistic, and Dramatic.

Church Music.

A Jubilee Mass was lately composed by Rev. Joseph Tonello, and published by Rohlfing & Co., of Milwaukee, Wis.

Prof. Jos. Otten (former organist of St. Francis Xavier's, St. Louis, now of St. Paul's Cathedral, Pittsburg, Pa.) expressed his conviction of its utter musical and liturgical unworthiness in his vigorous and straightforward style known to the readers of THE REVIEW, in the March number of the *Cæcilia*, published by Prof. J. Singenberger at St. Francis, Wis.

In this month's edition of that journal, the composer, who is a priest of the Diocese of Peoria, at Galesburg, Ill., has a reply to Mr. Otten's caustic criticism.

He denies everything as untrue except what Mr. Otten said of "the utter amateurishness of the miserable production, its innumerable false progressions."

The reverend composer blandly confesses that he is an amateur and never pretended to be anything else.

It is impossible to see how he expects to be taken seriously after he has thus irretrievably committed himself. And if his admirers, who persuaded him to publish his amateur effort, the priests and sisters, and, as he now adds, a few bishops, belong to the same category, he certainly ought to see "why one man or a thousand men had the right to stand up in public as the masters of the Jews and cry: Away with that Mass! Crucify, crucify!" (By the way—this awful and solemn simile is entirely out of place in this connection; it must be shocking to every one whose sense of propriety and proportion is not woefully deficient).

The impression produced on the amateur composer by the verdict of one or a thousand professional men of Cæcilian convictions may be most unpleasant and mortifying, but must not lead any one so astray as to question "the sense of truthfulness, and mutual respect and Christian charity."

Here is the declaration of principles of the

composer of that Jubilee Mass, for the edification of the readers of THE REVIEW:

While I am for pure Gregorian chant, I like Cæcilian music when it can be rendered artistically and liturgically well. But I favor also simple and popular music when to my judgment it is the means of uplifting hearts and minds to God. If the Jubilee Mass does not have this effect on certain souls, I did not write it for them.

This musical Credo is "simply" unanswerable. It reminds one of the platforms of third-rate politicians and engenders the suspicion that the writer is an amateur in other matters besides those purely musical.

The last quotation, referring to the uncorrupted musical atmosphere of the Italian Alps, thirty years ago, when "*Omnia munda mundis*," caps the climax.

Nego! non omnia munda mundis, neither thirty years ago, nor now, nor ever will be.

To what a pass have we come with the wishy-washy elucubrations of Americanism!

"If in the green wood they do these things, what shall be done in the dry?"—S. L.

* * *

Mr. Damrosch on Church Music. Mr. Frank Damrosch, the famous New York opera manager, has some sound ideas on church music. In a lecture at the annual dinner of the Methodist Social Union of New York, the other week, he condemned operatic airs in the organ-loft. The use of music in the church, he said, was as a means of preparation for spiritual thought, a means of expression for the deeper emotions, and an elevating force for bringing the soul nearer to the divine power.

That is not perhaps the full Catholic idea, but it approaches it.

Mr. Damrosch also gave it as his opinion that the organ should never imitate the orchestra and that the quartet choir was an American invention of which we have no reason to be proud, because choral music is the only music fit for the church, as it sinks the

individuality of the performer in the mass.

It is encouraging to observe a healthy reaction against operatic church music even among Protestants.—A. P.

* * *

* The hot controversy that has lately been waged with regard to the Ratisbon edition of the Roman Gradual, has led the Holy Father to appoint an International Commission on Sacred Music. It consists of five members; among them Baron Kanzler and Maestro [Capocci]. The Pope's ideal is the restoration of the Gregorian chant to its ancient purity (in his own words: "richiamare il canto gregoriano alla sua antica purezza"—see *Le Courier de Bruxelles*, No. 62.) We hope the work of the new Commission will be productive of much good.

* We are glad to see *Mosher's Magazine* joining in the movement for the reform of Church music. Thomas F. Woodlock's paper in the February number has the right ring.



The Stage.

Catholics and the Elevation of the Stage.

Rev. Dr. E. Walpole Warren, Rector of St. James'

Episcopalian Church, New York, and one of the vice-presidents of the Actors' Church Alliance, said in a recent sermon (*N. Y. Sun*, Feb. 18th):

The sinful stage of to-day is due to a sinful public. . . . It is a sinful people that want a sinful play.

This is a truth which *THE REVIEW* has asserted and emphasized time and 'again. The morality of the stage will elevate itself as soon as the standard of public morals is raised.

It is the duty of the Church to teach the masses that sin is sin, even if cloaked in glittering tinsel and fine language, and that the stage is a nuisance and a curse instead of a factor for good, if it presents any but pure plays.

Catholics could do more in this matter than most of them are aware, by promptly and consistently withdrawing their patron-

age from every playhouse that lends its boards repeatedly to the presentation of things impure or impious. It has been pointed out that we form a very considerable percentage of theatre-goers. Let us use our combined influence for the elevation of the stage, and the result will prove to be marvelous.—A. P.

* * *

One Reason Why the Stage is Degraded.

In confirmation of an assertion made in No. 52 of the last volume of *THE REVIEW*, we quote from an article of Rev. Charles M. Sheldon, of "Christian daily" fame, in No. 2728 of the *Independent* this passage:

I have been asked repeatedly during the past two years by playwrights and managers to put 'In His Steps,' and other stories which were written for my Christian young people, upon the stage. In some instances the managers have pleaded the need of good Christian plays to offset those which were bad, and have said frankly that if Christian people would not allow the best Christian stories to be staged, Christians were not justified in uttering protest against the other kind. In one or two instances, I will say to the credit of the one or two, at least, of the theatrical managers, they announced their desire not simply to make money from a possible presentation of what was already popular in book-form, but to turn a part of the proceeds of it into channels of philanthropy. In every other instance I have no reason to believe that anything else was intended except the possibility of large financial returns, without any regard to the character of the story itself.

* * *

In the opinion of the *Mirror* [No. 6], the prevalent romantic-novel-drama is no more to dramatic art than if it were a Punch and Judy show. The lovers of the theatre go to see such dramas from sheer force of habit, and the other folks go because they have no place else to go.



Art.

We are indebted to the Allgemeine Verlagsgesellschaft (Limited) of Munich, for the first

part of a work by Dr. J. E. Weis-Liebersdorf, 'Das Jubeljahr 1500 in der Augsburger Kunst. Eine Jubiläumsgabe für das deutsche Volk. In zwei Theilen, mit über 100 Abbildungen nach Originalphotographien.' Price per part (unbound) 5 marks. It contains splendid descriptions of ancient Christian civilisation and art in Germany before the Reformation. The Jubilee Year 1500 gave birth, in St. Catherine's Convent at Augsburg, to a remarkable cycle of paintings, which have for their subjects the seven chief churches of Rome and may fitly be called "the apotheosis of the Rome pilgrimage and Jubilee grace in Ger-

man art." They are master-works of the Suabian school—Holbein, the older, Hans Burgkmair, and L(eo) F(ras). The first part, which lies before us, treats of the Jubilee of 1500, the conditions obtaining at that time in the prosperous free city of Augsburg, and the basilical paintings of Holbein, with great scientific acumen and in a popular style.—A. P.

* * *

The *Ave Maria* [No. 12] agrees with THE REVIEW's estimate [No. 1.] of Tissot's 'Life of Christ.' It says the work is dear at the lowest price, and calls attention to one horrible heresy in it (Vol. I., p. 46.)



The Editor's Notebook.

J. B. MAYER, GLENCOE, ILL.—**Editorial Letterbox.** MINN.—Cut the pages, as you would those of any magazine, and you will have no trouble in handling the new REVIEW.

ENQUIRER.—In the division of compound words we try to adhere to the rule given by Gould Brown ('The Grammar of English Grammars,' tenth ed., p. 185): When the parts of a compound do not fully coalesce, as *to day, to-night, to-morrow*; or when each retains its original accent, so that the compound has more than one, or one that is movable, as *first-born, hanger-on, laughter-loving, garlic-eater, butterfly-shell*, the hyphen should be inserted between them. When a compound has but one accented syllable in pronunciation, as *watchword, statesman, gentleman*, and the parts are such as admit of a complete coalescence, no hyphen should be inserted between them.

REV. GEO. M., READING, PA.—According to the C. M. B. A.'s prospectus, a man aged 35 has to pay at the highest 24 annual assessments @ 60c each for \$1,000 insurance. The expectancy of life is 32 years. One dollar paid annually in advance and placed at 4 per cent. compound interest in 32 years increases to \$65.21. \$14.40 placed that way would

amount to \$839.02. There is then a shortage still of \$160.98. Who shall pay it? But this figuring is not according to actual data. Only 10 per cent. of the total assessment is put into the reserve fund; hence at the end of expectancy there is but the tenth part of \$839.02 or \$83.90, not quite a hundred dollars to pay a thousand. You will be told that new members will come in and keep up the game; but they can not make sure of that.



The *Catholic Mirror* [No. 13] in a biographical sketch of Archbishop Ireland, says in his praise, among other things, that he is "of a retiring disposition." *Risum teneatis!*



Mr. J. W. Freund, of Springfield, Ill., in a letter to the Chicago *Katholisches Wochenblatt* [No. 14], deplors the fact that the free school-book bill now before the Illinois legislature, which he is fighting on behalf of the German Catholics of the State, has for its author a gentleman (Mr. J. F. Heffernan, of Bloomington) who claims to be a practical Catholic, and despairingly asks: "If our own brethren in the faith introduce such bills, what can we say or do?"

Senator Thos. J. Lawson has introduced in the Illinois legislature a bill to tax to the amount of \$100 any man, not a widower, who applies for a marriage license after he is forty. The *Chicago Chronicle* fears [March 29th] that this bill, if it became a law, would encourage elopements, and suggests that Mr. Lawson substitute a bounty for a bachelor marriage tax, in order to accomplish his ostensible purpose of increasing matrimony in Illinois.



We have lately been treated, by *Leslie's Weekly* and other nativistic organs, to a series of harrowing accounts of the undesirable immigrants that are now coming to our shores. It is refreshing to note, in this connection, the conclusion of a close student of the immigration problem, Mr. Arthur Henry, who winds up a readable study on the subject in the March number of *Scribner's* with this paragraph :

It is a mistake to think that this country is being made a dumping-ground for Europe's rubbish. Year by year we are acquiring, by a process of natural selection, the pick of the nations. Those who possess thrift, courage, and ambition make their way here. The dull, the indolent, and the hidebound stay at home. The third and fourth, if not the second generation from these sturdy emigrants give us good Americans. The danger that we have most to fear is that we, too, will grow old as a nation, and that this constantly inflowing tide of new blood will be diverted to the ancient lands becoming young again.



An anti-vice daily newspaper has been started in Paris, according to the cable despatches. The prospectus announces that, besides giving the news, the paper, *La Morale Publique*, will make a special feature of defending the public against all vicious periodicals and books, questionable posters, overfree stage productions, and dens of all sorts. We have no particulars, but feel safe in assuming that the venture is not by Catholics. Paris has a dozen or more Catholic daily newspapers, and every one of them has been an anti-vice organ since its inception. One, which we read regu-

larly, *La Vérité Française*, hardly publishes an issue without protesting against and fighting vice in every shape and form. If the *Morale Publique* is edited by freethinkers, as we presume, it will accomplish little or nothing. Freethought knows no sanction for the moral law, and without adequate sanction no law can be enforced.



Archbishop Keane is quoted in the *Catholic Tribune* (April 4th) as follows :

"I have been told and I was ashamed to hear it that the liquor traffic controls the city government of Dubuque. If I thought the people of Dubuque were in sympathy with the saloons in their damnable business of destroying men's souls, I would send in my resignation to Rome immediately and would leave Dubuque double quick."

A true Apostle of the Lord, it seems to us, would go it hammer and tongue to drive the Devil from that portion of the vineyard assigned to his pastoral care, instead of threatening to throw up the sponge.

It further seems to us that not every saloon is necessarily and *per se* a "damnable business." The Church has canonized one saloon-keeper.



"An excellent paper to our mind would be one published entirely free from advertising," says the Baltimore *Catholic Mirror* (March 23rd).

There are only two such Catholic papers on this continent, to our knowledge : *La Vérité*, of Quebec, and THE REVIEW.

There may be excellent papers with advertisements, but the ideal paper, as we conceive it, is one that does not depend on this source of income.



That the German Catholics in Oklahoma are not all dissatisfied, appears from a letter by Joseph Vallaster, of Woodward, in the daily *Amerika* [No. 70]. Mr. Vallaster invites German Catholic families to settle in the neighborhood of Woodward, and gives as one inducement that the present pastor is a good priest, who has the love of all his people.

The *Monitor* [Feb. 23rd], speaking of Mr. Andrew Carnegie's public benefactions, asserts that under no circumstances will any of his millions benefit religion, because he is a deadly foe to "sectarianism." We believe our confrère wrongs Mr. Carnegie. If our memory serves us right, Mr. Joseph Otten told us a year or so ago that he donated a magnificent new pipe-organ to the Catholic Cathedral in Pittsburg. *Suum cuique!*



The *Ohio Waisenfreund* [No. 1458] is not surprised that there are so few Catholic priests applying for a chaplaincy in our army; but it expresses astonishment and regret at the fact that one-half of the American mercenaries now killing and firing in the Philippine Islands, call themselves Catholics and have voluntarily enlisted in the services of a government which is trying to subjugate a distant nation that has done us no harm. Such men, it declares, do not need any chaplains, and it is passing strange to hear Catholic papers complaining because none are sent.



Commenting on the recent attempt of the Utah legislature to legalize polygamy, the *Outlook* (No. 12) declares that the people of the U. S. ought to add to the constitutional amendment forever prohibiting slavery in any State or territory, a similar one forever prohibiting polygamy.



We note from the statement of a dealer in church fittings in the *Sun* [March 31st], that pew-doors are becoming obsolete, because, in the Protestant churches, free pews have largely taken the place of rented sittings. In Catholic churches, where it is still the prevailing custom to rent the pews, and where there might still be some need for a pew-door, its place is now to some extent taken by a modern attachment called a pew-guard. This is a simple but slightly strip of stitched leather attached at one end to the inner side of the upper part of the endpiece of the pew next the

aisle, the other end, when the guard is not in use, hanging down over the pew-arm.



The only daily newspaper in the United States owned, operated, written, and read exclusively by negroes, is the *Daily Recorder*, of Rockett, N. C. Its style, to judge from a quotation in the *Sun*, is as fearful and wonderful as the cow-English of the Chicago stockyards.



In Saginaw, Mich., according to the *Chicago Chronicle* [March 24th], a Protestant minister, Rev. E. R. Clark, preaches to his congregation, which has been isolated by smallpox, over the telephone. A Catholic priest in Chicago pays daily visits to the Isolation Hospital, which is outside of his parish, and offers personal spiritual assistance to smallpox patients from all over the big city.



In reply to a question of the *Davenport, Ia., Times*, "How to make Davenport better?" Rt. Rev. Bishop Cosgrove wrote that "we must begin at the foundation by giving the children a Christian education," since "an education without religion can be of no lasting benefit to either city or State." We quote this from the *Southern Messenger* [March 24th], which appositely adds that this answer is applicable not only to Davenport, but to cities everywhere.



The *Mexican Herald* recently contended that the Spanish habitually compress more meaning into single words than the English, and quoted as an example "ventanear," meaning "to be always at the window." P. D. Harrison, in a letter to the *Sun*, points out that the English word "burke" has a still larger meaning, viz., "to murder by suffocation or so as to produce few marks of violence, for the purpose of obtaining a body to be sold for dissection." "Burke" is an exception, which only proves the rule pointed out by the Mexican paper.

Book Reviews and Literary Notes.

Literary Notes.

—The "Catholic Penny Booklet" is a new bi-monthly publication of sound reading published by St. Anthony's Truth Guild of the American League of the Cross, and edited by the Director, Rev. James M. Hayes, S. J., 413 W. 12th St., Chicago. Father Hayes displays remarkable mental acumen for a man of seventy-four years, and we wish his unique effort for the dissemination of Catholic truth the success which it deserves. The subscription price of the "Penny Booklet" outside of Chicago is ten cents per annum.—A. P.

—Another reprint of one of the most famous of American classics, the 'New England Primer,' has just appeared. Doubtless it will have cordial welcome among the widening number of those who are interested in the earlier American life. Mr. Paul Leicester Ford's reprints of the same bother of our ancestors have been kindly received, and the more expensive edition is out of print. American printers and publishers neglect a great opportunity in not reproducing more of the quaint and often delightful literature relating to or produced in the American colonies of the seventeenth and eighteenth centuries.

—The Baconian lunacy receives a very elegant *couge* in the recent book by Hamilton Wright Mabie, 'Shakespeare, Poet, Dramatist and Man' [issued by the Macmillan Company], though the theory is not mentioned specifically. Mr. Mabie says that it is a mistake to suppose that there is more ignorance as to Shakespeare's career than as to that of any other person of his like in his time. Fully enough is known to show that he and no other person wrote the plays, the sonnets, and the poems, and the testimony in his behalf is all of the most emphatic character and capable only of distortion against itself by the malefic ingenuity of insanity.

—The movement started by the Chicago *Citizen* a few years since, to introduce Irish

history into our English-speaking parochial schools, fell flat for the lack of a suitable textbook. To supply the want, Rev. F. S. Henneberry, of Chicago, has lately published 'A Short History of Ireland,' adapted from Sir Charles Gavan Duffy's 'Bird's-Eye View of Irish History' and brought up to date. The volume is neatly printed and arranged for school use. The only objection we have to it is its venomous anti-English bias. Let the truth be told, but do not poison the minds of the young with hate. We think our parochial schools can do little more in the way of teaching history than familiarize their pupils with the story of their native land, America. Those who find time for Irish history besides, will hardly be able to procure a better textbook than Father Henneberry's, with all its faults.—J. W.



A LIST OF NEW BOOKS.

[This list is published with the purpose of announcing important new publications of special interest to Catholic readers. Orders should be sent to B. Herder, 17 S. Broadway, St. Louis, Mo., who supplies this list and has the books in stock.]

Memoir of Lady Chatterton. By Edward H. Dering. Net \$2.50.
Come Holy Ghost, or edifying and instructive selections from many writers on devotion to the Third Person of the adorable Trinity. Net \$1.50.

Before the Most Holy, (Coram Sanctissimo.) By Mother Mary Loyola. Edited by Father Thurston, S. J. Net 45c.

Meditations of the Life, the Teaching and the Passion of Jesus Christ. For every day of the Ecclesiastical Year. By Rev. Augustine Ilg. Edited by Rev. R. F. Clarke, S. J. 2 vols. Net. \$3.50.

The Passion, by Rev. M. J. Ollivier. Net \$1.50.

Education in California, by Rev. P. C. Yorke. Paper. 10c.

The Comparative Number of the Saved and the Lost. A study by Rev. N. Walsh. New edition. Net 75c.

St. Augustine's Manual, or Little Book of the Contemplation of Christ. Net. 25c.

The Wizard's Knot, by Rev. Dr. Barry. \$1.50.

Mooted Questions of History, by H. J. Desmond, 75c.

The Heart of Pekin. Diary of the Siege, May-August, 1900, by Rt. Rev. A. Favier. Paper. Net. 10c.

Biblical Lectures, by Rev. Francis E. Gigot. Ten Popular Essays. Net. \$1.25.

Passion Sonnets and other Verses, by R. McCalfe. Net. \$1.

Catholic Pioneers of America, by John O'Kane Murray. Revised Edition. \$1.

Milly Avelling, by Sarah T. Smith. 50c.

The Cave by the Beech Fork, by Rev. Henry S. Spalding. 85c.

The Jubilee Manual, Being the Meditations of Bishop Bossuet, etc. Net, 50c.

The Sweet Enemy, by Katherine Tynan. Net, \$2.

Current Educational Topics.

Can Catholic Colleges Train for Theology?

The Fathers of the last Council of Baltimore made a strong plea for a training fitted to prepare those who feel called to the priesthood. After describing at length, in the first chapter (on the Education and Instruction of Clerics) what, and how, and by whom, should be taught in preparatory seminaries, they conclude by remarking that, since at present such seminaries can not be erected or maintained in all places, the preparatory training of candidates for the priesthood may be had in colleges which educate young men for the professions. They insist, however, that such an education does not entirely answer the provision made by the Council of Trent; for according to that, "Clerics are to be trained in seminaries in which everything tends to the one scope of clerical education."

Recently some have ventured the opinion that the prime motive of such a plea for the separate education of those who wish to become priests, is to afford the influence and specific character of piety which is to be given early to the boy destined for the sanctuary. Others again believe, because the Church no longer controls education in the schools of Europe, that the Council of Trent thought it urgent to provide another medium. The moral and intellectual atmosphere of high-schools and universities was not healthy enough for any solid growth of the ecclesiastical spirit. Whatever may have been the motive of the Council of Trent, it certainly appears to be the sense of the Council of Baltimore that separate training of young levites is desirable and necessary in this country. Here and there, since the Council, some ventured to differ, considering it better to educate the young candidate for the priesthood with his fellows whom he will meet again in actual life, lemphasizing, however, that he spend his years of theology in a seminary.

It is not my purpose now to study the comparative value of such opinions. Whether it is conducive to sacred vocations, or practical, to

depart from sanctioned tradition, is the duty of those to decide who have care of priests and flock. But a point frequently overlooked is in the clause by which the Fathers of the Council of Baltimore qualify the prescription of Trent: "Clerici instituendi sunt in seminariis in quibus omnia ad unicum clericalis educationis scopum diriguntur."

Waiving, for the present, the question of moral influence and of practices in forming habits for spiritual life, it may be asked whether colleges that qualify for worldly professions or merely afford a liberal education, can equip the candidate for theology with what is necessary and most useful for the study of sacred sciences.

They can not, of course, go out of their way to attend specially to the few of their students who intend to become priests. Their general students want an education apt to help a layman in the pursuit of worldly occupations. Education for education's sake is not seriously sought even by children of parents who allow them every opportunity. The future cleric, however, needs "omnia ad unicum clericalis educationis scopum." Many things, surely, of the man of the world will become him. But there are primary and secondary qualifications. I am not unmindful here of present wants. Natural sciences are in demand. But they are only an addition to what is necessary for a student of theology. A classic course is indispensable for him. Education as now given by colleges is still classic in distinction rather against a commercial education. Being intended, as indeed it should be, for the various walks of life, it can not furnish that special knowledge, for instance of Latin and Greek, which is to lead the future theologian into tradition and Scripture, liturgy and history, and enable him to grasp first-hand what he is to do and preach in the ministry. If I should be asked to testify in the matter, I should say that the experience of many years has established that view into a safe conclusion.

Outer show of knowledge is much in demand at present, and consequently a college education appears to better effect than a seminary education; but it lacks solidity and use of the essentials for a cleric. Besides, the tendency to display is detrimental to thoroughness. Certainly there are opinions about extent and proficiency of knowledge derived from a classic education even in preparatory seminaries; if, however, they direct not "omnia ad unicum scopum clericalis educationis," the standard is lowered, and what is of prime importance in their purpose, is neglected. The secular clergy might take a profitable lesson from the solicitude shown by religious bodies in the studies mapped out for their candidates.

There is another consideration why colleges in general can not well attend to future clerics.

It is not only to foster piety that preparatory seminaries are enjoined by the Council, or because a college training for the professions is insufficient for a theological course; in this country there is a reason of peculiar force. The future priest must minister to his people in their own tongue. This condition may be deplored, it can not in conscience be neglected. It is impossible to teach the languages during the course of theology. The student may become proficient in the language he needs, but he can not begin and complete its study while he is occupied with theology. The time is too short. Colleges indeed provide a good English course, but the preparatory seminary must meet the conditions which will confront the future priest, and for which he is expected to prepare. It may be observed that not all preparatory seminaries even look to such conditions; but it must be remembered that it is not the duty of colleges to look to them, while "omnia ad unicum clericalis educationis scopum" is the province of seminaries.

Hence the clause, "Clerici instituendi sunt in seminariis, in quibus omnia ad unicum clericalis educationis scopum diriguntur," does not simply refer to theological seminaries, as is clear from the text of the Council of Baltimore, but primarily to preparatory seminaries; further, it emphasizes the necessity

of a training such as is given in preparatory seminaries, which qualifies for theology, a thing which can not be expected from a college.

St. Francis, Wis.

DR. JOS. SELINGER.



Against Free School-
books.

The *Chicago Chronicle* is one of the few secular papers which have strongly declared against free schoolbooks; not on principle, like THE REVIEW, but for reasons of general utility and economy. Our contemporary winds up an editorial on the subject in its edition of March 27th as follows:

There is a fund at the disposal of the board for the purpose of supplying free textbooks to such pupils as are unable to pay for them. No one grudges this, and no really indigent pupil need scruple to ask for what is his by right. The fact that he receives this much charity is not made public, but principals of schools keep a list of such gifts as a matter of safety. In no case is the list very large, but there is no doubt that an investigation of these lists would disclose the fact that there are some receiving as gifts what they are amply able to buy. To extend this list to the whole roster of the schools would benefit no one. It would, on the contrary, result in a heavy increase of burdens already chafing those who bear them.



§ The *Pittsburg Observer* (March 21st) pleads for the establishment, in the populous parishes of our larger cities, of Catholic night schools, which, it claims, are just as necessary as the day parochial schools, as so many poor young people, especially boys, are sent out to work before they are half instructed in their religion.



§ According to the N. Y. *Evening Post* (March 23rd), the public highschools of the U. S. graduated 20,344 boys and 36,124 girls in 1900. Our contemporary explains the predominance of girl graduates by the fact that the boys are taken from school earlier and put to work.

CURIOUS FACTS AND FANCIES.

Letter of a Fort Wayne Bishop Alerding of Ft. Wayne recently appointed a successor to Fr. Crosson of St. Vincent de Paul parish, at Logansport, Ind., but later decided to let him remain. When the members of the congregation learned the "good news," they drew up the subjoined letter and sent it to the Bishop :

In accordance with a true sense of justice we owe to you as the lawful head of the Fort Wayne diocese—we salute you. The minuteness of the misunderstanding of the conversation between you and our reverend pastor grew into a serious difficulty. Had the full situation been understood, we feel assure no such cause for complaint would ever have arisen. Your high sense of justice would not entertain a willful wrong. We presented to you a case of serious nature, and you returned a just verdict. Your religion has seen the rise, fall and decay of empires; political complications have caused their ruin; but the justice of the Catholic church bids fair to be carried through flourishing republics with the myrtle and the dove. Your personal attainment is a high one; education is broad and your friends at Logansport are numberless as the dead. May your path be strewn with roses and angels guide your way. Long may you live in official life, and longer may the justice of your administration linger after you are gone. Your official visit to Logansport will be marked with the respect becoming you exalted office. Your life at the altar is one of sacrifice and love. We welcome, yes, thrice welcome, the justice of your reign. Were you within the hearing of our voice we would tender you the expression of loyal, devoted children. Very sincerely yours,
People of St. Vincent de Paul Parish.

We quote the fearful and wonderful document *verbatim et literatim* from the Logansport *Daily Pharos* [No. 307]; the gentleman who sent us the cutting wrote on the margin, "The best I ever read."



A Queer Rubric in the Missal.

A writer in the St. Louis *Pastoralblatt* [No. 2] calls attention to a curious rubric in the Missal which has probably been noticed

by few and understood by still fewer priests. In the Ordo Missae the text of the Gloria is followed by this note: "Sic dicitur Gloria in excelsis Deo etiam in missis beatae Mariae, quando dicendum est." (Thus the Gloria is recited also in masses of the Blessed Virgin, where it is recited at all.) What does this strange remark mean? Is it not plain that the Gloria must always be said or sung in the prescribed form? It was not always so plain as it is to-day. In many missals published before the revision of Pope Pius V., the Gloria was enriched by several additions. Many devoted clients of the Blessed Virgin among the clergy had gotten in the habit of inserting phrases in praise of Mary. Nearly all the missals printed in France, Germany, and England before the time of Pius V., contained an extra Gloria, called Gloria Marianum, thus :

"Gloria in excelsis Deo. . . . Filius Patris, primogenitus Mariae Virginis Matris. . . . suscipe deprecationem nostram ad Mariae gloriam. . . . quoniam tu solus sanctus, Mariam sanctificans, Tu solus Dominus, Tu solus Altissimus, Mariam coronans."

To put an end to the all too free play of private devotion, Pope St. Pius V. ordained that in future the Gloria in its original and approved form was to be recited also on the feasts of the Virgin. (Cfr. von der Stappen. *Sacra Liturgia*, II, 42.)



Here is a réarranged prophecy, from the second chapter of the Book of Nahum, which appears to a correspondent of the *Sun* to describe our trolley-cars :

In the day of His preparation the chariots shall rage in the streets with flaming torches. They shall seem like torches; they shall run like lightnings.

They (the people) shall jostle one against another in the broad highway; they shall stumble in their walk; they shall make haste to the wall thereof; the defence shall be prepared (that is, the straps.) He (the conductor) shall recount (count) his worthies (passengers.)

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TO KILL OR NOT.

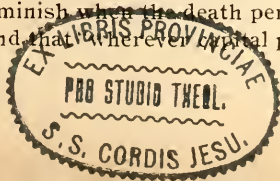
T has recently been pointed out in *Harper's Weekly**) that there is no general agreement yet, in this country, about the expediency of the death penalty. States that retain it, keep discussing its abolition, and States that have abolished it, are invited from time to time to set it up again. Massachusetts has had the matter under discussion within a month, and the prospect seems to be that she will soon determine to substitute life imprisonment for death. Attorney-General Knowlton favors that change. The main arguments for it are that "the death penalty does not restrain murder, and that convictions are easier attained where the penalty is life imprisonment." It is held that "human judgment is too fallible to warrant a punishment that can never be set right if it is wrong." Statistics are offered to prove that "murders diminish when the death penalty is abolished" and that "there is no capital punish-

ment obtains, a certain percentage of men are hanged for crimes they did not commit."

In Maine, where they take exceptional interest in legislative experiments, they abolished the death penalty in 1876, resurrected it in 1883, reabolished it in 1887, and are now considering whether or not to reëstate it. In Vermont a man lately sentenced to death must go two years unchanged, because the law provides that a session of the legislature must intervene between such a sentence and its execution. In Connecticut the other day the legislature rejected bills substituting electrocution for hanging, and prohibiting capital punishment for minors.

In view of these facts, *Harper's Weekly* thinks "it is time such a question as this was settled to the satisfaction of at least a large majority of our States"; but although it proudly poses as "a journal of civilisation," our contemporary does not venture to offer a contribution towards the formation of a correct public opinion on a question which undeniably

*) No. 2309.



affects civilisation and the common weal most intimately.

I.

It is characteristic of the modern way of treating moral questions, that the standpoint of expediency is made paramount; and it accurately denotes the American temper that it proposes to study anew and altogether independently, by inductive methods, an issue that humanity has long ago solved by the proximate criterion of the moral law—enlightened reason.

From the very beginnings of society, the death penalty was inflicted as a punishment for certain atrocious crimes, and Father Th. Meyer, S. J., rightly points out in his monumental 'Institutiones Juris Naturalis'†) that "all philosophical and political discussion of this subject must proceed from a due appreciation of this constant historical fact."

It is only since the rise of social and political Liberalism, which has, unfortunately, in a large measure, succeeded in subverting the ancient social order, that the right of the State to inflict capital punishment, or the expediency of such punishment, has been seriously assailed. For be it remarked that we must distinguish in this matter a twofold question: the question of right and the question of social utility or opportuneness. There are those who bluntly deny the right of civil authority to inflict the death penalty, or restrict it to a few extreme cases; others, while conceding this right theoretically and in the abstract, favor the abrogation of its exercise for our time.

No Christian can doubt that civil authority is empowered to inflict the death penalty on those guilty of heinous crimes. Even if it be contended that Lev. xxiv, 17, "He that striketh and killeth a man, dying let him die," applied only to the Jews, this can not be said of the precept already given to Noe‡): "Whosoever shall shed man's blood, his blood shall be shed: for man was made to the image of God"; this is a precept true for all stages of political evolution, because it is founded on the nature

of things and is in accordance with the everlasting laws of human society and of eternal justice. Nor is the dictum of the Apostle less peremptory§): "For he (the civil ruler) is God's minister to thee, for good. But if thou do that which is evil, fear: for he beareth not *the sword* in vain. For he is God's minister: an avenger to execute wrath upon him that doeth evil."

But the justice and expediency of capital punishment really needs no confirmation by the revealed word of God; it can be invincibly established by arguments drawn from natural reason. St. Thomas deduces it from its necessity for the preservation of public order and safety. Just as a limb is severed from the human frame, he says||), if its removal is necessary for the preservation of the whole body, so a member of the social body may be removed by execution, if this proves necessary for the welfare of society. For the part is subordinate to the whole. And therefore, if any man is a danger to the community and a source of corruption on account of some heinous crime, he ought to be killed, in order that the common good be preserved. Again: "It is permitted to put a malfactor to death, in so far as it is a means for the common welfare." And further: "The death penalty can be inflicted only by public authority for the common good."¶) In the 'Summa Contra Gentiles'**) there is this characteristic passage: "As a physician aims to restore health, which consists in the proper circulation of the blood: thus does the ruler of a State work for peace, which consists in the orderly concord of the citizens. But a physician amputates a limb with good reason and utility if this limb threatens the corruption of the body. Likewise may the ruler of a State justly and without sin kill pestiferous men in order to preserve the peace of the community."

Such is the unanimous teaching of Catholic philosophers. A late writer has cast the argument tersely into this shape:

The means employed by civil society must

‡) Rom. xiii, 1.
§) S. Theol. 2, 2, q. 64, a. 2.
¶) Ibid., a. 7.
**) l. iii, 147.

†) II, 593.
‡) Gen. ix, 6.

be sufficient to attain its end. Now, in many cases, nothing less than capital punishment is sufficient to attain that end. For, (a) There are criminals so depraved and so indifferent to other forms of punishment that the death penalty alone can deter them from committing enormous crimes. (b) Some crimes, such as deliberate murder, treason, or parricide, disturb social order to such an extent that capital punishment alone approaches a proportionate atonement. ††)

II.

Now for the main arguments that are alleged in favor of the abolishment of the death penalty. We have stated them briefly, after *Harper's Weekly*, in the introductory paragraph of this article.

The first is that "the death penalty does not restrain murder and that convictions are easier attained where the penalty is life imprisonment."

If desperate criminals are not restrained by fear of the death penalty, it is nevertheless the most potent restraint which the State can employ; besides, by the prompt infliction of it, such men are prevented from multiplying their enormities.

If convictions are more easily attained where the penalty is life imprisonment, which means, doubtless, that it is difficult nowadays to find a jury willing to condemn a criminal to death, this only proves that it is a duty incumbent on all sensible men, especially on "a journal of civilisation," to properly enlighten public opinion.

It is asserted, in the second place, that "human judgment is too fallible to warrant a punishment that can never be set right if it is wrong," and that "wherever capital punishment obtains, a certain percentage of men are hanged for crimes they did not commit."

It can not be gainsaid that justice occasionally miscarries. If we remember right, it was the execution of an innocent man, Jean Calas, in 1762, which moved Cesare Beccaria, an Italian professor, to publish his famous work 'Dei Delitti e delle Pene,' thereby inaugurat-

ing the movement for the abolition of capital punishment, which was afterwards pushed by Jeremy Bentham, Dumont, Schleiermacher, Holtzendorf, and the coryphæi of modern Liberalism. But the possibility of the killing of an innocent man is a far lesser evil than those which would ensue if capital punishment were limited to such cases only where error is absolutely excluded; for, while such a miscarriage can occur but rarely under an orderly administration of justice, and is therefore a comparatively small evil, society would be constantly exposed to the greatest dangers if the death penalty could be inflicted only upon those whose guilt is established beyond peradventure of a doubt; inasmuch as such absolute certainty, in consequence of the limitations of human knowledge, can hardly ever be had.

Nor does the circumstance that such punishment "can never be set right if wrong," invalidate our contention. The same is true of other punishments. What if a man be made to serve a life term and his innocence appear only after his death? Can the punishment then "be set right"? Even if he is imprisoned only for ten years; may not the shame and wrong of it break his health and bleach his hair? Who will give him back his health and strength, the years and opportunities he has lost?

But "statistics prove that murders diminish when the death penalty is abolished." Will *Harper's Weekly* or any other opponent of capital punishment kindly produce these statistics! If such statistics exist, they are sectional and prove nothing; for it is not clear that the purposes of civil government are sufficiently attained in those States; if they are, it is owing to special circumstances and constitutes an exception to the rule.

Possibly those alleged statistics have been gathered in States disgraced by "Lynch law," and then they would prove just the reverse of the argument for which they are cited.

But is not "Lynch law" used as an argument against the doctrine we are defending? It has indeed been asserted, by thoughtless persons, that this doctrine would justify "Lynch

††) Coppers, 'A Brief Textbook of Moral Philosophy,' §249.

law" and mob violence, which are evident evils. The silly objection has been disposed of centuries ago by St. Thomas, in a passage we have already adduced: "Occidere hominem non licet nisi publica auctoritate propter bonum commune." A mob has no authority to inflict death; civil society receives such authority from God, its founder.

"Homo res sacra homini." And he who violates that sacrosanct bond of human fellowship by wilful murder, forfeits his right to human fellowship: he dooms himself, by his own act, to be cut off from the "kindly race of men," and to expiate, by his own life, the shedding of innocent blood.

While the first function of punishment is to vindicate the majesty of outraged justice, the chastisement of criminals is also intended to warn and deter others. It is vain to object to this doctrine "the inalienable right of every man to his life." No man liveth to himself. We are members of one another, knit together by a necessity arising out of the nature of things, which is rational, in the social organism, whose law is reason. And a man who will not obey that law, but abandons himself to mere animal impulse, divests himself, so far as in him lies, of his dignity as a person; he approximates to the level of irrational existence: he is made like unto horse and mule which have no understanding, and may be used like them, not as an end to himself, but as an instrument for benefiting others. §§)

It is on this consideration that Aquinas finds his justification of capital punishment:

Man by wrong-doing withdraws from the order of reason, and thereby falls from

human dignity, so far as that consists in man being naturally free and existent for his own sake. . . . And therefore, though to kill a man while he abides in his native dignity be a thing of itself evil, yet to kill a man who is a wrong-doer, may be as good as to kill a wild beast. For worse is an evil man than a wild beast, and more noxious. |||)

The third end of punishment is reformatory, and one of the most advanced of modern philosophers, Schopenhauer, bears witness that the most hopeful means of working the reformation of a murderer is supplied by the certainty of his impending execution:

When (condemned criminals) have entirely lost hope, he says, they show actual goodness and purity of disposition, true abhorrence of committing any deed in the least degree bad or unkind; they forgive their enemies. . . . and die gladly, peaceably, and happily. To them, in the extremity of their anguish, the last secret of life has revealed itself. †††)

Several States (among them Austria), after abolishing the death penalty, have been compelled to inscribe it again in their penal codes, as the only cure for the ills of the social body; and one of the strongest living opponents of the awful sanction confesses openly:

We must be allowed to hold with many students of criminal jurisprudence, that in the present state of society this penalty can not be abolished. ||||)

We conclude this already too lengthy paper with a pithy passage from de Maistre: "We are willing to suppress the killing of men," he says, "but, ye murderers, please set us the example!"

ARTHUR PREUSS.

||) S. Theol., ii. 2. q. 64. a. 2 ad. 3.

††) 'Die Welt als Wille, etc.,' vol. 1, bk. 4, p. 465.

†††) Ahrens, 'Droit Natural,' quoted by Holand, 'Natural Law and Legal Practice,' p. 165.

§§) Lilly, 'First Principles in Politics,' p. 291.



St. Patrick a Roman Catholic and a Bishop.

A WORD WITH THE REV. DR. T. G. THOMPSON, OF GLOVERSVILLE, N. Y.

THE REVIEW's recent remarks*) on the sermon delivered on St. Patrick's Day by the Rev. Dr. T. G. Thompson, in the Fremont Street M. E. Church at Gloversville, N. Y., were reproduced in the *Morning Herald* of that city †) and elicited a reply from the reverend gentleman ‡), containing these points :

1. What is the evidence from the sermon in question that St. Patrick was credited with the so-called Protestant faith?

2. If he "was appointed bishop by a Pope," where is the evidence?

He himself says in his epistle to Coroticus, "a Deo accepi id quod sum," which means "From God I received what I am."

3. We "never hear of a Mrs. St. Patrick, who would have been indispensable, if he had been a 'Catholic' of the Protestant variety." But a "Mrs. St. Patrick" would have been no more disgrace to him than a "Mrs." was to his father and grandfather, who were both married priests, according to my information. A "Mrs." surely would have been no more injurious to him than one was to Cormac of Cashel, or than one was to Finnier of Armagh, or to Malmesbury, Bishop of Armagh, or several others. The "Mrs." is not an "indispensible" part of a Protestant household, as witness Bishop Brooks of Boston, Hall of Vermont, and Dr. Hunt of New York. The fling is not in good taste.

3. Will the friend of THE REVIEW §) prove that the "monasteries and nunneries" founded by St. Patrick were anything more than schools? Will he show evidence that these institutions were what we to-day understand by the names?

4. Can he prove that other causes did not more thoroughly enter into the influence to make Ireland solid for the Pope, than the assumption that Patrick received his commission from Rome?

5. If "confession is as old as the church," where does it appear in the New Testament, or among the Apostles, and why did the

Fourth Lateran Council in 1215 decree it as a church dogma, as the infallibility of the Bishop of Rome was decreed in 1870, and as that of the Immaculate Conception of the Virgin was in 1854?

1. From the extract printed from the Doctor's sermon in the *Morning Herald* of March 17th it appeared that he had claimed that St. Patrick was not a Roman Catholic. We imputed no more.

2. St. Patrick *a.* was a Catholic bishop; *b.* he was sent to Ireland by the Pope, and *c.* himself pointed to the Apostolic See as the fountain-head of Christian faith.

a. The ancient scholiast of the Fiach Hymn writes: "Patrick was then consecrated a bishop with the permission of (Pope) Celestine and Theodosius the younger, King of the world." §) This fact is confirmed by the very ancient 'Vita tripartita' ||), in the 'Confessio' of the Saint himself, and in his 'Epistola ad Coroticum' ¶), both documents reproduced by the Bollandists. **)

b. The most ancient biographer of St. Patrick was Ultan of Ardracran, from whose Life only a few extracts, made by his disciple Tirechan, are extant in the famous 'Book of Armagh.' There we read: "Decimo tertio anno Theodosii imperatoris a Coelestino episcopo, Papa Romae, Patricius episcopus ad doctrinam Scotorum mittitur, qui Coelestinus XLIV episcopus fuit a Petro Apostolo in urbe Roma. Palladius primo mittitur, qui Patricius alio nomine appellabatur, qui martyrium passus est apud Scotos, ut tradunt sancti antiqui. Deinde Patricius secundus ab angelo Dei Victor nomine et a Coelestino Papa mittitur, cui Hibernia tota credidit et qui eam pene totam baptizavit." ††) That is to say: "In the thirteenth year of the Emperor Theodosius the Bishop Patrick is sent by the Bishop Cel-

*) No. 2.

†) Apr. 8th.

‡) Same paper, a few days later. ¶) The date is not marked on the clipping sent us.

§) It was not some friend of THE REVIEW, but the editor, who wrote the criticism of Dr. Thompson's sermon.

||) J. Colgan, 'Trias Thaumaturga,' (Lovanii, 1647) p. 254.

§) Greith, 'Geschichte der altirischen Kirche,' p. 125.

¶) See Kaulen, in the 'Kirchenlexikon,' ix, 1610.

***) Mart. II, 533.

††) 'Liber Armagh,' published by Dr. Petrie. See that author's 'Tara,' p. 83.

estine, Pope of Rome, to instruct the Scots; this Celestine was the forty-fourth bishop of the City of Rome, beginning with St. Peter. The Bishop Palladius, also called Patrick, is sent first, who suffered martyrdom among the Scots, as the holy ancients have handed down. Then *the second Patrick* (Palladius being the first) *is sent* by the angel of God named Victor and *the Pope Celestine*; him all Ireland believed and he baptized nearly the whole people."

This fact is confirmed by the Book 'Leabhar Breac,' ††) which a Protestant authority of the high rank of Dr. Curry, §§) acknowledges to be the best monument of Irish ecclesiastical history.

What Dr. Thompson quotes from the 'Epistle to Coroticus' (the Doctor will have to give chapter and verse for his citations, if he wants to be taken seriously) proves nothing. Even a bishop "receives everything from God."

We read in the Life by Aileran, written before 774, †††) that Germanus, Bishop of Auxerre, after learning of the death of Palladius, "misit ergo . . . b. Patricium Romam, ut cum Apostolicae sedis Episcopi licentia ad praedicationem iret, sic enim ordo exigebat." *Anglice*: "St. Germanus sent Bl. Patrick to Rome, to go forth to preach with the permission of the Bishop of the Apostolic See, as right order required."

c. St. Patrick himself, in his beautiful Sayings, ††††) points to the Apostolic See as the fountain-head, whence the Christian faith came to the Irish people and admonishes his spiritual children to be ever faithful to the Roman Church. "*Ecclesia Scotorum*," he says, ***) "*imo et Romanorum*, ut Christiani ita et Romani sitis." In English: "*The Church of Ireland is also the Church of Rome*, and as you are Christians (children of Christ), so be Romans (children of the Roman Church)."

We could multiply quotations, but these will suffice.

3. We waive the question of "good taste"

with regard to the quotation which we made from the *Pittsburg Catholic* about "Mrs. St. Patrick." But where is Dr. Thompson's authority for the statement that "both Patrick's father and grand-father were "married priests"? The best authorities on the subject say his father was a Roman decurio. †††)

By "monasteries" and "nunneries" we now-a-days understand houses of religious retirement or of seclusion from ordinary temporal concerns for monks, or houses in which women reside for life, under religious vows †††). We have the authority of St. Patrick himself that he established both. "Therefore," he says, §§§) "as a fisher for men, I had everywhere to cast my net broadly, so that the immense multitude could be hauled in for God, and that there would be everywhere clerics to instruct the people, who are forsaken and eager for salvation. But how have the Irish, who had no knowledge of God, but adored their impure idols, lately become a people of God? *The sons of the Scots have become monks and the daughters of kings, virgins of Christ*. One virgin, high-born, a picture of beauty, whom I had baptized,—came to me a few days later and revealed to me her ardent desire to perform what all virgins of God do, though not according to the will of their fathers; for they are subjected to persecution and disgrace therefor on the part of their relatives. Nevertheless their number is growing, and besides the widows and celibates, we can not any more count the number of these virgins consecrated to God." The ancient sources agree that St. Patrick founded monasteries nearly everywhere in connection with the churches. ††††))

4. If there were any other causes that, in the words of Dr. Thompson, entered more thoroughly into the influence to make Ireland solid for the Pope, than the "assumption" (we have proved it to be a *fact*,) that Patrick received his commission from Rome, they were no doubt these:—that "Palladius ad Scotos primus episcopus mittitur"—Palladius was

†) Published, with the Gaelic text, by the Irish Archaeological Society in Dublin, in 1844.

‡) 'Lectures,' p. 352.

§) J. Colgan, 'Trias Thaumaturga,' p. 39.

¶) 'Dicta S. Patricii,' in the 'Book of Armagh,' quoted in Greth, 'Geschichte der altirischen Kirche,' p. 106.

***) 'Book of Armagh,' fol. 9.

†††) 'Geschichte der altirischen Kirche,' p. 95.

††††) Webster's International Dictionary, sub verbis "monastery" and "nunnery."

§§§) S. Patric. Confess., cap. 4, 18.

†††††) See, among others, Reeves, 'Life of St. Columba. Written by Adamnan.' Dublin, 1864.

sent to the Irish as the first bishop, ¶¶¶) by Pope Celestine*†), and that Bishop Germanus of Auxerre, before sending St. Patrick to Rome, prayed: "I beg Thee, O Lord Jesus Christ, lead me to the See of the Holy Roman Church, that I may there receive authority to proclaim Thy holy doctrine, and that through my services the Irish nation be led into the fold of Christ."*‡)

5. Our opponent ignores our numerous references to the earliest Christian authorities, that confession is as old as the Church. He wants proofs from the New Testament or the Apostles.

Confession is the sacrament in which sins committed after Baptism are forgiven. To prove that it is a true sacrament of the New Testament, it is necessary to establish that Christ instituted some sign, differing from Baptism and all the other sacraments, by the application of which the sins of a baptized person are remitted.

Christ, appearing after His resurrection to His Apostles, said: "As the Father hath sent me, I also send you. When he had said this, he breathed on them; and he said to them:

Receive ye the Holy Ghost: Whose sins you shall forgive, they are forgiven them, and whose sins you shall retain, they are retained."†§)

How the Apostles practiced this privilege, appears from 2. Corinthians, ii, where St. Paul grants a pardon to an incestuous man upon his doing penance. Eusebius relates †||) how St. John the Evangelist pardoned a young man who had relapsed into crime, while St. Irenaeus tells us †¶) how in the early days certain women, who had been seduced by the heretic Marcus, were received back into the Church after having done penance, while others, who refused to confess their sins, were lost.

As for the IV. Lateran Council, the very fact that it did not lay down the precept of confessing sins, but merely determined the time of confession, shows plainly enough that up to then no Christian had doubted the authenticity and necessity of the sacrament.

So much for the present in reply to Rev. Dr. Thompson's queries and for the instruction of those in his town who are interested in this long-distance controversy.

ARTHUR PREUSS.

¶¶¶) Prosepi 'Lib. contra Collator,' cap. 41.

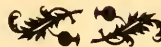
*†) 'Vita Secunda S. Patric,' apud Colgan, 'Tr. Thaum.,' p. 38.

*‡) Probus, in Vita S. Patric., apud Colgan, 'Tr. Thaum.,' p. 49.

†§) St. John, 20, 21—23.

†||) 'Historia Eccl.,' l. iii, c. 23.

†¶) 'Adv. Haer.,' l. i, c. 13, n. 7.



Sociological Questions of the Day.

RELIGIOUS MOVEMENTS FOR SOCIAL BETTERMENT.

Every one who has observed the religious tendencies of the times, has also probably noted what is commonly supposed to be the new direction taken by the religious activity of the present day. The churches are now busying themselves in earnest and often successful efforts to improve the condition of their membership, and, going further, to lend a helping hand to outsiders. Churches now maintain employment agencies, restaurants, lodging houses, furnish assistance to some deserving persons and teach others to help themselves, supply innocent amusements to

their young people and comfort to the old. In other words, we are told "the church is adapting itself to the new conditions that, in recent times, have risen, and is thus not only retaining its hold upon the world's affections, but is broadening and strengthening its influence with those classes whose good will is worth having."

An examination of 'Religious Movements for Social Betterment' (Baker & Taylor), by Dr. Josiah Strong, shows the great Protestant public what well-read Catholics have known all along, that the present movement is, in a way, a revival; for centuries ago, in

the ages which are now called dark, *the* Church did pretty nearly the same things that are now done, and, allowing for the difference of times and methods, probably did them as well (if not better!) as they are done at present. The few and unsatisfactory glimpses which we catch of the life of the Middle Ages show us here and there practical and pious clergymen who set in motion the machinery of industrial benevolence. Every religious establishment had its benevolent side. Then, as now, churches had their societies, their employment guilds, even their farms, whereon the unskilled laborer might find occupation, and thus, in an unexpected direction, is the repetition of history and the glory of the old mother Church made manifest.

The essential difference between then and now is that "religious movements for social betterment" in the Middle Ages were conceived and borne by the spirit of the late Encyclical "*Graves de communi*," while to-day the false notion prevails that you have to fill a man's stomach first before you talk to him of religion.

C. D. U.



One of the bishops of Belgium, Msgr. Wafelaert, of Bruges, like our own Archbishop Ryan, is editor-in-chief of a Catholic review, called *Collationes Brugenses*, the January number of which contains a valuable paper from his pen on the laborer's just wage, under the following three headings: 1. Strict justice requires a wage commensurate with the profit derived by the employer from the workingman's labor; 2. What is the relation, socially, between the value of labor and the wage paid therefor on the one hand, and the laborer's necessities of life? 3. What under normal conditions can be said to be a just wage?



LIFE INSURANCE.

Fraternal Orders and the Re-adjustment of Rates.
Evidences are multiplying that more of our Catholic fraternal orders are beginning to realize the weakness of the foundation upon which they have

built. At a recent meeting of the Massachusetts State Council of the Knights of Columbus, resolutions were adopted, declaring that a readjustment of rates was demanded for the security of the policy-holders and that the increase "should be based upon the ordinary rates adopted by successful insurance bodies for pure life insurance, with such additions for the expense of conducting our insurance features as the modest needs of our order require." As we have repeatedly said, it is very easy to start a new assessment insurance concern and to attract members by alluring promises of low rates, based on actual death losses. The rates, obviously, will be very low at the start, when few or none of the members die, and it is just as obvious that with the increasing age of the members and a necessarily increased death-rate, the assessments will mount higher from year to year. Ultimately, as the death-rate becomes heavy, the organization will go to the wall, or the assessments will rival the premium charges of the highest-priced and most successful old-line companies.



Suspension of the Order of Select Friends.

We learn from the *Kansas City Star* (March 12th) that the Order of Select Friends has been forced to suspend by the action of the Kansas Insurance Commissioner, who revoked the license because the Order owed \$15,000 more than it had assets to pay. C. C. Dutton of Erie has been appointed receiver. There is talk of transferring the Select Friends' insurance to the American Crusaders, a new lodge with headquarters in Kansas. The Order of Select Friends was a mutual benefit society which promised its members cheap insurance and kept its promise till the resources gave out. The dead members are nearly all "on the safe side," but the 3,600 still alive (scattered over Kansas, Missouri, and Colorado) lose every dollar they paid in. Thus the "mutuals" go to pieces one by one. The turn of some of our Catholic societies will come soon too if they do not take proper measures at the eleventh hour.—D'AZINCOURT.

Current Educational Topics.

The Algometer. The craziest fad of all is to subject children to pain to find out how sensitive they are, the theory being that the sooner they shriek, the brighter their intellects are. It has been maintained, on the contrary, that those human beings are bravest, and, therefore, brightest, who possess the rare power of bearing pain without flinching. The fabulous Spartan boy who let the stolen fox nibble at his vitals rather than by outcry confess the theft, was adjudged foremost among his companions. The ancient crooked pin or the unexpected pinch or the various forms of hazing would appear to furnish all the devices required to try nerve in childhood or youth. A new machine is only a redundancy. The latest fad is stupid and vicious. What virtue has the "algometer" over a birch-rod?



Struggle for Catholic Education in Canada.

THE REVIEW OF April 4th was right in referring Mr.

Tardivel to Fr. Conway's instructive pamphlet 'The State Last' (Fr. Pustet, New York and Cincinnati). The editor of *La Vérité* will find there the desired information, even about Jerome de Medicis, to refute the compulsory education plan of Deputy de Grosbois, of the Dominion Parliament. Let the Catholics of Canada manfully stand up for their God-given right to Catholic schools and resist all attempts on the part of the State to encroach upon the sanctuary of the family and the Church. To the parents and the Church alone belongs the proper task of educating the young and in the accomplishment of this task the State is to help, not to hamper or shackle them.

It would doubtless confirm the Catholics of Canada very much in their noble struggle for Catholic education, if Bishop Ketteler's excellent pastoral letter on 'The Separation of the School from the Church' (Benziger Brothers, New York, Cincinnati, Chicago) were spread

among them. This famous prelate, whose authority is also falsely claimed by Deputy de Grosbois, treats in a masterly manner under as many headings the following questions: 1. What are denominational schools? 2. What are secular public schools? 3. What did our forefathers think of the separation of the school from the Church? 4. What do religion, reason, and man's nature, what the interests of the family and experience, tell us concerning the separation of the school from the Church? 5. What must we, therefore, judge of the suppression of the denominational school and the establishment of the secular public school? 6. Who demands, after all, the separation of the school from the Church? Who alone can demand it? 7. Duty of Christian parents concerning the school question.

C.



The Study of Greek in Germany.

For some time sharp attacks have been made in conservative Germany

on the classical gymnasium, and there is no denying the fact that the protagonists of the new idea have already succeeded in pressing Greek sadly to the wall. This ancient and splendid language will hardly ever again occupy its former prominence in the obligatory studies preparatory to an entrance upon the special work for professional honors. The friends of Greek themselves have recognized this fact and declared their willingness to make a compromise. At the National Educational Congress held in Berlin last summer, it was at the instigation of the gymnasium and university professors themselves that the convention decided to appoint Professor Wilamowitz of Berlin, the famous classical and historical authority, to prepare a full scheme looking to the reformation of the Greek course, especially also by the preparation of a chrestomathy that would awaken a new interest in this language. Professor Wilamowitz has done so, and his proposals for a modification

of the Greek course are now being keenly studied and discussed by educational conventions and journals.

As for the causes of this noteworthy change in the educational ideas of the Germans, they are various. Prof. Schodde correctly states one of them in the *Outlook* [No. 12], when he says that modern Germany has lately experienced a remarkable transformation, in that it has become intensely practical and industrial. It is not accidental, but rather symptomatic and typical that it was reserved for recent years to place the schools of technology on a level with the universities, by giving these institutions the right to confer academical degrees on their graduates.



University Extension.

We read in an exchange (*Public Opinion*, No. 11):

The work done by the society for the extension of university teaching in the ten years of its existence is only slightly suggested by the statistical report of 954 courses of lectures delivered at 236 different centers, with an average yearly attendance of 18,000 people. The long list of the society lectures contains many distinguished names, and the value of this modern development from the old-fashioned lyceum is not merely bringing good teachers within the reach of remote students, but in forming centers of systematized study.

There is an impression in some quarters that THE REVIEW opposes the university extension movement. It does not. The more education the people generally get, the better—so that it is really education. And it can not be gainsaid that this movement is, or can be made, a means of educating the masses.

Unfortunately, the kind of information that is disseminated by some of the extension lecturers is not educational, does not conduce to

the higher interests of mankind, and we can not, therefore, unqualifiedly praise the movement, or even take notice of its growth without remarking that it has by no means proved an unmixed blessing. The Catholic press everywhere ought to keep a watchful eye on these "good teachers."—A. P.



§ Through the generosity of John A. Creighton, of Omaha, a new building to cost \$75,000 is to be added to Creighton University (conducted by the Jesuits) in that city.

What a pity we haven't more Creightons!



§ The *Chicago Chronicle* (March 26th) gives an interesting account of an experiment that is being made in the country schools of Iowa, chiefly for reasons of economy. It is to do away with the little district schools that dot the country and to substitute therefor central township schools, to which the pupils and teachers who live at remote distances are carried free. The central schools thus far erected have cost \$17,000 each and have an average attendance of 1,000. The cost of transportation is said to be only \$30 a month for each township. The system is to be extended: Thus is State paternalism gaining ground in free Iowa.—A. P.



§ Governor Dockery of Missouri last Monday vetoed the Simmon's Compulsory Education Bill, because it is a long step in the direction of State Paternalism.



§ An organist and choir director with good references is seeking for a position in a Catholic congregation. Apply to THE REVIEW.



Letters to the Editor.

Bishop Meerschaert and the German Catholics of Oklahoma.

TO THE EDITOR OF THE REVIEW.—*Sir*:

In view of the discussion of Bishop Meerschaert's policy in dealing with the Catholic Germans in Oklahoma, a glance at a neighboring diocese across the Red River may be of interest.

The Diocese of Dallas with its immense territory—all of Northern Texas—is sparsely settled and its Catholic population is small. It still has missionaries in charge of ten or more very large counties. Within the last ten or twelve years a number of German Catholic settlements have been located in the Northern part of the Diocese and are now more or less prosperous financially; spiritually they are all flourishing. These settlers have never complained of the treatment they received at the hands of their Bishop, since they all have priests who preach to them and hear their confessions in German. How did Bishop Dunne succeed in getting German-speaking priests for them? Dallas is a poor diocese and can no more afford to pay large sums for the schooling of priests than the Vicariate of Indian Territory. But where there is a will there is a way; the Bishop prevailed on the monks of Subiaco to take charge of these missions and they have been doing good work among these people ever since. If the insufficient precipitation in Northern Texas were not such a drawback to agriculture, the Diocese of Dallas would to-day have ten times as many German Catholics as it actually has.

Oklahoma also ought to have received a very large influx of German Catholics since it was opened to settlers. In Illinois, Iowa, and other Northern States, where land is high in price and scarce, there is a numerous class of farmers, especially Germans, who are looking about for cheaper land, and an opportunity to provide a small farm for each of their children as they get married. Now it seems to us, from whose congregations these people emi-

grate, that it would have been a wise policy on the part of the ecclesiastical authorities in Oklahoma to encourage the immigration of this religious and thrifty class of people in every possible way, since it is plain that such an opportunity for building up the Vicariate will never come again.

We very much regret that a general distrust prevails among the farmers in question and their pastors against the ecclesiastical authorities in the Territory. For years many by no means hot-headed editors of German Catholic papers have considered it their duty to warn their readers not to move to Oklahoma, and this sentiment of the German press must have been known to those concerned in the Vicariate. Though bishops are not expected to explain their doings and their policy in the newspapers, still it would seem a matter of common prudence that some one in the confidence of the Bishop should correct the sentiment, if erroneous, by a simple statement of the facts. As it is, no one will expect that either Father Meifuss' pleading or the Bishop's letter to THE REVIEW will clear away that distrust. It will be said the latter is not to the point and does not cover the principal subject of complaint, since it ignores the very explicit and reiterated charge that the Bishop forbade his priests to preach in German. The Bishop's talk about the many good German Catholics and the few bad leaders in the Vicariate will not carry much weight either. The common people suffer and grumble in private, being too timid or too clumsy to carry their complaints before the public. If there were no leaders, we would all, politically and civilly, at least, be slaves. In fact, it would not hurt either bishops or priests to meditate once in a while on the old saying, that a kicking mule is better than a dead mule.

But whether there is good cause for the discontent of the German Catholics of Oklahoma or not, the deplorable fact remains that it will keep many Catholics from moving to the Ter-

ritory and there providing homes for their children amid healthy moral surroundings, instead of letting them drift away to the big cities.

We are not of those who believe that many of these people in Oklahoma will leave the Church, because they never heard a German sermon. As long as they can receive the sacraments and the priest is kind to them, they will keep the faith, but whether they will be zealous Catholics and reliable when sacrifices are to be made for congregational or diocesan purposes, is rather doubtful. The only good horse after all is the willing horse.

(Rev.) A. J. PENNARTZ.

Sigel, Ill.



The Widows' and Orphans' Fund.

TO THE EDITOR OF THE REVIEW.—*Sir*:

Under the heading, "Doct ring Our Mutuals," Mr. J. Hernan, in No. 1 of THE REVIEW, dilates upon mutual life insurance in general, and the Widows' and Orphans' Fund in particular. I have followed Mr. Hernan's previous articles on life insurance with a great deal of interest, and cheerfully admit that his ideas on the subject are correct. Since the adoption of the important changes by the W. & O. F. last September, I have eagerly watched the columns of THE REVIEW, expecting to find Mr. Hernan's view on this new departure in fraternal life insurance methods. He has at last ventured to give his opinion, but I am sorry to say that his calculations are wrong, for the reason that he is not sufficiently acquainted with the facts in the case.

In the first place our average age is 48 years, instead of 51. Therefore the expectancy of life, according to the American experience table, is 21 years, instead of 20. The highest rate paid by any member is \$42.00 per year for assessments and \$1 for expenses, or \$43.00 in all. Deduct from this sum \$2.65 for expenses, which is the highest amount paid at any time, including office expenses and local secretaries' commissions for collections, that will leave the net amount of \$40.35, or \$847.35 in 21 years, or figured at compound interest

at 4 per cent., \$1,341.48. While it is true that all these members will not complete their expectancy of life, it is equally true that others will live that much longer and thus make up the deficiency.

But what about the younger men, who pay at a much lower rate? I may be asked. They will pay for themselves, the same as those in the higher classes. Our rate for a young man of 21 years is \$14.00 per year, with \$1 added for expenses. Deducting their share of the general expenses, and figuring their payments with 4 per cent. compound interest for a term of 40 years,—their life expectancy—it will amount to \$1,343.31.

Now Mr. Hernan may be justified in asking me, why we reduced our benefits in the face of the above facts, which ought to prove to any one well versed in life insurance matters, that the W. & O. F. rates are perfectly sufficient to assure its existence.

My answer is, that we were not compelled by necessity to make the change, and I personally was opposed to it, as the records of the Peoria convention will prove. We have no outstanding debts in the sense that Mr. Hernan intimates. Our death claims have all been paid within the limit set by our constitution. But on account of tempting offers made by scores of so-called fraternal insurance societies, who promise to pay a \$1,000 benefit "for the payment of a few nickles monthly," many of our young men have been induced to cast their fortunes with them, and therefore we did not get the "new blood" so much desired, and consequently our reserve fund did not grow, as it was created and increased by the initiation fees of new members. In the face of these conditions, the Peoria convention took time by the forelock, as it were, and decided on a radical measure to create a sufficient reserve and thereby insure the future existence of the W. & O. F.

It is true that we are losing some members, who cast their lot with the cheap concerns, but the day will come—and it is not far distant—when they will see the error of their ways. I predict that the next five, or at the highest, ten years, will revolutionize fraternal

insurance methods. Some of the cheap concerns, which promise something for nothing, have already come to grief, and others are on the way at an accelerating rate. By the time they have raised their rates to a reasonable figure, or have gone out of business, the W. & O. F. will be on a firmer footing than ever, with a reserve sufficiently large to permanent-

ly insure its existence. Then the young men will begin to fill up our ranks, and those thoughtful men, like Mr. Hernan, who have been clamoring for a fraternal society built on true life insurance principles, will doubtless also help to swell our membership.

J. W. FREUND.

Springfield, Ill.



The Religious World.

DOMESTIC.

The Catholic Federation Movement.

We do not wonder that the Catholic society federation movement is making so little headway if we learn that the Central Council of an organisation like the C. M. B. A. shows so little appreciation of the principles underlying it as to forbid its members to speak on the subject when visiting branches in the future. Aside from the fact that this resolution violates the very root of the C. M. B. A.'s constitution [Sec. 5], it must create the impression among the general public that the organisation is ruled by partisan politicians, who use or rather misuse the whole body for their own narrow and personal ends. This impression may be entirely wrong; but what led the Central Council of the C. M. B. A. to create it by such a ridiculous inhibition? Is it not in the interest of the members of the Association, and of the Catholic cause generally, that this important and difficult question be as frequently and as thoroughly debated within their meetings and without, by officials as well as plain members, as an occasion offers? That any hurt should come to the Association from such discussion is wellnigh unthinkable. We trust the members of the C. M. B. A.'s Central Council will see the utter ridiculousness of their resolution and rescind it promptly and emphatically.—A. P.

Clark of Father Phillips.

According to the secular press (see, e. g., the *Chicago Chronicle* of April 10th) the credit of preventing violence during the big coal strike of last fall, as also of preventing another strike in the Pennsylvania anthracite regions this spring, is due, more than to any other man, to the Rev. E. S. Phillips, pastor of St. Gabriel's Catholic Church, Hazelton, Pa., who has the confidence of the miners and uses it for their own and the public good. From all accounts Fr. Phillips must be a worthy disciple of Leo XIII., who, through his encyclicals on labor, etc., has earned the name of "the Social Pope."



FOREIGN.

His Holiness has erected the mission of the New Hebrides into a Prefecture-Apostolic, and appointed the Rev. Victor Douceret, Marist, as first Prefect.

A well-informed correspondent writes: I would call the attention of the clergy to a circular of the Sacred Congregation of the Penitentiaria, dated January 25th last, on the subject of the processional visits for the Jubilee. It will be remembered that if the visits to churches are made processionally, the bishop has power to reduce the number. The Holy Father now concedes that, in places where

public processions are not permitted, any gathering, at a prescribed hour in a duly appointed church, of sodalities or of the people, under their president (in the care of a sodality), or of the parish priest or a priest approved by him for the purpose of making the Jubilee visitation, is to be considered as equivalent to a procession.

The appointment of Vicar-General M. C. O'Brien to the see of Portland, Me., which was reported by cablegram from Rome some weeks ago, was a canard. No appointment had been made up to March 23rd, and when it is made, it is unlikely that the nominee will be the priest who has already received the congratulations of his friends and a portion of the Catholic press, notably the *Western Watchman*.

The secret Consistory was held on Monday and twelve Cardinals created, among them Msgr. Martinelli.



England. There will not be much more heard, probably, in England of the Catholic protest against the King's "Declaration," until the joint committee appointed to consider the whole subject shall have made its report.

The Catholic Newspaper Guild, founded by Mr. Dudley Baxter, and now numbering over one hundred and sixty members, supplies no less than sixty free public libraries with Catholic papers. It supplies also hospitals, almshouses, seamen's homes, etc. Most useful work is done by sending Catholic literature to isolated Catholics and to enquiring Protestants.—*Messenger* [No. 4.]



Italy. The *Berliner Volkszeitung* lately set going the statement, "based on official data," that during the reign of the late King Victor Emmanuel no less than 176 priests had been convicted in Italy of various serious crimes against the State, morality, etc. The statement was, of course, copied. It now turns out that the real number of such cases was *nine*, and of these the ninth

case happened to be in the official lists number 176; hence the preposterous charge against the Italian clergy.



Holland. The Catholic members of the lower chamber have drawn up for the approaching election the following supplementary planks to their Utrecht platform of 1896: 1. Sick, old-age, and invalid insurance for the laboringmen; 2. Liberty of erecting chairs in the royal universities and the municipal university of Amsterdam; 3. Pensions for common school-teachers and benefits for their relicts; 4. Administrative jurisdiction in matters of social legislation. Schaezman's organ, *Het Centrum*, thinks this program might profitably have been still farther extended, but as it is, it is receiving strong approval and support, and the hope is held out that the Catholics with their Conservative allies will succeed in obtaining a parliamentary majority. There are other indications besides the cabinet crisis, that the Liberals are losing ground.—E. C.



Canada. Archbishop Bruchesi, of Montreal, in a pastoral dated April 2d, makes the Archibald decision the occasion of a vigorous restatement of the Catholic doctrine on marriage and divorce, recalling especially the fact that the Church punishes with excommunication those of her children who forget their duty so far as to contract marriage before a heretical minister.

In the same pastoral, Msgr. Bruchesi censures the legislature for granting the request of the Mount Royal Cemetery Co. to erect a crematory. He quotes the words of Leo XIII., who, on May 19th, 1886, instructed several bishops to inspire the faithful with the greatest horror for "the detestable abuse of cremating human bodies," and those of Cardinal Richard, of Feb. 24th, 1890, who condemned cremation as a regenerated pagan custom.

The admirable pastoral of His Grace is published in full in *La Semaine Religieuse de Montreal*, No. 14.

The Editor's Notebook.

The *Opinion Publique* (April 6th) reproduces the salient passages from the paper published in our No. 2, on the need of an ecclesiastical attorney at the Apostolic Delegation for the purpose of conducting just cases which are otherwise lost, and adds that, while it contains a great deal of truth, a better means of bringing about the desired result would be the appointment of attachés to the Delegation, representing the various nationalities that make up the Catholic body in the United States. This suggestion is not new. We believe it originated with our Polish brethren, who, a year or two ago, made an effort, which for a while looked as if it might prove successful, of getting an accredited representative at the Apostolic Delegation. In view of the fact that the Poles have a powerful advocate in Rome in His Eminence Cardinal Ledochowski, Prefect of the Propaganda, the failure of their effort would seem to indicate that nothing can be expected in this line from the ecclesiastical authorities. The plan submitted by our contributor "A Friend of Justice," on the other hand, has the advantage of being feasible.



The Fall River *Indépendant* [No. 32] reproduces our article in toto and advises the forthcoming Springfield congress of French-Canadian Catholics to give it due consideration.

The German Catholic press almost unanimously endorses the article and our incidental suggestion in the *Amerika* that Rev. Dr. P. A. Baart, of Marshall, Mich., would be the very best man for the position of an ecclesiastical attorney at the Apostolic Delegation.

We should like to have Dr. Baart's opinion on the subject.



The Catholic Directory for the current year has been severely criticized in various quarters for omitting the very useful alphabetical list of places in the United States in

which Catholic churches are located, or which are regularly attended. Wiltzius & Co., the publishers of the work, now announce that the list will be inserted in future editions, but in a different form, viz., the name of the diocese in which each place is located will be placed after the name of such place, instead of, as formerly, the page number.



The latest publication of the Philippine Information Society (12 Otis Place, Boston) fixes the responsibility of beginning the present war upon the Filipinos and declares the charge that the American forces instigated the attack for the purpose of securing votes to ratify the treaty, as "absolutely unsupported by any evidence" that has hitherto been furnished. Nor are the editors of this pamphlet sure that conciliation would have avoided war. All we know as to that is, that conciliation didn't have much of a trial.



The Supreme Court of Indiana is reported to have decided on April 4th, in the case of George D. Hurley vs. Dr. G. W. Eddingfield, that a physician is not bound to answer a call for his services, even though he is the physician of the family and a fee for his services is tendered him in advance. We believe this is another case where the civil law does not entirely square with the moral law. Father Lehmkuhl says in his standard *Moral Theology* (i, p. 618) that a physician who is under contract to treat a man or a family for a stated salary ("si pro futuro sese jam obligavit ad curam habendam aegrotorum, statuto salario") can not leave his place in case of an epidemic. A family physician, in the current sense of the term, would seem to be under such an obligation, and if he is not allowed to shirk his duty even when it involves danger of contagion, it would appear that he is much less free to refuse to respond to an ordinary call.

BOOK REVIEWS AND LITERARY NOTES.

Alkohol und Volkswohl. Von Aug. Egger, Bischof von St. Gallen. Sarnen, Schweiz. 8^o. 48 pages. Price 30 pfennigs.

Rt. Rev. Bishop Egger, of St. Gall, the untiring champion and leader of the Catholic total abstinence movement in Switzerland, discusses in this interesting brochure the question of alcoholism in its practical social aspects. The six chapters treat respectively on alcohol and the workingman's strength, alcohol, health, and age; alcohol and the family; alcohol and the people; alcohol and thirst; alcoholism and its opponents. The last chapter discusses the question, Which is the better means of combatting drunkenness, temperance or total abstinence? The declared object of the brochure is, "on the one hand, to move the reader to meditate upon his own personal position with regard to the drink-question, and, on the other, to move as many hearts as possible to take pity upon the people."

Our readers know from previous articles on the subject that we are in sympathy with the thoroughly Catholic movement espoused by Bishop Egger and would like to see it transplanted to the United States. It would be vastly more effective, in our opinion, to circulate Msgr. Egger's moderate and well-reasoned pamphlets among our people, in place of some of the prohibition tracts written here and in Ireland, which repulse rather than attract the average Catholic by their exaggerations.

A. P.



Literary Notes.

—The *Alte und Neue Welt* [No. 7] declares that the rumor, originating in the Liberal press, that Sienkiewicz's famous novel 'Quo Vadis?' is to be put on the Index, has absolutely no foundation in fact, and that there is no probability that it will ever come true.

—To the "Beacon Biographies of Eminent Americans," edited by M. A. De Wolfe Howe, and published by Small, Maynard & Co., of Boston, Henry D. Sedgwick, Jr., seemingly a non-Catholic, has contributed a sketch of

the life of Father Hecker, drawn, as he himself says in the Preface, almost entirely from the Rev. Walter Elliott's work. The little volume contains, especially in its concluding chapter, which treats of the "Americanism" controversy, some statements which call for decided reservations and corrections. We hope soon to be able to publish a review of it from the greatest living authority on the subject, the Rev. Dr. Charles Maiguen, of Paris.

—Dr. Parsons, the author of 'Studies in Church History,' has in press a 'Universal History,' which will consist of five or six volumes, large octavo, and which will be written, as we scarcely need to remark, from a Catholic and therefore from a proper point of view.

—The first portion of the fourth volume has just appeared of the 'Geschichte der katholischen Kirche im 19 Jahrhundert' (History of the Catholic Church in the 19th Century), by Dr. H. Brück, now Bishop of Mayence. It treats of the history of the Church in Germany "From the Vatican Council to Date." (Kirchheim, Mainz.)

—The latest volume of 'Les Grands Philosophes,' by the Abbé Jules Martin, is devoted to St. Augustine.

—Dante's 'Divina Commedia' is being translated into Roumenian by the poet Cosbuc.



A LIST OF NEW BOOKS.

[This list is published with the purpose of announcing important new publications of special interest to Catholic readers. Orders should be sent to B. Herder, 17 S. Broadway, St. Louis, Mo., who supplies this list and has the books in stock.]

A Harmonized Exposition of the Four Gospels. Vol. 11. By Rev. A. E. Breen, D. D. Net, \$1.

The Great Supper of God, or Discourses on Weekly Communion. By Rev. Stephen Coube, S. J. Net, \$1.

Memor of Lady Chatterton. By Edward H. Dering. Net \$2.50.

Come Holy Ghost, or edifying and instructive selections from many writers on devotion to the Third Person of the adorable Trinity. By Rev. A. A. Lambing. Net \$1.50.

Before the Most Holy. (Coram Sanctissimo.) By Mother Mary Loyola. Edited by Father Thurston, S. J. Net 45c.

Meditations of the Life, the Teaching and the Passion of Jesus Christ. For every day of the Ecclesiastical Year. By Rev. Augustine Ilg. Edited by Rev. R. F. Clarke, S. J. 2 vols. Net \$3.50.

The Passion, by Rev. M. J. Ollivier. Net \$1.50.

Education in California, by Rev. P. C. Yorke. Paper. 10c.

The Comparative Number of the Saved and the Lost. A study by Rev. N. Walsh. New edition. Net 75c.

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A Serious Aspect of Modern Life.

WANTED—A young married couple—no children—as gardener and dairy maid.

WANTED—A situation as coachman by a young Englishman—no family—where there is a cottage on the place. Wife a good seamstress.

WANTED—By a young married man, a place as gardener. Wife understands milk and butter. No encumbrances.

These advertisements are taken haphazard from a morning paper, and to the writer express a very serious aspect of modern life. France, finding her reduced birthrate an alarming evidence of her decadence, is discussing a plan of offering legislative premiums for those who marry and promising State bounties to the fathers and mothers of large families. Whence shall her armies be fed? Who shall till her fields? Who sail her ships? To whom shall she intrust the honor of the tricolore?

Are we, whose great harvests and broad acreage have given promise to the world of prosperous homes, in which children are sure of sustenance, and under whose ample roofs their young faces are indeed welcome, already arrived at a place where a poor man is justi-

fied in calling his sons and daughters an "encumbrance"? The word rings on the ear like a knell!

How shall we call that a home in which a man's labor only stands for a place in which to sleep and eat? What is the sum of it all? A few hundreds in the bank for savings, a fine gown for the wife who may not know the honorable title of mother—these are not much to work for! No little feet to run to meet him at his door when evening falls; no close-clinging arms about his neck; no voice to call him father; no stalwart son growing up to brave manhood to comfort his old age. No "encumbrance"! Oh, the pity of it!

And what does it all mean? On the small estates cottages are an inconvenience; children are always in evidence and not always clean and picturesque children at that; the broken toy or bit of china with which they make substitutes for costly playthings so litter up the roadway; they laugh too loud; the baby cries too much; and besides, "they can

not be kept away from Geraldine and Harold, and no one knows what these uncivilized little creatures will teach them."

The lovely lawns, the broad cool verandas, where Geraldine and Harold play, their pony wagon, their gay drives with father and mother, their visits to the seashore, are not enough of privilege; all must be theirs without one tender thought of other little ones who are close kept in narrow city rooms. The glad spring which carries the little daughter into her returning father's arms is one of the things appertaining to wealth; for the gardener, "no family!"

Is it so dreadful a thing to have the small bit of land which belongs to a four-room cottage invaded by the children of the man who keeps the faultless turf and charming gardens in such beauty? Is there no time in which even the fastidious man and woman can thank God that within the boundaries of their possessions some other less favored man and woman have found fitting shelter for their children, pure air, and clean surroundings for body and soul? Is it not worth bearing the annoyance of the distant crying of a teething baby, or the sight of a soiled frock and tumbled hair, to know that your plenty has overflowed into a poorer brother's cup, and that the healthful life-giving surroundings of your own babies are shared by little ones otherwise debarred? Is there no echo in modern ears of certain majestic utterances which have been repeated for nineteen hundred years to the uplifting of infancy and childhood from the mire of want and misery? One said: "Who-soever offendeth one of these little ones, offendeth Me." and that one is either feared or loved by most men.

Even the better class of tenements are seeking to keep out the children; it is continually in our ears, this edict of banishment. "No ma'am, I can't get those rooms; the landlord would rather have people without children. He says they are so injurious to houses." Injuring the paint or running up and down the stairs is far worse than the presence of thinly disguised vice, and the choice of the agent goes against the children.

The writer has no pretence to superhuman calmness of nerve; the crying or even the noisy good-humored play of children is not infrequently a vexation; to the fastidious owner of a lovely country place, disorder and the blemish of recently made mud-pies are trials. The vision of an untidy wife at her cottage-door is a mortification, and her almost certain disregard of your kindness to her and her children tends to harden the heart; but—let us think seriously of it—these things are the offerings self makes in its effort to help fellow-creatures to a more wholesome and uplifting state of existence. In this light does the sacrifice seem great?

To put a premium on childless marriage is surely to commit a grave offence against human progress and happiness, and to deny at once the most purifying influence to the man and to rob the nation of its chief strength. And this large and ever-increasing demand, in the most comfortable and well-paid situations, for service which shall be given by childless men and women, is nothing short of fostering both these evils.

Men who will subscribe liberally to city playgrounds and give freely the money for a day's excursion on the bay; women who actually labor to support and direct day-nurseries, because "the poor children have such miserable homes and are so neglected by their laboring mothers," will both hesitate a long time before they will take into their employment a couple who bring with them three or four children.

"Crumbs from the rich man's table" are proverbially free to the needy; is there any gleaner in his wide domain like the provision of a little cottage and permission for his offspring to breathe the pure air and grow brown in God's sunshine?

We do not readily admit that we are, indeed, our "brother's keeper," but, weighing it dispassionately, it truly looks as if there was a large responsibility lying on us in this matter, and that, when an owner built himself "a fair lodgment in a fair domain," it would be well to make such humble preparation for those who serve him that they should no longer con-

sider it a merit to proclaim that they are unencumbered with children.

As to the contact of the owner's children with those of the gardener and the coachman, there are undeniable objections, especially when there are boys of ten years and upward, who may gravitate toward each other. Yet, in the houses of the very rich, the young are under such close surveillance as to render it easy to insure separation where it is really desired.

For myself, I candidly think the injury greatly exaggerated, and am radical enough in my republicanism to think that much good may frequently come from this contact. The worship of wealth, the excessive fondness for luxury which is now-a-days even more largely developed in the children of the rich than in their parents, receives a severe blow when a cottage-child proves more manly, more capable, and more interesting as a companion than the schoolmates and comrades who have never learned self-reliance and are ignorant of nature's secrets.

To know how to climb a tree or look for eggs, or set a trap for a musk-rat, are great accomplishments in a boy's eyes. And nine times out of ten, the humbler boy will be more generous in sharing his treasures than he who has been bred in places where every want was supplied.

The point of catching "bad intonation and accent" is often made in defence of forbidding the child of the "great house to play with the cottager's lad." My contention is that a child whose use of English has been good from its birth, and whose parents speak their native tongue with elegance, will not receive much harm from frolicking in the hay-mow with small Fritz, even if he does say "already yet" with an unction that is contagious.

And as to manners, will Harold with his gracious mother and courtly father, lose his birthright of courtesy by his merry-making? Rather, usually, the result is an overpowering influence of Harold over Fritz, and as the summer goes on the gardener's lad grows neater and more careful every day.

Then the weightier thought of morals arises and questions: "What about matters of principle?" Experience is all the writer has to quote from, and it says that the balance

(alas! for our best training) lies in favor of the poor man's child.

It was my neighbor's, not my gardener's boy, who denuded my rosebushes and slyly robbed my green-houses. It was a rich man's son who ate the strawberries surreptitiously and carried a store to the gardener's boy, who pleaded that: "Father said I must never touch one." I would quite as soon trust the child's honor and truth, who had known only the teaching of a respectable and honorable father and mother, as that of one who had lived in the influences of a modern schoolroom in a great city, and shared the companionship of children of his own status—I do not like to say rank—whom parents' world-absorbed lives had left without personal guidance.

But conceded that preference or conviction demands that the children shall not come into contact with each other, and that it is an annoyance and vexation; allow that the presence of strange children is irksome, or even, to be extreme, detrimental to the beauty of a place, yet let us not turn away from their cry. If all these things are taxes upon our unselfishness, and rise in certain of us to the height of serious disturbances, let us deliberately make examination of our ground of responsibility. Is it not well worth while for us to bear these things for the sake of our fellow-creatures, the parents, and in the name of Him who put children under our protection for all time? Is it not worth an effort to create one more happy home in the land; to conserve young lives to our nation, and to change the living presence of his sons and daughters from an "encumbrance" to a poor man's success, into his crown of joy?

Memory brings back a frequent but always lovely picture of an open cottage door, at which a careful mother had placed a broad board of defence. At close of many a summer's afternoon, four little curly heads could be seen. They came one by one, white-robed and fresh from their "tubbing," to wait until their bread and milk was ready, and behind their barrier watched for the return of the owner of their pleasant home, eager to wave to him a greeting. Blessing and eulogy were spoken at the grave of him whose gifts had been a fair wage and a share in God's sunshine. C.

Some Popular Objections Against Religion Answered.

"Religion is Good Enough for the Common People."

We often hear the objection: For the masses, the common people that have no higher training, religion is a necessary means to keep them in proper bounds; but educated men and women need no religion to lead an orderly life.

1. Either religion is true or it is not true. If it is true, it is true also for the educated. If it is not true, or only half true, you ought to be ashamed for trying to keep the masses in bounds by falsehood and deceit. That is using bad means to accomplish a good end.

2. Where does higher education commence? In the highschool or at college? With the academy girl of fourteen years and seven weeks? With the retired merchant who has studied nothing but the yellow journals? With the workingman who, instead of attending church, participates in Socialist meetings, and listens to lectures on "culture"?

3. Every-day experience and common sense show how much all men, including the educated, need religion in order to lead a moral life. Were not the chief actors in the greatest modern scandals, such as the Panama Canal swindle, educated men? They have no religion—that is the explanation.—J.



"Religion is a Matter of Taste."

Again, we hear the complaint: You would not bother a man with music who took absolutely no interest therein; therefore, don't bother me with religion, for I have no taste for religious discussion.

Will you please tell what you understand by religion? You say you do not know anything about it; and yet you presume to judge it! Religion is the relation of man to God, or, more accurately defined: it is the complex of truths and duties which spring from this relation. Are not the religious duties as sacred as for instance the duty of paying taxes? Now, if a citizen would say, "I have no taste

for paying taxes, I do not want to be bothered with this subject," how soon would he be made to feel the difference between duty and inclination!—J.



"Religion is a Matter of Sentiment."

Religion is a matter of sentiment, we are told, and therefore it is good for young people and women. We men use sense and take no stock in sentimentalities.

Admirable Man! With your clear intellect and strong will you are especially fitted for religion; for it is precisely the conviction of religious truths and the faithful accomplishment of religious duties which constitute the essence of religion; sentiment is entirely secondary. Unreasoning sentimentality is even harmful.—J.



The Resurrection of the Flesh.

In those olden days of which I am about to speak, the scales that had fallen from the eyes of my mind still blinded one very dear to me. She is now a devoted Catholic, and the memory seems strange indeed as I recall a letter she wrote and the tone of triumph with which she asked:

Do you tell me that you subscribe to that absurd article of the creed, the resurrection of the body? I fear that you are striving to cover with the flowers of your fancy the fast decaying old hulk known as the Catholic Church.

My heart was in a tremor when I read that letter, not because my faith began to fluctuate. Ah, no! The tremor arose from the difficulty I already felt of conveying to her, an unbeliever, the Catholic meaning of the words of the creed so familiar to her ear from childhood, but inculcated on a principle too sandy for a firm foundation.

It is the denial of the resurrection of the flesh which substantiates the paganism of modern times; and the answers to these pa-

gan difficulties made by the Catholic apologists of the first half of the second century of our era, possess the force of truth which is incontrovertible and adapted to every age.

Preferring these authors to anything that might be honorably claimed as original, we here present a few paragraphs from the 2nd volume of the Ante-Nicene Christian Library, published in Edinburgh. A little heathen philosophy in the hands of the Fathers will certainly do young Catholics no harm. Justin Martyr and Athenagoras wrote largely on the resurrection of the flesh. Justin Martyr says :

The resurrection of the flesh is not impossible. Homer says, "The gods can do all things and that easily." How much more ought we, who hold the right, excellent, and true faith, to believe in our God, since we have proofs of His power; and then, they who observe things can see how men are generated one by another, and can marvel in a still greater degree that from a little drop of moisture so grand a living creature is formed. And certainly if this was only recorded in a promise, and not seen accomplished, it too would seem much more incredible than the resurrection does now. But even, in the case of the resurrection, the Savior has shown us it accomplished in Himself, of which I will by and by speak.

But now we are demonstrating that the resurrection of the flesh is possible, asking pardon of the children of the Church, if we adduce arguments which seem to be merely secular and physical—first, because to God nothing is secular (outside), not even the world itself, for it is His workmanship; and secondly, we are conducting our argument so as to meet unbelievers. If we were speaking to believers it were enough to say, "we believe"; now we must proceed to demonstration. . . . adduce arguments not drawn from faith, for they are not within its scope, but from their own mother unbelief—I mean of course from physical reasons. . . .

But while there is such discrepancy among their philosophers, some doctrines are common to all; one of these is that neither can anything be produced from what is not in being, nor anything be destroyed or dissolved into what has not any being, and that the elements exist indestructible, out of which all things are generated, and this being so, the regeneration of the flesh, according to all these philosophers, appears to be poss-

ible. For if, according to Plato, it is matter and God, both these are indestructible and God indeed occupies the position of an artificer, to-wit, a potter, and matter occupies the place of clay, or wax, or some such thing. That, then, which is formed of matter, be it an image or a statue, is destructible, but the matter is indestructible. Thus the artist designs in the clay or the wax and makes the form of the living animal; and if his work be destroyed it is not impossible for him to make the same form by working up the same material, and fashioning it anew. So, according to Plato, neither will it be impossible for God, who is Himself indestructible and has indestructible material, even after that which has been at first formed of it has been destroyed, to make it anew again, and to make the same form just as it was before.

But according to the Stoics, even the body, being produced by the mixture of the four elementary substances, when this body has been dissolved back into these, as they remain indestructible, it is possible for them to be reconstructed, and receive a second time the same fusion and composition from God who may combine them, as a chemist mixes gold, and silver, and brass, and iron.

And, according to Epicurus, the atoms and the void being indestructible, it is not impossible for them to receive the same arrangement and position after dissolution; as if a jeweler should make in mosaic the form of an animal and the stones be scattered, they could be gathered. And shall not God be able to collect the decomposed elements of the flesh in our image and after our likeness?

What kind of men? Manifestly it is the Word who said, "Let us make man." He means fleshy men, as He took dust of the earth. Man made in the image of God was evidently of flesh, and it is absurd to say that the flesh made by God in His own image is contemptible and worth nothing.

We have no room to-day for further matter from Justin or Athenagoras. With the Angel of the Resurrection, who sat at the tomb of Our Lord to speak of renewed life in the flesh, the Fathers of the Catholic Church, in their writings, sit, as it were, at the tomb where Protestantism has buried faith, in order to call it into renewed life, even as Lazarus, after three days of decomposition in his grave, was resuscitated.—E. A. ADAMS.

Subjects of the Day.

An Alleged Miracle. The *Church Progress* of April 13th published a two-column report of the sudden cure of a Sister from cancer, and commented editorially as follows :

People seem astounded when the information reaches them that God has seen fit to give a manifestation of His power in the form of a miraculous intervention. Nine out of every ten, at once, become doubting Thomases. They do not hesitate to announce their disbelief and frequently in a fashion which almost amounts to a negation of God's power over the common order of nature. This is more strange than the miracle itself. A great many miracles have taken place in this country, and it is safe to say that they will continue. The most surprising fact in connection with them is that they are received with such a lack of appreciation. Of this there is no question. How, then, can faith grow where such conditions prevail? And when given to the public they should always be accompanied with the affidavit of the attending physicians in order to remove all doubt in the minds of the disbelievers.

Art. XIII. of the Constitution "Officiorum et munerum" says :

Books or writings that relate new apparitions, revelations, visions, prophecies, miracles, or that seek to introduce new devotions, even under the pretext that they are private, are forbidden when they are published without the legitimate approval of the ecclesiastical authorities.

Prof. Peries, in his commentary on the Index, page 97 sq., calls attention to the fact that not only books but all writings composed for public circulation fall under this prohibition. The approval of the ecclesiastical superiors must invariably be procured when there is question of making known to the public new "miraculous" facts. The competent superiors are : 1. the diocesan bishop, and, above him, 2. the Congregation of Rites.

Already the Council of Trent had decreed (Sess. 25, De invocatione sanctorum) that it belonged to the bishops to verify miraculous facts, which the public, always hankering after

the marvelous, is but too ready to accept without serious examination. . . . "Recognoscente et approbante episcopo, qui simul atque de iis aliquid compertum habuerit, adhibitis in consilium theologis et aliis piis, ea faciat, quae veritati et pietati consentanea judicaverit."

When in any diocese a miraculous fact is reported, the bishop can do nothing better than begin at once a regular enquiry.

Such a practice, says de Angelis (Prael. J. C., lib. iii, tit. xlv.) makes it possible on the one hand to get legitimate proof for the reality of the fact, while on the other, it does away with all exaggerated and untrue reports. The Congregation of Rites has more than once exhorted the bishops to take this course, as it is an episcopal act that fosters piety and which they have full authority to publish."

Hence, instead of lay affidavits, we should have preferred the archiepiscopal approval in the narrative of the *Church Progress*.—J. F. MEIFUSS.



The Faribault Plan in the Philippines.

As has been reported, the Taft Commission has adopted the Faribault plan for the public schools in the Philippine Islands. From a pamphlet sent from Manila under the franking privilege, we learn that Judge Taft was the main promoter and champion of the plan. In attempting to refute the objections against it, he said in part :

"The second objection is that it is not American. Upon this head it may be said that the provision was once tried in Minnesota and that it was (as I recollect, and the recollection of my friend, Judge Ide, bears me out) received with favor through the country in the hope that it was the solution of the controversy between Protestants and Catholics in regard to religion in the schools. It was not then regarded as un-American. It is not American in the sense that it has been generally adopted in America, and it is true that now generally in America no religion is taught in the schools or out of them in the public school-houses. But the objec-

tion that a provision is not American in legislating for these islands is not necessarily a fatal one. The danger of mistake that Americans run in establishing a government here is from a natural tendency on their part to frame for the people here laws which work well in America, but which, because the circumstances in these islands are so different, will not work here. A departure from the American customs, which is not a violation of the fundamental principles of popular government and our constitutional guaranties and the injunction of our instructions is not necessarily a mistake. The argument of Professor Moses is that because we have *gradually* reached in our public schools a general adoption of the prohibition of the use of the school-houses for religious teaching as rule of conduct in such schools, we should follow it here. But the mode by which we reached this condition was gradual, as he implies, and we all know that there was in our country the general custom of beginning public schools with a religious service, consisting of reading the Protestant Bible and singing Protestant hymns, for the first half of the century at least. Now the Filipino people are certainly not nearly so far advanced in this regard as were our people when our government was founded. Is it not our best policy, therefore, to make the change as little radical as we can, and still obey our instructions?

Please note: the godless public schools are the end to be attained; but as a great majority of the people on whom they are to be imposed, are sincere and loyal members of the Catholic Church, the end shall be reached gradually, first by "Faribaulting"—religious instruction for one hour and a half a week;—then when the people know next to nothing of their religion, religious instruction can be safely discarded altogether. Verily, Judge Taft is an honest man; a knave would never have made such a confession. We now know what is meant by Faribaulting: the killing of religion by starvation.—J. F. M.



Why Does the (Protestant) Workingman Stay Away from Church?

Some time ago the

American Journal of Sociology sent out some hundreds of letters to get an answer to the above query; now the Ministers' Alliance at Kansas

City has taken up the subject. At its March meeting the Rev. J. P. O'Brien read a paper on the question, that was followed by a lively discussion by the ministers present. From the *Star's* report we quote:

The majority agreed that most of the the congregations of the churches of the city were not composed of the unskilled working class of the people. It was agreed that something should be done to get those people into the churches. In the words of Rev. O'Brien, while the churches are courteous and in a certain sense desire the presence of the laboring people, yet is it not true that a large section of the church does not in downright earnest love the wage-earner or the poor? There is an atmosphere and a conduct that go with love, and while we may fool ourselves, we can not fool the world, much less God, for any length of time. Richard T. Ely wrote, some time since:—"The leaders of the church, the representative men and women of the church, profess to love the working classes, but as a matter of fact, they do not love them, and this wide divergence between profession and practice is keenly felt." It is also true that frequently the workingman does not understand the pulpit. A good deal of thought has been concealed in language as clear as mud. We dip into evolution, climb into higher criticism and make allusions to the studies of the monuments, instead of preaching so the people can understand and be benefited.

"If the churches had to depend for support on the laboring-men of the city, most of the churches would be closed up," said the Rev. Matt. S. Hughes, pastor of a Methodist church. Dr. William Carter, pastor of the Second Presbyterian church, said that the laborer—the man with the hoe and the hammer—was not found in the churches because the church had slighted the laboring-man, had done nothing for him, but had catered to the wealthy.



The Testament of Our Lord.

We have already, a month or two ago, quoted the opinion of Dr. F. X. Funck, of the University of Tübingen, an acknowledged authority on the early history of Christianity, on the "Testament of Our Lord," lately discovered, and published with a Latin

translation, by the Syrian Patriarch Rahmani. As our readers are aware, the work pretends to be a summary, drawn up by Clemens Romanus, of the rules and regulations given by Christ to His Apostles, on the selection, ordination, and functions of priests and deacons, on the treatment of those to be baptized, and other practical matters of Christian life.

Rahmani attributed the document to the second century, but Prof. Funck showed (in the *Katholik*, 1900, I, 1—14) that it must have been written at least two centuries later. Since then, Anton Baumstark (discussing the question in the *Römische Quartalschrift*, 1900, 1—14) and Protestant scholars like Harnack and Achelis have arrived at practically the same conclusion.

In the *Forschungen zur Christlichen Literatur- und Dogmengeschichte* (XII, 1. and 2. fascicles) Dr. Funck enters more deeply into the subject. Widening his point of view, he

examines the "Testament" in its relations to other early Christian writings, in the hope that "the new discussion will win over a large portion of the public to his conclusions," if only "the reader will take the trouble to devote to the subtle and complicated problem so much study as to enable him to form a judgment."

We must add that whatever study any one may devote to it, will be amply repaid. The final result of the critical examination is this: "The so-called Testament of Our Lord is a product of the fifth, not of the second, century; it is not an original composition, but the revision of a work which is still extant—the Egyptian Agenda. It is of considerable importance on account of the circumstance that we are able to determine pretty closely the date of its compilation. The view which it gives us of the cultus and church discipline of the fifth century may, therefore, prove of great service in cognate researches.—A. P.

The Editor's Notebook.

In consequence of an error made by the pressman, which necessitated a reprinting of the whole issue, THE REVIEW was a day late in reaching its subscribers last week.



The Chicago *Chronicle* publishes a true and suggestive story about Wu Ting Fang, the Chinese minister at Washington. Several women were holding official positions in connection with the Columbian exhibition, when Wu visited there, and this dialog occurred between one of these and Wu. "How old are you?" An evasive smile on the fair but silent lips. "Married?" "Yes." "Plenty money?" "Yes." "Good husband?" "Yes." "Fine home?" "Yes." "Why don't you stay there?" There was no reply to the final query. But many American women, as woman goes farther away from home and into public life, must suspect that there was a subtle and not malign philosophy concealed in the implication of the Oriental's question.

Our friend Martin I. J. Griffin, of Philadelphia, sends us a cutting from the *Public Ledger* of April 10th, being a despatch to that paper from Baltimore, wherein it is reported that Cardinal Gibbons officiated at an elaborate mixed marriage at the residence of a Mrs. Munnikhuysen. Mr. Griffin's tart comment is: "A sermon on mixed marriages delivered in Baltimore would be heeded with attention, respect, and obedience just now, wouldn't it?"



The ex-Abbé Renard himself, in an interview in the *Messenger de Bruxelles* (reproduced in *Le Courrier de Bruxelles*, No. 73), confirms our recent statement that he left the Jesuit Order no less than twenty years ago. He also confesses that, while his faith was already then at a low ebb, it is only for the last eight years that he has been an infidel. His "wife" said to a reporter of the same paper that she and M. Renard have known each other for ten years, without, however, ever talking of love. "Nous nous sommes aimés en silence."

The adoption of a curfew ordinance has been recently agitated in Syracuse, N. Y. Rt. Rev. Bishop Ludden, in an interview with a representative of the *Catholic Sun* (April 5th), characterized such an ordinance as "nothing more than a modified blue-law."

He said that it smacked of the Puritanical age and could only thrive in a Puritan town. If such an ordinance was passed, our police force would have to be quadrupled, and even then the result would be evil, for the reason that the children would grow up in contempt of the officers, and law and order would eventually be seriously menaced. The government and control of children is one which properly belongs to parents and guardians, and should not be brought under the control of the civic authorities. That is our position on the subject. It is a divine right of parents to govern their children, and not of the authorities. No one can or should take the place of the parents and guardians in this matter. But there are many boys and girls on the street who are apparently without parental restraint. That does not alter the question of the right of parents and guardians or relieve them from responsibility in the matter.



The *Revue Ecclésiastique* of Valleyfield points out that the sacred Host must not be elevated at high mass while the choir is singing the "Sanctus." The Roman Ceremonial says that the Sacrament is not to be elevated before the choir has reached the "Benedictus qui venit," and is silent.



The Chancellor of Cleveland has issued a memorial card containing the names of all the bishops and priests who have died in active union with the Diocese. Let us hope that other dioceses will follow the example. If the laity but too soon forget those who labored for their salvation, the priests at least ought not to forget their deceased brethren.



□ We give the place of honor this week to a remarkable and timely paper, which rather gains in significance by having first appeared in a secular newspaper, the *New York Evening Post*.

Rev. John B. Baasen, for nineteen years pastor at Pensacola, Fla., since 1900 professor of moral theology at St. Bernard's College, Cullman, Ala., was invested on the 17th inst. by Bishop Allen with the insignia of a domestic prelate of His Holiness the Pope. The Rt. Rev. Monsignor is the Nestor of the Diocese of Mobile.



The *Ave Maria* [No. 14], commenting on the veneration shown by patriotic Britons for relics of their late Queen, remarks:

How many times Catholic pilgrims have been ridiculed by Protestant persons for touching their rosaries to objects sacred and dear to every child of the Church! But when our Liberty Bell was being transported from Philadelphia to Chicago for the World's Fair, crowds of people pressed forward at every stopping-place to have watches or rings applied to the hallowed metal; and there wasn't a word about it either,—nor should there have been.



The *Mirror* [No. 8] discredits the fad cultivated since the beginning of the year by some of our newspapers, to publish a page-and-a-half articles on the century's progress in various branches of the arts and sciences. It rightly says, the prevalence of this stuff in the dailies tends to make a man go back to "Hudibras" or the "Canterbury Tales" for comfort. The "experts" employed to do these "heavy specials" have failed to tell us anything new. Nearly all of them have been kept busy, however. If a man had attained any prominence in any branch, he was pretty certain to be hailed by the head of a press syndicate with the request that he turn his time into dollars. Nor have these contributions been confined to papers of the first class. While one set of "experts" has been ripping the viscera from the *Encyclopædia Britannica* for the behoof of the *New York Sun*, another set has been imbruing its fingers in the viscera of Chambers' for the benefit of the *Crosby County Clarion and Farmers' Vindicator*. Rather than waste time and acquire fatigue in wading waist-deep through the seas of words which wash about old facts, the *Mirror's* editor would prefer to squat all night on a sandheap and yowl at the moon.

The Religious World.

DOMESTIC.

Work Among Homeless Boys.

In his fifteenth annual report of the Youths' Directory, a free home and employment office for friendless boys in San Francisco, Father Crowley states that, in the twelve months past, 625 boys have been cared and provided for, 321 having found homes either in town or country. During his time in the Directory, 7,625 boys have been received. Father Crowley's present project is to procure land for a more stable and useful establishment.



Non-Catholic Irish in the South.

The reason why so many men with Celtic names, like Kelly, Fitzgerald, Sullivan, etc., are prominent as bishops and preachers and laymen in non-Catholic churches in Tennessee and other Southern States is (according to the *Memphis Catholic Journal*, April 6th) the fact that the South, unlike the North and West, has not enough priests — and never did have. Catholic families settle in small towns or country districts where no priest ever visits; the parents eventually become lukewarm and their children grow up in ignorance of Catholicity, and all their associations tend to lead them from the faith of their fathers. In time they marry and become members of some Protestant sect.



For Catholic Federation.

The Sub-Committee on Plan and Scope of Constitution for the federation of Catholic societies, in an unsatisfactory and disappointing report, invites the various societies of the land to send it their views on the project, its objects, and the best manner of attaining them. It suggests that the federation might be safely accomplished on lines similar to the International Truth Society. Thus a society might be established

in every archdiocese, and diocesan branches added as might be found feasible, all tending to the national organization for 1. the promotion of social, civil, and religious interests, 2. the assistance and encouragement of the Catholic press, the creation of a demand for Catholic literature and the means of disseminating it; 3. the refutation of all misrepresentations, calumnies, etc., against the Catholic Church.

The archdiocesan and diocesan societies, organized from the various societies within their territory, would form the national society. When the societies have offered their views upon the matters above suggested the Committee promises to formulate a constitution which it intends to present to the hierarchy of the United States for criticism and approbation. The committee advises that the proposed meeting at Cincinnati be postponed until such time as the information requested has been received and acted upon.

We wonder what this enterprising Committee has done since the New York conference some six months ago.

* * *

The *Catholic Columbian* (April 13th) moves that the scope of the federation be confined to the vindication of Catholic civic rights. The great work before it, in our contemporary's opinion, is the vindication of religious liberty and religious equality and the enforcement of the so-called American principle of the separation of Church and State, so that Catholics will not have a religious test for public office raised against them; so that our public schools may not be Protestantized by means of the Protestant version of the Bible; so that our public institutions shall not be Protestantized and their Catholic inmates be proselytized by means of Protestant religious exercises and teachings; so that the State shall not pay Protestant preachers to preach and pray Protestantism in the legislature, the penitentiary, the State university, the reform school, etc., etc.

FOREIGN.

The Pope and Liberal Catholicism. In his letter to the English bishops, congratulating them on their splendid pastoral on Liberal Catholicism, (which was published in full in this REVIEW), the Holy Father, under date of Feb. 11th, says:

Your letter has seemed to us indeed both wise and important. Placed by the Holy Ghost as bishops, to rule each one his own part of the Church of God, you have an intimate knowledge of the spiritual wants of your people; and you have given to them the timely and prudent exhortation which they need. Too well known is the actual and threatening mischief of that body of fallacious opinions which is commonly designated as Liberal Catholicism. Without in any way exaggerating the danger which menaces the Catholics of England, you show wherein that danger lies; and your letter, based on the teaching and precepts of the Church, contains nothing but truth. For all that is contained in your teaching and admonitions has frequently been dealt with by our predecessors, has been clearly laid down by the Fathers of the Vatican Council, and has often been explained by ourselves both orally and by our Apostolic letters.

You have done most wisely in issuing a solemn warning against the subtle and insidious spread of Rationalism, than which no poison is more fatal to divine faith. In like manner, nothing is more in accordance with right doctrine than what you have laid down as to the obedience due to episcopal authority; for subjection and obedience due to that authority are in no sense optional, but plainly a duty and a main foundation on which the Church of God is built. We therefore most heartily give you praise and approbation for these things.

The evils which you deplore, and which you warn right-minded Catholics to shun, have generally their origin in an excessive spirit of worldliness, in a reluctance to any kind of Christian self-sacrifice, and in an inclination to a soft and easy life. It is, however, impossible for any man to preserve inviolate the Catholic faith, and to defend and advance the interests of Jesus Christ, unless by a great and unconquerable constancy. Catholics, therefore, must devote themselves more earnestly to the cultivation of the spiritual life; protect the great gift

of faith by carefully guarding against the dangers that menace it; labor more zealously in training themselves to the practice of Christian virtues; and especially they must grow in the virtues of charity, self-denial, humility, and contempt of the perishable things of this world.



Rome Intelligence. Vicar-General J. J. O'Connor will very probably be appointed to succeed Msgr. Wigger as Bishop of Newark. A well-known Boston clergyman is prominently mentioned as the next Bishop of Portland, Me.



Canada. The Ottawa *Union* [No. 14] points out that Justice Archibald's interpretation of the law does not agree with that of a number of other distinguished jurists and predicts that the question as to whether or not the Civil Code of the Province of Quebec recognizes Canon Law will eventually find its way to the King's Privy Council. Reduced to its simplest elements, the whole matter resolves itself into the question whether the State or the Church should have jurisdiction over the sacraments.



South Africa. The *Tablet* [No. 3176] prints a remarkable letter from a number of Irish priests in the Cape Colony, in which they affirm that "the war in South Africa was just and necessary on the part of Great Britain," and that "race equality and the fullest religious freedom are the stakes for which Britain has been playing by her diplomacy and throughout the war."



Switzerland. The Catholic University of Fribourg now has 326 matriculated students and 54 "hearers" or occasional students, (seven of the latter being women). The U. S. is represented by three students in the faculty of theology and one each in those of law and philosophy. The staff consists of 45 ordinary and 12 extraordinary professors, among the latter

Prince Max of Saxony, who lectures upon liturgy.



Belgium. Catholic Belgium is deeply interested in the French Associations' Bill, not only on general principles, but because it is more than likely that if it becomes a law, a large number of French religious will take refuge in Belgium. They will be just as cordially welcomed as the German clerics and Sisters who fled to Belgium during the Culturkampf, provided they will abstain from political activity. There seems to be a strong sentiment against the Assumptionists, who are already preparing to move across to Belgium, because it is feared that a continuation of their journalistic activity on Belgian soil would cause trouble.—E. C.



Netherlands. The Amsterdam correspondent of our excellent contemporary, *Le Courier de Bruxelles* [No. 73], fears that the coming

elections will not lift the Catholics into power, because they are split up too much, but will rather result in a considerable increase in the number of Socialist deputies. He has not much hope for the political future of Holland.



Austria. By accepting the patronate of the Austrian Catholic Schools' Association and in a public address promising it his protection and coöperation, Archduke Franz Ferdinand, heir presumptive to the throne, has thrown a fresh apple of discord into the Reichsrath, which had a lively time of it on the 18th inst., when the matter was brought up by the Progressists. The Prime Minister said that the Archduke's action was merely personal and the government could not be made responsible for it. The notorious Herr Wolf distinguished himself by shouting: "Ferdinand, you will rue this day. Our only answer is: Away from Rome!" His colleagues took up the cry and chanted "Los von Rom" in loud chorus until they retired.

Book Reviews and Literary Notes.

The Life and Death of Richard Yea and Nay. By Maurice Hewlett.

Prof. Maurice Francis Egan recently devoted part of one of his Catholic syndicate letters to a criticism of this widely-read story. Here the substance thereof:

The author does not attempt to project himself into the time of Richard; he reconstructs the time in a yellow light factored by some modern chemical process. The effect is inadequate and disheartening. You are in a dream, but it is an unwholesome dream. Why 'Richard Yea and Nay' should be acclaimed as a romance of supreme merit passes all understanding. It is abnormal; its morality is very doubtful,—though the author's point of view is probably non-moral, and it has no claim to elevation or refreshment of the human heart.



—In No. 2 we expressed surprise at the fact that the Siegel Cooper Co., of New York

and Chicago, had engaged that rabid bigot "Rev." Madison C. Peters as editor of their monthly magazine, the *Book World*. We see now from the N. Y. *Herald* (April 13th) that Mr. Peters has been forced to resign on account of the strong protests raised against some slurs on the Catholic religion that he permitted a fellow preacher to print in his magazine.



A LIST OF NEW BOOKS.

[This list is published with the purpose of announcing important new publications of special interest to Catholic readers. Orders should be sent to B. Herder, 17 S. Broadway, St. Louis, Mo., who supplies this list and has the books in stock.]

- A Year of Life.** By Wm. S. Lilly. \$1.50.
Faith and Folly. By Rt. Rev. Msgr. J. S. Vaughan. Net \$1.60.
A Harmonized Exposition of the Four Gospels. Vol. II. By Rev. A. E. Breen, D. D. Net, \$1.
The Great Supper of God, or Discourses on Weekly Communion. By Rev. Stephen Coube, S. J. Net, \$1.
Memor. of Lady Chatterton. By Edward H. Dering. Net \$2.50.
Come Holy Ghost, or edifying and instructive selections from many writers on devotion to the Third Person of the adorable Trinity. By Rev. A. A. Lambing. Net \$1.50.

Matters Musical, Artistic, and Dramatic.

Church Music.

A Word About Church Music.

I have little technical knowledge of music, but I fairly appreciate its imaginative and emotional value. On this ground allow me to say a word, from a layman's standpoint, on the subject of Church music.

I take it that the purpose of Church music is to stimulate devotion. On our altars is Jesus Christ Himself in body and soul. He is the divine center about which all else groups, and whence all else radiates in the liturgy of the Church. In His divine presence, the Catholic should be filled with the spirit of adoration, reverence, love, awe, gratitude, supplication, thanksgiving, all in fact that is due from the redeemed creature in the presence of his redeeming God. This we find to be the formative spirit of the Church's liturgy. All the ceremony of the sanctuary has this in view. The structure of the building, its ornamentation, its decoration, its symbolism embody this idea and its aspiration. The altar and its adjuncts express it. The vestments of the celebrant, and their colors, in some way or other, relate to this great central idea. The liturgical phrasings have in this their source and their inspiration. The entire structure of Catholic worship has been builded up around this divine theme, the organic and vital reason of its existence. All this the Church has crystalized into an immutable form; the very language which she uses is unchangeable, a dead tongue free from the mutations of all living speech, so jealous is she of every jot and tittle of her divine ritual.

It is in this spirit that the Catholic enters and worships in the presence of the Holy of Holies. It is the true spirit of devotion, and by devotion, in its full sense, is to be included all that is becoming before the tabernacle of the Most High.

Anything in the divine presence not in keeping with this spirit of liturgical devotion, is incongruous, and clearly contrary to the

mind of the Church. Any incongruity introduced here becomes irreverence and destroys the sacred harmony of the divine worship so carefully prescribed and guarded by the Church. As a powerful adjunct of its liturgical office, the Church has employed music, and has determined the kind of music in keeping with her intent.

Now music like any other art has its definite character. It is sensible expression, primarily in the regions of emotion, employing tones as its elements according to the law of numbers. Human emotions are various in kind, grave, sad, gay, joyous, etc. They may be sensual and animal in the lower range of mere passion, or they may partake of the imaginative and spiritual nature. These variant expressions are governed by the laws of art, just as architecture, painting, sculpture, and poetry are governed in their respective spheres by the same root principles, which are objective and immutable, no more to be interfered with or violated without retributive penalty, than the laws of the physical order. They are independent of subjective caprice, and in their sources and in their effects work out the logical law of their being. Human nature is responsive to their action. In the broadest generalization, to the major key respond the joyous emotions, to the minor, the sad emotions. These are definite determinations; broad and easily distinguished characters, sufficient for my purpose to show that music is expressive in kind, and, I may add, in degree. Within the ultimates of this range from the grave to the gay, there is an infinite scale of variety beyond my purpose to enter into. Now human emotions grade from the merest sensualism to the highest aspiration of a spiritualized love. This sentient scale has its expression in musical art, and music can arouse and foster the emotions up and down this range according to the dominant theme it may employ. The imagination corresponds with the play of the emotions and forms its phantasmata accordingly. Sensual emotions awaken sensual

images in the imagination; emotions refined by the spiritual element stimulate spiritualized images.

When the Church employs music as an aid in her liturgy and ritual, her purpose is to help to arouse and foster the spirit of devotion in the worshipper, in harmony with the sacred theme, about which her every act and every expression coördinates. She appeals through all the senses to this end; she informs all the arts with her spirit to the great end, to render homage to God in awe, reverence, love, and worship. Her music therefore must partake of that sacred and devotional character, and necessarily transcends all merely secular expression. In her music she prostrates herself in prayer, adoration, praise, and thanksgiving at the feet of Jesus Christ. In it she sublimates the carnal elements of emotion, etherealizes, spiritualizes, solemnizes it.

What are the actual conditions musically prevailing in our churches with very rare exceptions! Few realize, not merely the banality, but the gross irreverence of the situation. Let me point it by some analogies which may bring it home to the most unreflecting.

Suppose the priest on the altar should elect to read some passage from Shakespeare, instead of the Gospel, to the people: it would not be a whit more incongruous than the music generally rendered in the choir. Or again, what if he read some erotic poem of Swinburne's from the pulpit to entertain the congregation under the plea that something must be done to attract the people to church! Or imagine stereopticon views of various secular subjects displayed on a canvass stretched above the altar, varying from the Nautch dance up to the Battle of Manila, for the delectation of the congregation during Mass or Benediction! I am not exaggerating. The character of the music which is rendered Sunday after Sunday in most of our churches is on the level of the pictures I have indicated, and just as suggestive in theme. I have heard music of the beer-garden type, clearly suggesting a sensuous waltz of typsy bacchanals, adapted to the *Tantum Ergo*. I have heard the *Credo* sung to the theme and time of music

appropriate to the martial tramp of a band of soldiers on an opera bouffe stage. The *Ave Maria* is more than often rendered upon the musical theme of an impassioned love-song. These are extreme types, but they are not infrequently the quality of our Church music to-day, with which it is sought to attract and amuse our congregations.

In addition to this we are regaled with realms of banal music, written ostensibly as Church music, but of no higher grade than the oceans of doggerel which our newspapers publish as poetry. They are either cheap and vulgar sentiment or exhibitions of ostentatious vanity by composers, whose ability does not transcend the level of variety songs on the vaudeville stage.

All this is alleged excusable on the ground of lamentable ignorance, or under the plea that the music performed in church must please the people. Neither excuse has the slightest justification. In regard to the plea of ignorance, the answer is that the Church has legislated and decreed what kind of music is in keeping with her liturgy. Those responsible for the music know this. As regards the second plea, which in truth dominates the action of the responsible parties, the sufficient answer is that the purpose of the Church's liturgy is not to please the people, but to encompass and glorify the sanctities of the faith with those external forms which best express its dignity, solemnity, and sublimity; and secondly to inspire the people with that congruous devotion, which leads to the salvation of their souls. The people have been educated to the significance of her liturgy and imbued with its spirit. They have not been educated to the proper appreciation of true Church music, such as the Church herself has prescribed, because those who are responsible, have catered to popular vulgarities and culpably suffered the taste of the people to decline to the musical degeneracy of modern secularism.

I am well aware that reform can not be brought about in a day. I also realize that a violent change would defeat the object, whose consummation is so devoutly to be wished.

But at least the grosser and sensual types of music now so prevalent may be summarily banished from the choir, as the money changers were lashed from the Temple. They should not be tolerated for an instant, for they are indecent and blasphemous. The other changes can be brought about gradually. A pastor and a choir-master imbued with the liturgical spirit, which should dominate our Church music, could work a substantial reform in a year's time, leading the people by imperceptible degrees from the musical flesh-pots, that now steam so grossly from our choirs, to the seraphic spirit of the canticles, which angels chant about the Tabernacle of the Holy of Holies.

CONDÉ B. PALLEN.



Speaking of Church music, what do our readers think of this: At the Easter services at the Charles Str. A. M. E. Church, Boston, the temple was decorated with palms and potted plants, and "underneath the galleries canaries sang" (Boston *Herald*, Apr. 8th).



Art.

A reverend reader writes: *Tissot's Pictures.* As the criticism of the 'Life of Christ' by Tissot, which you published in your able REVIEW, was rather unfavorable, will you allow me to express

my opinion? I am glad I read the criticism after I had bought the book. My opinion is that every priest ought to have a copy: the pictures and representations are numerous, reasonable, and impressive, and after reading the notes or remarks, which are very plausible and by no means anti-Catholic, the reader has a more lasting idea of the true life of Christ than he had before reading the grand work of Tissot.—(REV.) ANT. M. SANTANDREU.



The Stage.

The *Catholic Columbian* [No. 14] advises young women who think of going upon the stage, to read the article in *Munsey's Magazine* entitled "Whom the Stage Demoralizes." They will see there plenty of reasons why they should draw back in fear and horror from such a life. The article is written quietly and without any fuss, but it makes a picture as startling and impressive as it is undoubtedly true.



The London *Truth* gives the following rules for writing a successful four-act comedy:

Act I. Get the characters into a mess.

Act II. Get them into a worse mess.

Act III. Get them into the worst possible mess.

Act IV. Get them out of it as best you can.



With Our Exchanges.

The Philadelphia *Nord-Amerika* [April 6th], in a note congratulating the Pittsburg *Beobachter* on the inception of its twenty-second volume, states incidentally that only the German-speaking Catholics have hitherto succeeded in establishing and supporting Catholic daily newspapers. Our contemporary—doubtless involuntarily—does an injustice to our French-Canadian and Polish brethren, who for a number of years have had more than half a dozen daily organs of their own, every one of them as well-conducted, and several at least as firmly established, as the Pittsburg *Beobachter*; which latter journal, by the way, has our best wishes for its future prosperity.



According to the *Catholic Columbian* a new Catholic newspaper has been established at Wichita, Kas., called the *Catholic Advance*. We have not yet seen a copy.



We are sorry to see the *Courrier du Canada* discontinued. It was the most solid Conservative daily of the Dominion and ever since its inception, in 1857, served Church and country well. Mr. Thomas Chapais, for a number of years its editor and proprietor, announces that he will continue to publish his weekly *Journal des Campagnes*, and contribute regularly to the daily *Événement*.

We owe him an expression of thanks for having sent us the daily *Courrier* in exchange for our weekly REVIEW for the last four or five years.



Here is a choice specimen of the "Americanism" which the condemnation of the Holy Father, unfortunately, has not entirely stamped out. It is taken from the editorial columns of one of the chief champions of the censured errors, the Milwaukee *Catholic Citizen*, of April 6th:

It is possible that our minds may run too much in a sectarian groove: that we may be

disposed to classify everything with reference to its relation to Catholicity. This is an opposite extreme to indifferentism; but nevertheless, it is an extreme. It is a bias of mind, the reverse of judicial; and it does us no good in our perception of things.

To classify everything with reference to the truth (for Catholicity is the truth) is not a bias, but the ideal temper of the mind. It perfects our perception of things as nothing else can.



The new proprietor of the Chicago *Post* announces that he has changed the form of that paper to what is called the tabloid, suggested by Mr. Harmsworth, the famous publisher of the London *Daily Mail*. The *Post* is now a sixteen-page, four-column paper. The *N. W. Christian Advocate* (April 3rd) expresses the belief that this form will be ultimately adopted by all daily newspapers. It would be a decided improvement on the unwieldy form at present in vogue.



On April 15th, the *Evening Post* reappeared in its former style, frankly acknowledging that the tabloid form experiment has not been satisfactory on account of mechanical limitations. To make it successful, it says, presses will have to be built especially for it.



Editor Eltzholtz, of *Den Christelige Talsmand*, Chicago, claims that Sidney Rigdon, a backsliding preacher, who joined Joseph Smith in the summer of 1827, and who is the real author of the famous 'Book of Mormon,' probably proposed this shocking name as a joke on the illiterate Smith. A literal translation of the Greek word *Μορμὸν* is: a female demon, a scarecrow, a phantom, an illusion. The 'Book of Mormon' must therefore be translated, The Book of a Female Demon. The reader will please translate Mormonism.



Mr. James R. Randall, in the *Catholic Columbian* [No. 8], gives it as the result of a careful enquiry, that Abraham Lincoln was not a Christian, but a Deist, and something of a Rationalist.

ARTHUR PREUSS.

The Review

Founded, Edited, and Published by Arthur Preuss.

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The Apostle of Patriotism.



GAIN, in tones stentorian, has the Catholic population of this great and glorious land been reminded of its sacred duty of being patriotic. It was in St. Raphael's Cathedral, at Dubuque, on the occasion of the investiture of Msgr. Keane, a prelate whose ardent Americanism is surely *sans reproche*; and the importunate mentor—as usual—was His Grace the Archbishop of St. Paul, who seems to consider it his Heaven-appointed mission to inculcate what an A. P. A. journal once called "the greatest of all American virtues."

We do not learn what the three other archbishops, the twenty-seven bishops, and the four hundred priests who are reported to have been present, thought of this the *x*th repetition of their Northwestern brother's *Ceterum censeo*; for not one of them found it in his heart to give public expression to his sentiments. These are some of the glowing words they heard:

In my earnest desire that the Catholic Church in America be all that God intends her to be, all that her opportunities propel her to be, may I be allowed to say to the Catholics of America, "Be you in the truest and best meaning of the word, Americans, loving America, loving its institutions, devoted to its interests, chary in blaming it, ardent in defending it. There is among some of us, I am not afraid to say, a disposition to criticise every moment, to rejoice in criticising, to exaggerate faults, to minimize virtues, to pile up grievances, to grumble perpetually. Such a disposition is unpatriotic and does most serious harm to the Catholic faith in the eyes of earnest, intelligent Americans. Let it disappear for good. Surely the time has come to leave off the old spirit which the days of real persecution in old time did beget, to live for the present and future, to reach courageously but honorably forward towards the elevation of our people to the character as well as to the condition of free men. Let us be just to America, and know and proclaim that nowhere, all things duly consid-

ered, is the Church freer than in America, nowhere as in America is she allowed to live in untrammelled freedom, and prosper as her forces and the zeal of her sons permit.

The reading of this preachment in cold type reminded an Illinois country curate who writes picric quodlibets to the *Herold des Glaubens*, of a certain goodman Michael Mayer, whose shrill-voiced better half used to cry into his face all the livelong day,—morning, noon and night: "Remember, be a Michael Mayer, Michael Mayer, Michael Mayer!"

Our indulgent confrère of the *Louisville Record* calls it a "brilliant sermon." "Brilliant" no doubt it was, in the average reporter's use of the term. But what was its meaning and intent?

Is it really necessary that the Catholics of these United States be continually reminded that they must be Americans?—that it be incessantly dinned in their ears that it is their sacred duty to love America, to be devoted their country's interests, to beardent in her defense?

Most of us can stand it. Full of profound respect for the episcopal dignity, and ever ready to give reverent attention to words pronounced in holy places, even we natives bow our heads in chastened humility before this implied reproof from a naturalized foreigner, and, wondering what we did to deserve the syncatabasis, resolve to pile fresh fuel into the furnace of our patriotism,—despite Imperialism, persecution, and general all-around anti-Catholic deviltry. It is true though, that when the "brilliant sermons" have ceased to ring in our ear-drums, on sober second thought, we are tempted to recall as against Decatur's oft-quoted "My Country, right or wrong," old Quincy Adams'—

"Say not thou: 'My Country right or wrong;
Nor draw thy sword in an unhallowed cause;
But when thy country wanders from the
right,

Fold up her banners and avert thy sight."

When we read of the suppression of our Catholic Indian schools, the maltreatment of our brethren in the Philippines, the growth of gambling and divorce, the many bills aimed at our schools, the flaying and burning of de-

fenceless men in Texas and Louisiana, the constant and alarming increase of greed and selfishness and the decay of the spirit of Christian charity, the multiplying indications of national unbelief and dishonor, some of us feel, in the timid tentative sort of way in which those not gifted with personal infallibility are constrained to hold their opinions, that perhaps after all the venerable old-fashioned Pontiff on the other side side of the great expanse was not entirely wrong when he warned us that the condition of the Church in this free and Christian country is hardly ideal and the Catholicity of some of us not absolutely sterling and unalloyed.

But what is the great non-Catholic public to think of us? Our patriotism has been denied and decried so often; will the harangues of men like Msgr. Ireland not strengthen suspicion and furnish material for new and worse charges?

Msgr. Ireland's admirers love to compare him with St. Paul, who is the patron of his episcopal city. But whatever virtues he may have in common with the Apostle of the Gentiles, we nowhere learn that the latter made love of country the keynote of his exhortations. *Talia cives decent non exules*, St. Bernard would say. And while we love our own country dearly, though not indiscriminatingly, we must never forget that our real *patria* is beyond the bourne, and whatever is apt to sidetrack us on the way to the heavenly fatherland, even be it stamped with the magic brand "American," must be to us anathema.

In matter of fact there is nowhere among American Catholics a lack of patriotism; rather the reverse: We ought to criticise more freely and protest more strongly, instead of acquiescing in a thousand wrongs and evils and reproaching one another with deficiency in that quality which a famous Irish wit has described as the last refuge of scoundrels.

The present writer, unlike Archbishop Ireland, was born and reared in America, and his feet have never trodden foreign soil. But he has a dim and twinkling suspicion that there are Catholics as good as he in old

benighted Europe. THE REVIEW's searchlight has yet to locate the American Ozanam, Windthorst, or Veuillot; and besides a Ketteler, a Freppel, and a Newman, even our giant "Pauline Prelate" somehow appears to dwindle.

Msgr. Ireland's patriotic sermonizing may be good religion and it may even be edifying.

But we doubt that. We do not wish, as some one has done, that he were "a Trappist of the strictest sect;" but we should prefer to hail him as a real latter-day St. Paul, preaching not America and her glories, but Christ and Him crucified.

ARTHUR PREUSS.



Subjects of the Day.

Compulsory Voting. The compulsory voting bill now before the Pennsylvania legislature, if adopted, will introduce a new principle of government. Hitherto government compulsion has been applied only to army and jury service and to school attendance. It is not recalled that the founders of the nation, whose government rests upon popular suffrage, at any time proposed that any citizen should be compelled to exercise the voting privilege. If absenteeism from the polls should ever reach such proportions as to imperil the safety of our institutions, we believe with the *Public Ledger* that compulsory voting would not save the country.

Compulsory voting is a fruitless antidote to the virus of inorganic universal suffrage. There is something ridiculous in the notion of a sovereign thus compelled to exercise his sovereign functions. And what is to be the penalty? Deprivation of franchise will hardly be a penalty to one who does not care to exercise it. Fine or imprisonment? What a monstrous invasion of individual freedom! Surely liberty to vote implies liberty not to vote. There are cases when it is a duty not to vote. Consider the position of the Catholics of Italy at the present time. To compel them or any citizen of any country to vote when he deems it his duty not to vote, were, plainly, a gross violation of sacred rights of conscience.

C. D. U.



The Need of Truthful Newspapers.

In an essay on "College men and Newspaper Work" in the *Saturday Evening Post* (special April number), George Ade, the well-known author of 'Fables in Slang,' says among other interesting things:

The news columns of our daily papers provide the staple intellectual food for all classes. After the news columns have nourished a popular sentiment, the editorial page may succeed in organising this sentiment into a "movement," but it can not begin a "movement" by forcing a series of conclusions on an unconvinced public. Nearly all public opinion, so-called, is reasoned out from the news of the day. If our morning paper tells us that John Doe is a brute, we immediately suspect that possibly John Doe is not all that he should be, but we temper this suspicion with the reflection that many good men have been abused by newspapers, and we remember that some of our own friends have been hastily condemned by tyrant editors, and we wonder how John Doe must feel to stand out and be branded as a brute, and in the end we reserve judgment, at the same time being inclined to condole with John Doe over the misfortune of being publicly toasted.

But if the morning paper, instead of telling us that John Doe is a brute, merely relates that at such-and-such an hour on the previous day John Doe assaulted his wife, then we decide that John Doe is a brute, and do not hesitate to say so. We think we have found it out for ourselves.

If the news of the day is not fairly and truthfully reported, there can be no right thinking by the multitude. If the premises are false, the most logical process of reason-

ing will lead to false and harmful conclusions.

The moral Mr. Ade desires to point is that newspaper, by which he means reportorial work, is important and offers splendid opportunities for bright young college graduates.

The moral we wish to emphasize by reproducing it is that we need clean, fair, and reliable newspapers in place of the untruthful and sensational ones that now mislead public opinion. Experience has taught us that, with possibly one exception, there is not now a single daily newspaper in this country which offers the masses of the people correct premises for their inevitable reasoning.—A. P.



The Index of Forbidden Books.

note (ed. of April 13th):

The appearance in Rome of a revised list of books prohibited by the Holy See gives occasion for the remark that practically the Index is a dead letter in the United States for the one reason that Catholics here as a body have never seen it and do not know what volumes it condemns. It seems to the *Columbian* that, in a country like this where everybody reads, where there are so many public libraries, and where so many cheap editions of famous works pour from the press, every pastor should have a copy of the Index and should make its contents known. How can the people know what books are not fit to read, unless they are told or unless a copy of the Index is where they can consult it?

This way of putting the thing is apt to create the erroneous notion that all forbidden books are on the Index, and no books are forbidden unless they are on the Index. The Index proper contains nothing else than the titles of books condemned by special decrees. It would be completely ignoring the ecclesiastic statute laws on books, were we to judge them principally according to this limited catalog. The general decrees are the essential thing. They are contained in the Apostolic Constitution "Officiorum et munerum" (1897), by which the present gloriously reigning Pontiff adjusted the legislation of the Church

The *Catholic Columbian* recently had the following editorial

on books and reading to the peculiar needs of the age. There is a cheap English edition of this Constitution, and if it were spread broadcast over the land, the object which the *Columbian* has in view could be attained. The Index itself, even in its new redaction, is not a book for the masses. Its mess of names and titles in different tongues would simply puzzle the average layman.

This entire matter was treated at great length and with admirable lucidity in a series of papers by Fr. Hilgers, S. J., printed in volume VI. of THE REVIEW, Nos. 29, sq.—A. P.



Light on the "Elks."

A subscriber sends us a cutting from a daily paper published in Fargo, N. Dak., describing, under the caption "Elks' Requiem," the funeral of a prominent member of the "Elks" at that place. The chaplain of the lodge recited the prayers, and the entire ceremony was performed "according to the Elks' ritual." All this savors strongly of Masonry. It is sufficient, at any rate, to show Catholics that the "Elks" are in the category of semi-Masonic and therefore forbidden societies. Their "grand principle" or oath, never to defile the sister, wife or daughter of a brother Elk, is sufficient to characterize the moral status of this organisation.—J. G. S.



The Religious Orders in the V. S.

The *Catholic Citizen* of Milwaukee (March 30th, 1901) publishes a letter of Very Rev. T. C. Moore, D. D., Vicar-General of the Diocese of Leavenworth, Kas. He says:

In speaking of the Philippine embroglio, I believe you are right, though it seems, the friars have done a better work there than in Italy; where, according to statistics I have read, some sixty per cent. of the people can neither read nor write, after so many centuries.

The monasteries do a noble work, and have done so, in pagan lands. I often liken them to the forts built here, in the West, whilst the savages were numerous, which, however, the government abandoned when

civilisation had gained the upper hand.

There seems to be no great necessity for religious, of either sex, at present, in this country. The parochial schools, in which I am a firm believer, and regard as a *sine qua non*, at least as far as primary education is concerned, could be taught equally well, perhaps better, by young ladies of each parish. The salary also, though small, would in many cases, be a God-send to some, who have to clerk in stores or work in offices from early morning until late at night.

The ancient Romans, who were wise in their day, kept an eye on corporations of all kinds, lest they might become, in time, more powerful than the Senate or State. Neither in Church or State are we as wise as those old pagans were. We allow those vines to grow until they kill, or at least render fruitless, the tree which saves them from being trampled on by the wayfarer.

This letter deserves more than a passing notice, and I intend to consider its statements and sentiments in another article. A glance at the last paragraph will suffice for the present. The writer censures the Church for want of wisdom and watchfulness because she does not keep "those vines" down. The tenor of the letter makes it clear that the blame is intended especially, if not exclusively, for the Church in this country. Does he forget that the Pope is the head of the Church in this country? If not, what are we to think of the Vicar-General of a Diocese who publicly opposes a policy outlined in the doctrine of the Holy Father? Or does he take so little notice of the Pope's teachings, though they touch upon questions over which he has been brooding for years, that he is altogether ignorant of them? Let him make a careful study of what Leo XIII. says in the Brief "Testem benevolentiae," of Jan. 22nd, 1899, concerning the religious orders:

"...The assertion that the religious manner of life is either of no, or of little, benefit to the Church, besides being odious (*invidiosum*) to the religious orders, will not meet with the consent of anyone who

opens (*evolvet*) the annals of the Church. Have not your own United States received the beginnings of faith as well as of civilisation from members of religious families? ... But now, at this very time, how vigorous, how fruitful for the Catholic cause, is the work they accomplish wherever they are! How many are there who go forth to imbue new regions with the Gospel and to extend the empire of civilisation! And this they do amid the greatest strain of mind and the greatest dangers. From their ranks, no less than from the rest of the clergy, the Christian people is supplied with preachers of the word of God and guides of conscience, youth with instructors, the Church, in fine, with examples of all sanctity...."

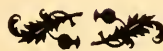
P. JOSEPH SITTEAUER, O. S. B.

Atchison, Kas.



Honorary Degrees to Politicians.

The N. Y. *Evening Post* has printed a number of letters from Harvard graduates of high standing in regard to the proposed giving of the degree of LL. D. to President McKinley. The opposition to the proposed action by no means limits itself to the fact that Mr. McKinley's character has appeared in a very different light since Yale and other institutions thus honored him. Indeed, those who are most active in opposition rest their case upon the principle that honorary degrees should not be bestowed upon any prominent office-holder, no matter what his party or record. Even should the honor be bestowed merely upon the holder of the Presidential office, Mr. McKinley's partisans can not be relied upon to accept it otherwise than as an endorsement of the man and his policy—although that policy, by the way, is at this moment in the hands of the Supreme Court of the United States, and may be declared unconstitutional before the degree is bestowed. That the degree was offered to Mr. Cleveland is true, but the violation of a safe principle then is no excuse for a similar mistake at present.



AS OTHERS SEE US.

... La benemerita REVIEW di St. Louis, Missouri, U. S., condotta dal valente scrittore Arturo Preuss.—*La Civiltà Cattolica* (Rome), S. xviii, vol. ii, quad. 1219.



THE REVIEW, publié par Arthur Preuss, un écrivain dont le nom seul est une autorité.—*La Défense*, Chicoutimi, Canada, No. 6.



THE REVIEW signalizes the commencement of its eighth year by a new dress and a change from eight to sixteen pages, magazine size. We congratulate Mr. Preuss on the improvement of his always-interesting publication; and while it is difficult always to agree with his position on church and racial questions, he has given his paper an individuality and force that does not characterize all Catholic journals. We wish him success.—*Iowa Catholic Messenger* [No. 7].



Die erste Nummer des achten Jahrgangs der von Arthur Preuss herausgegebenen und trefflich redigirten REVIEW liegt vor. Sie präsentirt sich 16 Seiten stark, in noch handlicherem Format, als bisher, in neuem Gewande und recht geschmackvoller Ausstattung. Wir gratuliren und wünschen fernern Erfolg.—*Daily Buffalo Volksfreund* [No. 200].



Félicitations et souhaits de longévité à la REVIEW, de St-Louis (Missouri), qui vient d'entrer dans sa huitième année d'existence. La REVIEW occupe une place distinguée dans la presse catholique des Etats-Unis.—*Fall River Indépendant* (daily edition of Apr. 1st.)



Our young friend Arthur Preuss brings his REVIEW out of the kindergarden this week and gives it a new form and a brand new

dress. It does not mean that the paper will henceforward appear in long clothes; for they will be shorter than before. But it will be a sixteen-page paperlet, full of original matter and without advertisements. It is very handy in its present form; and with this little sling the younger David of the Catholic press proposes to slay the Goliath of Liberalism. Hit it right between the two eyes and with its own sword cut off its head. Mr. Preuss is a very good writer and has capital ideas on what a newspaper ought to be. He will realize them, too, some day, when he will emancipate himself from party and clique and cease being errand boy for a lot of sore-head and disappointed ecclesiastics.—*Western Watchman* [No. 17].



Der REVIEW des Hrn. Arthur Preuss in St. Louis unsere herzlichsten Glückwünsche zum 8. Jahrgange. Sie ist unstreitig das beste in englischer Sprache erscheinende kath. Wochenblatt. Unter Leitung dieses talentvollen und schneidigen Journalisten würde ohne Zweifel ein kathol. Tagesblatt in englischer Sprache ein Musterblatt werden. Aber es scheint, daß die Leser englischer Blätter noch lange nicht von der Nothwendigkeit katholischer Tagesblätter überzeugt sind.—*Louisville Katholischer Glaubensbote* [No. 7].



Le 28 mars dernier, à l'occasion du huitième anniversaire de sa fondation, THE REVIEW, de Saint-Louis, Missouri, a revêtu une nouvelle toilette typographique, a modifié son format et a mis dans son cadre une division très nette des matières. Le directeur de cette très intéressante revue hebdomadaire est M. Arthur Preuss. C'est un journaliste qui joint à une érudition germanique le courage d'un catholique allemand: il a l'œil ouvert et le parler franc. Au premier rang des estimables collaborateurs de M. Preuss figure M. l'abbé J.-F. Meifuss, prêtre fort instruit et porteur d'une bonne plume.—*La Vérité*, of Quebec, No. 36.

Our sprightly contemporary, Preuss' REVIEW, comes out in a new form with a handsome new type dress. This periodical occupies a unique place in Catholic journalism. While we by no means agree with many of the radical views of our contemporary, we respect him for his earnestness and concede him a useful place in his sphere of labor. May his years be many and prosperous.—*Catholic Columbian*, No. 15.



A l'occasion de son huitième anniversaire, la REVIEW de St-Louis, revêt une toilette pimpante qui lui va à merveille. C'est un signe que l'encouragement ne manque pas à son rédacteur-propriétaire, M. Arthur Preuss, un des plus solides journalistes catholiques aux Etats-Unis. Nos félicitations! — Lawrence (Mass.) *Progrès*, No. 32.



Die REVIEW des Herrn Dr. Arthur Preuß eröffnet ihren achten Jahrgang in einem neuen Gewande. Die Sprache ist so einfach, herzerfrischend, milde und zugleich so ernst und kräftig, daß man hoffen möchte, es fände sich kein katholischer Priester in den Ver. Staaten, dessen Name nicht auf der Abonnentenliste der „Review“ steht. Die „Review“ ist ein Juwel.—San Antonio (Tex.) *Katholische Rundschau*, No. 20.



Preuss' REVIEW of St. Louis has just celebrated its eighth birthday and signalized the occasion by a change of form and enlargement of size. The improvement in typography and general appearance of this sprightly publication will be welcomed by its constituency as an evidence of merited prosperity.—San Francisco *Monitor*, No. 1.



Nos souhaits de prospérité à la REVIEW de St-Louis, Mo., qui vient d'entrer dans sa huitième année et nous arrive complètement transformée.

La REVIEW est un journal catholique vigoureux dont le jeune directeur, M. Arthur Preuss, a déjà mérité le titre de "Veuilleux

américain." C'est un journal qui devrait être reçu partout.—*La Tribune* (daily) of Woonsocket, R. I., Apr. 5th.



Die Preuß'sche REVIEW in St. Louis erschien am vergangenen Donnerstag in verkleinertem Format, dafür aber sechzehn Seiten stark. In der Sprachenfrage zwar können wir mit der „Review“ nicht übereinstimmen, und ihre Stellungnahme in dem Sprachen-Streit in Oklahoma hat uns peinlich berührt. Nichtsdestoweniger muß zugegeben werden, daß die „Review“ die gebiegenste englische Wochenzeitung und — trotzdem daß sie erst seit sieben Jahren besteht — eine der verdienstlichsten kath. Zeitungen des Landes ist. Wir wünschen daher ihr und ihrem geistreichen Herausgeber für die Zukunft alles Gute. — St. Paul *Wanderer*, No. 1743.



Mr. Arthur Preuss' has changed the form of his REVIEW. It is now sixteen pages small. No advertisements are admitted, and room is found for a variety of racy notes and comments. THE REVIEW has improved with age. The editor hopes to continue to advance in wisdom and in charity. It is well that he is conscious of some slight deficiency in these points, and it is hoped that his laudable desire will be in no wise thwarted.—Hartford (Conn.) *Catholic Transcript*, No. 38.



Die REVIEW von Arthur Preuß in St. Louis, Mo., hat ihren 8. Jahrgang begonnen und hat zu diesem Anlasse ein ganz neues Kleid angezogen, das sicherlich allseitig freudige Zustimmung finden wird. Die „Review“ ist ausgezeichnet redigiert und wir können sie allen unsern Lesern, die der englischen Sprache mächtig sind, bestens empfehlen.—Mt. Angel (Ore.) *St. Joseph's Blatt*, No. 15.



Pour avoir si souvent vu la REVIEW, de St-Louis, Missouri, citée dans nos colonnes, les lecteurs de ce journal ne sont pas sans savoir ce qu'est la publication qui porte le titre ci-dessus. A l'occasion de son entrée dans sa huitième année d'existence, nous croyons devoir en dire un peu du bien que nous

en pensons après l'avoir lue régulièrement toutes les semaines depuis bientôt sept ans.

Disons d'abord qu'avec le premier numéro du volume VIII, la REVIEW nous est arrivée transformée du tout au tout. . . . au matériel seulement! Le format en est devenu plus petit et, au lieu de huit pages, elle en compte maintenant seize, qui, toutefois, ne renferment que deux colonnes à la page. Détail à noter, la REVIEW, qui jusqu'ici s'était bien permis une colonne et demie peut-être d'annonces, n'en publiera plus une seule ligne désormais. Somme toute, comme ces dames à qui il déplaît souverainement de voir leur parure copiée servilement, la REVIEW a d'autant plus raison d'être fière de sa nouvelle toilette typographique que celle-ci n'a pas sa pareille que nous sachions.

Et que dire de l'abondance de saine matière à lire—"multum in parvo"—que chaque semaine cette publication met sous les yeux de ses lecteurs? Y a-t-il du neuf dans le monde religieux en quelque coin de l'univers, soyez certain que la REVIEW ne sera pas lente à vous renseigner, car rien n'échappe à l'œil d'Argus de son directeur et de ses collaborateurs. Et l'on dirait qu'ils repassent tout ce qu'il paraît d'importantes publications périodiques dans les deux hémisphères.

Mais surtout qu'il s'élève quelque part aux Etats-Unis des erreurs de doctrine, des abus d'autorité, des innovations ou des relâchements répréhensibles, c'est la REVIEW,—toujours "sans peur et sans reproche,"—qui sera la première à les signaler, voire à les dénoncer, s'agit-il de l'américanisme de mauvais aloi, de l'américanisation à outrance, ou d'autre chose moins grave en soi.

Ce n'est pas tout encore. Bien que la politique soit rigoureusement bannie de ses colonnes,—et c'est peut-être là ce qui en fait la valeur,—la REVIEW ne laisse pas de tenir ses lecteurs au courant des choses d'ordre profane : économie politique, sciences, sociologie, arts, littérature, théâtre, invariablement appréciés à la lumière de la pensée catholique. A vrai dire, cette publication est plus qu'une simple revue, c'est comme une encyclopédie d'actualités publiée par fascicules hebdomadaires.

Un mot maintenant de l'homme vraiment étonnant qui, tout en remplissant virtuellement les fonctions de rédacteur en chef d'un journal quotidien de langue allemande, préside aux destinées de la REVIEW; nous avons nommé M. Arthur Preuss. Fort jeune encore,—il est à peine âgé de 28 ans,—fils d'un luthérien converti et, si nous ne nous trompons, lui-même baptisé dans la croyance de cette secte, M. Preuss est aujourd'hui, à notre humble avis, le Louis Veuillot de la presse américaine. Et, tant par ses talents d'écrivain vigoureux et souple, que par la sûreté de son jugement et l'étendue de ses connaissances variées, il est tout désigné pour prendre la direction du grand journal quotidien catholique de langue anglaise qui, tôt ou tard, devra venir combler une sérieuse lacune aux Etats-Unis.

En attendant ce jour-là, M. Preuss voudra bien agréer pour lui et sa REVIEW nos meilleurs vœux de succès continu et croissant. Et à nos lecteurs, laïques comme prêtres, qui ont le souci de se tenir dans le mouvement, nous ne saurions trop vivement conseiller un abonnement à la REVIEW, organe franc et sans dol, catholique avant tout, dont la lecture d'un seul numéro fructifiera plus, pour l'intelligence et le cœur, que celle de tout un monde d'indigestes revues et de journaux à vaste format.—Worcester, Mass., daily. *Opinion Publique*, March 30th.



Die REVIEW hat ihren neuen Jahrgang in etwas verkleinertem Formate, aber in einer höchst eleganten neuen Ausstattung begonnen. Sie ist die einzige kath. Zeitung der Ver. Staaten, die ohne Anzeigen erscheint, und fast nur Original-Belegstoff bringt. Ihr entschiedenes Auftreten für alle kath. Grundsätze macht sie trotz ihrer Kleinheit zu einem sehr einflussreichen kath. Wochenblatte.—Philadelphia *Nord-Amerika*, No. 32.



THE REVIEW, of St. Louis, begins its eighth year with the issue of March 28th as a sixteen page quarto in a pretty, new dress. Mr. Arthur Preuss opens the new series by a confidential talk, "Through the Breakers," which

is both humble and fearless. While admitting that he may have often been "violent, vainglorious, and uncharitable," he hopes that he has been of some help to the Catholic cause by this paper which he founded, edited, and published himself. He is full of gratitude to a "number of self-sacrificing collaborators, especially from among the reverend clergy, who with their deeper knowledge of theological and other subjects supplied what was lacking in the editor's intellectual make-up, and gave the paper tone and thoroughness and a cer-

tain standing in the community." All this is a modest understatement of the reality. THE REVIEW leaped, almost at a bound, into the foremost place as the recognized United States exponent of uncompromising Catholic thought. This is what makes its pages so truly alive with the gravest kind of interest. May it long prosper even without advertisements, which Mr. Preuss has now definitely excluded, as *La Vérité* of Quebec has long done.—St. Boniface, Manitoba, *Northwest Review*, No. 27.



The Religious World.

The too Womanish Church.

A Chicago preacher complains that "the church" has become too womanish. The *Chicago Chronicle* (April 23rd) concedes that women prevail largely in the Protestant churches of the Windy City and accounts for it in this way:

A glance at the themes of Chicago ministers any Sunday discloses the phenomenon that to a considerable extent everything but the Gospel is preached. The pulpit appears to be gravitating toward a type of oral magazine, to discuss literature, art, politics, economics, travel, esthetics, novels, kitchen gardening, costumes, speculations, poetry, domestic science—everything except the Gospel. Men get a superabundance of all these things in the newspapers, the weeklies and monthlies, nor do they find that when the average pulpiter addresses himself to philosophy, science, statesmanship or art, he has anything to say which, if new, is valuable, or, if old, was not said better long ago. Men are less tolerant than women of iteration. They are perhaps more logical in resenting incongruity. They are more easily bored by the commonplace. Hence their proportional declining numbers in ecclesiastical lyceums and at church teas. "My wife attends church for me" has become, unfortunately, too common.

There is this further and more radical rea-

son: The Protestant sects have no pure, consistent doctrine, no religious authority, no means of grace.—J. W.



Under the title "Teacup Religion," a secular daily the *Chicago Inter Ocean*, recently (April 19th) had an editorial article which is worth reproducing in THE REVIEW. It was as follows:

"I am taking you women," said the Rev. Dr. Jenkin Lloyd Jones over the teacups at the Chicago Woman's club, "away from your Protestant churches into a broader religion." Then he added that Protestantism was dead. From Dr. Jones' public record it is to be presumed he meant that what is called "orthodox Christianity" is dead. Statistics by the column might be cited against this view, but we prefer to consider whether any man of the Jones type is likely to found a new religion or to prove a prophet whom mankind will gladly follow. If Protestantism is dead, is there any hope in the Joneses? The Unitarian sect arose from an emotional revolt against the Calvinistic theology. It has not succeeded in formulating any definite system of belief. Its members agree only in affirming the necessity of personal righteousness and in rejecting

the "orthodox" conception of the divinity of Christ. Yet even this loose bond proved cramping to Dr. Jones. He set up a new sect. And to what end? With due respect to the members of All Souls' Church, their belief may be summed up in the words: "Dr. Jones is a good man, and we like to hear him talk ethical generalities."

All students of religious history know that the foundation of all lasting religions is positive belief in something. Mere denial of what others believe, even when combined with the sincerest aspiration toward personal righteousness, will not suffice. It may do to talk about over the teacups, but to preach it from now until doomsday will not drive men from their sins or lead them to salvation. There must be some definite road, with a definite goal. There must be positive fear and positive hope, based upon positive belief. Without these, personal followings may be gathered, but they disappear with their founders. They do not become institutions.

The truth is that Dr. Jones is an intellectual anarchist. Like the gorilla in Kipling's story, "his ego is too large for his cosmos." Such men have their use as destructive critics, but they are without constructive power. Unable to formulate any definite belief for themselves, they can not lead others to faith. They can talk ethical generalities attractively, but their teaching is but a teacup religion. It has no vital force or vital endurance.



The Oklahoma Affair. Mr. F. J. Waldmann, of Okarche, Oklahoma, who believes that he is the W—— mentioned in Bishop Meerschaert's

letter to *THE REVIEW* [No. 2] as "an ex-seminarian" "who educates his children in the public schools," begs us to take notice of an affidavit made by him on April 11th, before A. H. Beam, Notary Public, at Okarche, in which he declares under oath that the charge, applied to him, is "entirely misleading;" that the education of his children "previous to their first holy communion has been almost exclusively completed in the parochial school of Okarche and in the college of New Subiaco, Arkansas, conducted by the German Benedictine Fathers; that after her first holy communion his daughter attended for one scholastic year yet the parochial school of Okarche, and wishing to take a higher course of study and no other opportunity presenting itself, she attended the Okarche public High School," where he, the father, closely supervised her studies. He further deposes that "he did not allow his youngest child to still further attend the parochial school because German was in his opinion not properly and successfully taught, the pastor declaring German composition unnecessary and would not tolerate it that German is taught in our public school."

Having conscientiously weighed and sifted all obtainable evidence in the case of a portion of the German Catholics of Oklahoma against Bishop Meerschaert, without prejudice either way, we are constrained to avow that we can not, in view of the conflicting character of this evidence, pronounce a definite judgment in the matter.

ARTHUR PREUSS.

Book Reviews and Literary Notes.

The Divinity of Christ. An argument. Translated from the French of the Rt. Rev. Emile Bougaud by C. L. Currie, New York; William H. Young and Compay. 1901. Bound in cloth, \$1.

This work summarizes in literary form the best arguments usually advanced to prove the divinity of Christ. It is done in a manner not so much calculated to convince a Unitarian or to convert an atheist, as to strengthen the

Christian in his faith and to inspire him with admiration and love for the God-man. The first four chapters exhibit the sublime physiognomy of the Son of Man, His spotless holiness, and the strength and grandeur of His character, which make Him the ideal man and the model for all classes and all times. Indeed, in connection with the divinity of Christ, His human nature, with all its attrac-

tiveness, deserves to be studied in every detail.—Chapters V-VIII set forth the arguments from the words of Christ by which he plainly asserts His divinity, from the fact that He claimed and received the worship of mankind, and lastly the famous dilemma: Christ is either God or he is not; if not, he lacks either intelligence, is a madman, or he lacks sincerity, is the worst criminal the earth has ever borne. It is worth while to compare Father Roh's 'Who and What is Christ?' where the same dilemma is evolved with greater simplicity, but also with greater force.—Chapters IX. and X. show that the new life, the transformation and regeneration of the world, effected by Christianity, is inexplicable, unless we believe in the divinity of Jesus.

The book makes excellent reading for all educated men; to priests in particular it will furnish inspiring material for lectures on this important subject. Pope Leo XIII., in his Encyclical *De Jesu Christo Redemptore*, has solemnly dedicated the new century to Christ, and wishes the knowledge and love of Christ to be spread by all, especially by the clergy, "in writings and conversations, in schools and colleges, in sermons and wherever occasion offers." For this reason we hail this book as a valuable and most timely addition to our Catholic literature. R. S., s. J.



Literary Notes.

—The London *Weekly Register* recently suggested that a revival of interest in Newman's works and the long-expected biography of the great Cardinal would be an appropriate way of celebrating the centenary of his birth, and added:

Meanwhile there is a double need that might be met in regard to his works: they are badly indexed, so that an edition thoroughly well revised and provided with ap-

paratus of this sort would be welcome; and also there is need of a "guide," or critical introduction.

The *Ave Maria* [No. 14], from which we cull this paragraph, adds:

We wonder whether admirers of Newman in the Old World are acquainted with the volume of 'Selections from Newman,' prepared by Prof. Gates, of Harvard, for the use of his pupils. The selections are as "Ultramontane" as could be made, and the Professor's introduction is one of the most satisfactory essays on Newman that we have ever seen. Indeed it is hard to realize that its author is not a Catholic.

—Vogel, of Leipsic, has published an encyclopædia of criminal statistics, by Prof. Dr. Gross, of Graz.



A LIST OF NEW BOOKS.

[This list is published with the purpose of announcing important new publications of special interest to Catholic readers. B. Herder, 17 S. Broadway, St. Louis, Mo., supplies this list and has the books in stock.]

- A Year of Life.** By Wm. S. Lilly. \$1.50.
Faith and Folly. By Rt. Rev. Msgr. J. S. Vaughan. Net \$1.60.
A Harmonized Exposition of the Four Gospels. Vol. II. By Rev. A. E. Breen, D. D. Net, \$4.
The Great Supper of God, or Discourses on Weekly Communion. By Rev. Stephen Coube, S. J. Net, \$1.
Memoir of Lady Chatterton. By Edward H. Dering. Net \$2.50.
Come Holy Ghost, or edifying and instructive selections from many writers on devotion to the Third Person of the adorable Trinity. By Rev. A. A. Lambing. Net \$1.50.
Before the Most Holy, (Coram Sanctissimo.) By Mother Mary Loyola. Edited by Father Thurston, S. J. Net 45c.
Meditations of the Life, the Teaching and the Passion of Jesus Christ. For every day of the Ecclesiastical Year. By Rev. Augustine Ilg. Edited by Rev. R. F. Clarke, S. J. 2 vols. Net. \$3.50.
The Passion, by Rev. M. J. Ollivier. Net \$1.50.
Education in California, by Rev. P. C. Yorke. Paper. 10c.
The Comparative Number of the Saved and the Lost. A study by Rev. N. Walsh. New edition. Net 75c.
St. Augustine's Manual, or Little Book of the Contemplation of Christ. Net. 25c.
The Wizard's Knot, by Rev. Dr. Barry. \$1.50.
Mooted Questions of History, by H. J. Desmond, 75c.
The Heart of Pekin, Diary of the Siege, May-August, 1900, by Rt. Rev. A. Favier. Paper. Net, 10c.
Biblical Lectures, by Rev. Francis E. Gigot. Ten Popular Essays. Net, \$1.25.
Passion Sonnets and other Verses, by R. Metcalfe. Net, \$1.
Catholic Pioneers of America, by John O'Kane Murray. Revised Edition. \$1.
Milly Aveling, by Sarah T. Smith. 85c.
The Cave by the Beech Fork, by Rev. Henry S. Spalding. 85c.
The Jubilee Manual, Being the Meditations of Bishop Bossuet, etc. Net, 50c.
The Sweet Enemy, by Katherine Tynan. Net, \$2.



The Question of a Catholic Daily.

An Encouraging Letter.

We have received the following letter :

I beg leave to suggest a way in which those who are unable to take \$100 stock, may assist in building up a Catholic daily ; it is by paying a high rate of subscription during a few years. I am willing to pay \$20 a year for a term of 5 years ; or if found preferable in view of the advertising patronage, am willing to subscribe for as many copies as \$20 will buy. Why not try and find out, by means of "coupons" in THE REVIEW, how many of your subscribers would agree to do the same? If you had a list of prospective subscribers for a daily at \$15 or \$20 a year for 3, 4 or 5 years, it would possibly be easier to induce moneyed men to loosen their purse-strings.—(Rev.) F. H.



Ways and Means.

In New York, we learn from a reliable source, the time is not yet considered opportune for the establishment of a Catholic daily newspaper. Some think that a good weekly ought to be provided, which, if properly edited and managed, might in time become a semi-weekly, and perhaps later a daily. Others propose to try, by the purchase of a controlling share of stock in some existing daily paper, to influence its tone and have published such articles as we desire and exclude such as are hostile to us.

The latter plan is identical with the one suggested recently in THE REVIEW by Hon. Henry J. Spaunhorst.—A. P.



The Chief Obstacle.

The chief obstacle the way of a Catholic daily, as well as of Catholic society federation, is in the opinion of

Rev. Dean Hackner (*Der Wanderer*, No. 29), that the English-speaking Catholics of the country are infected with "Americanism," which exercises its nefarious influence not so much in working evil as in preventing good, it being the tendency of this error to put forward the natural and purely human at the expense of the supernatural and specifically Catholic. "Americanism" will have to be rooted out before federation can be accomplished and Catholic dailies can prosper.

This view is confirmed by the notorious fact that it is precisely the "liberalistic" Catholic organs which, if not hostile, are apathetic in these important matters.—J. W.



Not a Question of Capital.

Articles of incorporation of the Milwaukee Free Press Co. were filed with the Register of Deeds in that city the other day. The capital stock is placed at \$100,000. If a secular daily in a large city can be started with a capital of \$100,000, with fair prospects of success, why not a Catholic daily? One hundred thousand dollars ought not to be difficult to raise, considering how many we are and how God has blessed us with wealth.—B. P. D.

A Catholic daily could be started with less than \$100,000. The difference is that a secular daily like the projected Milwaukee *Free Press*, especially if it cater to the popular craving for sensation, can easily obtain a large circulation and consequently sufficient advertising patronage, while a Catholic daily under present conditions would not be apt to secure subscribers enough to pay for the white paper and the printer's ink needed for its publication. We must first convince English-speaking Catholics of the necessity of such a journal and create in them a taste for sound reading.—A. P.

Current Educational Topics.

The April number of the *Catholic University Bulletin* contains a plea by Rev. Dr. Pace, for the advance study of philosophy in our seminaries. It is a fact that our seminaries, and our colleges too, as a rule do not give enough care to this noble science. The consequence is that most of their alumni, no matter what their station in life may be, are not able to exercise that influence on contemporary thought which, they ought to exercise. One reason of this deplorable fact is that philosophy is generally taught in the Latin language, which the average American student does not master sufficiently to acquire by means of it such a difficult science. A knowledge of the Scholastic terminology is indispensable for a Catholic student, but the explanatory lectures ought to be in the mother-tongue and based upon some good textbook, such as the manuals of the Stonyhurst series, which he can study for himself.—A. P.



Against Compulsory Education.

The salient passages of Gov. Dockery's message vetoing the Simmons' Compulsory Education Bill, deserve to be reproduced here for later use. The Governor says among other things:

The bill violates the constitutional requirement of uniformity in legislation, inasmuch as it makes improper classifications and arbitrary distinctions between children of the same age and residing in the same district, and is therefore obnoxious to the constitutional prohibition against class legislation. Laws may be made for a class, but not for certain individuals of a class. This bill provides for the compulsory attendance upon a public or private school of children between 8 and 14 years of age, but it exempts from its provisions children whose parents are not able from extreme destitution to provide proper clothing for their children. The bill discriminates in its requirements between children of the same district, when the only distinction is the financial condition of their parents.

The bill confers extra-judicial duties upon the courts. It requires excuses for non-attendance to be presented to these tribunals instead of to the parents. The judges

of the courts must act as general superintendents of the children within their respective jurisdictions, and say who shall and who need not attend school. This is not done in a legal procedure, but seems to be a sort of ex parte supervisory control conferred upon the judicial tribunals over the children of the vicinity. If this is not an unconstitutional enlargement of the jurisdiction of the courts, it is at least an unwise addition to the labors of those whose dockets, in many instances, are now overcrowded.

In considering this bill the enquiry logically suggests itself: If the State assumes the right to decide when, under what circumstances, and how long the child must be kept at school, regardless of the wishes of the parents, then why may not the State decide to what school the child shall go, and what shall be taught, and take from the parent that privilege also? It is only one step farther in the same direction.

In my opinion this bill is the logical outgrowth of paternalism.

Hon. J. B. Gantt, one of Missouri's learned justices, in a recent opinion of the Supreme Court, declared that "Paternalism, whether State or federal, as the derivation of the term implies, is the assumption by the government of a quasi-fatherly relation to the citizen and his family, involving excessive government regulations of the private affairs and business methods and interests of the people, upon the theory that the people are not capable of managing their own affairs, and is pernicious in its tendencies. In a word, it minimizes the citizens and maximizes the government. Paternalism is a plant that should receive no nourishment upon the soil of Missouri." This unanimous opinion of our Supreme Court has my most cordial endorsement.



Harper's Weekly [No. 2313] reports a recent statement of President

O'Brien, of the New York Board of Education, on the subject of overcrowding school-rooms. Overcrowding seems to be quite common in the public schools of New York City, and Mr. O'Brien says he "hopes for the time when the number of pupils in each class-room will not be too large to prevent teachers with individuality from impressing it on each and every child."

Harper's Weekly agrees that this is one of the sore spots of our public educational system. Mr. O'Brien set the minimum of pupils per room at forty-five; our contemporary is in favor of reducing it still more, and it winds up its editorial article on the subject as follows:

If our public schools turn out thousands of half-instructed children every year (and *Harper's Weekly* has previously admitted that they do) they are not accomplishing the work for which the public pays, and to that extent are doing harm rather than good.

It is impressing itself more and more on thinking Americans of every persuasion that the State as a school-master is a sorry failure.



Compulsory Education in Holland.

For a little over three months Holland has had in force a compulsory school law, and already the complaint is general and loud that it can not be enforced on account of its unpopularity. According to an Amsterdam letter in the *Courier de Bruxelles* [No. 73] the Liberal Borgesius ministry, which made the law, has sent a secret circular to the school inspectors, permitting them to desist from the enforcement of certain paragraphs. The number of absentee school-children is slowly increasing.



Private vs. Public Schools.

In a note on the Chicago protest against State control of private and parochial schools, the St. Louis *Mirror* [No. 10], a journal which surely can not be accused of pro-Catholic bias, says:

The Catholics are right in maintaining their right to support their own schools for the inculcation of their own doctrines. The need of religion being granted, there must be a need for religious instruction. Unfortunately there are so many brands of religion that the nation or the State can not undertake to instruct in any one kind of religion. Therefore the private religious schools must be allowed to exist for such as want religion, and State interference in the instruction of those schools is out of the

question. It is well for gover to the private schools, Catholic or Lutheran or other, alone. If the public schools can not stand such competition, then they don't deserve to survive. If the public schools wipe out the private religious schools, then the churches must look to the quality of their schools.



Physiology in the Public Schools.

There are many signs of a growing and healthful revulsion against the teaching in the public schools of physiology, as understood by the extreme temperance advocates, who have persuaded legislatures to add this study to the school curriculum. If physiology *per se* were taught, there would be less, perhaps no objection, but it is physiology as related, almost exclusively, to the use of liquors and tobacco, and, in this respect, making assertions which have not the support of those best qualified to speak on the subject. Many educators in the West oppose the teaching in its present form; in one Massachusetts city it has been reduced to the lecture form only; the Massachusetts legislature has refused the request of the temperance advocates to strengthen the mandatory features of the law; and in Connecticut there is much opposition to what the Hartford *Courant* calls the coöperation of the "wishy-washy sentimentalists and the shrewd booksellers" to stultify the State by forcing on it copyrighted school-books, telling of the horrible results from the misuse of tobacco. Just now Connecticut is encouraging new methods in the cultivation of tobacco, calculated to increase the crop in that State, and to enhance its value, and the *Courant* draws a sorry picture of "our good old State appropriating money for the cultivation of tobacco and then appropriating further to teach that the article she is cultivating is a demoralizing poison, ruinous to school children and to rabbits and cats."



§ The Holy Father has empowered St. Bernard's Seminary, Rochester, N. Y., to confer the degree of doctor of divinity.

The Editor's Notebook.

We have at last completed arrangements for bringing out THE REVIEW in the shape in which we have long desired to see it. If these arrangements do not miscarry, the present issue ought to reach our subscribers neatly printed, folded, stitched, and trimmed, in the handiest possible form both for reading and binding. On account of various circumstances the date of publication has been set one day later in the week.

We take this opportunity to remind those of our patrons whose subscriptions expired in April, that it is time to renew them now, and those who are in arrears, that it is in no wise an encouragement for a publisher who is constantly striving to improve his publication, to wait a year and sometimes longer for the pittance justly due him.

The expense of getting out THE REVIEW in its present handy style and without advertisements is considerably higher, a circumstance which several of our friends have appreciated by procuring us new subscribers. We hope a good many others will imitate their example. In all due modesty we think that after seven years of hard and honest labor the editor ought by and by to get at least a *sustentatio honesta* from the paper.



In connection with a recent reference in these columns to Mr. Carnegie, Prof. Jos. Otten, organist of St. Paul's Cathedral, Pittsburgh, writes to us:

Mr. Carnegie gives organs to churches in great numbers. About a dozen Catholic churches that I know of have received instruments from him. When the authorities of St. Paul's Cathedral applied for an organ, Mr. Carnegie instructed his representative in Pittsburgh "to see to it that St. Paul's congregation gets what it wants."

The result was a four manual instrument with 58 speaking stops, echo organ behind the main altar, and every possible modern device to make the instrument perfect.

"A journalistic Proteus" is what the leading Catholic newspaper of Germany, the *Kölnische Volkszeitung* (No. 323), calls our old friend "Innominato," who writes "Vatican letters" to a number of more or less liberalistic journals of both hemispheres—from Paris. "In reality," says our Cologne contemporary, "the Abbé Boeglin knows nothing of what goes on in the Vatican and habitually indulges in flat combinations and platitudinous revelations."

It is surprising that such a keen-eyed man as the editor of the N. Y. *Sun* does not see this.



Justice MacLean, of the Supreme Court of New York, has recently ruled that the fact that her husband had kissed another man's wife did not entitle a woman to a divorce. Apropos of divorce, the Supreme Court of the United States has, on the 15th of April, handed down a decision which will have the effect of checking this evil somewhat. The substance of the decree is that divorces granted in a State where both husband and wife have legal residence are valid in any part of the country, but that divorce granted in a State or territory where the parties have not a legal residence is invalid. The decision is welcomed as a practical step in the direction of uniform divorce legislation in the United States.



At the time the scheme of a national university was first broached in the public press, we declared against it. President Harper, Chairman of the Committee of Fifteen appointed in 1898 to consider and report upon the question, has now called a meeting of the full Committee for May 23rd, and we learn that the opinion of the Committee is adverse to the establishment of a national university, but they contemplate the development of a plan to make systematic use of the resources of the government at Washington to aid research by university students from all parts of the country. That is a wise amendment.

SHARPS AND FLATS.

* The *Saturday Evening Post* thinks that the appetite for press sensation is getting cloyed and that the tide is turning. We hope so.

* James R. Randall finds the main reason why John Marshall, the first Chief Justice of the United States has been celebrated so extraordinarily of late, in the fact that he was a Federalist. Centralism is rampant just now, and Marshall is revived, so to speak, to make McKinley & Co. less objectionable. Had he been a Jefferson, he would probably have been permitted to remain quietly in his grave.

* LITERARY NOTE.—Messrs. Mowin, Baryl & Co. announce that they have already sold 2,568,000 copies of a thrilling novel they are to bring out next fall. They have not yet selected the author who is to write it.

* It will surprise many to learn that there is published in Italy a daily medical paper. It is called *La Reforma Medica* and its offices have lately been moved from Palermo to Rome. In this country the quack-doctors ought to start their own daily organ.

* The pained grief of our Imperialists because Cuba does not display "gratitude" for being swallowed by them—grace before meat, as it were—leads a caustic Havanese to remark that the quality of gratitude, too, is not strained. He quotes with much pertinency a Cuban poet (presumably Heredia):

"La gratitud mostrándola se amengua,
que es ave que en el alma hace ru nido,
y esta lá fé del hombre agradecido
bien en el corazón, mal en la lengua."

A free translation would be that gratitude cannot be produced to order, not even when the farmer thinks the fowl ought to be grateful to him for allowing it to choose the sauce with which it is to be eaten.

* An eastern paper detailed a score of reporters to put this question to every United States senator: "What would you do with \$75,000,000?" The young man who approached Senator Mason received this reply: "I would build asylums for fool editors."

* An Irishman has summed up the meteorological year of the Emerald Isle, as follows:

Dirty days hath September,
April, June, and November;
From January up to May
The rain it raineth every day.
All the rest have thirty-one
Without a blessed gleam of sun:
And if any of them had two-and-thirty
They'd be just as wet and twice as dirty.

* You cannot translate a Greek lyric; but it can translate you.—Maurice Thompson.

* According to the *Wamego Times*, a church fair "is a function where a man spends more money than he can afford, for things he does not want, to please people he does not like, for the benefit of the heathens, who are better off left alone."

* In sending to George Bancroft a specimen of the pork raised on his farm in Vermont, Mr. Evarts wrote this characteristic note, which was found preserved among the historian's papers after his death: "Dear Bancroft: I send you two products of my pen to-day—my usual half barrel of pig pork and my eulogy on Chief Justice Chase."

* The information that stray dogs captured in St. Louis are used to make soap, may explain the distaste manifested toward the use of soap by some people.

* Elbert Hubbard tells in the *Independent* (No. 2727) how Mr. Israel Zangwill, the famous Hebrew-English author, when at luncheon in the Chicago stock-yards, through which he was conducted by a committee of his admirers, was asked by a pert young miss: "Mr. Zangwill, how do you like Chicago ham?" The Dreamer of the Ghetto raised his sorrowful face and quietly said: "I like it, I like it—much better than Chicago tongue!"

This is the very undignified position in which the *Intermountain Catholic* has been keeping the venerable Pontiff for the past few weeks:

PIII OBT EOO

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EXCRESCENCES OF AN UNSOUND PIETY.



F late this subject has been frequently discussed by the Catholic papers of Germany, owing to disagreeable occurrences bordering close on superstition, such as alleged apparitions, more or less ridiculous prophecies, the systematic spreading of devotional practices of a suspicious nature, and literary productions relying more on legendary tales than on plain common sense and the rules of sound criticism. It may be deplorable that these matters are discussed in newspapers, and it is not pleasant for them; but we agree with the Cologne *Volkszeitung* that it is simply their plain duty; the more so, since many of these excrescences do not spring so much from want of common sense or a defective theological or general training, as from speculation or money-making pure and simple. In the latter case it would be highly improper to observe silence, and in the former it would be impossible, because Protestant

and Liberal papers take the initiative in such things, and the Catholic press is simply forced for its own sake as well as that of its readers and the Church, to enter upon this subject, to acknowledge the impropriety of these things, regardless of their sources, and in doing this, it is often necessary to call a spade a spade.

Of course, it pertains to the ecclesiastical authorities to lead the fight against these excrescences of an unsound piety and speculating greediness, and this is done more commonly and energetically than is generally known. We are glad to place before our readers a series of these discussed by the clergy of the Archdiocese of Cologne several years ago. In them the underlying principles as well as their application are treated so clearly and succinctly as to be eminently fit for the instruction of the laity. Our theme then is: “How can and should the clergy coöperate, so

that the devotions of the Christian people and the ascetic literature furthering them, may be preserved or purified from the excrescences of an unsound piety?"

A pure, intelligent faith and faithful obedience to the regulations of the Church, are the fundamental conditions of sound piety. The dogma of the Council of Trent, that "faith is the foundation and source of all justification," may also be applied to prayer and all other forms and kinds of divine worship. Even if the other theological virtues preponderate in them, singly or collectively, it is faith that in every case presents to the Christian the object or purpose, and the motives of his exercise of devotion. The necessary consequence of this intimate union between faith and devotion is that the integrity of the latter is conditioned on that of the former. As, moreover, by virtue of Christ's ordination, faith is the unerring light that is to point out to redeemed man the way to God, the inviolable rule, according to which the Christian must regulate his religious and moral life in everything, it is necessarily a fundamental principle for every mode of worship that it conform in matter and form to the dogmas promulgated and elucidated by the Church. *Lex credendi, lex orandi.*

This rule we find carried into effect in the forms of worship ordained by Christ or the Church, as, for example, Holy Mass. They are *per se* the correct expression of the revealed truths or mysteries of the faith, rendering to the faithful the occasion and the proper methods to offer due homage to God, viz., adoration, praise, thanksgiving, and to obtain manifold graces for themselves. It is different with private devotions, whether they are performed in church or at home, because in them the harmony between faith and piety depends on subjective conditions, knowledge and the good will of the faithful; hence we always find in them the possibility of a devotion more or less in discord with the rule of faith. But it is the province of the Church, in consequence of her office as teacher and ruler, conferred upon her by God, to regulate also private divine worship and to preserve it from

aberrations. On the one hand, she proclaims and explains the rule of Christian faith and morals, that is to be the foundation and norm of all exercises of devotion, and on the other, she is ever solicitous to guard against erroneous views and abuses, by special instructions and regulations, and where they have crept in, to remove them by earnest censure.

The preceding principles obviously also constitute the standard according to which the value of productions of art and literature, such as prayerbooks, lives of the saints, pictures, statues, etc., is to be judged, in so far as they are intended to promote public or private devotion.

From the above it is easy to understand the principal causes of these excrescences, and with what means pastors of souls must try to obviate them. The first and greatest enemy of sound piety is ignorance or error in regard to Catholic dogmas and such tenets of natural religion as are contained in them. Faith and divine worship are so intimately bound up, that if the former is dimmed, even unconsciously and without blame, the integrity of the latter is in danger. Experience proves that ignorance in matters of faith was the chief cause of devotional degenerations which we must pronounce superstitious. They are the more deplorable, because, as a rule, they attach themselves to practices of devotion that are either prescribed or laudable in themselves, and because they conceal their real nature under the guise of extraordinary piety, and thus creep in among the Catholic masses without being recognized. The Council of Trent bitterly complains that superstition, the hypocritical enemy of true piety, even took hold of the holiest and most divine in the Church, the sacrifice of the Mass, and surrounded it with superstitious representations and practices.

Another cause is sickly sentimentality. It impedes progress in the imitation of Christ, which must be grounded on self-denial and the stifling of self-love, and it produces disappointments which frequently kill all moral energy and create disgust and aversion for all practices of devotion. The Council of

Trent attributes the degenerations in question also to the carelessness and improbity of man. By the former we are to understand a culpable thoughtlessness, which pays no attention whether a devotional exercise be conformable in matter and form to its august and holy object or not; and as a special form of improbity the Council mentions avarice, that often occasions disorders of a simonistic or superstitious character.

As protective or remedial measures against these excrescences we note, first, thorough instruction of the Christian people by sermons and catechetical instructions in the truths of faith in general, and particularly those pertaining to divine worship and exercises of piety, prayer, veneration of the saints and relics, prayers for the dead, indulgences, etc. Thus these exercises are made more solid and preserved from aberrations. In recommending them, as for instance the veneration of relics, stress should not be laid on the narration of miracles and the miraculous granting of prayers, but rather on the dogmatic truths in question. In this way the faithful will esteem more highly the services and devotions that have such intimate connection with the chief mysteries of salvation, and the morbid craze for something new in the exercise of piety is repressed. Sickly sentimentality is eradicated by frequent solid instructions on the nature of true piety.

It would not be advisable, however, to preach special sermons or instructions on these excrescences, because thus misunderstandings and scandals could scarcely be avoided, and it is difficult to treat exhaustively of particulars without giving occasion for abuse to the ignorant or evil-minded; and again the faithful would oftentimes not be

able to apply general principles to particular exercises of devotion. Hence it would be better to refer to these things frequently in sermons and instructions.

The question whether a devotion is good and praiseworthy, the pastor must decide solely by the standard of dogmatic and moral theology and the regulations of the Church. Neither his personal tastes, nor the opinions of non-Catholics, nor the whims of lukewarm Catholics can cut any figure in such matters. As the custodian of the sanctuary, the priest must give his flock an example of perfect obedience to the precepts of the Church regarding divine service and everything appertaining to it. He will not introduce new devotions or confraternities, nor allow them without the approbation of his bishop. This approval is also enjoined, on the clergy as well as the laity, for the publication of new prayerbooks and prayers, of alleged miracles, miraculous granting of prayers, visions, apparitions, prophecies, etc. Pastors should not only avoid everything that is not in conformity with the regulations of the Church, or in any way objectionable in service and church, but they should also guard against these things creeping in among their people, by timely instructions, because as a rule it is difficult to eradicate such abuses after they are once established. In quoting stories from old legends, pastoral prudence as well as charity demand that we consider well whether what was considered edifying in less critical times would not produce the opposite effect now.

Judging from some Catholic papers in this country, it would seem well to note that all this applies also to us, and that the Constitution of Leo XIII. was also written for priests and editors in the United States. T.



Subjects of the Day.

Deplorable Tommyrot in the Pulpit.

A recent hyper-patriotic effusion in a Chicago pulpit has drawn from a Canadian Catholic journal, the Ottawa *Union* [No. 17], a deserved castigation. The sermon referred to was delivered by Rev. Sheran of St. Paul on Easter Sunday in the Holy Angels' Church, Chicago. Here is a specimen paragraph :

A second cause for our rejoicing is our grand national inheritance ; we are heirs of a land flowing with milk and honey. You may rejoice this morning that God has cast your lot in this magnificent church, the first in the city of Chicago, in this magnificent city, the most progressive, perhaps, in the United States—in this magnificent country whose sky domes neither a serf, a servant nor a slave. You may thank God and rejoice because He has cast your lot not in the soul-shrinking atmosphere of Europe, but in a land where freedom is the birthright of all, and education the watchword of all, and opportunity the privilege of all—in a land where you may easily acquire all that can minister to the luxury, the comfort or the stern necessities of the human race.

Such tommyrot may be tolerated on the political platform—says the *Union*—but it is deplorable from the pulpit of the Catholic church. To say that the sky of the United States “domes neither a serf, a servant nor a slave,” is about as correct historically as it is elegant rhetorically. As we read the words there arose before our eyes visions of negro lynchings and divorce courts and godless schools—and [Carrie Nations. “The soul-shrinking atmosphere of Europe” is just too funny for anything. Mark Twain could not have done better.



“Les Melanges de la Verite.”

Editor Desmond, of the Milwaukee *Catholic Citizen*, some time ago published in book form a collection of his best editorials. As Mr. Desmond is merely a clever stylist, lacking one and all of the quali-

ties which go to make a man a great Catholic writer, his volume has no permanent and solid value.

Editor Tardivel, of *La Verité*, of Québec, is a publicist of a different stamp, and we hail with genuine delight his decision to issue his best reviews and essays in book-form under the title of ‘*Mélanges*.’

A learned and pious priest, who has for many years labored in various parts of the Dominion and knows Canadian affairs intimately from personal knowledge and observation, recently wrote us as follows :

“Mr. Tardivel, besides having always been a fervent and practical Christian, has for the past thirty years stood in the foreground as a staunch and able defender of purely Catholic principles. He is, I think, the only editor truly independent politically in the Province of Québec, not to say in the whole country. As you will readily understand, that alone is quite enough to account for the fact that his journal *La Verité* is not and can never be *à la mode*, and therefore popular, in a country where Catholic Liberalism has for many years exercised a strong and nefarious influence, while political partisanship has become a sort of rage, carrying away the great bulk of our people, nay more, completely upsetting even some of our best men, and that, too, not among the laity alone. That such a deserving paper as *La Verité* has been left unsupported by many who boast of their attachment to the Holy See and its recommendations, is sadly significant and reflects no credit, I am sorry to say, on a land which we love to picture to ourselves and others as the most intensely Catholic in the world.

“Now, some friends, after talking the matter over without Mr. Tardivel’s knowledge, have lately come to the conclusion that it might be an encouragement given to a self-sacrificing journalist, as well as a very effective means of extending the beneficial influence of his writings, if the principal articles

of *La Vérité* were published in a series of handy volumes; hence the announcement of '*Les Mélanges de la Vérité.*' "

Father Drummond, S. J., who has known *La Vérité* and its editor well from the paper's inception, lately (Feb. 27th) said in the *North-west Review*, that—

Mr. Tardivel may have his faults, but he is preëminently sound and fair. As a journalist he has done incalculable good in combating that Catholic Liberalism which the English bishops recently condemned, and which he has made less respectable in Canada than it used to be before his time, inasmuch that sympathy with the general trend of *La Vérité* has almost become a test of sound doctrine.

□ The editor of THE REVIEW fully subscribes to this opinion. When, soon after starting

his own journal, he became acquainted with *La Vérité*, he earnestly endeavored to model THE REVIEW after it in spirit and tendency, and since 1894 *La Vérité* has been the only one among his newspaper exchanges which he has had bound and given a place in his library.

Those among our readers who desire to obtain a new source of reliable information about the Catholic Province of Québec and the Dominion of Canada generally, should secure *Les Mélanges de la Vérité*, of which the first volume, costing seventy-five cents (subscribers to *La Vérité* get it for fifty) will appear at an early date.

Mr. Tardivel's address is: Chemin Sainte-Foye près Québec, Canada.—ARTHUR PREUSS.



STUDIES IN MUTUAL LIFE INSURANCE.

THE WIDOWS' AND ORPHANS' FUND.

IN No. 4 there was printed a letter from Mr. J. W. Freund, lamenting my article in No. 1, "Doctoring Our Mutuals." I thank Mr. Freund for his benevolent tone, but object to his statement that I made a mistake in supposing the age of the members of the W. & O. Fund to be 51 instead of 48 years; that I mistook the assessment rate, and consequently my whole argument was wrong. The figures on which I based my calculation are taken from a certain pamphlet signed by J. W. Freund, Frank Tombridge, and E. W. Heckenkamp. Therein is said, on page 3, that the average age of members is at present 48 years (i. e., in 1899, if my memory fail not). Since the adoption of the new scale, no new members have joined, on the contrary, a considerable number of old members and that, as is the rule, best risks, have dropped out. Thus we were induced to assume 51 as the average age, the more so as not even the fal-

lacy of "new blood" could be adduced here.

The rate for an insurance of \$1,000 I likewise took from that pamphlet, page 5, where for age 45, a total annual payment of \$24.40 is given.

Even if my supposition be wrong and that of Mr. Freund correct, I fail to see how the W. & O. F. can keep its promise. But the W. & O. F. never has done so except for the last year.

In the subsequent figuring by an accountant, he may see where the W. & O. F. will end with its present rates, even had it laid aside all savings from the \$12 rate for \$1,000, at age 21, paid annually in advance, and improved by 4 per cent. compound interest.

In former times, the W. & O. F. has lived upon its own future. Mr. Freund may claim there are no debts to be paid, since all "death claims have been paid within the limit set by our constitution," but he forgets that they

have been paid with money belonging to the living; that there is next to nothing wherewith to meet the increased death rate as far as past accumulations are concerned. He may object to the term "debt" and prefer "deficit." What is the difference between six one way and half-a-dozen the other? Why not call a spade a spade?

J. HERNAN.

* * *

In the new rates for the Widows' and Orphans' Fund, sufficient allowance seems to have been omitted for the *annual* mortality. All the calculations appear to be based on average expectation of life, losing sight of the fact that the heavy losses caused by early deaths can not be counterbalanced by the contributions of those who outlive their expectancy.

To illustrate my point, I subjoin a table showing a class of 1,000 men, age 21, with death losses and number of survivors for every year. Judging from Mr. Freund's figures (\$14.00 a year, with \$2.00 added for expenses, which he admits to be about \$2.65 per member), we may count about \$12.00 net income per member.

For easy calculation, I take the most advantageous way for the society, assuming all premiums paid yearly in advance. Death losses paid from income first and balance deposited or invested, drawing at once 4 per cent. interest. Note the result.

For twenty-five years all goes well. The reserve fund reaches \$127,286, when in the 26th year we find the death losses exceeding the premium income. So the reserve must be drawn upon. Still the interest earnings are helping out for ten years more, the reserve fund reaching at that time its highest point. The following year, with 665 members still alive, the death losses exceed the total income, and now comes the final test regarding the correctness of the calculated premium.

But alas, after exactly fifty-one years of existence, with 341 members still living, the reserve fund has disappeared, and there is a shortage of over \$16,000 on loss account. If

the society has not taken in new members, but expected to provide for its insurance like every well-regulated insurance company does, they now find that the 341 men have paid a total of \$612 apiece for the benefit of deceased members, but must now dissolve.

Even this showing could not have been made, but for the total of \$178,397 of interest earnings, which postponed the "evil day."

There are now 341 men, all 72 years old, who discover after fifty-one years' faithful payments, the "mistake" in the calculation. What shall they do?

Assuming, however, that the public at large was attracted by the "low price" of the W. & O. F. insurance, and new members joined annually, so that there was yet sufficient money in bank to pay the losses of the original class of 1,000 young men, following out the table for twenty-one years more, always giving credit for the stipulated contributions and paying the losses from other funds, we find a total deficiency of almost \$326,000 !!

If any society (Catholic or otherwise), desires to benefit its members by any life insurance plan, let the rates be figured for every age on the correct basis, making full allowance for current mortality, expense account, and fluctuations in interest earnings. It is a fearful responsibility for any body of men, to promise results which can not be realized, but where the character of the proposition is such that few of the members can figure it out themselves, but must trust to the judgment of others, who mean well, but also know little of the chances involved. The main trouble is in life insurance, it takes often a good many years to notice such errors in calculation, and if the membership of a society can be kept up by recruiting annually, it will be a long time before the evil day is noticed. But every new member means that much increased obligation to be provided for. So it is necessary to let each class of members provide for its own insurance by a sufficiently large premium to be on the safe side.

ACCOUNTANT.

[Table on next page.]

CLASS OF 1,000 MEN, AGE 21, EACH INSURED FOR \$1,000 PAYABLE AT DEATH, COSTING \$12, IMPROVED AT 4 PER CENT. COMPOUND INTEREST.

| YEARS. | No. LIVING | DYING | INCOME | DEATH LOSSES. | REMAIN | 4 PER CENT. | ON HAND. | YEAR. | No. LIVING. | DYING. | INCOME. | DEATH LOSSES. | REMAIN | 4 PER CENT. | ON HAND. |
|--------|------------|-------|--------|---------------|--------|-------------|----------|-------|-------------|--------|---------|---------------|--------|-------------------------------|------------|
| 1 | 1,000 | 8 | 12,000 | 8,000 | 4,000 | 160 | 4,160 | 39 | 634 | 17 | 7,608 | 17,000 | 9,392 | 5,779 | 150,261 |
| 2 | 992 | 8 | 11,904 | 8,000 | 3,904 | 322 | 8,386 | 40 | 617 | 18 | 7,404 | 18,000 | 10,596 | 5,586 | 145,251 |
| 3 | 984 | 8 | 11,808 | 8,000 | 3,808 | 488 | 12,682 | 41 | 599 | 19 | 7,188 | 19,000 | 11,812 | 5,437 | 138,876 |
| 4 | 976 | 8 | 11,712 | 8,000 | 3,712 | 656 | 17,050 | 42 | 580 | 20 | 6,960 | 20,000 | 13,040 | 5,033 | 130,869 |
| 5 | 968 | 8 | 11,616 | 8,000 | 3,616 | 826 | 21,492 | 43 | 560 | 21 | 6,720 | 21,000 | 14,280 | 4,663 | 121,252 |
| 6 | 960 | 8 | 11,520 | 8,000 | 3,520 | 1,000 | 26,012 | 44 | 539 | 22 | 6,468 | 22,000 | 15,532 | 4,229 | 109,949 |
| 7 | 952 | 8 | 11,424 | 8,000 | 3,424 | 1,177 | 30,613 | 45 | 517 | 23 | 6,204 | 23,000 | 16,796 | 3,726 | 96,879 |
| 8 | 944 | 8 | 11,328 | 8,000 | 3,328 | 1,357 | 35,298 | 46 | 494 | 24 | 5,928 | 24,000 | 18,072 | 3,152 | 81,959 |
| 9 | 936 | 8 | 11,232 | 8,000 | 3,232 | 1,541 | 40,071 | 47 | 470 | 24 | 5,640 | 24,000 | 18,360 | 2,544 | 66,143 |
| 10 | 928 | 8 | 11,136 | 8,000 | 3,136 | 1,728 | 44,935 | 48 | 446 | 25 | 5,352 | 25,000 | 19,648 | 1,860 | 48,355 |
| 11 | 920 | 8 | 11,040 | 8,000 | 3,040 | 1,919 | 49,894 | 49 | 421 | 26 | 5,052 | 26,000 | 20,948 | 1,096 | 28,503 |
| 12 | 912 | 8 | 10,944 | 8,000 | 2,944 | 2,113 | 54,951 | 50 | 395 | 27 | 4,704 | 27,000 | 22,296 | 248 | 6,455 |
| 13 | 904 | 8 | 10,848 | 8,000 | 2,848 | 2,312 | 60,111 | 51 | 368 | 27 | 4,416 | 27,000 | 22,584 | 178,397 | Deficiency |
| 14 | 896 | 8 | 10,752 | 8,000 | 2,752 | 2,514 | 65,377 | | | | | | | | 16,129 |
| 15 | 888 | 8 | 10,656 | 8,000 | 2,656 | 2,721 | 70,754 | 52 | 341 | 27 | 4,092 | 27,000 | 22,908 | Total interest earnings, less | 39,037 |
| 16 | 880 | 8 | 10,560 | 8,000 | 2,560 | 2,936 | 76,330 | 53 | 314 | 28 | 3,768 | 28,000 | 24,232 | | 63,269 |
| 17 | 872 | 8 | 10,464 | 8,000 | 2,464 | 3,151 | 81,925 | 54 | 286 | 27 | 3,432 | 27,000 | 23,568 | | 86,837 |
| 18 | 864 | 8 | 10,368 | 8,000 | 2,368 | 3,372 | 87,665 | 55 | 259 | 26 | 3,108 | 26,000 | 22,892 | | 109,729 |
| 19 | 856 | 8 | 10,272 | 8,000 | 2,272 | 3,597 | 93,534 | 56 | 233 | 26 | 2,796 | 26,000 | 23,204 | | 132,933 |
| 20 | 848 | 8 | 10,176 | 8,000 | 2,176 | 3,828 | 99,538 | 57 | 207 | 25 | 2,484 | 25,000 | 22,516 | | 155,449 |
| 21 | 840 | 8 | 10,080 | 8,000 | 2,080 | 4,064 | 105,682 | 58 | 182 | 24 | 2,184 | 24,000 | 21,816 | | 177,265 |
| 22 | 832 | 9 | 9,984 | 9,000 | 984 | 4,266 | 110,932 | 59 | 158 | 23 | 1,896 | 23,000 | 21,104 | | 198,369 |
| 23 | 823 | 9 | 9,876 | 9,000 | 876 | 4,472 | 116,280 | 60 | 135 | 22 | 1,620 | 22,000 | 20,380 | | 218,749 |
| 24 | 814 | 9 | 9,768 | 9,000 | 768 | 4,682 | 121,730 | 61 | 113 | 20 | 1,356 | 20,000 | 18,644 | | 237,393 |
| 25 | 805 | 9 | 9,660 | 9,000 | 660 | 4,896 | 127,286 | 62 | 93 | 18 | 1,116 | 18,000 | 16,884 | | 254,277 |
| 26 | 796 | 10 | 9,552 | 10,000 | 448 | 5,073 | 131,911 | 63 | 75 | 16 | 900 | 16,000 | 15,100 | | 269,377 |
| 27 | 786 | 10 | 9,432 | 10,000 | 568 | 5,253 | 136,596 | 64 | 59 | 13 | 708 | 13,000 | 12,292 | | 281,669 |
| 28 | 776 | 10 | 9,312 | 10,000 | 688 | 5,436 | 141,344 | 65 | 46 | 12 | 552 | 12,000 | 11,448 | | 293,117 |
| 29 | 766 | 11 | 9,192 | 11,000 | 1,808 | 5,581 | 145,117 | 66 | 34 | 10 | 408 | 10,000 | 9,592 | | 302,709 |
| 30 | 755 | 11 | 9,060 | 11,000 | 1,940 | 5,727 | 148,904 | 67 | 24 | 8 | 268 | 8,000 | 7,732 | | 310,441 |
| 31 | 744 | 12 | 8,928 | 12,000 | 3,072 | 5,833 | 151,665 | 68 | 16 | 6 | 192 | 6,000 | 5,808 | | 316,249 |
| 32 | 732 | 12 | 8,784 | 12,000 | 3,216 | 5,938 | 154,387 | 69 | 10 | 5 | 120 | 5,000 | 4,880 | | 321,129 |
| 33 | 720 | 13 | 8,640 | 13,000 | 4,360 | 6,000 | 156,027 | 70 | 5 | 2 | 60 | 2,000 | 1,940 | | 323,069 |
| 34 | 707 | 13 | 8,484 | 13,000 | 4,516 | 6,060 | 157,571 | 71 | 3 | 1 | 36 | 1,000 | 964 | | 324,033 |
| 35 | 694 | 14 | 8,328 | 14,000 | 5,672 | 6,076 | 157,975 | 72 | 2 | 1 | 24 | 1,000 | 976 | | 325,009 |
| 36 | 680 | 15 | 8,160 | 15,000 | 6,840 | 6,045 | 157,170 | 73 | 1 | 1 | 12 | 1,000 | 988 | | 325,997 |
| 37 | 665 | 15 | 7,980 | 15,000 | 7,020 | 6,006 | 156,156 | 74 | 0 | 1000 | | | | | |
| 38 | 650 | 16 | 7,800 | 16,000 | 8,200 | 5,918 | 153,874 | | | | | | | | |

Current Educational Topics.

Inconsistent Methodists. We read in an editorial in the (Methodist) *Northwestern Christian Advocate* (April 24th):

The aim of education is not to turn our children into perfect machines for the performance of certain industrial tasks; it is not simply or primarily to train the mind so that our children may become the keenest business men or the most successful professional men of their generation; it is primarily to develop character; it aims at

manhood and womanhood after the pattern of Christ. The training of the body alone gives the world John Sullivans—mere brutes in human form. The training of the mind alone gives the world Aaron Burrs—conscienceless leaders exploiting the masses for their own aggrandizement.

That is all very well in theory; but how about the practice? Our Methodist friends send their children to the godless public schools. Do they really hope to see them grow up as model Christians?—A. P.

A New Fad in Arithmetic. The N. Y. *Evening Post* recently devoted some space to the Speer system of teaching arithmetic, which has had a trial in Chicago, and over the merits and demerits of which discussion has raged fiercely there and in other cities which have tried it experimentally.

At the foundation of the Speer system is the idea that the formal side of arithmetic as it is commonly taught—the use with young children of numerals, the learning of the multiplication table, the usual study of division and fractions—gives at best only a parrot-like proficiency, instead of real perception. The positive starting-point is the theory that the most natural way for a child to approach mathematical ideas is by perceiving relations in size rather than relations as represented by numerals. The child is, therefore, required to compare values as he can estimate them by sight and touch in terms of volume, area, and length, instead of representing them by numerals.

Younger children are not even taught to count. With them instruction is begun by comparing the size of models, rectangular blocks, spheres, and hemispheres, prisms, cones, etc. Ratio is the keynote of the system. All the pupil knows of multiplication is that there are, say, four twos in eight, or four threes in twelve. That "four times two is eight" he does not know. To begin with, the rectangles drawn on the board for comparison in size are merely lettered, A, B, etc. After the child sees that the smallest figure A will be contained twice in B, and three times in C, B and C may be numbered, perhaps, 8 and 12, and then he is supposed to know, by feeling, that eight-twelfths equals two-thirds—in other words he is learning division and fractions without any of the usual difficulty. In the solution of problems, this perception of ratio displaces the ordinary multiplying and dividing.

When a child so trained comes, however, to dealing with figures on paper, he is quite unable to handle them. In an actual instance, a bright boy of eight years, who was given a

column of single figures and told to add them, seemed quite unable to get an idea of what was wanted. Finally, he said "What do you mean? Add them? I could make sixes out of them." At this time the child has to learn notation as a new matter, and by the time he has done this, he is quite unable to combine what he has learned about ratios with calculations, as he has to carry them out in figures. The system would do very well, were it not that the world's arithmetic as the child must learn to know it, depends upon numerals. Practically, the teaching of this system involves the disadvantage of cumbersome sets of models and special teachers.

There may be some good in the new fad, just as there is in the other of teaching how to read words by sight instead of by spelling. Yet the old spelling method carries the education of a child farther than sight-reading. In arithmetic, however, teaching the rudiments by objects is very essential to success. But that is nothing new. One of the best methods based on that principle is that shaped by E. Hentschel, according to which we ourselves have published some 16,000 graded arithmetical problems for elementary schools (B. Herder, St. Louis, Mo.) and which has been favorably received in all civilized countries.

J. F. MEIFFUSS.



§ A secular journal, the *Washington Post*, (we find the quotation in the *Chicago Chronicle* of April 6th), has this to say on "the paternal trend in education:"

The support of colleges and universities by State governments affords an example of paternalism that is scarcely matched by any other fact or phase of American institutions. On what is it based? Where does the State get the right to lay and collect taxes on private property in order that a small proportion of its young people may have facilities for the acquisition of such learning as is obtainable in a collegiate and post-graduate course?

The same is true of elementary schools.



The Religious World.

DOMESTIC.

Margaret Shephard
a fugitive.

In the eyes of the law of New York State, Mrs. Margaret Shephard, the alleged "ex-nun," is a criminal fugitive, and her appearance anywhere in that State will be promptly followed by her arrest. The International Catholic Truth Society, in response to a challenge, procured one of her books, and submitted it to six lawyers, who unanimously pronounced it obscene and its sale a crime against the laws of the State of New York. The District-Attorney of Brooklyn and the Civil Magistrate discouraged prosecution for fear of "stirring up religious hatred," etc. The Catholic Truth Society thereupon applied to Mr. Anthony Comstock, who instantly declared that the book had been pronounced obscene by the highest courts in England and in New York State, and that he would stop its sale. Through his influence a warrant was issued for Mrs. Shephard's arrest, but when the police sought her she had fled the city, and her management announced to the waiting audience that "Mrs. Shephard's lectures are in definitely postponed." The local board of the Truth Society had already driven her out of Trenton, N. J., and wherever it is represented it will pursue similar tactics in regard to this corrupter of womanhood and youth.



Program for the Second Polish Congress.

The committee appointed to make preparations for the second American Polish Congress has sent out a sketch of the work to be carried out at the congress.

Buffalo has been proposed as the best place for the holding of the Congress. The Pan-American Exposition will reduce the rates on the railroads from all parts of the U. S., and consequently enable a larger number of delegates to attend.

The vital questions to be discussed and acted upon are as follows:

1. Representation of the Poles in the hierarchy of the U. S. There are two million Poles here and they have not a single representative among the bishops; not even a vicar-general.

2. The parochial school. Under this head will fall the discussion as to textbooks and a uniform system of teaching; furthermore the question of building a teachers' institute for the training of young men to take positions as teachers and organists in the Polish parishes. The Poles have a seminary in Detroit for the education of Polish priests, and it would seem to be a necessity to provide for Polish teachers.

3. Union of action between the Poles in the U. S. and those of Poland. This is to be brought about by keeping the European Polish press better informed on Polish matters here in the United States. The Poles in Europe have the same opinion of their brethren in the U. S. as the Germans had of their brethren in America, until, by congresses and the like, a better appreciation was formed.

4. Polish business interests. By this is understood the forming of colonies after the example of the Germans. Furthermore the protection of Polish workmen, who under the common appellation of "Huns and Slavs," are not deemed worthy of any consideration.

5. The establishment of a "fund for educational purposes and the advance of Polish industries." This is to be brought about by an assessment of one cent a month on all Polish men.

6. The appointment of committees to carry out the work proposed by the Congress.

As to voting, the following rules have been laid down: 1. Every rector of a Polish parish has one vote. 2. For every five hundred souls a parish can send one delegate. 3. Every society of from 50 to 200 members may send one delegate; for more than 200, a second. 4. A society which has less than 50 members, can

unite with another small society and send one delegate. 5. Every editor of a Polish paper who has favored the calling of the Congress is entitled to one vote. 6. Each delegate has only one vote and can not act as proxy for another.—BEZMIE.



The Federation Movement. Bishop McFaul, in a letter to the *Pittsburg Observer* (April 25th), concedes that the report of the Subcommittee on Federation is a discouraging document and attributes it to the fact that "Catholics in general have not taken much interest" in the movement. He advises the press to keep discussing it "until we approach more closely to harmony of ideas and action."



Two New Bishops. The appointment is confirmed of Vicar-General J. J. O'Connor to the see of Newark, and of Msgr. Wm. H. O'Connell, Rector of the American College at Rome, to the see of Portland, Me. The *Opinion Publique* (April 27th) expresses the keen disappointment of the French-Canadian Catholics, who are very numerous in Portland, over the appointment of a priest not of the Diocese nor of their own nationality, and the hope that he will at least appoint a Canadian vicar-general.



... The Rev. Luke Evers, of St. Andrew's Church, New York City, has obtained permission from Rome, for ten years, to say mass in his church at 2:30 A. M. on Sundays and holidays, for the benefit of the men employed in the big newspaper offices which are situated within a stone's throw from St. Andrew's.

... The Apostolate Fathers of the Cleveland Diocese, according to the *Pittsburg Observer* [No. 47], are now giving missions to non-Catholics also in German.

... Now that the wife of Dr. Benjamin De Costa, the well-known convert, is dead, it is expected that he will enter the priesthood.

FOREIGN.

Portugal.

Our readers know from the reports in the daily papers of the religious disturbances that have recently agitated Portugal. On April 10th, a delegation of Catholics, headed by His Eminence Card. Netto, Patriarch of Lisbon, waited on King Carlos and presented to him a petition bearing the signatures of thousands of persons of every rank and station in life, setting forth, according to the *Correo Español*, that the religious congregations by no means come under the law voted after the fall of Dom Miguel I., but, on the contrary, being a blessing and a help to the land, ought to be officially recognized, instead of being put under the ban, in violation of the common law and the public weal. The King's answer was non-committal.

The Holy Father has addressed a letter of encouragement to the Portuguese bishops.



Canada.

The Catholic bishops of Canada have addressed to the King of England, through the agency of Cardinal Vaughan, a memorial dealing with the oath of accession and asking to have its provisions insulting to Catholics eliminated.



Great Britain.

A motion by Mr. Roche, member from East Galway, demanding facilities for a university education for Catholics in Ireland, without restrictions violating their religious feelings, was lost in the House of Commons on April 22nd, despite the earnest support of Mr. Arthur Balfour, whose views are at variance with those of a majority of his party. He asked the House whether it was decent or tolerable to continue to starve education on account of prejudice. Ireland, he said, was behind England, France, Germany, the United States, and the colonies, and her educational needs would not be satisfied unless the course was followed which England had been driven to adopt in the matter of primary and secondary education.

The leading Catholic newspaper of Germany, the *Kölnische Volkszeitung* [No. 344], commenting on the bad blood stirred up by the latest pastoral letter of the Bishop of Fulda, suggests that the question of mixed marriages be put on a uniform basis for all Germany. As it is, the question whether a mixed marriage is valid, depends on the purely accidental circumstance if the Tridentine decree has been promulgated in a place or not, and much confusion and misunderstanding comes from this condition of affairs.

Those who have regretted the diversity of practice in our own country will watch the possible results of this sane and timely suggestion with interest.



Russia. The new Russian Minister of Education has permitted Catholic religious instruction to be given in numerous colleges and girls' academies where it was hitherto forbidden, with this provision, however, that it be given entirely in the Russian language and only such textbooks be used as are approved by the Ministry.

Sociological Questions of the Day.

How Child-Labor Laws are Circumvented. Child-labor laws in Illinois, according to the report of the State Factory

Inspector, are only partly successful. They have accomplished part of their aim to exclude children under fourteen years of age from employment in certain occupations, but in the protection of children above that age they have been a complete failure. The beneficent factory inspector, insisting, on the one hand, that no child shall work unless in fair physical condition, and, on the other, that no child shall work overtime, is not pleasantly regarded by the child-workers, for many children desire to work—or their parents or guardians desire them to do so—whose unfitness for working, both in point of age and physical condition, is marked. Again and again do the factory inspectors insist that a given child shall leave work and return to school, only to find themselves at last circumvented in some clever manner. Even marriage is sometimes resorted to in order to evade the law, the parents, usually immigrants, having learned enough of law to know that a married woman must be adjudged of legal age.



Municipal Saloons. An interesting experiment in dealing with the liquor problem is proposed in Great Britain by "The Public House Trust Com-

pany, Limited," under the direction of Earl Grey, which means to lease or purchase existing saloons, acquire all new licenses, and manage the properties as "municipal saloons," for the benefit of the local communities. The projectors of this scheme have a most ambitious program, hoping to promote temperance by "revolutionizing the entire saloon atmosphere," pushing forward the sale of non-intoxicants, and giving tea and coffee and food prominence over beer, whiskey, and spirits; and promising to devote all surplus earnings, over 5 per cent. interest on the capital invested, to the construction and maintenance of churches, schools, parks, theatres, libraries, hospitals, baths. The trial of such a plan would be of world-wide interest, but nobody who knows the conservatism of the British character will expect to see "municipal saloons" generally established in the early future.



The Zoarite Communists, who recently disbanded in Ohio, are going to start another community in the remote Northwest. They will take the precaution this time to get as far away as possible from railroad, telegraph, and postoffice, and will swear everlasting loyalty to Communism—until they change their minds again.

Matters Musical and Artistic.

Music.

'*Adoremus*,' is the title of a collection of hymns for Benediction service, compiled and published by Prof. Singenberger, of St. Francis, Wis. (One copy \$1.25. Twelve copies \$10.)

It is one of the most serviceable collections imaginable. Twenty-seven (27) of the best known masters of church musical art are represented with eighty-six (86) compositions to the various texts sung on the solemn occasion for which they are destined, thus offering great variety in conception. Most of the works are easy of execution. Though inexpensive, the work is a veritable treasure house for church choirs.

* * *

'*Vesperae in Ascensione Domini*,' for three or four voices (and the anthem "Regina Coeli," for two voices, by Fr. Koenen), is also published by Prof. Singenberger, (per copy 30 cents.)

As is usual with the composer in his various Vesper compositions, the antiphons of the feast are added, so that there be no inconvenient changing of books during the performance of the whole service. The *falsi-bordoni* are simple, spontaneous, and of a devotional character. I know from experience that singers as well as the members of the congregation, if they hear them properly performed, are interested and impressed by these settings, in spite of their having for years been accustomed to the abominations called *Vespers* by Millard, Le Joel, Giorza, Wiegand, and others.

* * *

'The Four Antiphons of the Blessed Virgin,' by P. Griesbacher, op. 40, are published by Fr. Pustet & Co., Ratisbon, Rome, and New York.

Each one of the four antiphons has received three different settings at the hands of the author. The "Alma Redemptoris" is pre-

sented first for four mixed voices "a capella," then for four mixed voices and organ, and finally for eight parts or rather double chorus "a capella." All the others are treated in the same order, except that the last setting is not always for eight, but for six, seven or eight part chorus. While these compositions are not of startling originality, choir directors will find them to be works breathing the real church spirit; written in a fluent, natural, and eminently musical manner, awakening devotion in the performer and hearer alike. Those for double chorus show the mastery of form of the composer and are bound to produce a beautiful and powerful effect if adequately performed.

JOSEPH OTTEN.



The Effects of Decadent Literature on Music.

In a criticism of Charles Martin Loeffler's 'Death of Tintagiles,' in the *N. Y. Times* (quoted in *Public Opinion*, No. 12), W. J. Henderson traces the decadence of musical art directly to the decadence of literature.

What is to become of health in art—he asks—if the inspiration of the composer is to be sought in the wild philosophy of a Nietzsche or a Nordau, or in the hideous dramatic fantasies of a Maeterlinck or an Ibsen, and the Wagner idiom exaggerated without the Wagner consolidation of the arts? Is great music to be made by seizing on the foulness of nature, on the corruption of our mortality, on the rottenness of life? Are we to be asked to glorify the earthworm?

The decadent idea is not one upon which a healthy art can be reared. This kind of writing will not endure, and the music based upon it, songs of madness, disease, murder and "cold old crimes that were misbegotten," will be dead and forgotten, even among the curious, when the mass of the world's best music, made out of saner and wiser and healthier philosophy, will yet be played and sung and enjoyed as of yore.

Art.

Tissot's Pictures Again. In reply to my critic regarding Tissot's 'Life of Christ,' [No 5] permit me to say :

That "the pictures and representations are numerous," *concedo*; that they are "reasonable," *distinguo*: As far as they do not offend all the principles of Christian art, *concedo*; as far as they are offensive to a well established, well founded traditional feeling and Christian sentiment, *nego*. This latter part, of course, applies, not to all and every picture, but to many in said 'Life of Christ.' That the representations are "impressionable" must be granted as it is the "opinion" of the reverend critic. I must, however, state and declare that, when strolling in leisure moments, through various picture galleries of Rome, Florence, Venice, Munich, etc., I felt another impression than that caused by gazing at the

paintings of Tissot. (This, of course, is only a subjective sentiment or "opinion," and consequently to be treated as such and not otherwise. Impression, however, just as it is subjective, shows a great deal of that capacity of philosophical abstraction, which is not to be confounded with mere sentimentality. There must be some common root or ground where our principles of art criticism are based,—a foundation which is common to all individuals and is to be the guide of our subjective feelings and "impressions." Taken from this point of view, I deny that all—or even many, pictures of Tissot's 'Life of Christ' are "impressionable." As to the "more lasting idea of the true life of Christ" impressed by looking at Tissot's pictures, I do not deny that my Rev. critic was deeply imbued with it. I, for one, prefer Fr. Meschler's 'Life of Our Lord' for a true idea of the true life of our Savior.—P. AUGUSTINE, O. S. B.

SCIENCE AND INDUSTRY.

Etiology of Typhoid. Writing on the etiology of typhoid, Dr. Foster Palmer says in the *Medical Magazine* that it is not entirely a water-borne disease, as is generally supposed, but, as the observations of Sir Charles Cameron of Dublin show, may frequently be air-borne. This conviction is by no means necessarily in conflict with previous experience of typhoid as a water-borne disease; it is only on a par with the discoveries with regard to malarial fevers. As these fevers, although essentially air-borne, may by the absorption of their organisms become water-borne or mosquito-borne, so, by the evaporation from the soil of water containing typhoid organisms, typhoid may in a like manner come to be in a limited sense an air-borne disease. For the prevention of typhoid, as of all other diseases, the great desiderata are good and plentiful supplies of air and water—one is useless without the other. For real practical purposes we can draw no distinction between air-borne and water-borne

disease. Indeed, all such carriers of infection may be looked upon as being in reality only proximate causes of disease. The immediate cause in most of the greater epidemics is to be found in the susceptibility of the individual. The microbes of typhus, of diphtheria, of influenza, and even of typhoid must be frequently present in a greater or less degree in the air we breathe and in the water we drink. Yet unless a certain pathological condition obtains in the human body, by reason of which it becomes a suitable soil for the organism, it is very doubtful whether such microbes will grow and flourish.—H. ST.



The Dangers of Vaccination.

Dr. Levenson, in an interview lately reported in the *Sun*, says some things about vaccination which deserve careful attention. The following are his four main points: First—smallpox is a light disorder and only becomes serious by injudicious treatment.

Second—vaccination provides absolutely no immunity from smallpox. Third—vaccination—the disease produced by vaccination—is one of the most dangerous forms of blood poisoning known. Fourth—through the medium of vaccination other very serious diseases are introduced into the system, such as cowpox, scarlet fever, syphilis, consumption, cancer.

There is a long list of most loathsome and fatal diseases, any of which the recipient of disease-generating matter from a sick cow is liable to take. And yet physicians, as industrious and persistent as mosquitoes, keep jabbing this pestiferous poison, *nolens volens*, into every man, woman, and child in good

health that they can lay their hands on; and they get laws made to give them the privilege of thus attacking their victims and squirting poison into them.

In prefacing his statements Dr. Leveson said "that the opinions and assertions he made were not those of one man who might be laughed down, but the conclusions drawn from voluminous evidence collected in the course of years by medical men of unquestioned standing all over the world. Second, that although it was impracticable in an interview to adduce proofs of everything he said, he stood ready with such proofs for any one who might wish to challenge his assertions."

Book Reviews and Literary Notes.

A Round of Rimes.—By Denis A. McCarthy. Boston. Review Publishing Company.

The title of this little book gives a very good idea of its contents. Some of the "rimes" are pointed, spontaneous, and humorous; others are lively, and still others, sentimental. The book will repay the reader for the hour spent in turning its pages.—S. T. O.



Literary Notes.

A reverend correspondent writes us: 'The Literature of All Nations' is a new work, by E. R. Du Mont, Chicago, in ten volumes, at \$11.50.

Let a Catholic donate his money to the poor, before ever buying a work that gives our Catholic literature hardly any justice or mention. The work is biased, as the article on Luther, vol. VI., shows. I think it is the same firm that edited 'Six Thousand Years of History of the World,' a very biased and thoroughly unreliable publication, sold almost with the same tricks: a fellow comes along, praising the newest, etc., and placing it "cheaply" with "representative people"; lying that in other States the volumes sell for \$35, and many priests, as Dr. so and so, have subscribed. Give the fellow the cold shoulder.—J. G. SAILER.

—We learn from a circular of H. Welter, the Parisian publisher (Rue Bernard-Palissy, 4), that he has in preparation a facsimile reprint edition of the famous 'Codex Liturgicus' of Joseph Aloysius Assemani, the rarest liturgical work in existence, of which single copies have lately fetched as high as £12. The work, which is a collection of the rituals, missals, pontificals, breviaries, etc., etc., of the Universal Church, was originally published at Rome, in 1749-1766, in thirteen quarto volumes. The new edition is to comprise the same number of volumes and will be completed before 1904. Subscriptions are received, up to May 30th, at \$96; after July 1st, at \$120.



A LIST OF NEW BOOKS.

[This list is published with the purpose of announcing important new publications of special interest to Catholic readers. B. Herder, 17 S. Broadway, St. Louis, Mo., supplies this list and has the books in stock.]

A Year of Life. By Wm. S. Lilly. \$1.50.

Faith and Folly. By Rt. Rev. Msgr. J. S. Vaughan. Net \$1.60.

A Harmonized Exposition of the Four Gospels. Vol. II. By Rev. A. E. Breen, D. D. Net, \$1.

The Great Supper of God, or Discourses on Weekly Communion. By Rev. Stephen Coube, S. J. Net, \$1.

Memor of Lady Chatterton. By Edward H. Dering. Net \$2.50.

Come Holy Ghost, or edifying and instructive selections from many writers on devotion to the Third Person of the adorable Trinity. By Rev. A. A. Lambing. Net \$1.50.

Before the Most Holy, (Coram Sanctissimo.) By Mother Mary Loyola. Edited by Father Thurston, S. J. Net 45c.

The Editor's Notebook.

We have already referred (in No. 5) to the disparition of the *Courrier du Canada*. Editor Tardivel of *La Vérité* (No. 38), says that Mr. Thomas Chapais, who published and edited the *Courrier* for seventeen years, is one of the best writers in Canada, and that the fact that he has been compelled to suspend his paper shows that it has become practically impossible for a serious daily newspaper to hold its own against the sensational press. The public wants fudge and rot.

And that in the Catholic Province of Québec, to which we have been so often pointed for proof that a Catholic daily paper on American soil was not only 'a possibility' but a glorious actuality. Now that the *Courrier du Canada* has disappeared, we do not believe there is a single daily journal in the Dominion in either language that deserves to be called Catholic. On the contrary, it is the Catholic Province of Québec which has given us that mock-monster, the Catholic yellow journal!! Think of it—a *Catholic yellow journal!* If you desire to get acquainted with one, order a few specimen copies of *La Presse* of Montreal.



A New York minister has startled society by publicly declaring that the Easter contributions in the churches were largely the gains of the gambling-table. Confirmation comes from every side that during recent years card-playing for stakes has been increasing among American women, who formerly would have felt insulted by a proposal to hazard for cash or prizes.

Hômé gambling for prizes in this country for twenty years has undoubtedly increased the gambling spirit through planes of American society to which the vice was previously unknown. Nor can it be denied that the churches of many creeds have abetted this unintended revival of a dangerous and demoralizing vice. When churches refuse money got by questionable methods they will be in a position to check the increasing mania of gambling in public and in private.

The following note from the *Catholic Sun* [April 12th] is germane to the above subject:

When a pastor, as Father Carroll of Jersey City did on last Monday night, has to resort to means to "stop cheating" at church euvres, it is time for him to abolish the cause of the evil altogether. It is better sometimes to tackle the cause rather than the effect.



Editor Gough, of the Chippewa Falls *Catholic Sentinel*, who, we believe, attended the famous "lemonade banquet" at Dubuque, says that Bishop Spalding's reply to Archbishop Ireland's sermon should go down into history. The Bishop said, according to Mr. Gough (*Sentinel*, April 25th):

America has grown so unwieldy under the treatment of the Archbishop's friends, that no man can either love or hug her any more.

Here is another bit from Bishop Spalding's address, culled from the report of the *North-western Catholic*:

After all the patriotism here to-day, I don't see how we can drink to our country in cold water. The Roman has said that an orator is a good man who is skilled in the art of speaking, so probably a patriot is best when he is not a speaker. If this is so, the American is the greatest patriot.

We are sorry the Bishop's address was not printed in full in the papers. It was the best thing uttered on that occasion.



Rev. Dr. James M. Buckley, editor of the N. Y. *Christian Advocate*, declared before the New York East Conference of the Methodist Episcopal sect the other day, that during the past year he had refused \$43,000 worth of advertising on the ground that he could not endorse the articles sought to be advertised, such as patent medicines containing injurious ingredients, etc. The present writer has found, during an experience of over seven years, that such a large portion of current advertising is objectionable for one reason or

other, that a conscientious publisher may as well sacrifice the small income he could derive from entirely unobjectionable ads. and give his undivided time and attention to making his journal more readable. That is one reason for the line our readers find at the bottom of page eight each week in THE REVIEW.



In the address quoted above Dr. Buckley also said that he refused to set apart a special department in the *Advocate* for the publication of temperance news, because, "if temperance news were to be presented under a temperance label, those who most need to read that column would be certain to skip it."

The same applies [with still greater force to specifically temperance papers; though they may do some good in the way of furnishing zealous advocates of the cause with pertinent facts and strong arguments. The best way of advancing temperance, we have always maintained, is by practicing it yourself and inculcating its necessity, and especially its supernatural motives, casually, in an unobtrusive and consequently all the more effective way.



Another opinion in which many will agree with Dr. Buckley, is that it is an absurdity to have children of six and eight years, barely able to sign their names, brought forward to take the pledge, promising not to drink intoxicants.



The Rev. Dr. D. J. Stafford, of Washington, is now lecturing under the auspices of the Methodist Star Lecture Course, according to the *Catholic Columbian* [April 13th.]



Ainslee's Magazine [No. 3] has an interesting paper, by Edwin Emerson, on "Automobiles To-Day." The whole country seems to have gone automobile-mad. Barely one year ago there were but ten manufacturers of automobiles in America, while now there are more than three hundred. The best automo-

bile, so far, is the electric. It is easiest to manage, makes no noise, does not give off offensive odors, and can be run without skill. Its drawbacks are undue weight and bulkiness and runs confined to narrow limits. The steam motor, too, is unwieldy and expensive, no matter what fuel is used. The most economical and the lightest is the gasoline motor; but it is affected by atmospheric conditions and annoys by its penetrating odor. The same is true of the petroleum motor. All automobiles have their good and bad points, and improvements must be made before any one system can be pronounced a success. The price of automobiles is still very high, ranging from \$500 to \$10,000; but within a few years, when it will have ceased to be a mere diversion for the wealthy, prices must drop, as they are dropping now in France.



Rev. Dr. Lambert shows in the *Freeman's Journal* (April 13th) that neither does evolution necessarily imply the mode of natural selection, nor does natural selection necessarily imply evolution. So, natural selection, if granted, does not prove evolution. He shows furthermore, that the solution of the problem is not within the field of the natural sciences, because these can not determine the direction of creation's movement without a knowledge of the teleological end, and this end or objective of creation is known only to the Creator and can be known to man only by a revelation from the Creator.



A leading Cincinnati minister recently prayed for those in his congregation who were too proud to kneel and too lazy to stand.



The editor of a country paper died recently and 977 delinquent subscribers viewed the remains. Of that number 966 bowed their heads and sadly muttered: "He was a bright, industrious man, but he couldn't save his money."

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THE SUPPOSED VICIOUS CIRCLE.

RN No. 2 THE REVIEW referred to the well-known sophism of the vicious circle in the use of the Bible by the Catholic Church and pointed out in a few well-reasoned remarks the utterly illogical process of those of our adversaries who make use of that threadbare argument against Catholic truth.

The following brief critique upon this sophism is extracted from the *United States Catholic Miscellany*, (Vol. II, for 1824.)

Dr. Watts, in his Treatise of Logic, and other Protestant writers of his description, charge Roman Catholics with gross and palpable absurdity in their arguments, and exemplify the sophism of the Vicious Circle by reference to the arguments of Catholics, viz:

"A vicious circle is when two propositions, equally uncertain, are used to prove each other. Thus Catholics prove the authority of the Scriptures by the infallibility of their Church, and then prove the infallibility of their Church from the authority of the Scriptures."

To a school-boy this appears a formidable

barrier against Popery, and many a sage professor has learnedly declaimed against Popish absurdity, in the detail of the exemplification. Stamped with the authority of a dictum of the schools, the example passes with equal currency as the definition.

Let us meet the mighty adversary. To do so as thoroughly as we may, we must take the following three several cases.

Case 1. A Catholic argues with a person who believes in the authority of the Scriptures, but who does not believe in the doctrine of the infallibility of the Church. No one will tell us that the said Catholic is guilty of bad logic and is a sophist, when he thus addresses such a person—"Sir, you acknowledge this book to be authority; I shall show you from several passages thereof, that the Church is infallible." This is not a vicious circle, for there is no question between them of the authority of the Scriptures, and to such a person the Catholic does not prove the authority of the Scriptures by the infallibility of the Church. Hence, in this case, there is no vic-

ious circle, for if he proves the infallibility of the Church from the authority of the Scriptures, he only proves that which has been questioned, from that of which there was no question.

Case 2. A Catholic argues with a person who acknowledges the infallibility of the Church, but questions and doubts the authority of certain books of Holy Writ. No one can say it would be sophistry to address such a person in these words—"Sir, you allow the body of true believers, that is the Church, does certainly know what God has revealed, and can point out with infallible certainty the books which do contain his revelations. Sir, that Church testifies to you that these books do contain his revelation. Therefore, by your principle, you must receive these books as the word of God."

This certainly is not proving one questionable proposition by another, and then proving the second by the first. But it is proving that which has been questioned and of which there was doubt, by that of which there was no doubt. This is no sophistry.

Case 3. A Catholic argues with a person who does not believe either in the infallibility of the Church or in the authority of the Scriptures. In this case he can not assume either as a principle. What is he to do? What would a Protestant do? The Catholic can do at least as much. The Protestant says that without the authority of an infallible church, he can prove the authority of the Scriptures. The same arguments will, in the mouth of a Catholic, lead to the same conclusion. Therefore, if it be possible for the Protestant, it is possible for the Catholic—therefore the Catholic needs not the infallibility of the Church, to do what his neighbor can do without it.

Having proved the authority of the Scriptures thus, the Catholic may next proceed upon what he has proved, now assuming as a principle that of which there can be no doubt. Thus we are brought to case 1, in which there is no sophism.

Or the Catholic may find, without the authority of the Scripture, reasons to convince a person, that if God speaks he must establish

some mode by which man may infallibly find out what he teaches; and next that this mode is by receiving the testimony of the great body of the Church; and thus we are brought to case 2, in which there is no sophism.

So far the *Miscellany* writer.

* * *

We advisedly say—If it be possible; for whoever discards the infallible authority of the Catholic Church, becomes utterly unable to demonstrate the divine origin and inspiration of the Scriptures. In other words, the only irresistible argument that can be alleged against all opponents to prove that the Bible is the Word of God, is that derived from the living, unerring voice of the Catholic Church, the heaven-appointed guardian, witness, preserver and interpreter of Holy Writ. Moreover, we must here bear in mind the fact that a Catholic theologian, even in the third case referred to above, can make his demonstration without incurring the sophism of the vicious circle. For he demonstrates the existence, character, and office of the Church by arguing from the Scriptures, not as a divinely inspired book, but simply as an authentic, reliable record of God's dealings with man; a record whose authenticity rests on a far firmer foundation than that of any other book; for, to speak only of the New Testament, that sacred record carries with it the unbroken witness, authority, and tradition of nineteen hundred years of Christian belief.

Thus, whether a Catholic argues with a person who allows the authority of Scripture, but does not allow Church infallibility; or argues with a person who allows Church infallibility, but does not allow Scriptural authority; or argues with a person who does not allow either; he proceeds to prove both points without sophistry; he does not argue in a vicious circle—he is not a violator of the rules of sound sense or good logic—and Dr. Watts and his imitators, either were very ignorant of the manner in which Catholics argue, or very ignorant of what is meant by the sophism of a vicious circle—or were dishonest men who deceived their pupils upon an important subject, and who bore false testimony against

the best and most numerous and most enlightened society in the whole world.

We leave to their admirers and followers their choice of the several portions of this good disjunctive proposition, and we trust that each day will add new light to the intellect, and new desires to the will, so that true knowledge may increase, sophistry be detected and exposed, and the most important concerns of men be brought more closely under

the eye of reason and the regulation of correct judgment.

A little learning is a dangerous thing ;
Drink deep, or taste not the Pierian spring;
Those shallow draughts intoxicate the
brain,

But drinking largely sobers us again.
—POPE.

JOS. SASHA, S. J.

St. Jose, Cal.

The Secular Clergy and the Religious Orders.

A PLEA FOR UNITY.

THE leading thought in the letter of Very Rev. T. C. Moore, D. D., to the *Catholic Citizen*, which was printed in THE REVIEW of May 2nd, seems to be that the religious orders are a kind of necessary evil. They are, more or less, necessary in pagan lands, where they do, and have done, a noble work; their necessity, in such countries, is like that of "the forts built here, in the west, whilst the savages were numerous." Gradually, they become superfluous, like the forts which "the government abandoned when civilization had gained the upper hand." We, in this country, have arrived at this stage of evolution. For "there seems to be no great necessity for religious, of either sex, at present, in this country." A still further decline is marked by their positive uselessness, which is, at the same time, the beginning of the evil, as the useless incumbents keep better forces out of their place. It is hard to draw the lines and, maybe, we are already thus far. For "the parochial schools..... could be taught equally well, perhaps better, by young ladies of each parish." Unless we imitate, at this stage, the wisdom of "those old pagans," the Romans, by cutting down the "vines" of religious orders, they will prove a decided evil, as they are apt to "kill, or at least render fruitless, the tree which saves them from being trampled on by the wayfarer." We have a sad example of such want of watchfulness in Italy, where the religious kept the people in

dreadful ignorance. For "according to statistics.... some sixty per cent. of the people can neither read nor write, after so many centuries."

The advice of Pharao to his people might have been added as a fitting peroration: "Behold the people of the children of Israel are numerous and stronger than we. Come, let us wisely oppress them, lest they multiply." (Ex. 1, 9.) The views of Rev. Dr. Moore on the religious state are exclusively utilitarian, and he assumes the authority of defining when and to what extent the religious may be regarded as useful. The "pagan lands" are their sphere of labor, they have no place in Christian countries. There they are to plow the ground and sow the seed, but when the harvest comes, they must go to other fields yet unbroken. They are to build the house, but not to inhabit it. They are of the household of the Church, not children, but servants—as little born of her as the vines are produced by the tree that supports them.

This theory is rightly branded as "invidiosum" in the Brief Testem benevolentiae. It is odious to the religious orders. It is disgraceful to the secular clergy, in whose behalf, no doubt, Dr. Moore meant to combat. If it were correct, the secular clergy would not be among the successors of those whom Christ sent to "pagan lands" to teach and baptize. Their lot would be cast with them only as far as the other words apply: "I have sent you to reap that in which you did not labor:

others have labored, and you have entered into their labors." (John 4, 38.) The secular clergy will be the first to resent such an insinuation. For, thank God, there is every reason to believe that there are very few priests, if any, who are more intent upon feeding themselves than their flock.

The religious, notwithstanding odious assertions, will continue to consider themselves children of the Church, born of her bosom in response to the Savior's counsels. In this, as in everything else, we are one with our Holy Father, Leo XIII., who thus writes to the Archbishop of Paris (Dec. 23d, 1900): "The religious orders, as everyone knows, derive their origin and their right of existence (*raison d'être*) from those sublime evangelical counsels which our divine Redeemer proposed, for the entire course of centuries, to such as desire to gain Christian perfection. . . . Born under the influence of the Church, whose authority sanctions their government and their discipline, the religious orders form a chosen portion of the flock of Jesus Christ. They are, according to the word of St. Cyprian, *the honor and ornament of spiritual grace* (Italics from the *Acta S. Sedis*, Jan. 1901, p. 356), whilst, at the same time, they prove the holy fecundity of the Church."

Dr. Moore fails to prove that the religious orders are dangerous, or, at least, useless anywhere. The only serious attempt at a proof, the reference to the illiteracy of the Italian people, is, to say the least, a blunder. If the statistics are correct and the blame for the enormous ignorance rests with the Church, it will fall equally heavy, at least, upon the secular clergy; the greatest portion of it, however, must needs redound upon the Holy See, which thus neglected the flock in its immediate vicinity. The religious of Italy neither have nor had so much influence upon primary education—which alone can come under consideration here—that they are to be made responsible for the results. "Public opinion" reproaches the Church of Rome for the inferiority of the Latin races. Our enemies, who make this kind of "public opinion," might as well throw aside their cherished

weapons of slander and calumny, for our friends supply them with more honorable weapons.

What must be the feelings of the good Sisters who, for love of the little ones of Christ, sacrifice everything to spend their lives in the school-room? They believed they were working, in common with the priest, for the spread of God's kingdom, they had a right to expect his gratitude; nor does the fact that they are religious women exempt anyone from the duty of treating them with politeness. But, after many years of hard work, they are told that "the parochial schools. . . could be taught equally well, perhaps better, by young ladies of each parish." I fail to find a suitable epithet to characterize the ingratitude contained in these words. The allusion to the salary which would be "a Godsend" to the chosen young ladies, reminds one of the remark concerning the poor, made on the occasion of the anointing of Christ's feet. No, indeed not. With all due honor to our young ladies be it said: young ladies never can fill the place of Sisters in the Catholic school, least of all when they have one eye on the salary and with the other watch their chance for a husband. The day that is to bring about such a change will be sad for the Church, for she will not be the gainer in the bargain.

If there ever was a time when united sentiment and action on the part of those who have the interests of the Church at heart was necessary, that time is now. At this very time, every effort is being made by the enemy, all over the world, to crush or, at least, cripple the Church. As often before, it is the religious who have to stand the first and fiercest attacks. Will the secular clergy stand by and look on with indifference until these are conquered? They themselves will come next? our enemies have no more use for the secular than for the regular clergy, their watchword is Voltaire's: "*Ecrasez l'infame.*" It is not an uncommon policy of our enemies to array the secular clergy against the religious, they are just now employing it in France. Pope Leo XIII. makes reference to this in the letter quoted above: "We are not ignorant that . . . there are those who continually repeat that

the religious congregations encroach upon the jurisdiction of the bishops and violate the rights of the secular clergy. This assertion can not be upheld if one wishes to be in accordance with the wise laws issued on this point by the Church. . . . If they represent the French episcopate and clergy as disposed to welcome with favor the ostracism with which they would fain strike the religious congregations, it is an insult which the bishops and the priests can not but fling back with all the energy of their sacerdotal souls."

Union, therefore, is the battle-cry of our commander-in-chief, Christ's Vicar. Union must be our watchword, but it must be founded on mutual justice and charity. It was for union among all his disciples that the Savior so fervently prayed at the last supper: "That they also may be one, as thou, Father, in me, and I in thee: that they also may be one in us, that the world may believe that thou hast sent me." (John 17, 21.)

P. JOSEPH SITTEAUER, O. S. B.

Atchison, Kas.



Subjects of the Day.

The question of our losses **Our Losses.** was discussed by Msgr. Ireland at the late celebration in Dubuque; and as might be expected from a man with roseate views of all things American, by an "ipse dixit" these losses were determined as being next to nothing. Cahensly is blamed for putting them down in the Lucerne Memorial as 16,000,000; our friend, Mr. J. P. Tardivel of the *Québec Vérité* is blamed for estimating them as one-half or two-thirds of the total resulting from natural increase and immigration. Oddly enough both these gentlemen drew from Irish-American sources, which, up to the founding of a certain liberal school, were nearly unanimous, not on the exact figures of our losses, but in admitting the fact that they were large, very large; just like geologists require long, very long periods for their different strata, but disagree when it comes to giving exact figures.

Whence Mr. Cahensly quoted his figures we can not say; but we know where Mr. Tardivel got his. It was mainly from O'Kane Murray's 'Popular History of the Catholic Church in the U. S.' Mr. Tardivel quoted from the sixth revised edition; we shall quote from the ninth. This ninth edition has the recommendation of Cardinal McCloskey and of dozens of archbishops and bishops, among them the

Rt. Rev. James Gibbons, at that time Bishop of Richmond. It also quotes the favorable opinion expressed of earlier editions by prominent individuals and newspapers. To cite but one, the *Ave Maria*, assuredly not biased against Msgr. Ireland, says: "He (O'Kane Murray) has compiled an encyclopædic array of facts, that it would seem to take a life-time to gather together, and placed them in such admirable order as defies criticism."

Murray (l. c., page 579) says that while it is "beyond question that some hundreds of thousands of Irish Catholics landed on these shores during the one hundred and fifty years preceding the Declaration of Independence," "at the date of the Revolution, it is estimated that there were only 25,000 Catholics in the original thirteen States. What had become of the other thousands? History preserves a mournful silence. The truth is they had perished. . . ."

Then comes the period of the fifty years following the Revolution. Murray (l. c., page 581) says: "The loss still continued," and quotes Bishop England as saying: "We ought, if there were no loss, to have 5,000,000 of Catholics, and as we have less than one million and a quarter, there must be a loss of three millions and three quarters at least."

Archbishop Ireland said in Dubuque that

Bishop England composed his figures for a purpose, "aboard an Atlantic clipper without data." Unfortunately, Murray quotes these passages from the works of Bishop England, vol. III., which certainly were not written "without data and aboard an Atlantic clipper."

Neither did the Rev. J. L. Spalding, now Bishop of Peoria, write his 'Life of Archbishop Spalding' aboard an Atlantic clipper and without data; yet he says (quoted by Murray, l. c., page 583): "To confine ourselves to the period in which the hierarchy has been in existence (1790-1876) we have lost in numbers by far more than we have gained, if I may express an opinion beyond all doubt."

Moreover, in 1851, the Hon. W. E. Robinson (see *New York Daily Tribune* of July 30th, 1851) declared that statistically the Celtic element in the U. S. was by far greater than the Anglo-Saxon. The Rev. Stephen Byrne, in his 'Irish Emigration to the U. S.,' 1873, puts the Celtic element at one-half of our present population. The editor of the *Irish World*, Mr. Ford, well known as a diligent student of statistics, thinks that two-thirds of our people are Celts by birth or descent, and only one-ninth are Anglo-Saxon. In the *Irish World* of July 25th, 1874, he maintained that 18,000,000 have been lost to Catholicity in this Republic.

Against these men Archbishop Ireland introduces Gilmary Shea and Bishop O'Gorman. We shall in no way attack their authority, but before it is proved that the older authorities for the other opinion are of no account, neither Mr. Tardivel nor Mr. Cahensly should be blamed for asserting what genuine Irishmen and genuine Americans have given out as a correct view of our losses. Least of all was a cathedral pulpit the place for making such a wanton attack. Yet that attack will have its good effect. It is an excellent advertisement for a book which the liberal press has so far sought to kill by ignoring it. From that standpoint Mr. Tardivel may thank the Archbishop of St. Paul for advertising his excellent work: '*La situation religieuse aux Etats-Unis*,' Cadieux et Derome, publishers, Montréal, Canada.—J. F. MEIFUSS.



The Pulpit as a Rival of the Political Platform.

In reply to its sharp criticism of a recent sermon by Fr. Sheran (see "Tommyrot in the Pulpit," in our last), the *Ottawa Union* has been informed by a friend of the reverend preacher that he is a poet and can claim poetic license. But our contemporary points out [No. 18] that poetic license can not be offered as a sufficient defence for taking unwarranted liberties with history and for violating the proprieties of the pulpit. It adds:

Father Sheran's discourse is unfortunately not alone of its kind. Too many Catholic priests in the United States—and the majority of Protestant ministers—occasionally degrade the pulpit into an instrument to flatter the national vanity. The farther West one goes, the more pronounced does this tendency become, until, in certain localities, the pulpit appears almost as the rival of the political platform in its two great specialties of twisting the Lion's tail and making the Eagle scream. It is a quite unnecessary proceeding to tell the people of the United States that they live in the "most magnificent country under the sun"—and moreover it may not be true.

Unfortunately these remarks are true, though they may sound to some irreverent. Such criticisms in the foreign press may help to bring about the sadly needed reform. That is one of the reasons why we reproduce them.—A. P.



A Saturday Half-Holiday.

Rev. Newton Dwight Hillis, a Protestant minister in Chicago, having failed, like many others of his brethren, to induce the people to attend pulpit literary criticism as a substitute for the Gospel, wants a national half-holiday Saturday, so that workers can rest and, being rested, he is sure that then they will go to church Sunday instead of seeking bodily rest and outdoor recreation so largely as they do now on the first day of the week. "It is so in England," says Mr. Hillis, "where the church services are largely attended."

The *Chronicle* has already pointed out (May 5th) that the Saturday half-holiday is far from

being a national institution in England. Indeed, the conservatives in the manufacturing towns object to it on the ground that it merely gives the inebriate class a longer period for the over-Sunday drunk, which is too commonly a feature of the British industrial condition. It must not be forgotten that more than one British statesman has estimated, as Lord Salisbury has done, the prosperity of the islands by the dimensions of the national drink bill.

The Saturday half-holiday is spreading over the United States. May its spread continue until it shall be universal. Most Americans are apt to work too much, to take too little recreation. But if every man and woman in the country were free Saturday afternoon, it by no means follows that Protestant congregations would be larger Sunday mornings to listen to literary efforts or other "timely" themes in the pulpit. With the masters of criticism to be had for the asking in free reading-rooms, with radiant picture galleries open, with woods within reach and birds quiring on every tree, Sunday-morning churches must offer something better than literary commonplace and shallow æsthetics to win against the world, the flesh, and the Devil in the realm of American Sabbath liberty.—CH.



Prof. Blumentritt on the Philippines.

Prof. Ferdinand Blumentritt, the well known German authority on Philippine conditions, has published a brochure dealing in brief with the history of the Philippines and the present conditions. He finds that the Filipinos had every reason to believe that the United States intended to give them their freedom, since our authorities interfered with neither their proclamation of independence nor the installation of the government of the Philippine republic in June and August, 1898. Coming to present conditions, he writes that "time will show whether the Americans can conquer the Filipinos." He is certain, however, that in the case of an American victory the Philippines will remain insecure possessions, since there can be no talk

of reconciliation or of a brotherhood (*Verbrüderung*) between Americans and Filipinos. It is essentially a race question, and one, he thinks, in which the brutal Anglo-Saxon domination over natives the world over must play an unfortunate part.

If Professor Blumentritt were an American, he would be charged with treason and pessimism of the real Anti-Imperialist kind, since he finds that the American excuse, that Aguinaldo's government was not fit to govern the islands, does not agree with the facts. There are more highly educated people in the Philippines than in Servia, Bulgaria, or Montenegro, and fewer uneducated people than are to be found in the Balkan States, in Russia, in many provinces of Spain and Portugal, and in the Latin-American republics; and from his personal observation he states that the Filipinos do more for education than does Spain or the Balkan States.

In conclusion Professor Blumentritt says: "At any rate, the Philippine people have won for themselves the sympathy of all who reject the principle that might makes right."



Mrs. McKinley is not a "new woman," but a real old-fashioned lady and a true wife. The other day she said in an interview in New Orleans (see *Globe-Democrat*, May 4th):

"Do you know Maj. McKinley? Ah, no one can know him, because to appreciate him one must know him as I do, and I am not speaking now of Maj. McKinley as the President. I am speaking of him as my husband. If any one could know what it is to have a wife sick, complaining, always an invalid for twenty-five years, seldom a day well, and yet not a word of unkindness has ever passed his lips; he is just the same tender, thoughtful, kind gentleman I knew when first he came and sought my hand. I know him because I am his wife, and it is my proudest pleasure to say this, not because he is the President, but because he is my husband. I read all his speeches. I only wish that I could help him as I should. He is so kind, so good, so patient. He gives me all the time he can. He never forgets

me, no matter how busy he is. But I will be glad when he is out of public life. I did not want him to run a second time. I thought he had done enough for the coun-

try, and now I know that he has done enough, and when this term expires he will come home, and we will settle down quietly, and he will belong to me.

Current Educational Topics.

The Fundamental Fallacy. Speaking of a batch of objectionable school bills before the Illinois legislature, the *New World*, of Chicago (April 20th), makes some remarks from which we quote the substance as follows:

The constitution of the State of Illinois provides that the general assembly shall provide "a thorough and effective system of free schools whereby all children of this State may receive a good common school education." This provision confers upon the legislature the power to tax the public in order to provide free of charge a good common school education. It specifies just what is to be provided at the public cost, and it impliedly confers the power of taxing only for the purpose of providing the thing specified. The thing specified is a good common school education. Nothing is said of free books or free lunches or free shoes or free clothes or free transportation.

It is said that you can not have education without books, and that some are unable to pay for their books and that you can't give books only to those who are unable to pay without hurting their feelings. These arguments do not bring the bill within the object stated in the constitution. Providing free of charge a good common school education certainly does not imply providing free books to those who can well afford to pay for them.

On the bill which provides that, in certain cases, free transportation shall be given, the *New World* says:

This will at first be confined to those who can't afford to pay for their transportation. But, in due course of time, it will be said, as in the case of the books, that to discriminate in this way hurts the self-respect of the poorer children and humiliates them and their par-

ents. We shall then have a demand for free transportation for all who live a certain distance from the school on precisely the same ground that we now have a demand for free books for all.

Next will come the question of food. It will be said with truth that a child can not study properly unless it is fed properly. Therefore, it will be argued, an efficient system of free schools necessarily implies the feeding at the public cost of those whose parents can not give them the proper kind of nourishing food.

Next will come the argument that feeding the poor children and not the rich children hurts the feelings of the former. But it is hardly necessary to follow the argument further. It might be applied, with at least equal force, in the case of good shoes, and warm clothing in cold weather.

Where are you going to draw the line? If you once yield to the argument that the State is to supply not only the common school education, properly so called, but everything that is needed to enable the child to fully avail himself thereof, it is not easy to see where you can stop.

* * *

That is all well said and very true. But we repeat what we have so often emphasized before: The fundamental fallacy lies in the usurpation by the State of parental authority, in presuming to do for each child what can be properly done by no body else except its own father and mother. "If feeding, clothing, and educating one's own children are all parental obligations with exactly the same origin, standing upon precisely the same moral footing, and having identically the same binding force," says Zach Montgomery, "then has not the State the very same right to feed and

clothe that it has to educate, at public expense, the children of parents who are abundantly able to discharge these obligations? And if it is just and fair to raise by general taxation a common fund for the feeding, clothing, and educating of all the children in the country, why is it not equally just and fair to extend the same principle still further, by compelling all to contribute to a common fund for the purpose of feeding and clothing every body else, as well as every body's children?"

This is the ground on which alone we can successfully hope to combat State paternalism. Why is the *New World* and a large portion of the Catholic press so chary to touch this fundamental fallacy?

The movement for a division of the school-fund is foolish and illogical. We can never hope to remedy the existing abuses and prevent our children from going to the Devil by keeping up a terrible cry about the godless public schools and the injustice of forcing Catholics to pay for their support, at the same time asking for a share in the filthy lucre which pays the price of running the institution, and then subsiding into the utmost docility and becoming perfectly reconciled to this demon of iniquity the moment we are allowed to pocket the price of the innocent souls which it sends to destruction.

How can we hope that truth and justice will prevail when we ourselves proclaim, or silently accept, false principles?—A. P.



Banked Catholicism and Education.

The *Providence Visitor* [No. 31] remarks that the difficult task of the advocates of Catholic education in this country is made more difficult by the flamboyant wrong-headedness of some of our own people:

The public schools, they aver, are good enough for them; the teachers are better qualified than the teachers in the church schools; the youngsters make friends with the scions of the nicer classes, and bishops and priests to the contrary, they can get all the religious instruction they really need in their Sunday school. The Philistines are not blind to our differences on this vital point, nor do they fail to give us sharp re-

mindings of our lack of unity when occasion offers. To preserve one's equanimity in the face of their reproaches is somewhat trying. The only answer one can make is that the public school spirit and public school ideals have laid hold of our impressionable Irish nature and are dragging us down to the dead level of our environment. The practical conclusion to which these developments point is the necessity of unwearied effort to undo the evil that has been done—to awaken the minds of the faithful to a realisation of the ugly fact that secular education with its quiet, persistent ignoring of religion is doing more to de-Catholicize our people than the fanatical soupers and and priest-hunters of the past age would have thought possible.

Our contemporary quotes from a letter of "A Catholic" in the *N. Y. Sun* to illustrate the tendencies to which it refers, and concludes:

May the Lord in His might confound this Yankeeified Catholicism which, being interpreted, is crypto-Protestantism. And, we repeat it—the fact that it is cropping out among us ought to inspire all interested in Catholic education with increased zeal.



Making School-Work Easy.

Whether or not children learn as much by the modern method of making school-work attractive and delightful as did their fathers and mothers by being set to work to tasks which they had to master, whether they liked them or not, may be an open question. But there can hardly be a doubt, says the *Baptist* of Boston, as to the usefulness of the older method in teaching application and resolution, and disabusing the youthful mind of its native delusion that valuable results can be accomplished without hard work. Admitting that the knowledge gained by the two methods is equal, the resultant of the two methods upon character is not by any means identical. Boys and girls need tasks that shall elicit their powers, just as a young dog needs to gnaw a bone or to crack the hardest kind of biscuit. If we succeed in making the attainment of knowledge too easy, we rob the children of an incidental result of education that is of more value than knowledge itself. The line of least resistance is seldom

the line of power. Modern educational theories and methods are no doubt in some respects an improvement on those that preceded them, but that feature of the new system

which seeks to eliminate the necessity for application and self-denying mental exertion is not an improvement upon the old-fashioned regimen.

The Religious World.

DOMESTIC.

Catholic Federation.

The Federation of Catholic Societies of Pittsburg, Pa., sub-

mits the following skeleton plan of national federation, which deserves attention, because it contains such essential features as: the recognition of the various nationalities, of the organisations already existing, with all their rights and privileges, and a practicable solution of the taxation problem:—

NAME.—This organisation shall be known as the Federation of Catholic Societies of the United States of America.

OBJECTS.—The objects of this Federation shall be to create and foster a feeling of fraternity among the various Catholic societies and Catholic peoples in this country, and to protect Catholic interests.

ORGANIZATION.—This Federation shall be composed of diocesan federations and such other organisations (as units) as are formed for the specific purpose of attaining the objects for which this Federation is instituted.

REPRESENTATION AND MEETINGS.—Representation shall be on the basis of the number of societies composing the various units represented herein, or upon the basis of the membership thereof. The meetings of the national organisation shall take place ———, at such time and place as may be designated by the representatives in convention assembled.

OFFICERS.—The officers shall be a president, vice-president, secretary, treasurer, and marshal, to be elected by the representatives in convention assembled, and of an executive council of ———, to be chosen by the convention or to be appointed by the president; provided that each nationality distinctively forming one or more of the component parts of

this Federation shall have at least one representative in the executive council. The president of the Federation shall be ex-officio chairman of the executive council, and the vice-president, secretary, treasurer, and marshal ex-officio members.

STATE OFFICERS.—Each State represented in this Federation shall have a State council, composed of one or more members from each unit in the State; said member to be elected or appointed by his respective organisation. The State council shall elect whatever officers it considers necessary, meet when and where the president thereof deems it advisable, and have general supervision in all matters of interest to or concerning the Federation in the State, and make report of its proceedings at stated intervals to its component organisations. The State council shall have power to levy a tax upon its component organisations, which shall constitute an emergency fund, and out of which the legitimate expenses incurred by it in the interest of the Federation in the State shall be paid.

DIOCESAN FEDERATIONS.—Diocesan federations shall be composed of recognised Catholic societies in the various dioceses throughout the United States. The officers of each diocesan federation shall be a president, vice-president, secretary, treasurer, and marshal, who together shall constitute an executive council. It shall be the duty of the executive council to supervise the affairs of the Federation when not in session, examine and revise, if necessary, all official statements for publication, and perform such other duties as may be prescribed in the local by-laws. Each diocesan federation shall have the power to provide for the raising of its own revenue, etc., etc., provided, however, that each diocesan federation

shall create and maintain an emergency fund, to be placed at the disposal of its executive council, to defray the legitimate expenses thereof.

STATE LEAGUES.—The officers of the State leagues may be such as are provided for in their local laws. (It might be well, however, to have them correspond to the officers of the diocesan federations.)

The president of each State league shall appoint a committee of three for each diocese having an organized federation. This committee shall be known as the diocesan auxiliary committee, and shall have the right to attend all the meetings of its respective diocesan federation, and, when necessary, act with it. Each State league shall have the power to provide for the raising of its own revenue.

TAXATION.—A tax (per capita, fixed or otherwise) shall be levied by the national convention or the national finance committee upon the diocesan federations and State leagues composing it, and, if deemed necessary by a majority of the executive council, a special tax may be levied when the national body is not in session. All taxes so levied shall be upon the diocesan federations and State leagues direct; and a fixed proportion of all revenues shall constitute an emergency fund, to be placed at the disposal of the executive council, with which to meet the legitimate expenses thereof. The president, secretary, and treasurer shall make report of all the transactions of their respective offices to each meeting of the Federation.



Disinfecting Holy Water Fonts.

The *American Ecclesiastical Review* [No. 3] does not think it advisable to have the extravagant notions of modern hygiene introduced into our churches. It says: "The Church provides amply and definitely for the cleanliness to be observed in this respect. The water-fonts are not only to be kept clean, but the holy water itself is to be renewed 'de præcepto sive ad vitandam facilem ejus corruptionem et admixtionem cum sordibus, sive ob mysterium,' etc.*)" If pastors observe

this law, or if canonical visitation is effective, it will not be necessary for health officers to take in hand the pastoral duty, and to make a profane mimicry of the blessing of Christ's Church, which imparts the virtue of healing to this water. . . . What we need is attention to the cleanliness which the Church prescribes, rather than antidotes which fix attention on the preservation of bodily health to such an extent as to rule out every higher consideration."



Need of Endowed Churches.

The *Chicago Chronicle* pleads editorially (issue of April 21st) for the permanent endowment of such churches as were once in the heart of the wealthiest centers of population, but are now surrounded by non-churchly elements and must be given up for lack of income unless they are endowed. It seems that in Chicago the residential centers move away more rapidly than in any other American city from the old churches. Even as far down as 22nd Street, according to the *Chronicle*, the older churches of the various denominations are beginning to face the inevitable withdrawal of their chief supporters, and within a few years will be financially crippled, unless some form of permanent endowment be devised. Our contemporary, as appears from the trend of its article, has in mind the Protestant churches. But what about the Catholic? There are several now in Chicago that have no income to speak of, yet can not be abandoned, because the need of them under present circumstances is greater than ever. If the number of such churches increases, how shall they be supported? Must we Catholics not then, too, provide permanent endowments? It is well to give this subject some attention.—J. W.



FOREIGN.

Losses of the Church in Germany.

A distinguished German statistician, the Rev. H. A. Krose, S. J., has lately published a series of papers*) on the relative

*) *Stimmen aus Maria-Laach*, July, August, September, October, 1900.

*) Cfr. Rit. Rom.; Coppin, S. Liturg. Comp., 731.

losses of Catholics as against the relative gains of Protestantism in Germany during the nineteenth century. The articles have attracted wide attention and are calculated to do much good. It is the praiseworthy practice of the German Catholics to discuss calmly and publicly their shortcomings, bravely to face unpleasant situations and look for ways and means to remedy evils.

The ground-work of Father Krose's essays are the official government statistics, which, however, especially in the first half of the century, are very incomplete and will avail only for probable conclusions. We will set down some of the more important results of the author's careful and painstaking investigations. It is not pleasant reading, but it may prove wholesome. From 1814-1864 the Church lost in the Kingdom of Prussia about 200,000 souls. In Bavaria the proportion of Catholics in 1840 was 71.08 per cent.; in 1895 it had fallen to 70.73 per cent., against which stands a corresponding increase of Protestantism. In the Grand-duchy of Baden in 1821 the proportion of Catholics was 67.07 per cent.; in 1895 it had sunk to 61.28 per cent., an enormous loss! In Alsace-Lorraine in 1871 (the year of the annexation) the proportion was 79.7 per cent.; in 1895 it had gone down to 76 per cent.; nay between the years 1871 and 1880 there occurred actually in Alsace-Lorraine not only a relative but an absolute decrease of Catholics, owing, however, in great part, to emigration; for the Catholic population, which counted 1,234,686 souls in 1871 had sunk in 1880 to 1,218,513. The relative losses in South Germany, Bavaria, Baden, and since 1871 in Alsace-Lorraine, have gone on steadily; in Prussia, on the contrary, they have been arrested, and this is the only bright spot in the gloomy picture. We said above that up to 1864 the Church had suffered in Prussia a relative loss of about 200,000 souls. From that time the tables are turned in the leading State of the Confederation with the largest Protestant population. According to the official statistics—and here they are quite reliable—the Catholic population of Prussia in 1867 was 7,950,754; in 1895 it had risen to 10,999,505. The proportion in 1867

was 33.17 per cent., in 1895 34.53 per cent., which means in round numbers a relative gain of 400,000 souls.

The author estimates the loss of the Church in Germany (the countries included in the present German Empire) during the nineteenth century at no less than a million souls!

In his last two papers Father Krose enquires into the causes of this lamentable loss. Four causes are possible: 1. Lower birth-rate. 2. Higher figure of emigration. 3. Apostasy. 4. Mixed marriages. If the birth-rate is taken into account, the Catholics showed an increase faster than the Protestants, for the statistics clearly prove that Catholic families have more children than Protestant.

Even Protestant statisticians admit that the cause of the higher birth-rate of Catholics is a *moral* cause—their religion. As to emigration, the over-sea emigration alone from Germany during the nineteenth century amounts to considerably over five millions. And Protestants have emigrated in far greater numbers than Catholics. The first two causes, then, will not explain the falling off of Catholic numbers; quite the contrary. What about change of religion? These changes are so small in number that they do not appreciably affect the percentage either way. There remains the last cause—*mixed marriages*. And here we touch the festering sore, the plague spot of the Catholic Church in Germany. The Church suffers year after year the most painful losses through mixed marriages, and the losses, from the nature of the case, are really incalculable. Fifty thousand or a hundred thousand children, the offspring of mixed marriages, and lost to the faith, become in their turn the parents of a new generation estranged from or hostile to the Church; and many of the children of mixed marriages who receive a Catholic education, in later years fall away, and not infrequently the Catholic parent himself who lives in a mixed marriage. This, then, is a most serious danger to the Church. The home of mixed marriages, says our author, are the large cities, the industrial centres, the diaspora (the scat-

tered Catholic population) in the Protestant North and East of the Empire. To Catholics the reason of the evil influence of mixed marriages is plain. It is not, as the *Independent* stated a few weeks ago, the superiority of the Protestant party, but the weakness and predisposition of the Catholic party to abandon all religion for some temporal advantage.—*Messenger of the Sacred Heart* (No. 5.)



It is understood that **Rome Intelligence.** Cardinal Martinelli will be recalled in time to be in Rome for the next Consistory in fall or winter. The appointment of his successor will consequently, in all likelihood, be made before this year is round. Among the candidates for the position is mentioned also Msgr.

Zaleski, late Apostolic Delegate in East India.

Archbishop Ireland's *North American Review* article on the temporal power has been translated into Italian and circulated in Rome with a purpose that is generally divined. It is not likely, however, that the United States will get another cardinal while His Eminence of Baltimore lives. Besides, the Sacred College is now practically filled.

The rumor of the resignation of Cardinal Rampolla is unfounded. He remains Papal Secretary of State and retains the full confidence of the nonagenarian Pontiff.

It is very unlikely that the Propaganda will reopen the Okarhe case; whether it will take up the other complaints against the Vicar Apostolic of Indian Territory depends entirely on the character and strength of the evidence.

The Editor's Notebook.

The journalistic profession has now another representative in the Sacred College. From the *Osservatore Romano's* biographical sketch of Cardinal Luigi Tripepi, recently elevated, we learn that he was not only for a number of years editor of the Catholic scientific review *Il Papato*, but also a contributor to, and for a brief period managing editor of, the *Osservatore*. His Eminence has published a number of his editorial essays in book-form.



We do not receive *Donahoe's*, having been cut off from its exchange list a few years ago because we refused to print the self-laudatory puffnotes sent out monthly by the then editor; but we see from the *Gregorian* [No. 4] that the April number of that magazine has a timely article from the pen of our friend Charles J. O'Malley on Catholic journalism. The *Gregorian* reviewer tells us that Mr. O'Malley handles his theme fearlessly and lays bare some pertinent though bitter truths. He also informs us that special weight is to be attached to the article in question, since in the event of a Catholic daily being established

in the near future, Mr. O'Malley would probably be chosen for the position of editor. The embryonic Catholic daily referred to is the *Pittsburg Observer*, and we have no doubt that Mr. O'Malley would edit it with ability. That he is not over-sanguine as to the success of the undertaking, is quite natural under the circumstances, especially in the light of Mr. O'Malley's past experiences, which have led him to take a still more pessimistic view of the prospects of the Catholic press in America than even we of *THE REVIEW* have permitted ourselves to express.

We hope the *Daily Observer* will soon be launched, with Mr. O'Malley at its head, and we pray that it may prove the first of a solid row of Catholic dailies from Pittsburg East and West across the continent.



It may prove of interest to some in this country to know that the municipal authorities of Oberammergau have declared (*Berlin Germania*, No. 88) that no kinematographic or vitoscopic views have ever been taken of the famous Passion Play. The representations that go under this name are fraudulent.

The *Ohio Waisenfreund*, published at the Papal College Josephinum at Columbus, [May 5th] reproduces Father Pennartz's recent letter to THE REVIEW on the Oklahoma affair and adds :

If the Rt. Rev. Bishop (Meerschaert) had been anxious to get German priests, capable of exercising the ministry in both tongues (English and German), the Papal College Josephinum would have felt honored in being allowed to send him such priests as would have satisfied both himself and his people.

It is not too late yet for Msgr. Meerschaert to avail himself of an offer which would enable him to keep the promise he made last spring to the Apostolic Delegate.



This irreverent note is from the *Pittsburg Catholic* (April 17th), which proudly poses as the official organ of Bishop Phelan and is generally to be found in line with the more liberal portion of our Catholic newspapers :

Archbishop Keane declares that if he believed for a fact that Dubuque was a saloon ridden city he would immediately resign, shake the dust of the polluted place from his feet and go elsewhere. Now, where would his Grace go? What spot so clean would he find but that has the trail of the serpent alcohol? No, we would fain believe that he would remain, and go thence to his reward fighting the strong, brave battle against the vice. This it would be to be the true shepherd.



An official enquiry of the Belgian Labor Bureau into the question of Sunday labor, the results of which have been published in three volumes, has established the fact that thousands of laborers throughout the country are compelled to sacrifice their Sunday rest entirely, or at least largely. This enquiry and the discussion it has provoked, promise to lead to the introduction in the Chambers, by the Conseil Supérieur du Travail, of a government bill making the cessation of Sunday labor in mines, factories, and stores compulsory.



Rector Schnürer, of the University of Fri-

bourg, Switzerland, in his interesting inaugural address for the current year, discusses the question of the "Periods of Universal History." He criticises the current popular division into ancient, mediæval, and modern history, and shows its unscientific character. Practically the term "Middle Ages" was really owing to Cellarius, and had nothing more than a philological signification :

Antiquity lasted just as long as good Latin was spoken; the Middle Ages were the period when men had forgotten how to speak good Latin; the Modern Era was the time in which men had learnt again how to express themselves in classical Latin.

Professor Schnürer himself divides history into Antiquity and the New Era, the life-time of Christ being the boundary stone between the two. The first six centuries after Christ he denominates the "Transition period," the 7th to the 19th century he calls the "Western period," falling into three subsidiary periods—the "ecclesiastical" (7th to 16th centuries), the "political" (16th to 19th), the "social" (19th century onwards). Incidentally he touches upon the great significance of the pontificate of Gregory the Great in converting the history of the civilised world from the East to the West, and remarks of the coming of his monks to England that they "founded that school of Anglo-Saxon missionaries who did the most for the unification of the West under the leadership of Rome."



The Jewish Publication Society is about to publish the first results of the work in which it has been engaged for six years, viz., to make an independent English translation of the Bible from the original Hebrew. As some of our readers may remember, Dr. Hermann Adler, chief Rabbi in England, who sat as a member of the international committee of revision, refused to coöperate when the book of Isaiah was reached, on account of a difference concerning a phrase in the prophecy, and undertook with the help of other eminent Jewish scholars, to make an independent translation. The book of Psalms will be issued during the next few months.

Book Reviews and Literary Notes.

—We have received from the Allgemeine Verlagsanstalt (Limited) of Munich, fascicles 3-8 of the third volume of that splendid work, 'Die Katholische Kirche unserer Zeit und ihre Diener in Wort und Bild,' to which we have already given well-merited praise in Vol. VII, No. 32, of *THE REVIEW*. This volume treats the activity of the Church all over the globe, especially in the mission countries, and it is astounding what a wealth of valuable material and sumptuous illustration the editors have succeeded in bringing together. The conspectus of the Church's life and labors during the past century and her present condition, by Msgr. P. M. Baumgarten, which fills the fifth fascicle, is alone worth the price of the entire volume, which sells, unbound, at 20 marks, 1 mark per part. Any Catholic bookseller will take subscriptions. We hope that a goodly number of our German-speaking readers will purchase this in every way admirable work.—A. P.

—The latest publication of the San Francisco Catholic Truth Society (Room 87, Flood Building) is a sympathetic sketch of Cardinal Newman, by Rev. William Barry, D. D. (Price 5 cts.; per 100 copies, \$3.)

—We are indebted to Prof. Dr. G. Hüffer, of Munich, for a copy of the 'Akten des 5. Internationalen Kongresses Katholischer Gelehrten zu München,' being the official report of the proceedings of the Fifth International Scientific Congress, held in Munich from Sept. 24th to 28th, 1900. Within a compass of 518 pages the volume contains, besides a succinct account of the general sessions and the addresses delivered therein, abstracts of the more than two hundred lectures held and essays submitted by leading Catholic savants all over the world in the Latin, German, English, French, Italian, and Spanish languages. It is a work of absorbing interest, and we hope to be able to do it better justice on another occasion. Herder & Co., in Munich, are the publishers. (Price not noted.)

—Elbert Hubbard, who calls himself "Fra Elbertus," has gotten out his "preachment" entitled "Chicago Tongue," originally published in the *Philistine* and the *Independent*, in pamphlet form. The brochure comes to us in the quaint style affected by "the Roycrofters," of whom Mr. Hubbard is the chief. For the meaning of "Chicago Tongue" see the note on page 96, in No. 6 of *THE REVIEW*. The "preachment" inculcates the gospel of kindness. It is characteristic of "Fra Elbertus's" style and literary methods. (Price 25 cts. The Roycrofters, East Aurora, N. Y.)

—This is what the *Ottawa Union* [No. 16] thinks of the Rev. Dr. Barry as a novelist:

The Rev. Father Barry is expending valuable time and energy in the composition of worthless novels. 'The New Antigone,' his first venture in fiction, is a strong story with a weak and un-Catholic ending; 'The Two Standards' would need a third to appreciate it favorably; 'Arden Massiter' ranks below the works of Marion Crawford as a picture of Italian life, and has no other claim to greatness; and now Father Barry's last book, 'The Wizard's Knot,' is just what its name indicates—a wild, weird, unearthly jumble of characters and incidents that point nowhere and teach nothing. What a pity that the keen intellect, the deep knowledge, and the exquisite literary gifts of William Barry, priest, should be thrown away on the writing of books that are not worth the paper on which they are printed.



A LIST OF NEW BOOKS.

[This list is published with the purpose of announcing important new publications of special interest to Catholic readers. B. Herder, 17 S. Broadway, St. Louis, Mo., supplies this list and has the books in stock.]

Manual of Sacred Rhetoric; or How to Prepare a Sermon. By Rev. Bernard Feeney. Net \$1.25.

The Frescoes in the Sixtine Chapel. By Evelyn March Phillips. Net, \$2.00.

The Great Masters in Painting and Sculpture: Pintoricchio; by Evelyn March Phillips. Net, \$1.75.

The Divine Plan of the Church, Where Realized and Where Not. By Rev. John MacLaughlin. Paper, Net, 45 cts.

A Mirror for Monks. By Abbot Blossius. Board, Net, 20 cts.

Meditations on Psalms Penitential. By Peregrinus. Net, 75 cts.

How to Walk Before God: Being the Practice of the Divine Presence. By Pere Vaubert, S. J. Net, 70 cts.

The Scale (or Ladder) of Perfection. Written by Walter Hilton (died 1395). Net, \$1.75.

A Year of Life. By Wm. S. Lilly. \$1.50.

Faith and Folly. By Rt. Rev. Msgr. J. S. Vaughan. Net \$1.60.

SHARPS AND FLATS.

* The rector of St. George's, a fashionable church in Brooklyn, has deemed it necessary, according to the *Chicago Chronicle* (May 8th), to issue a circular in which he announces that in future "audible courtship" will not be permitted in his church while service is in progress. He does not particularly object to such mild forms of expressing affection as the holding of hands, but the more strenuous manifestations must be reserved for less public places.

* The following plaintive note was picked up in the street at Clarksville, Ind.: "Dear May—The reason I didn't laff when you laft at me yesterday in the postoffice was because I have a bile on my face and kant laff, if I laff it will bust, but i love you old sweet thing, bile or no bile, laff or no laff, you know that. p. s. Burn this up."

* In the dialect of greater New York a "siller" is one who is always at the window, "to sill" is to lean over the window sill and watch the happenings in the street, and "silling" is the act of leaning continually over the window sill. These words are an outgrowth of the elevated railroad system.

* The salesman, the saleswoman, even the "saleslady" are familiar. A Boston department store employs the "salesperson," a neutral word of common gender. It is scarcely pretty. There seems to be something rather patronizing and superior in talking about a "salesperson," for "person" is a word capable of much contemptuous inflection. Yet, surely, Boston, so averse to neologies, would not bestow this term upon the world unless the world needed it.

* A bung-starter, according to Dr. Murray's Oxford Dictionary, is "a stave shaped like a bat, which, applied to either side of the bung, causes it to start out."

This innocent instrument is presented to us in a new and novel rôle in the *May Catholic World*, where we read, in a criticism of A. Sonnichsen's 'Ten Months a Captive Among Filipinos':

He (Sonnichsen) repeats many of the stories that he had heard about the friars from the natives, and because they were against the friars he, with indefinite gullibility, believes them all. "I have entered secret chambers under their convents and seen hideous instruments of torture." He probably got into the wine-cellar and saw the bung-starter. His imagination did do the rest.

* An Oklahoma country postmaster recently sent the following notice to the Postoffice Department: "Sur I wish to notify you that on next Wednesday this offiz will be shet as I am gone dear hunt. You kin fire me if you see fit, but I'll give you apinter that I'm the only man in the nayborhood that kin rede and rite."

* Harbor Springs, Mich., has come forward with the first sea serpent of the season, but a fresh water sea serpent should be taken with several barrels of salt.

* How difficult it is not to write about the Kaiser, or writing of him not to write a satire, only a journalist can know. Fellow-feeling counts here for something; for has it not long been recognized that the German Emperor would infallibly have succeeded as an editor, new style, if fate had not allotted to him the rôle of Emperor, old style? Late despatches show him in a new journalistic function, reading fifty papers a day, where formerly he contended himself with the clippings placed before him. If there is anything in the rumors that he is under the influence of a palace party, his people generally will be glad that for the future he is to get his information unsifted and at first hand. Personally he will have the satisfaction of getting his morning's *Majestätsbeleidigungen* hot off the press.

* The new geological theory, as taught at Harvard by Dr. T. A. Jaggard, is that the bolder phenomena of the earth's surface—the mountains, valleys, islands, continents, etc., were not the result of tremendous convulsions, but were caused by the same steady, gradual processes that we see in operation daily all around us.

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Ultra-Conservatism in Catholic Historical Criticism.

BY THE REV. HARTMANN GRISAR, S. J.

[We present to-day the text of the much-discussed lecture of Rev. H. Grisar, S. J., delivered at the International Catholic Scientific Congress at Munich last fall, translated by a friend of THE REVIEW from the German original, as it appears in the Official Report of the Congress. It might seem as if the wish expressed by Fr. Grisar towards the close of his splendid lecture, would preclude its publication in a periodical like THE REVIEW. In this case we would beg to differ. We read in the Report that the reverend author's exposition of his timely subject made a deep and lasting impression on the members of the Congress and elicited hearty applause. Copious extracts have since been published in a number of European newspapers, but all were more or less curtailed or condensed. Even the *Civiltà Cattolica's* version was more of a résumé. We think with our excellent contemporary, the *Cologne Volkszeitung*, which has also reproduced the lecture, that there are many others besides the three thousand subscribers to the official Report, who have a claim on this important and instructive pronouncement of one of the foremost living Catholic historians. Fr. Grisar's remarks are so clear and convincing, and withal so moderate and discerning and full of tact, that to circulate them as widely as possible can not prove otherwise than beneficial.]

If some timid Catholics should deem the publication inopportune, or the one or other of our opponents should strive to make capital out of it for his own cause, these will be accidental evils which we believe we shall be able to counteract.

Some of Father Grisar's statements, by the way, are almost identical with the words of the two greatest Doctors of the Church. St. Thomas Aquinas says (with reference to the question of the temporal creation of the world): "Et hoc utile est ut consideretur, ne forte aliquis, quod fidei est demonstrare praesumens, rationes non necessarias inducat, quae praebeant materiam irridendi infidelibus, existimantibus nos propter huiusmundi rationes quae fidei sunt."

(Summa 1, 9, 46, a. 2.) St. Augustine sounds a similar note of warning as regards the interpretation of the Mosaic account of the creation: "Turpe est autem nimis et perniciosum ac maxime cavendum, ut christianum de his rebus [known to the learned unbeliever] quasi secundum christianas litteras loquentem ita delirare quilibet infidelis audiat, ut, quemadmodum dicitur, toto caelo errare conspiciens, *risum tenere vix possit*. Et non tam molestum est, quod errans homo deridetur, sed quod *auctores nostri ab iis, qui foris sunt, talia sensisse creduntur* et cum magno eorum exitio, de quorum salute satagimus, tanquam indocti reprehenduntur atque respuuntur." (De Genesi ad Literam, l. I, c. 19, Migne 34, 261.) The great Doctor of the Church apprehends that childish and silly interpretations of the Scriptures tend to discredit the Holy Books themselves in the eyes of educated men outside the Church. The same may be said of the class of legends Father Grisard has in view. How childish and ridiculous many are, may be seen from mediæval chroniclers, such as Caesarius of Heisterbach. On the mediæval thefts of relics, false relics, etc., see Beissel, S. J., 'Die Verehrung der Heiligen und ihrer Reliquien in Deutschland bis zum Beginn des 13. Jahrhunderts.')

After the excellent theoretical discourses, which have been delivered before the Congress, I come before you, gentlemen, in this last session, with a living question of the highest practical importance. I propose to speak to you on ultra-conservatism in Catholic historical criticism with regard to untenable popular religious traditions and doubtful or spurious objects of public devotion. The subject is undoubtedly a delicate one, which Catholic science has hitherto treated with a certain hesitation. Yet after the admirable statement of principles on the relation of religion and science, which the Congress has heard from his Excellency, the Apostolic Nuncio, and from others, I take up my task with confidence. I am encouraged, moreover, by the thought that I am addressing, not an assembly of the people, but a congress of Catholic scholars. This thought is even a direct challenge to lay bare certain abuses with the utmost candor, as the enlightenment of public opinion, that is so important, must be effected by scholars.

There is no need of any assurance of my ardent Catholic sentiments: my religious dress is a pledge of my loyalty to the faith. Moreover, we are not to deal with questions in which the Church's authority must guide our convictions; we have to do with matters which are, it is true, religious in their nature, but which are subject only to the laws of the historical method, i. e., of reason properly employed, if we would determine their actual existence and their value.

For thirty years my studies have brought me in contact with the manifold historical

errors that have crept into the history and external life of the Church during the course of the ages and that are still partially preserved. Many unwarranted traditions, accounts of miracles and fabulous narratives, some graceful and poetic, others crude and extravagant, have settled in layers around the lives and miracles of God's Saints, their relics, and the venerable shrines of Christendom. But this has not been the only source of error; lack of knowledge and of judgment, yea, even at times human passions of all kinds, have been busily at work fashioning false relics and objects of devotion and foisting them upon the worship of the faithful. These excrescences on what is sacred, we must do our best to lop off: for the love of truth, for the sacred honor of the Church, and for the welfare even of Catholic faith. For they not only provoke the mockery of our adversaries, but they may do serious harm to the faith of less enlightened children of the Church. Frequently educated laymen have come to me, in whose hearts these foolish traditions had excited violent temptations against faith. A proof, indeed, that they had not a clear knowledge of the situation; for, as I have insisted, these matters are not the object of the Church's doctrinal teaching.

The chief accusation to be brought against ultra-conservatism in this field is this: that it pays no attention to the historical origin and growth of the hundred-fold errors that sprang up in the past ages and were spread, for the most part, in good faith.

The period of illusions began with the Biblical apocrypha. The desire to learn more

about the life and passion of our Savior than the word of God tells us in Holy Writ, gave rise to the apocryphal writings, whose contents were believed to be true. The history of the martyrs' sufferings was treated in the same fashion when Christianity had triumphed under Constantine. The Acts of the Martyrs were enlarged; new materials were added without the slightest historical conscientiousness. Thus arose the legends of the martyrs, poetic rather than historical narratives, and therefore as unable to withstand criticism as the Biblical apocrypha.

Then came the era of legendary fiction in the Middle Ages. To characterize the tendency of the Middle Ages in this respect, we must say that the love for the extraordinary and joy in the supernatural intervention of God were supreme. Without any critical investigation the childlike, credulous mind was only too ready to have recourse to miracles. "The more miracles, the better," we may say of the Middle Ages, in accord with the proverb, "quanto plus bibo, tanto plus sitio." The age was really in infancy, as far as regular historical scientific instinct was concerned. As in other branches of knowledge, people lived on the traditions of former days, good and bad, just as they had received them. Thus unconfirmed accounts of miracles, relics, and similar objects grew greater and greater in number and purport. The scientific work of the whole epoch was devoted to those branches of knowledge that are most sublime in their matter and stand in closest relation to religion and the Church. The age produced great and exceedingly acute theologians, philosophers, and canonists, but in these very men the general absence of the historical sense, of the criticism of facts, is remarkable. It never occurs to them to question the heritage of traditions or even the wonderful narratives that spring up. Rather in general they endeavor to find in their system a place for the most incongruous statements without any question as to their foundation in fact. One example out of many: A certain person had a vision that a pope had been damned, but was released from the pains

of hell through the fervent prayers of a woman. Thereupon the most acute theologians of the day spent themselves in the most subtle explanations to reconcile this fact with the Church's doctrine that there is no salvation from hell. On the other hand it does not occur to a single one that the "historical fact" is merely the product of the imagination of a person, perhaps suffering from hysteria.

The chief sources of relics were, naturally, Rome and Palestine. In Rome, nothing was taken out of the graves before the eighth century; in Palestine only stones and like articles were given as memorials. At the beginning of the Crusades all this was changed at one stroke. The desire to possess relics increased from that time on and knew scarcely any bounds. The shrewd Orientals, especially the Greeks, among whom in Constantinople great masses of relics, both genuine and spurious, had been collected, took advantage of the eagerness of the West, and there was opened up a rich mine in the sale of relics, which lasted unhappily for a long time. It is certain that genuine and venerable sacred objects came to us at that period; but on the whole the age must be marked as baneful for the ecclesiastical cultus. The relics that come from this time, even though they enjoy the greatest veneration from the people, must be received with the greatest caution, and, as far as possible, they should be carefully examined.

It was at this time especially that the most grotesque objects were brought forward as worthy of veneration. There appeared then in a village church near Genoa, where it was shown for a long time afterwards, the tail of the ass on which our Lord rode into Jerusalem. At another place they kept the rope with which Judas hanged himself, the silver pieces, for which Jesus was betrayed, the saddle of one of the three Magi, the table (of marble) on which Abraham had intended to sacrifice his son, etc.

Even to-day there are crosses which are supposed to have been made immediately after the death of Christ, whereas from their structure they can be pronounced with certainty to be works of the thirteenth and fourteenth cen-

turies. With shame I have been often obliged to listen in the presence of educated non-Catholics, to priests and sacristans rehearsing their traditional errors about the holy articles belonging to churches under their care. The Prince of the Apostles was crucified on the site of the Vatican Basilica in the Circus of Nero; yet to-day the sacristans of San Pietro in Montorio on the Janiculum, distribute the earth as if from the spot of St. Peter's crucifixion.

The residence of the popes at Avignon was likewise a disastrous time for these objects of cultus. In consequence of the lack of proper ecclesiastical supervision the abuse arose of considering and distributing as original relics what were only imitations and representations, just as if to-day we should declare that the cross used in the Passion Play at Oberammergau, was the true cross on which our Lord died. Such substitutions of the copy for the original can be proved in many cases. The Renaissance added its share to the confusion by inscriptions, especially in verse, which confirmed the mistakes that had been made. These mistakes were thus seemingly verified by documentary proof, so that the Renaissance is really responsible in many cases for their permanence.

However, we meet at this period the first development of the spirit of criticism. In truth, a new era dawned for the study of history. The most prominent historian of the sixteenth century, the celebrated Cardinal Baronius, the hammer of the Magdeburg Centuriators, made use for the first time of an immense treasure of documents and laid a new foundation for Church history in his 'Annales Ecclesiastici.' This giant task obliged him to fight step by step not only against the representations of his adversaries, but also against the spurious traditions of Christian antiquity.

It was impossible in such a contest to reach at once the exact truth on every single point, and consequently, however great are the merits of Baronius and however extensive was the advance made by his monumental work, we find in his criticism, exercised as it was for the first time and on such an enormous field

of investigation, a certain hesitation and uncertainty in regard to the very questions we are considering. Hence it became the duty of Catholic research to build up on the foundation he had laid, to make available for the correct knowledge of these matters all the newly-found material in the region of facts and historical study, as it would increase in latter days, and to apply these results to life.

Sad to say, this has not been accomplished, and the main reason of the failure was certainly the fear of the introduction of Protestant ideas. The struggle against the new teachings made it seem to Catholics to be a point of honor to defend courageously all the outworks of the Catholic position, though they were actually untenable in themselves and not connected with matters of faith; at least, it did not seem fitting that Catholics should themselves begin an attack. A like condition prevailed during the time of the French philosophers and the French Revolution. Their ideas attracted large portions of the Catholic world and of science into their forbidden circles, seducing them by the spurious emancipation of reason. Consequently, it was most natural for those who had clung loyally to the faith and life of the Church, to hold all the more tenaciously to the false products of this historical life, as long as they were not recognized as such, and in any case, to make no endeavor to set them aside.

The nineteenth century has witnessed a glorious advance in the Catholic Church. *Fluminis impetus lactificat civitatem Dei*, the streams of grace have poured forth more abundantly and fertilized her fields. Great fervor of faith has been aroused, manifesting itself in a thousand creative works for religious, charitable, and social interests. The priesthood and religious life are flourishing; missionaries, far greater in number than in any past age, are giving their lives to spread the kingdom of God among heathen nations; love and reverence binds the whole hierarchy and the Church all over the world to its supreme head, the vicegerent of Christ on earth. Catholic science, in spite of different setbacks, has taken part in this progress; the

congress we are now holding, is an assurance that it is advancing with auspicious hopes.

For illustration, I shall select but one branch, with which I am especially concerned, namely, the study of the catacombs with its important contributions to our knowledge of the life, doctrine, cultus, and art of Christian antiquity. To give an idea of the entire progress in this field, we need but recall the name of John Baptist de Rossi. In regard to the very points we have been considering, the catacombs had heretofore shared the general lot of all historical research. There was a time when, without proper investigation, bodies of reputed martyrs were sent to different parts of the world, and no attention was paid to the fact that centuries before, by order of the popes, the relics of most of the Saints had been transferred to the churches of the City of Rome. When any doubt arose regarding the authenticity of these relics, people were satisfied with the answers given by Torrigio on such an occasion: "*Scd pium est credere.*" All this has been changed. Keen and thorough research has made more and more evident how difficult it is with the aid of criticism, to establish the identity of relics that may still be found, especially in the catacombs recently discovered. The learned Father Marchi succeeded in attaining positive evidence in but one case. De Rossi succeeded in doing the same for the genuineness of the bones of another martyr, without however, being able to set aside every doubt of the validity of even this one demonstration. In particular, the question of the blood-phials, which has so often been discussed, can, in view of our present knowledge, no longer be answered, as it used to be.

The same scientific accuracy must be employed now on many other questions of religious tradition, and it will be the duty of scholars to carry sound ideas into circles where they are now wanting. In fact, even to-day, among pious laymen, even among priests, especially in the Latin countries, there exists a strong disinclination to allow the torch of criticism to penetrate the twilight of the sacristy. Even in our time, the

credulous, but unenlightened feelings of many Christians prefer miraculous solutions. In many cases this may be harmless; but what dishonor such a tendency may bring upon the Catholic name, has recently been shown to all the world by the deception of Leo Taxil with his mythical Diana Vaughan and the devil Bitru. *Stultum et periculosum est credere in re suspecta*: This has been verified anew most impressively by that sad occurrence.

We must have sound judgment and methodical criticism in our research, that will weigh cautiously every point of evidence.

We can not have too much of such criticism; it is the noblest occupation of our reason, to penetrate the veils that hide the truth from us. Truth, the aim of all science, of which history especially boasts itself the willing captive, can never harm, but will always advance the cause of religion. Truth, as well as religion, is a daughter of Heaven and in the highest sense peculiar to Him who said: "*Ego sum veritas.*"

Nothing could, therefore, be more incorrect than the thought which may occur to some, that such critical work, undertaken for the purest intention of safeguarding the Church's honor, would have to fear antagonism with Church authority. You well know the glorious sentence of Cicero, which our Holy Father Leo XIII. solemnly transcribed for the opening of the secret archives of the Vatican:

"*Illud imprimis scribentium observetur animo, primam esse historiæ legem, ne quid falsi dicere audeat; deinde, ne quid veri non audeat, ne qua suspicio gratiæ sit in scribendo, ne qua similitatis!*"

The Breviary, too, is a cause of anxiety for some because in the lessons many details are narrated that can not be defined as historically accurate. But it is a great mistake for a priest to gather his historical knowledge from the Breviary and be satisfied with that. The Church puts the Breviary into the hands of her priests as a devotional work of the highest beauty, not as a historical canon. The very best proof of this is found in her own conduct when the Breviary was last revised,

three hundred years ago, and a mass of historical errors was omitted. A new revision in this respect would, beyond question, result in further omissions. It is the same with the Martyrology, which should cause less difficulty than the Breviary, as it does not possess the same authority. The Martyrology rests on the approval of Baronius, and it would be neither to the interest of science, nor to the advantage of religion, to hold that historical criticism could not pass beyond the research of that eminent scholar.*)

What practical results should these explanations produce?

The chief point is, of course, that Catholic scholars, furnished with the very best critical apparatus, should strive diligently to stamp out error and separate the pure metal from its alloys. The greatest caution and most careful consideration of every point must be observed in this process. The rejection of any historical matters without completely satisfactory and even cogent proof, would be just as absurd from a scientific point of view as its injudicious acceptance, especially as the limits of certain historical knowledge have been closely calculated. The investigator must always bear in mind that the favorite argument *ex silentio* is most inadequate as a proof. In many cases the aim should be to separate the original, genuine truth from the additions, the kernel from the shell. And to do this there is required a subtle, critical instrument capable of producing the most desirable results, which should be handled with all the greater caution in these matters, as the subjects of investigation are so closely allied to objects worthy of the greatest veneration. *Qui bene distinguit, bene docet*—this invaluable rule even for the historian is for the most part despised by our adversaries in their treatment of these questions.

The certain fruits of this scientific process must then be made known to the world, to the people. Yes, to the people, gentlemen; for

truth is not twofold, with one aspect for the learned, another for the people. Every man has a holy right to this common property; the humblest peasant must rejoice in the sunshine of truth. Pretended friends of the people are striving to-day to cloud the atmosphere. Let then the rays shine all the brighter in the Catholic world, in church and palace as in the cottages of the poor. But truth is the daily bread of the educated classes, and we find here an especial reason for removing the errors we have considered. The obedience of faith is very hard on human weakness; it is particularly hard in these skeptical days on the pride of reason in educated circles. The erroneous traditions, of which we speak, and which, as every well-instructed Catholic must know, do not belong to revealed doctrine, seem to many a man to be protected by the authority of the Church, and are the cause of needless distress. Let us put away the error for the salvation of our brethren who do not understand the matter clearly.

Nevertheless the task will unquestionably give rise to great difficulties. These traditions have, in great part, been ingrafted for centuries on the sincere piety of the faithful, and are so closely connected with our Lord and the Saints that any attack on them might easily wound the delicate tenderness of Catholic sentiment. This must always be avoided. It would, for example, be altogether out of place for a preacher to announce from the pulpit in a tone of superior knowledge or, perhaps, with ridicule, that the "Casa santa di Loreto" had not been carried thither from Nazareth by angels.

"Reverentia debetur puero" is a beautiful motto that finds its full application here. Therefore, caution, forbearance, and gradual progress! At first one should address limited circles, and thus let the truth spread little by little to those beyond. And as I have advised caution, I address myself here particularly to the representatives of the press in this hall, with the earnest request to use this caution in their reports of my speech. Much has been said here to-day that is not intended

*) An excellent article on the subject has been printed in the Pastoral-Blatt (edited by Rev. W. Faerber, St. Louis, Herder), for Aug., 1900. "Martyrologium und Breviary als historische Quellen."—See further Beissel, S. J.: "Die Verehrung der Heiligen und ihrer Reliquien in Deutschland bis zum Beginn des 18. Jahrhunderts," Herder, Freiburg and St. Louis, 1890.—The Translator.

for the great mass of the people who read your newspapers, but solely for a Congress of Catholic scholars. I beg of you, therefore, to give in your reports only what is suited to the readers of the daily papers. To do otherwise, would be to hinder rather than to promote the change in popular views which must be brought about gradually.

If the product of ecclesiastical science in this process of purification is to attain its proper effect, then a close adherence to ecclesiastical authority is absolutely necessary.

Had Galileo, whose system seemed indeed to attack in a very different way interests of faith that were really vital, been inspired by this spirit of loyalty and been moderate in his acts and respectful to persons in authority, we might never have had the erroneous decision of the supreme tribunal of the Holy Office. In our questions we should hope finally to see the Congregation of Rites assume the practical superintendence of the work. This would bring with it two great advantages: The utmost care would be exercised against undue haste and excess, and there would be a majestic calm in the execution of the plan. Both of these qualities are conspicuous in the government of the Church, as an old proverb tells us: "Habet ecclesia manus ferreas et pedes plumbeos."

Moreover, we have frequently to lament

that immature works, books for pilgrimages, ascetic writings, are spread among the people by authors who do not know the A B C of history and criticism. The intervention of the Church's central authority would be the most effective means of stopping this abuse, so baneful to the honor of the sanctuary.

Gentlemen, I have come to the end. The task set before Catholic science in the field which I have tried to point out, is a great and mighty one. To accomplish it fully will demand many years of the most diligent work of many scholars. This work may not always meet with becoming recognition; there may arise at times the objections of foolish, excessive zeal, which will brand the negative results of criticism as crimes against the sanctuary. But this is to be accepted calmly. Science must expose itself to the storms of life, and not yield before opposition, like a nervous woman. A sublime work is set before us. We must contribute to the grand structure of Catholic life. We have no new building to erect, but as in our Romanesque and Gothic churches Rococo has left its traces, we see in like manner the lofty, spiritual temple of the Church disfigured here and there by ignoble additions. These we must remove. Let us put our hands to the work. The light of all truth, human and divine, must flood the halls of this temple!

Subjects of the Day.

Trying to Cut Down the Peter's Pence.

To diminish the Peter's Pence, and thereby obstruct the efficacy of the Church's mission, the enemies of religion are constantly active. Only a few weeks ago the liberal *Italie* showed in glaring figures, that the Pope's fortune amounted to milliards and that his income went beyond several hundred millions of francs. Had the *Italie* been honest, it would have pointed out that the Pope's treasure consists chiefly in the Vatican palace and gardens, in his wonderful library and museum, all treasures of high

value, but causing large expense instead of furnishing revenue.

Now comes the N. Y. *Independent* and tells us (page 745) editorially:

The fact that there has been such a remarkable decrease in the Peter's Pence collections in recent years has vexed and perplexed the authorities of the Church not a little. Among those who have tried to find the proper why and wherefore of this is the French Catholic journal *Eclair*.

And then it quotes the *Eclair* as saying that the Peter's Pence "decreased rapidly and regularly" in consequence of the meddling of the

Pope in politics, and that thereupon "the spiritual sovereign began to speculate like the princes of Rome. Valuable securities began to take a downward course, and finally disappeared in a vortex of wild bankruptcies. The money which had been lent out on complicated interest disappeared when the Roman nobility could no longer pay back what they had borrowed," etc., etc.

Needless to say, the *Eclair* is no Catholic journal—but, on the contrary, radical and rabidly anti-Catholic, and its whole criticism is just such a piece of hypocrisy as the millions of the *Italic*, invented with the clear but vain purpose of freezing the generosity of the faithful towards their common Father.—J. F. M.



On Hypnotism. Dr. Jacobs, of Rotthausen, publishes an interesting study on modern hypnotism in the *Wissenschaftliche Beilage* of the Berlin *Germania* (Nos. 14 and 15). His conclusions may be briefly stated as follows:

1. It is illicit and a superstitious illusion, to try to work wonderful supernatural effects by means of hypnotism.

2. It is a crime to hypnotize any one against his will, regardless of the intention prompting the act.

3. It is absolutely wrong and a degradation of the human dignity, to hypnotize any person, even with his consent, for the purpose of entertaining others, to satisfy curiosity, or for any other trivial end. The same applies also to any person allowing himself to be hypnotized. Public exhibitions of hypnotized somnambules ought to be strictly prohibited by law, as a nuisance detrimental to public morals and health. Dr. Jacobs agrees with Forel in demanding that the professional practice of hypnotism for gain should be forbidden.

4. It is *per se* illicit to attend such exhibitions, inasmuch as participation, even passive, constitutes moral coöperation in practices which are wrong and dangerous.

5. To employ hypnotism, with due precau-

tions, as a remedy in serious diseases, is not *per se* forbidden.

In these conclusions Prof. Jacobs agrees virtually with Dr. Schütz, of Treves, whose treatise on hypnotism was reviewed in THE REVIEW at the time of its publication.

It will interest our readers, in this connection, to learn that hypnotism is now a forbidden art in Hungary. The Secretary of the Interior, after consultation with the highest medical authorities, has issued an ordinance forbidding its practice unless special permission, specifying the purpose, has been obtained from the health authorities.—A. P.



The extraordinary announcement comes from Chicago that

Against Musical Rot. eight leading publishers of popular music, representing a capital stock of over \$3,000,000, have combined to form an association, the object of which is to prevent the publication of inferior music. Inasmuch as the publishers of popular music owe their millions chiefly to the printing of "inferior music," the new association seems nothing less than suicidal. Perhaps these leading publishers, having become wealthy by pandering to the crudest taste, have decided upon this method of showing their repentance and going out of business. It is stated that a meeting is to be held in New York to carry out the association's plans. According to the N. Y. *Evening Post* (May 7th) however, leading publishers there seem to be quite in the dark as to these plans, and they are inclined to believe that music printing and selling will go on as heretofore, even if "any dealer who handles music that has not received the approval of the association management will not be permitted to handle association products."



A Successful Solar Motor.

Out of all the failures to invent practical engines or motors run by the power of the sun, there has, apparently, at last been evolved a sun-motor, capable of

doing the work for which it was intended. This is to be found at South Pasadena, Cal., in a land where, on account of the scarcity of fuel and the large percentage of sunshine, a solar motor is peculiarly useful in pumping water for irrigating the arid lands. This motor lifts fourteen hundred gallons of water per minute, and is equivalent to somewhat over ten horse-power. It consists of a reflector about 34 feet in diameter on top and 15 feet at the bottom. The inner surface is made up of 1,788 small mirrors, all arranged so that they concentrate the heat of the sun upon the central focal point. At this point is suspended the boiler, the steam from which is carried in flexible phosphor-bronze tubes to the engine, from which it returns again to the boiler, so that the boiler is kept automatically full. The reflector turns by clock-work, and keeps pace accurately with the sun all day. The amount of heat concentrated at the focal point of the reflector can not be realized, for nothing can be seen but a cloud of escaping steam; but, should a man climb upon the disk and cross it, he would be burned to a crisp in a few seconds. Copper placed in the focal point is melted in a minute, and a pole of wood thrust into the magic circle flames up like a match. During days of sunshine, the motor will begin to work an hour after sunrise, and will continue until half an hour before sunset. The motor is apparently in every way a success for the purpose for which it is intended, that of pumping water for the irrigation of arid lands.



Commenting a passage **Faith and Reason.** of the Pope in his recent letter to the bishops of England, in which he praises them for their "solemn warning against the subtle and insidious spread of Rationalism, than which no poison is more fatal to divine faith," and commends the soundness of the doctrine they laid down as to the obedience due to episcopal authority, which is "in no sense optional, but plainly a duty and a main foundation on which the Church of God is built," the *Independent* writes editorially (page 1092):

The one protection against Rationalism, it seems, is "subjection and obedience" to one's spiritual masters. This is the true papal doctrine. No sound Catholic can venture to deny it. The bishops are lords of the opinions of the people. The laymen have no right to an opinion, except as it is taken from, or approved by, the bishops. They are the only people that have a right to think; and they can think only along the lines dictated in turn to them by the powers above them. And the powers above them, councils composed of bishops, and popes, who are bishops, can only think as it has been thought *semper, ubique, ab omnibus*; always, everywhere, by everybody.

It is a very sad, a most lamentable condition. It explains the decadence of the Catholic Church and of the Catholic countries. The disease is very deep; it affects the vitals, if it destroys freedom of investigation. The fact is that nothing, nothing ought to be sacred from the researches of those who are seeking to find new truth, or to verify old truth, or to overthrow old error, be it as sacred as the existence of God himself. We must have the right to ask whether God is, and what he is; who and what Christ is; and everything else that has to do with religious truth or any other truth. This is the only vivifying state of mind, and the only safe method for thinking people. In these days the forcible prevention of wrong thinking can not be accomplished; the only safe way is to allow liberty of investigation, if we do not want to drive intelligent people out of the Church.

The word Rationalism, as commonly understood, means the supremacy of reason over faith; as the *Independent* construes it here, it can but mean the right use of reason in matters of faith. Rationalism, as the supremacy of reason over faith, is called by Leo XIII. "the most fatal poison to divine faith," and obedience to lawful authority is recommended as the safe antidote. If by Rationalism we are to understand the right use of reason in matters of faith, the Catholic Church has always commended it, not as if the doctrine of the Savior, which is "God's power and wisdom," could be made more perfect by any human effort, but to destroy or weaken the sophistic arguments of the adversaries of religion, and to bring us to a better understanding of the contents of revelation. Thus Catholic phil-

osophers have always made use of reason to demonstrate the credibility of revelation, the historic fact of the revelation, etc. From analogies found by the light of natural reason they also sought to understand what God had made known. And those very questions which the *Independent* sorrowfully registers as being on the Index for Catholics, whether God is and what He is, etc., are discussed in every

Catholic theodicy and most treatises on apologetics.

Hence not the Catholics are to be pitied, but the ignorance of the writer in the *Independent*. For his better information we refer him to one of the best, largest, and latest works on Catholic philosophy, the 'Institutiones Logicales,' in the *Philosophia Lacensis*, vol. I, pages 22-25.—J. F. MEIFUSS.

Current Educational Topics.

Illinois School Legislation.

The Catholics of Illinois have been congratulating themselves on having killed all of the objectionable school bills that were before the late legislature (see our No. 2). It appears, however, from a Springfield despatch to the *Chicago Chronicle* (May 8th), that a measure providing free conveyances for public school children in some districts, slipped through. It is as follows:

"It shall be the duty of school directors under this act to provide schools for the different parts of the district, and they shall have all the power given to school directors by the law of this State. They shall also, in rural territory outside of organized cities and villages, provide for the free conveyance of pupils residing more than one mile from the school they attend to and from school; provided, however, that the proposition to convey pupils to and from school shall, upon a petition of not less than fifty votes filed with the school directors, be submitted to a vote of the township at a regular annual election and approved by a majority of the votes cast thereon."

Although the bill applies to only a few townships in the State, it reaches farther in the matter of inaugurating the free conveyance proposition, than did the bill which was drawn by the State superintendent and which was killed.

Fortunately, the measure has been vetoed by the Governor.

It is due to Representative J. F. Heffernan, a Catholic, of Bloomington, to state that he promptly helped to kill his free schoolbook

measure, after his attention had been drawn to its objectionable features by the German Catholic Vigilance Committee.

We will add that the chief share of the credit for defeating nearly all the dangerous school-bills in the Illinois legislature belongs to our courageous and zealous friends, Mr. J. W. Freund, of Springfield, and Mr. Theo. B. Thiele, of Chicago.—A. P.



The Catholic School Journal.

A *Catholic School Journal* for teachers and pastors is a new monthly published by the Catholic School Journal Co. of Milwaukee, Wis., at \$1 a year.

The *Salutatory* starts with saying that, "up to the present time the great parochial school system (built up in this country by the Church), with its 40,000 teachers and more than a million pupils, has had no professional journal, no educational paper, specially devoted to the parish school."

What about the *Teacher and Organist*, published by two teachers of high standing, Messrs. Löffler and Matré, at Cincinnati, O.? Had the editor said, no such journal as he is editing has hitherto been before the Catholic teaching public, we would let it pass. To quote Luther (page 15) as saying: "A full belly does not like to study;" or to start the list of great educators with the Rationalist Pestalozzi; or to declare in the *Prospectus* (page 2): "The *Journal* will regularly contain the best features of *non-sectarian* educational papers together with much valuable matter of

special application to the Catholic schools," makes the adjective "Catholic" in its title rather suspicious. However, the editor assures us (p. 25), that "Improvement, constant improvement and endeavor to meet the wants of the field, will be our aim." Let us hope he means the field of true Catholic, not of "nonsectarian" or liberalistic education.—J. F. MEIFUSS.



State Supervision of Private Schools.

In reply to a correspondent who wrote that in Massachusetts the parochial schools are under State supervision, and that it would be well to enquire how the system works, the well-edited *Holy Family Parish Calendar* of Chicago lately (Apr. No.) printed these timely remarks:

The question of State supervision of private schools is not one of expediency, but of principle. Education belongs not to the State but to the parent. Hence it is not the business of the State to take private education into its management, any more than it is to take control of the kitchen and commissary department of private households. The tendency of the State at present is to usurp the functions of the individual more and

more. If this process continues indefinitely, we shall soon find that the personal liberty, which has been so long the pride and boast of the American citizen, has been stolen from us. Private schools have been built up everywhere with private moneys. The State, boastful as it is of love for education, never thinks of assisting private citizens in their educational work; and hence the least it can do is not to meddle with private educational institutions. If the State will not help private educators, private educators will at least resent any interference with their work.



§ The Superior Court of Lawrence, Mass., has decided that citizens and tax-payers have certain rights in the public schools, which even the school authorities are bound to respect. Damages approximating five hundred dollars have been awarded to the father of a pupil expelled from the local High School for some boyish infraction of the rules. After expulsion, the youth applied to be reinstated, but the principal was obdurate, hence the suit and damages.—*Monitor*, No. 26.

The Religious World.

DOMESTIC.

Episcopalian Troubles. The coming General Convention of the Episcopalian body is casting ahead its shadows in the *Catholic Champion* for May. "Father" Ritchie thinks hardly anything but unfinished business from former conventions will be taken up, i. e., 1. the Bible, 2. the new name for the sect, and 3. the divorce question.

1. As to the Bible he would have no misgivings, were it not for the lay element in the sect, since bishops and ministers swear at their ordination that they "believe the Holy Scriptures to be the word of God and to contain all things necessary for salvation." Although the Rev. Ritchie believes the version of 1611 not a perfect translation, yet, as a mat-

ter of fact, there is no better one available.

It is not disputed, he says, that we have had since 1611 an admirable English Bible. Some would alter this little thing, others that; and yet it may well be admitted that for practical purposes no perceptible illumination would arise from any of them. But what is proposed is not that clergymen in their sermons and lectures shall instruct their people from time to time with something enlightening about the original and about other versions, but that five bishops and five clergymen shall have leave to print in the margin their own favorite corrections (selected and original) and we shall pick and choose *from them* emendations when reading the service. This sort of thing can only be called tinkering.

Hardly any more so than the whole Protestant Episcopalian business.

2. For years past and even now the Protestant Episcopal church in the U. S. is in trouble about finding a new name. Protestant it does not want to be, Catholic it can not be, as there is but one genuine Catholic Church, the Roman; so it is at a loss how to style itself. "A kingdom for a name!" To us Catholics they appear to be in the position of the man with the pigtail, who trying to change the position of the pigtail, no matter how he turned, found, "*der Zopf, der hängt ihm hinten.*" So no matter what the Convention may agree upon, the sect will stay Protestant.

3. Surer than of finding an appropriate name, the editor of the *Champion* seems to be of finding a solution for the divorce question. Yet a church that derives its origin from a divorce, can not consistently condemn divorce. However, there is a way out of the difficulty: it may decree that no marriage, in which one of the parties is divorced, shall be solemnized by the church. That leaves a back-door open to have it done privately—no fees will be lost. The silver-smiths of Ephesus are at work still and "Great is the Diana of the Ephesians."—J. F. MEIFUSS.



... The Secretary of the Interior has abolished the so-called Browning ruling of the Indian Bureau, that decreed that an Indian child, once enrolled as a pupil of a government school, could not be taken out by its parents to be sent to a religious school. That ruling was made to injure the Catholic Indian mission. It ignored the elementary rights of parents and was a violation of religious liberty, yet it continued in effect for nearly eight years. The persistent protests of Catholic bishops have at last resulted in its revocation.



FOREIGN.

Ceylon. The Catholics of Ceylon, who now number over 300,000, have resolved to establish a Catholic union for the promotion of Catholic interests in that island. The work has obtained the warmest sanction and en-

couragement of the Ceylonese hierarchy, and at the inaugural meeting over Rs. 10,000 was subscribed towards erecting a "Bonjean Memorial Hall" as the headquarters of the union. Msgr. Bonjean was the first Archbishop of Colombo.



Netherlands. The *Stemmen voor Waarde en Vrede* gives some remarkable statistics of the progress of the faith in the Netherlands. At the close of the eighteenth century, we are told, there were 350 Catholic parishes with about 400 priests. These numbers rose in 1815 to 673 parishes, with 975 secular priests; in 1857 to 985 parishes and 2,093 priests. At present the figures are 1,014 parishes and 2,310 secular priests. The Catholic hierarchy was reestablished in Holland by Pius IX. in 1853, since which time some 500 new churches have been built, and 150 rebuilt or enlarged, at a total expenditure of more than twenty million dollars.



Portugal. A writer in the *Tablet* (No. 3180), who has spent some time in Portugal and seen behind the scenes, says in a letter from Lisbon that the Jesuits are literally and absolutely persecuted without cause. This is admitted by educated men, who are nevertheless weak enough to be carried away by the evil tide, which, if not curbed in time, will flow over into revolution. The country people are opposed to the persecution of the Church. But unfortunately in the towns there is a good deal of immorality, and in Oporto particularly wickedness is rampant, and the place is the head workshop of the infidel party. A great deal of money is spent in most profusely placarding throughout the streets a 'General History of the Jesuits,' which is published in parts. The infidels spend money lavishly, and the *Tablet* correspondent's idea is that all this is merely a preliminary to revolution.

The outbreak of feeling in Portugal has already so far prevailed with the government

that a decree has been published in the *Official Journal*. In this it is set forth that in addition to secularisation, the conditions essential for such associations to secure a legal status are as follows: "1. They must devote themselves to works of benevolence, charity, education, and teaching, and to the propagation of the faith and civilisation: but in the latter case their activity must be confined exclusively to the colonies. 2. The supreme direction of each association must be in the hands of Portuguese citizens, unless the association is composed exclusively of foreigners." A period of six months is allowed for the secularisation of existing congregations.

The first of the two conditions mentioned involves the closing of seven Franciscan, Jesuit, or Benedictine houses. Ten convents have already been closed by the local authorities and their occupants expelled.



Canada.

Archbishop Bruchesi of Montréal has addressed a letter of protest to Mayor

Prefontaine, calling attention to the disgrace-

ful theatrical posters on fences in various places of the city.

"This evil," he says, "is by its nature a thousand times more to be feared than an epidemic of smallpox or scarlet fever" . . . "Persons attacked by contagious diseases are forcibly taken from their homes, children are separated from their mothers, the father from his family, but when moral degradation overflows in our streets, we calmly fold our arms." He hopes, that the municipal authorities will join hands against such immorality, and advises a league against immorality in the streets and against certain book-stores where productions not only dangerous, but containing illustrations which are altogether obscene, are sold even to children. These are generally imported periodicals, and the Archbishop suggests that they be confiscated and burnt by the customs officers.



Letters to the Editor.

THE JACK-ASS ON THE TEN-DOLLAR BILL.

TO THE EDITOR OF THE REVIEW.—*Sir*:

The following may be of interest to many readers of THE REVIEW.

The daily papers recently printed the following:

A peculiar ten-dollar bill of the series of 1880 is much sought for just now. On it the American eagle is ingeniously represented in such a way that, when turned around, it presents a clear-cut picture of a donkey's head. This bill was in circulation twenty years, before any one detected the queer emblem thereon. Only recently a bank clerk happened to examine such a bill carefully, and accidentally noticed the quizzical picture. In the treasury at Washington this queer bill as well known; but quite purposely, noth-

ing was said about it. The originator of this knavish joke was employed at one time as an engraver in the Government Engraving Bureau. He was an immigrant from England and upon receiving notice of his near dismissal, out of revengeful spite, he cleverly engraved the design of a donkey's head on the printing-plate. Some time later he informed the Treasury Department of what he had done, but so many of these new bills were already issued that it was impossible to withdraw them immediately. Besides, it was thought, the joke would not be detected.

This reminds me vividly of a quizzical turn in a college literary debate on the question: "It the Eagle a fit emblem of the United States?" After much had been said about the fitness or unfitness of the distinguished

bird, at last one of the opponents, to enliven the discussion, dashed off the traitorous remark: "Considering all this, I don't see why the eagle should be deemed more fit to be the emblem of our country than any other animal. Why wouldn't the jack-ass do just as well?"

The defenders, lacking the saving grace of humor, took the remark about the jack-ass quite seriously and went for the offender with much spirited eloquence, and they did lash and beat that poor donkey unmercifully.

The next objector, moved by pity, gently took the much-abused ass, led him aside out of the way, and turned him loose on a fine, rich spot, where the poor creature might again be free and get much-needed refreshment, peace, and rest.

This incident was spontaneous and none of the participants were aware of that quizzical emblem; for not a word about it was mentioned, as would surely have been the case if the fact had been known. In connection with the above notice the reminiscence of this droll incident is indeed amusing.

(Rev.) JNO. B. WARDEIN.

Highland, Ill.



ANOTHER SUGGESTION REGARDING FEDERATION.

TO THE EDITOR OF THE REVIEW.—*Sir*:

The federation plan does not seem to make much headway. In my humble opinion we have too many societies in each parish, each for a different purpose, hardly any of them representative of the majority of the male members of the congregation. If the Federation is to carry any weight in public life, it should practically include *all* the votes of the Catholic population. Why not form *all* the male members of a congregation over 21 years

of age, into one society, for no other purpose than to assist each other and similar associations all over the Union in protecting the good name of our faith and defending our rights as citizens? The fees need be merely nominal, say 25 cts. a month, to provide for light and heat of the meeting place and incidental expenses. Almost every church possesses a hall of some kind, and there the members could meet frequently in an informal manner, get acquainted with each other, exchange views on the topics of the day, and when occasion requires, unite with other societies based on similar lines for political action.

A corresponding secretary might be elected, to keep in touch with the other societies and also to further the work of the "Catholic Truth Society."

In my business I meet people of all kinds, even "A. P. A.s," and can safely say that the A. P. A., "Patriotic" Sons of America, and Order of American Mechanics are bitter enemies of the Catholic faith. The publications of these concerns are a disgrace to our civilization, slandering our holy religion and its ministers in the most shocking manner; yet little, if anything have I ever seen done to counteract the evil effects of such reading-matter on the ignorant.

The societies I suggest, could be formed into State and national organisations à la R. C. Central Verein, according to nationality, and delegates from each State could represent them in the Councils of the Federation. With all chances for friction on account of different opinions about insurance schemes or other benefits eliminated, with no other object in view than to advance the interests of our holy mother Church and protect her children against oppression, it were strange indeed if it should not be possible to form in the course of time a "Centre party" in the U. S.

P. J. S.



Sociological Questions of the Day.

INSURANCE.

More Mutuals in Trouble.

Two more of the fraternal or benefit orders find the assessment plan not as profitable as they at first anticipated. The recent increase in the assessment levied by the Scandinavian Mutual Aid Association, of Galesburg, resulted in such a reduced membership that it was led to consider a proposition to put itself upon a legal-reserve basis. Finding that this would involve a considerable increase in rates, which might threaten a still further reduction in membership, we believe it has decided to continue on its former plan.

In Philadelphia an application for the appointment of a receiver of the Funeral Benefit Association of the Patriotic Order Sons of America has been granted, on the allegation that a large number of death claims have not been paid.

The Department of Insurance of the State of Illinois reports after an examination that the fraternal order of Modern Woodmen of America had on March 1st losses and claims unpaid to the amount of \$610,085.70. The Department suggests that either the number of assessments or the rates be increased. Supt. Orear, of the Missouri Department, seconds this recommendation and at the same time calls attention to the fact that the amount of unpaid death-claims of the Modern Woodmen has increased from \$516,285.70 to the sum quoted above in two short months. Our source for the above facts and figures is the *St. Louis Globe-Democrat* of May 14th. We need not emphasize in which direction they point.

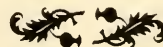


Department Store Tax in Prussia.

The enforcement of the law taxing department stores in Prussia, began with the present year, the owners of the stores having had six months for preparation. This period, Consul Mason, of Berlin, says in a report to the State Department, they utilized by

making new contracts with manufacturers of various classes of merchandise in which they secured discounts and additional concessions which will offset the added taxes they now have to pay. The Consul adds that under the law, all ordinary articles of trade are divided into four groups, or categories, and it provides that every store, bazaar, or warehouse which shall sell articles belonging to more than one of the designated groups, and shall make sales aggregating more than \$95,000 in a year, shall be subject to the progressive tax, which increases rapidly with the total amount of annual sales. The law was framed and enacted as a measure of justice and protection to the middle-class merchants, who, after long years of patient effort, have recently found themselves overshadowed and undersold by the great bazaars, which buy their supplies at every advantage and sell everything needed in an ordinary household, from canned fruit to a bridal trousseau, at prices with which the smaller merchant can not compete. But it is now found that the new law strikes a great many firms of the middle class, for whose special protection it was enacted. This is because many of these firms who do a yearly business far exceeding the taxable limit, sell articles which under the law are grouped in separate categories.

It is yet too soon, in Mr. Mason's judgment, to estimate conclusively the ultimate effects of the statute, and it is but just to remember that the present chorus of derisive comment comes mainly from journals and other sources which have been from the outset hostile to such legislation. But from what can be now seen, it is impossible not to admit that in so far as the effects of the law have yet been developed, it is fulfilling the predictions of its enemies rather than the hopes of its friends.



NOTES AND REMARKS.

THE REVIEW was one of the first papers to protest against the "new cross of the Immaculate Conception," invented by the Jewish firm of Lipman in Chicago some two years ago. The matter has been brought to the attention of the Roman authorities, and we are glad to note that the Holy Office, by decree of March 13th, has disapproved of the novelty.



Although the Philippine Commission enacted a provision last January making it lawful for the priest or minister of a church to teach religion in the public schools at stated times to pupils whose parents or guardians asked for such instruction, it is announced by the Commission that thus far not one such request has been made. The American authorities are at a loss to understand this, especially in view of the fact that a large majority of the Filipinos are Catholics, and, therefore, presumably, anxious to have religion taught in the public schools. (See *Philadelphia Record*, May 11th.)

Meanwhile we note the A. P. A. in this country are protesting against the un-American and pernicious arrangement.



"The piling up of grievances," says the Most Rev. Archbishop of St. Paul, "is unpatriotic." "Mamma," called Tommy to his mother in the next room, "please come here and speak to Willie—he hollers every time I hit him with the hammer." Let us not "holler"—it is "unpatriotic!" Besides it disturbs the serenity of those of the majority who inflict the grievances upon us. Let us be "patriotic!"—*Catholic Columbian*, No. 19.



Attention was recently called in the *Tablet* (No. 3170) to an extraordinary statement in Lord Rosebery's recently published "Napoleon at St. Helena"—that the priest sent to St. Helena could neither read nor write. In No. 3171 of the same journal two letters bring evidence rebutting Lord Rosebery's charge of illiteracy against Napoleon's Corsican chaplain.

BOOK REVIEWS AND LITERARY NOTES.

Questions Asked by Protestants, Briefly Answered by a Priest of the Diocese of Buffalo. For sale by the Rev. M. Phillips, 3347 Main St., Buffalo, N. Y. Price 10 cts.

A very useful little book, solving the current difficulties of Protestants against the Catholic religion. The answers will satisfy the ordinary run of minds.—J. F. M.



—Of the original English translation of "Quo Vadis?" 400,000 copies were sold; of the cheap edition 1,000,000. The Italian translation reached 40,000 copies, the German 150,000. The book has been translated into twenty-four languages.

—Joseph Schaefer, 9 Barclay Str., New York City, publishes, with the Imprimatur of Archbishop Corrigan, a short and edifying biography of Blessed Mary Magdalen of Barco, a religious of the Capuchin Order, as a souvenir of her beatification in the Holy Year 1900. The pamphlet can also be had in German. (Price 10 cts. per copy; \$5 per 100 copies.)



A LIST OF NEW BOOKS.

[This list is published with the purpose of announcing important new publications of special interest to Catholic readers. B. Herder, 17 S. Broadway, St. Louis, Mo., supplies this list and has the books in stock.]

The Life and Death of Thomas Wolsey, Cardinal. Once Archbishop of York and Lord-Chancellor of England. Written by one of his servants, being his Gentleman Usher. Net, 70 cts.

Life of the Ven. Thomas Kempis. By Don Vincent Scully. With an Introduction by Sir Francis Cruise. Net, \$1.35.

The Six Golden Cords of a Mother's Heart. By Rev. J. O'Reilly. Net, 30 cts.

Some Notable Conversions in the County of Wexford. By Rev. Francis J. Kirk. Net, 80 cts.

Our Ladye of Walsingham. A History of the world-renowned Shrine and Priory of the Bl. Virgin at Walsingham in Norfolk. By Rev. Dom H. Philibert Feasey, O. S. B. Net, \$2.50.

Corpus Domini. Selections from "The Blessed Sacrament" by Faber. Net, 30 cts.

Meditations on the Passion and Resurrection of Our Lord. By Thomas a Kempis. Net 30 cts.

The Bible and Rationalism. By Rev. John Thein.

Part I. Answer to Difficulties in the Book of Moses. Net, \$1.00.
Part II. Answer to Difficulties in the Historical, Didactic, Sapiential and Prophetical Books of the Old Testament. Net, \$1.00.

Part III. Answer to Difficulties in the Books of the New Testament. Net, \$1.00.

Part IV. Answer to Difficulties in the Mosaic Cosmogony, Anthropology, and Biblical Chronology. Net, \$1.25.

Manual of Sacred Rhetoric; or How to Prepare a Sermon. By Rev. Bernard Feeney. Net \$1.25.

The Frescoes in the Sixtine Chapel. By Evelyn March Phillips. Net, \$2.00

The Great Masters in Painting and Sculpture: Pintoricchio; by Evelyn March Phillips. Net, \$1.75.

The Divine Plan of the Church, Where Realized and Where Not. By Rev. John MacLaughlin. Paper. Net, 45 cts

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LIGHT AND THE MULTITUDE.

FROM THE FRENCH OF ERNEST HELLO.

THERE IS, among the most fatal errors which work ruin in the world, one, the evil effects of which are incalculable, and to this particular error I wish to draw attention. This error is the more dangerous in that it often takes possession of the minds of well-meaning men, and breaks their weapons in their hands.

Here is the error:

Many people, alluding to the most fundamental principles of metaphysics, express themselves somewhat in this fashion:

"What is the use of all this?"

"Transcendental theories, whether true or false, do not influence the multitude. I wish to do what is right. I am in the midst of people who have not read the great philosophers and are in ignorance of their systems both true and false. Such studies may be all very well for sharpening the wits, but they have no application in everyday life. Give us something *practical*."

To the mediocre mind principles are not practical.

I beg those who wish to do what is right to listen to what I am going to say:

In all times and places, the multitude, deeply ignorant of metaphysics though it be, is governed by the most profound metaphysical principles, not, it is true, directly, but indirectly. The private life of a man, even to its most minute details, is the manifestation of the principles which he has chosen, and this private individual life becomes proportionately worse during the general and protracted prevalence of an erring philosophy. Every human action, whether it be good or evil, conforms to some mighty metaphysical theory, of which the agent may be ignorant, but which others know for him.

You who mingle with the multitude in the streets, and who pooh-pooh the most sublime truths, and think that they are wholly abstract, are like a baker, kneading his dough

in the seclusion of his bake-house, and speaking of light as superfluous. Suppose he were to say, "What use is it to me?" To hear men talk, one would say there is no relation in the divine plan between the bread which they eat and the rays of the sun. They know nothing of the ripening of the grain. They forget the light even while being sustained by it.

The Holy Ghost descended upon the Apostles in the cenacle, and he who had trembled before a maid-servant—that is, before human respect—Peter, son of Jonah, thereafter feared nothing. A little later, Paul falls on the road to Damascus. He rises up beside himself with love. He is led to the Areopagus that he may expound some new doctrine, and, in fact, he speaks of God, and says:

In ipso enim vivimus, movemur et sumus.

In him we live and move and have our being.

I seem to hear the laugh of many of his auditors at these words. We will hear him another time, say they. Perhaps, finding him absurd, they are prone to believe that he is innocent. I hear their laugh; but at the same time, I note the trembling of one among them. This man, on a certain day, at Heliopolis, had walked with Apollophanes. Both noticed that the sun shone not according to his habit. There is, said Apollophanes, a revolution in the divine economy.

Said his friend, Either God suffers, or He has compassion on the suffering of the universe.

The friend of Apollophanes sat on the Areopagus in the midst of those who laughed at St. Paul's speech. I think that at the instant when Mars's Hill vibrated to its centre with the voice which said, *In ipso enim vivimus, movemur et sumus*, the friend of Apollophanes, the disciple of the wisdom of the ancients, soon to become the doctor of eternal Wisdom, Denis, the Areopagite, one day to be called St. Denis, remembered the shades of Heliopolis, the darkness of that Friday, and was moved to the very depths of his soul by the breath of God passing by.

O master of us all! Saint Denis, so long unknown, great men have been nourished by

your substance and have in turn fed humanity, but in this age you are lost in oblivion. Had I a mind to laugh, I would, at this point, name the books which they read, these men who pass you by. But not wishing to laugh at present, I would rather leave them to their books, and come to you, O master, in the light where you dwell. This light is very high. It would seem that when God wishes us to see Him, He puts Himself in the way of our souls. He follows the paths towards which we are drawn. The fishermen were caught by the miraculous draught of fishes, and henceforth became fishers of men.

So the magi, the astronomer kings, accustomed to the study of the heavens, were seized and drawn onward by a star. From heaven fell the light which led them to the manger of Bethlehem, because their eyes loved the heavens. It was the sun, and the sun in eclipse, which gave St. Denis the first news, still but a vague intimation, of the events of Golgotha. The next teaching he received from the Word, represented by St. Paul, and he was yet to hear the conversation of Hierotheus. The entire doctrine of St. Denis seems illumined by the sun eclipsed. He has discovered with his eagle eye that region, far beyond the visual horizon of men, where light and shadow cross one another.

Here are a few sentences which will recall to those who recognize them, and demonstrate to others, the direction of the gaze of St. Denis. It is in his sight that I hope to copy these lines. They will disturb the mental habits of some people and seem strange to them; but I trouble myself very little on that account.

O most divine Trinity, supremely good and above all essence, guide Christians in holy wisdom, conduct us unto that sublime height of the Scriptures which is beyond all demonstration and above all light. There, unveiled, in themselves and in their immutability, the mysteries of theology appear amidst the most luminous obscurity of a silence full of profoundest meaning. Marvellous obscurity, which, though it may not be seen or touched, inundates with the beauty of its fires those souls who are stricken with a holy blindness. Thus do I pray.

For you, beloved Timothy, be diligent without ceasing in the contemplation of mysteries. Lay aside the senses and the workings of the understanding, all that is material and intellectual, all those things which are and which are not, and, by a supernatural flight, approach as closely as you may be able to Him who is above all essence and all knowledge. For it is by this pure, willing, and entire leaving of yourself and of all things, that, free and unencumbered by any weights, you will cast yourself into the mysterious brightness of the divine obscurity.

And elsewhere :

We desire to enter into that light-giving obscurity, and to see and to know fully, by the action of our blindness and our mystic ignorance, Him who eludes all contemplation and all knowledge. For the Infinite One is in no way existent (according to our conception of existence), and to say this is in truth to see Him, to know Him, and to praise Him.

Thus He who forms brute matter after a lofty pattern, throws aside those externals which hide from view the interior form, and frees its latent beauty by the very act of limitation.

And again :

Darkness is dispelled by light, and especially by a flood of light; ignorance is corrected by knowledge—above all by varied knowledge. But this is not at all true of the ignorance of the mystic, which is not the absence of knowledge, but knowledge in the highest degree. And if, seeing God, one recognizes what is seen, it is not God Himself who has been the object of contemplation, but something pertaining to Him which we are capable of knowing. And this complete and happy ignorance constitutes precisely the knowledge of Him who rises above all objects of human science.

Once more :

Yes, eternity and time proceed from Him, and, source without beginning, He has created all beings, and has fixed the duration of their existence. All things partake of Him, and nothing is beyond Him. He is before all things, and all things subsist in Him. In a word, it is in Him who is before all being that whatever is and exists, is conceived and is preserved. Being appears as the primal participation, the base of all others; thus we understand that being, stripped of all attribute, is before life, wisdom, formal likeness to the divinity—be-

fore all other gifts accorded to creatures, and among all perfections with which they are endowed, being is the first participation which they receive. More than this: the participation which is the base of each differing substance finds its own base in its participation in the Original Being, etc., etc.

This St. Denis, who speaks from such heights, regards himself, never-the-less, as a popularizer. He brings within reach of all the divine secrets which were delivered to him by the blessed Hierotheus—Hierotheus, his master, the master of St. Denis! Hierotheus who speaks to his friends of the Word made flesh, at the time of the supremely peaceful death of Holy Mary, the Mother of God, conceived without sin.

All speech, St. Denis says, seems mean after the words of Hierotheus, and he apologizes for his own writings. There is something touching and sublime in this apology. It is the simplicity of greatness which admires without stint. It is the very fullness of enthusiasm. St. Denis is surprised continually that he should dare speak—he who has listened to the speech of Hierotheus!

But, says he, as Hierotheus put forth his doctrine in the loftiest style, and laid down general principles, which in a single word concealed many things, we, who are the teachers of souls still at the outset of the spiritual life, were told to illustrate and develop, in language more in accordance with our capacity, the profound and concise ideas of that great mind. . . . And, truly, I regard him as the guide of souls advanced in perfection, as a sort of second Scripture, which comes next to the inspired oracles of the Apostles, etc., etc. For myself, I transmit, according to my abilities, the divine secrets to those who are like me. I was thus right in saying that this intuitive vision and lofty demonstration of the spiritual meaning of the holy epistles requires all the force of a ripe intelligence; but that the knowledge and unfolding of the elementary considerations is suited to masters and scholars of more limited powers.

So St. Denis, the doctor of transcendental science, communicates to his disciples the first rudiments only of that unspeakable knowledge revealed to him by Hierotheus, the man whom he calls a worthy panegyrist of the Divinity.

Often have I, in thought, been transported to the presence of Hierotheus and of St. Denis, and have tried to celebrate, as best I might, at the distance of so many centuries which try to separate us, the solemnity of their august interviews. I have laid my ear to the ground, striving to catch, across the epochs of history, the echo of their words upon the air, and a breath of their perfume. I have gazed upon the footsteps of St. Denis, left in the sand as he journeyed to Jerusalem. St. Denis desired to see, before he should die, Holy Mary, the Mother of God, the Woman clothed with the sun, who was confided to the care of St. John. It was St. John who brought the faithful into her presence. St. Paul gave to St. Denis a letter which was to make him known.

St. Denis, having in truth seen with his eyes the Blessed Virgin Mary, wrote thus to St. Paul:

Denis, the servant of Christ, to the chosen vessel of heaven, Paul, my teacher and master, greeting:

I declare before you, O My Lord and Master, before the majesty, which is above the angels, of the most holy Mother of Our Lord and Savior Jesus Christ, that majesty which I have just seen with my mortal eyes, before the Omnipotence of God, the bounty and clemency of the Savior, who has granted to me that I might see His Mother—John, the completion of the Gospel and of the prophets, who, though bound in captivity to the body, already shines like a sun in the heavens, having brought me into the presence of the most holy Virgin—a splendor so great, so immense, so divine surrounded me within and without, so bright a light flooded my soul and with such fullness, such superabundance of all most heavenly odors embalmed the air I breathed, that my miserable body and faltering spirit could not bear the sweetness and immense weight of such felicity. My heart failed me, and my spirit was crushed, oppressed by the majesty of so great a glory. Yes, I call to witness God Himself, whose presence is manifest in this incomparable Virgin, if I had not been enlightened by the heavenly wisdom received from you, I might have believed she was Divinity Itself, worthy of all adoration, for I am not able to conceive in the blessed spirits which forever stand in God's presence, greater glory or greater

felicity than I tasted, all unworthy that I was, so happy then and now so wretched. Thanks be to God and to the Virgin Mary, and to the great Apostle John, and to you also, triumphant prince of the Church, for having secured to me a sight so heavenly and worth so much happiness. Farewell.

Higher than the nine choirs of angels, than all heights, known or unknown, than the eagles and the perpetual snows, see, then, the dawn of the Church, Holy Mary, the Mother of God, and realize how he who was to change the face of the earth, St. Denis, looked upon her, and drew light and warmth from her as from a glowing fire.

Since those times, the times of Hierotheus and of St. Denis, the world has been moulded by that light which it has received and that heat which it has felt often without wishing it, and very often without knowing it. All have not sounded the depths and measured the heights of Catholic philosophy, true; but look abroad over the earth. The nations are civilized in proportion to their proximity to or removal from this light. Those wondrous truths which the vulgar mind deems useless in practical life, are the protection of body and soul. Those rays of light which men believe to be far distant are in fact their guards by day and by night. Catholic orthodoxy watches over this earth, and when orthodoxy is attacked, the earth trembles, though she may not know why.

The blind in all ages have said, "Whether or no the Holy Ghost proceeds from the Father and from the Son, what difference can it make in practical, everyday life?"

Look again at the world. Compare the regions which affirm and those which deny. Tell me in which are saints to be found? Ponder the intimate and mysterious relation between light and food. I spoke a moment since of the sun and of bread. Surely the light and warmth which flood the blessed fields of golden grain, bear no similitude to a morsel of bread. Were men as ignorant of facts in the physical order as they are of those in the moral order, they would affirm that light and heat have naught to do with the making of bread. Yet what is bread but a sun-beam

caught and imprisoned in earthly matter by the labor of man?

Another time we will consider how, in the order of evil, things are linked together, and how man, after toil needing rest, substitutes debauchery for repose, and does evil without remorse, after having done good without love. He confuses good and evil. He says, "What is the difference!" He has not read Hegel, but he has breathed him in with the air, and he enunciates in his own manner the dictum: Being and no being are identical.

The unlettered peasant, who stops his labor in the field to bare his head at the sound of the Angelus, is dependent on the light, and knows his need of God.

No one can declare completely and in detail the action of light upon the earth, nor is it possible to estimate the influence of one good word or to see the evil effects of a single false proposition. Who can follow the course of a word shouted into space, and count its echoes; or how is it possible to set a limit to the number of the remote consequences of a truth or of an error? Let truth be assailed even in a quarter apparently unrelated to practical life, and it is impossible to foretell what act will translate this negation into the physical order.

O, marvelous unity of the Church! Solemn continuity of speech which is never interrupted! Perpetuity of the word, which ever announces to the ages passing by the truth

which passeth not! Speech which can not deceive, thou hast for me the same message which long ago thou didst deliver to St. Denis! All has changed since then excepting thee! The young girls making their first communion affirm once more that which St. Paul affirmed!

O Peter, Peter! Many have separated themselves from thee, whereas all should have performed their tasks in the light of thine eyes; but, for us, we say to thee what thou saidst to Jesus Christ: Thou hast the words of everlasting life! When thou speakest, Simon Peter, the ends of the earth are silent, and creation hearkens to thy voice. When thou speakest, even those who know thee not, our separated brethren, the heretics and schismatics, are moved. Even to the ears of those who do not recognize thee, Simon Peter, thy voice is like to no other voice. Wherever I may look, behind, before, I am enveloped by the continuity of thy word: thy word Simon Peter taught St. Denis and teaches the Chinese babes baptized by our missionaries! I greet knowledge and faith joined in unity. Before thee pass, with bared heads, the generations hungering for light, and before thee do I bow, O immortal old man, keeper of the thrice holy keys, representative and infallible organ of uncreated light.*)

*) Translated for THE REVIEW, from 'Les Plateaux de la Balance,' by Mrs. Susan Tracy Otten.



Subjects of the Day.

Should Deans and Chancellors be Entitled "Very Reverend?"

This question has been settled definitely by the Propaganda for the whole province of Cincinnati, and *aequo jure* for the whole United States.

In 1889 a provincial council was held in Cincinnati, which made eleven decrees. The acts and decrees were submitted to the Propaganda for approbation. On July 18th, 1891, the decree of the Propaganda was made, which states that "on May 25th, 1891, the Eminent Fathers of the Sacred Congregation of the Propaganda, having maturely examined the decrees, and having introduced a few changes, approved them."

However, the decree of approbation was not issued from the Propaganda until July 3rd, 1893, because the Sacred Congregation had requested certain diocesan statutes and awaited their arrival. All of which shows the care taken in revising the decrees of the Provincial Council, and consequently the unquestionable authority of the decrees.

Decree VI. of this Fifth Provincial Council of Cincinnati reads as follows, after modification by the Propaganda:

"The Fathers have decided that the vicar general and rectors of seminaries for the clergy shall be designated by the title *Very Reverend*; but all other secular priests shall be designated by the title *Reverend*.

"It is further determined by the Fathers that the name *Rector* shall be given only to those priests who enjoy the privilege of irremovability, and that all other priests exercising the care of souls shall use the title of *Pastor*."

In view of this decree, approved by the Propaganda and made law for the whole province of Cincinnati, it seems worse than presumptuous to entitle deans or chancellors "Very Reverend." Further, it may be laid down as the decision of the Sacred Propaganda that such title should not be given them anywhere in the United States.—C. C. P. V.

The looting of Protestant missionaries in China is a matter of deep concern to the brethren in this country. While the Rev. Dr. Amant is trying in vain to rid himself of the stigma placed upon him by his American critics, the Rev. Gilbert Reid, against whom the same charge is made, acknowledges and vindicates his action in so doing. He seems, indeed, to set himself up as an expert in the looting business. "I confess I looted," he says, and he adds further on: "For a moment I forgot the tenth commandment." His excuse is the old one of need and provocation. His long residence in Pekin, he says, had made him an authority to decide as to who should be looted, and, like a celebrated historical character before him, he regrets, if he is not astonished by, his own moderation in the matter. He is sarcastic toward those who shared his booty by saying: "It has grieved me that so many really good people think that my loot is good enough for them to want."

This is too strong even for the majority of secular papers, one of which, the *Boston Herald* (May 16th) says:

There may be something humane in all this, but it strikes us that it is not humanity in its better aspect, and certainly not Christianity in the aspect that effectively invites those whom it is the mission of Christianity to convert to come over and join it.



Roman News and News-Gathering.

Again and again THE REVIEW has pointed out the unreliability of the news sent forth from Rome as coming from "reliable sources." The reason for this is thus explained by a correspondent of the Salzburg *Katholische Kirchenzeitung*:

Never was there more fake-news sent out and printed than of late, concerning the nomination of cardinals, the relation of the papal

Secretary of State and the Paris nuncio to the French *Culturkampf*, interviews with "eminent" prelates, etc. As a matter of course, any one who has even a slight knowledge of Roman circumstances, knows that the men who really are initiated, can never be interviewed by representatives of the hostile press. They will give out the news only to persons of whom they know that they will not abuse their confidence to the damage of the Church. As to the other prelates—their number is legion in Rome—they can not be considered as mouth-pieces of the Vatican. Simple copyists are made domestic prelates or protonotaries Apostolic. What do they know of real news? Yet they are the "reliable sources" from which the news are gathered. Hence there is general dissatisfaction. And if there is no word of truth in the rumor of an official information bureau to be started soon, we find at least a general desire of obtaining better information.

If a Catholic correspondent at Rome has no private information, he is simply nonplussed. The so-called Vatican press, in the first place the *Osservatore Romano*, is unreliable, because it lives in constant dread of being disowned by Cardinal Rampolla, as was lately the case in the forced relation between His Eminence and the Duke of Norfolk. The other Roman papers are even worse in regard to furnishing reliable news. All are very prone to open their columns to what the French call "autogobisme," and we in English puffery. An honorable exception are a few provincial papers, whose correspondents in Rome are not afraid to tell the truth as they see it, even if they forfeit the purple buttons.

There is no hope of a change for the better as long as the present Secretary of State puts his stamp on everything under him.

A Roman correspondent, now-a-days, is not bedded on roses. If he does not join to his love for truth a certain fearlessness and independence, he runs the danger of serving more or less consciously Byzantism, that, as at all courts, is also widely spread in Rome.

The correspondence winds up with an admonition to Rome correspondents to write

not to please men, but to serve the cause of truth; even if the truth should occasionally be bitter and unpalatable.

We agree with our confrère and wish that he may show in particular cases the same fearlessness he now advocates in general, as this test is the *Hic Rhodus, hic salta* for journalists.—J. F. M.



For an International Language.

The Belgian philosopher Contourat is at the head of a movement, which is arousing general interest among the scholars of that country, to work out, and procure official adoption of, a universal language. The plan is to take the scientific terms now common to all civilized tongues and to build upon this foundation the framework of an idiom that could be easily learned and spoken by any educated man. It's the same old idea that has been cherished for centuries and by such eminent men like Bacon, Pascal, Descartes, Leibnitz, Locke, Condillac, Diderot, Ampère, etc. We do not believe it will ever be realized. Latin is now to all intents and purposes such an international language, and the work of the *Alandæ*, the *Vox Urbis*, and the *Præco Latinus* shows that it can be adapted to all modern needs. Let us cultivate Latin, the official tongue of the most universal of all organisations, the Catholic Church.—A. P.



The Case of the Abbe Bruneau.

The following story recently made the rounds of the Catholic press:

The awful mistakes of human justice found a sad illustration recently in France. The Rev. Father Bruneau, parish priest of Laval, France, was executed in July, 1894, for the murder of his curate. The trial produced a world-wide sensation at the time, and though the evidence was entirely circumstantial, the guilt of the accused priest was considered amply proven. No motive was adduced for the deed, but it was alleged that the relations between the pastor and the curate were not quite harmonious.

The dead priest's body was found in the parish priest's well. The anti-Catholic papers of France fairly howled with delight at the death-sentence that was passed on the sacerdotal reprobate, as he was called. Now, one of his serving-women has just died after having made the public declaration that she and an accomplice committed the murder and then went to confession to the parish priest in order to put it beyond his power to speak on the matter.

The Fall River *Indépendant* (May 9th) gleefully rubs this story under the nose of the Editor of THE REVIEW and demands how we can reconcile it with the doctrine of the rightfulness and expediency of capital punishment, which we recently advocated in "a lengthy plaidoyer" [No. 4.]

If the case of Father Bruneau was authentic, it would not disprove our contention. The

resulting objection was briefly refuted in the article quoted (p. 51).

But are the facts as alleged? We read in *La Vérité Française* of May 9th, that the attempt to rehabilitate the Abbé Bruneau rests on a veritable fraud. The widow Charoux (the serving-woman referred to above), now house-keeper for the parish priest of Fromentières, has written a letter to her nephew, under date of May 4th, in which she says she has made no such confession and that she is as firmly convinced of the Abbé Bruneau's guilt as ever. The Abbé Bruneau protested on the scaffold that he was innocent of the murder of his vicar, but since his execution nothing has developed to change the judgment pronounced against him after a fair trial.—A. P.

The Religious World.

DOMESTIC.

Protestantism Condemned by Protestants.

A titre de document
we here reprint from
the *Western Watch-*

man (May 9th) the words of the Rev. Jenkin Lloyd Jones, a leading Unitarian minister of Chicago, regarding the disunion existing between Protestant ministers :

The Roman Church has always stood for centralisation, for combination. Now, in industrial life men have long come to recognize the value of this. Business men combine and laborers organize unions. But the six hundred or seven hundred clergymen in Chicago to-day are not so well united as the hod-carriers. Each is following his own bent. If instead of this crudely individualistic religious life we had a great organization, how wonderfully powerful it could be! If men would cooperate as heartily for God as they do for greed, what a wonderful force for good their union would wield! What has Protestantism done? Well, it has analyzed and reanalyzed and defined once more, until to-day we have 17 kinds of Methodists, 13 kinds of Baptists, 12 kinds of Presbyterians, and some 350 different denominations, all told, in the United States. This is not merely scandalous; it is imbecile. Every

label on religion is a libel. There can be no schism on the multiplication table nor a heresy on the golden rule.

Scandalous, imbecile, libelous as the thing may be, it can not be otherwise in an aggregation of religionists (so-called Christians) who reject even the Apostles' Creed, as the N. Y. *Independent* (page 1,038) points out :

Professor Briggs says that "in a very few years not a single Protestant Confession of Faith or Catechism will retain binding authority in any denomination." He uses the word "Protestant" to exclude the Apostles' Creed and the Nicene Creed. But even already in what denomination does its Creed have binding authority? Is it the Episcopalian, with its Thirty-nine Articles; or the Presbyterian, with its Westminster Confession? What is it, unless it be the Missouri Lutherans?

Whether the Missouri Lutherans still recognize any binding force in the Apostles' and the Nicene Creed, we do not know; but one thing we do know, the less of any binding authority one recognizes, the better and more thorough a Protestant he becomes. Surely if slowly the idea is working its way, that the best Protestant is the unbeliever.—J. F. M.

Presbyterian Creed Revision.

Presbyterian creed revision seems predestined, after the report on the subject which is to be laid before the General Assembly in session at Philadelphia. The presbyteries have been voting on the subject, and the returns show that the churches desire some kind of change in their creed statement, and that the plan most in favor is to adopt a summary of the "present doctrines" held by the Presbyterian sect, which shall "neatly explain the uglier sections of the Westminster Confession without impairing the system of which they have been supposed to be an integral part."

The famous Committee of Fifteen recommends that another committee be appointed to draw up the new creed.

It is easy to foresee that the new creed will be no more of a unifying principle than the old. Once the true concept of the Church is lost, the *Chicago Chronicle* (May 20th) puts it, in this twentieth century, when the universal human mind is in a ferment and the poorest clerk or artisan or farmer has "views," there are as many different opinions about every thing as there are people, and it would be just as easy to get 500,000 people to wear the same sized shoe, as to get them to subscribe to the same newly written statement on any subject whatever.—J. W.



German Catholic Conventions.

The German Catholic State federations of Missouri and Illinois held their annual meetings simultaneously on the 19th and 20th inst. at Cape Girardeau and Chicago. The latter was especially noteworthy for the report of the Vigilance Committee on the fight made recently against certain objectionable school bills in the legislature. The chairman of the committee, Mr. Thiele, gave an interesting account of this fight in the *New World* of May 11th. It shows what even a comparatively small number of Catholics can do if they unitedly stand up for their sacred rights.

Why do not the Catholics of other nationalities in Missouri, Illinois, and other States

join forces with their German brethren? In the formation of strong State federations lies our only hope of national federation, and in national federation is our only hope of maintaining our rights as free Catholic citizens in a Protestant country.—A. P.



... The 2:30 A. M. mass, Sundays, in St. Andrew's Church, New York, we note in the *Times*, is well attended by newspaper men and others who work down-town at night. A devout compositor has organized a choir to furnish vocal music.

... We learn by way of the *New World* (May 18th), that Rev. P. J. Gleeson has won his case against Bishop Byrne, who removed him without cause from Nashville to Knoxville, desiring to make his church, St. Joseph's, the cathedral. The petition of the Bishop to transfer the cathedral has been refused and he has been ordered to restore Fr. Gleeson to St. Joseph's. The decision is by the Propaganda.



FOREIGN.

Portugal.

The persecution of the religious orders by the government has aroused the good Catholics of Portugal, and they are planning the formation of a National Centre party to defend their rights in the Chambers. The Radicals are so elated by their recent triumphs that some of their organs are brazenly demanding the reënactment of the whole set of anti-Catholic laws that have made the name of Pombal infamous. They rely on the King to accomplish their purpose, but it is not likely that he will dare to go that far.



Germany.

The Cologne *Volkszeitung*, the leading Catholic daily of the Fatherland, gives it as its opinion [No. 286], that Freemasonry in Germany is not essentially anti-Catholic and makes no speciality of fighting the Church, as is the case in some other European countries. It declares the chief instigators of the new threatening Culturkampf to be the Liberal Protestant theologians and preachers.

Current Educational Topics.

The Need of Religion in Education.

The Presbyterians, so far as we are aware, have nowhere in this country parochial schools. For years they have made use of the public schools for their children, and it was inevitable that the more enlightened and devout among them should gradually perceive the nefarious effects of this policy on religion and morals within their own fold. Hence we are not surprised to read (in a special despatch to the *Chicago Chronicle* of May 20th) that, at the Philadelphia General Assembly, the presiding officer, Rev. Dr. Henry C. Minton, of California, in a sermon sounded a note of warning.

God forbid, he said, that I should say an ill word against our public school system, the safeguard of our nation; but is the educational machinery subsidiary to the only worthy end of fashioning character? Have we, so morbidly afraid of uniting Church with State, gone so far as to disunite God from the State? This is a most serious question. The faith of our sons and daughters is involved, and the kingdom of God in our country is involved. It is not an organised skepticism that threatens, but a God-forgotten secularism.

It will probably not take the Rev. Doctor long to disabuse himself of the false notion to which he still seems to cling, that our "God-forgotten" public school system is in any sense a safeguard of the nation. It is essentially secular and therefore essentially wrong.—A. P.

For Religion in the Public Schools.

President Jesse, of the Missouri State University, is reported in a special despatch to the *Globe-Democrat* (May 18th) to have told the pupils of the Central Highschool in Kansas City, that religion should be taught in all the public schools, from the ward schools to the highschools. He would not have sectarianism, but "the basis of Christian teaching as an object of study."

But the State can not teach religion as it is now taught by any denomination (and it would have to do that, because no two denominations

agree with regard to "the basis of Christian teaching,") without a fatal infringement upon the doctrine of religious liberty; whence it clearly appears that the true and proper business of the State is not to teach, nor to pay for teaching, religion in any-shape, but to foster and encourage the teaching of it by carefully and scrupulously guarding and protecting the equal rights of all citizens to worship God and to educate their children according to the dictates of their own conscience.—A. P.



Vertical Handwriting.

After a prolonged trial, the much argued vertical system of penmanship is to be displaced in the public schools of New York by a system which is a sort of compromise between the vertical and the pronounced Spencerian slant.

The practical objections against vertical writing, so far as we are able to make out, are, first, that the pupil gets into the habit of bending too far over his desk, secondly, that his penmanship rapidly degenerates into backhand, which is always awkward and often illegible, and, thirdly, that the vertical hand is too slow.



A Strong Sermon by Bp. McQuaid.

Bishop McQuaid, of Rochester, delivered a strong sermon the other day, on the occasion of the solemn De La Salle triduum in the Buffalo Cathedral. His chief theme was education. There is danger, he said, that the children of the future will not receive the instruction in religious principles to which they have a Godgiven right. The Catholics are deprived of their share in the school moneys, but they do not protest; they bow their heads in humble submission; and until they learn their rights, it will be better if they submit. They ought to fight for their rights at the polls. It would be a happy day if the women would be given the suffrage, because they will vote as Christian men would vote if they had the courage. Till then they should pray to the end that some day we may defy our enemies who would drive God out of the schools.

Book Reviews and Literary Notes.

Before the Most Holy (Coram Sanctissimo.) By Mother Mary Loyola of the Bar Convent, York. Edited by Fr. Thurston, S. J. B. Herder, St. Louis, Mo. Net, 45 cts.

The neat volume before us contains devout considerations and spontaneous effusions of a heart truly attached to Our Blessed Lord and especially appreciative of His continual presence among us in the Holy Eucharist. It can not fail of bringing home to the readers the infinite treasure we possess on our altars, and of inducing him sometimes to visit the Blessed Sacrament where Our Lord continually dwells to receive our homage, to share our joys, and to alleviate our sorrows. The appropriate use and a happy paraphrasing of many texts of Scripture, the frequent addresses to the heavenly Father or Our Blessed Savior, and the poetry interspersed here and there, give the little volume a peculiar charm. The chapters are short and may be read with spiritual profit again and again.

As a specimen we quote parts of the closing chapter on "Life." "Life is a school—neither more nor less. *Not more.* Therefore we must not expect to find it satisfying. We must not look here for the freedom, the gladness, the warmth, the indefinable happiness of home. But surely the eternal Home is worth waiting for! 'It hath not yet appeared what we shall be' . . .

"Life is a school. *Nothing less.* Therefore we must beware of squandering the time given us to prepare for our final state. We are here for our training, not for our enjoyment, and must go in for the experiences and the work our education demands. We have to drill ourselves in regard to our pleasures and pains . . .

"Meantime we have with us, not only as Master, but as Father and Elder Brother, Him who has passed through the experience of human life; Who, 'because the children are partakers of flesh and blood, hath also Himself in like manner been partaker of the same' . . .

"My God, I thank You for the immortal spirit You have given me. . . . Let me be schooled by the tasks and trials, the little joys and sorrows and passing brightness of this life for the great future, the true life that lies beyond. May my happiness no less than my duty be found in preparing now for what I am to do and to be hereafter. And when my school days are over and my lessons here are learned—dear Father, take me Home!"—C.



—Those who found the judgment of the *Ottawa Union* on Rev. Dr. Barry as a novelist (quoted in our No. 8), too severe, are requested to ponder this passage from the *Freeman's Journal's* [No. 3,242] review of his last story, 'The Wizard's Knot':

The awful sadness of the famine in Ireland is well suggested without any harrowing details. It must have been a great effort to picture so much physical and mental agony, and yet not bring in that seemingly indispensable character in Irish romance—the priest, the "sogtharoon." Perhaps that is the secret of the great sadness of the story. Sin and sorrow and knots and misunderstandings are many, but no altar, no station, no shrine, no confessional, no spiritual father's advice or blessing to light up the gloom of this weird story of life in County Kerry in our own father's or grandfather's day. No one but Father Barry dare try such a studied ignoring of the one person who, in just such a stretch of country as our story takes in, and in such despairing times, was the very backbone of Irish village life—to whom the rich went for counsel as the beggar went for aid—the parish priest.



A LIST OF NEW BOOKS.

[This list is published with the purpose of announcing important new publications of special interest to Catholic readers. B. Herder, 17 S. Broadway, St. Louis, Mo., supplies this list and has the books in stock.]

The Life and Death of Thomas Wolsey, Cardinal. Once Archbishop of York and Lord-Chancellor of England. Written by one of his servants, being his Gentleman Usher. Net, 70 cts.

Life of the Ven. Thomas a Kempis. By Don Vincent Scully. With an introduction by Sir Francis Cruise. Net, \$1.35.

The Six Golden Cords of a Mother's Heart. By Rev. J. O'Reilly. Net, 30 cts.

Some Notable Conversions in the County of Wexford. By Rev. Francis J. Kirk. Net, 50 cts.

NOTES AND REMARKS.

We want to hear the opinion of Fr. Wasmann, S. J., the greatest living student of ant life, before we credit the theory of M. Férel, as recorded in the *Hesperian* [No. 29], that these busy little insects converse with one another by means of a copious vocabulary.



Statistics of the country relating to physicians indicate the possibility, if not the actuality, of overcrowding in the medical profession. It was found in the census year that there was one registered physician to every 655 people in the United States. That the number is in excess of the need is evidenced by a comparison with Germany, where, in 1898, there was only one physician to each 2,114 inhabitants, or relatively about one-third as many as in the United States. The doctors are more plentiful proportionately in some States than in others. Thus, in California there was one physician to each 416 inhabitants, and in North Carolina one for each 1,189 of population. Even in States geographically connected and similar as to conditions, there is wide disparity in the relative number of doctors. Thus, Michigan had one doctor to each 570 people, but in Wisconsin there were 936 inhabitants to each doctor, and in Minnesota one doctor to 1,004 people. Massachusetts has proportionately more doctors than are to be found in Connecticut and Rhode Island. The proportion in New Hampshire and Maine is much the same as it is in the Bay State, but Vermont finds employment relatively for a considerably larger number of medical men.



If we may believe the Elwood correspondent of the *Chicago Chronicle* (May 18th), an Indiana judge has brought divorce court methods up to date:

It was finally arranged to try the case by telephone. The witnesses were assembled in the telephone exchange at Tipton and

Noblesville and gave their testimony by wire. Fippen then delivered his argument by telephone to Judge Neal. "The divorce is granted," promptly responded Judge Neal when his appeal ended.

Things are truly coming to a pretty pass in this Christian country—but we must not criticize lest we offend His Grace the Archbishop of St. Paul.



Our Consul-General at Frankfort, Germany, reports to the Department of State that Professor Voges, the Director of the National Board of Health at Buenos Ayres, has found a remedy for mosquito bites, viz., naphthaline. He claims that it neutralizes the poison, even when the spot bitten is greatly inflamed.



We solicit the prayers of our readers for the repose of the soul of Rev. Edmond J. P. Schmitt, who died lately at San Antonio, Tex., after a long and lingering illness, which did not prevent him from contributing to the Catholic press almost to the last. Church history was his forte, and if he had lived, he would doubtless have enriched it with contributions even more valuable than those we already owe to his untiring pen. THE REVIEW, among other journals, owes him thanks for several able essays. R. I. P.



The daily papers, with a purpose all too thinly veiled, are developing a penchant for miracles. First we had the blood-stained picture of Menominee, then the Roman monsignore cured by the Pope's blessing, and now the N. Y. *Times* (May 20th) reports the case of a crippled boy suddenly restored to health in a Brooklyn church. A certain class of Catholic weeklies, unmindful of the Church's stern prohibition, gleefully spread the good news among the faithful. These things do not help the Catholic cause. *Non talibus auxiliis!*

The Montréal *True Witness* week before last reprinted a timely article from its daily Protestant namesake of the same city, in which it was stated that a considerable number of children are killed every year by overdoses of soothing syrups, which all contain something of the nature of opium, and that, if a baby is in a poor state of health, as is usually the case when narcotics are given, the mere repetition of the dose in less than the prescribed time is often sufficient to cause death. The *Witness* suggests that all cases of death from this cause be brought before the courts, and the parents required to clear themselves of the charge of manslaughter.

And what about the newspapers, especially the Catholic newspapers, which unscrupulously advertise these destructive nostrums?



At one of the meetings of the Presbyterian General Assembly in Philadelphia, on May 19th, according to the *Chicago Chronicle* (May 20th), Rev. J. Milton Greene, D. D., formerly of San Juan, Porto Rico, where he organised Presbyterian missions, severely criticised the immoral conduct of United States soldiers in Porto Rico. He said their behavior was a disgrace to humanity. Twenty drunken soldiers could be seen on the streets to one drunken native. The lawlessness of the soldiers was proverbial. Dr. Greene attacked the present system under which chaplains of the army work, and said some one ought to appeal to the United States government for a system by which the spiritual welfare of the soldiers could be better looked after.



The success of Professor Coe of the Northwestern University in hypnotizing three members of his class, opens up a new prospect in the work of education. If impressions made during the hypnotic trance are lasting, what is to keep the professor from cramming a whole science into a subject's head before he wakes him up? Is there not reason to hope, not only that students who have no brains may be successfully educated, but that a student of good parts may be prepared for

graduation in a week? May we not hope for the time when a whole university course will be slipped into a student's mind as quickly and as easily as the cartridges are slipped into the magazine of a modern rifle?



In Ohio, counties where lynchings occur must pay damages to those dependent on the victims for support, the same as corporations must pay damages for injuries by which individuals are deprived of ability to support themselves or families. It is a law of that State, the validity of which has been twice sustained by the Supreme Court. A recent decision was made in a suit for damages resulting from the atrocious Urbana lynching four years ago. The members of the mob of lynchers could not be reached or were irresponsible, and so the county was sued for \$5,000 by the heirs of one of the victims of the mob. This is the amount for which final judgment has been affirmed.



The *Semaine Religieuse de Québec* [No. 37] refers to Cardinal Newman as "le grand Evêque anglais." Will the reverend editor tell us when and where the humble Oratorian received episcopal consecration?



The Fall River daily *Indépendant* (May 15th), commenting on the program for the second American Polish Catholic Congress, recently sketched in THE REVIEW by "Bezimie," declares that its salient feature, the demand for representation in the hierarchy, has the approval and support of the French-Canadian Catholics of this country, who are in the same boat.



The International Catholic Truth Society has taken up an anonymous challenge widely circulated in Eastern cities and offers a reward of \$500, payable at the Society's headquarters, Arbuckle Building, Brooklyn, if it can not prove that the charges in the anonymous circular are untrue.

The *Providence Visitor* [No. 32] expresses the wish that the reform of church music and architecture might be followed up by a reform of church vestments, but fears that "the unlovely and un-rubrical French patterns from which we have suffered so long" will "withstand for a good while yet the more Catholic and more Roman forms." In the German Catholic press, the Milwaukee *Excelsior* has already for years tried to cultivate a better and more Catholic taste in regard to liturgical vestments.



The Catholic Converts' League held its second public meeting in New York on May 7th. The League is not exclusive, any Catholic may join it. It claims to be Catholic in every sense of the word, and its main object is to make converts. We have not seen the constitution, but the *Catholic News* [No. 30] assures us that that "it will no doubt win the approval of the Church at large."



Rev. W. E. Karns, pastor of the Epworth Methodist Episcopal Church at Jersey Shore, Pa., succeeded in drawing a large crowd to his Sunday service on the 12th inst., by offering through the newspapers a bonus to every one who would attend. But he will not coddle them again, for the envelopes he distributed after the sermon contained only 1 cent each. On the envelopes was printed: "This is your talent. Don't wrap it in a napkin, but use it."



Some one has sent us the April Bulletin of the American Catholic Union. Much bragging is done therein about the safety of that Catholic mutual. When we looked for rates we found that the total assessments per annum for \$1,000, at age 21, aggregate \$12. "Accountant" in No. 7 of THE REVIEW showed where a society will land with a net premium of \$12 for an insurance of \$1,000. What will be the fate of a mutual that charges \$12 inclusive of "loading?"

We are indebted to Msgr. P. M. Baumgarten, of Munich, for a tabular conspectus of the Church in North, Central, and South America. Unfortunately, the explanatory notes are in German, which renders the laborious work useless for the majority of American Catholics. Wiltzius & Co. would do well to get the author's permission to incorporate the substance of this conspectus in their Catholic Directory, of which it would prove a very valuable feature.



We have more than once referred in these columns to the Canadian *répatrimient*, the movement to induce the French-Canadians who have settled in the United States to return to their native Canada. Léo Richard says in the *Ami du Foyer* [No. 15] that the movement can never be successful for the simple reason that four-fifths of our French-Canadian population are native-born Americans and the *répatrimient* would therefore prove for them a sort of *expatriation*.



The German Catholics of Chicago have renewed the fight waged in the legislature against paternalistic school laws. They intend to apply to the courts for an injunction against the city Board of Education, restraining that body from spending the money appropriated for free text books.



There are very few newspaper men who can not appreciate heartily the following:

An Oklahoma editor has indited the following touching appeal to delinquents: "There is a little matter that some of our subscribers have seemingly forgotten entirely—some of them make us promises, but have not kept them. With us it is an important matter—it is necessary in our business. We are very modest and don't like to speak about it."



P. P. W., PHILADELPHIA.
Editorial Letterbox. —Your interesting letter received. We can not pronounce on the C. B. L. on the strength of

the circulars you sent. Please procure the constitution and if possible statistics regarding membership and financial status. We have no information regarding the Alsatian bishop mentioned. The other subjects we may expatiate upon some day if we can get the necessary material.

D. P., CHICAGO.—It is imperatively necessary that all clippings mailed to THE REVIEW for notice or information, be marked with the *name and date* of the newspaper or magazine from which they are cut; otherwise they are useless, valuable though they might prove if "chapter and verse" were given.

Sociological Questions of the Day.

INSURANCE.

The third volume of *Weak Fraternal Societies*, the annual report for the past year of Insurance Commissioner Scofield of Connecticut gives tables of returns from forty-five fraternal societies doing business in that State. These show that six of the societies have liabilities in excess of assets, while eleven had for the year 1900 disbursements in excess of income. While these unfavorable figures affect, for the most part, the smaller fraternities, in a number of the large ones, the favorable balances are small.

The Commissioner, like his predecessor, criticises the financial condition of the societies severely, says that they had no substantial growth in 1900; that they are valuable for temporary indemnity rather than for life insurance; that they make no provision for increased mortality, and, when increased mortality is followed by increased assessments preventing new membership, the associations affected must go down. His criticisms have made a decided stir among officers of the societies in the State, and some of them, in consequence, are planning a new and safer classification of assessments.—d'A.



The Shalam Colony, *End of the Shalam Colony*, established in 1882, fifty miles north of El Paso, Tex., by Dr. Newbrough, a New York Spiritist and author of a book called 'Oahspe, a New Bible,' has been abandoned. It was supposed to have been founded in obedience

to the command of spirits, and Dr. Newbrough, as well as his successor, A. M. Howland, spent a fortune in making conditions perfect. The trouble with the undertaking was that it had nothing to offer except a new theory of the creation of the universe and a home in the country, and most people nowadays are not greatly interested in either, unless there is some prospect of owning the home for themselves or making money.



The strike of street-car men at Albany, N. Y., which culminated in rioting and the calling-out of troops, has been settled, the union yielding the main point at issue, their unreasonable demand that several faithful and satisfactory employes should be discharged because they refused to join the union. Like in the great St. Louis strike, the striking men were absolutely wrong and it was meet that they should loose out.

The machinists' strike appears to be a case of bad leadership. The demand that the employers shall pay ten hours' wages for nine hours' work, is unreasonable and can not be maintained before the court of public opinion.

In Albany there was no matter for arbitration, just as little as there would be matter for arbitration in the issue whether a man accused of no crime has a right to life and liberty. But questions such as that between the machinists and their employers can and should be settled by arbitration. Compulsory arbitration is frequently suggested as the best means to solve these difficulties. But it

is impracticable, for while a corporation can be compelled to submit, the laborers can not. And how shall progress towards compulsory arbitration be made when the great labor organisations protest, as they do, against the principle that men shall work on terms which they consider unjust?—C. D. U:



Belgium is soon to have a law restricting Sunday labor. Since 1895 a special commission has been at work to examine into the existing abuses and has now completed its report (in five volumes.) The figures given there should make a Catholic nation blush and do all to remedy the evil. Thus of 1459 industrial plants examined, only 513 are closed on Sundays. In 946 work is going on either on all Sundays or part of them only. 430 work regularly every Sunday in the year.

Of 119,477 workmen employed there, but 77,798 have their regular Sunday rest, the others can not count upon it.

Of 320 mines, diggings, and quarries but 86 stop work on Sundays, 48 work on certain Sundays, but 186, more than half, work Sundays and weekdays.

There are occupied in these enterprises 133,428 men. Only 6,166 have their regular Sunday rest; 4,736 have it with interruptions; 122,526 laborers have none whatever. Of the large stores 444 were examined. 380 work regularly every Sunday, 9 now and then, 55 only close up. Of their 4,929 employees 3,647 have to work on Sunday; 2,301 every Sunday; 356 every other Sunday; 107 every third Sunday; 73 on certain Sundays.

The report does not cover all industrial establishments of Belgium, but what it tells about those examined, is simply frightful.

Sunday is not very sacred with us, yet we believe our workmen would protest against such a gross abuse of their physical power and religious conviction.—J. HERNAN.

SHARPS AND FLATS.

* The fifth and sixth volumes of Sir Mountstuart Grant Duff's 'Notes from a Diary' furnish numerous entertaining anecdotes, some of them too good to be true. It is hard, for example, to believe in the clergyman whom the untravelled Lincoln on his "first visit to England," asked how best to see the old country.

"That depends," was the answer, "on the time you can devote to it." "Well," was the rejoinder, "I think I can give a fortnight." "If you can only give a fortnight," said the other, "you had better give it all to London." "No," replied the future President, "I have had a good deal of advice, and I think I'll just hire a buggy and drive myself over the little island in the time."

Clearly, the anecdote has gone far astray. Lowell, in the mood of his essay on "A Certain Condescension in Foreigners," might have been capable of so treating a serious-minded British clergyman, or the joke may, after all, be Lincoln's, but hardly on his first or second visit to England.

* Presumably more authentic, and more witty as well, are certain new sayings of Father Healy:

He and Mr. George Russell—a son, I think, of Sir Charles Russell's—were walking on either side of a young lady, who, gathering some flowers, said to him:

"Did you ever see anything more charming than these?"

"Yes," he replied; "I have seen something a great deal more charming, but that's between you and me, George!"

I dined last night with Mrs. Richard Ward, who told me that Mr. Balfour had once said to Father Healy: "Is it true that I am as much detested as the newspapers will have it?" and that the latter replied, after a pause, "If the Devil was as much detested in Ireland as you are, my occupation would be gone!"

Mr. Gladstone once said to him: "When I was in Italy the other day, I saw a notice in one of your churches to the effect that a plenary indulgence could be had for a sum of about thirty shillings. How do you explain that?" "If," answered the Father, "my Church were prepared to give you plenary indulgence for all the sins you have been guilty of for the sum of thirty shillings, I think you would be let off uncommonly cheap."

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PAPAL ORDERS AND DECORATIONS.



It is a well-known fact that the Pope, in spite of the occupation of Rome, is still acknowledged by all governments to be a sovereign, and as such he has the right to confer orders, decorations, and titles which are officially recognised everywhere as equal to the decorations of any other State. In considering them, we must distinguish between orders properly so called, and decorations, service-crosses, etc.

There are five orders conferred by the Holy See, viz., the Order of Christ, of Pius, of Sylvester, of St. Gregory, to which we may add that of the Holy Sepulchre, although it is entirely different from the rest historically and in the manner of conferring.

The highest in rank is the Order of Christ. It originated in Portugal, where it was founded in 1318 by King Dionysius as an ecclesiastical military order to defend the boundaries against the Moors. Pope John XXII. approved of it April 14th, 1319, but reserved the

right to confer it himself. The Portuguese order retained its ecclesiastical character until it was secularized and changed into an order of merit in 1797, but the papal soon became one of the latter class exclusively, and the highest of its kind. It is conferred very rarely. It has only one class, but as a special mark of distinction a star of brilliants is sometimes given with it. The real badge of the order is an oblong enamel cross of red with an inner cross of white, and is worn around the neck with a red ribbon, whilst the splendid star ornaments the left breast. Like every papal order the Order of Christ has a special gorgeous court uniform, consisting of a red dress-coat with white gold-embroidered facings and cuffs, gold epaulets, white trousers with gold trimmings, sword and two-pointed hat with white feathers.

Next comes the Order of Pius, which was instituted in 1847 by Pius IX., who thus resuscitated the order of the Cavalieri Pii, founded by Pius IV. in 1550. Originally this

order had only two classes, but now it has four, viz., the Grand Cross, Commander of the first class (with star), Commander of the second class, and Knight's Cross. According to the Bull of June 26th, 1849, the first three grades bestow hereditary, the last one only personal nobility, on the recipient. The decoration of this order consists of a dark-blue star with eight rays surrounding a white round shield, which bears the inscription of Pius IX. encircled by a gold band with the words: "Virtuti et merito." On the reverse is the date of institution, 1847. The ribbon of this order is dark blue with two red stripes. The gala uniform consists of a dark-blue dress coat with red, gold-embroidered cuffs, white pantaloons with gold stripes, epaulets with the insignia of a colonel in gold, two-pointed hat with white plumes and sword with mother-of-pearl hilt.

The Order of St. Sylvester, according to tradition, is the most ancient of all papal orders. It is also called the Order of the Golden Spur, and is said to have been instituted by the Emperor Constantine and confirmed by Pope Sylvester I. In the Middle Ages this order was not only conferred by the popes, but also by other sovereigns, and the title "Eques aureus" or "aureatus" was considered one of the greatest titles of honor. Under Gregory XVI. the constitution of the order was amended, and it was determined that it should consist of two classes, commanders and knights. Its decoration is an eight-pointed white enamel cross with a gold border. Below the cross is a golden spur. In the center is the picture of St. Sylvester, and on the reverse the inscription: "Gregorius XVI. restituit." The uniform for both classes is a red dress-coat with two rows of buttons, a green collar, and gold-embroidered cuffs, together with white trousers with gold stripes, and a two-pointed chapeau with plumes, sword, and the epaulets of a colonel. The decoration is worn by a red ribbon striped with black. A special distinction for both classes is the golden chain which is worn over the shoulders and on the breast. Of this order only 150 Commander and 300 Knight crosses can be given away;

besides all papal chamberlains are born Knights of the Golden Spur.

Of the orders of the Holy See the one most frequently conferred is that of St. Gregory, founded in 1831 by Gregory XVI. It comprises two classes, namely for military and civil services, and each division has four classes, viz., the grand cross of the first and second class, commanders and knights. The knights of the military division wear the decoration, which consists of a red indented enamel cross, in the center of which is a picture of Gregory the Great and on the reverse the inscription "Pro Deo et Principe" with a trophy, and those of the civil division with a green enamelled laurel-wreath. The gala uniform consists of a dark green open dress-coat with silver-embroidered cuffs, without epaulets, white pantaloons, sword and two-pointed chapeau with black plume.

The Order of Christ holds precedence over all other papal orders. Next follows that of Pius, but in regard to the other two it is not certain which one takes precedence, but it is obvious that the grand crosses precede all those of commanders and knights, and commanders the knights of all other orders.

Properly speaking, the Order of the Holy Sepulchre of Jerusalem does not belong to this series, but forms a division by itself. Its history dates back to the time of the Crusades, when it was considered a special honor to be knighted at the Holy Sepulchre, and great privileges were bestowed on these knights since that time. Alexander VI. granted the Franciscans, the custodians of the Holy Sepulchre, the power to confer knighthood there. Benedict XIV. reformed the statutes in 1746, and after having lapsed into desuetude, they were revived by Pius IX. in 1847. Since then the Patriarch of Jerusalem is the representative of the Pope in all affairs of this Order, and he has the power to grant it independently. In Rome he is represented by a bailiff of the order, at present the Papal Chamberlain, Count Fani. This decoration is intended for those that have deserved well of the missions in the Holy Land. It has four classes, and consists

of the so-called five-fold cross of Jerusalem, surmounted by a golden royal crown and attached to a black ribbon. The court uniform consists of a white, buttoned coat with black, gold-embroidered collar, facings, and cuffs, gold epaulets, white trousers with gold strips, two-pointed hat with white feathers and sword.

These are the only papal orders that are conferred at the present time, as the rest have been suspended since 1870.

Now a word about other decorations, viz., crosses of honor and medals. Of these we

have the cross for military services rendered before the occupation of Rome "Pro Petri Sede," for the campaign of 1860, the Mentana cross of 1867, etc. Then we have the gold and silver medals "di Benemerenza." These bear the portrait of the reigning pope, and are worn with a white and yellow ribbon. The cross "Pro Pontifice et Ecclesia," founded by Leo XIII. in 1888, is the one most frequently conferred at present. It is in gold, silver, and nickel, and is attached to a red and white ribbon.

T.

Protestant Criticism of a Recent Catholic Work.



IN some quarters it has become a custom to talk about Catholic inferiority in literary and scientific matters. Still some of the most important works issued in late years are those of Catholics. Not to mention the great 'Philosophia Lacensis' and the 'Cursus Scripturae Sacrae' of the German Jesuits, the works of Pastor, Emil Michael, S. J., ('History of the German People,' from the 13th century to the period when Janssen takes up the story), H. Grisar, S. J. ('History of Rome and the Popes in the Middle Ages') and other scientific productions of Catholic writers are standard works in their respective fields. A literary publication of the very first class is Father Baumgartner's 'History of Universal Literature'*) already reviewed in THE REVIEW. The first four volumes have met with the almost enthusiastic approbation of German, English, and Italian reviewers. An Italian writer speaks of the "gigantic work" (opera gigantesca) of the ingenious Jesuit. Most interesting are the high praises bestowed on the work by Protestants. But a few months ago the present writer was told by a Protestant minister in this country that "he never read anything on the Bible as beautiful as Baumgartner's

literary appreciation of the Holy Scriptures" (in vol. I.: 'The Literatures of Western Asia and the Countries of the Nile.') Of the second volume ('The Literatures of India and Eastern Asia, China, and Japan') a Protestant professor of Oriental languages at a German university wrote that it was of the highest value even for Oriental scholars.

Volume III. treats of the Greek and Latin literature of classical antiquity. This volume was received as favorably as the preceding ones. Which means a great deal. For, as a reviewer in the *Wochenschrift für Classische Philologie* (Berlin 1900) observes, "so much has been written on this subject that one was naturally anxious to see how Baumgartner was going to treat this part of his work, so successfully begun." The reviewers unanimously praise various striking qualities which distinguish this volume no less than the first two. They admire the profound learning of the author, perhaps even more the skill and discretion with which he embodied in his work the latest results of philological and antiquarian scholarship without any cumbrous scientific apparatus. They find his style pleasing throughout, at times rising to a brilliant and fascinating character. What was prized most highly was the author's calm and judicious appreciation of the various writers and their works. It has been remarked by a

*) 'Geschichte der Weltliteratur,' Herder, Freiburg and St. Louis.

philological paper that Father Baumgartner treats the literature of the ancients not in the often narrow fashion of professional philologists, but as one who has a perfect grasp of the wide range of literature, ancient and modern. This enables him to assign to each work its proper place in the world's literature and to show the influence it exerted on later productions. The Berlin *Wochenschrift für Classische Philologie* does not hesitate to recommend the book warmly to all teachers and students of classic philology. At the same time it forms delightful reading for all who have enjoyed a classical education, the more pleasant for the absence of the drudgery of the schoolroom which prevents most students from a real appreciation of the beauties of ancient lore. The chapters on Homer, Greek Tragedy, Virgil and Horace will be found especially interesting.

Volume IV. contains the Latin and Greek Literature of the Christian Nations. There exist some monographs on this subject, but scarcely any work which treats it in its entirety, certainly none which treats it in the masterly manner of Father Baumgartner. The contents may be seen from the headings of a few chapters: 'Beginnings of Early Christian Literature,' 'The Greek Fathers,' 'The Latin Fathers,' 'Liturgical Poetry and Hymns,' 'Prudentius,' 'Latin Culture Taking Refuge in the British Isles,' 'The Literary Round,' 'Table of Charlemagne,' 'Literature in the Monastic Schools,' 'The Chroniclers,' 'Religious Drama,' 'The Renaissance in Italy and Germany,' 'Humanism and the Reformation,' 'The Latin School-Drama of the Jesuits,' 'Sarbiewski and Balde, the Two Great Jesuit Poets,' 'Latin Poetry in the 19th Century,' 'Leo XIII.'*) This volume in many respects is a revelation to the literary world; it exhibits a wealth and variety of genuine Christian poetry of which but little is known. While the III. volume is for many a welcome résumé of former studies, this IV. volume might prove instructive as well as interesting for the theologian. Of particular interest in this regard is for instance the chapter on Prudentius, the "Christian Virgil," whose beautiful poetical

expositions of the truths of Christianity deserve to be known better than they are at present. Protestant reviews have again bestowed most flattering commendations on this volume, among others the *Wochenschrift für Classische Philologie* and the *Strassburger Post*. The latter speaks of Father Baumgartner's "stupendous diligence, wide reading, and unparalleled acquaintance with literature."

Be it remarked, however, that the author has not bought the good will of his Protestant critics by any compromise with regard to Catholic principles; far from it. His reviewers are careful to observe that they must differ from him as to various religious views and leading principles. One says: "Baumgartner professes his Catholic view-point emphatically, but, at the same time, with tact and *noblesse*, so as to offend no one." Years ago, when his scathing criticism of Goethe appeared, many cried out against him, not only Protestants, but also some Catholics, whose intellectual vision had become dimmed by all the incense burnt by the devoted worshippers of Goethe. Baumgartner did not prostrate himself before their idol, but approached it as a fearless critic and above all as a sincere Christian. He showed the Germans the object of this new cult in its true nature: a great genius, but marred by jealousy and vanity; a *poeta natus*, who however would have been far greater but for his sensuality and infidelity. The writer remembers well how a professor of German literature in a Prussian gymnasium, sup-

*) From the last chapter the Baltimore Sun [May 23rd, 1901] quotes a specimen in the following words: "Professor Baumgartner, in the fourth volume of his 'Geschichte der Weltliteratur' (History of Universal Literature), which has just been published, reprints a pretty little poem by the present Pope, which is very little known. In Latin, the only language employed by Leo XIII. in his numerous poetical compositions, it sings the praise of a modern invention—photography. In its original form it reads as follows:

Expressa solis spiculo
Niteus imago, quam bene
Frontis decus, vixit luminum
Refers, et oris gratiam.
O mira virtus ingenii
Novumque monstrum! maginem
Naturae Apelles acmulus
Non pulchriorem pingeret.

In English: Bright image, produced by the sun's rays, how well dost thou represent the splendor of the brow, the expression of the eyes, and the grace of countenance. O wonderful power of human genius and new prodigy! Apelles would not paint a fairer or truer picture of nature, however cautious to rival it.
The little poem is pretty indeed. The quotation shows also that an English translation of the work would not be treated with indifference even by our daily press.—R. S.

posed to be Catholic, flew into a rage on discovering Baumgartner's 'Goethe' in the hands of a student and gave vent to fierce declamations against "that malicious attack on the character of Germany's greatest writer." Some years later a German Protestant took Father Baumgartner to task for his pitiless criticism of Goethe, which he styled "heartless but spirited" (*herzlos aber geistreich.*) The critic added that he had learned that Baumgartner intended to write a history of universal literature, and he candidly admitted that he knew of no other writer better fitted for the difficult task than this Jesuit. The four volumes issued so far amply prove the truth of this prediction.

If we reflect on the prejudices with which many must have taken up Father Baumgartner's volumes, and if we consider the proud exclusiveness with which most professional philologists treat the works of writers not belonging to the "caste," we must conclude from the criticisms quoted—and many more might be added—that Father Baumgartner's History of Universal Literature is altogether of a superior kind. May God grant the distinguished writer health and strength to complete his "gigantic work," which will be one of the finest specimens of modern scholarship. It is only to be regretted that an English translation of this splendid work has not yet been undertaken.

R. S.

Subjects of the Day.

The Cancer Problem.

Dr. Gaylard, head of the New York State Pathological Laboratory at Buffalo, reviews in the May number of the *American Journal of the Medical Sciences* the recent work on the cause of cancer by investigators in Italy, Germany, and England, and gives the result of the observations at Buffalo. The cause of cancer is not yet definitely decided. Evidence is furnished, however, that the micro-organism that causes the insurrection of body cells known to pathologists as carcinoma, is an animal microbe, in contradistinction to ordinary bacteria, which belong to the plant kingdom.

The scourge of cancer, instead of decreasing in virulence with the improvement of general sanitation, has taken on new phases of significance and furnished a constantly increasing mortality, though there are certain reasons for thinking that the increase of cancer is more apparent than real. The disease, especially when it attacks internal organs, fails much seldomer of recognition than was the case years ago. This is an important factor in statistics of death from the disease. Besides, the recent decrease in the general death-rate of large cities has affected espec-

ially older people. More adults now live to the age when cancer is most active, than formerly, when typhoid fever and dysenteric diseases were important elements in all great city life. But apart from these elements of the apparent, there is undoubtedly a real increase of malignant disease. Such distinguished authorities as Billroth and Nothnagel have announced it as their opinion that the increase of cancer affects especially the better classes—i. e., the better nourished classes, more than the poor. English and French pathologists are agreed that cancer is more frequent among meat-eaters.

Cancer remains then our most important medical problem. It is to be hoped that nothing will arise to prevent the prosecution of present research, and that further investigation by many observers will be generously encouraged.



We take the following notes verbatim, with an omission here and there, from a leading article printed in the New Orleans *Daily States* of May 18th:

In every speech that . . . has made . . .

"Patriotic Chin Music."

he has worked in "the glorious stars and stripes" so industriously that a great many people are beginning to believe he has a builder's lien on the flag and that it is his exclusive privilege to play the hunting for all the political capital there may be in it. But one would infer from the tone of his speeches that he regards the mass of American people as an unpatriotic gang of roustabouts who do not properly reverence "the banner of freedom." Sensible men, however, know that there is a deal of buncombe in . . . flag talks, for while the people have just as much respect for the flag as he has, they are not unmindful of the fact that true patriotism does not consist in worshipping a bit of red, white, and blue worsted.....

. . . . Repeated eulogies of the flag in and out of season as though the people were ignorant of its existence, are becoming ridiculous. They bring to mind the tin-horn patriot in the opera bouffe, who, on every occasion, wrapped himself in the American flag and was anxious to die like a son of a gun and to be kissed for the sake of his mother. The fellow who is always shouting for the flag and throws a half dozen fits whenever he sees a stove polish advertisement on it, is the chap who in time of war suddenly becomes so sadly disabled by rheumatism or the bots that it is impossible for him to get within hailing distance of a recruiting office and his health remains wretchedly bad until the war ends, when, as a champion shouter and patriot, he resumes business at the old stand and his resonant mouth is once more heard in the land. . . .

For many years the class of patriots represented by. . . . have apparently secured a monopoly of the stars and stripes, and to read their speeches one would believe that he could, with impunity, make a pigsty out of the Capitol building and use the Constitution of the United States for stove fodder, but he dare not touch the flag. While. . . . makes the flag the main tune of his speeches there are two or three other strings on which he plays variations, such for instance as "liberty," "union forever," and "duty." These with the overworked flag make up the oratorical harp that. . . . has been twanging in all parts of the country during the past five years, but the old instrument is showing signs of being played out and there is much reason to believe the people will be very grateful indeed if he treats them to something new in the way of patriotic chin music.

We leave it to the kind and intelligent reader to guess who the apostle of patriotism is against whom this strong invective is directed; reminding him, however, that there are other apostles of this kind besides the one sketched in our leading article of May 2nd.—A. P.



An English Jesuit on Liberal Catholicism.

At this year's annual conference of the Liverpool branch of the Catholic Truth Society, Rev. C. Coupe, S. J., delivered a splendid address on "Loyalty to the Church."

He said (we still further condense a synopsis which we find in the *True Witness*) that at the beginning of the last century the Catholics of England were a mere handful, with no social or political standing, but to-day they numbered about twelve millions, and were found in numbers in every rank of life. But there was a cloud on the horizon—Liberal Catholicism. It was breadth without depth. Liberal meant progressive. Surely the Catholic Church was conspicuously progressive, in fact the only Church that did progress, because it was the only living Church. The other so-called churches were already disintegrated and falling to pieces. Faith was truth, and therefore science must agree with faith. Liberal Catholic really meant a lax Catholic; one inclined to belittle, despise, and reject ecclesiastical authority. Many of the Liberal Catholics were converts only half converted, and should never have been admitted to the Church.

As for the causes of the attitude adopted by Liberal Catholics, Fr. Coupe said, it was largely due to the Protestant atmosphere, and Catholics were affected by Protestant environment. That was one disadvantage of the freedom which the Church enjoyed in England. The second cause was the exercise of private judgment, while a third cause might be attributed to indiscriminate reading, as a Catholic, in order to keep abreast of the times, was compelled to read Protestant literature.

Converts should not be admitted to the Church unless they accepted the dogma of

faith based on the grounds of God's revelation. Catholics should be dissuaded from ventilating their grievances in Protestant newspapers, and they should love the Church, study her history, and side with her. Finally

they should not read lax books or papers, but should safeguard their faith as they would their chastity, and aim at being humble, obedient, and docile.

Sociological Questions of the Day.

The Saturday Half-Holiday.

A reverend reader writes to THE REVIEW: That Saturday half-holiday which seems to be approved of by so many, is a very unfortunate thing in my opinion—a bane to religion, a frequent cause of disturbance in family life, and often the cause why men turn the Lord's day into a Devil's day. It is a great promoter of dissipation and of squandering a week's earnings. In my estimation it is the principal (if not the sole) cause of Saturday night parties, dances, and all kind of dangerous or unlawful amusements. Thirty years ago the Saturday night dances, etc., were strangers, now they are of common occurrence. Such parties are carried on the whole night even to 4 or 5 o'clock Sunday morning. If the participants go to mass at all, they can not hear it properly; but it may safely be said that most of the time they go to bed and "sleep it off." I have seen them with my own eyes drifting homewards early Sunday morning on the last night-car. Dances and parties on Sunday afternoon and night would not be half as injurious to a Christian life, as are those on Saturday night. I wish from all my heart that our laboring men had a little more rest and recreation, but for our home's sake here, as well as for our home's sake hereafter, let it not be a Saturday half-holiday.

A great blessing it would be, all around, if a law were passed to the effect that every employer should give a twenty-four hours' rest out of every seven days to all his employees regularly only on the first day, Sunday, and if be not possible on the first, then once a week on any other day.—O. F. M.

The Altruists.

The Association of Altruists has disbanded. The Altruists established a colony about a year ago near Morristown, N. J. The golden rule was painted on every fence. There was an initiation fee of \$5 and a weekly fee of \$1. Any man or woman of good character and good habits was eligible for membership in the community, which guaranteed to its members steady and congenial employment, and, in the days of sickness or superannuation, sufficient ease and comfort. The children of the community were to be educated inexpensively by competent teachers.



One of the latest cooperative schemes is the **A Bellamy Scheme.** incorporation of the town of Wardenclyffe, Long Island, which promises soon to grow into a city. The area includes 3,500 acres, which is equal to that of some English cities. It is already supplied with an electric lighting system, an artificial ice plant, and other modern conveniences. This plan includes a well conducted farm, dairy, etc., from which the members are to be supplied with its products at the lowest market price. A hunting preserve, well stocked with all kinds of game, open only to the use of members, is also a feature.



Letters to the Editor.

The Widows' and Orphans' Fund.

TO THE EDITOR OF THE REVIEW.—*Sir*:

In reply to Mr. J. Hernan's article on life insurance in No. 7 of your valued paper allow me to submit the following:

In spite of Mr. Hernan's objections I re-iterate the statement that "I am sorry he did not take the pains to acquaint himself with the facts in the case," before rushing into print. In his first article in No. 1 of THE REVIEW he says: "To save the society (W. & O. F.) it was resolved to keep up the old assessment rates, but lower the insurance,"—and yet he bases his calculations on the new rates proposed by myself and others, which however were never adopted by the society. This shows either a want of information, or a lack of consistency.

Then he states that as soon as the reserve fund reaches one-tenth of the insurance in force, "death-claims are to be paid in full as formerly." If Mr. Hernan had carefully perused the new law adopted in Peoria, he would have discovered that it stipulates (§ 3.) that as soon as the reserve fund shall have reached one-tenth of all insurance then in force, "the surplus (derived from scaled policies) shall flow into the assessment fund for the benefit of the members." The only intimation any one ever made, that the society might return to the old system of paying policies in full, was made by myself in a circular explaining the new law, issued Oct. 12th, 1900, in which I stated that in the event of the completion of the reserve fund, "the society may return to the old plan of paying policies in full, or distribute the surplus (derived from scaled policies) in the shape of dividends among the members." This was my own personal opinion of what might be done in the future, and has no more weight than the opinion of any other single member.

In his last article Mr. Hernan persists in "supposing" that our average age is 51 years, instead of 48, in spite of my statement to the

contrary. The pamphlet from which he claims to get his information was issued in May 1900 and not in 1899 as he "supposes." The fact that our average age, according to recent computations, is no higher now than a year ago, goes to prove that in spite of considerable losses in membership, the best risks have not dropped out.

Now as to "Accountant's" statement and table, I can only say, that he went to a great deal of trouble in his attempt of disproving my assertion "that our present rates are sufficient." But in spite of his great effort he fails to convince me, for two reasons:

1st. He starts his calculation on the wrong basis. I stated in the article referred to by him, that a young man of 21 pays \$14 per year, plus \$1 for expense, which makes a total annual payment of \$15. From this deduct \$2 for expense (which is considerably more than its present cost) and you have \$13 instead of \$12 as a basis to figure on. This additional dollar per year per man, with 4 per cent. compound interest added, plays havoc with Accountant's calculations.

2d. Accountant makes no allowance for lapses, while in all fairness it must be conceded, that they enter very seriously into the results of any computation of this kind, even though, as our new law provides, each lapsing member shall receive a paid-up policy equal to the amount of premiums paid, less interest. If the aforementioned dollar should not be sufficient to wipe out the supposed deficit shown in Accountant's table, this item together with the dollar would certainly accomplish that purpose.

In consideration of the above facts, I prefer to depend on estimates made by the "old line companies" for information on this subject. I have before me the American Experience 4 per cent. Net Annual Premium Table. It is true, it was not compiled to fit a certain occasion, but is for all that no less reliable. In this the rate at age 21 is given at \$12.94. Add to this our \$2 per annum for expense and we

have \$14.94. To any unbiased mind this ought to be sufficient proof that our rate of \$15 is perfectly adequate. In more advanced ages our rate compares even more favorably with the American Experience Table. At age 30 our rates are \$22 as against \$18.21 (including \$2 for expense), at 40 years, \$29 against \$24.35, and at 45, \$36 against \$29.12. Will Mr. J. Hernan please tell me why a fraternal society based on such rates should not be able to keep its promises?

For the benefit of Mr. Hernan and others who may wish to compare figures I will state that above calculations are based on the present rate of the W. & O. F., at seven assessments per year, which is the number that has been called the last 4 or 5 years. If this scale had been adopted when the society was first organized, and payments called at the rate of at least seven per year (as at present), the reserve fund would have reached such proportions that it could now safely be drawn on for any deficiencies. But the rates first adopted by the society were considerably lower, and assessments were for a long while only called 3 or 4 times per year. Besides the scale has been changed 7 or 8 times, and the inexcusable blunder of leaving members in the scale they started in was made. From this it will be seen that the present unsatisfactory condition of affairs is not due to the scale of rates in force now, but rather to the fact that this scale was not adopted and adhered to in the first place. To overcome the effects of the blunders of its early days, the society has decided to resort to the scaling of policies. As soon as the deficiency caused by former insufficient payments is made up, the society may safely return to the practice of paying policies in full under the present rate of premiums, if it chooses to do so. Judging from the present drift of opinion, however, I am led to believe that the more conservative members of the society are inclined to adhere to the plan adopted in Peoria, i. e., to distribute dividends rather than return to the practice of paying policies in full. That however is an after-consideration—a bridge that we can not cross until we get to it.

In conclusion I will remind Mr. Hernan of the fact, that it is much easier to criticise than to mend. His criticisms have been beneficial inasmuch as they induced men to think over and study the subject of life insurance. Now let him follow up his good work by suggesting a plan, or submitting a prospectus for a fraternal insurance society that will meet all requirements according to his own ideas. Some practical results might be derived from such a proposition.

J. W. FREUND.

* * *

In reply to Mr. Freund's letter I beg to refer to his own remarks regarding the expense account of the W. & O. F., as printed in No. 4 of THE REVIEW, stating that "the highest rate paid by any member is \$42 for assessments and \$1 for expenses, or \$43 in all. Deduct from this sum \$2.65 for expenses, etc."

In order to be on the safe side, the admittedly highest expense figure has to be calculated, and so "Accountant" took Mr. Freund's word, figuring \$2.65 for expense per member, leaving for age 21 a net amount of \$12.35 for the payment of losses and investment per year. The small difference of 35 cents annually would hardly have changed results to any great extent.

It must be borne in mind, that the "American Table" carries the reserve up to age 95, and it is very unlikely that the mortality experience of any beneficial society will correspond to the low figures of the regular tables. In other words, a blind reliance upon the reserve tables alone might be a very dangerous experiment, as is shown by the fact that all the regular life insurance companies do not feel satisfied in holding the reserve alone, but provide for additional safety by a surplus of from 5 per cent. to 20 per cent. of their assets.

In 'Flitcraft's Life Ins. Manual' (a standard authority), the net annual premiums of life policies for the "Actuary's" and "American" experience tables are given on the 4 per cent. and 3 per cent. basis respectively. The figures are (age 21) \$13.27 and \$14.72 respectively, or even more than according to Mr.

Freund's claim could be reserved under the most favorable conditions.

Lapses can not be included in any calculation of this kind. If anything they are an injury to the society, since as a rule only the healthy members drop out, leaving the sickly ones behind, thus increasing the mortality above the calculated figures. Such experience only accelerates the end.

If Mr. Freund will please note with care, how long it takes for mistakes in life insurance premiums to show the mischief they are working, he will appreciate the desire of all Catholics who understand something of the matter, to see the Catholic mutuals established on such a basis that failure in the end is an utter impossibility, at least as long as the funds are honestly managed. Guesswork or "suppositions" will not answer here, and it were better for all concerned if the rates or premiums were calculated with a good margin for safety, than to base the charges on a table which, while mathematically correct, makes no allowance for an occasional excess of mortality or for the sometimes unavoidable delay in the investment of accumulated funds.

ACCOUNTANT.

Mr. Freund is perfectly right when in view of his assertions he sees lack of information on my part. I am woefully ignorant, how a society can manage to be forty-eight years old in May 1900, and no older in May 1901. I am likewise at a complete loss, perfectly bewildered, when I hear Mr. Freund speaking of dividends to be paid to members of the W. & O. F. besides the regular insurance.

Mr. Freund is quibbling. He complains that Accountant forgot the 35 cents. In reality Accountant allowed at the end of the first year \$12.48, as to Mr. Freund's \$12.35.

J. HERNAN.



The Question of Vaccination.

TO THE EDITOR OF THE REVIEW.—*Sir*:

I wish to protest against the article in THE REVIEW (Vol. VIII, No. 7) headed "The Dangers of Vaccination." Perusal of the statis-

tics of small-pox epidemics in this country and abroad, will prove that the four mentioned points in the article against vaccination are entirely and absolutely false.

In refutation of the first point—"small-pox is a slight disorder and only becomes serious by injudicious treatment"—I desire to quote from the statistics mentioned. Small-pox is a most fatal disease to unvaccinated children under five years and unvaccinated adults over 30 years. It is estimated that 50 per cent. of the confluent cases and 100 per cent. of the malignant cases perish. Those that recover from small-pox are usually subject to many and severe complications and sequelae. With such a high mortality and dangerous after effects no disease can be called a "slight disorder." All diseases become more serious by injudicious treatment, and small-pox not any more so.

Second point—"vaccination provides absolutely no immunity from small-pox." The influence of vaccination for good is unquestionable, the mortality being 50 per cent. among the unvaccinated, 26 per cent. among the badly vaccinated, and only 2.3 per cent. among the efficiently vaccinated. In Prussia in 1872 the mortality per 100,000 inhabitants was 262, in 1874 vaccination and re-vaccination became obligatory and the mortality fell at once to 3.60 and in 1886 it was only 0.39 per 100,000. To-day it is practically stamped out, except on the frontiers, where it still flourishes. In 1870-71, during the Franco-Prussian war, the German army was completely vaccinated, while in the French army vaccination was optional. These two armies had the same environments, but the French army of about 800,000 lost 23,000 men by this dreadful disease, while the Prussian army of over 1,200,000 lost but 278.

Third point—"vaccination, the disease produced by vaccination, is one of the most dangerous forms of blood poisoning known." Vaccination does not in any way poison the blood, and any condition more than a local sore and slight constitutional disturbance, is the result of uncleanness or injury. Any open wound, if not protected, will become in-

fectured and a condition of blood poisoning may result. Where vaccination has been performed with pure animal virus and a condition of blood poisoning has followed, it is due to unclean surroundings, dirty arms, clothing and instruments. Of the thousands I have vaccinated, which was always done under aseptic conditions, I have yet to see a complication.

Fourth point — "Through the medium of vaccination other very serious diseases are introduced into the system, such as cow-pox, scarlet fever, syphilis, consumption, and cancer." Cow-pox is another name for vaccination and with the introduction of cow-pox virus into the system an immunity against small-pox is conferred. It is impossible to inoculate one with scarlet fever, syphilis, consumption or cancer with pure animal vaccine virus, because the animals (calves) used for obtaining the virus are not susceptible to those diseases. Previous to 1875 humanised lymph for vaccination had been used and as a result of arm to arm vaccination, cases of syphilis and some other diseases occurred. But upon the introduction of pure animal virus and the vaccination being done under aseptic details, all danger of any complication whatever has been eliminated.

How vaccination confers immunity, is up to date unknown. We can only point to our statistics which show by an abundance of evidence what a blessing vaccination is. Vaccination is not claimed to be an invariable and permanent preventive of small-pox, but in an immense majority of cases successful inoculation renders the person for many years insusceptible. Communities in which vaccination and re-vaccination are thoroughly and systematically carried out are those in which small-pox has the fewest victims. On the other hand, communities in which vaccination

and re-vaccination are persistently neglected are those in which epidemics are most prevalent. In the German army the practice of re-vaccination has stamped out the disease.

Nothing in recent times has been more instructive in this connection than the fatal statistics of Montréal. The epidemic which started in 1870-71 was severe in lower Canada and persisted in Montréal until 1875. A great deal of feeling had been aroused among the French-Canadians by the occurrence of several cases of ulceration, possibly of syphilitic disease, following vaccination, and several agitators, among them a French physician of some standing, aroused a popular and wide-spread prejudice against the practice. There were indeed vaccination riots. The introduction of animal lymph was distinctly beneficial in extending the practice among the lower classes, but compulsory vaccination could not be carried out. Between the year 1876 and 1884 a considerable unprotected population grew up and the materials were ripe for an extensive epidemic. The soil had been prepared with the greatest care and it only needed the introduction of the seed. On Feb. 28th, 1885, a Pullman-car conductor, who had traveled from Chicago, where the disease had been slightly prevalent, was admitted into the Hotel-Dieu, the civic small-pox hospital being at that time closed. Isolation was not carried out, and on the first of April a servant in the hospital died of small-pox. Following her disease, with a negligence absolutely criminal, the authorities of the hospital dismissed all patients presenting no symptoms of contagion, who could go home. The disease spread like fire in dry grass. Within nine months thousands of persons were stricken with the disease and 3164 died.

JOHN A. KOCH, M. D.

Quincy, Ill., May 23rd.



The Religious World.

DOMESTIC.

The Question of a Catholic Daily. It is rumored that we are soon to have a "high-class" weekly journal, as the acknowledged representative of correct Catholic thought. Mr. Mosher of Summer School fame is the projector of the enterprise. The *Catholic Transcript* (May 16th) thinks Mr. Mosher will fail, because—

The paper which will ultimately become the mouthpiece of the Catholics in this country will not be a weekly but a daily. It will be published in New York, and when thoroughly established and demonstrated to be feasible, it will have imitators, if not offspring, in the other great cities of the country.

With which we agree, though we are unable to share our contemporary's optimism as expressed in the following paragraphs :

There are many New York Catholics of most approved good sense who are convinced that there is a field lying fallow and awaiting a daily which shall look out for Catholic interests and devote itself, in some measure, to the diffusion of Catholic thought. There are, at a conservative estimate, one million Catholics in old New York. Brooklyn can boast of a half a million. The outlying districts including much of New York State, and all of New Jersey, Long Island, and Connecticut, would be tributary to the support of such a journal.

With a possible clientage of three millions, there is no conceivable reason why an ably conducted paper, with a Catholic flavor, should not be a tremendous success. It will require capital to finance such an enterprise. But a field so tempting will not be suffered long to run barren. The inevitable investor will see in it an excellent opportunity for multiplying his thousands. Some are convinced that his advent is almost at hand.

When the Catholics of New York shall have demonstrated their willingness and their ability to support their own daily, the other great centres of the country will fall in line, and it will not be many years before we shall have a dozen great dailies reflecting Catholic sentiment. But one weekly or one daily, circulating generally throughout

the country, is the veriest will-o'-the-wisp, and those who chase it will soon find reason to weep over their dereliction.

The *x* in the example is the *possible* clientage. How much of it will become actual if a solution is undertaken? Under present conditions, an infinitesimally small percentage, not by any means sufficient to make the venture safe. We have come to this conclusion by a careful survey of the field and are in a position to assure our Hartford contemporary that it is sustained by those on the ground best able to judge. Not that the authorities despair of the future; but they rightly think that the best method of preparing the way for a daily is to give the people a first-class weekly; if they do not support that, they will not support a first-class daily, and it is useless to offer them one.

A still better plan, in our opinion, is that lately intimated in this journal: to acquire a majority share in the stock of some existing secular daily of decent reputation, and gradually instil into it as much of the Catholic spirit as conditions may warrant.

It may appear strange to some to see THE REVIEW favor what is at bottom a policy of expedience in this important matter. But as Cardinal Newman has said, "Expedience is often one form of necessity." . . . "We see that to attempt more is to effect less; that we must accept so much, or gain nothing." ('Idea of a University,' p. 8).—ARTHUR PREUSS.



FOREIGN.

The True Situation in France. What is the matter with France? asked the *Catholic Citizen* the other day; and not knowing what answer to give, it wound up with the advice to the Abbé Magnien (Maignen, please) to quit studying the dangers of Americanism a little and write a correct answer to that puzzling question. Dr. Maignen has done so already, in a work just published, on the religious and political situa-

tion in France. *) Before reviewing it, we will give the *Citizen* an answer to its query from a source no less trustworthy than the Abbé Maignen himself :

Outsiders are astonished that the French Catholics can not check the persecution. It would require a great deal of writing to explain it. There are but two ways to succeed : civil war or the ballot. With an army and a police force so powerfully organized as in France, it is impossible to think of a rising, as formerly in the Vendée. On the other hand, Pope and bishops would be the first to oppose it.

As to the ballot, were the elections to take place now, they would turn against the government, but there will be no elections till a year from now.

It must not be forgotten, either, that the great majority of the people is anti-clerical, i. e., inimical to the clergy, rather than to religion. The majority of French Catholics is composed of men that were baptized, made their first communion, married in church, and expect to be buried there, as they generally receive the last sacraments, although often in a very doubtful disposition. But they never perform their Easter duty, they hardly ever hear mass on Sundays, feign a spirit of unbelief which they not always have, and delight in ridiculing the clergy.

Respect for the priest, as in Ireland and Germany, does not exist in France, except among the farmers of the Bretagne. Everywhere else, even those Catholics that go to mass and make their Easter duty, are convinced that in all political questions they know more than the priest.

Had the government not attacked the army, which is by far more popular than the priesthood, we could not even expect any relief from the elections. But thanks to the solidarity that daily grows closer, between the priest and the soldier, the priest grows less unpopular.

Should the elections of 1902 result like those held in Paris last year—and that is all that

can be expected—the majority hostile to the government, will be divided on religious questions, and one faction will vote with the Free-Masons against the Catholics.

On the other hand, it is probable that the government, should the elections go against it, will dissolve the new Chambers, constitutionally at first, by armed force next, and then there will be civil war, if the army gets tired of submitting to all sorts of abuse and oppression.

French customs and traditions are quite different from those of England and America. There meetings and parades are held, discussions entered into by the citizens without police interference. In France, if a working-men's union would organise a public manifestation, it would be stopped at once by the police. A street parade would immediately be surrounded, attacked, and dispersed by the soldiery or an army of police agents. The leaders would be marched to prison, and such participants as might be in the government employ, would be dismissed at once. The leaders of Catholic unions (*cercles*) would be blamed by the bishops, reprov'd by the Nuncio, etc. Contemplate the case of Father Coubé, S. J. As soon as a priest dares to speak out on these burning questions, the Bishop is the first to gag him. There were sixty thousand men at Lourdes when Père Coubé preached. It was a grand demonstration of faith and religious enthusiasm, but the manifestation will not be renewed, and the government will not be alone in its opposition.—

We believe the foregoing from a correspondent of THE REVIEW in Paris, gives a good insight into the actual situation of France. We believe, too, it is about time for our Liberals to quit calling "refractaires" men who, like Father Coubé, the Abbé Maignen, the editors of the *Vérité* and a handful of others, stand up boldly against the encroachments of a tyrannical government, and even dare to speak the truth in the presence of weak-kneed Church dignitaries, who are dumb while the State tramples under foot the most sacred rights of its citizens.—J. F. M.

*) Nationalisme, Catholicisme, Revolution. Paris: Victor Re-taux, 82 Rue Bonaparte. 1901. The book will be reviewed soon in this journal. [A. P.]

Germany. The Committee of the Reichstag to which the Centre's bill for religious toleration had been referred, has completed its discussion of the measure and decided to report favorably the first and main portion thereof, dealing with the religious liberty of all citizens of the empire. The second part of

the bill, regulating such particular questions as the religious training of children, the change of creed, etc., was withdrawn by the Centre party for reasons of expedience, principally the press of time. The Cologne *Volkszeitung* expects that the Reichstag will pass the modified bill and that the Federal Council will not refuse its approval.—S.

Current Educational Topics.

Another Absurd School Fad. Mr. Henry Suder, superintendent of physical culture, declares that "skoliosis," sometimes termed "school sickness," is prevalent among the pupils in the Chicago public schools. He says that fully one-third, or perhaps one-half, of the pupils in the schools are affected by "skoliosis," which "is caused primarily by work in the school room." The remedy is regular outdoor exercise commencing early in life and continued during the school period.

Walking is no doubt the best kind of exercise to remove or prevent "skoliosis." But the discoverer of this disease says that the proper form of exercise is "systematic gymnastics"—probably dumb-bells, pole-jumping and similar artificial devices for unnaturally training the muscles.

This illustrates the entire multifarious, preposterous, and costly system of "fads," rightly observes the *Chronicle* (May 20th). The "faddists" declare that children should ride and not walk to school. Then a disease caused by sedentary habits and lack of exercise is discovered. To stop or cure the disease an expensive apparatus and a high salaried instructor are required. If they would make the children walk instead of ride to school the disease would be cured or would never be heard of.



The Struggle for Christian Schools in Prussia.

The schools in Prussia have always been denominational. Catholic schools with Catholic teachers and textbooks for Catholic children; Prot-

estant schools for Protestant children, etc.; religious instruction given in the school and during school hours by the priest or minister; school inspection by the same. The Culturkampf, however, nearly wrecked the denominational school. The notorious Culturkampf Minister Falk introduced non-denominational or neutral schools in many places, especially in cities with a large mixed population, drove the priest out of the school, and had not the Orthodox Protestants themselves become alarmed and made common cause with the Catholics, the denominational principle would have been destroyed. When Minister Falk was dismissed, a happy return to the old system began to be inaugurated. This fight for the schools has always been regarded by the Catholics as the first and foremost of all their duties. And it is owing to the unwearying efforts of the Centre party in the Prussian legislature that the Prussian government has been compelled to return to the sound old principles of Christian education. The result is that to-day against more than 36,000 denominational schools there are only about 600 neutral schools. In these neutral schools religious instruction is also obligatory.

In this vital matter the members of the Centre party never relax their vigilance. During the last few weeks they have renewed their complaints and their protests, for the government, wherever it can do so, favors the Protestants. Thus, in Catholic provinces it often establishes a Protestant denominational school for a dozen children—nay, for four Protestant children, near Cologne (Prussian legislature, March 20th), which has to be sup-

ported by the Catholic taxpayers along with their own; whereas, in Protestant provinces a Catholic school counting a hundred and more children has to be supported sometimes for years out of the pockets of the Catholic parents before they can succeed in getting their share of the taxes for its support. These things the members of the Centre party in their fearless speeches proclaim before the

whole country and thus shame the government into redressing the injustice. If the Centre party in Prussia had achieved nothing else these twenty-five years than the safeguarding of the schools, they would for this alone have earned the undying gratitude not only of all lovers of the Church but of all lovers of their country.—*Messenger of the Sacred Heart* [No. 5.]

NOTES AND REMARKS.

The more the decision of the Supreme Court in the insular cases is studied, the less satisfaction it gives to anybody. It left unsettled as much as it settled, and in what it purported to settle resort was had to a violent forcing of opposite arguments into a mechanical, not a chemical mixture. The result is that even so good an administration newspaper as the *New York Times*, which hoped for and accepted the decision giving Congress unlimited power over our island possessions, speaks of the opinion of the Court as without "intellectual or moral weight." In fact, the entire press of the country is busy pointing out or trying to explain away the inconsistencies of the several decisions. The Attorney-General is in doubt what the real effect of the decision is; so is Secretary Root, so is the President. There is a general and painful feeling among lawyers that the decision was really indecision, and that the Court went upon the theory which Cardinal Newman declared to be that of all trimming minds, that "Mistiness is the mother of reason." In these circumstances the *New York Evening Post* submits that it is highly desirable for the Supreme Court to follow its own present in the income tax cases and order a reargument.



Since vetoing Senator Odell's Free Transportation Bill, Governor Yates has been roundly abused by a great many of our daily papers. The following clipping from the *Peoria Herald-Transcript* (May 23rd) is a

notable exception, and the editor deserves credit for having the courage of his convictions:

A good deal of criticism has been provoked by the Governor's veto of the bill providing for free rides for the pupils of the rural districts to and from school. On the other hand we are informed that the children in the city schools have too little exercise, and to obviate this difficulty expensive gymnasiums have to be built. It is a hard thing to suit the schoolmasters of the present day, and it is a foolish thing to attempt it. The boys and girls of the rural districts are better without free rides to the schools. They can walk and it is much better they should. The people provide free schools for the instruction of the rich and poor alike, and if any child is too good or too delicate to walk to school it is hardly worth the trouble of educating. Let the pupils walk or let their parents drive them there at their own expense.



The Catholic population of the Diocese of St. Augustine, which comprises nearly the whole State of Florida, once entirely Catholic, is given in this year's Catholic Directory as 7,000. Last year the record was 18,000. The decrease was explained by Father Maher of the Cathedral to a *Standard and Times'* correspondent (May 18th). He says Bishop Moore dropped 11,000 Cubans from the count because they are Catholics in name only.

But why have these people ceased to practice their religion?

BOOK REVIEWS AND LITERARY NOTES.

A Mirror for Monks. By Lewis Blossius, Monk of St. Bennets' Order. New and revised edition. B. Herder, St. Louis. Net, 20 cts.

We are glad to welcome a new and revised edition of this little book, which for all its apparent insignificance is a real gem in ascetic literature. Time has acknowledged its worth, and the very name of its author is a sufficient guarantee for the truth of our statement. The present translation is a revised reprint of one published at Paris in 1676, and revised again in our days by Lord Coleridge at the suggestion of his friends, amongst them Dr. Newman and Mr. Gladstone. The general value of this work has been well characterized by Lamennais in the introduction to his French translation of it (1820):

It would be a great mistake to suppose, on account of its title, that (this work) is of use only to those for whom it seems to have been chiefly composed. There is no Christian, in whatever station he may be, who may not read it and meditate upon it with profit. All the precepts of the spiritual life, all the counsels which can lead to perfection, are here brought together and, we are not afraid to say, presented with a charm of manner which renders them attractive."

In our opinion there is not the least exaggeration of truth contained in these statements.—S.



Meditations on Psalms Penitential. By the Author of 'Meditations on the Psalms of the Little Office'. B. Herder, St. Louis. Net, 75 cts.

In this volume the Vulgate text and the Douay translation of each verse in parallel columns are followed by a short and critical paraphrase. For each Psalm a few general remarks on its character, its division, and its use by the Church in her public offices introduce the principal part of the book, a meditation consisting of three points. The form of prayer in which the meditations are given, is intended as a help to enter more deeply into the devout sense of the inspired text, "this inexhaustible fount of devotion" to the true penitent; "for the contrite soul can find no fitter words wherein to break silence and utter its lamentation before God" (Preface).—S.

Six Thousand Years of History.

We are in receipt of the following from a valued contributor:

In regard to 'Six Thousand Years of History,' noticed by me a few weeks ago, and since by Rev. J. G. Sailer, I would say for the information of your readers that it consists of ten volumes, is published by E. R. Dumont, Chicago, and is sold to clergymen at \$14.88. When the agent called, I said I would take it on trial. I looked it over somewhat and found nothing decidedly anti-Catholic. After I had paid for it I noticed several things, of which I mentioned a few in THE REVIEW, and now on a more careful perusal, I am constrained to say that the work is biased and unreliable. For instance, Schiller is quoted as the chief authority on many phases of German history. In the volume 'Great Philosophers' you will find Giordano Bruno, Kant, Fichte, Hegel, etc., praised and extolled. Abelard is called the best-known Scholastic and is placed above St. Thomas (page 183). The latter's "logic becomes so involved as to become hopelessly obscure." "All the results of his philosophy are totally valueless, inasmuch as he started from false premises." His system is called a logomachy par excellence. This will suffice to show what the work is, and even at the expense of getting laughed at, I am willing to give the readers of THE REVIEW the benefit of my experience. I say with Rev. J. G. Sailer: "Donate your money to the poor, rather than waste it on such works."—JOS. M. THIES.



A LIST OF NEW BOOKS.

[This list is published with the purpose of announcing important new publications of special interest to Catholic readers. B. Herder, 17 S. Broadway, St. Louis, Mo., supplies this list and has the books in stock.]

- Meditations and Exercises for the Illuminative Way.** By Michael of Coutanees. First printed A. D. 1597. Net 70 cts.
- Holy and Blessed Children.** A Legend for Children. From the German. Boards. Net, 25 cts.
- The Little Flower of Jesus;** Being the Autobiography of Sister Therese of the Child Jesus, Carmelite Nun. Net, \$1.60.
- Meditations on the Sacred Heart.** By Jos. Egger, S. J. Net, 70 cts.
- Intemperance.** Natural Remedies, Spiritual Remedies, Auxiliary Remedies. By Prof Campbell. Net, 50 cts.
- The Life and Death of Thomas Wolsey,** Cardinal, Once Archbishop of York and Lord-Chancellor of England. Written by one of his servants, being his Gentleman Usher. Net, 70 cts.
- Life of the Ven. Thomas Kempis.** By Don Vincent Senly. With an introduction by Sir Francis Cruise. Net, \$1.35.
- The Six Golden Cords of a Mother's Heart.** By Rev. J. O'Reilly. Net, 30 cts.

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DARKNESS AND THE MULTITUDE.

FROM THE FRENCH OF ERNEST HELLO.



WE have marked the action of light upon the mass of humanity.

Let us now study the operations of darkness.

Error is a negation which, as a rule, is first launched in the form of an affirmation.

Every age has its error.

As it is the nineteenth century whose ills we wish to heal,* the fundamental error of that century must first be squarely faced.

Hitherto the different ages have spelled over the alphabet of lies. During one period one truth was rejected, a succeeding age denied a second. The body of truth was pulled to pieces and cast off. History denies piece-meal. It dare not deny *in toto*.

A man denied a truth with a learned air. He had disciples. These in turn attracted not disciples, but followers, from amongst the ranks of those who have a taste for rebellion.

The leader generally began by promising freedom of thought to all; his next step was to impose upon them his personal eccentricities, and he ended by cursing them for their disobedience.

But the impetus towards destruction was given. When strife arose between the master and his disciples, the spirit of error had done its work.

Then the Church made the truth to shine forth more gloriously than before, and to illumine that point which had been attacked. Affirmation and negation met face to face, and the friends of either side were brought into line. Our weight is our love. Each man leans towards the quarter which engages his affection.

But now comes the age of radicalism. It is no longer this or that dogma which is challenged, but those who do the work of Satan in the nineteenth century throw aside all dog-

* Hello's essays were written in the '70s and '80s.

ma, denying it as a whole and absolutely. The age has over-reached its fathers.

It opposes Being itself, flinging in the face of God the absolute *no* which human lips have hitherto trembled to pronounce; and, as it is a teacher, this nineteenth century, it says to Jehovah:

"I am your creator and you the creature of my brain. You have no existence except what I may will you to have. When I think you, you, in a measure, exist, but were I to cease to think you, you would drop out of being."

"In the next lesson, gentlemen, we will create God. His essence depends upon my conception of Him." **)

Then the nineteenth century ascends the mountain, and says to Him who spake to Moses from the midst of thunderings and lightnings:

"I, man, am who am; and thou, God, art who art not."

A man has met himself (*un homme s'est rencontré*), as Bossuet said. To this one it has been given to deceive many and even to ride over the laws of thought.

The mind which uses its powers to deny truth is turned against God; but it would seem that Hegel is the very type and example of the opposite course. Confronted with the problem, he neither avoided it nor lessened its difficulties. He reversed it. His activity results in the exact opposite of accomplishment. It deepens the darkness.

Hegel is the prince of this age. After him come all the enemies of light, repeating his word, each one after his own manner. He it is who formulated that negation which was already operating in the world.

Now, do you imagine that Hegel, in order to carry the age with him, adopted a popular style?

The contrary is true, for his language is a bristling, inflexible, barbarous, unreadable tongue for French people.

Were I to attempt to detail his theories of being, of limitation, of equality and of identity, you would probably shut this book that you might return to the domain of ordinary

speech, and you would say:

"Any man who deceives himself in a manner so obscure, so strange, and so tiresome for his readers, will never succeed in deceiving any one else. The man who can have so little consideration, in choosing his style, for the taste of the public, should have been left to his dream wrapped in the isolation of his inaccessible error."

The opposite really happened. Had Hegel written in popular form, his ship would have split upon the rock of common sense.

There are two weapons with which to fight Hegel. One is good sound sense, and the other is the higher light.

Had he spoken in ordinary language, he would have run counter to common sense; but as he addressed himself to a few erring thinkers, in them he was not opposed either by common sense, which they consider beneath them, or by the higher light, for they are deprived of it. His followers have presented him to Europe translated and disguised. In their version they have avoided those formulas which were too openly opposed to plain reason, and, having thus taken the precautions which their master would have despised, they have succeeded in innoculating unsuspecting Europe with Hegelianism.

In order to draw the world to an idea, it is necessary to reach those who speak as well as those who listen; to attract an audience of writers; to be the teacher of teachers.

To have many readers counts for naught. It is vulgar ambition of the mediocre mind.

But to have disciples, that, indeed, is to become a power, for the man who has disciples acts for good or ill upon the world because his doctrines are effectual.

He who firmly plants an idea, whether it be true or false, in the mind of another, confers either a benefit or an injury upon the race at large: this germ will in time mature, and be manifest for the joy or for the woe of the world.

Let us leave the domain of the false philosophers, and observe the limited and vain speculations of mediocrity. On all sides we shall catch the echo of Hegel's voice.

**) Hegel.

The little men of whom I speak hardly recognize him whose followers in the third or fourth generation they are. They have stripped his language of its original sternness and asperity. They have robbed it of its boldness. They give to the German Hegel their own figure and fashion even to the white cravat, and parade him for his punishment in their gatherings where they chatter—yes, actually, in their drawing-rooms!!! Spirit of error and of ruin, lying spirit that tempted Hegel, how bitter must be your humiliation! Were Hegel to enter [many of our drawing-rooms any evening about ten o'clock, he would hear the echo of his terrible formula travestied and reduced to absurdity, and, seeing it thus coined, he would, perhaps, realize that his bit of gold was dross. He would hear conversationalists, men of the world who take themselves seriously, talk philosophy. They would not, like him, declare in plain terms the identity of Being and no-being; but they would remark, in a measured, serious, agreeable, polite, and even benevolent tone, that everything, or, if you will, almost everything is equally true; that Christianity is truly sublime, so is rationalism and likewise pantheism; that faith is to be respected, but, on the other hand, so is doubt: that the Church is a wonderful institution which has done much for the happiness of the human race, but that Luther is certainly worthy of recognition.

They would say that the Christ is a marvelous figure in history; that, if you will, the spirit of God spoke by his mouth; but that humanity is now able to proceed without the aid of leading strings, that human reason is emancipated, and we have reached the virile age of the race.

Which is like saying:

"The spirit of God, in times past, has served a purpose, for all things considered, God has his uses; but this spirit is only suitable for babes and sucklings. Now that we have attained our growth, we must have lies and errors. Of what use is my dignity as a man, if I am to be prevented from throwing myself head first into an abyss?"

Or again:

"Truth has its merit. I do not precisely deny that. But why not mix with it a certain proportion of error which would serve as an agreeable complement? It may be that negation delicately fused with affirmation would remove from the latter that quality which I may be allowed to term narrow."

Would they like two churches, one to affirm God's existence, the other to deny it? If you propound the question theoretically, they will reply, Not precisely.

But if you present it in practice, they will in a practical manner answer: If you will.

You think, perhaps, that I am exaggerating. I am only translating.

The hideous part of it is that he who exploits this nonsense, instead of being held up to ridicule, has but to deliver it in judicious quantity with a cool composure to be dubbed a wise and well-balanced man.

Meet all questions proposed with a blunt yes or no, and you will pass everywhere for a fool; but, after almost saying yes, come very near to saying no, prudently deny what you have reservedly affirmed, and you will be looked up to as a wise man.

To contradict one's self flatly and hastily without covering up the inconsistency, is to be set down as a fool.

To contradict one's self with a quiet, slow, grave, well-poised air and to hide the contradiction behind a few if-you-wills, is to be held a sage.

It is as if a school of medicine were to congratulate the cholera for having freed man from health, and, by a diversion, perfected his physiological condition.

The belief that truth must be completed by its contrary; that error, lawful as truth, is its legitimate complement and should command the same allegiance from the human mind,—this is the radical, fundamental nonsense of the day.

This nonsense, at first formulated in metaphysical terms, later flourished by means of polite, vague, and rapid phrases; it glides beneath if-you-wills.

It does not express itself precisely, but in-

sinuates itself through verbal crevices like "so to speak."

To say yes and no at the same time in a decided manner is considered folly; but to do so with an air of profundity is thought to be a sign of a scientific mind.

To say both yes and no in a free manner is to prove that you are imbued with the modern spirit.

But in the last case many precautions are to be observed—many a "perhaps" and "if-you-will" made use of.

One must be polite in saying yes and polite in saying no, benevolent towards truth and courteous to error, impartial towards all things and all men, in order to play this part of Philinte, an odious and ridiculous role, but a convenient one when speaking to people in a language of which they are ignorant.

For the public does not know philosophy, and this fact gives to many that sort of assurance which is necessary for declining *bonus, bona, bonum* before those who do not know Latin.

A father would not choose as his son's tutor in geometry a professor whose first lesson would be this proposition:

"Two right angles are equal and unequal to each other."

But the same parent would, perhaps, entrust the moral education of his son to a man who says:

"Catholicism is an excellent institution, and so is Protestantism."

One might say that we desire to improve upon Being by an admixture of nothingness, and to rectify by means of the broad modern spirit the ancient limits of Infinity.

There is another contagion, or another phase of the contagion, to which I would direct the attention of the serious-minded.

Pride and absurdity are synonymous. Pride is the absurd in the heart.

The error of Hegel has that first place in intellectual disorder which belongs to pride in moral disorder.

Pride says, No-being, nothing, is Being. Hegel does not gainsay this; nor does Satan. So the formula of pride is the formula of absurdity.

M. Blanc de Saint-Bonnet, speaking of man, used these profound and memorable words:

"Breaking with God, who demands of him that he remain humble—that he keep open that channel of consent by means of which he merits existence, he severs his root which he has in being, and renders divinely impossible his perfecting and growth. Humility is the greatest proof of sense that the created being can adduce; we might term it his most fundamental metaphysical principle.

In truth humility is the practical affirmation of Being, as pride is its negation.

Hegel was the mouth-piece of pride and absurdity. He said, Being and no-being are identical. The audacity of his crime makes one think with awe of what that man, who reached the extreme limit in the direction of error, might have done in the service of truth. That eye whose light was created to look God's sun in the face, rebelled against the light. The terrible insurgent did not go half way: he met darkness face to face.

His imitators in the intellectual order have, as we have seen, set aside the absolute contradiction in terms, and have substituted a timorous, unacknowledged, almost imperceptible compromise between the contradictory principles.

They have mimicked Hegelian pride as they aped Hegelian absurdity, that is to say from far and in a pusillanimous manner.

Pride in these mediocre minds takes the form which is dubbed self-love—vanity.

And as pride or error is the principle of all evil, the Hegelian proposition radiates darkness in every form. It is the parody of illumination.

The philosopher affirms and denies at the same time. The poet celebrates in the same breath good and evil. Go lower in the scale and observe the vagaries of a drunken man. You will see that the words inspired by wine, like those which issue from a diseased brain, are an attempt to reconcile contradictions. Those who feed on pride or on absurdity do so according to the nature, the calibre, the character, and the habits of their intellect. But in the nineteenth century error, in all fields.

is striving to reconcile the irreconcilable and to foster harmony in the bosom of incongruity.

Many disport themselves upon the slippery turf on the borders of the chasm which encloses the carcass of Hegel.

Others resemble Hegel as the man who falls into a hole is like him who falls into an abyss.

The spirit of error, striving to reconcile those things which are irreconcilable, seeks to obscure the real point at issue. Thus he claims to be a Christian who wishes to reconcile with Christianity the total or partial negation of Christian teaching. Hence the confusion.

Misunderstandings of human speech reared the tower of Babel, and Babel saves not one soul from any flood.

But, O fiery tongues! O consuming joy of the Holy Ghost! Open wide doors and windows! I hear a sound upon the air! To the discord of Babel God opposes his harmony! Open wide doors and windows! I hear upon the air the music of the Church! It is the bells of Pentecost!*)

*) Translated for THE REVIEW, from 'Les Plateaux de la Balance,' by Mrs. Susan Tracy Otten.

IS BUDDHA A CANONIZED SAINT?

THE *May Open Court*, under the heading "The Christian Canonization of Buddha," prints a paper by Andrew D. White, which is condensed by *Public Opinion* as follows:

There has been brought to light by literary research the irrefragable evidence that the great Buddha—Sakya Muni himself—was canonized and enrolled among the Christian saints whose intercession may be invoked, and in whose honor images, altars, and chapels may be erected; and this, not only by the usage of the mediæval Church, Greek and Roman, but by the special and infallible sanction of a long series of popes, from the end of the sixteenth century to the end of the nineteenth—a sanction granted under one of the most curious errors in human history. The story enables us to understand the way in which many of the beliefs of Christendom have been developed, especially how they have been influenced from the seats of older religions; and it throws much light into the character and exercise of papal infallibility.

Early in the seventh century there was composed, as is now believed, at the convent of St. Saba, near Jerusalem, a pious romance entitled "Barlaam and Josaphat"—the latter personage, the hero of the story, being repre-

sented as a Hindu prince converted to Christianity by the former. This story, having been attributed to St. John of Damascus in the following century, became amazingly popular, and was soon accepted as true: it was translated from the Greek original not only into Latin, Hebrew, Arabic, and Ethiopic, but into every important European language, including even Polish, Bohemian, and Icelandic. Then it came into the pious historical encyclopedia of Vincent of Beauvais, and, most important of all, into the 'Lives of the Saints.' Hence the name of its pious hero found its way into the list of saints whose intercession is to be prayed for, and it passed without challenge until about 1590, when, the general subject of canonization having been brought up at Rome, Pope Sixtus V., by virtue of his infallibility and immunity against error in everything relating to faith and morals, sanctioned a revised list of saints, authorizing and directing it to be accepted by the Church: and among those on whom he thus forever infallibly set the seal of heaven was included "The Holy Saint Josaphat of India, whose wonderful acts St. John of Damascus has related."

* * *

The beautiful legend of Barlaam and Josaphat, or, as the Greek name reads, Joasaph,

has served many purposes, but never before to attack the infallibility of the Pope. During the Middle Ages it was the common property of Christians, who found therein a poetic rendering of the victory of Christianity over paganism. In the diverse versions of the legend fables were added or omitted as it suited the authors. Many of these fables were worked into poems even by modern poets, e. g., Rückert. The substance of the legend is this: A powerful Indian prince sought to suppress the ancient Christian religion in his realm. When after a long, barren marriage, a son, Josaphat or Joasaph, was born to him, the soothsayer foretold that this child would become a Christian. The father, therefore, had him secluded from all Christian influences. Yet when the boy had grown up and was given his liberty, by contemplating human misery, he found so many questions which his heathen teachers could not solve, that he became disgusted. Then it happened that God sent him the holy hermit Barlaam, by whom he was instructed in the Christian religion and baptized. To turn his son from Christianity the father arranged a public disputation, but Josaphat vanquished all objections brought forth by Greek, Chaldean, and Egyptian sages; he even converted the magician Theodas or Theudas, by whom the father sought to win as his last resource. Thereupon the king divided his realm with his son. Josaphat spread the Christian religion in his kingdom and was visibly blessed by God, whilst everything the father undertook failed. So at last, the father, too, embraced the faith of his son, and, later, retired into solitude. After the death of his father, Josaphat also resigned his throne to live in the desert, where he found his old teacher Barlaam again. Their bodies were brought to India, where God

glorified them by many miracles.

Modern rationalists have tried to trace the main traits of this spiritual romance to Buddhistic sources. Such an effort was made by Liebrecht more than twenty years ago in Ebert's *Jahrbuch für römische Literatur*, vol. II, page 314. That some traits bear a semblance to the Buddha legends, or that the fables more or less mixed up with the main legend smell after the Orient, can not be denied. But to infer identity of Buddha and Josaphat from such trifling coincidences, is more than a Catholic mind can brook, although the *Independent* holds Catholics have no right at all to think for themselves. Much less can a Catholic accept the argument drawn from the fact that St. Josaphat was listed into the Roman martyrology as an opponent of the infallibility of the Pope. Diligent and careful as many popes were to keep errors and fakes out of the Roman Martyrology — for that is evidently meant by the 'Lives of the Saints'—neither the Roman Martyrology nor any other martyrology demands unconditional faith. One thing is the judgment of canonization, another thing the inscription of a name into the Roman Martyrology (Bened. XIV., *De beat. et canoniz.* IV, 2, 17, no. 9) and not every thing is to be swallowed "clausis oculis et veluti canonizata" (Bolland., June 4th, 178).

The papal infallibility is not at stake at all by the fact that Josaphat's name is in the Roman Martyrology. That St. John of Damascus is not the author of the Josaphat legend is conceded by the best Catholic authorities (see 'Kirchenlexicon,' both under the words: Barlaam and Josaphat, and St. John of Damascus.) And where is the "irrefragable proof" that Buddha—Sakya Muni—was ever canonized by the Church?

J. F. MEIFUSS.



Subjects of the Day.

Mexican Liberty. The *Chicago Chronicle* (May 20th) had a despatch from the City of Mexico saying that—

The breaking up of a convent of the Carmelite nuns in this city is believed to be the beginning of a movement all over Mexico to drive out monks and nuns living in communities in disobedience of the reform laws. There is much agitation of the matter in religious circles, but the liberal party newspapers commend the firm action of the government, which, it is declared, will be kept up. Efforts are making to get the dispersed Carmelite nuns to return to their homes in various states, but they, evidently believing they can remain here and reunite, refuse all efforts to be sent home free of cost. Evidently the government has taken this action to show that it will not tolerate any violation of the reform laws enacted during the anti-clerical regime of President Juarez. It is intimated that there are many secret religious communities which have been established under the mistaken idea that the liberal party was growing more tolerant.

It is a fact that a Carmelite convent was dissolved in Mexico; even a secular priest was prosecuted under the "Reform" laws. However, from what we have observed by the daily perusal of *El Tiempo*, such things are nothing new. Any evil-minded person has it in his power to force even a benevolent judge to apply the "Reform" laws. But when disbanded in one place, it seems the monks or nuns band together again in another. The shame of it is that President Diaz, on the whole rather favorable to religion, has not the courage to demand the abolition of those laws by Parliament. And as long as Mexican Catholic journals have no better arguments than claims for toleration such as those offered by the French "Moderates," Meline, Ribot, etc., (Cf. *El Tiempo* of May 24th) the Catholic people will never be warmed up to demand justice. Error and evil may be tolerated, but truth—and the Catholic religion is the truth,—has an inherent and essential right to exist. Let Catholic sentiment wake up and what a contributor to *El Tiempo* (May 22nd) com-

plains of, viz., that the law is not applied to a large cigar factory which was indicted for circulating obscene pictures the same week that complaint was brought against the Carmelite nuns, will soon be remedied.

A dozen editors like Sr. D. Atilano Zavala of *La linterna de Diogenes*, who are willing to go to prison for telling the truth, are needed to rouse the country.—J. F. M.



"Prohibition" in the Army.

The New York *Times* and other daily papers have recently printed reports from various military posts in the U. S., which have revealed a general falling-off in the moral condition and discipline of the troops stationed at these posts since, by an act of Congress, absolute "prohibition" has made to prevail at the army clubs. The details of degradation are painful. We have yet to learn of a single military post where the moral condition and the discipline of the men have not conspicuously deteriorated since the sale of light liquors under the auspices of the government was abolished.

We are not surprised at the result. While the prohibitory measure was still pending, it was proved, by the testimony of men who know the private soldier and love him, in the most categorical manner possible, that the abolition of the army canteen would tend toward degrading the American soldier, and by degrading him to render him a pitiable object in time of peace and to diminish his efficiency in time of war.

It is obvious that the conflicting theories as to the relation between the canteen and intemperance may now be put to a test which should be decisive. The figures are on file in the War Department which show the number of cases where soldiers were punished for drunkenness and offences growing out of drunkenness during the last twelve months that the canteen existed. Next spring there will be available corresponding figures for the

first year without the canteen. If the statistics are impartially compiled, they must show one of two things—that there is more drunkenness and disorder at military posts with the canteen than without, or that there is less—unless, indeed, there proves to be practically no difference at all.

There was a fair trial of the canteen system, the majority of the officers apparently having become convinced of its wisdom. There should be an equally fair trial of its abolition. If there shall be, public sentiment will decide for or against the institution according to the results of the comparison. What reasonable people want is that system under which the army suffers the less from drunkenness.



One Cause of Our Losses.

In the consideration of the causes of the losses of the Church this testimony of Bishop O'Connor of Omaha, given the *Catholic Review* of New York, March 7th, 1884, may be helpful—

Two years ago I made it my business to inform myself very accurately in regard to the result of mixed marriages in this Vicariate and I found them to have been most disastrous to religion. Seventy-five per cent. of the Catholics who contracted them had abandoned every Catholic practice; ninety per cent. never approached the sacraments, though they occasionally went to church, and a considerable number had lost the faith.

But in considering the question, the statement of Dr. O'Kane Murray and others, that as "hundreds of thousands of Irish" arrived in this country prior to the revolution, therefore their descendants to the number of millions have been lost to the Church, should be taken with a grain of salt. Irish now-a-days so very generally means Catholic that this interpretation is given to the words in the matter of the Irish of a century and a half and more ago. But the Irish of the early immigration were almost wholly Presbyterian.

Few Catholics came to America prior to the Revolution. That is the testimony, apart

from others, of Thomas Young, who traveled in Ireland in 1776. So Bishop England and all others who relied upon the figures of early Irish immigration, drew a wrong conclusion from the fact that the Irish were numerous.

In my searchings hereabouts in early Catholic history, when I find names noteworthy a century ago or more, and then look up the descendants, I am sure to find Protestants. Enquiries then following, I find somewhere along the line of descent that a mixed marriage occurred. That settles the matter.

One old gentleman I remember, of whom I enquired why his father had abandoned the Church, replied: "He was an intelligent man. He doubted transubstantiation." "Whom did he marry," I asked. "A Baptist lady," he replied.

But what matter the losses by mixed marriages! There must be a greater gain somehow, or our clergy in the past would not have done as some prelates of distinguished fame do now-a-days—officiate at, and sometimes travel hundreds of miles to perform such a ceremony.

So it can not be such an awful thing in the sight of the laity. If wealthy and social stablished people can get a cardinal or an archbishop to do the ceremonies, why must the lesser in the plane of social life regard such marriages with abhorrence?—MARTIN I. J. GRIFFIN.



A Decayed Type of American Humor.

The recent death in New York City of Alexander E. Sweet recalls the fleeting success of a type of American humor which appears to have passed. Mr. Sweet was a Texan, and started at Austin a weekly newspaper called *Texas Siftings*, which was one of those "funny papers" that came to have for a brief period a national circulation and a financial success such as no country editor had ever dreamed of. The *Danbury News* had won the same sort of a success in Connecticut earlier, and *Peck's Sun* in Milwaukee represented essentially the same thing. There were variations

in the humor of the Eastern, Western, and Southern representatives of this school, but a general likeness in a prevailing tone of rudeness rather than delicacy in subject and treatment. Each of the three papers had its day, during which the Danbury sheet was to be found on sale in Chicago, the Milwaukee one in New Orleans, and the Austin one in New York City—whither, indeed, its editor brought *Texas Siftings*, only to find that removal was too much of a strain for so robust an infant.

The truth was that longevity was impossible to any one, from the very nature of the case. The public liked to sample each, but it did not take a great while for it to become cloyed. It seems doubtful whether there will ever be any successor, as the taste of the reading public appears to have changed, so that it prefers such "higher" substitutes as are afforded by George Ade's "Fables in Slang" and F. Peter Dunne's "Mr. Dooley."

The Religious World.

DOMESTIC.

Under this caption the *Church Discipline*. N. Y. *Times* printed a remarkable leader on May 26th. Commenting on the muddled condition of affairs in the Presbyterian sect, it said :

Some central authority which should combine the value of this great tradition with the advance of knowledge, seems to be necessary as the solvent of this problem. But how to get it? We have already suggested that John Milton, writing, in the year of the Westminster Confession, "The Reason of Church Government Urged Against Prelaty," was very far from finding the right way. There must be a discipline in any organisation, in a church as well as in an army. There must be somewhere, in fact if not in form, a court of appeals. Without question the Papacy supplies that want in the case of the Roman Catholic Church. One would have said that the "Prelaty" went near to supplying it in the case of the Episcopal Church. But, unfortunately for that supposition, the very week that witnesses the resolution of the Presbyterians to "revise the Creed" witnesses also the desire of many Episcopalians to establish some closer approach to uniformity than now exists in their communion by the creation of archdioceses and provincial councils in place of the present arrangement, whereby at least any bishop may do and authorize what is right in his own eyes between the triennial sessions of the General Convention.

Thus, gradually, considerations of discip-

line are forcing the sects to again adopt that hierarchical system which their founders repudiated. But what becomes of the fundamental tenet of Protestantism, the right of private judgment?—A. P.



Catholics Under Our Flag. To us about the only hopeful aspect of the expansion policy is the immense strengthening of the Catholic element on American territory. The *Catholic News* [No. 32] has collated from the Directory for 1901 these figures :

The Catholic population of Porto Rico is 1,012,400; of the Philippines, 6,565,998; of Hawaii, 33,000—a total of 7,611,398—not far from our own Catholic population of 10,774,989—making a grand total of 18,386,387 Catholics who owe allegiance to the United State government. In addition, Cuba is closely affiliated with 1,600,900 Catholics.

In the island of Porto Rico we find one diocese, San Juan de Puerto Rico, suffragan to the Archdiocese of Santiago, with Bishop Blenk, formerly of New Orleans, in charge. The Catholic population of Porto Rico is 1,012,400, with 168 priests, 97 churches, 23 chapels and oratories, one seminary, 50 ecclesiastical students, one college, 20 gymnasiums, one academy. In the college, gymnasiums and academy are 1,300 pupils. There are 277 schools for boys with 25,300 pupils, and 270

schools for girls with 26,000 pupils, a total of 51,300 pupils. There are four Catholic orphan asylums on the island and 25 hospitals and asylums for the poor.

There is one archdiocese and four dioceses in the Philippine Islands, with an estimated total Catholic population of 6,566,998. The number of parishes in the islands is 746; missions, 221. The total of 967 parishes and missions on the archipelago are divided among the religious orders as follows: Recollets, 233; Augustinians, 228; Franciscans, 175; Dominicans, 109; Jesuits, 42; Capuchins, 16; Benedictines, 6; secular priests, 158. In all there are 675 priests in the archipelago.

The Catholic population of the Hawaiian Islands is 33,000. The Right Rev. G. F. Roper, Bishop of Panopolis, is in charge of 23 priests, 35 churches, 59 chapels, one college, three academies and ten parochial schools with 1,865 pupils.

Cuba has two dioceses, Santiago de Cuba and San Cristobal de la Habana. Santiago is the archiepiscopal see of the Most Rev. Fran-

cesco de Barnada, consecrated July 2nd, 1899. The Catholic population is given as 1,600,900. The number of priests is 311; parishes, 202; churches and chapels, 327.



Catholic Federation.

Bishop McFaul has once more defined his position and views on the subject of Catholic federation, for the information of the Catholic Knights of America. He believes the project to be entirely feasible, provided it is organized on right lines and its activities directed to the attainment of high and broad purposes of Catholic advancement. He says the scheme of federation, which he has in mind, is not a "church movement." It is a laymen's movement in defense of citizen rights, nothing else. It in no sense whatever bears any resemblance to a political party on a religious foundation. The Bishop maintains the need of organization and is convinced of its usefulness, under the conditions outlined.

WITH OUR EXCHANGES.

We are grieved to learn from the *Church Progress* (June 1st), of which he was for a number of years the able editor, that our friend Condé B. Pallen has left St. Louis to make his permanent home in New York. St. Louis loses, and the Eastern metropolis gains in him a brilliant and staunchly Catholic author, poet, philosopher, and lecturer. We unhesitatingly subscribe to our contemporary's prediction that Dr. Pallen will be to the Catholic cause in New York what he has been to it in St. Louis, a power and an honor.

There have been some rumors of late about the probable establishment in Archbishop Corrigan's episcopal city of a high-class Catholic weekly, modeled upon the London *Tablet*. Can Dr. Pallen's change of residence mean that he is to be identified with the venture? If so, the new weekly, which is by and by to be expanded into a daily, will enter upon its career,

editorially at least, under favorable auspices. We had long hoped, and repeatedly expressed this hope, to see Dr. Pallen back in the editorial harness, for he stands yards above the great majority of the men who are to-day in this country dignified by the name of Catholic editors.

Whatever he may undertake, in New York or elsewhere, the staunch and fearless champion of Catholicity has our most fervent wishes of success.



Our clever contemporary, the *Boston Pilot* (June 1st), editorially quotes "the Magdeburg *Zeitung*" as "an inspired Berlin paper."

That is an error as ludicrous as the recent reference in a German newspaper to "the Galveston *News*, as a leading New York daily."

The *Pilot* ought to brush up its German geography.

We learn from the *Kentucky Irish Americans* (June 1st) that Mr. Charles J. O'Malley has left Louisville for Pittsburg to assume the editorship of the *Observer*. We congratulate the *Observer* upon having secured the services of this brilliant and sympathetic writer and hope that his accession will speed the long projected merger which is to make of the *Observer* the first Catholic daily newspaper in the English language.



The recent celebration at Dubuque was a disgusting spectacle of hero-worship and antemortem canonization. Samples of the same un-Catholic spirit are frequently met with in our weeklies. Thus the *Catholic Standard and Times*, of Philadelphia, which is conspicuous for various sorts of improprieties, in its edition of May 11th, unblushingly squirted a stream of the most fulsome puffery into the face of the new archdiocesan Chancellor: "There is no holier priest in the Diocese—no more zealous or conscientious man ever wore the sacred vestments," etc., etc.

If the new Chancellor is the truly humble man he is made out to be in the same puff-note, we do not envy the editor of the *Standard and Times* for the opinion the reverend gentleman must have formed of him.



The Augsburg *Postzeitung*, one of the oldest and best Catholic daily newspapers of the Fatherland, recently (No. 231) addressed the following appeal to its contributors:

Complaints have reached us repeatedly that our paper often contains quotations which are valuable in themselves but lose all value for further use by the fact that their provenance is not accurately indicated. Frequently, for instance, a newspaper is quoted without number and date. There can be no question that detailed reference to the source of a quotation is essential for its use in speeches and essays and offers the only safe basis for debate. Therefore we beg our esteemed contributors always to give chapter and verse when making quotations. Unfortunately there is a lack of accuracy in this regard in the daily press, and consequently we ourselves are often unable

to give the source of references which we copy from other journals, simply because those journals neglect to give it. It is very desirable that this fault be generally corrected.

Our readers will remember that we have more than once addressed similar appeals to those among them who are good enough to furnish us regular or occasional contributions. In the American press there is even greater negligence in these matters than in the newspapers of Germany. Besides THE REVIEW, there is hardly a half-dozen of American journals which make it a practice to quote accurately by giving the sources. We ourselves were led to adopt the practice rather accidentally, some years ago, by a bold denial of the authenticity of a quotation we had taken from the defunct *Colorado Catholic* without noting the date or number of the issue. As we were not in the habit of keeping the Denver paper on file, and did not remember even the approximate date of the issue in question, we could not establish the genuineness of our quotation against the *Catholic's* forgetful or dishonest editor. Since we have adopted the practice of giving chapter and verse wherever possible, and of refusing to use clippings unmarked with their provenience, we have found that the public considers us far more reliable and that lecturers and students make a much more liberal use of THE REVIEW.

The Catholic press of the United States would improve itself considerably and elevate its general standing if it would adopt this system.



Rev. Thomas L. Kelly, the worthy successor of Father Dowling, has retired from the editorship of the *Providence Visitor* after a three years' laborious tenure, and the Rev. C. J. Clifford this week assumes charge of the paper. In his valedictory note Father Kelly says he has done his best to keep the *Visitor* up to the high standard set by his brilliant predecessor, and we willingly bear testimony to the uniform success of his zealous work. He tells us that Father Clifford, who has for some time acted as associate editor, is a man

of ample qualifications; but as the retiring chief rightly remarks, "there is nothing that will so quickly rid one of the amiable delusion that everybody can run a paper, as some practical experience," and so Father Clifford will have to show his journalistic mettle before we shall be able to look to the *Visitor* with the same feeling of joyous confidence as under the editorship of Fathers Dowling and Kelly.

Father Dowling came nearer to our ideal of a Catholic editor than any other clerical gentleman occupying the tripod during the seven years that we have published THE REVIEW, and Father Kelly, though not entirely his equal, was easily the peer of the Catholic priest-editors of the United States, not even excepting the keen but one-sided and liberalistically inclined Dr. Lambert. His successor will have to show himself a masterly craftsman indeed to sustain the *Visitor's* splendid reputation.



The editor of a lately established vivacious Catholic weekly in the Northwest writes to us for a list of good papers, Catholic as well as Protestant, with which he might profitably exchange.

Of Catholic papers in the English language we recommend: *The Providence Visitor*, the *Sacred Heart Review* (Boston), the *Catholic Columbian*, the *New World* (Chicago), the *Ave Maria*, the *Pittsburg Observer*, the *Messenger of the Sacred Heart*, the *Cincinnati Catholic Telegraph*, the *San Francisco Monitor*, and in Canada the *Antigonish Casket* and the *St. Boniface* (Man.) *Northwest Review*.

The best French Catholic weekly on this continent is *La Vérité* of Québec. Of the French-Canadian dailies in the United States we would recommend *L'Opinion Publique*, of Worcester, Mass.

The German Catholic weeklies are nearly all well edited. By taking the weekly *St. Louis Amerika*, the *Milwaukee Excelsior*, the *St. Paul Wanderer*, the *Louisville Katholischer Glaubensbote*, the *Baltimore Katholische Volkszeitung*, and the *Cincinnati Wahrheitsfreund*, our contemporary will find that he has the field pretty well covered.

There is only one Italian Catholic journal

worthy of the name in this country, *L'Impresariale* of San Francisco, and that does not amount to much.

The Spanish speaking Catholics of the U. S. have an excellent weekly organ in the *Revista Catolica* of Las Vegas, N. M.

Good Bohemian Catholic weeklies are the *Hlas* of St. Louis and the *Katolik* of Chicago.

The *Gazeta Katolicka*, of Chicago, can be recommended as a serviceable Polish weekly.

We have only one paper in the Dutch language on our exchange list, the *Volkstem*, of De Pere, Wis., and it is well gotten up.

There are a few papers which our esteemed confrère may want to keep for mere curiosity or amusement, e. g., the *Western Watchman*, the *Syracuse Catholic Sun*, the *Milwaukee Catholic Citizen*, and a few by way of what the Germans call "abschreckende Beispiele," illustrating how *not* to edit a Catholic weekly, such as the *New Orleans Morning Star*, the *Rochester Catholic Journal*, the *Chicago Courier de l'Ouest*, etc.

Of Protestant journals, the following are representative in their respective denominations and may prove useful to a Catholic editor desirous of keeping abreast of Protestant thought: the *N. Y. Independent*, the *N. Y. Outlook*, the *Chicago Living Church*, the *N. Y. Christian Advocate*, the *N. Y. Catholic Champion* (high-church Episcopalian), the *Chicago Interior*, the *Boston Baptist Watchman*, the *St. Louis Lutheran*.

The above exchange list will furnish enough intellectual cud for the average Catholic editor. Those whose scope is wider and whose sympathies are broader find it advisable to have a much larger list, including some fifty or more foreign publications.



The *Northwestern Christian Advocate* (Methodist) wonders [No. 21] why it is that "now and then we meet with persons who . . . can not separate in their minds 'the holy Catholic Church' from the Roman Catholic Church."

The solution is easy. The Roman Catholic Church *is* the holy Catholic Church, and even the bluntest intellect, if it studies the question without prejudice, can not help perceiving that the terms are synonymous.

ARTHUR PREUSS.

Book Reviews and Literary Notes.

Longfellow to His Critics.

Every body has heard of the charge of plagiarism made against Longfellow in regard to 'Hiawatha,' and, in connection with the recent death of Prof. Porter of Lafayette College, the subject was revived. This has brought to light the interesting fact that when the charge was first made in 1855, Longfellow wrote to T. C. Callicut of New York City, who had written to the poet a letter asking for information on the subject :

In 'Hiawatha' I have tried to do for our old Indian legends what the unknown Finnish poets had done for theirs, and in doing this I have employed the same meter, but of course have not adopted any of their legends. Whatever resemblance therefore may be found between the poems of "Kalevala" and mine, in this respect, is not of my creating, but lies in the legends themselves. My authorities will all be found in the notes. All these strange stories are in Schoolcraft and the other writers on Indian matters, and this ought to shield me from any accusation of taking them from Finnish sources. (Full text of the letter in the *N. Y. Times*, May 25th, 1901.)



The Encyclopædia Biblica.

We see from the *N. Y. Times* that the third volume of 'The Encyclopædia Biblica' will be published by the Macmillan Company in October. The work on the fourth volume is also well under way for publication early in the Spring of 1902.

Of this work the *Messenger of the Sacred Heart* [No. 6] says that it so destroys the miracles of the New Testament, the character of the sacred writers, and, in general, the revealed truth, that it admits little more than that Our Saviour existed and that the New Testament contains at least some trustworthy statements concerning Him. The only proof for this wild criticism often is merely the opinion of some critic, generally a German. The *Academy* regards the publication as "the most serious blow yet struck at Protestant Christianity." And the Edinburgh *Evening*

News affirms that the disciples of Bradlaugh would be quite in their proper sphere on the editorial staff.



Nationalisme, Catholicisme, Révolution, Par Charles Maignen. Victor Retaux, Paris. 12^s, 500 pages. (Price not given, but hardly more than one dollar.)

Any one asking, like the *Catholic Citizen*, "What is the matter with France?" will find a complete answer in the latest work of the indefatigable Dr. Maignen. The havoc Liberalism has wrought in France, both in Church and State, is vividly portrayed. Cherished illusions on the supremacy of the secular government over the Church, on the sovereignty of the people, the universal suffrage, the best form of government, etc., are examined in the light of Catholic teaching and rejected. Dr. Maignen exposes also the perfidy of the present Masonic government in its attack upon the religious orders and the salutary effect of the latest letter of Leo XIII. to the Cardinal-Archbishop of Paris upon the French Catholics in general and the Catholic deputies in particular. Although no optimist, he sees the dawning of a better day in the return of the learned to the faith of their fathers and in the popular movement usually called "Nationalisme," provided it can be directed properly through the breakers. Faith and fatherland work together, and if the love for France could be widened into a love for religion, salvation would be on hand.

Certain chapters of the book fit our own circumstances, and we shall not fail to English them for the readers of *THE REVIEW*.—J. F. MEIFFUSS.



Vade Mecum Pii Sacerdotis. F. Pustet, Rome and New York. Bound in flexible marocco. 50 cts.

This booklet contains on 264 pages the priest's prayers before and after mass; excerpts from the Roman Ritual for the admin-

istration of the sacraments; prayers for the sick and the dying, and also the more common benedictions as found in the Ritual. The print, although one-third smaller than the type used for this paper, is very clear. The booklet commends itself for its handy size.—J. F. M.



La Trinité et Les Premiers Conciles. By l'Abbé G. Peries. 8°. 50 pages. Lille, H. Morel.

A student of dogmatic theology, able to read French, will be thankful to the author for this luminous essay. The first part treats of the Catholic concept of the most Holy Trinity and the gradual development of the notes constituting the same. In the second part are given the diverse heresies concerning that mystery and the condemnations of them by the early councils.—J. F. M.

A LIST OF NEW BOOKS.

[This list is published with the purpose of announcing important new publications of special interest to Catholic readers. B. Herder, 17 S. Broadway, St. Louis, Mo., supplies the list and has the books in stock.]

Fifty Years of Catholic Life and Social Progress under Cardinals Wiseman, Manning, Vaughan, and Newman. With an account of the Various Personages, Events and Movements During the Era. By Percy Fitzgerald. 2 vols. Net \$5.50

Joan of Arc. By L. Petit de Julleville. ("The Saints" Series.) Net \$1.00.

The Quest of Coronado. An Historical Romance of the Spanish Cavaliers in Nebraska. By Rev. Denis Gerald Fitzgerald. Net \$1.00.

Jeanne d'Arc. The Story of her Life and Death. By Agnes Sadlier. Net \$1.00.

Meditations and Exercises for the Illuminative Way. By Michael of Coutances. First printed A. D. 1597. Net 70 cts.

Holy and Blessed Children. A Legend for Children. From the German. Boards. Net, 25 cts.

The Little Flower of Jesus: Being the Autobiography of Sister Therese of the Child Jesus, Carmelite Nun. Net, \$1.60.

Meditations on the Sacred Heart. By Jos. Egger, S. J. Net, 70 cts.

Intemperance. Natural Remedies, Spiritual Remedies, Auxiliary Remedies. By Prof. Campbell. Net, 50 cts.

The Life and Death of Thomas Wolsey, Cardinal. Once Archbishop of York and Lord-Chancellor of England. Written by one of his servants, being his Gentleman Usher. Net, 70 cts.

Life of the Ven. Thomas a Kempis. By Don Vincent Sully. With an Introduction by Sir Francis Cruise. Net, \$1.35.

The Six Golden Cords of a Mother's Heart. By Rev. J. O'Reilly. Net, 30 cts.

NOTES AND REMARKS.

A positive statement is made by the San Francisco *Call* that there is no bubonic plague in San Francisco or in California. The evidence in support of the statement, however, is largely circumstantial. It is pointed out that since the beginning of the scare, when Chinatown was roped in between midnight and morning, the sick rate and death rate in the city have not advanced beyond the normal, not even in Chinatown itself. There is no deception in this, the paper hastens to explain. Among the Chinese there is a scrupulous identification and numbering of the dead, to the end that the highest obligation of the living to the dead Chinese, that the bodies must be returned to China, may be fulfilled. What the *Call* considers the strongest evidence, however, is the absence of fear or panic among the Chinese. These people, it says, know the plague, its signs and symptoms, as thoroughly as do the bacteriologists. They shun it more than we do smallpox. As the Governor of California has pointed out, if

plague were in Chinatown, not all the ropes that could be stretched around it, nor all the troops the President saw at the Presidio, could keep the Chinese there. Finally, it is claimed that the ailment alleged to be the plague has been identified in Chinatown constantly for thirty years, being nothing more than a disease with complications not unknown among the white people, but modified by the peculiarities of the Asiatic constitution. In view of these facts, the *Call* thinks it unjust that reports of the existence of plague should have official countenance, to the injury of the industries of the State.



Under the caption, "Cousa Curiosa," a curious thing, *O Estandarte Catolico* of San Paulo, Brazil, (Vol. 1, No. 25) writes: "One of our Fathers received a letter from Europe, dated Cologne, March 27th, according to which European journals published on that date cablegrams from Brazil, saying that in S. Paulo

anticlerical riots had taken place, several convents had been attacked and some religious killed. The news was spread eleven days before the attack was made on the convent of St. Benedict. Now that may be due to two causes: either fake telegrams were sent out to prejudice public opinion against the Church, or the matter was decreed long ago."

The latter, brother, the-latter. Freemasonry is international. *L'Indépendance Belge* had the news of Dom Pedro's deposition twenty-four hours before it took place.



An old resident of Portland, Me., who has lived through five enforcements of the prohibitory law—for it is a matter of periodicity—sums up fifty years of prohibition as follows:

We have spent fifty years in a school of remarkable efficiency to educate one of the finest faculties of our nature—adaptability. But it is on the wrong side. We present our sister States an object lesson worthy of profound study, the sly, quiet, ingenious, pertinacious adaptation of means to ends in violation of law in the interest of vice. The real friends of temperance have gained nothing during these fifty years; there is, rather, a sad impression that we have lost much. "We shift the place and keep the pain," and rather more pain. The law is a feeble agency in the promotion of virtue. This must be planted and nourished inside of men and women.



Ralph E. Sylvester, of 25 E. Ashland Bld., Chicago, advertises in the *Journal of Magnetism* [No. 5], that he can produce so-called "spirit-pictures" the same as any so-called medium, by perfectly natural means, and he offers to give one hundred dollars to any charity for a spirit-picture not produced by the aid of mechanical or natural contrivances.

Whence we are justified in concluding that the so-called spirit-pictures are a fraud.



We are surprised to see our sprightly Catholic contemporary, the *Union*, of Ottawa, (May 18th) reproducing and crediting to Ter-

tullian. Pontius Pilate's alleged report to Tiberius Caesar on Jesus of Nazareth. Tertullian, it is true, asserts the existence of such a report (Apol. 21), but the document itself is a product of the Middle Ages. (See Kaulen, in the 'Kirchenlexikon,' s. v. "Apo-cryphen-Literatur," I, 1075).



A Catholic writes:

I saw by one of the daily papers that a suburban Catholic parish in the West this year *advertised* its Corpus Christi celebration as a sort of free-for-all entertainment with "lunch on the grounds," a card-party and a theatrical entertainment by the school children in the afternoon. It is unutterably sad that Catholic congregations are compelled to resort to so many repugnant schemes to raise the wherewithal to meet expenses. But we ought to draw the line at means which savor of blasphemy.



Queen Anne fronts of stone and Mary Ann rears of brick," the phrase used by a smart woman lecturer to describe many American residences, is likely to survive, because there is an immense amount of truth in it. The campaign in behalf of beautiful and soul-satisfying back-door yards has brought forth no more pungent criticism than this.



The rejoicings of the Presbyterians over the action of the General Assembly in appointing a committee to draft an explanatory creed will remind some people of the merchant who sat down before a stack of accounts rendered, wrote out his promissory note for each of them and then throwing his head back with an air of relief exclaimed: "Thank heaven, they are provided for." The tug of war will come when the committee, a year hence, shall present the new creed to the General Assembly for adoption.



We have a query regarding the character of the American Detective Association, H. C. Webster, Sup't., Indianapolis. Is it a secret organisation? Who can give us information?

SHARPS AND FLATS.

* We have had the *Black Cat* and the *Gray Goose* as names for short-story magazines, and now we have the *Yellow Dog*. And of such are the creators and fosterers of American literary taste. The editor of the *Mirror* says he expects some day to come across a magazine called the *Bed Bug*, with a million circulation.

* Rev. Walter A. Schell, of the Wesley Methodist Church in Louisville, Ky., having run entirely out of religious topics, preached the other Sunday on "Would Christ Be a Union Man?" He reached the conclusion that Jesus, who was a carpenter by trade, would certainly, if on earth at the present time, be a member of the carpenters' union and a striker. But he spoiled it all a moment later by expressing the opinion that Jesus, if on a strike, would not go around throwing bricks and things at the non-union men who took his deserted job. On the whole it was a very unsatisfactory sermon for various reasons.

* We never knew until we were apprized of it by the *Chicago Chronicle* the other day, that the marriage fees a Protestant minister receives, go to his wife and constitute her pin money.

* THE REVIEW of St. Louis has scored one of our western clergymen for heretical utterances in regard to religious orders. It might be an act of charity to pass around a few copies of (theology with one or two copies of the Pope's late Encyclical.—*Wheeling Church Calendar*, No. 3.

* For many years Father Boyle was one of the most prominent and popular Catholic clergymen in Washington, where he had a great reputation as a wit. Many of his most intimate friends were Protestants and members of the Protestant clergy. A few months before his death he erected a missionary chapel down by the Navy Yard and bought at a junk shop an old bell which had been discarded by one of the Presbyterian churches. He sent the bell to a foundry in Georgetown

and had several inches of metal pared off the rim. Having thus got rid of a crack, the harsh and discordant tones of the bell became short and sweet. Meeting a Presbyterian parson not long after, Father Boyle called his attention to the change and the latter could scarcely believe it was the same bell. "What in the world did you do with that bell," enquired the Presbyterian pastor, "to cause such a change in the tone?" "We blessed it and blessed it until we got the Presbyterian devil out of it," retorted Father Boyle, "and then it sounded all right."—*Chicago Chronicle*, May 26th.

* Once there was a man who got his teeth filled by a dentist who wore artificial teeth, and he bought from a man who wore a wig a preparation that was warranted to make hair grow on bald heads. And this man believed that his teeth would be saved by having them filled, and they were. And he had faith in the hair medicine, inasmuch that he bought one bottleful after another as long as there was a hair left on his head. But one day he heard of a preacher who went wrong in spite of his own teachings, and straightway the man who believed in the toothless dentist and the hairless hair doctor found that religion was a delusion.—*Chicago Record-Herald*.

* A Chicago correspondent, in writing to his paper from Boston, says that if Massachusetts women were more after the order of "Mamie girls, with left, cunning little ways," they would soon get the ballot from the legislators. Whereupon the editor of the *Milwaukee Wisconsin* bursts forth ecstatically: "What this writer describes as the 'Mamie girl' bears a striking resemblance to what Goethe wrote of—

The eternal womanly
Beckons us upward.

"The Mamie girl—the eternal womanly—does not want to vote!"

* There is more sunshine in the world than appears in the weather reports.

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A CATHOLIC PARTY?

CATHOLIC Federation is the watchword of the hour with many esteemed prelates, priests, and laymen in this blessed land of liberty. We have grievances, and the only way to remedy them is by uniting our forces.

But as soon as a Catholic Centre party is mentioned, these goodmen hold up their hands in holy terror. "For God's sake, let us not meddle in politics. It would be rousing the sleeping lion."

To the limited understanding of the average layman it is inexplicable how anything can possibly be accomplished in the defense of our rights, as citizens, unless we take a hand in politics.

We are told, in the words of the illustrious Brunetière:

"Catholics must not, in the midst of so many different parties that are fighting one another on political ground, organize a political party of our own."

There is an equivocation in the word "party," as used by M. Brunetière to designate the action of Catholics in organizing for the defense of their religious rights. "The Church," he says, "is not a party: she is above parties." Granted. But the question is: May Catholics exercise a defensive action to protect their religious rights? and what form should such action take, in order to prove efficacious?

How can we Catholics exercise any kind of influence in public life to fight down injustice and oppression, without organizing, without uniting?

And if we organize, if we unite, will we not inevitably prove to be a "party"?

If we speak of a Catholic party, we mean a party that is purely Catholic. Any public action on the part of Catholics must have in view solely the defense of the sacred rights of the Church, of her life and activity in society. Nothing else.

"Catholics may
 subscribe for
 a quantity of
 the Review"

We do not choose the political *terrain*. We are forced onto it. It is on this ground that we are attacked. If it pleases our adversaries to violate our rights, we are necessarily forced into the political arena for defense.

At bottom, the word *party* means simply a group of citizens organised for some sort of action in public life. Either we shall have to give up the idea of concerted action, or we shall have to resign ourselves to being called "the Catholic party."

The thesis of M. Brunetière and his American admirers practically amounts to this: The Church must hold aloof from politics. She must abandon every thought of defending her rights.

Is this in accord with the views and instructions of Leo XIII., to which Brunetière points as his inspiration? Surely not.

To defend the Church on political ground, to stand up and fight for her rights, for our own rights as Catholic citizens, has nothing in common with the general notion of forming a party. It simply means to take a defensive stand. Whenever all the rights of the Church and all the rights of her children are fully respected, a Catholic movement of defense has no *raison d'être*. We organise and defend ourselves because we are attacked, because we are denied our rights.

If we follow the advice of our timid brethren and leave the defense of the Church to her duly constituted representatives, the hierarchy, we involve the Church much more directly and completely in politics than by allowing Catholic laymen to form a party under her aegis.

Belgium presents to us an instructive example.

A Catholic party was organised in Belgium many years ago, says the *Courrier de Bruxelles* [No. 66], and it still exists. It was organised for the purpose of opposing encroachments upon religious liberty. It took for its basis the defense of this liberty, nothing more. It is not "the Church organised as a political party," in the phrase of M. Brunetière, but it is with the Church, it defends the Church. And it has succeeded in arresting the course of oppression and in replacing a liberal and

Masonic government by the only truly Catholic government that exists to-day in Europe, a government which respects the rights of Catholics no less than those of non-Catholics. The Holy Father himself has recently rendered the Catholics of Belgium this homage. He said to the Belgian pilgrims: "Je suis content des Belges. Je les bénis de tout cœur. Leur nation est foncièrement catholique. Elle seule nous donne la consolation de lui voir garder depuis quinze ans un gouvernement catholique. Je vois avec sympathie vos efforts et vos luttes pour conserver votre foi."

It is impossible to believe that the Pope who pronounced these words, does not desire that Catholics unite to form a Catholic party.

But, we are told, America is not Belgium. Catholics here are not in the majority. If they would found a Centre, all others would be in opposition, and the latter things would be worse than the first.

This apprehension is chimerical. Our opponents have too many and various interests. They will never unite. On the contrary, in many questions we shall have the better class of Protestants with us. If we fight for our educational rights and oppose State paternalism, for instance, the Lutherans will support us. In other matters the Episcopalians see eye to eye with us. When we try to improve the condition of the wage-workers in the spirit of the encyclical "Rerum novarum," we are sure to have the masses with us. There is nothing which, as Catholics, we could justly ask, under the Constitution, that thousands of our non-Catholic brethren of the one persuasion or other, will not be ready to demand for themselves and to grant us.

Catholic claims and demands—if they deserve the name at all—are always and everywhere just and reasonable claims and demands, and justice and reason will inevitably carry the day.

So, what have we to fear? What causes some of us to fall into a terrified whisper when these things are discussed?

We have "Lord Bishops" and "Catholic Knights." Where is their nobility, their knighthood, their courage, their devotion?

ARTHUR PREUSS.

Anti-Catholic Bias in College Textbooks.

THE other day I happened to peep into a book which is in large use in the colleges of this country. Its title is 'Representative English Literature from Chaucer to Tennyson.' By Henry S. Pancoast. New York, Henry Holt & Co., 1898. To my surprise, I found on p. 68-69 the remark: "Luther, the type of the unfettered, individual conscience, faced pope and cardinal with his 'Here I stand, Martin Luther; I can not do otherwise, God help me.' This mighty upheaval shook England as well as Germany, etc."

I do not want to enter upon the question whether or not this quotation was necessary in a history of English literature. But if the author thought it to be necessary, he should, at least, have informed himself about the genuineness of these words of "the unfettered, individual conscience." And this information the author could have found easily, if he had been willing to look for it. Scholars of this country are, to be sure, at any time ready to swallow up scientific ephemera begotten by a Protestant goose-quill in Germany. Not only theological books, but also profane literature, are milked out by American scholars, until the adder of the cow is as dry as a withered scalp; why, then, is Catholic literature entirely neglected? Is fair play an unknown idea among scholars?

To come back to our starting point. In 1869 a certain C. A. H. Burkhardt, a Protestant, if you please, published in 'Studien und Kritiken' (pp. 517-531) an essay to prove that Luther had never spoken those words. Of course this bold author was bitterly attacked by people of his own church, but a great support arose to him in Dr. Maurenbrecher, Professor of History at the University of Leipzig, who wrote in his book 'Katholische Reforma-

tion' (Vol. I, p. 398): "Only out of a touching attachment to traditions for which we have conceived a strong affection, can the zeal be explained with which we hold fast such unauthorized anecdotes."

I have informed the publisher about the matter: will he be fair enough to ask Mr. Pancoast to correct his error in a new edition?

By the way, it would do much 'good if literary men would pay due attention to the editions of French and German classics now read in our colleges. The majority of the professors of our colleges are non-Catholics, who do not bother themselves with Catholic dogmas, etc. These professors select classics for the colleges, and thus it happens that wheresoever a Catholic dogma or rite, etc., is treated, the Catholic Church is wronged. A few examples must, for the present, satisfy the reader's curiosity.

In Baumbach's 'Die Nonna' (ed. by Bernhardt, Boston, Heath & Co., 1899) we find, on p. 49, a false description of Henry IV.'s humiliation at Canossa.

In Marie von Ebner-Eschenbach's 'Die Freiherren von Gemperlein' (ed. by Hohlfeld, Boston, Heath & Co., 1898) the editor says in a footnote to the word 'Bollandisten': "The laxity of Jesuitic ethics is proverbial. Ludwig seems to refer to the often quoted maxim, 'the end justifies the means,' i. e. in this connection, theft is justifiable if done for a good purpose." Cf. also 'Maria Stuart,' by Mueller-Wenckebach, professors of German in Wellesley College, Boston. Ginn & Co., 1900.

Thousands of young men and women imbibe in this way prejudices against Catholicism: would it not be worth the sweat of some earnest men to fight for fair play at least among scholars?

DR. HARTHAUS.



LOVE AND LUCRE.*)



LOVE we once defined as a fever that ends with a yawn. We are frequently in error, and we were then. Lucre we coincidentally defined as an incentive to matrimony. There, too, we were in error. But little mistakes of this nature have never disturbed our conscience. To err is highly literary. Besides, a man who is always right is a bore. If he does not send you to sleep, he makes you feel ignorant, and either proceeding is very vulgar.

Our own ignorance is due to much learning. When we went to school we were taught everything it is easiest to forget. That is a long time ago. Scholars now have a wider fare. Instead of the mummeries of the classics, there are modern tongues, and football instead of history. That is all very well. But the menu is susceptible of improvement. Erudition is not endearing. It is not even smart. On the contrary, it is stupid to be wise all alone. A knowledge of languages, however superficial, does not teach you whom to visit and whom to avoid. A boy may develop into a polyglot and die a pauper. The majority of boys want to die rich. A girl may get to feel as much at home with Alfred the Great as if he were her first cousin, and remain a spinster. The majority of girls prefer matrimony. An acquaintance with Mithridates, and even with McKinley, does not help young people. They should be taught, not Who's Who, but What's What. And what is there but love and lucre?

Those two little things are the motor forces of society. Beside them, barring the fashions and the charm of *méditation*—we say *méditation* because it sounds so much more cosmopolitan than tittle-tattle—nothing else counts. Between them the first is outbalanced by the second. A German Privat-docent devoted his life to a study of the Greek dative. On his deathbed he regretted having chosen a field

so wide. This is the age of specialisation. The specialty of all specialisations is coin. How to get it is what the schools should teach. When they do, their halls will stifle with striving scholars.

And naturally. Attic salt and its accompaniments are out of date. They bring no dignities; they open no doors. They are further handicapped by the contempt that society has acquired for them. That contempt, while hardly of the kind which familiarity breeds, has been extended to everything not distinctly monied. Money does not mean brains. "There are," said Swift in one of his sermons, "three kinds of pride. There is the pride of birth, the pride of wealth, and the pride of intellect. I shall not bother with the last," he added, "for there is none of it in this congregation." No, and there is none of it in society, either. At entertainments to which the press gives prominence there never appears on the list of guests a single individual distinguished by pride of this nature. There is not a patriot, there is not a philosopher, there is not a poet. There are, it is true, precious few of them. Yet they exist. But never on the lists of ball-givers.

That is quite as it should be. There is nothing more subversive than a young poet, except an old one. Philosophers have attentions for everybody and attractions for none. We admire patriots and avoid them with care. Their omission, therefore, is quite justified. Yet it is not due to these reasons, but to the fact that society is recruited not from those who think, but from those who don't. Conveniently, it may be likened to a club where membership is obtainable, not by reason of merits, but money. As a consequence, though society used to sin and sparkle, now it sins and yawns. There is modern progress.

Insomnia does not appeal to society. Sense, either. Philosophy and verse attract it as little as do hydrophobia and nightmares. The German whom we have cited might have been

*) These satirical reflections on society are extracted from a paper by Edgar Saltus in the (April) Smart Set.

able to take his little dative in his lap, and the feat would not gain him a nod in passing. Nothing would, except money.

There is the Open Sesame. Beauty, breeding, brains, and bravery may be talked away, yet never bank accounts. However obtained, they are holy. A man may be ignorant as a carp, he may be stupid as the Koran, and if he be quite rich he is quite welcome. If he is not rich, then, though he were a Shakespeare, a Rubens, and a Mozart rolled into one, he will remain but a boulder.

To be modish you must have money. Even in genteel poverty there is no gentility now. The worship of what clergymen call the fatted calf—or is it the golden one?—never was more ardent. That calf sits in the woof of every dream. He stands at the goal of every ambition. He has Nebuchadnezzared the country. His fleece is as adored in society as his fleecing is loved in the street. Yet has a calf a fleece? No matter. The tortuousness of

trusts, the manipulation of pools, the intuition we all have that if we fail to look out we won't fail to be let in, the conviction that, give them a chance and those you do will do you up, the sweet suspicion of surreptiousness everywhere—these things, others, too, lead statisticians like ourselves to but one conclusion—the majority of those who are not out for all they can get are dead, insane or decrepit.

It is for this reason we suggest that schools should throw over football and languages and in their stead establish chairs on Lucre. If to these they would add others on Love, the curriculum would be simply perfect. These two little things are, as we have noted, the motor forces of society. Instruction regarding them is highly diverting, too. To be rich seems quite complex. Any millionaire will tell you it is quite easy. To love and to be loved seem very simple. Any lover will tell you it is just the reverse.

Subjects of the Day.

The Herron Case. Justice has been done, in a way which commands national attention, by the action of the Congregational Council at Grinnell, Iowa, in unanimously deposing from the ministry George D. Herron, the former professor of Christian Socialism in Grinnell College, because of his "immoral and un-Christian conduct."

Herron is the man who married a wife and became the father of four children, and then deserted his family and forced his wife to secure a divorce on the grounds of "cruel and inhuman treatment." The only reason was his utter infatuation with a younger woman, whose rich mother had endowed his professorship and was ready to pay alimony to the abandoned wife, so that he might legally take her daughter as his "companion"—so long as she suits him. The ministry has rarely been disgraced by a more cold-blooded and disgusting exhibition of selfish disregard of the primal obligations, ending as it has, to use the words

of the council's findings, in "the criminal desertion of a worthy wife and a devoted mother by a man who has deliberately falsified his marriage vows."

Herron has succeeded incidentally in doing one thing which is encouraging. He has made it plain that any man who begins "reforming the universe" by repudiating his family obligations and substituting for his wife a female "companion," to be dropped in turn if she becomes distasteful, will never get any considerable following in this country. It has been refreshing to observe the indignant contempt with which liberal-minded men, who had been ready to discuss Herron's Socialistic views, refused even to meet him after it had been shown that he was a person who recognized no sense of duty as a husband or father. As long as our people realize that the home is the foundation of the social structure, and that any would-be teacher who sets out by attempting its overthrow will pass into outer darkness immediately, there is hope for the future.

The Church in the Philippines.

The N. Y. *Times* being an acknowledged administration organ of wide influence, we think our readers will thank us for condensing its latest editorial pronouncement [June 11th] on "The Catholic Church in the Philippines":—

"A report, which may be premature, is sent from Rome that Cardinal Gibbons has effected a settlement of the question of the properties of the religious orders in the Philippines."

It is of course not within the power of the high officials of the Church by themselves to make a complete settlement of all questions connected with the properties of the religious orders in the Philippines. As to the title of some of these properties there is dispute; as to the final disposition of such as are found to be good in title there may be questions of policy. It has strongly been urged by the Civil Commission in the islands, to whom the Administration has confided the duty of enquiry and of recommending a general policy, that measures should be taken to buy out the friars, to sell the agricultural lands on easy terms to native farmers, and to use a part of the proceeds in the establishment of free schools. An implied condition to this plan is the withdrawal of the friars.

It was understood, when Cardinal Gibbons set out for Rome, that our government had intimated a desire that he should enquire how far this, or any other, plan for the peaceful and beneficial adjustment of the Church questions in the Philippines would meet with the approval and coöperation of the authorities of the Church. So far as he can be said to have any commission from the United States it is necessarily unofficial, of a confidential nature, and confined mainly to enquiry. There can be no doubt that the interests of both Church

and State lie in a radical reform of the general conditions that have prevailed in the Philippines. The situation of the friars is not tenable (?). They are the object of deep aversion by the great body of the natives (?). They are accustomed in great measure to a régime that can not be maintained. They have enjoyed privileges and powers which are inconsistent with the American system. Their function has been quite as much political as religious, and in many ways more political than religious(?). They have been landlords, judges, and rulers as well as priests, and in these varied and sometimes conflicting activities they have not always been within the complete control of the Church authorities at Rome. It must be felt there that the friars, on the whole, have not served the progress of the Church wisely and efficiently, and that whatever utility they have attained in the past is substantially made impossible for the future. Every true interest of the Church is involved in relieving the Philippines of the domination of the friars.

That must serve also the true interests of the United States in the islands. It is very important that, in all practicable ways, the Church and the government should work together. Only in that way can the government be relieved of a very disturbing and vexatious element and the Church be enabled to go on with its work as freely and successfully as it has done in this country. It would be stretching the powers of the government to a considerable extent to adopt the policy recommended by the Taft commission, though we think that, under proper conditions, the policy would be entirely justified. Obviously one of the conditions would be the efficient coöperation of the Roman Catholic Church in the attainment of the objects sought."



Letters to the Editor.

In Favor of Hypnotism.

TO THE EDITOR OF THE REVIEW.—*Sir*:

In No. 9 of your esteemed REVIEW I find an article on "Hypnotism," giving the conclusions on that subject of one Dr. Jacobs of Rotthausen. I would like to make a few remarks about that article. Of course, I do not ask you to publish these remarks. Some Catholic journals try to fish out every opinion against hypnotism and dish it up to their readers, never giving them the other side of the question. I will not say that THE REVIEW belongs to that class of journals, but it seems to me that it is inclined to swim that way. As to Dr. Jacobs, no wonder he resides in Rotthausen. The rot in his conclusions about hypnotism explains his love for his residing place. How can a man claim that he has made a study of hypnotism and then say that it is a crime to hypnotize any one against his will. O, si tacuisses. Has Dr. Jacobs investigated from a practical standpoint? Has he ever practiced hypnotism? I believe he has not. We must then rely on his authorities. To me, if it comes to admitting authorities, I think the following just as good as, if not better than Dr. Jacobs'—Dr. A. A. Liebeault of Nancy, Dr. Bernheim of Nancy, Prof. Dr. Azam of Bordeaux, Dr. Bleuler of Rheinau, Dr. Brügelman of Paderborn, Prof. Dr. Danilewsky of Charkow, Prof. J. Delboeuf of Lütich, Dr. van Eeden and Dr. van Renteghem of Amsterdam, Prof. Dr. Eulenburg of Berlin, Prof. Dr. Forel of Zürich, Prof. Dr. Pierre of Paris, etc., etc. I could mention a dozen more. They all find no harm in hypnotism, and although most of them only want physicians to practice it, because the physician alone is supposed to know how to diagnose, all of them proclaim hypnotism to be a most innocent therapeutic agent. If we must rely upon authority in the matter, why not take such authorities as those I mention, who find nothing wrong and no harm in the practice of the art or science?

If it comes to practical investigation in the matter, what Catholic writer has devoted time to the practice of the art? Coconnier, the Dominican priest in France, has done as much as assisted at different treatments by hypnotism, and he speaks highly of the science; but even he never hypnotized, he never operated. If the whole matter seems to be rather mysterious, it seems to be still more strange that men of science and lovers of truth will not investigate more closely. You remark in your article that in Hungary hypnotism is now forbidden. It was forbidden long ago in Russia and in the French army. But that proves nothing. If Dr. Jacobs were at the head of all civil governments, it would be forbidden in the whole world. Vaccination is made compulsory by many governments. And there are thousands of learned men who claim that such governments commend crime by enforcing vaccination. Who is right?

If the Devil is at the bottom of hypnotism, why then does not a Catholic priest or learned man come forth and show his horns? If a man uses hypnotism for immoral purposes, should that induce us to condemn hypnotism? Why, then we would have to condemn everything, even the most holy practices of religion itself. I would be in favor of forbidding public performances of hypnotism; but not "as a nuisance detrimental to public morals and health;" but rather because public performances give people a wrong idea of hypnotism and make them afraid of the art.

(Rev.) L. F. SCHLATHOELTER.

Moberly, Mo.

(Author of 'Hypnotism Explained.')



Freemasonry Essentially Anti-Catholic.

TO THE EDITOR OF THE REVIEW.—*Sir*:

Doubtless many felt pained when they read in your excellent REVIEW (of the 31st ult.) that the leading Catholic paper of the Fatherland is of the opinion that Freemasonry in

Germany is not essentially anti-Catholic! The *Volkszeitung* ought to know that Freemasonry adapts its weapons to conditions and environments, becoming all things to all men. The fact is, it is essentially the same the world over — anti-Catholic, anti-Christian. How does the *Volkszeitung* know what is done in the lodges, especially from the eighteenth degree up?

The liberal Protestant theologians and preachers who are not Freemasons, work openly against the Church; though not all. Is not an open enemy less to be feared than one who works in secret? If the *Volkszeitung* had read 'Der stille Krieg der Freimaurerei,' published by Herder in Freiburg, it could not have made such palliating statements. Freemasonry has really never OPENLY fought the Church. It is too wise to inaugurate such a course.

That Freemasonry must fight against the Church, the following (portion of an) oath, taken from the "Philosophical Lodge" in one of the advanced degrees, will sufficiently illustrate. . . . "Behold, my dear brother, what you must fight against and destroy, before you can come to the knowledge of the true good and sovereign happiness! Behold this monster which you must conquer — a *serpent* which we detest as an idol that is adored by the idiot and vulgar, under the name of RELIGION!!!"

This society has been solemnly condemned by many popes, and it seems at least that there can be no extenuating opinions about it.

J. H. SEAL.

Little Falls, Minn

Why They Don't Join.

TO THE EDITOR OF THE REVIEW.—*Sir*:

In No. 8 of your valuable paper you ask: "Why do not the Catholics of other nationalities in Missouri, Illinois, and other States join forces with their German brethren? In the formation of strong State federations lies our only hope, etc."

Int, tut, my man, go easy—most of them are very busy arranging progressive euchres, ladies' receptions, elaborate initiations, showy installations, spectacular and farcical conferrings of degrees, racking their poor brains in the invention of new-fangled flummeries, etc.

By and by, they may find time to turn their thoughts toward the practical and necessary. But at present? Oh, no—not just now.

MERCATORIE.

New York City.



For Mosquito Bites.

TO THE EDITOR OF THE REVIEW.—*Sir*:

Referring to No. 10, May 31st, 1901, that Prof. Voyes has found a remedy for mosquito bites in naphthaline, I venture to say that we possess a far better remedy in ichthyol [ammonium sulfo-ichthyolicum.] One drop is sufficient to stop pain immediately and to neutralize the poison, even when the spot bitten is greatly inflamed.

DR. HANS J. HEILMANN.

Cheboygan, Mich.

Current Educational Topics.

The Largest Catholic Parochial Schools in the U. S.

| | PUPILS. |
|----------------------------------------|---------|
| St. Stanislas Kostka, Chicago (Polish) | 3,849 |
| Holy Family, Chicago, | 3,102 |
| St. Joseph, Lowell, Mass. (French), | 2,592 |
| St. Ann, Buffalo, (German). | 2,445 |
| St. Patrick, New York. | 2,050 |

| | PUPILS. |
|------------------------------------|---------|
| Sacred Heart, New York, | 2,021 |
| St. Michael, Chicago (German). | 1,900 |
| Immaculate Conception, New York, | 1,865 |
| St. Stanislas, Buffalo, (Polish), | 1,719 |
| Annunciation, Cambridgeport, Mass. | 1,711 |
| St. Gabriel, New York, | 1,652 |
| St. Vincent de Paul, Brooklyn, | 1,638 |
| St. Alphonsus, Chicago (German), | 1,630 |

| | PUPILS. | | PUPILS. |
|-------------------------------------------|---------|-------------------------------------------|----------|
| St. Patrick, Brooklyn, - - - | 1,627 | St. Michael, Pittsburg (German), - - | 1,142 |
| St. Joseph, Somerville, Mass. - - | 1,538 | St. Patrick Cathedral, Newark, - - | 1,135 |
| St. John, Worcester, Mass. (Springfield.) | 1,535 | Immaculate Conception, Malden, Mass. | 1,130 |
| St. Michael, New York, - - - | 1,531 | St. Paul the Apostle, New York, - - | 1,121 |
| St. James, Chicago, - - - | 1,525 | St. Michael, Milwaukee (German), - - | 1,103 |
| St. Louis Cathedral, New Orleans, - - | 1,496 | St. Cecilia, New York, - - - | 1,100 |
| Our Lady of Perpetual Help, Boston, | 1,463 | St. James, Newark, - - - | 1,100 |
| St. Patrick Cathedral, New York, - - | 1,450 | St. Joseph, New York, - - - | 1,091 |
| St. Anne, Philadelphia, - - - | 1,438 | Assumption, Boston, - - - | 1,085 |
| Holy Trinity, Brooklyn (German) - - | 1,433 | Holy Cross, New York, - - - | 1,084 |
| Seven Dolors, Buffalo (German) - - | 1,390 | St. Anne, Woonsocket, R. I. (French), | 1,083 |
| Our Lady of Grace, Hoboken, N. J. - - | 1,374 | St. Mary, Waltham, Mass. (Boston), - - | 1,077 |
| St. Peter and Paul, St. Louis (German), | 1,369 | St. Jerome, Holyoke, Mass. (Springfield) | 1,075 |
| Immaculate Conception, Jersey City, - - | 1,350 | St. Patrick Cathedral, Rochester, - - | 1,074 |
| St. Mary, New Britain, Conn. (Hartford) | 1,348 | Sacred Heart, New Haven, Conn. | |
| St. Leonard, Brooklyn (German), - - | 1,347 | (Hartford), - - - | 1,071 |
| St. Agnes, Brooklyn, - - - | 1,322 | St. Vincent de Paul, Philadelphia, - - | 1,067 |
| St. James, New York, - - - | 1,321 | St. Peter, Newark (German), - - | 1,065 |
| Our Mother of Sorrows, Philadelphia, | 1,292 | Holy Family, Rochester (German), - - | 1,065 |
| Precious Blood, Holyoke, Mass. | | St. John, Chicago [Polish], - - - | 1,056 |
| (Springfield—French), - - - | 1,282 | St. Hyacinth, Milwaukee [Polish], - - | 1,050 |
| St. Anne, Lawrence, Mass. (French), | 1,280 | St. Agnes, St. Paul [German], - - - | 1,047 |
| St. Thomas Aquinas, Philadelphia, - - | 1,258 | Our Lady of Perpetual Help, Chicago | |
| St. James Pro-Cathedral, Brooklyn, - - | 1,254 | [Polish], - - - | 1,045 |
| Visitation, Philadelphia, - - - | 1,250 | St. Michael, Rochester [German], - - | 1,040 |
| St. Adalbert, Chicago (Polish), - - - | 1,240 | St. John the Baptist, Paterson, N. J. - - | 1,038 |
| St. Patrick, New Haven, Conn. - - - | 1,210 | St. Joseph, Salem, Mass. [French], - - | 1,037 |
| St. Mary Star of the Sea, Brooklyn, - - | 1,205 | St. Patrick, Hartford, - - - | 1,036 |
| St. Michael, Baltimore (German), - - | 1,205 | St. Columba, Youngstown, O. - - - | 1,035 |
| St. Joseph, Troy, N. Y. (Albany), - - | 1,203 | St. Bridget, Jersey City, N. J. [Newark], | 1,033 |
| St. Anthony, Brooklyn, - - - | 1,202 | St. Procopius, Chicago [Bohemian], - - | 1,033 |
| St. Mary, Lawrence, Mass. (Boston), - - | 1,199 | St. Joseph, Newark, - - - | 1,033 |
| Immaculate Conception, Yonkers, N. Y. | 1,177 | Holy Name, Chicago, - - - | 1,020 |
| St. Pius, Chicago, - - - | 1,175 | St. Francis de Sales, Charlestown | |
| Epiphany, Philadelphia, - - - | 1,170 | District, Boston, - - - | 1,010 |
| St. Patrick, Elizabeth, N. J. (Newark), | 1,169 | Nativity of Our Lord, Chicago, - - - | 1,010 |
| St. Mary, Bayonne, N. J. (Newark), - - | 1,160 | St. John the Evang., Brooklyn, - - - | 1,007 |
| Cathedral, Philadelphia, - - - | 1,151 | Precious Blood, Woonsocket, Mass. | |
| St. Albert, Detroit (Polish), - - - | 1,150 | [Providence—French], - - - | 1,000 |
| St. Peter, Philadelphia (German), - - | 1,149 | | BEZIMIE. |



Matters Musical and Dramatic.

Church Music.

Missa in honorem S. S. Some New Masses. *Cordis Jesu*, Opus 61, for mixed chorus with accompaniment of string orchestra and organ, or organ alone, by Rev. L. Bonvin, S. J. Published by Fischer & Bro.

This mass was originally written for two voices and published in Singenberger's *Cæcilia* in 1891. In its new garb it is a very important addition to the more recent mass literature. As has been stated on several occasions in THE REVIEW, Father Bonvin is an exceptionally gifted musical individuality. His imagination is steeped in the best musical creations of the present day. He is truly of his own time. The productions of the artist are, however, chastened by the theologian and the priest in him, so that it happens very seldom that the exuberance of musical life and feeling transgresses, *tant soit peu*, the bounds of proper reserve. The composition charms and enlivens by its mellow, rich sonority and its melodious quality in every part. While it may not be called difficult—the attributes above enumerated contributing greatly toward interesting the singers and facilitating their study of it—the mass requires a sympathetic and careful study on the part of the choir-master, especially so that when all technical difficulties are conquered, it be interpreted with freedom and *élan*. Choir-masters will find this mass in the highest degree refreshing and interesting to themselves and their singers.

* * *

Frederick Pustet sends us "Missa Quarta" for four mixed voices, by the choir-master of the Mayence Cathedral, G. V. Weber. No dynamic signs or tempo indications are vouchsafed the interpreter, who is given full scope to display his own conception of the work, which is built on broad, dignified lines. It is largely diatonic and presents few technical difficulties, although it is without organ.

* * *

Through the same firm, Jodoco Kehrer, organist in Treves, issues a "Missa pro Defunctis" for four mixed voices without organ. The Dies iræ is omitted. The composer does not seem to have entirely emancipated himself from his familiarity with C. Ett's works in E flat major, on the same text. A careful, well shaded, performance will contribute materially toward maintaining the interest.

* * *

The same house has just published a version for four women's voices and organ of Michael Haller's "Assumpta Est." This ought to be a welcome number for our numerous convent choirs, who frequently sing, or attempt to sing, masses written for mixed voices. Here they will find an opportunity to show their skill and at the same time a source of edification for themselves and their hearers.—JOSEPH OTTEN.



Peter Griesbacher publishes through Fr. Pustet a collection of eight [8] settings of the hymn "Veni Creator" and another volume of twelve [12] compositions on the same text. Some of them are for alto, tenor, and two basses, some for two supranos, alto, and bass, others for two high and four male voices, one of them for seven part chorus. The majority, however, are composed for four part mixed chorus and are intended to be sung a capella. They are all written in the well-known author's smooth and musicianly manner and furnish choir-masters with a veritable "embarras de choix." Without difficulty of execution they are nevertheless bound to be effective.—J. O.



The Stage.

The Union of Church and Stage.

The Union of Church and State is very unpopular just now in this country; but the union of Church and stage has

entered into popular favor, not only in the U. S., but also in England.

Here a set of histrionic preachers have founded what they call "the People's Church." Their preaching is done in the theatres on Sunday mornings, and one of them, more progressive than the rest, the "Rev." Jay Wm. Hudson, has built a novel "gospel-shop" at Santa Rosa, Cal., which serves for his preaching on Sundays and for histrionic exhibitions on weekdays. The young folks in his charge are drilled under his supervision to give theatrical performances. Just now he is very successful in drawing great crowds of theatre-goers at 50 cts. each. How long it will last, we can not tell, probably in proportion as he shortens the dresses of his actresses.

In England, the Rev. Fr. Dolling, a Catholic priest, if we may believe the *Iowa Catholic Messenger* [May 4th], is trying to bring little ones in the London East End under the influence of Christ in a similar manner. He gives an account in the London *Pilot* of the plan he is pursuing. After insisting that the priest must be continually in the school, he proceeds to lay down a program, which has underlying it the same principle as that of the Catholic Social Union.

The priest, too, writes Father Dolling, should gather them into rooms, where the little ones can learn, sing, play, dance, and skip, and discover that there is a place better than the gray streets, and that that place is theirs by right, because it belongs to their

priest. The girls as they grow up should be trained in all those refining methods which put into daily practice the lessons which they learned at school, and never mastered, because they could not practice them. And as the boys grow older their playground should be made a real playground for football and cricket, a real drilling-ground for marching and physical exercise. All this should be done by the Church, because the Church loves them, because they are her children, and she never for a moment forgets that all these things which make life healthy and happy can only be really enjoyed when they are done in union with God, and that it is Jesus Christ who still "pipes to them that they may dance." If they really want to grow up they must gain their true growth first of all in their souls, and that can only be done by religion, and therefore the day-school and all work among the children must be led up to because it proceeds from the actual service of God.

The text to which allusion is made in the above, is apparently Matt. XI, 16 seq., where Our Lord, after praising John the Baptist, expresses a reproach to the Jews: "But wherunto shall I esteem this generation to be like? It is like to children sitting in the market place, who crying to their companions say: We have piped to you, and you have not danced, we have lamented and you have not mourned."

To make Christ a "piper" from that text, is a wonderful feat of modern exegesis. Yet in a union of Church and stage, it is but natural that novelties should rule the day.—J. F. M.

Book Reviews and Literary Notes.

A Biography of the Kenricks. We learn from the N. Y. *Times's* Saturday Review of Books and Art (June 8th) that John J. O'Shea, formerly editor of the *Freeman's Journal*, Dublin, is engaged on the biographies of the two Archbishops Kenrick, of Baltimore and St. Louis—both remarkable men in the American Catholic Church, and both greatly beloved in their respective fields of labor. The career of either brother—for they were children of the same

parents—was full of the romance of the Church in these States in the early days—records of calm courage and superhuman endurance in many cases, and illustrious at the same time from the spiritual point of view. Materials for the work have been furnished by the Archbishop of Philadelphia—at whose request it was undertaken by the author—as well as by Cardinal Gibbons and the Archbishop of St. Louis. The first volume will be ready in the Autumn.

Manual of Sacred Rhetoric; or, How to Prepare a Sermon. By Rev. Bernard Feeney, St. Joseph's College, Mt. Angel, Ore. B. Herder, St. Louis. Net, \$1.25.

Many of the clerical readers of THE REVIEW, when taking notice of this announcement, will probably be impressed with the same feelings of indifference regarding a new manual of rhetoric which the writer of these lines confesses to have experienced at first. A manual of rhetoric, he thought, would certainly be of some service to students first initiated in this art, but might easily be superseded by the experience of the preacher. In this estimate, however, of the present publication, we were happily disappointed. Shortly our interest was so much engaged by it that we did not lay it aside before having read it from beginning to end with the purpose to take it up again for a more careful perusal.

It is from our sincere conviction of the great and real good this publication will effect when having met with its well deserved consideration, that we draw the attention of our Rev. confrères to it. The truly Apostolic spirit which pervades every line will not fail to strengthen our zealous efforts in striving continually after greater perfection in so important a task of our priestly life; besides, the rich variety of practical remarks, laid down especially in the first chapters, will prove a source of valuable instruction. We fully agree with the author that the subject he has treated, is a very timely one, and we must add, that it has been handled in a judicious, prudent, and interesting way. Motive and object of this publication, as indicated by the author in the introduction, are best calculated to give our readers a just impression of its worth.

This Manual has been written from a strong conviction that something has to be done to make the average Sunday sermon more instructive, more interesting, more effective of spiritual good than it has at present. Preaching is, no doubt, of as high an order now as it has ever been; but it should be higher. The intelligence of those we address is keener, more developed, more inclined to scepticism, perhaps, than in past generations; and it will not be influenced by cant or shallowness or tricks of style or attitude. In these days, we must

show ourselves 'masters of the situation,' we must 'teach like one having authority,' if we are to keep our hold on our people. Say what we may about our 'gigantic strides' during the last century, there has been much weakening of faith among us from our close contact with non-Catholic society and literature. It is evident, then, that a much more strenuous effort is needed now than was needed fifty or a hundred years ago, to safeguard Catholics against the dangers, intellectual and moral, pressing in on them from this contact.

From what I have written, the twofold object of this work may be inferred. It is intended, first of all, to inculcate the necessity of earnest preparation for preaching, in view of the present requirements of American life, non-Catholic as well as Catholic. Its other object, equally important as the first and demanding more detailed treatment, is to show how to prepare a sermon.

Both these objects have been successfully obtained by the author. The first five chapters, headed: What is Preaching, Personal Character of the Preacher, Mental Equipment, Faculty of Expression, Systematic Teaching of Religion—are very commendable matter for spiritual reading. Chapters VI.-XX, set forth the rules for the gradual development of a sermon in a clear and interesting style and are interspersed with many useful remarks. The manner of treatment is illustrated by well chosen specimens, taken chiefly from Father Burke and Cardinal Newman.

We should like to see this book in the hands not only of the seminarist, but also of the experienced preacher, and we hope the author in his laudable efforts will meet with sufficient success to encourage him in redeeming the promise which the conclusion of his introduction seems to imply: "The idea throughout is to say a first word, not the last, on proper equipment for the American Catholic pulpit."—S.



L'Iniquité religieuse. Aubes et Lendemain de Conversion. By Henri Brémond, S. J. 340 pages. Perrin et Cie., Paris

Although the title is misleading, in-as-much as but a few cases of conversion, and all in England, are treated; the work is of great in-

terest because of the conciliatory way Father Brémond has in bringing together diverse views about England's great converts. Neither will any attentive reader peruse the book without acquiring a deeper knowledge of the coöperation of grace and nature in bringing about eternal salvation. Grace inspires, helps, ennobles nature, but does not do violence to it. That is why Newman found his way to the Light, and Pusey stayed an Anglican. The chapter on the Logic of the Heart, Brunetière and the "Irrationale" of faith, is particularly interesting. Newman's view as explained in the 'Grammar of Assent' and Brunetière's idea of natural logic as given in his article on 'Science and Religion,' are compared and the conclusion drawn that natural logic brings about conviction oftener than the best syllogism.

We can not share the view of a writer in the *Catholic World* for April, that "The truth that Father Brémond's words recall is that same principle of religious philosophy which has been long so familiar to us through the writings of Father Hecker; for at bottom 'The Grammar of Assent' proves to be the philosophy of an apologetic based on the 'Aspirations of Nature' and indicating in God the only satisfying answer to the everlasting 'Questions of the Soul.'" Had the writer mentioned Tertullian's "anima naturaliter christiana" as the basis, we could agree; but his allusion to Hecker's writings as the basis of Newman's philosophy is rather mirth-provoking.—J. F. M.



Literary Notes.

—Lord Rosebery is at work on another monograph on the career and character of Napoleon.

—Hall Caine's new novel, 'The Eternal City,' which Wm. J. D. Croke has puffed so assiduously in a number of our Catholic weeklies, has ceased to appear as a serial in London, because of a quarrel of the author with the Pearsons, who wanted a certain chapter cut out which they considered immoral.

—The latest addition to English Dante

literature is 'Readings in the Paradiso of Dante,' by W. W. Vernon (MacMillan & Co.) It presents the text with an English version, a running commentary and copious footnotes.

—The next volume of the Columbian University Studies, soon to be issued by the MacMillan Company, will contain a historical study of nativism in New York State, by L. D. Scisco, Ph. D. The monograph covers the rise and fall of the secret political society of the Know-Nothings, and will be the first published narrative of the inside workings of that mysterious organisation.

—Even the Rome correspondent Croke, of the *Standard and Times* and several other Catholic American weeklies, admits that the Pope has not approved 'Quo Vadis?' On the contrary, he brings out the fact that, when the novel had its rage in Italy, a pontifical publisher found it necessary to produce a revised and expurgated edition. Prof. Angelo Cavalli has just published at Piacenza a critical study, in which he takes issue with Sienkiewicz over the exaggerated realism of the work.



A LIST OF NEW BOOKS.

[This list is published with the purpose of announcing important new publications of special interest to Catholic readers. B. Herder, 17 S. Broadway, St. Louis, Mo., supplies the list and has the books in stock.]

- Fifty Years of Catholic Life and Social Progress under Cardinals Wiseman, Manning, Vaughan, and Newman.** With an Account of the Various Personages, Events and Movements During the Era. By Percy Fitzgerald. 2 vols. Net \$6.50
- Joan of Arc.** By L. Petit de Julleville. ("The Saints" Series.) Net \$1.00.
- The Quest of Coronado.** An Historical Romance of the Spanish Cavaliers in Nebraska. By Rev. Denis Gerald Fitzgerald. Net \$1.00.
- Jeanne d'Arc.** The Story of her Life and Death. By Agnes Sadlier. Net \$1.00.
- Meditations and Exercises for the Illuminative Way.** By Michael of Coutances. First printed A. D. 1597. Net 70 cts.
- Holy and Blessed Children.** A Legend for Children. From the German. Boards. Net, 25 cts.
- The Little Flower of Jesus:** Being the Autobiography of Sister Therese of the Child Jesus, Carmelite Nun. Net, \$1.00.
- Meditations on the Sacred Heart.** By Jos. Egger, S. J. Net, 70 cts.
- Intemperance.** Natural Remedies, Spiritual Remedies, Auxiliary Remedies. By Prof. Campbell. Net, 50 cts.
- The Life and Death of Thomas Wolsey, Cardinal.** Once Archbishop of York and Lord-Chancellor of England. Written by one of his servants, being his Gentleman Usher. Net, 70 cts.
- Life of the Ven. Thomas a Kempis.** By Don Vincent Scully. With an introduction by Sir Francis Cruise. Net, \$1.35.
- The Six Golden Cords of a Mother's Heart.** By Rev. J. O'Reilly. Net, 30 cts.

NOTES AND REMARKS.

Our attention is called to the fact that the writings attributed to Denis the Areopagite, quoted in one of the remarkable essays of Hello which we have lately published, are spurious. This is no news to the editor of THE REVIEW, who but recently spent the greater portion of his leisure hours for three months in revising and preparing for the printer the MSS. of the English edition of Schmid's 'Manual of Patrology.' It is indeed probable that the works attributed to St. Denis the Areopagite were the compositions of a monk trained in the Neo-Platonic school, in the interval between the councils of Ephesus and Chalcedon (431-451), and were by a well-meant but nevertheless blameworthy fraud (*piâ fraud*) attributed to Dionysius, the Apostolic disciple. But, as Schmid observes, "his (the Pseudo-Dionysius') exhortations to union with God are always most impressive and fascinating," deep, subtle, and pious, and therefore they lose none of their value in the essays of Hello.



The *Pittsburg Observer* [June 13th] is authority for the statement that the erection of a new episcopal see in Pennsylvania with Altoona as headquarters, and the appointment to the same of Msgr. Eugene A. Garvey, Vicar General of the Diocese of Scranton, is now a certainty.



Our esteemed confrère J. P. Tardivel, editor of *La Vérité*, of Québec, has left with his daughter Alice, on a three months pleasure trip to Europe. Mr. J. F. Dumontier will edit the *Vérité* in the mean time. Mr. Tardivel intimates [No. 46] that he would not have been able to take such a long vacation on the Continent, if some generous friends had not come forward with a purse; his work as a Catholic editor and newspaper publisher for twenty long years has not been remunerative enough to enable him to do it.

Before departing temporarily from his post, our confrère has had the gratification of being able to publish a highly commendatory letter concerning himself and his labors from the Apostolic Delegate Msgr. Diomede Falconio. The sympathetic interest Msgr. Falconio has repeatedly shown in Catholic journalism makes us wish that the Holy Father would carry out his recently announced plan of sending him to Washington as the successor of Cardinal Martinelli.



The Supreme Court of Missouri has at length passed upon the famous Franta case, and we shall print its interesting and valuable decision in our next. The judgment of the Circuit Court, which the reader will find in Vol. V, No. 8 of THE REVIEW [see also other pertinent documents in Vol. V, Nos. 17, 41 sq.] has been reversed and the right of a Catholic mutual insurance society to expel any member who does not perform his Easter duty, affirmed.



The various religious bodies which are viewing with alarm some of the customs prevailing in the new tropical possessions of the United States should understand that colonialism is likely to result in some curious performances under the aegis of the American flag. With his territory extending more than half way around the globe, Uncle Sam will have to get used to some things in a social way which would be likely to shock a New England prayer-meeting.



The Wilkes-Barre [Pa.] *Leader* of the 6th and 10th inst. informed us of the deplorable desecration of the sanctuary of a consecrated Catholic church.

There was given in St. Mary's Church in that city, for the benefit of the organ fund, a series of concerts, of which the Messiah was the climax. It was given from a large platform erected

in the sanctuary, under the direction of a Protestant director, by an orchestra almost wholly Protestant and a choir partly Protestant. The admission price was fifty cents and the performance was advertised in the public newspapers to the great scandal of many good Catholics.

St. Mary's congregation of Wilkes-Barre is large and prosperous and there is absolutely no excuse for its descending to the use of such scandalous means to get a new organ.



The N. Y. *Times* (Literary Supplement for June 8th), winds up a sympathetic review of the great work of the Spanish Jesuits on the Philippine Archipelago with these words :

One thing is certain, and that is that the United States government could not do better than put the entire work into English at the earliest opportunity, or, at least, such parts of it as would be most serviceable to the national legislators in Washington. It is a most exhaustive treatise, and represents the life labors of many tireless and intelligent scientists whose most remarkable work, by some curious destiny, was nearing completion in the very year that Dewey sailed into Manila Bay—a valuable legacy of the Jesuit fathers of the old régime of which Spain never showed any disposition to avail herself.



The following *reductio ad absurdum* [it was not originally intended to be such] is from the *Minneapolis Tribune* of June 8th :

The government biologist at Washington thinks the monkey might be educated and utilized as a servant of man in picking cotton in the South and in various other functions. But the fact is that there is enough human labor in the world, combined with machinery, to do the work of the world, and more too. In some countries of teeming population, labor is so cheap that the wage is cut down to a bare subsistence, and sometimes below that. In the South there are plenty of human cotton-pickers. It is more than probable that the increasing population of the world will require that all the lowest forms of life, except such as furnish meat food, be ultimately exterminated in order to make room for the higher forms.

The following passage from Cardinal Manning is very striking and deserves reproduction :

"The ultimate and certain test whereby to know whether we are in the way of perfection is perfect conformity to the mind of the Church. I say to the *mind*, because it is not enough to believe all the dogmas and to submit to all discipline. Many do this in whom the spirit of pride, singularity, criticism, and self-choosing are dominant. The mind of the Church is known not only by pontiffs and councils, but by the mind of the saints, by the traditions of piety, and by customs of approved or permitted devotion." —From Card. Manning's 'Internal Mission of the Holy Ghost,' quoted in Rev. A. A. Lambing's, 'Come, Holy Ghost.'



A Chicago minister recently preached a sermon in part of which entertainment was mingled with instruction in the form of an alphabetical object lesson, like "A was an arrow that went straight to the mark." Beginning with the causes which obstruct religious progress, he said that "A was ambitious," etc., and, reaching the C's, he declared that they were "covetousness, card playing and craze for pulpit novelties." The preacher in question seems to be producing his share of "obstructions."



"Bethel near Bielefeld on the Rhine," is the latest discovery of the New York *Independent* (page 1225). Well, an organ independent of logic may as well be independent of geography too.



The St. Louis *Mirror* (June 6th) says :

Roman Catholicism may, in self-protection, fight the Masons, but when Protestants attack the order they are attacking their best friend in every land under the sun for the last four hundred years. Masonry may be, in some of its phases, a ridiculous and preposterous pretense, historically, esoterically, ceremonially, but it can not possibly be so ridiculous and preposterous as any Protestant sect that makes war upon it. Protestants have no right to prosecute for opinion's sake.

CURIOUS FACTS AND FANCIES.

A Latin Account of the Carrie Nation Episode.

Fr. Hilary Doswald, O. C., whom our readers already know, from previous quotations in this journal, as a clever Latin scholar, who has the knack of clothing modern occurrences in Latin phrase, gives the following account, in No. viii. of the Roman *Vox Urbis*, of the Carrie Nation episode :

Porro hisce in terris nonnunquam eveniunt res, quae si in Europa acciderent, ridicula haberentur. Inter omnes quidem constat, ebrietatem maxime his in regionibus infandum multorum esse exitium. Plures igitur Americani, quum culibit temeto acerrimum indixerint bellum, abstinentiae magis, quam temperantiae consulunt. Itaque et in republica Kansas severa lata est lex, ne ullae incolis pateant cauponae.

Res quamvis ita se habeant, sunt tamen qui, lege penitus contempta, cauponas adeuntibus praebeant, et ideo unoquoque anno constitutum impendant mulctam. Quum igitur lex ridicula evaserit, Carrie Nation quaedam foemina, acri animo atque procaci, sibi persuadet, se omnes, quae in republica sint, cauponas posse delere. Coactis igitur multis, quae eodem animo erant, foeminis, ferox matrona exleges admonuit caupones, ut, relicto sordido negotio, legi tandem moram gererent. Caupones vero nil periculi timentes rem pro nihilo habuere. Quo factum est, ut matrona illa intensiore furore agitata se suasque assecras ascis armaret et acie instructa primam quamque cauponam adoriretur. Stupent quidem caupones, inscii quid per Iovem eveniat : sed illa dux, nescio qua rabie ducta, in cauponam non tam intrare, quam irruere, fenestras, vitrea pocula in minimas confringere partes, omnia vi diruere antequam caupones stupore immoti perspectum habeant, quid peragatur. Brevi mora magnus fit plebis concursus, adveniuntque publici custodes, qui pugnacem mulierem in carcerem coniciunt, sed interposito liberata vadimonio, singulare delendi opus denuo audax aggreditur.

Tota civitas rei novitate perculsa foeminae

intrepidae magnopere applaudit eamque ad caelum usque tollit, dum pauci eam diris devoent.

Huiusmodi res in urbibus Topeka et Wichita peractae sunt, quinimo bellatrix illa, quae iam in omnium ore erat, in hanc ipsam profecta est urbem (Chicago), ut temulentos compesceret mores. Paucis tamen post diebus quum in rempublicam Kansanensem reversa esset, in carcerem coniecta captivam adhuc degit vitam.



In a recent decision by the Supreme Court of Iowa the novel ground was taken that

Fright or Reason?

animals have reasoning power, and are capable of recognizing the approach of danger. The case which led to this opinion was a suit against a railroad company for damages for the killing of stock. In the lower court a rule of evidence, regarded as very dangerous to railroad companies, was laid down. It was to the effect that the statutory whistle required of all engines sixty rods before crossing a public highway was intended for the protection of dumb animals as well as human beings, and this has been affirmed by the Supreme Court. Through its attorney the railroad company has asked for a rehearing of the case. In the petition it is argued that animals have neither reason nor judgment, and that the requirement of whistle-blowing at crossings could not have been intended to warn other than rational beings. It is conceded that sharp blasts of the engine whistle may frighten cattle on the track, and cause them to run away, perhaps, to their safety, but when they are not in danger, to frighten them may do harm, by causing them to run on the track in the face of the engine. Without so stating it in words, the attorney virtually says that the court is confounding fright on the animals' part with reason.

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An Important Decision by the Supreme Court of Missouri.

CATHOLIC MUTUAL BENEFIT SOCIETIES HAVE THE RIGHT TO EXPEL MEMBERS WHO DO NOT LIVE UP TO THEIR RELIGION.

In the Supreme Court of Missouri. Division No. 1. April Term, 1901.

Veronica Franta et al.,
Respondent.
vs.
Bohemian Roman Catholic
Central Union of U. S. A.,
Appellant.

No. 9552.

Plaintiffs are the minor children of Peter Franta deceased, who in his lifetime had been a member of the defendant corporation, which is a fraternal beneficiary society incorporated under the laws of this State, and the suit is to recover on a benefit certificate or *quasi* life insurance policy for \$1,000, issued by the society to plaintiff's father.

The answer of the defendant pleads that it is an association of persons who are members

of the Roman Catholic Church; that by its constitution no person can be a member who is not a Roman Catholic and who does not perform his duties as required by the Church, and that one of those duties is to go to confession and receive the sacrament of the holy communion every year during Easter time, and the constitution and bylaws requires every member to perform that duty and to produce to the society a certificate of the priest that he had done so, or failing therein, the society has the authority to suspend him indefinitely or for such time as it may deem just, first giving him an opportunity to clear himself of the charge. That every applicant for membership in the association is required to sign an agreement that he will be governed by its constitution and laws, and the plaintiff's

father signed such agreement and was admitted to membership thereupon. That plaintiff's father did not receive the sacrament of the holy communion during Easter in 1896 and was charged in the society with that omission, and in a regular meeting he admitted the truth of the charge, and thereupon in due course the society suspended him from membership indefinitely, and he died while so suspended. That by the laws of the order a suspended member lost all benefits during his suspension.

The plaintiff demurred to that plea and the court sustained the demurrer on the ground that the provision of the law of the defendant society was in violation of Sec. V, Art. 2, of the constitution, and defendant not pleading further, judgment for the plaintiffs was rendered for \$1,069.16, from which the defendant appeals.

The only question in the case is whether persons of any religious denomination may form a corporation under our statutes in reference to fraternal beneficiary societies, and by its laws limit its membership to persons of the same religious belief and suspend or expell a member for failure to observe a duty prescribed by the Church and required by the law of the corporation.

The clause of our constitution which the circuit court adjudged to have been violated by the law of the defendant corporation is Section 5 of the Bill of Rights and is in these words :

That all men have a natural and indefeasible right to worship Almighty God according to the dictates of their own conscience ; that no person can, on account of his religious opinions, be rendered ineligible to any office of trust or profit under this State, nor be disqualified from testifying, or from serving as a juror ; that no human authority can control or interfere with the rights of conscience ; that no person ought, by any law, to be molested in his person or estate, on account of his religious persuasion or profession ; but the liberty of conscience hereby secured shall not be so construed as to excuse acts of licentiousness, nor to justify practices inconsistent with the good order, peace or safety of this State, or with the rights of others.

When we consider the purely voluntary character of the society in question, that no one can be brought into its membership but by his own free will, nor restrained to keep his membership when he wishes to withdraw, that he can be admitted only on terms and conditions upon which he and the society mutually agree, that he can be expelled or suspended only in conformity to laws of the society which he has agreed he would obey and submit to ; and when we also consider that by expulsion or suspension he is deprived of no right or privilege which he holds independent of the society, which was not created by the society itself, and which, in so far as it may have assumed the character of a right, is purely contractual and depends for its continuance on the observance of the terms of the contract ; it would be a strange construction of the clause of the constitution guaranteeing freedom of conscience if we should interpret it to mean that one under those circumstances was entitled to receive the fruits of his contract while declining from scruples of conscience to perform the conditions which entitle him to the same.

The defendant corporation is organised under Article X, Chapter 42, R. S. 1889. Fraternal beneficiary corporations necessarily have the character of fraternal or social community ; that is their foundation, the pecuniary benefit or *quasi*-insurance, that the law allows to be contracted for, is merely incidental to the social or fraternal character. The language of the statute specifying the purposes for which corporations under that article may be formed is : "for benevolent, religious, scientific, fraternal, beneficial or educational purposes." Insurance is not one of the fundamental purposes for which a corporation under that article may be formed. When the purpose is to form a life insurance company on the assessment plan, the organisation must be effected under another statute enacted for that purpose. Having prescribed the purpose for which such corporations may be formed and the procedure for their organisation, the statute goes on to confer upon fraternal beneficiary associations the power

to make provision by assessments to pay benefits to the families or dependants of deceased members, and to their sick or disabled members living, but it avoids the word insurance in that connection, and expressly exempts such societies from the operation of the insurance laws of the State. Benefit certificates issued by such societies have some of the characteristics of life insurance policies and are enforced in the courts according to the contract, but there is something more in the contract evidenced by such a certificate than there is in that evidenced by an ordinary life insurance policy.

These societies are sometimes referred to as organised for charitable purposes, but death losses on such benefit certificates are not to be classed under that head, for they are enforced according to the terms of the contract, and even sick benefits do not fill the legal meaning of the word charity, because they are limited to the members of the society. An act to be charitable in a legal sense, must be designated for

some public benefit open to an indefinite and vague number; that is the persons to be benefited must be vague, uncertain, and indefinite, until they are selected or appointed to be the particular beneficiaries of the trust for the time being. . . . Money contributed by the members of a club to a common fund to be applied to the relief and assistance of the particular members of the club when in sickness, want of employment, or other disability, is not a charitable fund to be controlled by a court of equity.—Perry on Trusts, Sec. 710.

It is not charity to give to your friends because of friendship, nor to your associate in a society because of your duty imposed by the laws of that society. Charity in the legal sense has been illustrated by reference to the custom of the ancient Jews, to leave at random a sheaf of corn here and there in the field for the poor gleaners who followed the harvesters, it being unknown who would get it. Therefore there is nothing in the idea of a charitable trust to influence the decision in this case. If the plaintiffs are entitled to recover, it must be upon the theory that their father held a contractual relation with the

defendant corporation at the time of his death which entitled him to membership therein and the benefits incident to such membership.

Fraternal beneficiary societies appear to have received the approbation and encouragement of the legislatures in many of the States and have greatly increased in number and in the volume of their peculiar insurance within the last twenty years. Such has certainly been their history in Missouri. This encouragement has arisen from the fact that in their dealings with the families of their deceased members they have not been influenced alone by the strict letter of their contractual obligation, but also to a great extent by that spirit of fraternity which is the life of their organizations. It not infrequently happens that the dues or assessments of an unfortunate sick member are paid by the members of his subordinate lodge or out of its treasury, to keep him in good standing, in the face of impending death, for the very purpose of securing the payment of the benefit fund to his family. Such is not the conduct of mere strangers with each other or of those who are bound only by the ties of a contract of insurance. And the law recognizes in that spirit of fraternity not only a guaranty of life insurance when the member dies, but also the development of better character among the members while living, and thus the State derives a moral benefit.

But the idea of fraternity on which these societies are founded, is not that of the mere abstract principle, which includes all mankind, it is rather fraternity in the concrete, embracing only those who have some feature common to themselves, but not universal, which renders them for that reason a separate and peculiar band of friends or associates, distinct from the rest of the world. Such a peculiar quality common to them but distinguishing them from mankind in general, is absolutely essential to a fraternal society, and it alone distinguishes these societies in their conduct from life insurance companies on the assessment plan.

In the invitation that our statute gives to

the people to form such societies, it does not specify what sentiments, bonds of union may be used for that purpose. Whatever sentiment a number of men may have in common and peculiar to themselves, which draws them together for a purpose that is not immoral or inimical to the State, may be made by them essential to admission to membership in their society, and it follows as a corollary, it may be made essential to retention of such membership. If men of a particular religious faith prefer to be associated with those of that faith and desire to form a corporation composed alone of members who are in harmony with them on that subject, there is nothing in our law to forbid them. But a fraternal beneficiary society founded on and limited to such membership is in no sense a religious corporation. It is not formed to teach or propagate the religious faith, but to cultivate the spirit of fraternity among its members who are of that faith, and incidentally to provide a pecuniary benefit for them and their families as the statute contemplates. And if the corporation may lawfully prescribe as a condition precedent to admission to membership, that the applicant be one who is a member in good standing of a certain church and who conforms to its teachings, it may also prescribe as a condition subsequent to retaining his membership in the corporation that he continue in good standing in the church and in observance of its requirements. The corporation does not thereby become a propaganda of religious dogma, but only secures to its members that exclusive congenial association which it promised.

The Masonic fraternity is generally reputed to be a society having for one of its objects at least the practice of charity in its broadest sense, yet a corporation known as the United Masonic Benefit Association, which was only a life insurance company on the assessment plan, and in no sense a charitable society, had prescribed as a qualification for membership that the applicant be a Mason in good standing, and it was held that a by-law of the corporation declaring that, upon a member thereof ceasing to be a member in good standing of

the Masonic fraternity, *ipso facto* forfeited his membership in the corporation, was valid. (Ellerbe v. Faust, 119 Mo. 656). In that case the purpose of the corporation was life insurance, and it had nothing to do with teaching or propagating the tenets of Masonry, yet it was held that as it was a mutual society and those who had organized and composed it had seen fit to limit their association to Masons in good standing, no one not belonging to that class could come into it, or being in, no one ceasing to be of the class could remain in. The clause of the constitution invoked in the case at bar as much protects a man in refusing to be or to remain a Mason against his conscience, as it does in refusing to be or to remain a member of a particular church.

The law is not greatly concerned in guarding a man in that freedom of conscience which would permit him to enter into a contract and keep it to the extent that it suits him, and repudiate it otherwise. If the father of the respondents in this case acquired any rights which he or they could enforce against this corporation, it was by virtue of an express contract, which prescribed the terms upon which he was admitted to membership, and as expressly prescribed the conditions necessary to be observed on his part to continue that membership, and the terms of continuing were exactly the same as the terms of admission. He expressly represented as a condition to his admission, that he was a member of the Roman Catholic Church, and that he observed its laws and would continue to do so while he remained a member of the corporation, and that if he should cease to conform to the laws of the Church in the particular mentioned in the answer, he expressly agreed that the corporation might suspend or expel him and thereby exclude him from its benefits. Under the constitution and laws of this State a man can not be coerced into observing the sacraments of any church, and even if he should enter into a solemn contract to do so, he is free to break the contract, and for breaking it he can not be deprived of any right that he has independent of it. But if by the contract a special benefit is created for him, he

can not break the contract and have the benefit too. The Court of Appeals of Kentucky, passing on exactly the question we are now discussing, said :

But apart from this, we can not see that appellee's rules are in any way inconsistent with the constitution of Kentucky. The plaintiff never acquired the right to be thus watched and cared for in sickness and to have his family provided for after his death, except upon the condition that he perform certain religious duties required of the Roman Catholic Church. Those duties were to be performed every year during his membership in order to keep alive the corresponding obligation of his fellow members. This right was at most but a conditional one and has never been diminished by any act of the society. . . . To compel them (other members of the society) to watch and care for plaintiff in times of sickness and contribute to support of his family after

death, when they have agreed to do this for those who remain true to their church, would be to disregard and trample upon that mutuality which lies at the foundation of all contracts. . . . The religious liberty of every denomination in this land demands that no such principle as this be declared as the law of Kentucky. (Hitter vs. St. Aloysius Society, 4 Ky. L. R. 871.)

And to like effect also is *Matt vs. Roman Catholic &c. Society*, 40 Iowa, 455. If any court of last resort has ever held to the contrary, our attention has not been drawn to the case.

The facts stated in the defendant's plea constituted a complete defense to the plaintiff's cause of action, and the court erred in sustaining the demurrer. The judgment is reversed.

All concur.

LEROY B. VALLIANT.

Subjects of the Day.

Murkey Civilisation.

We extract the subjoined strong paragraphs from the *Sz. Vincent's Journal* [No. 9.]

Our American civilization seems to be a very complex affair. We find it difficult to get at the essence of it. If we look for it in China, where we might expect to meet it as the fragrant efflorescence of our missionary zeal and enterprise, we shall find it illustrated by Dr. Ament, with the seventh Commandment eliminated from his code of ethics. If we seek for its manifestations in Cuba or Porto Rico, we shall discover there also that the same Commandment is a superfluous drag upon progress. In the Philippines the whole Decalog seems in a state of suspended animation, with this aggravating circumstance that our advance agents rob the government as well as strangers. At home we behold Mark Hanna as the embodiment of one phase of our civilisation, in the control of our politics and our proletariat; and another aspect reflected in the divorce court, that inferno of matrimonial

infelicities, and the charnel-house of the American family. Whether we look at home or abroad we find it difficult to determine what constitutes our claim to become propagandists of civilisation.

On Saturday May 18th, the new battle ship "Ohio" was launched in San Francisco, on which occasion President McKinley made a speech to the effect that the new war vessel, as well as all our vessels, would be employed in extending the blessings of American civilisation to less favored lands. The words were hardly out of his mouth when, in a city on the borders of his own State, a hard-working minister of religion had an unpleasant experience of our home-made and export article of civilisation. At 2 o'clock on the morning of the following Monday, the house of the Rev. Father Decker of Erie was entered by four armed and masked burglars; the housekeeper, assistant priest, and pastor, in the order named, were bound and gagged, and about \$150 in money, as well as paper negotiable and non-negotiable, taken from the safe.

We don't suppose that a trifle like this, if it had happened before Archbishop Ireland's late speech in Dubuque, would modify his enthusiasm for the country and its institutions, or his fervent exhortations to cherish the ninth Beatitude of American citizenship; but we confess we would watch with considerable curiosity for his Grace's first public utterances after a similar personal experience—that is, after being gagged, bound, rifled, and generally explored by the knights of the "jimmy" and the revolver. Under present conditions we hope the ecclesiastical authorities of the two great branches of the Anglo-Saxon race will not claim our adhesion to the theory that the King—or the President—can do no wrong.



A State Religion.

In a thoughtful paper in the *Jane Messenger of the Sacred Heart*, of which our friend O'Malley gives a splendid résumé in the *Observer* [No. 2], Father Thos. J. Campbell, S. J., lays bare the purpose of those engaged in shaping governmental policy in this country. Briefly, this purpose is nothing more nor less than gradually to establish a State religion, the new system to be composed largely of humanism and pantheism, both distinctly opposed to Christianity of every form. Because of this purpose, perhaps, now-a-days we hear much in every-day life, and see much in various prints, about the "brotherhood of humanity" and the "religion of nature." The growth of this cultus is the more dangerous because it is propagated insidiously.

And how shall the final purpose be accomplished? may be asked. Father Campbell turns his glass upon the future and traces the nexus extending from the present to the far-off. He does not assume the rôle of prophet; he merely gives us his deductions from present facts.

Free, compulsory education, he says, will be the chief instrument employed to achieve that end—that is to say, by means of legislative enactment or by indirect pressure, all schools, even those that are now under absolutely private control, will be

under compulsion to adopt the free education and, consequently, to adopt the ethics of the State.

This is a sad outlook, yet not half so mournful as the deduction which follows. He foresees that—

In pursuance of this popular belief that the government ought to have absolute control over all schools, public and private, a thing which is proclaimed as the palladium of our liberty, it is among the possibilities that our great convent schools may have to accept State surveillance or go out of existence. In France they are already doing so. State colleges for girls were founded there in 1884. In 1888 they contained 6946 pupils; in 1896 the number was 15,709. This must have been disastrous for the convents. Perhaps our turn may come next.

In view of such outlook—and can anyone familiar with the agencies at work deny the probability of the forecast?—Mr. O'Malley rightly suggests that it is time for Catholics to close up shoulder to shoulder in rank and stand perpetually at attention? It is not a time for expressing sympathy for the enemy, or for moulding our opinions to suit those held by him. When we know that his notions make for the destruction of Christianity, what folly it would be for us to adopt them.



A New Plan of Church Insurance.

The Rev. Walter D. Cole, of Lafayette, Ind., reports in the *N. W. Christian Advocate* (Methodist, June 12th) on a plan for church insurance which he has introduced in his congregation:

"About a year ago, just after the unfortunate destruction of St. Paul's church in this city, our official board was considering the matter of insurance on our property. We found that it would be necessary to increase the amount which we had, and we hit upon a plan which was new to us, at least, and if new to others it may be worth suggesting. There were at the meeting that evening a number of men, who would be expected to give \$1,000 each for a new building if our present edifice should be destroyed, and each of these insured the church for \$1,000, with the understanding

that he also insured himself against the appearance of subscription papers in the event of the destruction of the building by fire or storm. If the amount which a man might be expected to give be more or less than \$1,000, he takes insurance for the amount, whatever it is. We had no difficulty at all in running the amount up to \$50,000, and could double it if the property would carry the risk. It is the insurance against the possible appearance of a subscription paper, which is the alluring feature to some. It is a relief to the treasury and seems to be a good thing every way. On many church properties a \$1,000 risk may be carried three years for from \$10 to \$15 and, perhaps, for much less than that in our church insurance company."

Insurance is surely better than a subscription, and Mr. Cole's plan deserves consideration.—J. W.



Arsenic in Beer.

The commission of experts appointed to investigate the whole subject of the recent fatal arsenical poisoning of beer-drinkers in England have just made their first report. They find "that the presence of arsenic in injurious quantities in the Manchester beer was in all cases due to the sugars manufactured by Messrs. Bostock & Co., and that such sugars derived their contamination exclusively from the employment in their manufacture of arsenicated sulphuric acid, supplied by Messrs. Nicholson & Co. of Leeds. No other cause of contamination to which the presence of arsenic in the observed quantities can be attributed, has been discovered by us, nor is one believed to have been possible." The commission report that the presence of arsenic in minute, and practically harmless, quantities is not rare in English beers. Out of 160 samples taken from all parts of the country, only eighty-four were found to be perfectly free from the mineral. Of the remaining seventy-six samples, fifty-three contained arsenic in dangerous amounts and all of these were made with Bostock's sugar. The other twenty-three samples con-

tained infinitesimal quantities of arsenic, which came, as the commissioners believe, from the malt. The interesting discovery has been made that, if arsenic be present in worts, yeast will take up a very considerable part of it. Of fourteen samples of typical barley grown in different parts of the country, five were found to contain small amounts of arsenic, and the commission have no doubt that barley may take up minute quantities of arsenic when grown on lands manured with arsenicated fertilizers.



Why Do Men Swear?

Prof. Patrick, of the University of Iowa, attempted to answer this question in a paper recently read before a scientific society at Lincoln, Neb. Quoting from Campbell, he explains that men in anger may be obliged to repress every overt act and every expression of emotion except facial movements or some form of vocalization—that profanity is therefore a safety valve, and if a man did not swear he would do something worse. Prof. Patrick holds that there is something more than this in swearing and that it has an objective as well as subjective force, and is intended to call down a curse from heaven upon the offender.

The psychology of the oath has by no means been determined. Its forms and ramifications are many and most of them are subtle in character. If the oath is a safety valve, why is it not better adapted to the use of women, who are said to be more emotional than men? And yet no self-respecting woman ever makes use of one.

Why did Socrates frequently swear? The worthy sage had perfect command of his emotions and needed no safety valve; yet again and again he swore "By the dog," leaving an endless number of critics to dispute over his purpose and his meaning.

Andrew Jackson's "By the Eternal" may have relieved his pent-up feelings, but it served another purpose equally well, and that was to give emphasis to his sincerity.

The psychologists will do well to examine the subject of profanity still further. To label it as a relief for the emotions, is not at all satisfactory, for the emotions increase by the

use of it; and, as to invoking a curse, the class of people now-a-days addicted to it, have little faith in God or demon.

WITH OUR EXCHANGES.

The initial number of the *Catholic Ladies' Home Journal* made its appearance as an illustrated monthly in February of the present year, under the auspices of the Catholic Ladies' Publishing Co., 628 Montgomery St., San Francisco, Cal. "Subscription price for the United States, Canada, and Mexico, one dollar a year. For Europe, Asia, and Africa, one dollar and fifty cents." Its table of contents includes: 1st. A chapter on "Jeanne d'Arc." From Domremy to Chenon. By John A. Mooney, LL. D.; 2nd. St. Catherine as Promoter of Unity; 3rd. The Mexican Woman and her Home; 4th. Mission Bells; 5th. Closing of the Holy Door; 6th. A Real Vocation. By M. G. B.; 7th. Household Fashions and Domestic Economy. We cull a few lines from the prospectus, addressed to the Catholic Ladies of America:

The ladies have always been foremost in matters of upholding and advancing the interests of our faith, and we trust that our appeal to them for support will not meet with refusal. . . . Though just launching out on the sea of literary endeavor, our prospects seem bright and encouraging, our present staff of contributors including such well-known and capable men as the Very Rev. T. J. Shanahan, D. D.

Fifteen other names are mentioned, Austin O'Malley and Dr. D. B. de Costa among the number.

We should have expected the aspiring illustrated journal to appear in the trimmest modern magazine form; that the Catholic Ladies' Publishing Co., who calls, in the May number, for agents in every part of the United States, offering five dollars a week and ten per cent. as an inducement, would prove its reliability by appearing as an incorporated business company. Instead this monthly, composed

of twenty pages, is, in size, 11x13 inches—an awkward form—and is not incorporated. Is this enterprise under the management of women? One indication that it is, is the exuberance of enthusiasm at the outset which marks the first issue. It brings before me in retrospect a coöperative store inaugurated principally by women with immense éclat for sweet charity's sake. The coöperative held in retrospect, issued its stock certificates and placed them in the hands of, no body knew how many ladies to dispose of among the wealthy and charitably inclined. The stock was eventually to be owned by the sewing women who took ten per cent. of their pay for work in stock. At first its success seemed assured. It was a privilege of stockholders to draw merchandise from the shelves of the store on these, and after a time when there was an inflowing of certificates but neither stock books or even a memorandum of the purchasers, the directors began to realize that somebody had blundered.

The venturesome upholders of our faith tell us in the *Journal* that it is the only Catholic ladies' magazine in the world—that it is edited by most prominent writers in the United States—that there are some twenty-five or more branch offices in various parts of the world, etc.

We have not seen the numbers for March and April. The May number is not from the Montgomery street office. There has been a removal and the countenance of the paper is indicative of rapid decline, which is not, however, evidence that it will not recover.

Twenty-five years ago two Catholic ladies wrote prospectuses at the instigation of Vicar-General Prendergast of San Francisco,

who wished to see a Catholic ladies' magazine established and well patronised by the Catholic ladies in the United States. He did not aspire to see it circulate in Europe, Asia, and Africa, but Cuba and the Philippines were not then under our domination. Neither of the prospectus writers was generous enough to canvass, as the Vicar wished, in the interest of the proposed magazine, and so the matter ended. On present lines we doubt if the *Catholic Ladies' Home Journal* will attain a much greater longevity.—E. A. ADAMS.



We read in the *Portland Catholic Sentinel* of June 6th :

The German Catholic societies of Illinois have begun the publication of a Catholic daily in Chicago. Our German brethren are staunch advocates of the Catholic press and Catholic schools, and make many sacrifices for the maintenance of both. We heartily wish them deserved success, in their efforts to solve the problem of a Catholic daily.

The *Sentinel* is mistaken. No German Catholic daily has been started in Chicago or anywhere else in the State of Illinois. The subject was discussed at the late Chicago convention of the German Catholic Vereinsbund, but despite the fact that considerable enthusiasm was elicited by the speaker who referred to the matter, nothing has so far been done to realize the plan.

It takes more than enthusiasm and fine phrases to establish a daily newspaper, and in our opinion the conditions which make for the success of a German Catholic daily in the city of Chicago are less favorable now than they were seven or eight years ago, when an abortive attempt was made to furnish the German speaking Catholic families of the metropolis and suburbs with an organ of their own.



The Chicago *Western Catholic* obtained letters from Bishops McFaul and Spalding in connection with this subject immediately after the Vereinsbund's convention and printed them in its No. 25. Msgr. Spalding declares

"there can be no doubt as to the desirability of having a daily Catholic paper in English," but declines to give an opinion on any one of the plans that have so far been broached to bring about the consummation.

Bishop McFaul of Trenton writes, under date of May 27th, that "the various nationalities, whose mother-tongue is not English, appreciate the necessity of a daily in their own language, because the news of the secular daily press is not readily available to them in English." He considers national federation a condition of a Catholic English daily.

The Bishop is probably right in intimating that language considerations had as much to do as religious motives with the origination of the various non-English Catholic dailies now published in this country. Nor would we, for one, dispute the conclusion that naturally flows from this statement, that the decay of those different idioms as popular tongues will be followed by the decay of the dailies referred to above. This has been denied by a writer in the *Herold des Glaubens* (June 12th), but our experience bears out the view of the Bishop of Trenton. As the second and third generations, which speak English as their mother-tongue, grow up, the circulation of these papers slowly but steadily decreases, and their suspension is inevitable, unless, perchance, they can devise ways and means to continue as weeklies, or as English dailies.



Our esteemed confrère Mr. J. P. Tardivel, of *La Vérité*, of Québec, lately delivered a lecture before the Union Catholique of Montreal, on the French language in Canada. It was printed in the May number of *La Revue Canadienne* and elicited the hearty approbation of such men as Msgr. Bruchesi and Begin, M. Alphonse Leclair, etc. We are glad to learn that it is now to be issued separately in pamphlet form.

In this monograph, the result of original research, Mr. Tardivel has broken new ground.

By quotations from standard works published in France during the eighteenth century, says the *N. W. Review* (May 22nd), he proves that what are generally supposed

to be faults in the French and Canadian "habitants" were the most approved forms of pronunciation in France as late as 1741. Students of the history of the language have long known that the Québec peasants pronounced the diphthong "oi" as Louis XIV.'s classic court did; but what is new to these scholars is Mr. Tardivel's irrefragable proof that this pronunciation endured among the best educated classes in France till, at least, the middle of the eighteenth century, and that many other supposed vulgarisms, such as "ste femme" for "cette femme," "asteure" for "à cette heure," were then quite as good form as "clark" for "clerk," or "Gloster" for "Gloucester," still are with us. Thus the French-Canadian people have simply crystallised what was the most refined accent of the nobility at the time when Canada was ceded to Great Britain.

Here is a bit of ecclesiastical log-rolling from the Catholic *Union and Times* (June 6th):

Very Reverend Father Connery, our cherished Vicar-General, so won the hearts of the priests of Little Rock during his recent visit to Hot Springs that they want him for their next Bishop.



"Let us have a high-class weekly paper, like the London *Tablet*," says a New York Catholic. Verily, verily. The subscription price

of the *Tablet* is six dollars per year. New York once upon a time had a three dollar per year weekly Catholic paper—which it failed to support. New York now has a dollar Catholic paper, which is chiefly supported by Kansas farmers.—*Catholic Citizen*.



The Catholic Directory for 1901 (p.579), lists 255 Catholic periodicals of all kinds in the United States, and of these fifty-six are weekly papers, printed in the English language. Even the Catholic Directory list omits a number of Catholic papers, as, for instance, the *Denver Catholic*, the *Newark Ledger*, the *Montana Catholic*, etc. Everything counted, there are nearly three hundred Catholic periodicals in the United States, of which nearly two hundred are in the English language, and of these sixty-five are weekly papers.

The *Catholic Citizen* (June 22nd) is responsible for the above compilation. It might have added to the list of omissions the *Catholic Advance* of Wichita, Kans., and the *Catholic Herald* of Spokane, Wash. Unfortunately, there are a number of papers listed as Catholic in the Directory which have no right to the title.

ARTHUR PREUSS.

Current Educational Topics.

The *Catholic Sun* (June 14th) prints a letter from Bishop

Ludden of Syracuse to a Catholic citizen of Pulaski, who sought the advice of the Bishop in the matter of his children attending the commencement exercises of the public school in that village in a Protestant church with a Protestant sermon. The Bishop says:

You state that this is customary, and that if Catholic graduates do not participate in these exercises they are refused the honors they have won in their classes, on account of their religious belief. . . . Assuming the accuracy of your statement, I must denounce the wrong done to you as citizens

and the violence done to your consciences as Catholics entitled to the free exercise of your religious belief by natural and divine right and under the constitution and laws of our country and of our States. In the name of common justice and law and practice of religion, what have Protestant ministers and their sermons and prayers and churches to do with State schools, for which all the people are taxed? They preach aloud and incessantly on the total separation of Church and State, and in practice they are constantly, clandestinely, if not forcibly, smuggling into those State secular schools their prayers and their sermons and their Protestant church services on the plea, when objected to, that they are non-sectarian and that Catholics alone are sec-

tarian. You ask me what a Catholic graduate is to do in your town under the circumstances. I know what a grievous wrong it would be to deprive children of their school honors on account of their religion, yet at all costs absolute religious liberty must be maintained. I judge, however, that under strong protest and sovereign contempt of such requirements in our State common schools, for which all the people are taxed, the Catholic graduates may attend, joining in no prayers or religious service and treating the sermon as idle wind. The martyrs, when compelled to trample upon the cross, were blameless and faithful.



Teaching Ambidexterity. Do not attempt to teach left-handed children to be right-handed, is the curious advice given by Prof. Fred W. Smedley of Chicago, in an address before the Illinois Society for Child Study. Mr. Smedley, who is director of the Chicago department of child-study and pedagogic investigation, and who holds views radically different from those entertained by many physicians, says that "teaching ambidexterity is teaching contrary to the law of life. When we go beyond nature and attempt to teach left-handed pupils to use the right hand, we are making a mistake. Teaching ambidexterity is likely to interfere with the child's best method of development, and may give the loss of speech." In his investigations on the subject he has discovered that "a surprisingly large number of the children whose speech is defective are left-handed. "Out of thirty children defective in speech who came to our laboratory, twelve were left-handed; that is about 40 per cent. Several said, 'When my mother learned I was left-handed she made me carry my arm in a sling.' We conclude that interference with the free use of the left hand interferes with the development of the power of speech."

The Professor, unlike Charles Reade, believes that strong unidexterity is the natural and ideal condition.



§ In a new school to be built in the Chicago North Division "the blackboards," we are told, "are not to be black at all, but red, blue, green, yellow." The innovation is to be approved. The sooner children learn to appreciate color the better. If all our "black" boards were not "black at all," we would have color used effectively in our architecture by this time. The universal blackboard has helped to perpetuate the universal dinginess. It has made public judgment more tolerant of soot in the air, slime in the streets and smut on human faces. Away with it forever! Let us have prismatic "black" boards in all the schools. — C. Ch.

§ Notwithstanding the protests of the laymen of the organized Catholic bodies in Chicago, the Board of Education has forced on the first four grades in the public schools the obnoxious free text-book scheme. The attorney of the German Catholic Districtsverband announces (see *Chronicle*, June 14th) that injunction proceedings against the Board will be inaugurated as soon as the first practical step toward free text-books is taken.

"We expect to show in our request for an injunction" he says, "that free text-books have repeatedly been regarded as unconstitutional. Decisions in other States bear us out in this regard. It is believed that the school authorities are instituted to arrange a system of education, to provide school buildings, apparatus and so on. There are no provisions for free books or free rides or other free accessories. These are individual expenses and have always been so regarded."



NOTES AND REMARKS.

The *Catholic Citizen* of June 22nd publishes the following quasi-retraction from the Vicar-General of Kansas City, Kas.:

The undersigned wishes to state that the letter, published in your columns March 30th of the current year, does not clearly express his sentiments towards the religious orders, which he believes to be animated by the true Catholic spirit, as embodied in the utterances of our Holy Father, Leo XIII.

By this declaration the writer desires to counteract any false impressions that may have arisen from a perusal of said letter. — Rev. Thomas C. Moore.



Rev. Thomas F. Kennedy, of Overbrook Seminary, has been appointed to succeed Msgr. O'Connell as Rector of the American College in Rome. He is considered an able and safe man.



The French Senate has passed the Associations Bill and France is now "*en plein Kulturkampf*."



The Philadelphia *Record* printed, on June 13th, a remarkable despatch, which we reproduce verbatim and without comment:

New York, June 12th.—Positive confirmation was received in this city to-day that Msgr. Ireland had had offered to him and had accepted the degree of LL. D. by Yale University. The degree will be conferred in October at the Yale bicentennial.

Yale University was founded by Congregationalists, and this will be the first instance of a Protestant institution conferring a degree upon a Roman Catholic clergyman. Within the last few weeks Professor George B. Adams, professor of mediæval history, created some excitement among the Roman Catholics of New Haven by teaching in a class-room at Yale that there was one kind of preaching in that Church for ignorant Catholics and another for intelligent Catholics. This was followed by a general attack upon Roman Catholics in the graduating address delivered at the Yale Divinity School by the Rev. Charles Wolcott Merriam, of Springfield, Mass.

Leo XIII. has not appointed his own successor in the Chair of Peter and has no intention of doing so. Msgr. Sebastianelli, whose book is used as a textbook in the chief school of Canon Law in Rome, teaches that the more common opinion of theologians and canonists is that the Pope has not power to appoint his successor.



An announcement from Rome says that the Pope for days past has been devoting much of his time to the composition of a Latin poem, anticipatory of the twenty-fifth year of his pontificate, which begins next year. The Pope informed several persons that his new work will be his poetic testament. Despite all recent reports, his Holiness is declared to be in excellent health.



The death of Sir Walter Besant and of Robert Williams Buchanan in one day can hardly be called a great loss to English letters, for neither man stood in the first rank. Nevertheless, each did a work worthy of consideration. Buchanan, the smaller figure of the two, was exceedingly facile and versatile, but he can not be regarded as one of the immortals. Although he wrote many plays, poems, and novels which he viewed with entire seriousness, his name probably brings up to most minds his attack upon Swinburne, Rossetti, and their cult—"The Fleshly School of Poetry." Buchanan as an author must rank below either Swinburne or Rossetti; and in all likelihood a century hence he may be remembered only because Swinburne and Rossetti are still read. None the less, he was on the right track—in spite of exaggeration—when he pointed out the sensual and even morbid taints in the verse of his literary betters.



The *Pittsburg Catholic* (June 19th) reminds "some of our good American Catholics" that in

belittling Catholic nations they by implication belittle the Catholic Church; and that, moreover, their impressions are usually totally false, as they derive them for the great part from the prejudiced and anti-Catholic Protestant press, which knows how to misrepresent and falsely color all matters relating to Catholics and the Church abroad.



St. Clair McKelway, in a commencement address recently delivered in the Brooklyn Academy of Music and reported in the N. Y. *Times* of June 13th, emphasized the difference between patriotism and jingoism and called attention to some of the dangers of the present American industrial expansion. He said:

Patriotism is that filial feeling for your country as a fond father that you have for your college as an Alma Mater. Jingoism is the perversion of patriotism to pugnacity, to boastfulness, to vainglory, to defiance, with love of fight for the sake of fight, and with the tyrannous impulse to use the strength of a giant in the spirit of a brute. Now, because we are citizens of the United States we are citizens of the world. And because we are citizens of the world we should not make our citizenship of the United States injurious to any part of the world. Why should we want to injure anybody? Primacy is admirable. Superiority is desirable. But if even it is to be purchased at the price of impoverishment or of distress, it will be too dearly bought. Life is a competition. But the earth is not a slaughter house.



The American Ecclesiological Society, organized in Philadelphia recently, has for its aim "to stimulate the cause of Catholic art in America, to increase knowledge of ecclesiastical art, to encourage all creative art that is imbued with the Christian spirit, to counteract the anti-Christian spirit engendered by commercial greed, to strengthen coöperation among Catholic architects, artists, and all those who are interested in the study, practice, and promotion of art of every form, but more particularly church architecture and decoration, and to raise the standard of excellence, which is now deplorably inadequate.

The work done by an English society in this field has been so successful as to encourage similar movements elsewhere. The English society's labors, by the way, are not confined to any one denomination.



The Sacred Congregation of Rites, we learn by way of *Le Courrier de Bruxelles* [No. 129], has authorized the use of electric lights in churches and oratories but solely "ad depellendas tenebras." Candles must remain the liturgical mode of illumination.

In order to avoid the semblance of a theatre, which might be created by ordinary electric lights, it is proposed to introduce small bulbs mounted after the style of wax-candles, which, at some distance, differ to the eye from real candles only by their greater brilliancy.



The administration is opposing an investigation of the Maine explosion. The reason assigned is that, under international law, the investigation is not obligatory because not arranged for in the treaty of peace. No verdict now on the causes of the explosion can alter arrangements effected by the treaty of peace. But historical truth has paramount rights. To avoid getting at the truth is cowardly and justifies a suspicion that we have something to fear. Why should the truth be feared?



Some of our great dailies are beginning to interest themselves in the Canadian *rapatriement*. The *Sun* of June 8th had a lengthy paper on the subject. The American press naturally does not agree with the Canadian on this matter. Our own view is that the movement to get the French-Canadians in this country to return to Canada is practically hopeless, first, because, as Léo Richard recently pointed out in the *Ami du Foyer* [No. 15], four-fifths of our French-Canadian population are native-born Americans and the *rapatriement* would therefore prove to them an expatriation rather than a return home, and secondly, because, for the

present at least, these people can do better, financially, here than in the provinces of the Dominion. The Fall River *Indépendant* (June 12th) shares this opinion. The *rapatriement en bloc* it declares to be a Utopian scheme, but it believes that thousands of Canadians, whose prospects in the States are not very good, would gladly trek back to the land of their birth if they were furnished the means.



If the Jesuit Father Campbell's prediction, made in the June *Messenger of the Sacred Heart*, that the State will yet seize control of all the schools in this country, comes to pass, the Catholics who were so eager to minimize parental rights and to emphasize State interest in education, when Cardinal Satolli first came to the Church in the United States, can take to themselves the blame of aiding in the destruction of Christian training. They practically denied the authority of parents or Church and claimed full sway for the government.—*Catholic Columbian*, June 15th.



It must have occurred to many that we are badly in want of a short, popular prayer to St.

Joseph, which might take its place by the side of the "Ave Maria" or the "Memorare" addressed to the Blessed Virgin. A correspondent of the *Tablet* suggests that such a prayer really exists ready to hand in the sermon of St. Bernardine of Siena, quoted in the Office of the Patronage of St. Joseph. The sixth lesson of that office concludes with the following beautiful prayer :

Memento nostri, beate Joseph, et tuæ orationis suffragio apud tuum putativum Filium intercede ; sed et beatissimam Virginem sponsam tuam nobis propitiam redde, quæ Mater est Eius qui cum Patre et Spiritu Sancto vivit et regnat per infinita sæcula sæculorum. Amen.

This little prayer seems to fulfil all the conditions requisite : it is brief, expressive, melodious ; it introduces mention both of the Blessed Trinity and of the Holy Family, and it has the great advantage that, like the "Memorare," it has a saint for its author.

Here is a good English translation of it :

O Blessed Joseph, be mindful of us, and pray for us to thy Foster Son ; gain for us also the favor of thy most pure and holy Spouse, the Maiden Mother of Him who, with the Father and the Holy Ghost, liveth and reigneth world without end. Amen.

Sociological Questions of the Day.

Pensions for Railroad Employes.

The example of the Pennsylvania System and some other Eastern roads has been followed by the Illinois Central.

Every employé of the Illinois Central, who has been ten or more years in the service of the company, is now entitled to a pension. Office employés may quit the service at the age of 70, all others, from whom greater physical exertion is expected, at the age of 65. The amount of the pension is figured according to the wages they received for the last ten years of service, plus one per cent. for each year of actual service. Thus, if an employé

averaged for the last ten years \$100 a month, and has been forty years in the service of the company or of other roads that are now in the possession of the Illinois Central, he is entitled to a pension of \$40 a month. But employés leaving the service of the road lose all pension claims. The pension bureau may likewise exclude all such employés from any pension or revoke their pension for notoriously bad conduct.

Pensions are to be paid monthly. The pensioners are not forbidden to engage in any other business.

To meet the expenses, the Company has deposited a fund of \$250,000, that is to be increased annually by no more than \$100,000.

Will it be sufficient? We do not know. Nor does the company, for it reserves the right to reduce the pensions if the amount set aside is not sufficient.

Hereafter, no unskilled laborers above 35, and no skilled laborers above 45 years of age, shall find employment on the road.

As up till now there was no age limit, a great many watchmen, brakemen, switchmen, etc., with a small monthly salary, will be pensioned off and receive but a trifle, say \$40 to \$60 a year. But such pensions will disappear in a few years, since only men of 35, respectively 45 years, shall be employed hereafter. In about 15 years no one with a monthly salary of \$40 will receive a smaller pension than \$120 a year. Engineers, conductors, etc., with an average salary of \$125 a month, after fifty years' service, would be entitled to \$62.50 a month, a kingly income compared to the trifling pensions paid in diverse countries of Europe, as we have shown in former articles; the more so as the employés have to contribute nothing to the pension fund.

The plan of the Illinois Central deserves imitation. Liberal as it is with its employés, in due time it will find itself amply repaid by a more faithful and reliable working force. This plan will prevent friction to a great extent, possibly avert strikes—so-called sympathetic strikes, and as long as there is fair and square dealing between the Company and its employés, even all strikes. The Socialistic leaders of railroad unions may decry the plan, but we believe every honest workman will approve it.

—J. HERNAN.

An International Labor Bureau. An International Bureau of Labor has been started in Basle, Switzerland. At the head of this institution, whose object is the protection of labor, stands Professor Dr. Stephen Bauer. The Bureau, subsidized by the Swiss government, shall serve in the first place as a bureau of information on workingmen's protection as it exists in the several countries. According to its statutes, it shall edit in German, French, and English periodically a collection of all laws passed for the protection of workingmen in general, and in particular all laws relating to child or female labor, time of labor, Sunday rest, dangerous occupations, etc. The periodical shall further give a historical description of the genesis of all such laws and indicate briefly how they are observed.

Another object of the Bureau is to promote uniformity of legislation for the protection of labor in the various countries and study the question how reliable international statistics of labor may be obtained. Diverse national sections are to help the international Bureau. Such sections already exist in France, Germany, Switzerland, and Holland; they are in formation in Austria-Hungary, Italy, and Scandinavia. The aim of the national sections shall be to bring about, by means of the International Bureau, uniform labor laws independently of diplomatic negotiations. — J. HERNAN.



Book Reviews and Literary Notes.

Newman's Style. One word about Newman's style. The more it will be studied, the more it will be found superior to that of any other writer in the English language, past or present. Even Addison, with all his polish and delicate humor, has not the variety, incisiveness, energy, and majestic sweep of Newman's prose. Macaulay is clear,

vivid, startling, but he is not true: he will sacrifice fact to the balance of a sentence; and truth is one of the elements of a perfect style, since style is the outward vesture of the inward man. As to Carlyle, we can only say that he positively bristles with defects: his pictures are overcharged and therefore not at all true; he is a Germanized Jeremy whose loud adjectives and garish colors can be imitated

with fatal facility: he is extremely narrow and strikes Catholics as very much of a humbug hiding his frauds under the cloak of noisy protestations of virtue. In a word, Carlyle is the worst possible model of English. Ruskin lacks sanity; his hurricane pulls, his exaggerations shock the taste of a thoroughly healthy mind. De Quincy, in spite of wonderful gifts, is utterly incapable of concentrated force. Of Newman alone it may safely be said that his style presents no defects, no self-seeking, no exaggerations, no limitations of power, no sameness, no mannerisms, no prejudice, no narrowness. He is universal because he is Catholic. Hence it is one of the lamentable shortcomings of Protestant school readers that they will not, probably because they can not, reproduce his master-pieces, the greatest of all English literature, such as Willis' description of the Mass in 'Loss and Gain,' and his imaginary Moscow public meeting in his lecture on the Protestant view of the Catholic Church.—*N. W. Review*, June 5th.



The Two Bancrofts. In a recent conversation between two gentlemen, each of extensive reading, one alluded to the "Great Bancroft," the remark being understood by the other as applying to Hubert Howe, when, in fact, reference was made to George Bancroft. The correction of the misapprehension serves to call attention to the change which has come in the public estimate of the work of the man who deliberately proposed to write the greatest history of the United States that had ever been prepared. George Bancroft was competent to do the work. He had talent, leisure, and, by reason of his long employment in the public service, possessed facilities for obtaining access to archives which few are permitted to inspect. He thus in a manner pre-empted the field and warned off men probably as competent as himself to do the work. He failed because he planned out too large a scale, and his history is not that of the United States, but of the colonies afterward con-

solidated, for it ends in 1789, when the story of the nation really begins. Hubert Howe Bancroft, on the other hand, while projecting a work of giant proportions, mapped it out in such a way that each part was in itself complete, and the histories of the various States of the Pacific Coast, while each is separate from the others, together form one of the most stupendous monuments ever erected to the memory of a literary man. The work of the older Bancroft, like that of Macaulay, is but a fragment, but, unlike the writings of the other two, it is almost unreadable from the dreary prolixity with which through page after page it marks time instead of marching.



Mixed metaphors are always amusing "You are," said a late Lord Mayor of Dublin, in opposing a municipal scheme, "standing on the edge of a precipice that will be a weight on your necks all the rest of your days." And this, attributed to an English clergyman: "The young men of England are the backbone of the British Empire. What we must do is to train that backbone and bring it to the front." A Member of Parliament was responsible for the following: "Even if you carried these peddling little reforms it would only be like a fleabite in the ocean."



A LIST OF NEW BOOKS.

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A Sketch of the Life and Sufferings of St. Sebastian Newdigate of the London Charterhouse. By Dom Bede Camm, O. S. B. Net \$1.25.

Translation of the Psalms and Canticles, With Commentary. By James M'Swiney, S. J. Net \$3.

Fifty Years of Catholic Life and Social Progress under Cardinals Wiseman, Manning, Vaughan, and Newman. With an Account of the Various Personages, Events and Movements During the Era. By Percy Fitzgerald, 2 vols. Net \$6.50

Joan of Arc. By L. Petit de Julleville. ("The Saints" Series.) Net \$1.00.

The Quest of Coronado. An Historical Romance of the Spanish Cavaliers in Nebraska. By Rev. Denis Gerald Fitzgerald. Net \$1.00.

Jeanne d'Arc. The Story of her Life and Death. By Agnes Sautier. Net \$1.00.

Meditations and Exercises for the Illuminative Way. By Michael of Coutances. First printed A. D. 1597. Net 70 cts.

Holy and Blessed Children. A Legend for Children. From the German. Boards. Net 25 cts.

The Little Flower of Jesus. Being the Autobiography of Sister Therese of the Child Jesus, Carmelite Nun. Net, \$1.50.

Meditations on the Sacred Heart. By Jos. Egger, S. J. Net, 70 cts.

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INDIAN EDUCATION.



CHARLES F. LUMMIS, the well-known historian and editor of *The Land of Sunshine*, delivered a most interesting address at a late monthly dinner of the Newman Club, of Los Angeles, Cal. Mr. Lummis is not and never will be a Catholic. So he has openly declared on more than one occasion. The aim of his life is "to find out and tell the truth." This he earnestly and conscientiously tries to do as a writer and a lecturer on American history. He has rendered an important service in refuting old and new errors and misrepresentations regarding the past and present of our aborigines. He is a true friend of the Indians and an admirer of the work done among them and for them by Catholic missionaries. The high praise which he bestows upon the missionaries arises solely from a thorough study of their deeds. His statements, therefore, must commend themselves to the consideration even of those with whom it is a rule: "If a Catholic says it is so, it isn't so, even if it is so."

We quote from the above-named address such passages as appear most significant and timely in the face of the attacks made upon the Catholic Indian schools.

The instructions which Columbus received before starting on his second expedition were that he should always treat the Indians well and justly. That was the beginning of the Catholic Indian policy. In the year 1534, Fray Pedro de Gante founded a school for Indians in the City of Mexico. In 1536 the first Bishop of Mexico, Zumarraga, brought from Spain the first printing office in the New World. And from that press, which antedated any in America by more than a century, there were, before 1775, scores of books in more than a dozen native Indian languages. What manner of men were these to do such things? The missionaries who struck the Atlantic seaboard "fell on their knees and then fell on the Indians." Their idea was to "make the brutes learn English." By 1543 the Catholic mis-

sonaries had industrial schools for Indians in Mexico. Think of it, in 1543! I have known a great many Indians of a great many tribes and countries. I have never known a Protestant Indian. I have known several that thought they were Protestants, but never knew one that really was. That Indian system which the Catholic Church and the Spanish government administered over two-thirds of America for three and a half centuries—the root of that system was the consideration that the Indian was a human being, born of woman and loved by his mother; that he had a father and tended to love him. I would like to be Czar for one week—just long enough to compel every American and every bigot to read the Spanish laws formulated for the treatment of the Indians—“las Leyes de Indios.” No other nation in the world—and I am willing to stake my reputation on the statement—put into force laws so noble, so far-sighted, so humane, as those formulated by the Crown of Spain, with Church assistance, and carried out by the official and clerical administrators.

Where are our millions of Indians? There are about 200,000 left now in the U. S., and the great majority of those are left because they happen to be in the areas that the Spanish government and the Catholic Church controlled until 1848. It is a proved fact that, take Spanish-America all together, the Indian is as numerous there now as in 1520. A reason why these Indians are alive to-day is that the missionaries who converted and educated them were Men, with a large letter. They were among them all the time, and came in contact with the whole people as well as with the children, and uplifted all of them together. They recognised the Indian mother's love, and instead of cursing her for that love, blessed her for it; and working in conjunction with the family love, they had an influence which no stranger at a distance could exercise. It is a matter of fact that no child is allowed to use his native language while in the government Indian schools. I have no objection to his learning English, but what would you say, if a man should offer to teach your daughter or

son ever so much wisdom, and in payment you should have to give them away forever? That is what they do. Indians love their children with a love as tender and true as do people of other races. Mother love was made with the first mother and the first child, and will last forever.

When the old-time Franciscan missionaries came to these people, they studied them, loved them, stayed with them in health or in sickness. You would not believe it if I would count up the modern missionaries I have known to run away because of a contagious disease. Do you think the Indian is so much of a fool that he does not see the difference? The reason our schools fail is because there is no real belief. They are “in for the job”—nine out of ten. I can't find that any of the old missionaries, or any Spanish or Catholic organisation, ever taught or ever tried to teach things one-tenth as absurd as those largely taught in the government schools. The men of the olden times had a religion which I like because they “had it so hard.” They had also a common-sense which I respect. But there is not much of either in these schools to which the government is forcing the children; forcing them to forget their names and home speech and manners, the things that are as natural for them as for us. When the children are sent back from the government schools, almost without exception, the boys and girls are ruined for life. They have been taught that their parents are ignorant, bigoted, superstitious savages; taught what no Indian boy or girl ever thought of, impudence. These graduates have been largely spoiled, for their people. Taken away from home for five or six years, from the age of five, not only alienated, but too often they come back weakened in constitution. Practically, the only consumptive Indians are from Eastern schools. They are taken East like fish out of the water. They are absolutely alienated from their people, and then turned adrift. The great new Pratt plan is—not to let their people see them again! That is better, isn't it? If that is not the refinement of brutality, of cruelty, of ignorance, then I have never encountered ignor-

ance or brutality. I want to say that I do not believe the time has yet come for Catholics to be jumped on with spike-nailed shoes because they are Catholics. You doubtless know for something like a dozen years there has been a great cry raised in regard to "sectarian education" of Indians. In plain language, the fight has been to wipe out the Catholic Contract Indian Schools. "If it is fair to leave out the Presbyterians and Methodists, it is also fair to leave out the Catholics," said the sly politicians. The simple fact that there are one or two Methodist schools and five or six Presbyterian, and fifty Catholic, does not cut any figure, of course! I am opposed to this campaign against the Catholic schools, not because they are Catholic, but because they are good schools, the only ones I know of that are

doing the Indians lasting good. I have not known a child from a Catholic school who had forgotten his parents or his language. I have not known any of the girls that have gone wrong in the Indian towns who have come from a Catholic school. Not one! But I have known many a girl from Carlisle and other government schools. If there is anything in the world, though not a Catholic, that I admire, it is a Sister of Charity. And it seems to me that any American, not to say any Catholic American, could not better employ part of his money than in aiding the support of the Indian schools conducted by these noble and unselfish women, now frowned upon and even actively antagonized by the partisan employes of the government Indian service.

STUDIES IN MUTUAL LIFE INSURANCE.

THE CATHOLIC KNIGHTS OF WISCONSIN.

THROUGH the courtesy of President Wigman, THE REVIEW has received a copy of the proceedings of the eighth biennial State Council of the C. K. of W. These proceedings differ from those of many other Catholic mutuals, 1st. by the absence of all side-shows, such as carriage-drives, theatricals, etc., and 2nd. by the presence of a true business spirit, which is further enhanced by a thorough confidence between officers and members. All is done above board. Each member knows where every dollar paid in went to and where the funds of the order are placed. We further notice in the greater part of the delegates a thorough Catholic spirit, sadly missing in the case of some others, who imitate the mummeries of forbidden societies.

The officers and leading spirits among the C. K. of W. have also understood the necessity of providing a proper reserve fund. Although President Wigman wants it to be understood that the order is "purely benevolent"—it has paid out in death benefits in all \$1,100,585, of which the deceased members had paid in \$61,-

429.56 or a little more than one twentieth. He admits, too, that there is something more than charity involved. For, when the proposed amendment of raising the reserve from 15 to 25 per cent. of assessments was under discussion, he said:

I do not wish to take part in this debate, but there are certain matters I wish to call your attention to for a few moments. When you were told we were getting so many members you thought we were getting stronger and stronger, and that the order was prosperous. I have always claimed from the very first that this is a false opinion. It is an easy matter to get members; you can get them, but every member you take in increases your liability; we must have a reserve fund in proportion to our membership. I want to call your attention to page 7 of my report. We have 9,160 members in the Order. The average age is 36. The Northampton tables give the expectancy of life at the age of 36 at 25.16. I admit that the expectancy is more favorable than the table gives it, but these tables have been in use for years and are still in use by insurance companies and in our law courts in the computation of a life estate or annuity. Now, let us go according to these

tables. What does it mean? We have 9,160 members. The average age is 36. It means that the expectancy of life of these members is less than 26 years. The benefit which these members carry is \$18,320,000, and that means that we must pay \$18,320,000 within 26 years. I will not speculate about new members coming in. Our past history has shown that we never had and will not likely have a member who (financially speaking) will be a benefit to the Order by paying in more than his heirs or family will receive at his death. Figures are said not to lie, and I have given you these figures to show the necessity of a reserve fund.

That is plain talk, yet not plain enough. Mr. Wigman should have gone a step farther and figured out what, on an average, each member ought to pay annually to realize within 26 years the enormous sum of \$18,320,000; he should have shown that it takes nearly \$77, plus administration cost. It is better to make the truth known now than later. 25 per cent. laid aside into the reserve fund from the start, would not have been enough to provide a safe insurance, how much less can it do that now, after more than a million has been given away in "charity"?

The President's words were lost upon the assembly; the amendment to reserve 25 per cent. instead of 15 per cent., was voted down, and it was not without a struggle that, at a later meeting, a raise of 20 per cent. was voted.

We understand the difficulty honest officers have to convince a large body of men that present rates are inadequate, that blunders were made from the beginning; yet the longer the faulty system is carried on, the greater will be the difficulty later to meet the deficit. Neither charity nor self-sacrifice on the part of the officers can make it possible to take out of a treasury more than was put in.

For the sake of the really good spirit that manifests itself among the C. K. of W., we hope that the majority of the members will get an insight into the deficiency of their plan and before the next State Council meets, engage an actuary to show them what amount each member must pay annually to make sure that the full death-benefit will be forthcoming at the demise of the last survivor.

J. HERNAN.

Book Reviews and Literary Notes.

May Blossoms, or Spiritual Flowerets in Honor of the Mother of God. By Father L. B. Paladino, S. J. Eighth edition. Philadelphia: H. L. Kilner & Co. 40 cts.

This book is too well known to need commendation. Perhaps, however, readers are not generally aware of the fact that the little paragraphs which constitute its valuable contents are also published separately on bits of colored paper for distribution. The manner of using these little "blossoms" to the best advantage either in book-form or on separate slips, is very clearly set forth in the reverend author's preface. The method there suggested seems to us an admirable introduction to the building up of the habit of mental prayer, that stumbling-block in the way of many an earnest seeker after perfection.

Meditation becomes fruitful when the truths thereby realized are applied. The most important result of a meditation and the most difficult to attain is the habit of faithfully recurring during the day to these truths culled from the mental prayer of the morning. The use of the May blossoms as suggested in the preface would gradually and easily inculcate this habit. We have only to add that the subjects of the little paragraphs are as suitable for the rest of the year as they are for the month of May, cover a wide range, and are always practical.—SUSAN TRACY OTTEN.



Mononia. A Love Story of Forty-eight. By Justin McCarthy. Boston: Small, Maynard and Company. 1901. \$1.50.

In this novel Mr. Justin McCarthy gives a clear picture of the uprisings in Ireland in '48. Of the motives and causes out of which the "Young Ireland" movement developed, and of the elements which brought about its failure we might be pardoned for expecting from one as cognizant of the subject as the noted author a more satisfying exposition. In defense of this lack in the book it might be stated that there is here question of a romance and not a historical study; but it will be patent to most readers of the book that it is chiefly as a study in the history of the times that the work has value, for as fiction it is distinctly disappointing. Mr. McCarthy wants the novelist's gift of making his characters speak for themselves. The book is not a Catholic novel. It is true that it is written by a Catholic and the chief characters are Catholics, but we would never believe it, were it not that we are told so in plain terms. As far as any influence which the religion of these characters had upon their lives goes, they might as well have honored with their allegiance any sect or group which teaches natural morality; for their virtues were limited to the natural order, and their religion (sic!) neither served them to discover "the sweet uses of adversity," nor did it afford them the clue and the remedy to the misfortunes of their time and of their country. The Catholicity of the Church is not only the universality of her spiritual dominion, it is her possession and guardianship of the whole body of truth. This latter privilege is the source of the former prerogative, and is the glorious birth-right which the great mother confers upon all her children according to the capacity of each. We have a right to expect from a Catholic a knowledge and appreciation of the principles which underlie and govern the course of human events, and we may be therefore pardoned for being disappointed when a Catholic, a writer, a historian, allows one of his chief characters, a Catholic Irishman, after receiving the last sacraments, to die with a sigh of satisfaction on hearing, as he imagines, the wail of the banshee announcing the passing of one of his house, and

describes his heroine as bearing much the same love to her country as she does to her religion. And so we can only say at last as we said at first—Mr. McCarthy has given us a distinct picture of the social and political life of the times treated of, but—nothing more. —SUSAN TRACY OTTEN.



The Bible and Rationalism, or Answer to Difficulties of the Bible. Completely Revised and Greatly Enlarged, by Rev. John Thein. B. Herder, St. Louis, Mo. 1901.

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| Vol. I. Answer to Difficulties in the Books of Moses, 167 pages, - - - | \$1.00 |
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| (Each volume forms a whole by itself and is sold separately.) | |

A mere glance at the table of contents, following the general outline given above, reveals an astonishing variety of the most important questions treated in these four volumes.

The principal difficulties, consisting chiefly in alleged contradictions or historical errors of the Bible, as brought forward by the most renowned adherents of the Rationalistic school, are to be found in the first three volumes, well selected and grouped so as to enable the reader at once to gain a clear insight into the plan of the hostile attacks. Then the author, after having exactly defined what in these statements may be admitted and what must be rejected by a Catholic interpreter, gives throughout clear and convincing answers to their objections, betraying by the mode of dealing with his opponents no less a conciliatory spirit, tact, and sound judgment than solid knowledge, varied erudition and, above all, a faithful adherence to Catholic principles.

This solid criticism on opposite views, though perhaps the most necessary feature of these books in our age of widespread un-

belief, does not, however, constitute their entire value. By refuting the historical objections, the author leads us to contemplate the events related in Holy Writ in the light of their own time. Many narratives of events, customs, etc., find a wonderful confirmation in the researches of Egyptologists and Assyriologists.

Part 4 forms a sort of supplement to the preceding volumes and answers the objections taken from natural sciences against the Sacred Books. Darwin's and Haeckel's systems are exposed at length and well refuted. This 4th volume, especially, will perhaps prove to be of the most practical use, not only to laymen who come in contact with the so-called undeniable results of modern sciences, and who are anxious to know what value should be attached or what answers should be made to them, but also to the priest who, engaged in the cares of the sacred ministry, lacks the leisure of exhaustively studying these questions himself and who in all cases

of emergency will find here a reliable book of reference. In short, these volumes deserve the serious consideration of all interested in the defence of divine revelation.—S.



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Translation of the Psalms and Canticles, With Commentary. By James M'Swiney, S. J. Net \$3.

Fifty Years of Catholic Life and Social Progress under Cardinals Wiseman, Manning, Vaughan, and Newman. With an Account of the Various Personages, Events and Movements During the Era. By Percy Fitzgerald. 2 vols. Net \$6.50

Joan of Arc. By L. Petit de Julleville. ("The Saints' Series.") Net \$1.00.

The Quest of Coronado. An Historical Romance of the Spanish Cavaliers in Nebraska. By Rev. Denis Gerald Fitzgerald. Net \$1.00.

Jeanne d'Arc. The Story of her Life and Death. By Agnes Sadlier. Net \$1.00.

Meditations and Exercises for the Illuminative Way. By Michael of Coutances. First printed A. D. 1597. Net 70 cts.

Holy and Blessed Children. A Legend for Children. From the German. Boards. Net, 25 cts.

The Little Flower of Jesus: Being the Autobiography of Sister Therese of the Child Jesus, Carmelite Nun. Net, \$1.00.

Meditations on the Sacred Heart. By Jos. Egger, S. J. Net, 70 cts.

Sociological Questions of the Day.

Agricultural Societies in France.

From the latest report of U. S. Consul C. Covert, at Lyons, France, it appears that the farmers' associations, called "syndicats agricoles," have organized all over France for the purpose of furthering the economic, industrial, commercial, and agricultural interests of their members and attaching the farmer more closely to the soil. They are organized under a general law of 1884, which authorizes any twenty persons of one trade or of several similar trades to combine in a society. The dues are fixed as from 10 cents to \$1 per month.

The syndicates are empowered to possess such realty as is necessary for their meetings, library and lecture-rooms, to establish among their members banks, to provide pensions to their members or relief in sickness, and to open offices for the finding of employ-

ment for the unemployed. They may become a center, or school, for the discussion and study of all questions pertaining to their special calling, and they may organize a tribunal for the solution of all contentions among workmen or between capital and labor. The law upon which these societies are based is applicable to the French colonies of Algeria, Tunis, Guadeloupe, Martinique, and La Réunion; but it only applies to persons who are native or naturalized Frenchmen.

There had been established under this law, and were in operation January 1st, 1900, 7,089 societies, divided as follows:

| | | | | |
|------------------------------|---|---|---|-------|
| Syndicates of employers, | - | - | - | 2,157 |
| Syndicates of workmen, | - | - | - | 2,685 |
| Employers and workmen mixed, | - | - | - | 170 |
| Agriculturists, | - | - | - | 2,067 |
| Total, | - | - | - | 7,079 |

The number of farmers' syndicates has in-

creased since 1892 from 863 to 2,067, and the membership from 313,800 in 1893 to 512,794 in 1899. The most notable growth was during the last four years, when the membership rose from 403,261 at the end of 1895 to 512,794 in 1898-'99. It is believed that in a few years, every farmer in France will be a member of a syndicate.

The syndicates have among other things, bought fertilizers and implements at wholesale prices, secured cheap transportation, and given information as to the best markets. The syndicates have organised coöperative societies for the sale of farm products. The syndicate organised in Brittany and Normandy makes important sales of table butter and cheese, using the postal-parcel system for reaching a large number of customers. Parcels weighing 20 pounds or less can be sent by mail for 39 cents to a large number of customers.

The same syndicates have issued also a series of textbooks on agriculture for the use of elementary schools; they arrange lectures, issue circulars, and establish agricultural libraries. Questions in litigation are sought to be settled by arbitration or, if this is not possible, with the least loss of time and money. Most of them have a rural bank, a Raiffeisen Kasse—and some even carry old age insurance, yet not so that each member is entitled to a pension at a given age, but the association deposits into the State treasury a sum of money that will assure to one or more members an annual pension of from a hundred to three hundred francs (\$20-\$60.)

The syndicates have gone further in uniting the farmers to secure legislation favorable to their interests, such as a high protective tariff on foreign farm products.

Perhaps as important a work as any is the bringing of various classes together on a common footing.—J. HERNAN.

A New Plan for Abolishing Strikes.

We learn from the *N. Y. Evening Post* that some persons in Boston, who are eager to abolish strikes, have worked out a plan for the establishment of courts, authorized by law, to hear all the parties to industrial disputes, to decide what shall be a fair minimum wage and a fair maximum work-day for a reasonable time in the future, and to enforce such decisions by appropriate penalties. These courts are not to be authorized to order employees to work, or to order capitalists to carry on business. The scheme is an interesting one; possibly it might be practicable and useful. The need of the moment, however, is not more machinery for the settlement of labor quarrels, but a different spirit on both sides. Official boards of arbitration exist in many States, and when such boards are lacking, special committees of adjudication can always be formed by the disputants. The real trouble is that ignorance, dishonesty, and hatred make arbitration impossible. The capitalist is prone to be harsh and overbearing; the workman intrusts his case to a walking delegate, who is a combination of fool and villain. While such conditions continue, a thousand courts will be useless. The crying want is justice and charity, virtues which can grow only in the soil of Catholic Christian faith.—P. H.



The movement for old-age pensions is unquestionably gaining strength in Europe, although it makes little headway in America. Plans for old-age pensions are seriously discussed in England, France, and Germany; and, curiously enough, they are often supported by conservatives who regard the advocacy of pensions as one method of cutting the ground from under the feet of radical agitation.



WITH OUR EXCHANGES.

Verily, "ingratitude is a marble-hearted fiend" (King Lear, i, 4).

In No. 12 we well-nigh exhausted our slender supply of Italics to enumerate for an enquiring brother, whose name we covered with the mantle of charity, a number of Catholic and Protestant newspapers with which he might exchange with some degree of entertainment to himself and profit to his readers; and now comes that same ungrateful brother, "Francis H. Butler, Artium Baccalaureus" and amateur knight of the quill, "managing editor of the Spokane Catholic Herald," (No. 24) and administers to us a public chastising because we saw fit to take notice of his letter in print, instead of dictating a few lines in reply to our stenographer. He calls our angelic little REVIEW a "mighty, dare-devil production" and complains bitterly that we hath "calmly proceeded to wither him with our scorn," a thing we would some day regret when he was stronger and had gathered unto himself more courage and sarcasm, of which he says we have a superabundant supply.

Mr. Butler feels aggrieved also for the reason that we did not mention the Boston *Pilot*, the *Irish World*, and the Newark *Ledger* in our list of suggested exchanges. If he wanted a complete table of American papers classed as Catholic, why did our thin-skinned confrère not refer to the list on page 579 of the current Catholic Directory? In a select list of Catholic weeklies neither of these papers is entitled to a place, because they are primarily Irish and not in any sense purely Catholic.

Mr. Butler, Baccalaureus Artium, does "not expect that Mr. Preuss will appreciate the grounds for our (his) grievance," because "all great men suffer from the same obtuseness of intellect in cases of the kind."

Mr. Preuss begs to acknowledge the compliment and to present to Mr. Francis H. Butler, Baccalaureus Artium, of the Spokane *Catholic Herald*, his profound sympathy. Br'er Butler may become a useful and important member of the Catholic editorial guild

some day when he shall have acquired the saving grace of humor.



Any one who will collate our few kindly lines about the change of editors on the *Providence Visitor* (in No. 12 of THE REVIEW) with Rev. Cornelius Clifford's cumbrous column-and-a-half commentary thereon in No. 38 of the *Visitor*, will be tempted to exclaim, Much ado about nothing!

Our paragraph stirred in the reverend neo-editor "impressions so mixed and contrarious," that he is forced into a vague quotation of "the Hebrew singer's mordant apothegm about the discoveries of the wise and the trumpeting of the foolish."

He speaks of "the sinister twist which Mr. Preuss has succeeded in giving to his (his predecessor, Father Kelly's) words by an unwarranted and too Teutonic transposition," and winds up his rambling talk thusly:

But we are grateful for Mr. Preuss's patronage; for we are human, when all is said and done; and to win the commendation of so exacting a critic were a laudable ambition in an unproved publicist. If Mr. Preuss only quotes our acknowledged work as copiously as he has cited our undistinguished efforts, in order to fill out his paper, we shall be glad. *Our own taste ruins rather to impersonality.* If we could, we should much prefer to hide our intellectual candle under the bushel of a genial and inscrutable anonymity. We have been trained in traditions of self-repression. If we have judgments to deliver we should have thought it wiser to send them forth divested as far as possible of a too aggressive personal note. "Bumptiousness" is not edifying in a Catholic publicist; and humility is often very winning. The man is naught; the idea is all in all. But we are on the candle stick now. If Mr. Preuss will only give us time our farthing light may reach even to St. Louis. We are but "anybody" at this present juncture; to be "Somebody"—say, Mr. Arthur Preuss or another—needs time and patronage and kind words. Will Mr. Arthur Preuss withhold so poor a dole?

Certainly not! But then you must not twist his bland and plain words, by an unwarranted and too Celtic transposition or otherwise, into a disparaging criticism productive of "impressions mixed and contrarious." Ever since we read the papers of Herr Professor Teufelsdröckh of the University of Weissnichtwo, and are compelled to peruse regularly the editorial columns of the Milwaukee *Catholic Citizen* and the pun-page (falsely yecept editorial page) of the *Western Watchman*, we realize the effects of such mixed and contrarious impressions upon the intellectuality of even baccalauréi artium. They decidedly are oppressive and detrimental, and we try to save our readers as well as our esteemed confrères such experiences. Father Clifford is a tyro in the art of journalistic interpretation, but he has a touch of humor, and that covereth a multitude of improprieties. After devoting some two columns of valuable space to Editor Preuss in the first two numbers of the *Visitor* issued under his chief direction, he boldly and calmly declares (we have italicized the passage) that his own taste runs rather to impersonality; and after attacking us severely for rating him below his eminent predecessors, he brilliantly sets forth his humility again the back-ground of our own "bumptiousness."

As for quoting Father Clifford in THE REVIEW, he ought to deem it an honor if we credited some of his own articles to his late chief, Father Dowling; and if he is able to write similar creditable things now that he is no longer in leading-strings, but on his own feet, with his own literary reputation at stake, we shall reproduce them just as copiously and with a more enlightened knowledge, though not with greater conscientiousness in giving proper credit.



The *Catholic Ladies' Home Journal*, noticed in our last, is characterized in the *Monitor*, the semi-official organ of Archbishop Riordan (No. 12), as an "alleged Catholic publication," whose "unscrupulous agents" are collecting subscription and other moneys under the false pretence that the proceeds of the enterprise go to the Home for Old People conducted

by the Little Sisters of the Poor. The *Monitor* adds that the *Journal* is "about as creditable to the name of Catholic or any other literature, as are the methods of its agents to their honesty."



Speaking of the plan of founding a "high-class" Catholic weekly in New York, the *Monitor* observes that "the matter of capital is the most vital consideration," as "there is no dearth of talent in the market to make the publication all that its promoters desire," and that "the only remaining difficulty... is to find a public in accord with the publishers, sufficiently large to render the undertaking a success."

The same paper points out that the London *Tablet*, after which the new American "high-class" Catholic weekly is to be modelled, owes its existence to liberal subsidization.

If there is to be liberal subsidization in this country for the benefit of the Catholic press, let the money be used where it would do most good—for the upbuilding of a daily.



"The St. Louis REVIEW classes the *Catholic Sun* with the *Western Watchman*, of St. Louis, and the *Catholic Citizen*, of Milwaukee. It is an unintentional compliment. Both papers mentioned are about the best in the country. Thanks awfully."—*Catholic Sun*.

The above item is gleefully reproduced by the *Western Watchman* (June 30th).

This is how the thing strikes the *Catholic Sentinel* of Chippewa Falls (June 27th):

The *Catholic Sun* says the St. Louis REVIEW classes it with the *Western Watchman* of St. Louis and the *Catholic Citizen* of Milwaukee, "and feels awfully glad." Some fools are easily pleased.



THE REVIEW (Arthur Preuss, 13 N. 3rd Street, St. Louis, Mo., U. S.—Hebdomadaire, \$2 par an.) En commençant sa 8e année, le REVIEW a changé de format: elle est maintenant publiée à 16 pages petit in 4°. Nous applaudissons à ce changement, qui permettra de conserver plus facilement la revue en volume. Quant à sa valeur, elle croît avec les années. Nous ne pensons pas qu'il se publie rien de supérieur en Amérique.—*Le Naturaliste Canadien*, No. 6. ARTHUR PREUSS.

NOTES AND REMARKS.

The Editor of THE REVIEW rejoices to have a brother in the holy priesthood. Mr. Joseph Preuss was ordained June 16th at St. Francis, Wis., by Archbishop Katzer and said his first mass last Sunday in St. Peter and Paul's Church, St. Louis. He is now assistant pastor of St. Peter's Church, at St. Charles, Mo. May he labor faithfully and zealously in the Lord's vineyard!



The venerable M. Wallon—the Father of the Constitution, as he is called in Paris—delivered an impressive, though futile, protest, in the French Senate the other day, against the precipitancy with which the government was driving the Association Bill through its various stages, and, incidentally, against the bill itself. He said that the campaign which had been opened was directed not against Clericalism merely, as was pretended, but against Catholicism. During the Revolution, it became a crime, he said, to attend mass, and now, on the pretence of checking the political action of the religious orders, a blow was to be struck not only at them, but at the secular clergy. Thus much had been avowed by M. Viviani in the Chamber of Deputies. Yet history showed the fruitlessness and the inevitable injury to the nation of legislation against religion. Such legislation a century ago ended in the restoration of peace between the Church and State by the Concordat, which attested France to be profoundly and ineradicably Catholic. Now, although the Concordat was not openly threatened, it would actually be violated by the persecution of the religious orders, which, as Leo XIII. had emphatically declared, were an integral and indispensable part of the work of the Church. The Concordat was a contract which should be loyally observed by both parties, and he exhorted the Senate to meet the desire of the country for concord and peace. M. Wallon was heard with respectful attention, but the vote in favor of urgency, which

he was opposing, was nearly two to one against him.



The action of Mayor Ashbridge of Philadelphia in giving away to the Quay ring street-railway franchises for which \$2,500,000 had been offered to the city, has excited condemnation from one end of the country to the other. An aspect of the matter which has received less attention than its importance deserves, is, as the N. Y. *Evening Post* points out (June 19th), the recruiting of the ranks of those who believe in the municipal ownership of street railways. Unquestionably this first step in Socialism is regarded with favor by many more Americans to-day than ten years ago, in spite of the fact that the best and most conservative thinkers still oppose the movement. The growth of the sentiment for municipalization is not hard to understand; for the feeling is less a conviction of the advantages of municipal ownership than a dissatisfaction with present evil conditions and a readiness to seize any method of escape which offers. No sober and unprejudiced man can regard municipal ownership of street railways, and the municipal operation which would next be proposed, under the present conditions in most American cities, without apprehension; yet that is the goal toward which the political methods of Quay and his kind are driving us.



We are in receipt of the following note:

In THE REVIEW, No. 13, page 199, Rev. L. F. Schlathölter claims on the authority of a number of physicians that hypnotism is "a most innocent therapeutic agent." Now, will you please look up p. 90 seq. (second edition) 'Der Hypnotismus, von Dr. L. Schütz, ehemals Professor der Philosophie am Priesterseminar zu Trier,' and see what other authorities say concerning hypnotism.

Then, when any man sends you some more stuff like that and expressly states

that "he does not ask you to publish his remarks" — don't you do it. — (Rev.) LEO STAUSS.

Dr. Schütz's treatise was reviewed several years ago in THE REVIEW. We even took the trouble to print an English translation of the chapter in which the learned author summarizes his conclusions on a subject which will probably be controverted for years to come. We printed Fr. Schlathölder's remarks simply to disprove his implied charge that we are one-sided in this matter. We still prefer to view hypnotism in the light in which it has been set forth by Dr. Schütz and Father Lehmkuhl, S. J., in harmony with the great majority of Catholic scholars who have given it special study.



The plaint of the Rome correspondent of the Salzburg *Katholische Kirchenzeitung* (see No. 10 of this REVIEW, p. 150) is re-echoed by "Vox Urbis" of the N. Y. *Freeman's Journal* (No. 3547). He writes:

Last week the *Vera Roma* copied from another paper an item stating that the Apostolic Delegation in Canada was to be suppressed. A few evenings afterward the *Osservatore Romano* contradicted this, and administered a mild rebuke to the *Vera Roma* for going to unreliable sources for its information. The *Vera Roma* has now replied by saying that the amount of information dispensed to Catholic journalists is very small compared with that which somehow or other gets into the possession of the liberal and anti-Catholic press. It is only too true, the *Tribuna*, *Messaggero*, and other venomous sheets are often able to publish Catholic news twenty-four hours before it reaches the Catholic papers, diluted almost invariably with rabid comments and deliberate distortions which make it specially hurtful. Catholic correspondents are, as a rule, afforded no special facilities for obtaining information, the result being that in most cases they are obliged to sift as best they can the news they find in the liberal papers of Rome.

The Catholic press of all the world ought to join in a respectful remonstrance to the authorities against a condition of affairs which deprives Catholic papers of information which would help them and promote the interests of religion at the same time.

In a long discussion on the Clayton-Bulwer Treaty, the Hon. John W. Foster (in the N. Y. *Independent*, page 1167 seq.) makes it plain that in modern international politics might is right, and that, if the U. S. Senate should abrogate the Clayton-Bulwer Treaty without England's consent, it would but return tit for tat.



According to *Les Missions Catholiques* (June 7th) the new Diocese of Altoona, Pa., will comprise the counties of Somerset, Cambria, Bedford, Blair, Huntington (now in the Diocese of Pittsburg) and Fulton, Centre, and Clinton (now belonging to Harrisburg.)



One remark, which was not chronicled in the published reports of the recent Conference of Catholic Colleges in Chicago, has since leaked out and is worth preserving. The N. Y. *Review* (June 19th) records it thus:

Rev. Father Burns, C. S. C., who read the first paper, complained of the apathy of so many Catholics in the matter of Catholic schools. Rev. Father Dowling, S. J., of Omaha, agreed with him, adding the pertinent remark that the miserable school controversy, which some years ago was carried on before the whole country, did immense harm to the Catholic schools.



The Fall River *Indépendant* of June 22nd published the text of a lengthy invitation to a general congress of the French-Canadians of the New England States and New York, to be held at Springfield, Mass., Oct. 1st and 2nd. The program of the first day comprises: 1st. mutual benefit societies, 2d. the question of naturalisation, 3d. education. The second day's sessions are to be devoted entirely to the religious position and needs of the French-speaking Canadian Catholics in the United States, under these heads: 1st. The actual condition of the French-Canadians: Reports and Statistics; 2d. What it ought to be; 3d. What can be done to better it.

The Congress has our best wishes. We

hope its deliberations will bring about the righting of the wrongs from which our Canadian brethren suffer.



4.473 masses is what the Sacred Heart Union of Arlington, N. J., offers its subscribers for twenty-five cents! And that with the approval of the late Bishop Wigger.

The following is a copy of the certificate of membership of the Sacred Heart Union:

"Suffer the little children to come unto Me, and forbid them not, for of such is the kingdom of God."—Mark, x, 14.

With the approbation of Rt. Rev. W. M. Wigger, D. D., Bishop of Newark. Certificate of membership. M Is a member of the Sacred Heart Union from March 1st, 1901 to March 1st, 1902. The objects of the Union are: 1st. To provide a home for homeless and wayward boys. 2nd. To shield them from vice and give them a Christian training. 3rd. To teach them a trade, which will secure for them maintenance in the future. 4th. To give them a solid secular education so that they may be able to take their place in the world as intelligent citizens.

Spiritual Benefits. Four thousand four hundred and seventy-three masses will be offered for the spiritual and temporal welfare of the members of the Sacred Heart Union during the year. Of these masses, one will be celebrated every day of the year for the special benefit of the solicitors. Three hundred will be celebrated during the year for those members who recite daily three Hail Marys for the poor souls in Purgatory and three hundred for those members who recite every day, in honor of the Sacred Heart of Jesus, three Hail Marys for the temporal and spiritual success of the work for which the Sacred Heart Union has been established.

A Novena of masses will be celebrated every month by the Director of the union, concluding with the general communion of the boys, for the special benefit of deceased members of the union, and for all members living and dead, a perpetual Novena will be kept up by the boys of the institution—for the living that they may obtain such blessings and favors as

they are most in need of—for the dead that they may speedily obtain eternal rest.

The Rt. Rev. Bishop Wigger, D. D., offers up the Holy Sacrifice for the living and deceased members of the union on Monday, Tuesday, and Wednesday of each week. (Bp. Wigger is long dead!)

Membership. Membership may be secured for any one, whether living or dead, by taking out a certificate which must be renewed every year.

Rev. Thomas J. Moran,
Arlington, New Jersey.

Everyone who subscribes for the quarterly *Sacred Heart Union* is entitled to a certificate of membership in the Sacred Heart Union. Persons who desire to obtain the spiritual benefit of this union for the souls of their deceased relatives or friends may do so by procuring a certificate of membership in the name of each relative or friend. Those who do not pay the yearly subscription fee of 25 cents do not share in the spiritual benefits of the union.

* * *

When will the traffic with the Holy Sacrifice of the Mass cease? As long as bishops approve of such things, priests and laymen are helpless.



The Smithsonian Institution is to undertake the establishment of absolute color standards through the connection of each line or tint with its certain definite wave-length of light, or combination of wave lengths which it represents. When they have been established, *Public Opinion* (p. 656) thinks we shall have gages of colors that are perfect, unchangeable, and universally recognised, like standards of weights and measures, and scientists all over the world will immediately adopt the Smithsonian color gages, and in this way doubtless they will first be introduced. For the determination of the wave-lengths of light represented by the various hues and tints of the spectrum, the resources of the astrophysical observatory, attached to the Smithsonian Institution, will be utilized. Meanwhile a committee of scientific men will be appointed to

work out the details of the problem, an expert colorist being employed.

When all colors have been properly gaged, let them be put in the keeping of the newly established Bureau of Standards. It will offer a fine chance of putting some more men in office.



By a decree dated June 7th and published in the *Osservatore Romano* of the 11th, the following books have been put on the Index :

The Abbe Combe's 'Le Grand Coup,' of which there was much talk in the Catholic press some five or six years ago ;

Jean de Dompierre's 'Comment Tout Cela va Finir' (Rennes 1900) ;

Dr. Joseph Müller's much-discussed pamphlet 'Der Reformkatholizismus, die Religion der Zukunft' (Würzburg-Zürich, 1899) ;

F. Regis de Planchet's 'El Derecho Canónico y el Clero Mexicano' (Mexico, 1900) ;

'La Enseñanza Religiosa en la Arquidiócesis de México', by the same author (Mexico, 1900) ;

Camille Quièvreux, 'Le Paganisme au XIX. Siècle, 3 vols. (Abbeville, 1895-7.)



To many the items in the Manila news despatches may contain a mystery. We see daily accounts that a very few Filipino officers and men have surrendered, bringing in a large number of rifles. For instance, a late despatch says that "two officers and five men were captured with sixty rifles." What was this little squad doing with so many guns?

There is no premium on prisoners, but \$30 is paid for each Filipino rifle that is surrendered. So half a dozen men can come in, bringing as many rifles as they can carry, perhaps a wagon load ; if they bring in 100 guns they get \$3,000. How many times these guns are smuggled out of camp and sold back again to the United States is a mere matter of conjecture. Our Filipino campaign may be glorious, but it is also costly.



Alexander Brownlie writes in the *N. Y. Times* (June 15th) that the W. C. T. U. ought to be made to drop the C. and T. from their sign-board, because they are neither a Christian nor a temperance union, but an anti-Christian organisation that tries to set up new-fangled modern notions instead of ancient Christian virtues and principles. Let them call themselves Women's Prohibition Union.



The *Opinion Publique* of Worcester, Mass., publishes (June 24th) a letter of retraction and repentance from the apostate priest Arthur Coutlee to Bishop Beaven.



Enquirer about C. B. L.—From circular you sent we learn that the insurance rate for \$1,000 in the Catholic Benevolent Legion is 24 times 48 cts. a year, or in all \$11.52 at ages 18-25. Accountant's table in No. 7 of THE REVIEW will show you where a mutual will end with \$12, at age 21, for one thousand insurance. Please draw your own conclusion.

Current Educational Topics.

College Textbooks.

THE REVIEW prints the subjoined communication without making the author's statements entirely its own:—

In No. 13 of THE REVIEW I pointed out the anti-Catholic bias in many college textbooks. To-day it is my desire to recur to the matter, although along some other line.

The catalogs of the foremost publishers of

German textbooks for colleges lie before me: Heath & Co., Boston; H. Holt & Co., New York, and Ginn & Co., New York.

I doubt the truth of the well-known saying that our American boys and girls do not catch fire as easily as boys and girls in Germany, and can, therefore, safely be fed on literary food which must stir up the imagination. But a careful investigation shows that a deadly ma-

majority of our college textbooks, in so far as German classics are concerned, have been arranged by native Germans or German-Americans who know nothing of the Catholic religion. I happen to know personally a good deal of the professors of German in this country, but I know not one who is a Catholic. On the other hand, however, there are a good many Catholic youths in our colleges who have to use such textbooks in which the Catholic faith is ridiculed. These boys are less in number, and, therefore, not courageous enough to protest against a misinterpretation of Catholic dogmas, etc. Then the time passes by, a second and a third attack is made against the Catholic Church, and when the senior bids farewell to his Alma Mater, he is ashamed of showing himself publicly as a Catholic, i. e., he is practically lost to the Church. Even the benevolent trick which is played by some colleges upon Catholic parents to make them forget the serious dangers to which their boys are exposed, i. e., the engaging of a (liberal) priest to preach a sermon in the college chapel or to give a lecture to the students, even this trick does not help.

We must have textbooks written by Catholic scholars. They must not be aggressive as far as non-Catholic opinions or doctrines are concerned, but Catholic doctrines must not be suppressed.

Now, can we expect that non-Catholic scholars study Catholic dogmas? In order to be fair, a scholar should know them, as far as they may occur in a textbook. But as it is a fact that, not to speak of the disregard in which the Catholic Church is held by non-Catholics, Protestant scholars and editors of textbooks do not bother themselves with matters lying outside of their narrow circles, we must ask Catholic scholars to provide colleges with such textbooks as are at least unobjectionable.

But here the difficulties come in. It would be impossible to a scholar of, e. g., the Society of Jesus, to find a publisher for a German classic. The very word 'Jesuit' bars the door. The same may be said about any Catholic order. And if, in spite of all difficulties, a Jesuit would have found a publisher, no pro-

fessor would dare to introduce the book in his courses.

Thus, only one possibility is left, Catholic laymen must publish college books, and the publishers must not be Messrs. Benziger or Herder, but men who enjoy the confidence of the teachers.

Nor is this all. In order to bring up a generation of college-trained people, we need institutions governed in the Catholic spirit, but not governed by Catholic orders. It is a fact that no Catholic layman can find an engagement as teacher in any college of our country. We must find institutions of higher learning where laymen can work according to their Catholic principles. We have enough of these men around in the country, and the boys who come out of such an institution would be more fit to cope with attacks made against their Catholic principles, than men who have been trained within the walls of some cloister-school to which non-Catholic boys are not admitted.

Yale, Harvard, Princeton, etc., have Catholic pupils: do the latter come back as loyal Catholics after they graduate? One hundred apologetical sermons delivered by a holy bishop can not repair the damage done to these young men or women by textbooks written in a spirit hostile to the Catholic faith, and the number of apostates produced in this way exceeds far the number of converts. But it is not my business nor does it lie in my power to stop the evil—it lies with our episcopate, and even if the number of students who flocked, up to now, to the colleges managed by ecclesiastical orders, should decrease, it would be a gain to the Church en masse, if every diocese would open one college managed by competent laymen. The market of school literature would be no longer controlled by non-Catholic or anti-Catholic publishers and authors.

Caveant consules ne quid respublica detrimenti capiat!

DR. HARTHAUS.



The "Co-Ed" Question.

While some misguided Catholics are at this late day trying to introduce co-education as a novel and bene-

ficient feature into our schools, the best authorities among non-Catholics are discarding it as detrimental.

In the June number of the *Woman's Home Companion*, for instance, Mrs. Ada C. Sweet, says :

"For the great majority of girls over fifteen years of age a girl's school or college is much to be preferred, in the opinion of one person, at least. I can speak only what I think in this connection. I know that many of the wisest and best men and women will not assent to my reasoning or my conclusions. It should not be forgotten that the emotional life is growing in and dominating the life of all young creatures. Girls can think and study, better away from the society of youths of their own age than they can in company with them. To get the best results from study the mind must be kept as free as possible from distractions of an emotional nature. The associations of school-life should be calm, healthful, cheerful and free from all that is exciting or premature of development. The "flirtations" of school and college life are confessed by every one to be out of place and out of time, yet when young men and young women are together, nothing can prevent such

episodes. This one fact alone tells against 'co-education,' and so strongly that nothing can entirely offset it."

Meanwhile, we learn from the *Post-Dispatch* (June 21st), the acting President of Northwestern University, Dr. Bonbright, has raised the same question in a new and startling fashion. He declares that co-educational colleges tend to become girls' colleges. At Northwestern, for example, the attendance of women has rapidly increased. Beginning at 36 per cent., it has risen rapidly to nearly 50 per cent., and this year the women of the graduating class outnumber the men. It is said that the same phenomenon has been observed at Stanford and other co-educational universities.

So that the conclusion is forced upon us that boys incline to shun the "co-ed" colleges. It is suggested that there is a very substantial reason for such a prejudice in the boy's desire to be where the spirit, aims, and sports are essentially masculine.

It would be a queer revenge of the whirligig of time if the abolishment of co-education would be brought about by the incidental experience that equilibrium of the sexes can not be maintained.—C. D. U.

Letters to the Editor.

TO THE EDITOR OF THE REVIEW.—*Sir*:

In No. 6 of the **More Light on the Elks.** current volume of THE REVIEW (p. 84) you showed that the "Elks" have a funeral rite. From a report of the dedication of their new home in Columbus, O. (*Columbus Citizen*, June 19th) I see they also employ a chaplain and ritualistic services on such occasions. "Grand Chaplain Cook, offered ritual prayer"....."He commanded Grand Esteemed Leading Knight Charles H. Brown to bring forth and place on the foundation of the altar a white stone, emblematic of charity"....."This was followed by Grand Loyal Knight Emmett Tompkins placing in position a pink stone, a symbol of justice,

and Grand Lecturing Knight W. M. Crawford placing upon it a blue stone, significant of brotherly love. Grand Esquire McDermith then placed the last stone, completing the altar and this was a scarlet stone, emblematic of fidelity."...."At the conclusion Ed L. Taylor, Jr., representing the trustees, addressed the Grand Exalted Ruler and made the formal request that the hall be dedicated to the business and purposes of the B. P. O. E. After brief response had been made by all of the officers the grand squire sprinkled the altar with water. The Elks then arose and Grand Chaplain Cook delivered a fervent prayer. Grand Exalted Ruler Field then presented to the ruler of the lodge the key of the temple, saying: 'Joy be within its walls and peace a constant guest.'" C. R.

SHARPS AND FLATS.

* The Philadelphia *Record* makes note of the curious fact in natural history that in the temperance State of Vermont as much alcoholic liquor is consumed for medicine, chemical and scientific purposes per head of the population as in other States for all purposes. A like phenomenon is also witnessed in the prohibitory State of Maine. The probable explanation is that in those high latitudes more alcoholic liquor is required for coughs and colds than in milder climates. At any rate, the taste of the beverage is much the same whether taken medicinally or otherwise.

* This is from a Kansas correspondent: "The horrible news comes from Kansas that a boy climbed a cornstalk to see how the corn was getting along and now the stalk is growing up faster than the boy can get down. The boy is plumb out of sight. Three men have undertaken to cut down the stalk with axes to save the boy from starvation, but it grows so fast that they can't hack twice in the same place. The boy is living on nothing but raw corn and he has already thrown down four bushels of cobs."

* Phillips Brooks once gave a new version of the "Jonah" story to a wondering skeptic, who said he doubted whether a whale's throat was large enough to swallow Jonah. "There was no difficulty," said the Bishop; "Jonah was one of the minor prophets."

* A Scottish minister was once asked how long he would require to prepare a speech. "That depends," said he, "upon how much time I am to occupy in its delivery. If I am to speak for a quarter of an hour, I should like a week to prepare; if I am to speak for half an hour, three days will do; if I am to go on as long as I like, I am ready now."—*Argonaut*.

* "Some years ago," said Bishop Potter, in a recent speech, "I was traveling in Minnesota. A man approached me on the railway platform and scanned my features closely. 'Excuse me,' he said, finally; 'but haven't I seen your picture in the papers?' I was compelled to confess that he had. 'I thought so,' continued the inquisitive one. 'May I ask what you were cured of?'"

CURIOUS FACTS AND FANCIES.

Does the typewriter affect literary style? A writer in the Boston *Transcript* thinks it does. He says: "As a general thing the typewriter produces a sort of staccato, disconnected, jerky style; to change the metaphor, a fleshless and bony style, and awkward withal. What is written with the machine seldom has the ease and expressiveness that the same author's handwriting might have possessed. The special word-by-word planning that goes with it, be it ever so slight and even unconscious, does get in the way of free expression; and there is a tendency in the writer to think out his sentences less thoroughly, and even to use stereotyped expressions, which fall in more conveniently with one's practise." It might require generations, he adds, for typewriting to become instinctive with civilized people, as handwriting is.



In a recent number of *Literary Mistranslation*. *ature* Mr. G. H. Ely collects a number of entertaining examples of mistranslation. The appearance of Scott's Welsh rabbit as a *lapin de Galles*, bred for export in the Welsh mountains, is probably familiar, but the desperate expedient of the French translator of Cooper's 'Spy,' who had to explain how a horse could be hitched "to a locust," is worth recalling.

Miss Cooper says that the translator had never heard of a locust-tree, and rendered the word by "sauterelle," or grasshopper. Feeling that this needed some explanation, he appended a footnote explaining that grasshoppers grew to a gigantic size in the United States, and that it was the custom to place a stuffed specimen at the door of every considerable mansion for the convenience of visitors, who hitched their horses to it.

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THE "AMERICANISM" WHICH LEO XIII. HAS CONDEMNED.

RÉSUMÉ OF A RECENT CONTROVERSY, WITH SOME NEW SIDELIGHTS.

By the Rev. Chas. Maignen, D. D., Author of 'Father Hecker: Is He a Saint?' etc.



INCE the appearance of the Apostolic letter 'Testem benevolentiae,' condemning the errors of "Americanism," countless efforts have been made by the adherents of these errors to mislead public opinion regarding the true sense of the teachings of Leo XIII.

The most daring, no doubt, was that of one J. St. Clair Etheridge, in the *North American Review* for May 1900, in an article on "The Genesis of Americanism," in which ideas and facts were outrageously travestied.

More recently still, another writer (perhaps the same who from Paris writes "Roman Correspondence" for journals in both hemispheres) published in the *New Century* of Washington, D. C., under date of May 18th,

1901, an article headed "Archbishop Keane and the Vatican," in which he boldly asserts not only the existence of "Americanism" in America, but also the triumph of the ideas of Msgr. Ireland and Keane in Rome itself.

We should have passed over these productions, had not a new circumstance lent an importance that a journal without weight could never have given to them. This circumstance is the publication, at Boston, of a new biography of Father Isaac Thomas Hecker, by Henry D. Sedgwick, Jr., in which the same thesis is maintained with even less reserve, and the author of which makes bold to conclude that "It may be that the Church of the twentieth century will gladly take Father Hecker's opinions as the rough materials out of which to fashion sound doctrines that shall help men to lead better lives" (page 152.)

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11411 Meramec St.
St. Louis, Mo.

Since the Paulists themselves, have withdrawn the Life of Hecker by Father Elliott, such a conclusion assuredly can not be said to lack audacity.

By the way—Mr. Henry D. Sedgwick forgets to state that his biography of Father Hecker, compared to that by Father Elliott, is a revised, corrected, and considerably—abbreviated edition.

We shall not recur here to what we have said of the person and life of Father Hecker in our essay 'Father Hecker: Is He a Saint?' More than one point of our critique has been taken into account by Mr. Sedgwick, who, e. g., prudently abstains from mentioning the documents and facts which we made public to justify the sentence whereby the Rector Major of the Redemptorist Congregation dismissed Father Hecker from the order. Whoso wants to inform himself on this point, is referred to chapters III., IV., and V., of our work, 'Father Hecker: Is He a Saint?'

What we want to establish here, in reply to the thesis of our opponents, is that the "Americanism" condemned by Leo XIII. is really that of Father Hecker and his followers, and not a phantom of heresy, as St. Clair Etheridge makes bold to assert.

The mere mention of such statements ought to suffice to convince all who make them of error; for it is most injurious to the authority of the Holy See to pretend that the Pope, under the name of "Americanism," has condemned opinions unknown in America and made out of the whole cloth by a French abbé. And it is hard to imagine why that condemnation, if intended to strike "continental Americanism," was communicated exclusively to the bishops of the U. S. Lastly, it is doing rather too much honor to the writer of these lines to suppose him capable of setting the whole Catholic hierarchy in motion and to provoke a solemn papal condemnation of opinions invented by him for the sole pleasure of combatting them.

Convincing as these reasons are, they are not sufficient to satisfy the partisans of "Americanism." Hence we shall adduce proofs and texts that will leave no room for

doubt that the errors condemned by Leo XIII. are extracts from the Life of Father Hecker and from the introduction to that same Life by Msgr. Ireland, Archbishop of St. Paul.

I.

In 1892 an active propaganda was set up in France to spread the American ideas personified by the Archbishop of St. Paul. Regardless of the fact that there are more than eighty bishops and archbishops in the U. S., two or three names were kept ringing in our ears, always the same, and exclusively prelates favorable to the new ideas.

To realize to what a degree of enthusiasm the European partisans of "Americanism" rose, one should read the speech made at Ghent on Feb. 20th, 1897, by the Abbé Felix Klein. "It is a reminiscence," he said, "of Emile Zola, wholikewise sees in 'Americanism' the Church of to-morrow." And adopting a comparison from the last pages of 'Rome,' by that too famous romancer, the Abbé Klein traced, after the Anacharsis of the XX. century, the itinerary of a traveler in search of wisdom:

Like our entire race, he would have to start from that central Asia, to which the railway now carries us in less than a week; he would have to travel in the same direction with the sun and he would see the moral light, which, by a singular coincidence, follows the course of the physical light, extending and brightening more and more, the nearer he approached the steppes of Russia, as yet hardly illumined; cursing on his passage ignominious Turkey; greeting ardently Greece, the daughter of the old artists and the mother of young heroes; Italy, with Rome, Germany, learned and strong; Belgium and France, in which the Celtic, Latin, and Germanic genius are so splendidly blended; Great Britain and the United States, the homes of the initiative and free forces. Then passing the Rocky Mountains and traversing the Pacific, so long silent, now furrowed by vessels, he would see (mark the geography!) the light in its brightest splendor in Washington and St. Paul, Minn., and suddenly decrease at the approach of Oriental Asia and

disappear altogether in the darkness of Chinese traditions. *)

That such eulogies are crushing, no one to-day contests; but the time is not far gone when they passed without protest.

The publication of the French 'Life of Father Hecker, founder of the Paulists in the U. S.,' in the same year, 1897, carried beyond all bounds the audacities of "Americanism" and its hyperboles. The book was presented to the French public in a way to capture at once all novelty-lovers and those awaiting the light from the West. Father Hecker was announced as one of the initiators of "Americanism." The Archbishop of St. Paul said so himself in the introduction he wrote for the English edition. The translation of that introduction also figures in the Paris edition.

I think, said Msgr. Ireland (page x), that it may be said that the American current, so plain for the last quarter of a century in the flow of Catholic affairs, is, largely at least, to be traced back to Father Hecker and his early co-workers.

There was no need of long discourses to capture the young men of France for the person and ideas of the American priest. And with what a welcome was the book and its hero received when the Archbishop of St. Paul was heard, with an accent of deep and eloquent gratitude, saying:

If it be permitted to speak of self, I might say that to Father Hecker I am indebted for most salutary impressions which, I sorrowfully confess, have not had in me their due effect; the remembrance of them, however, is a proof to me of the usefulness of his life, and its power for good in others. I am glad to have the opportunity to profess publicly my gratitude to him. He was in the prime of life and work when for the first time I was brought to observe him. I was quite young in the ministry, and very naturally, I was casting my eye around in search of ideal men, whose footsteps were treading the path, I could feel I, too, ought to travel. I never afterwards lost wholly sight of Father Hecker, watching him as well as I could from a distance of two thousand miles. I am not to-day without some

experience of men and things, won from years and toils, and I do not alter one tittle my estimate of him, except to make it higher.

Then, at the end of that introduction, as if to condense his whole view of Father Hecker, Msgr. Ireland writes:

We shall always distinguish Isaac Thomas Hecker as the ornament, the flower of our American priesthood—the type we wish to be reproduced among us in widest proportions. Ameliorations may be sought for in details, and the more of them the better for religion; but the great lines of Father Hecker's personality we should guard with jealous love in the formation of the future priestly characters in America.

Introduced thus to the public, the Life of Father Hecker could not fail to prove a grand success. In our days, anything takes in France that lifts people out of the monotony of the "already known" or "already seen." We want something brand-new, something original—I might say, something strange and unknown. The mysterious attracts the worn-out souls of our contemporaries, and that is precisely what the Life of Father Hecker offered, or rather promised.

With an incontestable literary talent, the Abbé F. Klein had, in his preface, placed in high relief those aspects of Hecker's physiognomy that were best apt to satisfy the restless curiosity of so many souls that are tortured by the desire of going to God, or, rather, of fleeing from themselves. Here was nothing less than a new road opened to humanity for entering in *rapport* with the "beyond."

On every new road opened to humanity, said the Abbé Klein, there is always one man who passes first: frequently his name remains unknown; but when he is known he takes his place among those that shine at the summit of history. . . . Father Hecker belongs to them.

That eulogy is certainly not "commonplace," and the way it was pronounced promised much. Yet still more might be expected from what followed:

Indefatigable worker and finished type of the American priest he certainly was, as Msgr. Ireland has held him up in his introduction to that book; but he was a great deal more: he was, and will remain, in the

*) Cf. Delattre, 'Un Catholicisme Americain,' page 13.

deep sense of the word, a doctor, one of those that teach a series of human generations what they have to do. . . . He has traced, and realized in himself, the ideal of a priest for the new future of the Church; on the immutable dogma of communications between God and the soul, he has established the intimate principles of sacerdotal formation for the times that now begin. And saying that is not yet enough; for, on the one hand, his mystique applies to every Christian in modern life, and, on the other, it reaches up to the positive adaptation of convent life to the new wants of the world. After such a panegyric, the Abbé Klein had a right to tell his readers:

Is there another in our time and in the religious domain who has embraced a like field of operation, both in his work and in his studies? If Father Hecker is a man of action and a priest adapted to his country, it is after the manner of St. Augustine, who belongs rather to the human intellect and the Church universal, than to his pastoral ministry and Roman Africa.

In the face of such eulogies, pronounced by such men, so willingly listened to and everywhere reëchoed, had we not the right to ask the question which many have denounced as impertinent: "Is Father Hecker a Saint?"

"Who pretended that Father Hecker is a saint?" we were asked at once by a dozen critics. In reality, much more had been asserted. To say of a priest that he is a "doctor" in the profound sense of the word; to say that he has "traced and realized in himself the ideal of a priest," is claiming that he was not only a saint, but one among the greatest whom the Church honors. Indeed, without any irreverence to them, it may be said that some saints have not been "doctors," that they have not established "the intimate principles of the sacerdotal formation for their time," nor "for any time."

All this and much more had been claimed in hollow phrases. Our interrogation, emphasizing the previous question which had simply been passed over, suddenly deranged the equilibrium of the clamorous hero-worshippers.

Then, for a whole year, first in the columns of the *Vérité Française*, then in a book, later again in the *Vérité* and the *Revue Canonique*,

we fought "Americanism" and combatted the 'Life of Father Hecker.' What the campaign has been is needless to state here—but since it has been crowned by one of the most important acts of the pontificate of Leo XIII., we shall at least retrace it in bold outline and establish its lessons.

II.

The French Life of Father Hecker made its way, and, thanks to its "Americanism," gained daily in circulation. The English Life of Father Hecker had passed almost unnoticed in America and had not even reached the European continent. But the French translation, approved by Father Elliott, sanctioned by a letter from Cardinal Gibbons, written after the publication of our criticism, was greeted by the reviews and extolled by nearly the whole press. Within a few months, it reached five or six editions—an unexpected success, which inspired the former Rector of the Catholic University at Washington with the idea of having an Italian translation made.

It will be well to insist a little on this point, because since the condemnation of "Americanism" certain commentators of the pontifical document have tried to throw all the responsibility for the doctrinal errors condemned by the Holy See upon the translator. Now it is a fact that the committee of cardinals appointed by the Holy Father to examine the 'Life of Father Hecker,' not only carefully compared the English original with the French translation, but that American personages, best qualified to protest against serious blunders in the translation, if any existed, have, for a whole year, given unqualified praise to the Abbé Klein's version.

Msgr. Keane wrote in the *Paulist Catholic World Magazine* (March, 1898) concerning that edition:

As might be expected, Father Hecker and "Americanism" have had their assailants. The adherents of the old schools could, of course, not permit them to pass unchallenged. And if need were, some interesting stories could be told on this head. But the comparative mildness of the protests shows that the old bitter spirit of parti-

sanship is passing away; and the disfavor with which the attacks have been generally regarded proves that the acceptance of providential developments is becoming universal, that the synthesis of these developments and devoted Catholicity, as exemplified in Americanism, is more and more generally recognized to be both possible and desirable, and that Father Hecker is carrying on an apostolate to-day more widespread and more efficacious than during his life-time (page 730).

These are the concluding sentences of a long paper written by Msgr. Keane in Rome. They are singularly conclusive in regard to the subject under discussion. They prove, indeed, that the French adaptation of the 'Life of Father Hecker' was welcomed by all the friends of the Paulists and the entire school as one of the greatest successes so far won by "Americanism."

But the quoted passage teaches also something else; it shows that the word "Americanism" was not invented to discredit or ruin the school which adopted it to mark its tendencies, but that it had been received, nay vindicated, by the very men who to-day seem no longer able to understand its meaning.

In the same passage we find also a definition of "Americanism," a definition by Msgr. Keane, given before we had commenced to "besmirch" Father Hecker and to combat his doctrines: "Americanism" is the synthesis of progress and purest Catholicity, and the 'Life of Father Hecker' is calculated to make it acceptable everywhere.

A few months before, Msgr. Denis O'Connell, former Rector of the American College, Rome, at the Congress of Catholic savants held at Fribourg, read a paper which was published in the *Quinzaine* and later on in pamphlet form. The title of it was: "Americanism According to Father Hecker: What It Is and What It Is Not." Msgr. O'Connell spoke therein of a "new idea" that had "appeared in an important biography," that of the Rev. Fr. Hecker, founder of the Congregation of St. Paul; and the new idea is what is known by the name of "Americanism." Not only once or twice is this term found here, but the idea

it represents runs like a golden thread from beginning to end and gives the essay its character and significance.

All these declarations were made prior to the campaign we began in March, 1898, against "Americanism," and they prove that at that time the term and the thing were well-known and acknowledged as titles of honor shedding lustre on Father Hecker and his friends.

What, then, is "Americanism"? We have just heard the definition of the word given by its hottest partisans. Let us see now what the Church thinks of it, since she has deemed it necessary to take a word in the discussion.

Hence from all that we have hitherto said (these are the words of Leo XIII., towards the end of his letter to Cardinal Gibbons) it is clear, Beloved Son, that we can not approve the opinions which some comprise under the head of Americanism.

This condemnation is formal. Does it follow that the term "Americanism" can not be used properly in any sense? No.

If, indeed (continues the Pontiff) by that name be designated the characteristic qualities which reflect honor on the people of America, just as other nations have what is special to them; or if it implies the condition of your commonwealths, or the laws and customs which prevail in them, there is surely no reason why we should deem that it should be discarded. But if it is to be used not only to signify, but even to commend the above doctrines, there can be no doubt but that our Venerable Brethren, the bishops of America, would be the first to repudiate and condemn it, as being especially unjust to them and to the entire nation as well. For it raises the suspicion that there are some among you who conceive of and desire a church in America different from that which is in the rest of the world.*)

Hence it is clear that, while the term "Americanism" may be used as a geographical, ethnographical, or historical expression, it can not lawfully be applied to designate a religious system, doctrine, or school. As such it would be a schismatic name.

In such things generalities ought to be avoided to prevent confusion. With careful

*) We use the Sacred Heart Messenger's translation of the letter "Testem benevolentiae." (Editor.)

precision the Pope, in his letter to Cardinal Gibbons, points out which are the "doctrines" that may not be "signified," much less "commended," by applying to them the term "Americanism." By virtue of his sovereign teaching-office, and to safeguard the "deposit of faith," he formally declares that he can not approve these opinions. Hence the duty of every faithful Catholic to make proper enquiry about what the Head of the Church has so solemnly condemned.

III.

The principles on which the new opinions we have mentioned, are based, says Leo XIII., may be reduced to this, that, in order the more easily to bring over to Catholic doctrine those who dissent from it, the Church ought to adapt herself somewhat to our advanced civilisation, and, relaxing her ancient rigor, show some indulgence to modern popular theories and methods. Many think that this is to be understood not only with regard to the rule of life, but also to the doctrines in which the deposit of faith is contained.

Here we have the foundation of all the errors comprised by the term "Americanism." "The Church and the Age," i. e., the adaptation of the Church to the age, the synthesis of progress and pure Catholicity, of which Msgr. Keane spoke a little while ago. Pressing his subject harder, Leo XIII. formulates some of the errors to which that false principle gives immediate rise, when he continues saying:

For they contend that it is opportune, in order to work in a more attractive way upon the wills of those who are not in accord with us, to pass over certain heads of doctrine as if of lesser moment, or to soften them that they may not have the same meaning which the Church has invariably held.

These words of the Pope aim at the opinion of certain Liberal Catholics, whose program was published in Dec. 1897 by the *Contemporary Review* of London, where they say:

But Liberal Catholics are not so unreasonable as to expect authority to retract any of its past decrees; the dexterity of theologians will always find a way amply sufficient to find convincing reasons why

any obnoxious decisions should, on account of some technical defect, be devoid of binding force, or else that the real signification of such decision is quite contrary to what has been antecedently supposed and accepted, or what appears to be its true meaning. There are probably very few "ex-cathedra" decrees which could not be evaded by one or other of these processes.

To this bold assertion Leo XIII. opposes the Vatican Council, which calls to mind that the doctrine of faith which God has revealed, is not like a philosophic system, susceptible of being perfected by the human mind. The sense which our Holy Mother the Church has once declared to be that of its sacred dogmas, must be preserved for ever, and it is never lawful to deviate from it under the pretext or appearance better to penetrate into its depth. (Conc. Vat., De fide cath., c. 8).

Hence the errors of Americanism condemned by Leo XIII. are not new, since they had been rejected already by the Vatican Council. But we ought to remember that we are only at the foundation on which the innovators are basing. The principles themselves are those of the Liberalism condemned by Pius IX., and may all be reduced to the 80. and last proposition of the Syllabus: "The Roman Pontiff can and must reconcile and adapt himself to progress, Liberalism, and modern civilisation."

These condemned principles were sustained openly and freely by the boldest and most advanced Liberals only, such as "Romanus" in the *Contemporary Review*, the Abbé Charbonnel, to whom are addressed these words of Leo XIII.:

Nor is the suppression to be considered altogether free from blame (*culpa* is more than blame, we should have rendered it by sin.—Editor) which designedly omits certain principles of Catholic doctrine and buries them, as it were, in oblivion. For there is one and the same author and master of all truths that Christian teaching comprises: the only begotten Son Who is in the bosom of the Father (John. I. 18).

In his famous article in the *Revue de Paris* (Sept. 1st, 1895) the Abbé Charbonnel, then the promoter of a Congress of Religions after the example of the Chicago Parliament, had said:

No doubt, the blending of all beliefs is a

vain dream...but might we not attempt what is called the moral union of religions? There would be an agreed pact of silence on all dogmatic particularities that now divide the minds, and a pact of common action whereby the hearts are united by the moralizing and consoling virtue that is found in every belief. That would mean giving up the old fanaticism and breaking with those annoyances that, by a long tradition, have kept men embittered against each other by subtle dissensions of doctrine and the announcement of a new age wherein they would care less for separation by sects and chapels, digging ditches and raising obstacles than for spreading, by a noble religious understanding, the social benefit of the religious sentiment.

This pact of silence Leo XIII., quoting again from the Vatican Council, rejects, and with particular stress says:

Far be it then from any one to diminish, or for any reason whatever to pass over anything of this divinely delivered doctrine; whosoever would do so, would rather wish to alienate Catholics from the Church than to bring over to the Church those who dissent from it. Let them return, indeed, nothing is dearer to our heart; let all those who are wandering from the sheepfold of Christ return, but let it not be by any other road than that which Christ has pointed out.

At the outposts of dogma the Church is

placed as a sentinel; faithful to the tradition of ages and the Spirit from above, with proud inflexibility, she bars the road to the "innovators."

But discipline is likewise attacked, and discipline, unlike dogma, does not oppose an inflexible "Non possumus." What will Leo XIII. answer to those "pioneers" in the disciplinary renovation of the Church? He admits the possibility and utility of change in the Church's discipline, but would not extend to the universe those essentially American reforms which Fr. Hecker advocated. There can be no general rule to be adopted, but only particular cases to be provided for, and not even that belongs to private individuals, who are so easily misled by appearances, "but ought to] be left," says Leo XIII., "to the judgment of the Church. In this all must acquiesce who wish to avoid the censure of our predecessor Pius VI., who proclaimed the XVIII. proposition of the Synod of Pistoia to be injurious to the Church and to the Spirit of God which governs her, in as much as it subjects to scrutiny the discipline established and approved by the Church, as if the Church could establish a useless discipline or one which would be too onerous for Christian liberty to bear."

To be concluded.

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Subjects of the Day.

Outcroppings of Americanism.

The twin cities Kansas City, Mo., and Kansas City, Kans., have a set of clergymen-twins that call for a passing notice. They are the Very Rev. Dr. Moore, V.-G., of Leavenworth, and the Rev. W. J. Dalton, pastor of the Annunciation Church, Kansas City, Mo. Vicar-General Moore distinguished himself first by blowing the trumpet against the religious orders, as being antiquated and out of date. When a Benedictine Father showed him in these columns that his views were expressly condemned by Leo XIII. in his letter to Cardinal Gibbons, "Testem benevolentiae;" he made a half-hearted attempt to retract his

"Americanistic" ideas. He made an attempt, perhaps we should say, he feigned only, for in fact he retracted nothing, after the example of some greater personages than vicar generals in re "Americanism." (Cfr. Dr. Maignen's article.)

Sunday afternoon, June 23rd, the Modern Woodmen of America held a celebration at Kansas City, Mo., in memory of their dead. According to the report in the *Kansas City Times* of June 24th, the first speaker was a Methodist minister, the next a Baptist preacher, and the last one of the officers of Christ's army, a Catholic priest, by the name of W. J. Dalton. His subject was "Memories of the Dead." He said in part:

It is cheering to find men banded together for the purpose of helping each other, not only in life, but when death has done its work. In your external appearance, in your relations as outsiders behold them, in your written constitution as we read it, there is this fact, that you are nearer to Christ and to His doings and life than if you had not the benevolent features that are yours. Yours is practical Christianity. Respect for the dead did not begin with Christianity, for upon the mausoleums of the pagans were written the words, "Peace to the ashes of the dead." You are giving lessons to the churches. You are giving lessons of brotherhood and charity that every denomination might well take up and practice.

In what, Brother Dalton, did all that speech-making, music, etc., help the poor souls of the departed Woodmen? Why are the Woodmen with their "benevolent" features nearer to Christ and His doings and life? We do not understand it, except it be for the generosity with which they, for the present, at least, pay out more for insurance than they take in, with the certainty that in a few years they can not pay anything at all to the eager claimants of promised death benefits. If that is practical Christianity and brotherhood and charity, then, of course, the Church founded by the Son of God has for 1900 years missed her aim, and will be no doubt very, very thankful to Father W. J. Dalton for pointing out the Modern Woodmen as its proper teachers.

According to the same number of the *Kansas City Times*, this same Father Dalton on the same Sunday, June 23rd, made another speech at the Knights of Pythias Hall, Hall Building, in memory of certain railway conductors:

The occasion was one annually observed by the order. The services were simple, including a roll call of the dead members of the division, who number eighteen in all, beginning with 1886, when the demise of the first occurred. In the audience, which filled the hall, were widows and children of some of the men whose names were called.

"Life is a series of responsibilities," said Father Dalton in the course of his address. "The highest position in life is the one of greatest responsibility. What life is one of more responsibilities than that of the rail-

way conductor? In times of danger he must stay with his train until all are safe, even if it means that he must go to his death."

What life is one of greater responsibility? Why, that of a Catholic priest. He must be most of the time engineer, fireman, and conductor combined. And if he throws his train off the track, he not only sends his victims into eternity, but straight to Hell. — J. F. MEIFUSS.



The *Monitor* (No. 12) **A New Manœuvre.** reproduces from the *Missionary*, a quarterly published by the Paulist Fathers from the office of the *Catholic World Magazine*, at New York, what purports to be "a letter to Pope Leo XIII., from a prominent non-Catholic." It contains the following remarkable passages:

Many thousands of the strongest men in the United States, made apprehensive by the spread of Socialism, are turning their eyes towards the Church of which you are the revered head. The greatest banker in the world, Mr. J. Pierpont Morgan of this city, and one of the greatest men of our country, told me very recently that he believed the Roman Catholic Church was a necessity for the preservation of our society. I have talked with a very large number of our ablest and best men who believe as he does on that question, but there is a feeling among the masses of our people that the great authorities of the Roman Catholic Church have feelings of antagonism against the United States of America. If this feeling could be removed, I believe the next ten years would see a very large movement of our best people into your Church.

The writer dwells at some length on the material progress of the Church in this country, but returns to this point: that the American people think that—

Roman Catholics in the United States are not encouraged in such a way as they should be by the authorities in Rome, and this leads to the conclusion that there is an antagonism between the authorities at Rome and the American spirit and nation.

The "prominent non-Catholic"—if he is indeed a non-Catholic and not, as we have a twinkling suspicion, an ex-non-Catholic of the

Hecker school—does not vouchsafe to instruct the Holy Father on what he ought to do to remove that pernicious impression “among the masses of our people” that the Church is antagonistic to the American Republic.

To satisfy the Paulists and their “prominent non-Catholic” friends, Leo XIII. would have to withdraw his famous Brief “*Testem benevolentiae*” and proceed to do precisely those things which he condemned therein—adapt the Church to the age and trim her ancient and well-defined doctrines so as to make them acceptable to a worldly generation.

It is this exactly which the Pope may be relied upon never to do, so long as the Apostle of the Gentiles does not return to this earth and expunge from his letter to the Romans the celebrated exhortation: “*Nolite conformari huic sacco.*”—A. P.



The Attitude of Submission.

The following words of Father Faber, who was himself a convert, are worth

quoting to-day, not for extravagant converts alone, but for the benefit of all of us:

“We must even fear the Church, with a filial reverence. If we are converts, we must never cease to dread the underground action of heretical habits of mind and heretical methods of controversy in ourselves. There is a leaven of inherent lawlessness in every man who has once been a heretic. We must be as afraid of these things, as Scripture tells us to be afraid of forgiven sins. In some cases we should abstain from using all the liberty of speculation which the Church allows us, because we humbly distrust the strength or the genuineness of the principle of obedience within us, to stop us before we go too far. Neither must we allow ourselves to be discontented with the state of things anywhere or at any time. Discontent breeds in us the base and sour spirit of reformers. The chief discontent of the saints was with themselves. So should ours be. We read of saints being downcast and discontented about the sin that is in the world. We even read of their being discontented with political matters, when

they concerned the free action and unhindered sovereignty of the Holy See. But I never read of any saint being discontented with the intellectual, or philosophical, or literary state in the Church. I doubt if such discontent is compatible with true loyalty to the Church.

“Our attitude must be always one of submission, not of criticism. He, who is disappointed with the Church, must be losing his faith, even though he does not know it. I hear of some foreign countries where the precepts of the Church are now thought lightly of, and a marked distinction made between them and other obligations; and I feel sure that the faith of those countries is failing, although there may be a show to the contrary. When I meet with new Catholics careless about these same precepts, careless of the masses and abstinences of obligation, I see in this, not so much a negligent spirit, as a downright want of faith.” (Rev. F. W. Faber, ‘*The Precious Blood*,’ p. 188.)—J. S., o. s. b.



Muliebrity.

The *St. Louis Mirror* (No. 19) vehemently protests against “the country’s jag of muliebrity” and wonders when it is going to end. It is “nothing but woman in the papers, and not an agreeable style of woman either,” as our contemporary evidences by a few examples, viz.:

There’s Ellis Glenn, who is not quite certain it’s a he or a she, filling several columns about herself. There’s Cordelia Botk ‘n getting ready to come out of prison after standing trial for the murder, by poisoned candy, of her lover’s wife. There’s Lulu Price Kennedy going to prison for ten years for killing the man she trapped into marrying her. There’s the Milwaukee woman who is suing her former husband’s second wife for the alimony allowed her when she obtained her divorce. There’s the Chicago woman who divorced her aged husband and married a younger man that she might better care for the former. There’s the stepmother in New Jersey who married her step-son. There’s the mother-in-law in Paris who forced her son-in-law to elope with her. There’s Jessie Morrison being tried for killing the wife of a man she

thought she was in love with. There's Mrs. Barker whose husband shot out the Rev. Keller's right eye because Mrs. Barker said the Rev. Keller had made vile proposals to her. There is the woman in New York, the other day, who wanted her husband arrested because he was a woman. There's that Mrs. Bonine in Washington who tells such a queer story about the way in which she killed Mr. Ayres. And there are others.

This collection of freaks of femininity is quite extemporaneous; it does not even contain Mrs. Nation. The *Mirror* rightly argues that the manner in which they are exploited in the papers must corrupt both our young women and boys alike:

What, in the name of Decency and Purity, must young girls, who read such things in

the papers, think of such things? If they think with natural logic, along the lines indicated by the press treatment of these women, they must think that they are all heroines of romance. Not a single matter of the sort is treated other than as a story. The women are all "beautiful," "charming," "fascinating." They are pictured as of absorbing interest. They are glorified for that they are not humdrum, ordinary women. Look at the space that is given these "mysteries" of sex! Gaze upon their picture! Scan the adjectives applied to their hair, eyes, lips, hands, figures! Could any woman get such celebrity by simply being good? Never. And if the effect of newspaper muliebrity upon feminine readers be bad, what must it be on boys at just those years when muliebrity and Nature are in league against them?

The Religious World.

Taking Church Property. A movement was set on foot lately in Chicago to levy taxes upon the property of churches and educational institutions not used directly for religious or educational purposes. In the course of the discussion one of the officials declared that this would result in the raising of a large additional revenue from property owned by the Catholic Church. In reply the Chancellor of the Archdiocese made a statement to the daily papers, which we find in the *New World* of June 22nd and from which we quote this paragraph:

The Catholic Church in this Diocese has paid taxes and now pays taxes on all revenue-bringing property and even vacant realty, with the exception of property which is exempt from taxation because it is for church, school, and purely charitable purposes. So far as the property exempt from taxes for the three reasons named is concerned, the Catholic Church receives no favor there but that which every other denomination and creed receives.

Since then the plan has been abandoned for a peculiar reason. Included in the property to be taxed was much belonging to Northwestern University (Methodist), about one-

fifth of the whole amount which was to be assessed. But the charter of the University gives it the privilege of holding for all time real estate up to 2,000 acres free from taxation. It might own the First Ward in the city, and still, according to the United States Superior Court decision, be exempt from assessment. When these facts were brought to the attention of the assessors they decided that it would be unfair to tax some theological and educational institutions, and not all.—J. W.



Portable Churches. There are portable churches, as well as schoolhouses, and the Reformed Church in Pennsylvania is thinking seriously of adopting them for congregations not yet financially able to erect permanent buildings. These movable churches are made of corrugated galvanized iron, fastened to a wooden framework, which framework is covered on the inside with a wainscoting, lining the whole side and ceiling. Between the iron and these "match-boards" is a space of four inches, which keeps out dampness; the sides and roof are lined with a heavy felt

which gives warmth in winter and protection from heat in the summer. The churches can be made any size and on any plan. Each piece is so marked and the whole is so planned that any ordinary mechanic can readily put it together. One seating 300 persons can be put up ready for use at a cost of \$1,500. It is neat and attractive. Moreover, it is lasting. If painted every four years in our climate it will be good for forty years. Being movable, it can be shifted at any time when another location seems desirable.



* * * Here is another contribution to the chapter "Variations of Protestantism." The *Cumberland Presbyterian* (No. 25) winds up a *résumé* of "the great credal debate" within the Presbyterian sect with this paragraph:

The matter of revision must now drag itself through another year and another and possibly yet another; but when the final vote is taken Calvin himself would not rec-

ognize the system which his modern disciples have so radically changed, all the while that they were professing their purpose to leave the integrity of the system "unimpaired."



* * * We learn from Lisbon, under date of June 11th, that the establishment of a Catholic Centre party, called "Centro Nacional," is now assured, under the leadership of such eminent Catholic noblemen as the Marquis Pombal, Counts Bertianos and Casal Ribeiro, and Privy Councillor Jacintho Candido, and under the direction of the episcopate.



An account of the mortality among the Catholic missionaries on the Gold Coast in Western tropical Africa (*Tablet*, No. 3187) shows that the average length of life is less than three years. Out of 200 priests who have died there, 50 met their death within a year of their arrival, and only 9 survived for 10 years.

Sociological Questions of the Day.

Civil Service Reform.

A series of reports by a committee of the Civil Service Reform League, of which Mr. William Dudley Foulke of Indiana is chairman, shows much indifference or hostility on the part of office-holders toward the requirements of the law, a varied and persistent evasion and violation of them, and an almost total absence of any effort to discipline the offenders or to prevent the repetition of the offenses. These are generally of two kinds. One consists in "beating" the law so as to secure appointments and promotions in the service for partisan reasons and without the competitive tests prescribed by law. The other, with like motive, consists in securing partisan and factional service, or contributions in the nature of political assessments from those in office. These, it will be recognized, are the ancient tactics of the politician of the lower grade. They are characteristic of the men everywhere who are in politics,

not for principle, not for loyalty to the honorable aims of their party, but solely for personal gain.

We think that President McKinley ought to put a stop to this sort of thing.



The XX. Century Insane Asylum.

According to Dr. E. C. Runge, Superintendent of the St. Louis Insane Asylum, the XIX. century can boast of little progress in the treatment of the insane. In an article published in the *St. Louis Medical Review* (Feb. 16th, 1901) and now in pamphlet form he says:

I am not guilty of exaggeration when I say that to-day all our public hospitals for the insane, without a single exception, are veritable slaughter-houses of human intellects. . . . Redemption from existing conditions may only be hoped for by increased financial expenditures which will give into our hands sufficient means to combat the

destruction of the psychic self of the human beings entrusted into our care. I do not decry the importance of supplying the digestive organs with the necessary amount of substantial, life-sustaining food; but the brain, this proudest possession of man, is surely entitled to some consideration. It is sad enough to witness the gradual decline of all higher human faculties in such diseases as do not lend themselves to control by medical skill; how much worse is it in cases in which by the adoption of proper and timely measures the impending catastrophe may be averted! Some may think and say that more money will not be forthcoming; that the commonwealths are now groaning under the heavy burden imposed upon them. That may be true enough; but I, for one, do not relish the idea of being particeps criminis in the wholesale assassination of human intellects without registering an emphatic protest and placing the responsibility for the criminal neglect where it properly belongs. This arraignment is devoid of all local coloring. It is intended to draw into its meshes all commonwealths, barring none.

As to his ideas of a properly arranged hospital for the insane, the Doctor expresses himself thus:

On an area of arable land, in the proportion of one acre to every member of the population, commanding an unlimited water supply and natural drainage facilities, a series of pleasantly appearing, well-built, fire-proof, detached buildings, surrounded

by tastefully laid out grounds, with lawns and groves bordering upon them, farms, pastures and orchards, kitchen, laundry, boiler, and electric light and power plants, store-rooms, shops, all above ground and spacious; green-houses, dairy, chapel, entertainment hall; bath-houses, with spray and shower-baths, and other hydro-therapeutic appliances; gymnasium, grounds for baseball, handball, basket-ball, lawn tennis, ten-pin alley; the dwellings for the patients comfortable, spacious, sanitary, well lighted and aired, with separate living rooms and dormitories, walls painted artistically, which does not cost more than the reverse; neat, substantial furniture, inexpensive curtains, and bright, carefully selected pictures; pianos, flower stands, libraries, accessible and well stocked with standard and current literature; rooms for billiards, cards, chess, checkers, dominoes, lotto; separate buildings for infirmary, surgical wards, and isolation wards for patients afflicted with tuberculosis and other infectious and contagious diseases. Add to all of this a bright, wide-awake medical staff, aided by a complete laboratory for diagnostic purposes, and a numerically sufficient corps of well-selected, trained attendants who should be part nurses, part companions, and we are ready for the actual work.

Such is, in Dr. Runge's opinion, the model of a XX. century hospital for the insane; we are afraid the XXI. century will not see it realized.—J. F. M.

Book Reviews and Literary Notes.

Verses by an Inksomaniac.

A highly decorative and generally pleasing little book is Mr. Parker Herford's volume of verses 'Overheard in a Garden' (Scribners), with pictures by the author. A little nonsense now and then is very welcome, and Mr. Herford's nonsense is, as a rule, worth while. Not always. But even the funny man is only human—and of Mr. Herford it may be said that he resembles that far-famed little girl who wore a little curl, right in the middle of her forehead; inasmuch as that, like her, when he is good, he is very, very good—but when

he is bad, he is "horrid." And here he seems to have done his utmost to be both good and bad. Any one might be charmed with such a graceful fancy as is shown in these lines about the moon:

I watched the moon let down her hair
 In ripples on the sea.
 She loosed each diamond pin with care
 And stuck it carefully
 In the dark pin-cushion of sky.
 "Ah, now," I said, "I know the why
 And wherefore of the stars.
 I always used to think at night,
 To see them shine, they were the light
 Of seraphims' cigars.
 Now I have learned, and none too soon,
 They are the Hairpins of the Moon."

Cheerful and pleasing, too, are his valedictory lines :

Some take their gold
In minted mould,
And some in Harps hereafter.
But give me mine
In Tresses fine,
And keep the change in Laughter.

But it is when the poet gets into a more serious vein that he becomes less entertaining. Kisses and the vine-wreathed bowl, the sorrows and the joys of love, all seems to have somewhat strangely moved him. At one period, while in the throes of literary and artistic composition, he seems to have retired to an inner chamber, opened a large bottle—of ink—and sat down to have a high old bacchanalian time with himself. It's a curious thing, this kissing. Scientific observers tell us that the kiss is the meeting of two pairs of lips in a contact more or less prolonged, and productive of a sound similar to that made by the drawing of a wet cork across a window pane. Surely there's nothing in a little thing like that to make a man go crazy! And yet how many a poet has metaphorically torn his hair and spilt ink all over himself at the mere thought of it. Just listen to Mr. Herford :

Kisses tender, kisses cold,
Kisses timid, kisses bold,
Kisses joyful, kisses sad,
Pass the bowl or I'll go mad.

Now this is very serious. And, moreover, as the popular authors say, there is worse to come. On the same page we find this sad strain, headed *Nil Desperandum* :

Don't die of love; in Heaven above
Or hell they'll not endure you;
Why look so glum when Doctor Rumm
Is waiting for to cure you?

Here's another gurgle :

Yesterday's yesterday while to-day's here,
To-day is to-day till to-morrow appear,
To-morrow's to-morrow until to-day's past,
And kisses are kisses as long as they last.

We seem to have, at some time or another, heard somewhere—though we can not vouch for the fact—that a certain solemn scientific medical gentleman of Leipsic has given a specific name to the form of disease of which this sort of thing is one of the earliest symptoms. He calls it "Inksomania" and notes that it only affects minor poets and the young. It is not incurable, and he recommends a form of treatment of which the salient features are

cold baths, rest, and regular exercise. But especially cold baths.



A Catechism of Catholic Teaching. Being the Catechism of the Third Plenary Council of Baltimore. Newly arranged with additional, etc., by the Rev. Alexander L. A. Klauder. Benziger Brothers. 1901.

The reverend author would do well to study a good treatise on *definition* and *division*, such as is found in the *Philosophia Lacensis*, and then re-write his manual. The severe criticisms of the book by the *Messenger of the Sacred Heart* and other Catholic journals are, we fear, deserved.

With the critic in the *Catholic Columbian* (quoted in the *Teacher and Organist* of June 1st) who says: "Can we not have an end to this catechism-making?" we do not, however, quite agree. One might as well ask, Can we not have an end to this plow-making? Why should there be an end? One farmer is pleased with one variety, another prepare another. Gradually, the crude instruments used a few centuries ago have given way to scientific tools, of which every one may have his choice. Just so we consider the many attempts at new catechisms. The more minds are at work, the better for all. We may not get as a result a perfect catechism, yet we shall come to a point where really excellent manuals will be offered to the different tastes. One thing must be said to the credit of Father Klauder:—he has at last succeeded in bringing the truth home to our prelates that the Baltimore catechism is a poor makeshift, that something better is needed.—J. F. MEIFFUSS.



A LIST OF NEW BOOKS.

[This list is published with the purpose of announcing important new publications of special interest to Catholic readers. B. Herder, 17 S. Broadway, St. Louis, Mo., supplies the list and has the books in stock.]

- The Life of Mother Mary Baptist Russell**, Sister of Mercy. By her brother Rev. Matthew Russell, S. J. Net 75 cts.
The Catholic Pulpit : Educator and Expositor. Vol. I. Net \$1.60
The Eye of the Reformation. By Francis Aidan Gasquet, O. S. B. (New edition). Net \$2.75.
The Holy Gospels. With Notes by the Vv. Rev. Canon McIntyre. Net 40 cts.
Doris. A Story of Lourdes. Net 75 cts.
A Hidden Heroine. By Stella Hope. Net 50 cts.
Before Our Lord Came. An Old Testament History for young children. By Lady Amabel Kerr. Net 40 cts.

SCIENCE AND INDUSTRY.

A New Law of Vision. Two series of investigations of far-reaching importance to physiological optics have been completed during the past year in the psychological laboratory of Wesleyan University at Middletown, Conn., by Prof. Raymond Dodge and students of the University. The first series definitely established a new law of vision, almost revolutionary in its consequences. It was proven that the eyes, when in motion, can distinguish nothing in any complex field of vision over which they sweep. In order to see any object at rest, the eye must remain motionless, looking at some definite part of it for an appreciable length of time. If the eyes move, they see nothing for about one-twentieth of a second. This explains the success of those sleight-of-hand tricks in which rapid movements of the fingers are absolutely unseen, while the eyes follow the larger movements of the hand. It also explains the necessity of looking at a relatively fixed point in boxing, fencing, etc.

The second series was a quantitative study of the eye movements, with particular reference to the rapidity of reading. This series involved the invention of a unique method of measuring the movements of the eye and the designing of a considerable amount of new apparatus, by the aid of which the first accurate measurements of the eye movements were effected. These measurements not only show the length, number, and velocity of the movements of the eye during reading, but they also furnish the first exact data for a study of the co-ordination of the eyes and the muscular fatigue of reading.



Transparent Mirrors. Mirrors that one can see through are a new invention already coming in to use. They are of so-called "platinised glass," being backed with a compound made of ninety-five per cent. silver and five per cent. platinum, and, optically speaking, they are exceed-

ingly curious and interesting. Looking into a glass of this kind, one finds a first-rate reflection; it is a mirror and nothing more. At the same time, a person on the other side can see directly through it.

For example, a glass of this sort placed in front of the prescription desk in an apothecary shop perfectly conceals the prescription clerk and his apparatus. Thus the privacy of that department is secured, while on his part the clerk is able to survey the shop and see everybody who come in just as if the mirror were ordinary glass. It is transparent to him, but is like any common mirror from the viewpoint of people in front. It is easily seen that glass of this kind is likely to be useful for a good many purposes. It can be put in the doors of dark bathrooms, or of any other rooms where privacy is desirable and light is wanted. Anybody who has observed his own reflection in the plate-glass windows of shops will understand the principle well enough. The effect is merely enhanced by an extremely thin coat of the platinum-silver, which allows light to pass through, and yet furnishes an excellent looking-glass. The process consists in pouring over plate-glass nitrate of silver and platinum, and then applying Rochelle salts.



In the opinion of the *Electrical Review*, Mr. Edison has given the world, in his electric storage battery of reduced weight, what promises to be "another epoch-making invention." The new battery, weight for weight, is said to do two and a half times the work that can be got out of the present storage battery. In other words, it will carry an automobile seventy-five miles without recharging, against thirty miles for the battery now in use. It can also be recharged in one-fifth of the time. The *Electrical Review* looks to it for the betterment of electric lighting and electric navigation, while it will also tend to relieve cities from noise. It is asserted that the new battery will not deteriorate even under careless treatment. Edison is preparing to manufacture it himself.

NOTES AND REMARKS.

The Rt. Rev. Bishop of Belleville has refused the Knights of Columbus permission to establish branch societies in his Diocese.

The Editor of THE REVIEW is not yet able to answer definitely and conclusively the queries regarding this organisation recently addressed to it by *La Vérité* of Québec. But he is gathering material and hopes soon to publish his conclusions. Anything in the line of printed matter or private correspondence, apt to throw a light on the character and workings of the Knights of Columbus, will be thankfully received.



The N. Y. *Sun* (June 30th), in an article on the growth of the Catholic Church in the U. S. since the Third Plenary Council, remarks that the Catholic University at Washington "is not and has not been, the success expected." This is testimony from an unbiased source, and neither the recently announced new brief of the Holy Father in favor of the University, nor the glowing syndicate puff-letters sent out regularly by the faculty can obscure the unpleasant truth. Those who have followed the course of developments during the last seven years need not be told where the causes of disappointment lie. The University is not representative of the Catholic body in this country.



At the late ante-mortem canonization of Msgr. Keane at Dubuque, Archbishop Ireland said (see the quotation in No. 6 of THE REVIEW, p. 81) that we American Catholics should love America and her institutions, be chary in blaming and ardent in defending her. He deplored that there was among us a disposition to criticise and point out faults, which was unpatriotic and did harm to the faith in the eyes of earnest Americans.

Now we read in the *St. Paul Globe* (June 23rd) an account of an address delivered by the same patriotic prelate before the alumnae

of St. Joseph's Academy, containing among other passages the following :

The great fault of American education, the Archbishop said, was lack of seriousness. There was no depth of thought, no consistency of principles. An intellectual levity pervaded society. America, he thought, was decidedly inferior to other countries in intellectual culture.

We protest against such unpatriotic criticism of our great and glorious Christian country on the part of a naturalized foreigner.



We learn by way of our brilliant contemporary, the *N. W. Review*, of Winnipeg, Manitoba, that Mr. Herbert Vivian has revived Dr. Johnson's *Rambler*, the last (208th) number of which appeared on Saturday, March 14th, 1752. The new *Rambler* is to preserve the style and manner of the old. It will be issued in two forms, the "Publick Edition," at six shillings and the "Luxurious Edition," at fifty shillings "the year." Address: *The Rambler*, Ballantyne Press, 14 Tavistock Str., Covent Garden, London.



In many American cities within the last few years it has been the custom to hold street fairs corresponding somewhat to the amusement sections of the county fairs. The main streets of the towns were occupied under municipal licenses by various shows and exhibitions which attracted the surrounding population with the force of a circus paraphernalia and performances. After a year or two "Midway attractions" (no explanation is necessary) were added to the street fairs. The present year licenses for street fairs have again been sought in many interior towns. But the moral element is aroused and there will be no street fairs for the people of many villages and towns, or, at least, such shows will be without "Midway" attractions. The common sense of decency is still happily strong among the people of many of our villages and small towns.

The discoveries of the last century have shown that there was a basis in fact for some of the most remarkable African marvels related by Homer and Herodotus. A Berlin philologist, Dr. Th. Zell*), has just enunciated the theory that the Polyphemus of the Odyssey is to be identified with the gorilla, whose strength and size are in harmony with the Homeric description. He interprets the name as indicating the terrible cries uttered by this animal, and lays even greater stress upon the use of the word Cyclops, inasmuch as roundness of the eyes is the physical trait which especially distinguishes the ape from the man. Dr. Zell supports his contention by a quotation from the 'Periplus Hannonis,' showing that Hanno met near Sierra Leone some gorillas which he describes as "savage men."



Archbishop Kain is quoted in the *St. Louis Star* (July 3rd) as declaring that there is no objection to men appearing in church in shirt-waists in hot weather; in fact that "it is immaterial what garb a man wears to church, just so it's decent," as "religion should be a comfort to the body as well as the soul."



A Chicago despatch to the *Globe-Democrat* (July 3rd) intimates that there has been a gross mismanagement of funds by certain officers of the endowment rank of the Knights of Pythias. And an Indianapolis telegram to the same paper confirms and details the news as follows:

At a special meeting of the Supreme Lodge of the Knights of Pythias at Chicago next week it is understood a report will be made exposing persons alleged to have been implicated in the deal by which a former Illinois insurance commissioner received from a manager of the Knights of Pythias endowment rank \$3,500 for a "clearance card" and a letter of recommendation for the rank.

The story is that \$3,500 bought a report

showing that an investigation had been made, and that the endowment rank's affairs had been found satisfactory.

Later, the Illinois and Connecticut insurance authorities began an investigation of the rank. This is not yet finished. C. F. S. Neal, of Lebanon, manager of the endowment rank, sanctioned the present investigation, and has been assisting in carrying it through. The commissioners making it unearthed the \$3,500 story.

Those Catholics who have left the K. of P. upon the prohibition of Rome will have more reasons to congratulate themselves, even from a purely secular point of view, as time rolls on.



Here is a Spanish rendering of "The Star-Spangled Banner," for the use of the Spanish colonies, by Fernando Staud y Ximenez, C. O. B., A. M., Instructor of Spanish in St. Ignatius College. Chicago:

LA ASTEROIDEA.
O, decidme si veis
de la Aurora al albor,
la que ayer ondeaba
audaz y valiente.
Cuyas rojas bandas
y estrallado tambor,
reflejaba los rayos
dej sol poniente.
Y al rojizo fragor,
que el disparo lanzaba,
distinguiamos anoche
que aun ondeaba.

Chorus:

Es la noble Asteroidea,
que ondea con honor,
sor la patria del libre
y mansion del valor.



"You may easily understand that your letter and one I had from. . . have pained me. But these collisions will occur; and you have had too much experience of life to feel what a younger man might be excused in feeling on the subject. We do good always at our own personal inconvenience. It is the rule of things."—NEWMAN, in a letter to a friend, dated Sept. 30th, 1856.

*) 'Polyphem ein Gorilla. Eine. . . Untersuchung von Homers' Odyssee, Buch IX, V. 105 ff.' Berlin: W. Junk. 1901.

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THE "AMERICANISM" WHICH LEO XIII. HAS CONDEMNED.

RÉSUMÉ OF A RECENT CONTROVERSY, WITH SOME NEW SIDELIGHTS.

By the Rev. Chas. Maignen, D. D., Author of "Father Hecker: Is He a Saint?" etc.

IV.

WE shall now deal no longer with the principles underlying "Americanism," but with the thing itself, the formulas it makes use of, and the ends it aims to reach.

Father Elliott ('Life of Father Hecker,' page 394), condensing Father Hecker's thought as explained in 'An Exposition of the Church,' etc., speaks of "the hopeless failure of the post-Reformation methods to meet the needs of the hour; and especially the Vatican decrees, which have set at rest all controversy on authority among Catholics;" and declares that—

The needs of the times, therefore, call for virtues among Catholics which shall display the personal force of Catholic life no less than that which is organic. These must all centre around the cultivation of

the Holy Spirit in the individual soul.

This idea of Father Hecker, which is frequently repeated in the writings of his followers, Leo XIII. rejects absolutely. He thinks it even more injurious to the Church than the proposition censured by Pius VI.

But in the matter of which we are now speaking, Beloved Son, the project involves a greater danger and is more hostile to Catholic doctrine and discipline, in as much as the followers of these novelties judge that a certain liberty ought to be introduced into the Church, so that, limiting the exercise and vigilance of its powers, each one of the faithful may act more freely in pursuance of his own natural bent and capacity. They affirm, namely, that this is called for in order to imitate that liberty which, though quite recently introduced, is now the law and foundation of almost every civil community.

As the Holy Father had treated extensively

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of this error in his Encyclical on the Constitution of States, he did not judge it necessary to do it here again; but he deems it important to note particularly an assertion frequently made by the partisans of "Americanism."

Msgr. Ireland, in his introduction (page XV) says :

There have been epochs in history where the Church, sacrificing her outposts and ranks of her skirmishers to the preservation of central and vital fortresses, put the brakes, through necessity, from the nature of the warfare waged against her, upon individual activity, and moved her soldiers in serried masses, and then it was the part and glory of each one to move with the column. The need of repression has passed away. The authority of the Church and of her Supreme Head is beyond danger of being denied or obscured, and each Christian soldier must take to the field, obeying the breathing of the Spirit of truth and piety within him, feeling that what he may do he should do.

This historic view was familiar to Father Hecker. We find it also in the writings of Dufresne, Klein, and many others. But Leo judges differently. He says :

It is of importance, therefore, to note particularly an opinion, which is adduced as a sort of argument to urge the granting of such liberty to Catholics. For they say, in speaking of the infallible teaching of the Roman Pontiff, that after the solemn decision formulated in the Vatican Council, there is no more need of solicitude in that regard, and, because of its being now out of dispute, a wider field of thought and action is thrown open to individuals. A preposterous method of arguing, surely. For if anything is suggested by the infallible teaching of the Church, it is certainly that no one should wish to withdraw from it, nay, that all should strive to be thoroughly imbued with it, and be guided by its spirit, so as to be the more easily preserved from any private error whatsoever. To this we may add that those who argue in that wise quite set aside the wisdom and providence of God ; Who when He desired in that very solemn decision to affirm the authority and teaching office of the Holy Apostolic See, desired it especially in order the more efficaciously to guard the minds of Catholics from the dangers of the present times. The license which is commonly confounded with liberty, the passion for saying and re-

viling everything, the habit of thinking and expressing everything in print, have cast such deep shadows on men's minds, that there is now greater utility and necessity for this office than ever before, lest men should be drawn away from conscience and duty.

That lesson, given with as much eloquence as authority, ought to inspire the "innovators" with more reserve in their bird's-eye views of the past, the present, and the future of the Church.

The questions taken up by the Holy Father in the subsequent part of his letter are presented as corollaries from the preceding opinions. They are, indeed, more limited and are not equally professed by all, nor with the same vehemence.

The idea of individual inspiration and conscious direction by the Holy Ghost, is rather personal to Father Hecker and his two biographers, Elliott and Klein :

The increased action of the Holy Spirit, with a more vigorous coöperation on the part of the faithful, which is in process of realisation, will elevate the human personality to an intensity of force and grandeur productive of a new era in the Church and to society, an era difficult for the imagination to grasp and still more difficult to describe in words, unless we have recourse to the prophetic language of the inspired scriptures. ('Life', pages 395-96.)

This theory that a more abundant effusion of the Holy Ghost is in store for the Church in the future, is severely censured by the Pope:

For in the first place, all external guidance is rejected as superfluous, nay even as somewhat of a disadvantage for those who desire to devote themselves to the acquisition of Christian perfection; for the Holy Ghost, they say, pours greater and richer gifts into the hearts of the faithful now than in times past; and by a certain hidden instinct teaches and moves them with no one as an intermediary. It is, indeed, not a little rash to wish to determine the degree in which God communicates with men, for that depends solely on His will; and He Himself is the absolutely free giver of His own gifts. The Spirit breatheth where He will (John III. 8.) But to every one of us is given grace according to the measure of the giving of Christ (Eph. IV. 7.) For who,

when going over the history of the Apostles, the faith of the rising Church, the struggles and slaughters of the valiant martyrs, and finally most of the ages past so abundantly rich in holy men, will presume to compare the past with the present times and to assert that they received a lesser outpouring of the Holy Ghost?

Then, in splendid language, Leo goes on recalling the Catholic teaching on the necessity of the light and inspiration of the Holy Ghost in the working-out of our salvation, and on the rôle of outward direction in the guidance of souls.

While this doctrine of Father Hecker was not espoused by those "Americanists" whose aims lie in the political order or in the field of ecclesiastical polity, it gained for "Americanism" the sympathy of a great many prominent Protestants. During the whole discussion, in 1898, the Protestant press never ceased to encourage "Americanism," hoping that it would bring about what it pleased to call a reform within Catholicism.

V.

Let us now take up another batch of errors.

For one who examines the matter thoroughly, says Leo XIII., it is hard to see, if we do away with all external guidance, as these innovators propose, what purpose the more abundant influence of the Holy Ghost, which they make so much of, is to serve. In point of fact, it is especially in the cultivation of virtues that the assistance of the Holy Ghost is indispensable: but those who affect these novelties extol beyond measure the natural virtues as more in accordance with the ways and requirements of the present day, and consider it an advantage to be richly endowed with them, because they make a man more ready and more strenuous in action.

These words of the Apostolic letter seem to be directed against a passage from the introduction to the 'Life of Father Hecker,' where Msgr. Ireland says:

Newman writes that where the sun shines bright in the warm climates of the South, the natives know little of safeguards against cold and wet. They have their cold days, but only now and then; and they do not deem it worth while to provide against them; the science of calefaction is reserved to the

North. And so, Protestants, depending on human means solely, are led to make the most of them; their sole resource is to use what they have; they are the anxious cultivators of the rugged soil. Catholics, on the contrary, feel that God will protect the Church, and, as Newman adds, "we sometimes forget that we shall please him best, and get most from Him, when, according to the fable, we put our shoulder to the wheel, when we use what we have by nature to the utmost, at the same time that we look out for what is beyond nature in the confidence of faith and hope" (page XIII. sq.)

The writer of the introduction evidently confounds two very different things, the natural means and the natural virtues. That makes him say in an other place (page XII.):

And natural virtues practised in the proper frame of mind and heart, become supernatural. Each century calls for its type of Christian perfection. At one time it was martyrdom; at another, it was the humility of the cloister. To-day we need the Christian gentleman and the Christian citizen. An honest ballot and social decorum among Catholics will do more for God's glory and the salvation of souls than midnight flagellations or Compostellan pilgrimages.

Leo XIII. declares:

It is hard to understand how those who are imbued with Christian principles can place the natural ahead of the supernatural virtues, and attribute to them greater power and fecundity. Is nature, then, with grace added to it, weaker than when left to its own strength? and have the eminently holy men, whom the Church reveres and pays homage to, shown themselves weak and incompetent in the natural order, because they have excelled in Christian virtue?

And in a magnificent exposé the Holy Father reminds us of the necessity of grace even in the observance of the purely natural law, and the worthlessness, for Heaven, of acts performed without heavenly aid. With equal vigor he rejects the assertion that "each century calls for its type of Christian perfection." He says:

The one who would have Christian virtues to be adapted, some to one age and others to another, has forgotten the words of the Apostle: "Whom He foreknew, He also predestined to be made conformable to the image of His Son" (Rom. VIII. 29). The Master and exemplar of all sanctity is

Christ, to Whose rule all must conform who wish to attain to the thrones of the blessed. Now, then, Christ does not at all change with the progress of the ages, but is "yesterday and to-day and the same forever" (Hebr. XIII. 8.) To the men of all ages the phrase is to be applied: "Learn of me because I am meek and humble of heart" (Matt. XI. 29) and at all times Christ shows Himself to us as becoming "obedient unto death" (Philip. II. 8), and in every age also the word of the Apostle holds: "and they that are Christ's have crucified their flesh with the vices and concupiscences" (Gal. V. 24.) Would that more would cultivate those virtues in our days, as did the holy men of by-gone times! Those who by humbleness of spirit, by obedience and abstinence, were powerful in word and work, were of the greatest help not only to religion but to the State and society.

This mania of "adapting" everything to the "wants of the age," which Leo denounced in the beginning of his letter as the fundamental fallacy of "Americanism," was extended by the "innovators" to the whole domain of spiritual life, only a few weeks after the publication of the French Life of Father Hecker,* when the Abbé Naudet undertook, in the *Justice Sociale*, to vindicate the cardinal virtues of fortitude, justice, prudence, and temperance at the expense of obedience and humility.

Were we to be found a heretic, he wrote, we believe these virtues superior to humility and obedience, and we ought to hear about them sometimes.

And, forecasting the objection drawn from tradition and the Fathers, the Abbé Naudet added:

Naturally they will object to us those numerous texts, arranged in battle-array, pretending to crush us, but that affects us very little, even not at all, and we persist in believing that on this point a change is needed in our spirituality.

And pushing his conclusions still farther, the editor of *La Justice Sociale* says of the 'Following of Christ,' by Thomas a Kempis:

From this viewpoint one might ask, whether the 'Following of Christ' has as happy an influence on the souls of our epoch as is asserted by some. Naturally some

will cry, You blaspheme, and will tell us: "It is the most beautiful book that has come from human hands, because, etc." But that is not enough to convince us. We believe that this book—very beautiful, in many passages full of a fine and deep psychology, carries the annihilation of the human personality too far, and that a collection of maxims, gathered or composed by a monk of the XIV. century for other monks, can not be the book for a society that has nothing of monasticism in its education, mind, or attitude. For our part we have met with souls that could not accommodate themselves to it.

These reflections—which their author at present must be regretting—were the fruit of a recent perusal of the 'Life of Father Hecker.' It is, indeed, Father Hecker who, by naming them "passive," has brought into bad repute those virtues which are the foundation of every spiritual edifice. He held that for our times a new ideal of Christian perfection is wanted, an opinion which, as we have seen, was condemned by Leo XIII.

On page 393 of Elliott's 'Life of Father Hecker' we read:

The passive virtues, fostered under an overruling Providence for the defence of threatened external authority in religion, and producing admirable effects of uniformity, discipline, and obedience, served well in the politics of the Reformation and post-Reformation eras, when nearly all governments were absolute monarchies; but the present governments are republics or constitutional monarchies, and are supposed to be ruled by the citizens themselves. This demands individual initiative, active personal exertion, and direct interference in public affairs. Vigilant and courageous voters rule the nations. Therefore, without injury to entire obedience, the active virtues in both the natural and supernatural orders must be mainly cultivated; in the first order everything that makes for self-reliance, and in the second the interior guidance of the Holy Spirit in the individual soul.

Leo XIII. was not slow to refute this theory. The testimony of St. Thomas Aquinas, the interpreter of reason and common sense, was enough for him to repel the innovation. He says:

With this opinion about the natural virtues, another is intimately connected, according to which all Christian virtues are

* The French Life appeared in June, the article by Naudet in July of the same year, 1897.

divided, as it were, into two classes, passive, as they say, and active; and they add, the former were better suited for the past times, but the latter are more in keeping with the present. It is plain what is to be thought of such division of the virtues.

Leo XIII. then touches upon another subject, that is related to one of the most widely spread errors of "Americanism." He is careful to notify us that this error is common to all "innovators." He says:

From this species of contempt of the evangelical virtues, which are wrongly called passive, it naturally follows that the mind is naturally imbued little by little with a feeling of disdain for the religious life. And that this is common to the advocates of these new opinions, we gather from certain expressions of theirs about the vows which religious orders pronounce. For they say that such vows are altogether out of keeping with the spirit of our age, in as much as they narrow the limits of human liberty; are better adapted to weak minds than to strong ones; avail little for Christian perfection and the good of human society, and rather obstruct and interfere with it. Indeed, in the 'Life of Father Hecker,' page 300, we read:

With regard to stability, men of stable character need no vow to guarantee adherence to a divine vocation, and men of feeble character may indeed vow themselves into an outward stability, but it is of little fruit to themselves personally, and their irremovability is often of infinite distress to their superiors and brethren.

What a consolation for all religious to see the Pope so eager in their defense against the "innovators." Both the practice and doctrine of the Church readily manifest the falsity of such language, for she has always held the religious life in high esteem. And rightly so, for those who, called by God, embrace this kind of life, are not content with the common duties that the commandments impose, but bind themselves to the practice of the counsels, and thus become the élite of Christ's army. Can any one believe that is a sign of pusillanimity? or, perhaps, a practice useless or hurtful to perfection? Those that bind themselves by vows are far from losing their liberty; on the contrary, they enjoy it in its fulness, they possess that very liberty

"whereby Christ has made us free."

This question of religious vows was not simply a theory for Father Hecker and his companions. As is well known, they left the order of the Most Holy Redeemer with the purpose of founding, not a new order, but a society of priests, called Paulists, who did not wish to be bound by any vow.

They had a right to do it, and no one would have found fault with their plan, had not their panegyrists gone beyond all measure.

In his introduction, Msgr. Ireland wrote:

Father Hecker organised the Paulist community, and did in his way a great work for the conversion of the country. He made no mistake when he planned for a body of priests, more disciplined than usually are the parochial clergy, and more subtle in the character of their institute than the existing religious orders (page XVI.)

These last lines mean two things: that the Paulists have an advantage over the religious orders by having no vows, and that these orders themselves are in the way of transformation. Hence the salutary advice that Leo XIII. addresses to the Paulists and their friends towards the end of his letter:

If there are any, therefore, who prefer to unite together in one society without the obligation of vows, let them do so as they desire. That is no new institution in the Church, nor is it to be disapproved. But let them beware of setting such association above religious orders; nay rather, since mankind is more prone than heretofore to enjoyment of pleasures, much greater esteem is to be accorded to those who have left all things and followed Christ.

VI.

These are the principal lessons addressed by the Holy See to the episcopate of the U. S. Prepared and provoked by a controversy of a year's duration, announced a long time in advance, impatiently expected, they received at once the formal assent of all who had in any way been mixed up in the debate.

Msgr. Ireland, who, as we have seen, was very prominent among the admirers of the Paulist founder, and who arrived in Rome but a few days after the Apostolic letter had been sent to Cardinal Gibbons, submitted at once to the

decision of the Holy See. "Having just finished reading the Brief of your Holiness," is the exordium of his letter, and he continues :

In view of the surprising confusion of ideas and the bitter controversies raised especially in France, about the 'Life of Father Hecker'—the extent of which the Apostolic letter allows me to measure—it was, I can not help seeing it, a necessity for the chief pastor to make his voice heard, in order to enlighten and pacify the minds.

These latter words allude to the repeated efforts made to prevail upon the Holy Father that the letter to Cardinal Gibbons be not published. Being now enlightened about a danger that he declared he had not seen before, Msgr. Ireland repudiates the errors which "some have tried to cover by the name of 'Americanism.' "

Certainly, with all the energy of my soul, I repudiate and condemn all the opinions which the Apostolic letter repudiates and condemns—all those false and dangerous opinions to which, as the letter states, certain persons have given the name of Americanism. I repudiate and condemn these opinions without exception, literally so as your Holiness repudiates and condemns them, and I repudiate and condemn them so much the more eagerly and heartily as never my Catholic faith and my understanding of Holy Church's teachings and practices allowed me to open my soul to such extravagances. All the bishops of the U. S., in their own name and in that of their flocks, are ready to repudiate and condemn these errors. We can not help feeling indignant that such an injury was inflicted upon us bishops and faithful, and our whole nation, as to designate by the word Americanism, as some did, errors and extravagances of this kind.

After the testimony adduced in this article, the reader has a right to be astonished at seeing Msgr. Ireland attribute the invention of the word "Americanism" to "the enemies of the Church of America."

The same note, although somewhat weakened, is found in the letters of submission addressed to the Holy Father by Msgr. Keane, the Abbé Felix Klein, and the Superior of the Paulists, Rev. P. Deshon. If we were to take in their strict sense certain assertions contained in these letters, and still more in the

commentaries of a certain press, we should have to conclude that either the Pope found it handier to address warnings and councils which in reality concerned only the translators and commentators of the French 'Life of Father Hecker,' to the American bishops, or that the errors condemned by Leo XIII. were maintained nowhere. In an article of the *Quinzaine* (April 1st, 1899*), M. Fonsegrive rightly characterised these suppositions as injurious to the Holy See, but he added another that is quite new in theology:

The noise made about the criticisms of the 'Life of Father Hecker' has given these criticisms the social radiation necessary to afford to the exercise of the teaching office such an opportunity as to make that exercise almost inevitable.

Hence, the errors condemned by the Holy Father were neither in the 'Life of Isaac Thomas Hecker,' nor in America, nor in Europe, but the controversy raised by that book—or by the one who refuted it—or rather the noise made about this controversy, gave to it such a "social radiation" that it apparently became "necessary" to give "an opportunity" to the exercise of the teaching office, such as to render that exercise "almost inevitable."

And so it became manifest, not only that there is no longer any "Americanism" in America, but that there never was any!

Never yet have the most solemn decisions of the Church had any such effect.

Unfortunately for the friends of peace who would end the quarrel by a *jeu d'esprit*, there are persons excellently posted on American matters who hold a diametrically opposite opinion. Cardinal Satolli, f. i., the former Delegate Apostolic to the U. S., some time ago sent us a public letter, in which he qualified "Americanism" as a "pest infesting both hemispheres" (*Quæsta funestissima atmosfera nei due mondi contagiosa.*) True, Cardinal Satolli—like Msgr. Ireland and Keane and many other "Americanists"—is not a native American, but the Cardinal Prefect of the Congregation of Studies is therefore no less an authority on the movement of ideas in both

* The article was condemned by the Bishop of Nancy.

the old and new world, and his judgment is favorable neither to "Americanism" nor to those that deny its existence or danger.

There are also Americans born in America who see eye to eye with us on the subject. The editor of THE REVIEW applauded our efforts "in the name of thousands of American priests and laymen who abominate 'Americanism.'" From Iowa and Illinois, from San Francisco, Cleveland, New York, and Chicago, we received unequivocal testimonials of the sympathy with which American priests and lay Catholics seconded the campaign against "Americanism."

But what need is there to insist on this point after the solemn act by which the bishops of the New York province have proclaimed, in truly magnificent terms, their adhesion to the letter of the Holy Father?

Msgr. Corrigan, in the name of his suffragans and in his own, thanked the Pope for having issued that luminous document.

With what wisdom, such are his words, has your Holiness succeeded in gathering together into one bunch the numerous fallacies and errors which tried to pass for good and Catholic doctrines under the specious title of "Americanism".... We can say that the monster which, to obtain lodgment, aye citizenship, among us, usurped the fair name of "Americanism," has died almost abornin'.

Thus "Americanism," denounced as a "pest" by Cardinal Satolli, is called a "monster" by the Archbishop of New York. And, assuredly, for the bishops of that province, the danger was no chimera; for they state:

If your Holiness had not come to our assistance in such due season by your admirable letter, how many, through ignorance rather than malice, would have fallen into the snare. Vainly might the bishops have tried to shield their flocks from error. The error would have gradually gained a stronger foothold, and we should have been pointed out and accused of not being Americans. Meanwhile the false Americanism, also called by other similar names, which have had a long life, to the detriment of souls, for centuries among other nations, would have quietly taken possession among us, heaping conquest upon conquest in enormous proportions according to time and

place. For this reason we are heartily glad that, thanks to your infallible magisterium, we do not have to leave to our successors the ungrateful task of fighting an enemy perhaps not yet dead.

We do not think that, in the face of such solemn testimony, given by the bishops of a whole province, and in particular by him who has in his archiepiscopal city the mother-house of the Paulists, any one will be bold enough to deny the existence of the evil and pretend that "Americanism is unknown in America." Whoso would sustain such a thesis must, no doubt, belong to that class of partisans who threw into the face of Catholics and faithful bishops the accusation of being enemies of their country.

We find, indeed, an allusion to this in the letter of the Archbishop of New York. It is as if it were a cry of deliverance sent up to the Holy Father by the conservative bishops of the U. S., when he writes:

Now we can proudly repeat that we, too, are Americans as well as the rest. Aye, we are Americans, and we glory in the title. We glory in it, because our nation is great in its institutions and enterprises, great in its development and activity; but in matters of religion, doctrine, discipline, morals, Christian perfection, our glory is in entirely following the Holy See. *)

We have here a beautiful profession of religious and patriotic faith, emanating from men whom "Americanism" persecuted and pretended to treat as strangers in their own country. This noble and bold language makes us understand all the better the levity and injustice of writers who in their oft-repeated praises for the American episcopate constantly pass over in silence the illustrious Archbishop of New York. Is it not worthy of one of the great bishops of the fifth century, this passage in his letter to Leo XIII.:

And we, whom the Holy Ghost has placed as bishops to rule the Church of God, under the infallible guidance of your Holiness, hasten to offer and to manifest to you our sentiments of admiration and unbounded

*) By a very singular mistake, that never was corrected, the letter of Archbishop Corrigan was attributed by the Havas News Agency to Cardinal Gibbons, and most of the papers reproduced only this last-quoted passage. The answer of Cardinal Gibbons to the Holy Father has never been made public.

adhesion. We receive and accept absolutely, for ourselves, for our clergy, for the religious and the congregations that coöperate with us in the salvation of souls, and for all our faithful people, the doctrinal letter of your Holiness, *Testem benevolentiae*. We accept it and make it our own, word for word, sentence for sentence, in the same and identical sense in which, according to the tradition and wisdom of ancient Christianity, your Holiness intends it and wants it understood by all. We do not make, and shall never permit any one directly or indirectly depending on us to make, any reserve or tergiversation.

We shall not reproduce all the other letters of adhesion addressed by the bishops of the U. S. to the Holy Father in reply to the Brief *Testem benevolentiae*. They were all printed in full at the time in *THE REVIEW*. Let us only quote a few significant passages.

Msgr. Chapelle, Archbishop of New Orleans, who has just rendered such important service to the Church as Apostolic Delegate to Cuba and the Philippines, thanked his Holiness for having "so opportunely and happily pointed out and suppressed the errors designated by the name of Americanism."

In a similar strain wrote Archbishop Elder:

The errors you therein condemn were calculated to work great harm to souls. Your Apostolic letter, with its lucid explanation of Catholic truth, will, we feel confident, end all future misunderstanding.

It ought to do so, and it is hard to understand how the new biographer of Father Hecker can dodge all these solemn episcopal declarations.

There is another point. Msgr. Horstmann, Bishop of Cleveland, one of the six signers of the Cincinnati letter, wrote to the *Catholic Universe* of Cleveland, under date of May 24th, 1899:

The errors condemned by the Holy Father are certainly contained in the 'Life of Father Hecker.' To assert that the Pope condemned those errors without full knowledge and examination of the original English work, is simply absurd. To say that the condemnation was not opportune and not applicable to our country, is worse; it is disrespect towards the Vicar of Jesus Christ.

We shall add nothing to this episcopal pronouncement which closes the debate on the whole subject.

On the 8th of September of the same year, 1899, Leo XIII. addressed to the French clergy an encyclical destined to repress the errors and excesses of "continental Americanism." More recently still the joint pastoral letter of the bishops of England, confirmed and praised by the Holy Father, applied to Anglo-Saxon Liberalism the needed remedy. Thus the Church distributes to all the nations of the earth the word of life, and combats error under whatever form it may hide, according to times and countries.

As in France no one dared to say that the errors condemned in the Encyclical of Sept. 8th, 1899, did not exist among us; as the Catholics of England listened without protest to the warning of their bishops; so we hope that hereafter no American Catholic will be found saying that the "Americanism" condemned by Leo XIII. does not exist in the United States, or that the 'Life of Father Hecker,' withdrawn and disowned by its authors, does not contain the doctrines repudiated and condemned by the Apostolic letter to Cardinal Gibbons.

CHARLES MAIGNEN.

Paris, 3 Rue de Dautzig.



Subjects of the Day.

Protestant Proselytizing in Italy.

The Protestant attempts at "converting" Catholic Italy are less conspicuous by the number of converts they make than by lavish expenditure of money. In 1871, there were in all Italy 20,000 Protestants; in 1891, 50,000, including the many Protestant foreigners who have settled in the larger cities.

Before 1848 there were but a few villages of Waldenses, the sect founded by Petrus Waldus in the XIII. century. When, in 1848, Piedmont began to lead Italian Liberalism, these Waldenses were induced to open a mission in Turin for the conversion of Catholics. Fostered and favored by the government, they gradually extended their work. Thus we find them at work in the former kingdom of Naples after the conquest in 1860. However, there came a split in their own camp. The Waldenses who had adopted a part of the Calvinistic confession of Geneva, were not radical and not Italian enough for some of the new converts. An apostate priest, by the name of Desanctis, headed the schism and found a powerful ally in the ex-Barnabite Gavazzi. Gavazzi accompanied Garibaldi as army-chaplain and everywhere sought to incite the masses against the Pope and the Catholic religion.

These apostates, together with the Protestant preachers and the Freemasons, kept up the agitation for the conquest of Rome, hoping the downfall of the spiritual from the fall of the temporal power.

On Sept. 20th, 1870, Rome opened its gates to all Protestant sects. Shortly before, however, a new split had occurred between the members of "the Free Italian Church" under Gavazzi and Desanctis, on account of infant baptism and the ordination of preachers, that led to a bitter fight among themselves. Soon American and English Baptists and Methodists made their appearance in Rome. Everywhere they sought to establish churches and

schools, and spared no money to coax the Catholic youth into them.

Thus there is in the Via XX. Settembre the church and college of the Episcopal Methodists, an imposing edifice. Opposite the residence of the Cardinal-Vicar the Wesleyan Methodists have erected a large meeting-house. In the centre of the city, on the Via Nazionale, the Waldenses have their mission. The most active of all sects seems to be the "Chiesa Cristiana," which has rented stores or other suitable rooms all over town and opened them up as "sale Cristiane." If the public does not come of its own accord, money is used to fetch it. A great many scamps take advantage of the rivalry and discord between the sects to obtain money. As long as the Wesleyans, f. i., pay such a "profesh" well, he is found at their meetings; but if his allowance is cut down, he presents himself to the Baptists as a Catholic ready to join the Baptists, etc. This propaganda is carried on not only in Rome, but even in the remotest country villages. Everywhere tracts and bibles are distributed, halls rented for divine service, etc.

Considering the immense amount of money thus spent, the results for Protestantism are practically nil. The Italians are Catholics. If they fall away, they do not become Protestants but rather infidels. Well, the Devil is satisfied with that.—J. F. M.



A Courageous Bishop.

Concerning the late students' riots in the City of Mexico we read in *El Tiempo* of July 5th :

The serene attitude of the Archbishop in presence of the great scandal provoked by rancorous malice, is the effect of a wise prudence, yet it has been interpreted by many persons, — friends of violence, — as due to the haughty indifference of pride. Some periodicals have exhausted their whole stock of invectives upon the venerable prelate. . . . And what is it, they ask of his Grace?

A quick and fulminant condemnation without proper enquiry and examination of the proofs, of an accused priest, because an erratic public opinion denounces him for committing certain punishable acts. Haste in such a case might cause irreparable damage. Even civil justice always assumes the attitude of clemency, when it begins a criminal trial and holds the accused innocent until his guilt is proven. Shall an ecclesiastical tribunal without investigation of the alleged facts sent off like a snap of the guillotine a sentence of punishment upon the head of an inculpated priest?

And because the Archbishop proceeds with proper caution in that thorny investigation, he is called obstinate and proud, and accused of trying to shield one of his favorites. Only a rancorous mind can give such a twist to the careful investigation that has begun. But they go even farther. To the moderation and fortitude of the Church authorities they attribute the principal cause of last Sunday's rioting by the students. Public indignation, aroused by so much forbearance shown to the execrable criminal, they say, called forth an explosion. Thus the disorders in the streets, the profanation of the churches, are laid at the door of the ecclesiastical authorities, unwilling to satisfy the general demand for justice.

It is the old, old story of the wolf and the lamb. Happy the priests that have a bishop courageous enough to uphold the cause of justice even against a mob. Undue haste has ruined many a priestly life and more than one priest has been summarily dealt with simply on the strength of newspaper accusations.—J. F. M.



Much Loot and no Ethics.

One Protestant missionary to China, the Rev. Gilbert Reid, frankly defends in the current *Forum* the looting practised by the for-

eign troops and foreign civilians in Tientsin and Peking. His article is called "The Ethics of Loot," but it turns out on reading to be much loot and no ethics. He speaks of "the romantic system of looting," and says that "the matter of loot is only one of high ethics," and, anyhow, quite "a minor consideration," being, in his mind, only a poetic way of punishing the Chinese for having "dared to defy the world and insult mankind." The attitude of this herald of the gospel of forgiveness is revealed in his calm statement: "Personally, I regret that the guilty suffered so little at my hands" (suffered, i. e., by being looted). Clearly, there is no great amount of ethics, high or low, about this, but Mr. Reid seems to be laboring under the singular delusion that the laws of war countenance such looting as he sympathetically describes. Loot, he says, means only the lawful spoils of war. "If there has been no war, looting may be set down as wrong." But does not Mr. Reid know that looting is forbidden by the modern rules of war? Has he never heard of the principle laid down by international law that "the property, movable as well as immovable, of private persons in an invaded country is to remain uninjured"? Even what the army requires for its own subsistence can be taken only by "authorized persons at a fair value." But the indiscriminate plundering which Mr. Reid tells about with so much gusto, has not been heard of in civilized warfare since the time of the first Napoleon. Protestant missionaries are, of course, entitled to set all the world right in matters of theology, but when they begin to talk about the laws of war, it would be well for them first to ascertain what these are.



WITH OUR EXCHANGES.

This is the impression the late Buffalo Saengerfest made on the Keltic editor of the *Catholic Union and Times* (see issue of July 4th):

TEUTONIC ROAR.

Last week broke the record for music in Buffalo—and the nation. All the German musical societies of the country were here; ate their sausages and drank their beer in musical numbers; and the few not too fat even joined in the merry-go-round of the Strauss waltz. Think of three thousand five hundred voices soaring to the empyrean! No wonder the welkin rang and that little feathered songsters, as they listened, flew off affrighted. 'Twas as the rush and roar of many waters. The Goddess of Music looked amazed at the marvelous proceeding; but when she essayed to express her felicitations in the Teuton's tongue the poor lady dislocated her jaw; and we fear she is doomed to a facial bandage for months to come.

We are almost tempted to wish there would be a continuous "Teutonic roar" about the sanctum of the *Union and Times*. With an occasional injection of "Preussic acid" this would make the dull old sheet spicy all the year round.



We read in the London *Tablet* (No. 3188):

Mr. Robert Collier, the editor *Collier's Weekly*, is one of the many prominent Americans now on a visit to London. Mr. Collier, who is a sort of Napoleon of the New York press, is an old pupil of the Jesuits. If Catholic journalism in America offers no scope for talents and capital so great as his, the general world of newspapers is the gainer. That is the thought which has often to occur to us in connection with the alienation of Catholic capacities—or at least their annexation by outside organisations.

Mr. Collier, of whose Catholic training we never yet had an inkling, is certainly not built of the stuff that made a Veuillot, a McMaster, and a Brownson great as journalistic champions of Catholicism, or he would have found a better outlet for his exuberant vivacity than

a morally indifferent and more or less sensational picture-sheet like *Collier's Weekly*. His ability and capital, invested in a great Catholic daily, would have brought him less money perhaps, but surely more real glory and credit in the Book of Life.



We read in the Syracuse *Catholic Sun* (No. 2):

We have received the current issue of *Benziger's Magazine*, published monthly in New York by that well known church supply firm. We have no hesitancy in saying that it leads by long odds every Catholic publication in the country, both in matter and form.

What a disappointment to us of THE REVIEW who, not receiving *Benziger's Magazine*, had accorded the first place among all American Catholic publications to the peerless *Sun* whose brilliant rays scintillate from Syracuse!



The *Sun* man, by the way, has not yet learned to write the name of the bishop of the neighboring Diocese of Rochester correctly. He says that—

Bishop McQuade is an example to all Catholics in the matter of standing up for his rights as a Catholic citizen. He has a worthy second in our own bishop of Syracuse. It was such men who brought Bismarck to time in Germany, and his like in France, Italy, and England.

With all due respect to Bishops McQuaid and Ludden, we doubt whether the future historian will subscribe to this exaggerated estimate of a contemporary sycophant.



On May 15th Catholics in Europe celebrated the tenth anniversary of the encyclical of Leo XIII. on the social question, "Rerum novarum." The *Paradiesesfrüchte* (No. 7) expresses a mild degree of surprise that not one of our "great" Socialist leaders among the Catholic clergy took any notice of it. "Per-

haps," adds our contemporary, "the encyclical is in their eyes already out of date."

The "Christian Socialism" of the McGradys & Co. is not based on the doctrine of "the Social Pope." It is not Catholic at all.



The *Western Watchman* (July 7th), is in

sore distress to find a meaning for the expression "verbis sollennibus," in a university degree. "Translate that if you can," rants the W. W. tragedian in his exit. What a fine clear field the *Watchman* would be for University Extension!

ARTHUR PREUSS.

NOTES AND REMARKS.

A special despatch from Hartford, Conn., to the St. Louis *Globe-Democrat* (July 9th) says that State Insurance Commissioner Scofield has made public the exhaustive report, thirty-three typewritten pages, of the examination made jointly by actuaries of the Illinois and Connecticut insurance departments of the accounts of the endowment rank, Knights of Pythias. It discloses that the rank met with serious losses under its present management by various investments. It was also discovered that for many years the rank, in reporting its cash on hand to insurance departments, returned an amount which did not exist in fact, and there were actual overdrafts and a balance against it. In May, 1901, instead of a surplus of \$225,807, there was a deficiency of \$225,267.



The *Catholic Transcript* (No. 3) prints a diocesan chronology of the Diocese of Hartford for 1900, compiled by the Rev. James H. O'Donnell of Watertown. It is a plain record of facts; the filling-in process has been left for future pens. Father O'Donnell says by way of introduction:

The Diocesan Chronology herewith presented has been compiled for the benefit of the future historian of the diocese. While facts are recent and the memory of them is still fresh, it seems to be good policy to place them on permanent record. Dates and names of individuals and of places stand a better chance of being correctly recorded than if, after a lapse of years, the historian is obliged to trust to the memory of men, even though actors in the events to be recorded.

We hope Father O'Donnell will continue the good work and find imitators in every diocese in the land.



Father O'Donnell is an accurate and painstaking historian, and we would advise the editor of the *Catholic Transcript* to submit to him for verification any items of ecclesiastical history before printing or reproducing them in his journal. The columns of the *Transcript* would not then be disfigured by such paragraphs as the following, clipped from the same number in which the Diocesan Chronology appears:

Vicar-General Kelly, of the Catholic diocese of Georgia, made the following statement while in a reminiscent mood: "The first Christian baptism in America took place at about the site of Macon, Ga., in 1504. This may seem a strange statement, but it is true. Accompanying the expedition of Hernando de Soto, who made his memorable tour of discovery through this portion of America, was a Dominican priest, and the records show that two Indians were baptized by him in this portion of the country. From the description given, I am satisfied that the baptism occurred at about where the city of Macon now stands."—*Atlanta (Ga.) Constitution*.

In the first place, there is no Catholic Diocese of Georgia. All of the State of Georgia is comprised by the Diocese of Savannah, whose Vicar-General, according to the Catholic Directory for 1901, is V. Rev. L. F. X. Bazin.

In the second place, the statement itself, no matter who is authority for it, is a jumble.

Hernando de Soto was born about the year

1496 and did not land in Florida until 1539. There were in his expedition, according to Shea (I, 112), no less than twelve priests, eight ecclesiastics, and four religious, most of whom perished in the long and ghastly march from Tampa Bay to Pensacola, then to the Savannah and the land of the Cherokees, thence to Mobile, then to the Northwest and the Mississippi.

It is not improbable that the missionaries in de Soto's company baptized some Indian children, and possibly there is a record of such baptisms at Macon, Ga.

On the other hand, it is a historical fact that already Panfilo de Narvaez had with him on his expedition in 1527, which ended so disastrously, several secular priests and five Franciscan friars, with Father Juan Xuares as commissary. [They all landed in Florida, at what is now Tampa Bay, on Good Friday 1528, and most of them, including all the Fathers, perished, about the first of November, on Mal Hado, "the Isle of Misfortune," somewhere west of the mouth of the Mississippi.

This expedition aimed at a point beyond the limits of our Republic, and was only by accident cast on our shores. Shea says that in Cabeza de Vaca's vague narrative there is no mention of the celebration of the holy sacrifice by the priests after they landed, nor of any labors such as we may infer they undertook to solace their comrades in life or death; and we suppose there is no mention either of their baptizing any Indians on their weary way. Yet it seems probable that they did. To baptize and convert the natives was one of the chief purposes of all the early Spanish pioneering.



The Rev. W. F. Dougherty, pastor of St. Vincent de Paul's at Syracuse, N. Y., took occasion the other Sunday, according to the *Catholic Sun* (No. 2), to call the attention of parents to "the abominable practice of sending their children for beer, vulgarly called 'rushing the growler,' while they are yet scarcely beyond the age of reason. He advised them to abstain from such a practice, and that if

they needed such a commodity to go for it themselves and that it was nobody's business but theirs if they drank such stuff."

The saloons of Syracuse must be regular dens of hellish iniquity if a good Christian father can not safely send his boy to the next one around the corner for a pitcher of beer.



The Rev. Dougherty ought to exert his zeal in the sanctum of the *Catholic Sun*, which does not blush to print this among its editorial notes of the same issue:

A certain bishop took occasion once to rebuke one of his priests in the presence of his brother priests in regard to the matter of taking superabundant potations from the flowing bowl. The priest replied that he was "called to the vineyard of the Lord, and not to the pump-house."



The Virginia Constitutional Convention has before it for action a proposition to cut out the word "Christian" from the bill of rights. It will then read that "religion," not the "Christian religion," is the duty we owe to our Creator, etc. "Therefore all men," it is added, "are equally entitled to the free exercise of religion according to the dictates of conscience." The author of this proposed amendment says: "I am unwilling that our fundamental law should contain a single word which to a large class of our citizens has a sectarian meaning."



In the review of Fr. Klauder's Catechism, on page 253, last issue, there is a misprint which makes one sentence unintelligible. It reads: "One farmer is pleased with one variety, another *prepare* another." For "prepare" read "*prefers*."



According to a despatch from Lincoln in last Friday's *Globe-Democrat*, the Nebraska Supreme Court gave a hard rap to those mutual insurance companies which claim superior attractiveness by reason of their limiting the liability of members to a certain amount.

According to the decision of the Court in the case of Morgan vs. the Hog Raisers' Mutual Insurance Company, this is something that can not be done. Morgan had a contract with the company limiting his liability. All other members held the same kind of a contract. An epidemic came along, and the amount of claims filed exceeded the assets by \$13,000. The officers sought to collect this sum from the members, despite the fact that the limit had already been reached. Morgan resisted, and his suit was made a test case. The Court holds that Morgan is liable and must pay all assessments.



A number of interesting articles, notes, and communications had to be held over for the next issue.



The new brief of the Holy Father in favor of the Catholic University, to which we referred last week, was published on Saturday. It is addressed to Cardinal Gibbons and expresses gratification at the growth of the institution as well as hope that the number of its students may increase.



In No. 14 of THE REVIEW (p. 220) we reproduced without comment a despatch of the Philadelphia *Record*, of June 13th, wherein it was stated, first, that Msgr. Ireland had been offered and had accepted the degree of LL. D. by Yale University; secondly, that Yale was founded by Congregationalists and that this is the first instance of a Protestant institution conferring a degree on a Catholic clergyman; thirdly, that Prof. George B. Adams recently taught in his class-room at Yale that in the Catholic Church there was one kind of preaching for ignorant and another for intelligent persons; fourthly, that Rev. Chas. W. Merriam, of Springfield, in his recent graduating address delivered at the Yale Divinity School, made a general attack upon Catholics.

Dr. M. J. Synnott, of Montclair, N. J., writes to THE REVIEW to say that these statements are in part false.

In June 1893 Harvard University conferred the honorary degree of LL. D. upon Archbishop Keane, at that time Rector of the Catholic University in Washington. In the same month and year Yale University conferred the honorary Degree of Master of Arts upon my own deceased brother, at that time Professor of Moral Theology in Seton Hall Seminary, South Orange, N. J.

In reply to the *Record* writer's criticism of Prof. Adams of Yale, I can say that from my personal knowledge of Prof. Adams during my own student days at Yale, I am convinced an injustice has been done him. I believe no one would deny the statements attributed to him more forcibly than Prof. Adams himself, did he know of their existence. He is uniformly fair and unbiased and in dealing with mediaeval history makes it apparent to all that he wishes to be absolutely impartial.

It would have been more satisfactory and effective had Dr. Synnott procured a positive denial from Professor Adams himself. If that gentleman valued his reputation, he would not let such allegations as that of the *Record* (which also appeared in a number of other papers) go unchallenged.



A reader writes :

Anent your remarks relative to the desecration of the sanctuary of St. Mary's Church, Wilkes-Barre, Pa., allow me to state that the Rev. Rector of St. Malachy's Church, Chicago, Ill., only recently in contradistinction attempted to elevate the tone of the present-day stage by treating the members of St. Malachy's choir to an attendance at Power's Theatre when that excellent farce comedy "Are You A Mason?" was rendered. The title is indicative of the play. No fault could be found if a lay person attended a performance of so insipid a nature, but that a Catholic priest could find nothing more elevating for the supposedly most intellectual members of his congregation, is a sad commentary on his discriminating powers. However, his motive may have been of the highest. He may indeed have believed that the excellence of his choir, as regards morals, would inculcate in the actors, presenting this flatulent mediocrity, a higher ideal of art.—A. B. S.

The following paragraph, credited to the N. Y. *Times* literary supplement, has lately appeared in several papers :

The publication in Berlin of the Greek text of Homer without the accents marked has more significance than the audacious editor imagined, who very likely was inspired by the sole idea of returning to the text of ancient Athens. It is now a generally admitted fact among the best authorities that what the modern instructor in Greek interprets as accents were originally placed over letters simply for the purpose of indicating stress. The attempt to do away with them is to be encouraged, not merely because the ancient Hellenes did not use them, but from the fact that, without the accents marked, Greek quotations may be printed from Greek types, while hitherto the alternative has been to use Latin characters or run the risk of having the printer bungle the quantity if you had not already sufficiently bungled it yourself.

It is true that the ancient Greeks did not use accents, but the reason for doing away with them at this late date, given in the last sentence of the above quotation, is puerile. Nothing facilitates the correct pronunciation of Greek and perception of quantity so much as the accents. The pronunciation of the Latin word *homines*, for instance, can be certainly known only to him who has learnt it; the Greek *ἄνθρωποι* is so clearly marked by its accent that there can be no doubt of its quantity.

The use of the Greek accents is not nearly as difficult as some believe; by a few simple rules we can master the pronunciation of all the diverse forms of every word in our vocabulary, which, without the accents, is an exceedingly difficult and wearisome task.

We hope the accents will not be done away with and can say that in Germany few scholars favor their complete abolition. The publication of the Homeric text without the accents is, as the *Times'* writer rightly supposes, inspired by the sole purpose of restoring the most ancient text.



Senator Chauncey M. Depew is quoted in a despatch in the Sunday papers as defining "typical American humor" as "the faculty of not stopping at the first aspect of things, but

of discovering in them an unlooked-for element of ludicrousness."

We fail to see wherein American humor differs from the humor of other nations, unless it be by its disregard of the laws of decorum, in that it ridicules the unfortunate, the truly great and wise, or is employed on subjects that ought to be held sacred. As Mr. Depew says: "Certain American humorists would extract fun from a funeral."

True humor implies incongruity in the object, surprise in the effect, and in the humorist strong common sense and kindness. Measured by this standard much of our so-called American humor (think of writers like Peck!) is not humor at all.



In his valuable series of papers in the *Pittsburg Catholic* on the early history of the Church in and around Pittsburg, our esteemed friend the Rev. A. A. Lambing (July 3rd) notes some interesting facts about the Catholic Directory. He says :

Minor inaccuracies will necessarily be found in a work of this kind, but it is of great value to the religious annalist, especially the local historian. The first Directory was published in 1817, the next in 1822, and the third in 1833, from which time they have been issued yearly to the present day, with the exception of the years 1862 and 1863, when the necessary information could not be obtained on account of the war of the rebellion. I have a complete set of these, with the exception of the numbers for 1817, 1838, and 1847.



One of the stenographers at the Vatican Council, writing to the *Tablet* (No. 3188), à propos of the use of Latin in the Church, says a universal language is of little avail unless you have also a universal pronunciation of it. The French bishops, he says, were the despair of the Italian, and there were Irish bishops who might have spoken Chinese for all that the Spanish or Italians could follow of it. No one bishop could understand all his brethren said.

EDUCATIONAL TOPICS.

§ The N. Y. *Evening Post* (July 5th) is authority for the statement that the Seventh Day Adventists are preparing for a system of parochial schools. They have 2,000 churches to supply with teachers of their religious belief, and have sent out an appeal to the young members to prepare themselves for teaching. To advance the work, an educational conference and summer school will be held at Lake Gognac, near Battle Creek, Mich., from July 10th to September 3rd. A large attendance is expected, as tuition and tent-lodging will be free, and only \$1.75 per week will be charged for board.

§ His Eminence, Cardinal Vaughan, in a recent pastoral letter, exhorts his people to continue their struggle for their rights in the matter of elementary education. At present the Catholic parochial schools are partially maintained by public monies; but the Cardinal contends that the whole cost of their maintenance should be defrayed by the State, and that the money should be drawn from the Imperial Exchequer rather than from the rates. "As to the management and public control," he says, "any reasonable measure will meet with our support, provided satisfactory guarantees be permanently secured for training the mind, heart, and character of our children under the direct influence of their holy religion."

A LIST OF NEW BOOKS.

[This list is published with the purpose of announcing important new publications of special interest to Catholic readers. B. Herder, 17 S. Broadway, St. Louis, Mo., supplies the list and has the books in stock.]

- The Catholic Girl in the World.** (Second Series.) By Whyte Avis. Net \$1.00.
- The Life of Mother Mary Baptist Russell, Sister of Mercy.** By her brother Rev. Matthew Russell, S. J. Net 75 cts.
- The Catholic Pulpit:** Educator and Expositor. Vol. 1 Net \$1.60
- The Eve of the Reformation.** By Francis Aidan Gasquet, O. S. B. (New edition). Net \$2.75.
- The Holy Gospels.** With Notes by the Vv. Rev. Canon McIntyre. Net 40 cts.
- Doris.** A Story of Lourdes. Net 75 cts.
- A Hidden Heroine.** By Stella Hope. Net 50 cts.
- Before Our Lord Came.** An Old Testament History for young children. By Lady Amabel Kerr. Net 40 cts.
- A Sketch of the Life and Sufferings of Bl. Sebastian Newdigate of the London Charterhouse.** By Dom Bede Camm, O. S. B. Net \$1.25.
- Translation of the Psalms and Canticles, With Commentary.** By James M'Swinye, S. J. Net \$3.

RELIGIOUS NOTES.

* * The *Catholic Sun* (July 5th) quotes a Congregational minister as saying to a priest:

My dear sir, we talk about the ecclesiastical tyranny of Rome. Why, there is no domination so tyrannical in all the world as what we ministers suffer from the laymen of our churches. There is no man that is so hide bound by the trammels not only of a narrow public sentiment but by the openly expressed dictation from the pews as a minister is. It is only a fiction when it is said he is free to preach the gospel of Christ. Let him do so; let him enunciate the truth as he knows it, and he will be very soon asked to retire. If such a calamity happens he is without support, or even the necessities of life, till some other congregation chooses to call him.

While we would not call this "the vital weakness of Protestantism" (that lies deeper), like our contemporary, it is undoubtedly a reason which keeps really able men out of the ministry and leads so many a preacher to seek refuge in sensational topics of the day.

* * The Rev. William J. Donovan, of New York City, according to the *Union and Times* (July 4th), has brought an action in the Supreme Court to recover \$50,000 damages for alleged libel from Michael H. Wiltzius and John La Boule, members of the firm of M. H. Wiltzius & Co., of Milwaukee, publishers of the "Catholic Directory." The alleged libelous words were: "Absent on leave, William J. Donovan." Plaintiff says that when these words are used regarding a priest, they are generally understood to mean by all priests and communicants of the Catholic Church that such priest is under ecclesiastical censure, without position and in disgrace with the authorities of the Church, and further that he has been guilty of such offences as immorality and drunkenness and is not fit to exercise the functions of a priest.

We of THE REVIEW have never so understood the phrase, "Absent on leave." Nor do we think they are generally so understood among Catholics. — A. P.

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Historical Criticism and the Catholic Mind.



We read in the Gospel of St. Matthew (ii, 25 sq.) that when near the dawn of day Christ walked upon the waters and approached the boat in which His disciples were struggling against wind and waves, far from recognizing His gracious presence, they were troubled, saying: "It is an apparition." and they cried out for fear.

Have not similar incidents occurred during the many centuries in which the bark of Peter has been tossed about by the persecutions and the insidious attacks of infidelity and heresy? "Because of their long experience of anti-Christ they will be troubled at every novelty of trial, they [the good Christians] shall have fear even at the approach of the Lord, suspecting deceitful appearances" [St. Hilary.] Good, pious men, anxious to preserve the purity of faith, and suspicious of all novelties, have sometimes denounced as dangerous, nay as impious, what was not only harmless, but proved to be a help sent by God for the protection of His Church. In the dim light of

dawn, their eyes could not clearly distinguish objects at a distance and their excited imagination made frightful visions and spectres of what they would have found most friendly to them if they had seen it near. St. Bernard, the devoted son of Mary, severely blamed the Canons of Lyons for introducing the "novel, unheard-of feast of the Immaculate Conception;" and yet we all know how much this feast and this devotion have done to strengthen and spread the veneration of the Mother of God. When Ignatius of Loyola by his 'Spiritual Exercises,' began to lead people to the service of their God and Creator, he was denounced to the Inquisition and cast into prison as one suspected of heresy; and yet he and his sons, animated by the spirit drawn from these 'Exercises,' have done more to check heresy than perhaps any other body of men. In modern times, when infidel scientists are attacking the Church with their impudent hypotheses, some Catholics begin to suspect every scientific movement, however legitimate,

which does not run exactly in the old beaten tracks. They apprehend dangers from all science. They see ghosts everywhere. And this we have witnessed recently in the case of Father Grisar's lecture on Historical Criticism. *)

I.

Father Grisar, knowing the mental attitude of many Catholics, had anticipated their verdict on his statements :

This work (Catholic historical criticism) may not always meet with becoming recognition ; there may arise at times the objections of foolish, excessive zeal, which will brand the negative results of criticism as crimes against the sanctuary. But this is to be accepted calmly. Science must expose itself to the storms of life, and not yield before opposition, like a nervous woman.

Foolish zeal is to be found everywhere. After THE REVIEW had published the lecture, a "Catholic Family Journal," the *Louisville Record* (May 30th), came out with the statement that Father Grisar's view "may trench on dangerous grounds." What, indeed, may not become dangerous? Certainly lack of criticism is more dangerous than criticism itself, as we may see from the disastrous follies into which it has led mankind. We need but recall the lamentable aberration of the human mind manifested in the trials for witchcraft.

The article in question does not give any reasons that prove the existence of danger here, but exhausts itself in mere generalities. Consequently a refutation is not called for. But as similar apprehensions may exist in the minds of other people, it will be useful to show what the attitude of the Catholic mind ought to be towards criticism.

It has been said †) that "to the calm Catholic mind, well grounded in the faith, and ever conscious of the supernatural side of the Church, Father Grisar's lecture will make an adverse, painful impression. . . . The learned Professor's views are too *wissenschaftlich*."

There is more than one absurdity in this short passage. We had believed that the

Catholic scientists who took part in the Congress at Munich—men distinguished for loyalty to the Church, as well as for learning,—who heartily approved of Father Grisar's views, might have a claim to the title of "calm Catholic minds." What, then, is the "calm Catholic mind"? A calm mind, we think, is one that carefully examines a question under discussion, quietly weighs the reasons advanced *pro et contra*, and then judges without passion, disturbance, or prejudice. In order to judge calmly in matters concerning both science and religion, one must above all possess a clear knowledge of what belongs to his faith, what is essential and what is accidental, and especially what is the exact relation between reason and faith.

The Vatican Council lays down the following fundamental principles :

Although faith is a source of knowledge superior to reason, the two can not be opposed to each other, or arrive at contradictory conclusions ; for both come from God who can not contradict himself. An apparent contradiction arises from the fact that either the dogmas of faith have not been understood and expounded according to the mind of the Church, or mere speculations of reason are given out as indubious conclusions. Hence assertions and conclusions opposed to *illuminated* faith (*illuminatae fidei*) are altogether false (Sess. III, cap. 4.)

According to the Council, therefore, errors may be made in two ways: First, by proclaiming as certain results of science what is merely a conjecture, a speculation, a hypothesis—this indeed is a very common mistake among modern scientists.—Secondly, by pronouncing as a doctrine of the Church what the Church has not declared as such, also by interpreting matters pertaining to religion in a sense more rigorous than the Church does, by treating things that are not essential, as though they were. If the first error is disastrous, the second is by no means harmless. Errors of this kind may happen at all times ; they happened ages ago, and, owing to lack of criticism, many were not detected for centuries. If a Catholic historian, in his researches, discovers such an error, if, let us say, he finds trustworthy documents proving

*) Published in THE REVIEW, May 29rd.

†) Ibidem.

that some pious tradition has grown up on a false historical basis, what is he to do? Is he to shrink from the evidence? Is he to say *a priori*: "this document must be false?" Why should he? •Of course, from the very outset, there ought to be an inclination to stand for the tradition, but if the proofs against it are really convincing, he need not and can not defend it further. *)

II.

Suppose, for instance, a historian finds good documents showing that some time in the 13th century a noble Italian family *De Angelis* had stones transported from Nazareth, out of which they built the Holy House of Loreto, and he can trace the gradual development of this fact into the pious legend that *angels* have transferred the Holy House of Nazareth. What doctrine of the Church is endangered by this discovery? None whatever. And although the peculiar attraction to this shrine exists no longer, yet not even the devotion to the Holy House of Loreto need be given up, as it is in no way implied that the Blessed Mother of God has not chosen this place to bestow special graces on her devout children. As regards the feast of the *Translatio Domus Lauretanae* there is no reason why it might not be celebrated in future, just as an *Anniversarium Dedicationis Ecclesiae*: in fact the mass of that feast has the character of a feast of the dedication of a church (see *Kirchenlexikon*, vol. VIII., 150). In a way, it might be called the translation of the Holy House of Nazareth; of its having been transferred by angels, not a word is said in the prayers of the mass; and if the Breviary does say it, we know that this is not an infallible source of

historical knowledge. We know that many changes and corrections have been made and others are likely to be made. Let it be remembered that Pope Julius II. in a Bull, in the year 1507, speaks of the tradition as: "ut pie creditur et fama est."

Let us take another instance. Suppose a historian finds documentary evidence that the tradition about the institution of the rosary is historically untenable; that beads were used in some form long before St. Dominic, and that the present form of the rosary is not to be found until long after this Saint. (See the controversy on this point in the English *Mouth*, 1900 and 1901, 'Popular Devotions,' by Father Thurston.)

It was long ago admitted that there were serious doubts about this tradition. Even Dominican writers, as Father Loë, although defending the tradition, ascribe to it no more than "the very greatest *probability*." What should be at stake if the tradition were proved to be unhistorical? Certainly no dogma, nor the devotion itself. Many a Catholic may say his beads fervently without the slightest knowledge of the tradition; why should our love for this excellent devotion grow cold, if it should be proved that it was not given to St. Dominic by the Blessed Virgin? The usefulness and excellency of the devotion does not rest on this fact, but on its intrinsic worth and on the approbation of the Church. The very writer who has attacked the tradition most vigorously, Father Thurston, concludes his criticisms with the following words:

Whatever may be the history of its origin and first development, the rosary, for the learned and unlearned alike, is not only one of the simplest of prayers, but also, as I sincerely believe, one of the most helpful means by which the soul may learn to live continually in the thought and presence of the Son of God made man.

Such discoveries may, at first, surprise the pious Catholic; but if he is really enlightened and possessed of a "calm mind," they will not make an "adverse and painful impression" on him. He is aware of the possibility of such mistakes in traditions, and if the error is proved he will calmly, though perhaps reluctantly, submit. He knows that such traditions:

*) When, in the following pages, we frequently speak of traditions, it is evident that we do not mean tradition, in the restricted or theological sense in which, together with Scripture, it is the source of our faith. We speak of them exactly in the sense Father Grisar has taken them, "unwarranted traditions, accounts of miracles and fabulous narratives, some graceful and poetic, others crude and extravagant, which through lack of knowledge and of critical judgment, have settled in layers around the lives and miracles of God's Saints, their relics, and the venerable shrines of Christendom." Unfortunately non-Catholics often mistake these legends for the apostolical and ecclesiastical tradition and ridicule Catholics for believing such "traditions" to be part of divine revelation. Cardinal Newman has well said: "Half the controversies which go on in the world arise from ignorance of the facts of the case; half the prejudices against Catholicity lie in the misinformation of the prejudiced parties." (*Idea of a University*, p. 378.) Even some Catholics seem not always to distinguish clearly between the two kinds of tradition.

however beautiful and edifying, are not essentials of his religion, no more than the ivy on the wall of a church is an essential part of the building.

He knows that in the field of the Church there grows not only the genuine wheat sown by God himself, but also the cockle, sown by the enemy, and many an empty ear of wheat which sprang forth from good seed degenerated in the course of growth. The Church herself, from time to time, had to forbid certain forms of devotion, certain religious pictures and other articles; bishops had repeatedly to warn their flocks against credulity with regard to miracles and apparitions. The Church reserves judgment in these matters to herself, but how does she ascertain the facts, on which she bases her judgment? On the very historical criticism of which some Catholics seem to be so much afraid. We mention only the most painstaking historical investigations in examining the heroism of virtue and the miracles of those that are to be raised to the honor of the altar.

III.

Would it not be better to conceal such discoveries, lest the faithful be scandalized and the adversaries of our faith find an opportunity of attacking our principles and practices?

This suggestion, though not openly enunciated, seems to be at the bottom of many objections to historical criticism.

We answer: Such proceeding would be altogether dishonest, and the end never justifies the means. If such principles had been followed, works like Pastor's 'History of the Popes' and many a chapter of Janssen's 'History of the German People' and of other splendid Catholic productions would never have appeared. Have these works done any harm to the cause of Catholicity? We think the very contrary. The principle of concealing historical facts which every Catholic deplores is not shared by our present Pontiff, who laid down as the rule for Catholic historians Cicero's famous words: "The first law of history is never to dare to utter a falsehood, and never to fear to speak the truth." The

eternal truth has pronounced solemnly: "*Veritas liberabit vos*" (John 8. 32). "The concealing or hushing up of truth can be followed by very evil consequences," says Father Duhr, S. J., in a recent work on trials for witchcraft. True, the Catholic must "ever be conscious of the supernatural side of the Church," but is it lawful, for this reason, to overlook its natural side? To forget that it is a congregation not of angels, but of weak and sinful men, and that even its divinely appointed head is infallible only within a very limited sphere, viz., in ex-cathedra decisions concerning faith and morals.

Further let it be understood that the principle of concealment rests on a false supposition, namely that the faithful are scandalized and the opponents of the Church are given weapons to attack her.

We dare assert that those timid souls that dread dangers to their faith from every discovery of science, are not at all "well grounded in their faith," nor "conscious of the supernatural side of the Church." No, to them apply the words of Christ spoken to his trembling Apostles in the storm at sea: "Why are you fearful, O ye of little faith?" (Matth. 8. 36). They forget, that in the storms that rage around the bark of St. Peter. Christ is ever present. They forget that all scientific discoveries either will prove true, and then they must infallibly turn out to be harmless to religion, or may even aid in the confirmation of revelation; or the dreaded visions are phantoms, mere opinions, conjectural hypotheses destined to pass away like thousands of others before them. In most cases the Catholic need not attempt any refutation; for no sooner does one such "discovery" arise and startle the world, than it is followed and overthrown by another, "later" discovery. To each of them we may apply the words of St. Peter to Saphira, which a German philosopher used with reference to modern philosophical systems: "Behold the feet of them who have buried thy husband are at the door, and they shall carry thee out" (Acts. 5, 9). Thus in either case, whether the discovery is true or false, the Catholic who is firm in his belief,

knows that the cause of truth is safe. From this it need not be concluded that we should look with indifference on the wild speculations and arrogant assertions of infidelity; far from it. Wherever they appear, let us promptly point them out, denounce them, refute them, hold them up to the ridicule they deserve. But we should never be afraid of them. Infidel science has become a bugbear to the mind of too many earnest believers.

Catholics and Christians generally are much too cowardly, we think, in the presence of the so-called scientific world and give far more weight to its view of things than is at all deserved. Scientific men exhibit a confidence, peremptoriness, sometimes superciliousness, which gives an impression of their having far more of argument at their back than really exists. (Dr. Ward, 'Philosophy of Theism,' vol. II. ch. 14.)

But this does not warrant us to denounce all speculative and experimental science. Dr. Ward says immediately after the above quotation:

We should run counter, indeed, to the Church's whole teaching, if we sought to repel them by denying either the truth or the value of experimental science; but we ought most carefully to distinguish between the *genuine* principles of such science, and others which so many of its votaries most gratuitously assume.

What we have particularly to beware of, is not to see dangers for religion, a probable death-blow to our Christian faith, in scientific theories and problems which have no connection with it at all.

IV.

Let us take an instance from another field of knowledge on which the "struggle between faith and science" is especially fierce—the natural sciences.

Not long ago the present writer heard a well instructed Catholic warmly attack the theory of evolution, on the plea that, if it were admitted, we had to give up our proof for the existence of God. What is the real state of the case? If we except the origin of man—the immediate creation of body and soul is clearly expressed in Scripture—"there is no reason on

the part of faith which prevents us from admitting the origin of the present species of plants and animals from a few original types, and in *this* theory of evolution is nothing which is contradicted by the sources of faith" (Father Knabenbauer, S. J.) The Catholic scientists that reject this theory, as well as many non-Catholics and agnostics, do so for merely scientific reasons, because no proof has been given for the theory, because, as a German non-Catholic biologist says, "it is only a new chapter in the 'History of Human Follies'; a sham-theory which proves how easily the world may be led by the nose."

And this is true of other sciences. The Catholic may complain of rash assertions, hasty generalisations, unwarranted conclusions, but he will not desire to check real science in its course. Whenever a conclusion is drawn contrary to his faith, he rejects it calmly, knowing that "human sciences are not to be treated with such freedom that their assertions, if at variance with *revealed* doctrine, can be received as true" (Vatic. Council, sess. III, ch. 4.) Then he says: "*Scio cui credidi.*" If at variance with a *tradition*, although a pious one, the attitude of the Catholic mind must be different; calmly waiting for the outcome of the discussion. There is, consequently, no reason for scandal to the faithful, and no reason for "branding the negative results of criticism as crimes against the sanctuary." Those who act in this manner, are themselves to be blamed for rashness. "They have a zeal of God, but not according to knowledge" (Rom. 10, 2.)

Should we conceal such discoveries in order not to furnish our adversaries weapons of offence, we should be lamentably mistaken. The very opposite of what we intended would take place. Their historical researches would, sooner or later, discover what we tried to hush up; then they would have an opportunity of mocking at our beliefs and practices, of discrediting the Church and the attitude of the Catholic mind; they would suspect our truthfulness; they would be led to apprehend that even many of our doctrines rest on no better foundation than the traditions which they may have proved to be groundless.

V.

This leads us to another important consideration. Father Grisar's views,—and honest historical criticism in general seems to be involved in the charge—are said to make an "adverse, painful impression" on the Catholic mind. Perhaps on some simple souls. But if there is danger of offending the ignorant, there is also danger of shaking the faith of the learned and preventing earnest seekers after truth from embracing the faith. This danger exists when we denounce as irreligious what they perhaps know to be a fact, or when we stubbornly maintain as truths, what they perhaps have proved to be mere legends. Father Grisar says: "Frequently educated laymen have come to me, in whose hearts these foolish traditions had excited violent temptations against the faith. A proof that they had not a clear knowledge of the situation." These men have precious souls as well as the humble and illiterate. All endeavors should be made to save them by removing the obstacles, not indeed by any compromise of Catholic doctrine; not by "passing over certain heads of doctrine, as if of lesser moment; nor by softening them so that they may not have the same meaning which the Church has invariably held"—this system of winning non-Catholics has been condemned by Leo XIII. in his Apostolical letter "Testem benevolentiae." The deposit of faith must ever remain intact; but it is necessary to put forth clearly what belongs to it, what is Catholic doctrine and what is merely a pious belief.

The Santa Casa di Loreto and the "*Scd piium est credere*," says the *Record*, save multitudes of precious souls, while science with its concomitants like "Historical Criticism" does not; it indeed, if anything, plunges many into eternal perdition.

Against this statement a serious objection must be raised: no true science, worthy of that name, plunges anyone into perdition, but the abuse of science, or pseudo-science. On the contrary, all true science leads to God and its services to the cause of religion are summed up in the well-known formula: "Reason is the handmaid of Faith." The Vatican Council says: "Not only can reason

and faith not contradict each other, but they combine for mutual aid and support; reason assists faith by demonstrating the foundations of faith." That this service of reason is more needed at present, is undeniable, and it is bad policy to disparage reason and science. Therefore if Father Grisar's views are really "*wissenschaftlich*," really scientific, they need not be suspected of being dangerous. *)

VI.

One more remark in conclusion. The *Record* says that "the Holy Spirit 'breathes where he will,' and the humble, illiterate washer-woman may know more of Him and His eternal truths by infused (sic!) knowledge than the most profound theologian by his acquired knowledge." No good Catholic will ever despise the simple piety of such a person; still, are we perhaps to consider the "illiterate washer-woman" as the type of the "calm Catholic mind"? Father Grisar did not speak to such persons; he expressly recommended "caution, forbearance, and gradual progress. At first one should address limited circles and then let the truth spread little by little beyond." The readers of THE REVIEW are mostly priests and educated laymen; such persons it is desirable to address. They are able to understand and appreciate the Professor's views and have ample opportunity and in many cases the duty of acquainting the people with them, gradually and discreetly. †) If other papers, read by another class of people, had published the lecture, they would have been guilty of indiscretion, as it is certainly not opportune to carry the discussion immediately before those who are not yet prepared to hear it and for whom it was not intended.

For this reason THE REVIEW believes it did well in presenting the lecture of P. Grisar to its readers.

R. S.

*) We must protest against the abuse of the words "Wissenschaft" and Science, as though they were synonymous with scepticism and infidelity. This abuse is an insult to one of God's noblest gifts and one of the Church's most beautiful ornaments.

†) See also THE REVIEW, May 9th, 1901: "Exercences of an Unsound Piety."

Subjects of the Day.

Father Cuthbert, O. S. F. **More Minimism.** C., in the *Tablet* of April 6th, writes upon non-Catholic witnesses to the faith,—meaning theological writers outside the Church. "We shall never face aright the problem of re-conversion of Protestants until we get rid of the notion that Protestantism is utterly evil and unspiritual. The schism of the sixteenth century was for the punishment and the ultimate purification of the Church. In presence of Protestantism the academic rationalism pervading the schools gave place to earnest purpose and solid argument. Now-a-days, theology has become stereotyped; a work, like 'External Religion,' by Father Tyrrell, S. J., is an exception to the general rule. It is otherwise outside the Church, where Catholic teaching is receiving such new and original treatment as it has not experienced since the golden period of Scholasticism. Freedom of thought fostered by Protestantism....now bids fair to infuse new life into Catholic theology. The theologian of the future, looking upon the Reformation, may exclaim 'O felix culpa!' Caird and Harnack are men whose work is worthy of consideration."

The résumé is taken from the June number of the *Dolphin*, literary supplement to the *American Ecclesiastical Review*. What is true in Fr. Cuthbert's view, is not new. * Already St. Augustine (De vera rel., cap. 25) has said: "Si superbia non esset, non essent haeretici: hi autem si non essent, multo pigrius veritas quaereretur." That we will readily grant in favor of Protestantism. On the other hand, what there is new in the article, is not true. No real theologian of the past, present, or future will call Protestantism a "felix culpa" and get enthusiastic over it, as the Church does over the sin of Adam, in view of the superabundant redemption. On the contrary, every real theologian will apply to Protestantism the words of St. Gregory the Great (Ep. II. ad Gerunt.): "Haeticorum ecclesiae synagogae magis diaboli appellandae sunt quam

Christi conciliabula." Every heresy is a new rent in the seamless robe of the divine Master.

Professor Harnack is recommended as a leader in the historical method for elucidating dogma—Harnack who wrote: "When we are told, You are split up, you have as many doctrines as heads; we retort: That is so, and we do not wish it otherwise; we long for still greater liberty, more individuality in speech and doctrine (hence for still more doctrines than heads? For every head at least two or three opposite opinions?)....Such is the evangelical answer to the objection of being split up, and such is the language of liberty that has been given us." (Harnack, 'Das Wesen des Christenthums,' page 172.)

He must be a pitiable theologian who seeks elucidation of Catholic dogma by the light of Harnack's criticism.

* * *

Another article, written in the same strain and for a similar purpose, appeared in the *Revue du Clergé Français*, of May 15th. It is the editor's notice of the last article ever written for the *Revue* by Rev. P. Vacant, of Nancy, chief-editor of the 'Dictionnaire de Theologie Catholique.' The *Dolphin* (June number) thinks it "contains much that is suggestive," and gives this synopsis:

Theology must be at once scientific and progressive. It makes use of philosophy: and on some questions philosophy has not yet said, and will indeed never say, its last word. Leo XIII. has commanded the study of the philosophy of St. Thomas; but he never wished to impose the intolerable burden of receiving *en bloc* all the theses of the 'Summa.' We shall find a great deal to weigh in Leibnitz, Kant, Spencer, and Fouillé. We can rejoice to-day at the increased understanding of the idea of doctrinal development. It is not necessary that we should attempt to prove from Scripture and the Fathers theses not clearly expressed in the early centuries and formulated only in modern times. P. Vacant is quoted as having said: "The proofs from tradition are the least carefully done part of the theological manuals."... "I have

many times instructed my pupils to erase the *de fide's* and the *certum est's*, which have been multiplied without regard to the axiom *odia restringenda*." Often the teaching given out in the seminaries in such great abundance is promptly forgotten. It would perhaps be wiser to confine attention to the more important things and to do these carefully and scientifically — to treat, for instance, the Divinity of Christ, Development, Evolution, Socialism in the true scientific method and spirit; to demand weekly essays on these questions (in the vernacular), and to correct and return the work.

Verily, here is much "that is suggestive," but hardly in a good sense, except for the advocates of "Minimism," "Liberalism," "Americanism."—J. F. MERRISS.



Church and State in South America.

Our occasional correspondent in Chili, Signor Federico Luis Jade, writes to us from Tarapaca under date of June 1st:

A cause for public uneasiness is the serious sickness of President Errazuriz (he has since died.—EDITOR.)

Federico Errazuriz is about 50 years old, and of very feeble health; his term will end on the 18th of September; his administration was surely an able one, although in no wise of extraordinary merit; he proved to be a skillful politician and a cool head; his loss will be sincerely felt by all parties.

The two candidates who are actually bidding for the national vote, Pedro Montt and German Riesgo, both belong to the Liberal party; but the former is known to be moderate and of conservative tendencies, whilst the latter is decidedly favored by the Radicals. The Conservative party has thrown in its lot with Montt; so have several fractions of the Liberal party; yet there is a considerable number of Conservatives who openly profess allegiance to Riesgo, while a few Radicals are Monttians.

German Riesgo is not slow to assure the Church and the Conservatives of his friendly disposition towards them; yet it is rightly insisted that his administration would actually

mean enmity to the Church and still more aggressiveness in foreign affairs. His election would surely be a calamity for the country.

The name of Pedro Montt, on the other hand, stands for a friendly coöperation of Church and State and fair dealing with the neighboring republics. So far both seem to have equal chances; the government is making a unique and praiseworthy effort to assure the non-intervention of its officials; President Errazuriz, to whom Riesgo is a near relation, went even so far as to retire from office during the campaign, in order to avoid the appearance of favoring his relative; a few days afterwards he was stricken by paralysis.

The last session of Congress has given the country a law which obliges every citizen between 18 and 48 years to render military service for at last one year. The military spirit of the masses already too intense since the Pacific war (1879), is growing visibly under the new departure, which is due to the efforts of General Körner, a German, who is at the head of the army since many years. The tendency to militarize everything threatens to absorb many higher and more useful aspirations of the country.

Of course, every step that Chili does in this line, is necessarily considered a provocation by her neighbors. The Argentine Republic is arming fast and will try to introduce obligatory military service; Bolivia has applied to Germany for a dozen military instructors; Peru is making popular collections for battleships; you see, militarism, which has been considered a purely European aberration, is firmly establishing itself on this free continent.

I suppose your attention has been drawn to the drama "Electra" of Perez Galdós; it is being represented all over South America, with the unmistakable intention of raising popular feeling against the Church and the monks. A few weeks before its production in any place, the local Masonic press begins to agitate and prepare the public for outrages. So far only at Lima and Rio Janeiro have there occurred insignificant disturbances. In the Argentine Republic and Chili "Electra" has

been severely condemned by public opinion as a very poor and insipid product of hatred and despair; in most places it appeared only once on the stage: on several occasions the public gave vent to profound disgust and the actors were afraid to stay to the end.

Slowly but surely grows the work of regeneration initiated by the Latin-American Council, as the authorities enforce its decrees. Before long we will have uniformity in rites and discipline, which had both suffered during the last century. The solidarity of all under a common authority appeals strongly to the clergy and will no doubt also extend to the laity as the Spanish edition of the 'Acta Concilii' becomes more widely circulated. It may be hoped that the present indifference towards the Church among the higher classes of South America will give way to a thorough revival of Catholic faith and practice.

On the other hand it seems quite natural that the numerous enemies of the Church rally their forces and rush their activity.



A Heroic Catholic Editor.

Julian San Martin, the heroic editor of *El Industrial*, of Quito, Ecuador, died April 17th, 1900, at his home in Quito, and by the kindness of Alfaro, the radical President of Ecuador. THE REVIEW has been favored, after a lapse of more than a year, with No. 303 of the *Industrial*, published by friends of San Martin, and containing a sketch of his life, his edifying death and imposing funeral.

Julian San Martin, whose parents are still living, was born in 1843 in Nabon, Ecuador. Until his first communion he studied and worked alternately. At the age of thirteen, in order to assist his parents, he left Ecuador, seeking work in Peru. Forced to leave Lima on account of a fever, he returned to Ecuador. Up to that time his work seems to have been coating looking-glasses. For more than two years San Martin now found employment in a commercial house in Guayaquil. Thence he returned to Lima, where for the first time he sought to make himself useful by writing for

some Catholic publications. But the air of Lima did not agree with his religious feelings. He moved to the Catholic city of Arequipa. There he began a hardware store and grocery and, at the age of thirty, married the faithful companion who through so many years of trial was his brave support. His business at Arequipa prospered; he enjoyed the highest esteem of his neighbors and the citizens in general. Then came the unwarranted attack by a Freemason mob on the Jesuit college. Julian San Martin was at the head of the distinguished group of citizens that protested against the outrage and himself wrote a public protest which was circulated through the whole country. The government was furious and offered a reward of \$2,000 for information about the author of that circular. Don Julian had to leave the country. He went back to Ecuador. His financial losses were great, yet undaunted, he started in Quito a weekly, *El Artesano*, (The Workingman.) Not understood by his fellow-laborers, after two years he changed that paper into *El Industrial*, by which he won his greatest victories and fame. A staunch defender of liberty, a firm and practical Catholic, he soon came in collision with the ruling powers. Twice his printing office was ransacked and ruined; four times he was imprisoned; several years he was in hiding, but continued to issue his paper under great difficulties. He was a mainstay of the St. Vincent de Paul conference, founder of the workingmen's club, and member of the Immaculate Conception sodality for men.

When his oldest son had made his profession in the Franciscan order, San Martin started the *Revista de San Antonio*, a paper serving exclusively the edification of the pious.

Towards the middle of April, last year, Don Julian was attacked by influenza. He felt his end approaching and piously received the holy sacraments on Good Friday. Tuesday after Easter the end came. Surrounded by friends and several clergymen, whilst the prayers for the dying were recited, he calmly gave up his soul into the hands of his Maker.

But the dead body of the humble workman and persecuted journalist was not left to his

afflicted widow and orphaned children. The Catholic society of Quito claimed it as its own. A noble lady, the Señora Da Carmen Larrea de Orejuela, had it brought to her mansion and placed in state in her parlor. In the evening of the 18th of April the corpse was transferred to the church of San Francisco. The whole city turned out to view it and pay its respects to the dead hero. The next morning, under the presidency of the Archbishop of Quito, the funeral service began with the singing of the office for the dead. The church was crowded to suffocation. The most distinguished members of the regular and secular clergy, lawyers, physicians, students, and

workingmen were present. For many years Quito had not seen so imposing a funeral.

When the solemn rites were over in the church, the body was carried away on the shoulders of Catholic men, who vied with one another for the honor. The magnificent hearse remained empty. Thus the mortal remains of Julian San Martin arrived at the cemetery of San Diego, where before interment two addresses were made by prominent laymen.

The champion of the faith, the model Catholic layman, the intrepid editor had well deserved this triumph after death. R. I. P.—
J. F. MEIFUSS.

• CHURCH MUSIC.

Late Controversies and their Bearing.

In 1868 a papal commission of five experts was appointed to prepare for publication what was known as the *Editio Medicæa* of the Gregorian Chant. This edition was originally published, in 1614-15, by order of Paul V., and was the result of labors extending, with short interruptions, over a period of forty years. It constituted a revised version of the chant then in use, and was undertaken, at the command of Gregory XIII., by Palestrina.

The commission of 1868 had strict instructions from the Congregation of Rites according to which its labors were to be confined to externals, such as the grouping of notes, the manner of notation, etc., so that the essential character of the chant remained as they found it. When the commission had completed its task, the Sacred Congregation and Leo XIII. gave it their sanction, and hence it became known as the official version of the Gregorian Chant. The publication of this version was offered to Catholic publishers in various parts of the world indiscriminately, but Pustet & Co. of Ratisbon were the only firm to undertake the task, none other being willing to assume the financial risk involved.

There were, of course, at that time, many

different versions of the chant in use which enjoyed episcopal approbation. Notable among these was the Solesmes version, edited by Dom Pothier, O. S. B., for which it was, and is still, claimed that it constitutes the traditional melodies as penned by St. Gregory.

While strongly recommending the official version to the Catholic world, and urging the bishops to introduce it in their dioceses, the Pope, nevertheless, permitted the use of other versions, notably Dom Pothier's, for the time being. This was not satisfactory to the good fathers of Solesmes, Beuron, etc. They were disappointed at being placed in the position of having their time-honored version only tolerated. Simultaneously with the discontent of the Benedictine Fathers, there arose a general storm of indignation in France against the Holy See and the Congregation of Rites for imposing on the French episcopate what these malcontents were pleased to term the Ratisbon edition. Some papers forgot themselves to the point of accusing the Holy Father of being in league with Bismarck in order to humiliate the French. The Pope never formally commanded the adoption of the official book, but improved every opportunity of appealing to the bishops and the religious congregations, stating on several occasions that he took it for

granted that for faithful Catholics the wish of the Supreme Pontiff was synonymous with his command. Repeatedly did the Congregation of Rites state that it was contrary to the facts and repugnant to its wishes to designate the official books as the "Ratisbon Edition," setting forth that the firm of Pustet & Co. was simply the printer and the agent of the Sacred Congregation in this matter. It has all been of no avail. The agitation and misrepresentation has never ceased.

On the first of January last the thirty years' copyright held by Pustet & Co. expired. While Msgr. Carlo Respighi created a stir in 1899 with his pamphlet concerning Palestrina's participation in the Medicean edition, the war broke out all along the line in December last, and has continued since, letters from Rome appearing in German, English, and French papers. It was stated plainly that the Holy Father was about to make an end of the restrictions put upon church musicians in regard to the use of unauthorized editions, that full freedom was to be restored to all in matters Gregorian. Nothing was left unsaid in these numerous communications which might belittle the official version and its editors. Their authors were not at all particular in their statements. The wish was frequently father to the thought. It was plainly intended to create the impression that general dissatisfaction existed concerning these books, not only in France, but particularly in Germany, and that the Solesmes version was gaining in favor. Thus we read in a Roman letter to the London *Tablet*, in its issue of June first, that the plenary council of South American bishops, held in Rome in June 1899, adopted the Solesmes edition for all the churches under its jurisdiction. The fact is that, in articles 445 and 446 of the acts of this council, the use of any but the official version is positively forbidden. It is also authoritatively denied that the Solesmes version has been introduced in the South American College in Rome, as stated in the same letter to the *Tablet*.

Consistent with its principles and its purpose, the St. Cecilia Society has been the un-

wavering advocate and propagator of the official books. It has been the bulwark against the attacks on the part of the so-called friends of liberty in Gregorian matters. Appreciating and being in obedient sympathy with the wishes of the Holy See to bring about uniformity in all matters pertaining to the cult—in the sacred texts, the ceremonies, and the music—its president, Dr. Haberl (who was also a member of the papal commission which prepared the official version) and its members have been a constant obstacle in the way of a more successful propaganda on the part of the friends of Solesmes. Hence it became expedient to weaken and minimize the prestige of the society in the eyes of the bishops and the public, and, as far as possible, to deprive of their binding force the numerous decrees of the Congregation of Rites concerning church music, which are the basis of authority for the society. This in the opinion of many prominent church musicians, both lay and clerical (among them the celebrated Fr. Utto Kornmüller, O. S. B.,) is the object of the much-discussed book of P. Ambrose Kienle, O. S. B., which has inspired this article.*)

Seldom has a book, written by a religious and approved by a number of bishops aroused such universal disapproval. Expressions of regret at its publication are general. It is pointed out that the author employs his erudition and dialectic skill in destroying that which has been built up with infinite pains and sacrifice during more than thirty years, and that its spirit will tend to encourage sloth and indifference on the part of church musicians.

Fr. Kienle's book is particularly directed against a work by Rev. Paul Krutcheck, entitled 'Music According to the Will of the Church.' This work is considered by Fr. Kienle to embody the tendency of the more austere among the Cecilians. In reality Fr. Krutcheck is not any more austere than any of his colleagues, but is simply consistent in the application of principles laid down by the

* 'Mass und Milde in Kirchenmusikalischen Dingen.' By Fr. Ambrose Kienle, O. S. B.—B. Herder. Price \$1.00.

rightful authority. He has, moreover, successfully refuted Fr. Kienle in a pamphlet called 'Rechtes Mass und Rechte Milde,' using as a most effective weapon Fr. Kienle's own 'Little Manual for Church Music,' published in 1893, and paralleling contradictory passages in Kienle's two books. While it is acknowledged that 'Mass und Milde' contains a great deal of useful and wholesome matter, it is agreed on all sides that its tendency on the whole is destructive and even pernicious.

An amusing feature of this controversy has been the very active interest which the press in this country, where the Gregorian Chant is generally tabood, has taken in what is called the restoration of the Gregorian Chant in its primitive purity. People who do not know one note from another have written long articles about a question which has engaged the attention of such savants as Gevaert, Hondard, Lans, Deschevrens, S. J., Gietmann, S. J.—all of whom are opposed, on scientific grounds,

to the claim of the Benedictines that they are in possession of the traditional, St. Gregory's own, version.

In the mean time, the much-heralded letter from the Holy Father to the Benedictines of Solesmes has been made public. Undoubtedly it is somewhat different from what some people wished it to be. It praises them for their zeal in their studies and archeological researches, and accords them full freedom in their labors as long as the law of charity and the respect and obedience due the Holy See are not ignored.

Although anyone may now print and publish the official books, Pustet's copyright having expired, no one may change a single note in the musical text. The wish of the Pope for uniformity in the use of the chant is still in force, the decrees of the Sacred Congregation of Rites are still valid, and conformity with them, whenever possible, is still incumbent upon all Catholics.—JOSEPH OTTEN.

WITH OUR EXCHANGES.

The Bachelor of Arts who with so much spirit and decency edits the Spokane *Catholic Herald* and lately drew a shaft from our bow on account of the ingratitude wherewith he requited our good services, which he had himself solicited, *) now prints the following (July 6th):

Arthur Preuss, editor of the St. Louis REVIEW, and self-constituted Catholic dictator of the United States, again sees fit to poke fun at the obnoxious *Herald* in his issue of June 27th, classifying it amongst those papers "that are unfortunately classed as Catholic without having any right to the title." In like spirit and with a like show of reason, we might accuse Mr. Preuss of being a Mohammedan, as well as of evincing a decided leaning towards cannibalism.

Mr. Preuss is the possessor of a very fair stock of cheek, as well as a memory dutifully oblivious of all things past. Comparing what has been and what is, he must have been bathed pretty thoroughly in the Styx, heel and all, and emerged a new man, a Catholic of the Catholics. Never was

transfiguration so complete. We do not mean to accuse Mr. Preuss of insincerity in his present views. On the contrary, his sincerity is painful in its intensity. Even Archbishop Ireland himself is not spicy enough for his ultra-Catholic palate. So likewise do several of the leading Catholic papers of the country sin by their tepidity. We mention no names, but those interested enough to follow us will know to whom we refer.

One little piece of advice we would most humbly offer the great Mr. Preuss, namely, that he might do well to cultivate a little of that "broad sympathy" he is so desirous of seeing evinced on the part of others.

Meanwhile, Mr. Preuss or no Mr. Preuss, title or no title, the *Herald* will run as it has been run, and only hopes to continue to merit in the future as it has in the past the support and approval of those who are better qualified than Mr. Preuss to judge what a Catholic paper ought to be. To our minds, the humble editor, striving to reach the homes and hearts of the people, and guide them through the many pitfalls of everyday life, is of more real utility than the mighty journalistic acrobat, striving after effect

*) See No. 13, p. 292 of THE REVIEW.

and seeking only to tickle the palate of such among his readers as may be more than ordinarily conversant with the devious mazes of theology.

Before us lies a circular sent out broadcast the other week from the office of the *Catholic Herald*, 610-612 Sprague Ave., Spokane, Washington, and presumably composed by the same gentleman who penned the above quoted paragraphs, since he signs in every issue as "Managing Editor."

From a comparison of the statements made in this circular, sent out to catch subscribers, with the editorial remarks of Mr. Francis H. Butler, A. B., it appears that that estimable goodman is indeed distinguished by the broadest kind of sympathy, but, alack and alas! also by a woful want of consistency and of that sound Catholic spirit which never, not even in business circulars when trying to scoop in shining dollars, deviates one iota from the rules of faith and moral practice.

In his editorial reprinted above Mr. Butler poses as the humble editor who, in contradistinction to the mighty journalistic acrobat moving about in the mazes of theology, furnishes the masses of the people with a good, plain home paper. In his circular, page 2, he declares that he "aspire(s) to a higher end than the mere dissemination of current news topics;" which higher end he farther down describes as "of a nobler and more literary character." He wants to aid those who are "anxious to investigate more or less deeply the moral problems underlying the great issues of the day," though without the use of "high-sounding or dubious scholastic terms."

So much for Mr. Butler's consistency. Now for his "broad sympathy."

The circular says:

We do not... intend that our circulation be confined entirely to our Catholic fellow citizens. We hope to interest our Protestant neighbors as well, and to this end shall studiously exclude all violent religious discussions from our columns.

And addressing himself directly to his Protestant neighbors, he writes:

We only ask them to be patient and follow closely such articles—Theological, Philosophical and Historical—as will from time

to time appear on our pages. Of the result we are confident. Broadmindedness and tolerance for the opinions of others are, and have been, the characteristics of the Protestant Church (*sic!*), and if our articles are but read in this spirit, we have no doubt that our readers will disabuse themselves of many of, what we will be excused for styling, their absurd impressions in our regard.

Towards the close of this remarkable circular its real purpose is overtly given out:

With the hearty coöperation which we are experiencing from Catholics and Protestants alike, and the keen interest taken by all in the success of our efforts, we hope to add many more to the ranks of our subscribers in the near future. No mere difference of religious opinion should hinder you from joining those who have already subscribed.

What theological, philosophical, and historical articles of value the *Herald* has so far printed, were scissored from THE REVIEW, the *Freeman's Journal*, or some other Catholic paper. When the editor recently applied to us for a list of good Protestant journals to exchange with, can it be that he intended to clip from them as liberally and perhaps devote six of his twelve pages weekly to Baptist or Mormon stuff in order to add as many "broadminded and tolerant" Protestants as possible to the ranks of his subscribers?

We are trying hard to cultivate broader sympathy; but not for the life of us can we feel even a particle thereof for the spirit or the methods of the *Catholic Herald*, which (in the circular referred to) rightly boasts of being "a distinct departure from the stereotyped lines of modern journalism." —ARTHUR PREUSS.



In the *Katholischer Westen* of July 4th and the *Catholic Tribune* of July 6th, the editor, Mr. Nicholas Gonner, makes a fresh plea for Catholic casinos or social clubs, which he considers valuable chiefly because they afford our young people an opportunity to meet socially and form acquaintances which lead to good Christian marriages, thus preventing mixed marriages, which are one of the main sources of our leakage. Mr. Gonner makes a recent

note in THE REVIEW on this subject, written by the undersigned, the ground of an ungentle attack.

Having quoted Mr. Gonner verbatim on page 371 of the last volume of this journal, we said :

We can readily understand that a priest may advise parents who have grown up children, to give them a proper opportunity to find a partner for life ; but when a layman advises priests to arrange for what the late Father Hecker called "corporeal sacraments" (moonshine excursions, theatricals, card-parties, socials, etc.), we are of opinion that as long as we ordinary priests have not received an extra ordination to administer "corporeal sacraments," the old Roman advice is best for us : *Né sutor ultra crepidam*. Imagine a St. Paul or a St. Peter arranging a euchre-party or a moonshine picnic !

The rest of our article is irrelevant to this discussion.

We have not denied the usefulness of casinos and properly conducted pastimes for Catholics exclusively ; we simply took exception to the idea of Mr. Gonner, that priests should be the managers of such things, for the reason that they are not ordained for it, nor educated to it. The whole training of a priest is carried out on different lines than picnics, socials, card-parties, etc. We have not, as Mr. Gonner intimates, used the argument of "small minds" to escape embarrassment : "It is none of your business." We saw fit, though, to apply to ourselves the quoted proverb. If Mr. Gonner thinks it fits himself also, he may apply it. And if he is a gentleman he will retract what he said so ungently about the undersigned—J. F. MEYFUSS.

Current Educational Topics.

An Important Decision of the Propaganda. Some three years ago the Cardinal-Archbishop of Westminster was requested by a Catholic parent to forward an appeal, that he had drawn up, to the Holy See, for sanction or at least toleration of a proposal to send Catholic boys to one or other of the great English public schools. The appeal was in the form of doubts for solution, and was accompanied by a forcible exposition of the reasons that were thought to justify the proposal.

The following is the reply of the Holy See, dated Rome, January 31st, 1899, but only recently made public by the Cardinal (see *Tablet*, No. 3189):

Your Eminence has laid before this Sacred Congregation certain doubts to be solved as to whether Catholic boys in England may be allowed to frequent the public schools, in which youths are prepared for the higher courses of study given in the universities. This assuredly grave and delicate question has been most carefully examined by the Most Eminent Fathers of this Sacred Congregation of Propaganda Fide, and their judgment was that the frequentation of public schools of this kind can not be without a

grave danger to faith and morals, or be held consistent with the use of those means which the Church properly prescribes for the sanctification of souls ; and that therefore an obligation is incumbent on Catholic parents not to expose their sons to this grave danger.

The analogy, which some think adducible, from the fact that the frequentation of the Universities of Oxford and Cambridge has been tolerated, is invalid. For, in the first place, the danger for youths of still tender years can not be regarded as no greater than that, to which young men may be exposed, whose minds have been formed and who have fully imbibed the principles of their holy religion in the Catholic colleges. Then as there is no Catholic University of higher studies in England, circumstances seemed to require that measures should be adopted, in order to render remote the proximate danger to which Catholics might be exposed in the public universities. Well known measures for this purpose have been prescribed and acted on.

But as there are many flourishing Catholic colleges in England which give what is termed secondary education, no similar necessity exists for sending Catholic boys to be educated in the public schools of the country.

This was the judgment arrived at by the eminent Fathers in a general congregation, held on the 23rd of this January, and it was laid the day after, by the undersigned Archbishop of Larissa, Secretary of the same Sacred Congregation, before the Supreme Pontiff. His Holiness gave it his entire approval and desired it to be made

known to your Eminence by these letters, nothing doubting but that all Catholic parents in England will accept this decision as their rule, and will show to their sons the same love as that which Holy Mother Church bears to them as children begotten by her to Christ.

Book Reviews and Literary Notes.

—It may interest the friends of Father Sheehan's 'My New Curate' to learn that the leading Catholic daily of the Fatherland, the *Kölnische Volkszeitung*, is just now printing a German translation of the story in serial form.

—The charge is now made that Poe's "Raven" was taken almost bodily from "The Parrott," written by an Italian and published in Milan in 1809, the year of Poe's birth. Large extracts are given to substantiate the charge. We suspect with the *Freeman's Journal* (July 13th) that Signor Penzoni (the author of the charge) has been playing the same game that Father Prout played on Tom Moore when he translated some of the poet's verses into Latin and then wrote an essay on the "Rogueries of Tom Moore," in which he accused Moore with plagiarizing from the Latin.

—Our opinion of the alleged humor of such writers like George Peck is shared by Dr. De Menil, of our St. Louis literary quarterly, the *Hesperian*. In a note on the subject he says in his accustomed trenchant style (No. 7):

"Of course, people will laugh—even if they have to pay for it. Every paper, grave or gay, has its column of humor, manufactured, worked over or most frequently stolen bodily. There are many papers whose entire pages are devoted to the business of securing laughter. And it is but just to say our most successful ones, financially, are those whose tendencies are downward, whose moral tone is lower than low comedy. They have no reverence, and irreverence leads to infidelity. Their coarseness, vulgarity, the profanation

of sacred subjects, the certain but indirect ridicule of parental authority, the humorous parade of domestic infelicity, the recital of criminal news that calls for pity or tears, in a humorous, heartless manner, all this tends to lower public taste, purity of speech, and cleanliness of public morals. The tendency of the stories of 'bad boys' is vicious. Our criminal courts prove it. The most successful humorous paper on the continent is quite frequently but a step from obscenity. What we want is more elevation, more purity of tone. Humor that depends on smut is vile. Humor that causes laughter over unfortunates, as drunkards and criminals, is malevolent, heartless. Humor that struggles for a laugh at the expense of religion is satanic. But we need humorous papers; we want honest laughter, not that mixed with blushes, nor that causing irreverence, nor those papers which fill their columns with jibes and laughter that smell somewhat of crime and the slums; for an honest laugh is a pulse-beat to the Heart beyond the stars."



A LIST OF NEW BOOKS.

[This list is published with the purpose of announcing important new publications of special interest to Catholic readers. — B. Herder, 17 S. Broadway, St. Louis, Mo., supplies the list and has the books in stock.]

- The Catholic Girl in the World.** (Second Series.) By Whyte Avis. Net \$1.00.
The Life of Mother Mary Baptist Russell, Sister of Mercy. By her brother Rev. Matthew Russell, S. J. Net 75 cts.
The Catholic Pulpit ; Educator and Expositor. Vol. 1 Net \$1.60
The Eve of the Reformation. By Francis Aidan Gasquet, O. S. B. (New edition). Net \$2.75.
The Holy Gospels. With Notes by the Vv. Rev. Canon McIntyre. Net 40 cts.
Doris. A Story of Lourdes. Net 75 cts.
A Hidden Heroine. By Stella Hope. Net 50 cts.
Before Our Lord Came. An Old Testament History for young children. By Lady Amabel Kerr. Net 40 cts.

Lectoribus.

The editor and those associated with him in getting out THE REVIEW feel the need of a vacation; therefore the paper will not appear next week. No. 19 will be published on August 8th.

We wish Father Brockhagen's suggestion were carried out and a law made prohibiting the publication and reading of newspapers when the mercury rises above 95°.

NOTES AND REMARKS.

Mr. W. H. Thorne appears to be gradually recovering his health, and we rejoice to see a better spirit in the current number [42] of the *Globe Review*, even though from the purely literary point of view it is inferior to its usual standard. Mr. Thorne is pleased to apply various uncomplimentary epithets to the editor and a contributor of THE REVIEW, because of our criticism of his publicly expressed and defended false views on marriage and the temporal power. He begs pardon for and indirectly retracts these views in the current issue and adds: "I have never wilfully contradicted or denied any Catholic dogma—I can not. *Credo*, and that settles it all."

With the aid of "a number of good and learned priests" Mr. Thorne hopes to succeed in guarding the *Globe's* "ancient orthodoxy" in future.

If he succeeds, as we sincerely trust and pray, the *Globe Review* will find THE REVIEW again as staunch a friend and ally as in the days before our late unpleasantness.

Amicus Thorne, sed magis amica ecclesia!



A writer in the *Pastoralblatt* (No. 6) points out some faults in the new *Catholic School Journal* and concludes, as our own critic did (No. 9 of this Review), that the periodical is

unsatisfactory and suspicious. He finds the "cauda serpentina" in this quotation from the *Journal*:

"In considering the purchase of books, school equipment, and supplies generally, don't forget the advertisers in the *Journal*. They are all reliable and leaders in their respective lines. Moreover, they are aiding greatly to give the Catholic teachers of the country a first-class professional magazine of their own at small cost."



We are indebted to the Rev. Father Thomas Scully for a copy of a lecture, delivered by Francis J. Barnes, M. D., last April, under the auspices of the Alumni Association of Boston College, on "Catholic Education: Its Importance at the Present Day." It is a sound and solid exposition of some important and timely truths and deserves the widest possible circulation. Father Scully informs us that it can be had from Thos. J. Flynn & Co., of Boston, at five cents per copy retail, and \$30 per thousand wholesale. We intend to give extracts as soon as space permits.



Rev. A. L. A. Klauder, of Clintonville, N. Y., writes to inform THE REVIEW, in regard to Rev. Meifuss' remark in No. 16, that the ideas of Dr. E. C. Runge for a modern insane asylum will hardly be realized in the twenty-first century, much less in the twentieth,—that the ideas of Dr. Runge have long since been carried out in the East, in the St. Lawrence State Hospital, which has all the suggested features, except the gymnasium and the tennis alley. After all the other improvements realized in that vast institution, as advocated by Dr. Runge, Father Klauder, who was chaplain of the institution for several years, thinks these two small items will, no doubt, also be provided.



"Liberalism invariably and inevitably defeats itself. Every departure from the divine order is necessarily evil, as universal experience proves."—H. F. Brownson.

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HYPNOTISM.

WE have received a number of communications on the subject of hypnotism in consequence of the recent controversy in these columns. We subjoin a few of them, with some quotations and remarks in justification of our own position in the matter.

Hypnotism as a Therapeutic Agent.

Dr. A. Sauer of Cascade, Ia., writes us:

"The therapeutic value of hypnotism is limited, although some physicians strive to assign to it the central place in therapy and employ hypnotic suggestion exclusively.

In individual cases prominent disease symptoms may be removed by means of hypnotism; but the disease itself, the underlying cause of the symptoms, can not be reached. Hypnotic treatment may be employed in cases of grave disease distinguished by torturing symptoms which can not be suppressed by other means,

chiefly hysteria and hysteric mental aberration. Hypnotism as a therapeutic agent is by no means harmless. Continued hypnotisation usually confirms the symptoms. With the most careful and rational treatment the danger of inducing or increasing nervousness and of bringing on a morbid hypnotic habit is ever present.

There have been attempts at explaining hypnotism; but every one of them has been a failure. In our present state of knowledge an explanation is simply impossible. The physiology of hypnotism is far behind its pathology and suggestive therapy."

* * *

Regarding the therapeutical aspect of hypnotism, the grave words of Wundt are worth recording:

"Hypnotism as a therapeutic agency is a two-edged instrument. If its effects are strongest when the patient is predisposed to

it in body and mind, or when suggestion has become the settled mode of treatment, it may obviously be employed to intensify or actually induce a pathological condition. It must be looked upon, not as a remedy of universal serviceability, but as a poison whose effect may be beneficial under certain circumstances." ('Lectures on Human and Animal Psychology,' pp. 334, 335.

* * *

Dr. Robert T. Morris, the famous New York expert, declared recently (Cfr. *Ave Maria*, 1901, No. 2), that the employment of hypnosis "requires more caution than the administering of chloroform or similar anæsthetics. It has a tendency to weaken the subject's resistance to external impressions for a long time—it may be permanently; and the incautious hypnotiser may be the cause of a serious impairing of the will faculty."

* * *

One of the leading advocates of hypnotism in this country, Dr. John D. Quackenbos, of Columbia University, New York, considers that "the chief danger in hypnotism lies in the possibility of the impression of low ideals upon the patient's subliminal consciousness . . . and the consequent injury to the general character." In his view "the practice of hypnotism should, by law, be confined to reputable and skilled practitioners." (N. Y. *Sun*, March 18th, 1900).

* * *

The Ethics of Hypnotism.

of hypnotism. He says on the moral aspect of the matter in a supplement to the new fourth edition of his 'Psychology':

"1. It is admitted on all hands that hypnotism is attended by serious peril to health of both body and mind when practiced by unskilled persons and irresponsible charlatans. Epileptic fits, hysterical prooxysms, and permanent mental and nervous disorders have been induced by ignorant experimenters. Accordingly several continental governments have wisely made public exhibitions and the

practice of hypnotism by other than duly qualified persons a penal offense.

2. Further, it is generally agreed that frequent hypnotisation, especially when the profounder stages are induced, brings on a morbid hypnotic habit, besides rendering the subject unduly subservient to the influence of the operator. Obviously this latter consequence may be attended with serious dangers. How far a subject can by hypnotism be led to commit a crime is much disputed, but it is clearly unlawful to suspend or diminish in this way the use of our free-will and intelligence without adequate reason and due precautions.

3. Where hypnotism is employed for illicit purposes, or in connection with superstitious practices, as in spiritism, occultism, clairvoyance, and the like, it is evidently immoral.

4. If, however, the question be put: Is hypnotism ever allowable? the true answer seems to us to be that of the moral theologians who teach that in certain circumstances the use of hypnotism is permissible. The conditions usually prescribed are:

a. There must be a grave reason to justify the suspension of reason; and we could add that the gravity increases in proportion to the completeness of the abdication of free control involved.

b. Sufficient guarantee should be had as to the character and competence of the operator.

c. Some adequately trustworthy witness, such as a parent, husband, or guardian should be present when a person submits to being hypnotized."

* * *

Génicot writes:

"Vitatis conatibus superstitiosis, et adhibitis cautelis supra explicatis, licet seipsum ob gravem causam hypnotizanti tradere. . . . Graves causae ob quas licite hypnotismus adhibeatur, sunt praesertim duae: curatio morborum quibus sanandis desit aliud medium prorsus inoccuum; let progressus quarundum scientiarum, puta medicinae vel psychologiae, his experimentis obtinendus. Praeterea censemus hypnotismum licite adhiberi ad tollendas, vel saltem minuendas, quasdam malas proensiones, quae, ob vehementiam suam, libe-

tatem tollunt vel extenuant, puta propensionem ad suicidium, ad liquores inebriantes, etc." (Theol. Mor. Instit., vol. i, §275.)

[Cfr. Lehmkühl, Theol. Mor., vol. i, n. 994; Sabetti, Theol. Mor., §209; Bucceroni, Casus Conscientiæ, §89.]

The Danger of Popularizing it.

In a paper on the various phenomena of hypnotism, translated for THE REVIEW by Father Berger, in May 1899, from the *Civiltà Cattolica* (quad. 1157), the learned Jesuit writer said :

"Spread among people the opinion that purely hypnotic practices are not bad in themselves, and that suspicions regarding them are unfounded; or, worse still, advise them—as do Coconnier, Lapponi, Castelein, F. Thomas, and others—how to apply hypnotism in certain cases of physical and moral ailment, and you will see hypnotism break all bonds, gain entrance into families, schools, and academies,—not only 'genuine' hypnotism, invented for the sake of argument, but also real hypnotism, as it lives and operates under the hands of popular hypnotisers, who, for the

most part, do not care a fig for the distinctions of Catholic moralists, for what is honest or suspicious."

How true this is has been repeatedly shown in THE REVIEW. We quote but one example, from No. 31, Vol. VI.:

"We see from the *Chicago Record* (Oct. 11th) that an attempt has recently been made to include hypnotism in the course of study of the public schools, but that it failed on account of strong pressure brought to bear by teachers and parents. In the Eugene Field School, at Roger's Park, hypnotic tests were practiced openly by boys and girls for a while, the Principal declining to interfere on the ground that he could see no danger in the practice."

In view of all this and much more we could adduce had we the space, we think we are justified in unceasingly cautioning priests and people against a method which, on the testimony of experienced and conscientious practitioners, results in a "lot of more or less damaged brains." ARTHUR PREUSS.

The Need of a Reform of Moral Theology.

THE recent agitation in Germany and Austria over the moral theology of St. Alphonsus, has led eminent German divines, among them at least two university professors, to discuss the question whether moral theology, in its present state, is really up to date and above criticism.

In the *Kölnische Volkszeitung* (Lit. Beilage, No. 18) and the Berlin *Germania* (Wiss. Beilage, Nos. 17 sq.) there were lately printed a series of papers on this timely subject. We shall try to give the substance of them to our readers.

Catholic moral theology has made very little progress during the past one hundred years. Only three years ago the present Bishop of Rottenburg wrote in the *Literarische Rundschau*:

In matter of fact, moral theology has remained practically unaffected by the entire modern movement in ethics. No other Catholic discipline shows so little the traces of the times and carries such a stereotyped stock in trade as this one. It is not pure calumny if our opponents cast up the reproach that it lacks the necessary regard for the changed conditions and needs of the present time; that it is too-supernatural; that its scientific foundations ought here and there to be laid deeper and the results of other sciences be taken into account. It can not surely be considered a sign of normal development if more of the old moral treatises of the seventeenth and eighteenth centuries are being continually dug out and offered with but slight modifications to the public, as being just as practical to-day as they were a hundred or two hundred years ago.

This view of Msgr. Keppler is largely shared by eminent theologians.

The method of moral theology is almost generally the casuistical, dating back to the thirteenth century, and systematically developed, without much opposition, till the time of Jansenius and the philosophers of the eighteenth century. St. Alphonsus of Liguori, combatting both extremes, elaborated the 'Medulla' of Busenbaum, and his method and teaching have been adhered to since by nearly all Catholic moralists up to the present day. The only two exceptions we know of are Simar*) and Linsenmann†), who preferred the Scholastic method.

The casuistic method, in the words of Simar (the present Archbishop of Cologne), aims at applying the content of the Christian moral law to the various imaginable conditions and circumstances of life and to define as accurately as possible in every individual case, what is a duty or a counsel, what is licit or illicit, what is a mortal or a venial sin.

It appears from this definition that the casuistic method lays the main stress upon the objective norms, relegating all subjective momenta to the back-ground. A book-casus clearly can not, no matter how anxious the casuist may be to present it *in concreto*, reflect subjective conditions, because it deals with the generic notion of man, not with the concrete individual. Hence we have the casuistical scaling of mortal and venial sins, which, *in praxi*, can be decided only in accordance with the subjective disposition of the penitent.

Proceeding thus from a different definition of casuistry than that given by the late Bishop of Rottenburg, Dr. Linsenmann, we arrive at practically the same conclusion: "Casuistry teaches us to judge only the external aspect of human conduct; the subjective-psychological factor, which really stamps an action with its true moral character, eludes the judgment of the ecclesiastical praetor." ‡) This does not imply that those trained by the casuistic method neglect entirely the subjective mo-

menta and judge solely by an objective standard; daily practice compels them to modify their theory.

Much has been written on the advantages and the disadvantages of casuistry. While some have positively denied its right to be called scientific at all, others claim for it sole authority. We can not enter into this controversy here. It is undeniable that moral theology, like law and medicine, can not forego a certain measure of casuistry. On the other hand, it is certain that a correct scientific discussion of principles, such as is proper to the Scholastic method, will lead to a reasonable application of them *in concreto*, especially if the professor has not neglected the practical aspect. It has surely not been to the disadvantage of jurisprudence that it has almost entirely discarded the casuistic method, which it used to cultivate quite as assiduously as moral theology.

Besides, casuistry does not comprise the whole field of morals, but is by nature limited chiefly to the doctrine of duties, having to determine always and everywhere what is licit or illicit, mortally or venially sinful. Hence the complaint of Linsenmann: "The field of the free exemplification of morality, the virtuous life as a manifestation of the Christian spirit in man, has no place in casuistry." *)

This is a rather harsh judgment, but essentially correct. If moral theology is taught exclusively by the casuistical method, those who are not well informed, will be easily led to imagine that all a Catholic has to do is to distinguish between mortal and venial sin, in order to do what is not forbidden *sub gravi*. We need not point out how wrong this view is; yet it were better the moralists avoided even the semblance of such an error.

In this respect, casuistry is in direct opposition to the mystical method practiced in the palmy days of Scholasticism, which "did not aim at a scientific exposition of morality, in the proper sense, but rather at such a discussion of the same as would produce piety and virtue; especially explicit instructions in

*) 'Lehrbuch der Moraltheologie,' 3rd ed., Freiburg, 1893.

†) 'Lehrbuch der Moraltheologie,' Freiburg, 1878.

‡) Linsenmann, op. cit. p. 26.

§) Ibid., p. 26.

Christian virtue and perfection, grace and the means of grace."*)

For the purpose of applying the Christian moral law as accurately as possible to the different conditions and circumstances of life, the casuist presents the largest possible number of real or fictitious cases, *casus facti et ficti*. The danger is that the young theologian will arbitrarily categorize these cases in his own mind, which may prove fatal for the souls whom he will have to direct. Every individual soul, with its peculiar dispositions, requires to be understood for itself. But the casuistic method does not sharpen, it rather dims what might be called the intuitive or psychological eye. If all else can be cast into arbitrary lines and treated accordingly, the human soul can not. If the prudent educator takes for his motto, *Reverentia debetur puero*; what a tender reverence must not the confessor harbor for the souls placed under his care?

And what is the practical use of all these *casus facti et ficti*? Every honest casuist will have to confess that he never hits upon a case in actual practice which is exactly like any one of those he has solved in theory. There are invariably differences, and these differences will remain so long as man is man. The casuist has to try to get along by applying to every concrete case the principles he knows, or he will make grievous mistakes.

Another serious objection to the method here under consideration is the details in casuistry. In order to apply the content of the moral law as accurately as possible to the various imaginable conditions and circumstances of life, casuistry is compelled to consider all sorts of imaginable "cases." By this method the theologian is acquainted with "cases" which he will never once meet in his practice, (especially if he studies books written in bygone centuries) and—to be perfectly frank—which he does not need to know. Surely there is much more benefit in a Scholastic discussion of the correct principles, combined with prudent directions for their application in practice.

There is another consideration. A hundred years ago certain subjects could be treated in quite a different style than now, if for no other reason than because now-a-days even the most guileless utterances of a Catholic priest are frequently and systematically distorted and twisted so as to appear evil. Moreover, these things were formerly confined to limited circles, while to-day they are given the widest kind of publicity. All questions in this age of the press are immediately made popular questions. Under these circumstances prudence is more necessary than ever before. We are satisfied, if St. Alphonsus were to write his Moral Theology to-day, it would turn out to be quite a different work.

The saintly Bishop Linsenmann points out some other points worthy of being noted here:

No one would think now-a-days of incorporating in a catechism or bridal examination—a special chapter *de usu licito matrimonii* and *de usu matrimonii contra naturam*. Now, if we may leave it to married people, whose salvation is at stake if they commit grievous sin in these matters, to determine what is right, we ought to leave it to the confessor to judge of individual transgressions from general principles and points of view. The expositions of the casuists on these subjects, therefore, have no place in a manual of moral theology, even from the point of view of the practical confessor, but they belong to Canon Law and to medical and obstetrical science. I doubt whether there are many occurrences which a sensible confessor will be unable to judge by virtue of the general principles of morals, and if a doubt should arise in one case or the other, it will be neither a disgrace for him nor harmful for the penitent, if he acknowledges his ignorance and refers the penitent to a physician or some other experienced counsellor. Even if he should happen to form a wrong judgment because of ignorance, the harm will not be great, so long as he does not act the rigorist and impose duties which he has no right to impose. For if penitents in good faith continue in a mode of life which not even a prudent confessor can definitely condemn, the possibility of sin is very remote. If, on the other hand, married people do not act in good faith, the sin is theirs and not the confessor's. Is it really necessary that the confessor, as such, penetrate into the secrets

*) Simar, *ibid.*, p. 23.

of married life? Surely a delicate reserve and mildness in the imposition of duties in regard to these matters are real priestly virtues. (Linsenmann, 'Lehrbuch der Moraltheologie,' p. 631.)

Whether these observations of Dr. Linsenmann are sufficient for all practical purposes, is a question we shall not examine here; but there can be no doubt that he is right in principle.

We may, in conclusion, briefly refer to the deplorable antagonism existing between theological and juridic morality, which, in part at least, is surely a result of the casuistical method, and would disappear if Catholic moral theology would treat its subject-matter on a broader scope. Such eminent moralists as Lugo and Molina considered all the burning questions of their time. It is only during the last hundred years that moralists have been content with traveling over well-beaten roads. There is an urgent necessity for developing this important science in every direction.

Modern business life, for instance, has developed in so many ways that the Catholic moralist can not pass them over in silence. The various conditions of trading on the stock and grain exchanges, the doings of

stock companies and syndicates, the intricacies of banking, etc., offer many important problems to the moralist. New laws and customs have taken the place of the old and demand careful ethical examination. The age of the telegraph and the steam engine has revolutionised modern life. Jurisprudence has entered into these new phases and tries to keep step with them in its own development, while moral theology still lags behind. The difference existing between moral theology and jurisprudence to-day is made to appear by our enemies as a proof of our inability to keep up with the progress of the age. This is keenly felt by many Catholic theologians, jurists, and other scholars, and the demand for the reform of moral theology grows apace. The writer of these lines heard some very decided opinions pronounced on this head by very eminent savants at the last International Catholic Scientific Congress in Munich.*)

C. D. U.

*) Father A. Lehmkühl, S. J., in a paper in No. 6 of the *Stimmen aus Maria-Laach*, examines the complaints and criticisms of certain German theologians, so ably summarized above by our esteemed collaborator C. D. U., and gives it as his conclusion that they are almost entirely groundless and that, while the present method has some slight faults, the advocated "reform" is unnecessary and impracticable.—EDITOR.

Subjects of the Day.

Too Many Societies. *The Pittsburg Observer* (July 18th), commenting on the decision of Bishop Janssen, lately reported in THE REVIEW, not to admit the Knights of Columbus into his Diocese, because there are already enough societies and a new one would only draw members from those already existing, makes the following 'sensible' observations on a subject that is getting to be more important and serious from day to day.

This is a lamentable fact in the history of Catholic organizations. How often have we not seen societies spring up and flourish like mushrooms, and just as suddenly begin a downward career. Beginning life they spread like a flame. Everybody joined and all shouted "On to Glory!" Their organiz-

ers talked as if they believed those particular societies were booked for immortality. Perhaps they really so believed. Nevertheless a few years saw these very organizations slowly perishing of dry rot or other fatal disease.

And if one sought for reason, where might it be found? In the fact that some smooth talker came along and organized the Knights of the Holy Highjinks or the Society of Smoky Smithereens, or perhaps both. The glory of glittering uniforms and new tin swords took hundreds, perhaps thousands, out of the old orders and drew them to the new. Thus the old society's hope of accomplishing great things died an early death. How could it do otherwise?

In our society religious life we are becoming too Protestant in one particular direction—we are splitting into too many socie-

ties. We ought to get together instead of getting wider apart. Only in union is strength. In those countries where most has been accomplished, they have had a few good societies and clung to them.



The Growth of Perjury.

We have read a number of strong articles of late in divers papers against the growing practice of perjury. It must be pretty bad when the President of a State association of lawyers can get up before a meeting of his fellows and declare, as did President J. J. McCarthy, at Council Bluffs, Ia., on July 16th (see *Phila. Record*, July 17th), that, according to the unimpeachable testimony of judges upon the bench about one-half of the defense in criminal and 75 per cent. of the evidence offered in divorce cases is false and approaches deliberate perjury.

Opinions differ as to the causes of this horrible condition, but Mr. McCarthy proves himself a good doctor when he proposes as remedies the abolition of all official oaths; the emphatic administration of the judicial oath by the judge himself with gravity and solemnity, and severe punishment of perjury.

As it is, oaths are all too common. Most of them are administered without necessity and in such a way that they can not be called oaths at all. This causes people to take these

things lightly and to lose the true conception of, and all respect for, the real oath.—A. P.



More "Americanism."

According to a report in the San Francisco *Examiner* (July 23rd), a remarkable religious service was held the Sunday previous on the Steamer Sierra, in which a Jewish rabbi preached the sermon, a Protestant college-president delivered an address, a Salvation Army captain and his wife read Scripture, a Buddhist pronounced the benediction, and a *Catholic priest read from the Psalms.*

This priest was the Rev. Father Donald McKinnon, assistant pastor of St. James' Church, San Francisco.

"Never before in the history of the world," exultingly says the *Examiner*, "was such harmonious mingling of differing creeds exemplified. It was a union service in which not only the worshippers, but likewise the officiating clergymen and laymen were representatives of half a dozen different creeds, whose antagonism the world has usually regarded as irreconcilable."

The Rev. Donald McKinnon may have meant well, but he has given great scandal. His ecclesiastical superiors ought to make him express his regret publicly and repair, as far as possible, the harm he has done. His "Americanism" is that solemnly condemned by the Pope.—A. P.



The Religious World.

...Domestic...

The Catholic Population of the U. S. *The Monitor* (No. 17), in reply to a query, says:

"There are, unfortunately, no religious statistics for the United States based upon an actual count of heads. Those that are commonly given are mere estimates or approximations. And, in regard to the Catholic population, they vary widely. The late Dr. Gilmary Shea—who was described by the *New York Sun* as 'the best Catholic authority on the subject'—made a painstaking calculation, based on official statistics, and computed the Catholic population of the United States in 1890 to be 10,627,000. The statistical volume*) published in 1895 by Dr. O'Gorman, of the Washington Catholic University, placed it in round numbers at 12,000,000. This was also the estimate of the Cardinal-Archbishop of Baltimore for 1897. The figures published annually in the Catholic Directories are based on such unsatisfactory data as the recorded baptisms and deaths. Hoffmann's and Sadlier's Directories differ as much as close on 2,000,000 in their estimates.†)

The *Edinburgh Review* for April, 1890, places the total population of the United States for that year at, in round numbers, 10,000,000. The *Economiste Français* arrived at a practically similar conclusion; its figures were 9,977,270. For the past four years Hazell's Annual has constantly estimated the Catholic body in the United States at 'about 12,000,000.' The *Independent*—the great Protestant organ of the United States—places the number of communicants at 8,610,226. The nearest approach to this total made by any individual denomination in the country is shown by the Methodist Episcopal Church, which is credited by the *Independent* with 2,716,437 'members.' And all reliable estimates are in agreement with the 'Statistical Atlas of the United States' which declares that Catho-

lics are the 'largest religious body in the country.' Taking into account our co-religionists in the Philippines (6,565,998) and in Cuba there are at present under the Stars and Stripes not less than 20,000,000 Catholics."



*** The portable church to which reference was lately made in these columns, is made of corrugated galvanized iron, fastened to a wooden framework, lined with heavy felt for warmth in winter and coolness in summer. It can be had in sizes to suit congregations not disposed to put up permanent edifices. If painted once in four years, it will look well enough for the most fastidious localities. This sort of structure will be finely adapted to ministers and flocks wishing to escape the trammels of historic creeds and unwilling to start out to rear costly new churches adapted to their altering convictions or lack of any.

*** The *Freeman's Journal* (July 20th) is authority for the statement that Msgr. Conaty, Rector of the Catholic University, has been made Titular Bishop. A despatch in the secular press last Friday said he would be appointed first Bishop of Sioux City, Ia., a see as yet not established. *Sous toutes réserves.*

*** The Pope's interest in the Catholic University at Washington is undiminished, and it appears from his recent Brief to Cardinal Gibbons that he is satisfied with the way the institution is now conducted. The only desideratum, he says, is more students, and he exhorts the bishops to send them even at their own inconvenience. Every university has the students it deserves, and the future will show whether the Holy Father's confidence is well founded.

*** The Rev. Peter J. Muldoon, of Chicago, on the feast of St. James, received episcopal consecration, and will serve as auxiliary to Msgr. Feehan. This gives Chicago three bishops. Msgr. McGavick, however, the first auxiliary, is incapacitated for work. Bishop Muldoon is zealous and popular, and though there was some opposition to his appointment, it is generally hoped that he will prove to be

*) Dr. O'Gorman's History is hardly a 'statistical volume,' but merely a schoolbook compiled chiefly from Shea.—A. P.
†) Sadlier's Directory is no longer published.—A. P.

a worthy assistant to the just and mild Archbishop Feehan.

* * The committee on education has reported to the Presbyterian General Assembly, lately in session in Philadelphia, that the number of students for the ministry in the Presbyterian theological institutions is "alarmingly" decreasing, though the supply of ministers is not equal to the demand. The committee does not attempt to account for the fact, but says: "Let the church discover the reason for this."

"The same problem is exercising the leading minds of almost every other Christian denomination," says the *Chicago Chronicle* (May 23rd) and adds: "Many local and temporary causes are assigned for this disquieting fact, but the most obvious cause is universally blinked. In view of the revolution now going on in biblical criticism and dogmatic theology, the falling off and, in some cases, the complete cessation of conversions, the decreasing attendance on church services and the increasing secularization of the pulpit, it is only fair to suppose that the decrease in the number of candidates for the ministry is due in part to the waning faith and the reduced religious enthusiasm of young men."

... Foreign. . .

* * In a circular of the S. Congregation of Bishops and Regulars, dated July 10th, the non-authorized religious communities in France are ordered, "to avoid the most serious consequences and to prevent the extinction in France of congregations which are so productive of good both to religion and civil society," to apply to the government for authorization under the new law, and are advised to draw up a statement of their constitution and rules in conformity with § 3 of the law, promising the bishop of the diocese in which they may have houses only such submission as they owe under the common law, without sacrificing any of their peculiar rights and privileges.

* * That the Pope should counsel the religious orders of France to avail themselves of any legal advantage left to them by the Asso-

ciations Law is fully in accord with his whole attitude of conciliation toward the French Republic. His action can not be fairly called a submission, nor a retreat from the ground taken in his eloquent letter to the French orders. If the law involves persecution, one may imagine him saying, submit yourselves to the law and to the persecution. "Such a course is not only good morals, but good politics," says a secular paper, the *N. Y. Evening Post* (July 19th). "To take the irreconcilable attitude would have put the orders in the position of law-breakers, and would have aroused against them the worst passions of the mob. On the other hand, if congregation after congregation, complying with the law, attempts to prove its usefulness and right to live, only to be summarily suppressed, the government will soon appear in the light of a persecutor, and the orders will quickly gain the sympathy of all but their inveterate foes. Perhaps Leo XIII. has at least a moral assurance that under the Waldeck-Rousseau Ministry the Associations Law will not be enforced *à outrance*. In any case, his counsel to the French religious orders is another striking instance of that political sagacity which neither years nor troubles seem able to dull."

* * The Dutch Catholics have done well at the recent general elections. In the preceding Chamber they held 22 seats out of the 100; they have now obtained 23 at the first voting, and have 10 candidates still to try their luck at the "second ballot." The net result of the election has been a crushing defeat of the Liberal (and anti-Catholic) party, who have secured only nine seats, with 29 contests in the "second ballot," whereas in the former Chamber they held 49 seats. One result was the resignation of the Cabinet, and the formation of a new Ministry out of the ranks of the Anti-Revolutionary and Catholic parties.

Une société ne se détruit que par ses propres mains. Quand vous la voyez se débattre dans les convulsions de l'agonie, ne cherchez ni l'arme du meurtrier, ni le nom du crime : c'est un suicide.—Louis Veuillot, *Vie*, ii, p. 263.

BOOK REVIEWS AND LITERARY NOTES.

The Roman Missal in English.

Two new English editions have been published of the Missale Romanum, one by the Benzigers and the other by R. & T. Washbourne. The *Messenger of the Sacred Heart* says of the former (August Supplement):

There are no prayers for Mass comparable to those found in the Missal. In them we follow the Holy Sacrifice after the mind of the Church; and nowhere can we find the spirit of Christ expressed in prayer with such strength and beauty as in prayers that are sanctioned by the ritual of the Church. We welcome, therefore, Benziger Bros.' new edition of the Roman Missal.

Of the Washbourne edition the *Ave Maria* says (No. 3):

Many of the faithful, who found the ordinary size of the Roman Missal as published for private use too large to be convenient, will welcome the new edition given to the public by R. & T. Washbourne. The general make-up of the book is excellent, and we hope that it will take the place of many of the countless books of private devotions, which, however rich in special prayers, can never claim the unction or the inspiration of the prayers from the Missale Romanum.



Come, Holy Ghost: or Edifying and Instructive Selections from Many Writers on the Devotion to the Third Person of the Adorable Trinity. By Rev. A. A. Lambing, LL. D. Lx438 pp. B. Herder, St. Louis. Net, \$1.50.

"This volume is not a prayer-book, but a series of readings calculated to foster and explain devotion to the Spirit of Light and Love." (Compiler's notice.) After the teaching of Pope Leo XIII. in his encyclical on the Holy Ghost (1897) follow in 104 chapters or numbers quotations of 2 to 6 pages each from over 50 authors who have written on the Divine Spirit, His nature, procession, gifts, and operations. To each chapter a very short, but devout and unctuous prayer is added. As books on the Holy Ghost are comparatively rare and the devotion to the Third Person of the Adorable Trinity is more and more gain-

ing ground, Father Lambing's volume will be welcomed by many, especially of the clergy, to whom it will furnish both nourishment for their own devotion and abundant matter for the instruction of others. The selections are the best which the compiler could find in the literature on a subject at once so sublime and so important for the soul's supernatural life.—C.



—We have received from the Allgemeine Verlagsanstalt, of Munich, fascicles 12, 13, and 14 of the third volume of the sumptuous work, 'Die katholische Kirche unserer Zeit und ihre Diener in Wort und Bild.' The chapter on the Church in the Philippines is of especial interest to us Americans just now. We renew our hearty recommendation of this work and the expression of our hope that an English edition will be put upon the market.

—Lethielleux, of Paris, has published five of Bishop Spalding's lectures in a French translation made by the Abbé Klein, under the title, 'Opportunity.' The volume is prefaced with a good portrait and an enthusiastic eulogy of Msgr. Spalding.



A LIST OF NEW BOOKS.

[This list is published with the purpose of announcing important new publications of special interest to Catholic readers. B. Herder, 17 S. Broadway, St. Louis, Mo., supplies the list and has the books in stock.]

- The Christian Instructed in the Nature and Use of Indulgences.** (6th edition.) By Rev. A. Maurel, S. J. Net 85 cts.
- The Oratory of the Faithful Soul.** By Lewis Blossius of the Order of St. Benedict. Translated by the late Rt. Rev. Robert A. Coffin, C. SS. R. Boards. Net 20 cts.
- Ashstead.** A sequel to "Redminton School" by C. M. Home. Net 90 cts.
- Kindness.** By Father Faber. Net 30 cts.
- The Life of Madame de Bonnault d'Houet.** Foundress of the Society of the Faithful Companions of Jesus. Net \$1.50.
- Aphorisms and Reflections.** By Rt. Rev. J. L. Spalding. Net 80c.
- The Catholic Girl in the World.** (Second Series.) By Whyte Avis. Net \$1.00.
- The Life of Mother Mary Baptist Russell.** Sister of Mercy. By her brother Rev. Matthew Russell, S. J. Net 75 cts.
- The Catholic Pulpit; Educator and Expositor.** Vol. 1. Net \$1.60
- The Eve of the Reformation.** By Francis Aidan Gasquet, O. S. B. (New edition). Net \$2.75.
- The Holy Gospels.** With Notes by the Vv. Rev. Canon McIntyre. Net 40 cts.
- Dorls.** A Story of Lourdes. Net 75 cts.
- A Hidden Heroine.** By Stella Hope. Net 50 cts.
- Before Our Lord Came.** An Old Testament History for young children. By Lady Amabel Kerr. Net 40 cts.
- A Sketch of the Life and Sufferings of Bl. Sebastian Newdigate of the London Charterhouse.** By Dom Bede Camm O. S. B. Net \$1.25.

EDUCATIONAL TOPICS.

The Catholic School Journal.

While all educators whose judgment we have any confidence find the new *Catholic School Journal* of Milwaukee a poor makeshift, the *Catholic Citizen* (July 13th) is "pleased to note that the *Catholic School Journal* . . . is meeting with a decided welcome from the parochial schools of the United States. The *Journal* continues to improve with every issue. A new paper which lays before its subscribers thirty-two pages of reading matter every month, and which has attracted such contributors as Msgr. Conaty, Father O'Brien, Father Dowling, Father Walsh, is deserving of praise for its enterprise."

The *Teacher and Organist* (No. 3) has discovered that sixteen of the new *School Journal's* pages are identical with *Intelligence*, a periodical published (by Protestants?) in the interest of the public schools at Oak Park, Ill., while only twelve are made up of Catholic notices.

No wonder our critic and others are filled with suspicion! The *Citizen's* praise is perhaps due to the fact that the anonymous editor or publisher of the *School Journal* is identical with some man on the staff of the *Citizen*. Who edits and publishes the *Catholic School Journal*? Until this question is answered, we can have no confidence in the new venture.—A. P.



§ A despatch from St. Petersburg says that the Czar, in approving the recommendations of the Commission on the Reorganisation of Instruction in the High Schools, wrote on the margin of the report: "I hope earnest consideration will also be given to strengthening the religious and moral education of our youth."

§ That the National Educational Association should dissent from the report of its expert committee on the expediency of a national university is perhaps unfortunate. Most people will feel, however, that the committee, on the whole, carries greater weight than the Association. When

the presidents of our most prominent universities and other educators of the highest rank agree in the decision that a national university is unnecessary and inexpedient, we are inclined to accept their judgment unquestioningly. That the National Educational Association takes a different view only shows that certain schemes die hard.

§ Archbishop Williams of Boston has founded a series of open scholarships in order to stimulate the zeal of the parochial and intermediate schools in his archdiocese. Two of these very desirable prizes are open to boys who have successfully completed the "grammar grades" in the parish schools, and will enable the winners to attend, the one a preparatory, and the other a full collegiate course of seven years at Boston College.

With the *Visitor* we hail this as a step in the right direction; and too much praise can hardly be given to His Grace for being the first to take it.

NECROLOGY.

Rt. Rev. John Moore, Bishop *Bishop Moore.* of St. Augustine, Florida, died in his episcopal city on July 30th. He was a native of Ireland, was ordained in Rome in 1860 and consecrated at Charleston by Bp. Lynch in 1877. Only once was his name prominently before the public, and that was a decade or so ago, when he affixed his signature to the anti-German Gilmour memorial to the Propaganda. His share in the ensuing fight was not creditable, but those who knew him never doubted that he acted *bona fide* in the matter and was biased rather than unjust. The comments of the German press show that the Germans have forgiven him for what he did to hurt them. R. I. P.—A. P.



Another inveterate foe of "Rev." Jo Cook. Romanism, the Rev. Jo Cook, has been called to eternity, before witnessing the fulfillment of his "mission." In fact, during the later years

of his life the preacher and lecturer seemed to have realized the futility of his attacks upon the Church. Instead of a decline in influence and numbers of Catholicism in New England, he was forced to recognize the rapid and steady growth of both, and finally dropped out of sight, as an avowed crusader against Popery. The experience of the Rev. Cook is not uncommon among those who cherish the hallucinations which first brought his name into public notice. One by one they pass away and are forgotten. The Church continues the even tenor of her way, undisturbed by the verbal antics of their species.—*The Monitor*, No. 14.



We regret to learn of the sudden death, in Allentown, Pa., July 23rd, of our honest and venerable old friend and former colleague, Mr. James Annas. He was a native of Rhenish Prussia and came to this country, after a rather adventurous career, shortly before the Civil War, in which he fought for the Union. In the early seventies he represented the Baltimore *Katholische Volkszeitung* here in St. Louis. For the past decade or so he traveled for the Leo Haus for German immigrants and never failed to pay *THE REVIEW* a friendly call when he happened to get into this neck of the woods. Mr. Annas was not only, as the Allentown *Chronicle and News* says in its death-notice, a finely educated man and a brilliant conversationalist, who spoke fluently English, German, and French, and who was furnished by the stirring, active and adventurous life he led for many years, with an apparently inexhaustible fund of interesting anecdotes and reminiscences; but what endeared him most to us was his sincerity and his unflinching devotion to his holy faith. R. I. P.—A. P.

Pascal a dit : "Le moi est haïssable." Le moi catholique est quelque chose de monstrueux. Si l'Église pouvait périr, elle périrait par là.—Foisset (*Vie de Louis Veuillot*, ii, 24.)

Letters to the Editor.

A Suggestion.

TO THE EDITOR OF *THE REVIEW*.—*Sir*:

Every Monday morning the Chicago papers publish what purports to be a synopsis of the previous Sunday's sermons of various Protestant clergymen here. These sermons are usually the most dreary nonsense, and no one by reading them would ever learn anything of any consequence. Yet it is evident that many thousands of people receive no other instruction except that which may come to them in this manner.

The clergymen who love notoriety and whose names, pictures, and meaningless utterances are constantly paraded in these papers, are in the habit of preparing brief type-written synopses, which are sent to the papers in advance of delivery. The papers do not send out reporters to these clergymen.

If half of the space which is devoted to this kind of advertising of mere notoriety seekers, was filled with one good Catholic argument, specially prepared for that purpose, would that not be of some utility? I have read that in Paris it was the custom to provide one preacher of superior eloquence and learning to speak, in a manner, to the whole city and for the local clergy, as for instance, Lacordaire.

Now why would it not be quite easily possible, among the many eloquent and learned Catholic clergymen in Chicago, to secure for one of them the publicity which all the Catholic clergy are proportionately entitled to?

One-half of our population is nominally Catholic. For this reason the great Chicago papers would willingly give to one representative Catholic preacher as much space as they give to all of the Protestant clergy. Here is an excellent opportunity to oppose to the shallow, incoherent and contradictory utterances of the sectarian preachers the majestic and impressive unity of the Catholic truth!

And at the same time, as the appetite is said to grow by what it feeds on, this may lead to, or assist in, the establishment of the great Catholic daily which you have so much at heart.

W. F. C.

Catholic Federation.

Bishop O'Connell's
Advice.

The first public pronouncement of Msgr. O'Connell, the newly consecrated Bishop of Portland, is significant. Desirous of having the lay members of the Church coöperate in the great work of religion, the Bishop said :

We have passed the days, and passed forever, when we quietly stole unnoticed to our humble little chapel, and were grateful for being ignored. The Church has grown to immense proportions—its cathedral spires tower above our great cities—our men are a power in the nation, and to direct our growth along the lines of greatest profit to our Church and our country, not alone the voice of bishop and priest from the sanctuary, but the voice of our best, most influential, best-conditioned laymen, must be heard and felt in public life, indicating and proclaiming to all the highest Catholic public sentiment.



The Catholic Truth
Society's Plan.

The International Catholic Truth Society, of New York, offers this plan for the federation of Catholic societies into a wieldable unity :

When we are called upon in any particular case by bishop, priest or Catholic layman to remedy a crving injustice, it will be the duty of the Executive Committee carefully to investigate the matter, to gather all the facts together, obtain legal advice from lawyers in the Society, and, having satisfied itself there is need for action, the Committee will, through representative Catholic gentlemen, quietly present the matter to the proper authorities and ask for justice.

When this honorable course fails, it will be their duty to submit a formal protest to the directors of the Society ; and when such protest has received their approval it will be sent immediately to the supreme councils of every Catholic organisation in the United States for their endorsement. By virtue of a previous understanding, and in the knowledge that the case has been thoroughly examined, that quiet measures have been ineffectual, that the

protest comes to them from the highest source, the officers will sign such protest in the name of their membership ; and the protest thus endorsed by hundreds of thousands of men will doubtless produce an effect upon the authorities which the sacred justice of the case was unable to obtain. It will, moreover, be understood that such protest is not a theoretical or academic affair : that when the source of responsibility has been located and refuses to listen to our cry for justice, the signers of such protest will make use of their right as American citizens to antagonize those who have brought religion into politics, who have prostituted their sacred office to the behests of religious bigotry.

With Our Exchanges.

Whenever we corner the Syracuse *Catholic Sun*-man, he squeals to this tune :

Mr. Preuss and his so-called REVIEW are merely in the business of attempting to create national lines in the Catholic Church in America. We can get along very well without this schismatic creating preussic prejudice. (July 12th.)

Such squeals hardly amount to much, yet to spare the readers of the *Sun* their endless repetition, we will put a stop to them.

When and where, Mr. *Sun*-man, did Mr. Preuss or THE REVIEW ever "attempt to create national lines in the Catholic Church of America"?

What did Mr. Preuss or THE REVIEW ever say or do to deserve the awful title of "schismatic"?

Unless the editor of the *Sun* substantiates these charges before the world with the most indubitable and convincing proofs, he is a brazen liar and calumniator who ought to do public penance for his sins instead of presuming to instruct the Catholic reading-public.

A. P.

An American Bible for Americans, is the announcement of a Methodist publishing company. What is an American Bible, anyway?—asks the *Monitor* (No. 17.)

SCIENCE AND INDUSTRY.

|| The Pasteur Institute at Paris announces that it has succeeded in making food from absolutely inorganic matter. Dr. Etand states positively that nutritious grease can be produced from petroleum, without the aid of organic matter (?). However, the process is as yet too expensive to make even the discovery practically valuable.

|| The young geologist who sent a petrified human being to the Smithsonian Institution builded better than he knew. He drew from a high authority the statement that a real petrified man or woman had not yet been discovered. The bones of petrified human beings up to the present time have on examination been found to consist of sections of gaspipe. Now there have been persons in whom the presence of large quantities of gaspipe would have seemed perfectly natural, but it is not on record that any of these would have petrified in any combination of chemical circumstances conceivable to the mind of man. The truth is that the only petrified man is he of commerce, made to sell the credulous countryman, afflicted with the museum habit. And now a ruthless scientist has exposed the fraud and the countryman will be fooled no more. Ah, no! Have countless exposures of the green-goods game ended the gullibility of the countryman in relation to common green paper? We may rest assured that the exhibition of petrified human beings will continue to flourish in rural districts.

|| Some reckless statements have been circulating in the press about smoke abatement in Cleveland. So says Prof. C. H. Benjamin, the city's supervising engineer. It is not true that 90 per cent. of the smoke has been eliminated, and that probably never will be the case, Mr. Benjamin says. "As long as soft coal is burned as a fuel, there will be a considerable amount of smoke, and all any one can hope to do is to reduce this to as small an amount as possible." This is what he is trying to do in Cleveland, but he names five years as none too long a time in which to make an impression on the evil. Of 750 establishments

in the city, having 1,600 furnaces, between five and six hundred are equipped with smoke-eliminating devices. This much was done in eleven months, largely by persuasion and by proving that smoke abatement is economy in fuel.

... CHURCH MUSIC. ...

Prof. Joseph Otten
Women in Church Choirs. sent an interesting communication to the *Pittsburg Observer* the other day (July 18th) on the subject of women singing in Catholic church choirs. He admits that a number of councils have legislated against the use of women's voices in the choir, but says that the Prefect of the Sacred Congregation of Rites declared in 1883 that "whenever any advantage for the beauty and dignity of music in church is to be derived from the use of women's voices, or whenever there are good reasons for their admission into the choir, there is no objection to their presence, provided the bishop does not expressly forbid it."

Mr. Otten rightly holds that while the ideal would be to have boys for soprani and alti, on account of the purity and innocence of children's voices to the exclusion of all subjectivism and passion, the Church tolerates the use of women's voices on account of the great difficulty of securing boys.

For the execution of the Gregorian Chant men's voices are all sufficient, as also for figured music written especially for men's voices. But as our parishes have not a sufficient number of male singers to form a choir, even of the most modest dimensions, and as there is hardly anywhere a sufficient number of first tenors to be found to admit of the formation of such choirs, we, on the contrary, even lacking the necessary number of tenors to form a properly balanced mixed choir, it is apparent why the authorities, while never losing sight of the ideal, nevertheless tolerate, as the next best, the use of women's voices, without which, under present conditions, no figured music, either in the Palestrina or modern style, could be performed.

NOTES AND REMARKS.

Those who have read Mr. Jade's last letter to THE REVIEW from Tarapaca will be interested to learn that Jerman Riesco was formally proclaimed President of Chili on July 25th. He was elected to the office on June 25th.



Catholicity in the Alaska mining fields is evidently enjoying a rapid growth. The *Yukon Catholic* is the name of a new weekly hailing from Dawson and devoted to the interests of the Church in the far north. We have not seen the first number of the publication, but the *Monitor* (No. 17) says it is a creditable production in every way.



The Shakespeare-Bacon people may take some comfort in the theory recently advanced by a German professor, that Rembrandt, rather a low fellow it will be remembered, did not do the Rembrandt paintings. They were done by Ferdinand Vol (or Bol), whose signature, usually reversed, is, it is alleged, discoverable on nearly all of the paintings attributed to Rembrandt, as well as on most of the etchings. Before the art critics, with whom the decision rests, commit themselves to this disguised signature, we trust that they will familiarize themselves with the various Bacon ciphers, to which it bears a striking resemblance.



The Milwaukee physician who has caused a sensation by declaring the knife unnecessary for appendicitis should have made his observations still more broadly. He should have declared that use of the knife unnecessarily of late years has been a profitable fad for high-priced specialists whose course has been as reckless as it has been in many instances exorbitant. This is the conviction now held by the more conscientious of both medical "schools."



A bold, energetic, and uncompromising assertion of the truth that the most directly op-

poses the errors of one's age or country, is always the best and only true policy. The liberal policy emasculates Catholicity without winning the good will of its enemies.



We have been often amused of late by the products of the "jungdeutsche" school of poets, which appear chiefly in the *Jugend*, of Munich. Our own literature, it seems, is developing something of the kind, too. Witness these lines extracted from an alleged poem, "The Voice of Matrimony," by William J. Lampton, in the June number of *Everybody's Magazine*:

I am what I am
 And I can't be any ammer
 Than I am,
 So there.
 If people are 'nt willing
 To risk something
 For big winnings,
 They'd better pass me
 And hunt for trouble
 Somewhere else.
 There's plenty of it.
 Without banging away at me
 Every time they drop a cog
 And the running gear
 Gets out of whack.
 I can be the greatest happiness
 Or the greatest misery
 On earth.
 According to how I'm managed:
 And when people take me
 For the money that's in it,
 I make them earn all they get.
 You bet.
 All the same, I'm a good thing:
 But being so good,
 I don't quite understand
 Why they won't have me in Heaven.
 Do you?"



Woman suffrage, we have been told, will bring about extermination of the liquor traffic. Facts sometimes play havoc with theories. Wyoming, the first commonwealth of the Union to give women the ballot, did not find a solitary prohibition ballot in her boxes at the last election.



"Unhappily this is a country in which no good thing can be proposed, but there stand ready a large number of unemployed individuals to convert it at once into a hobby, to mount it, and to ride it to death." — O. A. Brownson (*Life*, III, p. 120.)

CURIOUS FACTS AND FANCIES.

A typical German scholar was Dr. Theodor Kock, who died a few weeks ago at Weimar, aged eighty-one. He was an authority on the subject of Aristophanes, of whose plays he made an excellent translation into German. Conversely, he translated Goethe's "Iphigenie in Tauris" into Greek, with copious footnotes justifying his choice of words and phrases by referring to passages in various Greek authors. The book has a Latin preface. Among his other works is one on Alcæus and Sappho.



Mr. James H. O'Donnell writes in the *Catholic Transcript* an account of the American prisons in the old colonial days. His account is circumstantial and fortified by quotations and authorities, and makes horrible reading. The colonial prisons were often underground, were damp, dirty, dark, and of insufficient space. Under the terrible laws of those days when the death penalty was attached to twenty offences, the jails were full of criminals and also of debtors. These were crowded together promiscuously and in confusion, and the result was drunkenness and debauchery and disease. The prisons were overcrowded so greatly that hammocks had sometimes to be swung one above another. These were the good old Puritan days and laws, and yet their descendants have talked, and still talk of the cruelties of Spanish prisons. Cruelties unspeakable were contained in the old laws of England and of her colonies and were added to by the unauthorized acts of keepers and officials. And no one has ever said, in wildest flight of prejudiced imagination, that the prisons of Spain bred disease, debauchery, prostitution and alcoholism, as did the prisons of the Puritans.—*Casket* (No. 30.)



There is more than a little doubt whether those 300 Chicago servant girls who, with characteristic Chicago modesty, call themselves "the Workingwomen of America," will be able to enforce the rules which they have drawn up to regulate the relations between

themselves and their employers, but the demands they make are interesting, and perhaps instructive, as showing what, in the estimation of the servants themselves, is the remedy for the domestic troubles concerning which so much has been heard from the other side.

President May Murphy has delivered her ultimatum to the householders of Chicago. She demands the immediate adoption of the following union scale: Cooks and housekeepers, \$5 to \$7 a week; general and second girls, \$4 to \$5; young and inexperienced girls, \$3 to \$4. President Murphy further insists on these concessions:

Rule 1. Work shall not begin before 5:30 o'clock, and shall cease when the evening's dishes are washed and put away. Two hours each afternoon and the entire evening, at least twice a week, shall be allowed the domestic as her own.

Rule 2. There shall be no opposition on the part of the mistress to club life on the part of the domestic. Entertainment of friends in limited numbers shall not be prohibited, provided the domestic furnishes her own refreshments.

Rule 3. Gentlemen friends shall not be barred from the kitchen or back porch. Members of the family of the house shall not interrupt the conversation arising during said visits.

Rule 4. Domestic shall be allowed such hours off on Mondays as will permit them to visit the bargain-counters of the stores and enjoy on that day the same privileges enjoyed by the mistress and her daughters.



The true antidote for bad novels is not good novels. There are no good novels. What is called by this name is worthless. I know it, because I have written such novels myself. They serve only to give the reader a taste for bad ones. We ought to advise people living in the world to flee these detestable recreations and take up books which are really serious and Christian. Besides prayer, good works, and duties well performed, I know of no other remedy, and the sick man whom these remedies will not help, is dangerously near perdition.—Louis Veuillot, *Life*, ii, p. 319.

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EVOLUTION---QUALIFIED AND UNQUALIFIED.



WHILE there is no particular necessity for entering into a dissertation on Evolution at the present time—a necessity occasioned by the birth of a new theory or the rehabilitation of an old one by some recent luminary in the scientific firmament—still, the fact that the fanciful creations which have long ago emanated from the imaginations of Darwin, Huxley, and Tyndall are not only far from being swept away, but, on the contrary, are flowing quietly along in a strong undercurrent and constitute the firm creed of many members of the so-called modern scientific school of thought, would seem to justify us in making a few observations on this much-mooted question.

There used to be a popular impression to the effect that Evolution is the invention of Darwin and signifies the descent of man as man from the monkey. Although this conception had the merit of being somewhat

simple, to say the least, it has graciously given way to others broader in their scope and, to those at least who are wedded to the theory, far more satisfactory. As it is not our purpose to trace out the history of the origin and development of Evolution, suffice it to say that the idea of development is far from being a modern one. It can be traced back to the earlier Greek philosophers and has a place in the systems of all periods. We might, indeed, if we were so inclined, point out, step by step, how our present scholastic schools were evolved from the Aristotelian, the Aristotelian from the Platonic, the Platonic from the Ionic, and the latter from the semi-religious schools of Egypt. We shall, however, merely endeavor to recall a few patent facts which may have been lost sight of in the deluge of theories with which hostile extremists have seen fit to inundate the qualified and more conservative Evolution advocated in spiritual philosophy.

Omitting a discussion of the innumerable definitions of Evolution which have been advanced, we may consider it simply as an organised universal law of causation by which one thing is developed or drawn out of another. Dr. McCosh views the terms Evolution and Development as having much the same meaning, both pointing to one operation as seen under somewhat different aspects. Development is the process going on, whereas Evolution refers to the process as we look back upon it. There is certainly nothing very abstract about this restricted view of the nature of Evolution; it is frank and definite, for the man is certainly evolved from the youth and the youth from the child. But what are we to understand by the Evolution defended by Darwin, Huxley, and Tyndall? Shall we look upon it in the light of an Evolution which begins by assuming the existence of life, of one life-form out of another, inevitably and because it was its nature? Is it an Evolution that has been in existence throughout that involved contradiction an infinite space of time, at least when compared with the testimony of the rocks—an Evolution, however, presided over by the designer who contrived it? Or, shall we consider it with no predetermination in the original forms towards one development rather than another, "an Evolution of life from the lifeless, of mind from the mindless, of man from the monkey, of the monkey from the mollusc, of the mollusc from the monad—an Evolution of all from the senseless molecule, eternal and self-existent, capable of dispensing with a Supreme Being?" This latter phase of the development theory, which, when contrasted with Mosaic creation is sometimes called the creation of Evolution, is simply unscientific.

From the array of scientific writers who are of one mind with us on this subject, it will suffice to quote the words of Dr. St. George Miyart, who, on this point at least, is not a partisan writer. He says: "That there is an absolute break between the living world and the world devoid of life, is what scientific men are now agreed about, thanks to the persevering labors of M. Pasteur. Those who affirm

that though life does not arise from inorganic matter now, nevertheless it did so a long time ago, affirm what is at the least contrary to all the evidence we possess, and they bring forward nothing more in favor of it than the undoubted fact that it is a supposition which is necessary for the validity of their own speculative views."

In general, the precise meaning of Evolution, as far as some writers are concerned, is a matter of great doubt. With them the term is equivocal. Now, it would imply that one life-form produces another inevitably, because it is its nature to do so, just as the seed produces the plant. Again, it seems to give the impression that there is no predetermined force in the original germs of life towards one development working definitely towards one place in preference to another, and that extrinsic causes have produced those forced determinate forms which we now observe.

While we can not claim to have solved the identity of the forces or factors which enter into the discussion of development, Prof. Le Conte tells us that there are four factors at least which merit recognition. However, they appeal to us more on account of their popularity than owing to their intrinsic truth. The first two emanate from Lamarck, viz.: the influence of environment which, as it changes, affects functions. The function, in turn, affects the structure, and the changes thus produced are inherited and integrated throughout successive generations; and the second, the increased use or disuse of organs producing changes in form, structure, and size of organs, which changes are also inherited and integrated as before. The other two factors are Darwinian. They are known as Natural Selection, or the Survival of the Fittest occurring among individuals of those most in accord with their environment in each generation; and Sexual Selection. The last is of minor importance.

Darwin in his 'Origin of Species,' says that "Natural Selection acts exclusively by the preservation and accumulation of variations, which are beneficial under the organic and inorganic conditions to which each crea-

ture is exposed at all periods of life. The ultimate result is that each creature tends to become more and more improved in relation to its condition. This improvement inevitably leads to the gradual advancement of the organisation of the greater number of human beings throughout the world. This constant strain on each creature to improve its condition, which is absolutely essential to the theory of unqualified Evolution, is in direct opposition to the co-existence of the high and low organisms which we find at the present day." This obstacle is not removed by our friend Lamarck, who maintains that new and simple forms are continually being produced by spontaneous generation—an exploded theory, for the facts against it are pretty obstinate and hard to stifle. Darwin fails to see any difficulty at all. To quote his own words: "Natural Selection, or the Survival of the Fittest, does not necessarily include progressive improvement; it only takes advantage of such variations as arise and are beneficial to each creature under the complex relations of life." Now, if these variations are beneficial to any one creature, they must of a necessity be beneficial to every creature of the same conditions of life. Hence, if Natural Selection takes advantage of those variations for any one creature, it must take advantage of them for all creatures of the same conditions of life; and, if Natural Selection is in reality the "Survival of the Fittest," then only those creatures should survive which could be able to develop into man of the present time; and organisms as low as we now find them should not now be in existence. Thus it would seem that our original difficulty remains in full force; for we have against Natural Selection a formidable array of facts.

The four factors assigned by Lamarck and Darwin, which seem to be the most widely known, can hardly account for the phenomena of Evolution, especially when we take under consideration the genesis of man. Like many other factors invented to fit a theory they are necessarily more suggestive than demonstrative. Evolution, as we consider it, does not derive its proofs from any one branch of

science. It is an induction from many sciences, and we find Astronomy, Chemistry, Botany, Biology, Sociology, and Geology testifying to its existence. We admit an Evolution such as accounts for the process by which the oak comes from the acorn, the butterfly from the caterpillar, or both from an egg—the resultant of some intrinsic force working towards a definite plan under the guidance of an all-wise Designer to Whom it bears witness.

A careful analysis of all the facts disclosed by the sciences above mentioned forces us to admit that this is the only kind of Evolution of which we have practical experience. Our position as defenders of spiritual philosophy does not cause us to be diametrically opposed to Evolution when this hypothesis is properly limited and defined. But the statement made by some Evolutionists to the effect that we know that all living beings must have arisen by continuous physical processes out of inorganic matter, is a gratuitous assumption, or, as St. Thomas would say, self-contradictory and absurd.

This is very evident from the admission of Huxley and Tyndall that proof of a single case of spontaneous generation has not yet been discovered.

The facility of Evolution to solve every mystery connected with the universe is unhesitatingly claimed by our enthusiastic adversaries. While it has been most valuable in explaining the development of the universe, we must realize the fact that it has nothing whatever to do with the origin of life. We must lay it down at the very outset that Evolution has its limitations. Viewing the matter philosophically there is nothing in Evolution which is out of harmony with reason if, as the learned Jesuit Father Bödder remarks, "we only adhere to the following principles: First, the only Evolution is that of matter created by God through principles of force set to work by Him originally and working throughout all ages according to laws determined by His infinite wisdom; second, a lower principle of force is never by itself alone the total cause of the production of a higher one, and, consequently, the more perfect offspring of an imperfect

series of living beings is not due to the generative power alone of that series, but other causes must conspire to produce it; third, a human person is never the effect of Evolution, for, while the generative power of a creative agent can predispose matter for the reception of a human soul, nevertheless, inasmuch as the soul is spiritual, God alone can create and join it to matter from which union a man is the result."

Those who deny the existence of God as the Creator assert that things exist necessarily. But whence comes this necessity for the existence of things? Common sense would seem to tell us that the necessity for the existence of things, even if we grant the assumption for the sake of argument, means that things are required to exist. If this is the case, then there is a cause for the existence of things and hence our adversaries' reasoning leads them unavoidably to a cause for things. And if things necessarily have a cause, this cause must create things; and unless our friends, for the sake of inventing a new terminology, see fit to honor this cause with some other title, we must acknowledge this cause as the Creator, the Lord and Master of the universe, without Whose creative act their so-called "Moneron" could never have existed.

Just to what extent observation has justified or will justify the theory of Evolution qualified and restricted, must be left to the decision of biologists. Right reason working along experimental lines would seem to imply that such a development is an organized causation working in an environment, and that everywhere we discover order and design. The one great difficulty is to explain development in organic matter. Who is to settle the question of the origin of species? In the introduction to the 'Descent of Man,' Darwin remarks: "The object of this book is to consider whether man, like every other species, is descended from some preëxisting form." According to this statement it would seem that Mr. Darwin, with refreshing frankness, takes for granted, without a shred of proof, that every species except man has des-

cended from some preëxisting form. And this in the face of the well-known fact that not a single species has been proven to descend from a preëxisting form specifically distinct from itself. Why, were one species to be proven as descending from a preëxisting form, then another species can in like manner be shown to do so, and another and another, and so on. Finally, man at least in regard to his bodily structure can, in a like manner, be shown to do so, and the theory of Evolution would be accepted universally by all thinkers, like the axioms of geometry. That Darwin is in error in the very first steps of his investigation is very evident. In his process of reasoning, in addition to a fact that has existence only in his imagination, he assumes a false premiss, and consequently his conclusion is an inference from a dishonest argument concealed by a glittering style.

"In considering the origin of species, it is quite conceivable," Dr. McCosh says, "that God Who created all things should have created, by a direct act without a medium or without a process, the first member of the innumerable plants and animals on the earth, and then allowed or rather enabled them to go down by an evolutionary heredity in virtue of a superadded force working from within."

"But we can also conceive as equally possible," as Dr. McCosh says in effect, "that God may have organized the different species out of the preëxisting materials, even as He made man's body out of the dust of the ground, and that out of the constituents of the universe He may have arranged that these should combine and form those aggregates which we call plants and animals, and, as the ages went on, to form new species in exceptional cases, bearing in mind that these elements will not of themselves form living beings without some superadded heredity or power—all of which is an Evolution supposing an omniscient, omnipotent God as its motive power."

Darwin's trust in the potency of his theory arises from the fact that, although he is aware that the serial arrangements in which all organisms are classified, are far from being complete and that there are gaps between species

which human ingenuity and research have not as yet connected—and this is absolutely necessary before we may consider his theory to be anything more than a mere product of the human fancy—still, from an inspection of some known facts, he nurses the hope that time and the untiring industry of philosophers will bring to light the missing links so much needed for the chain of successive development of species from preëxisting forms. And, even had he all the missing species, he would only be able to show a vast serial scheme of organism, which would not be a proof of gradual Evolution. So that the great number of facts known to him and the equally great number of facts unknown to him do not establish the theory of Evolution.

Unfortunately, we have no time to make a critical examination of all the theories of Evolution. The main difference lies in the fact that some attach more importance to the operation of the internal elements, and others to the external circumstances, as, for instance, environment.

We have said before that Evolution has its limitations. It can not explain everything, and, for instance, fails to give an account of the organisation of things. This is implied in its very nature, for it is simply the derivation of one thing from another. It does not originate the power which works in development and it can not of itself give us the verified laws and final ends we see in nature.

One of the great arguments advanced in support of unqualified Evolution is that of "embryonic development," which is laid down by Herbert Spencer in his *First Principles*. According to this theory every human body in the first beginnings of its existence is a small mass of jelly and then in its growth it takes the likeness of a fish and of successive classes of brutes, until at length it takes the characteristics of a man. With supremest effrontery and without a jot or tittle of proof the assumption is made that the history of the race has been the same as that seen in the individual—as if identity of structure argued identity of origin—and then is proclaimed with much noise that man is descended from

a fish! Why, at most, this would only tend to prove the imperfection of the means of investigation that an embryologist has at his command! "It has been maintained," Professor Agassiz says, "that superior animals pass, during their development, through all the phases which characterize inferior classes. Thus formulated, the proposition is contrary to truth." No one supposes for a single moment, as the learned Jesuit Father Gerard says, "that the jellylike mass which had its origin in a human being can ever live with any life but that of a man." Should we be unable, at a certain stage of its growth, to distinguish its structure from that of a fish, then the only legitimate conclusion is, that we are unable to gain a perfect knowledge of the object before us. Something escapes our notice and that something is that which distinguishes the jellylike mass of a man from the jellylike mass of a fish. You may call this with Huxley and Tyndall an "indefinable something," or, with Herbert Spencer, the "Persistence of Force"; but to argue "I see no difference; therefore, there is no difference," is to adopt an altogether unsafe mode of reasoning.

From this brief paper it is clear, First, that the only Evolution which receives any attestation from the records of the past is that which affirms that the seed develops into the shrub, the shrub into the flower, and the flower into the fruit; Second, that no phase of the evolutionary theory can ever account for the origin of things or afford a reasonable solution of the genesis of matter, force, and life; Third, that the unqualified Evolution, for which Haeckel claims the property of discovering the origin of species in the protoplasm, is a sin against right reason and, Finally, that singularly restricted phase of Evolution, which, admitting a break or distinction between animal and plant life, affirms that it can trace the various species of each genus of beings to a few primordial forms, is not absolutely inconceivable, but, as a fact, is at least contrary to all the evidence we possess at the present time.

In conclusion we can and must say that the study of the works of Creation has not yielded any sufficient reason to lead us to discard, to

say the least, the accepted accounts of the origin of the body of man as well as the creatures that are to minister to his wants. If our adversaries fail to comprehend everything, then the fault must be imputed not to Creation but to their limited intellects. All things are so bound to each other by a filament that permeates them all, that no true explanation can be given for even the simplest or most insignificant thing without a knowledge of all things. This accounts for the wide diversity of opinion regarding Evolution and gives us the reason why the thousand and one theories invented by so-called philosophers for the purpose of explaining natural phenomena are being constantly exploded. These thinkers no sooner collect a few facts than they identify them with some hobby or other. Then, other facts being discovered, the theory based on those previously known must be modified to accommodate itself to the latest discoveries; and when these new facts become too numerous they are found to be incompatible with the original theory and a new theory is invented, which in like manner becomes modified after a while and is finally refuted entirely, like the first. Thus the reason

and intellect of man are continually subject to modifications and changes in consequence of his ignorance.

If we are looking for the true *raison d'être* of the many false theories adduced in favor of unqualified Evolution, it may be found in the modern tendency to explain away a Supreme Being. Were the Darwinian hypothesis to hold good—on condition, of course, that we deny the basic principle of all science, the rationality of the universe—there would certainly be no necessity for a Creator possessing unlimited power to whom we have to give an account of our actions. But it is very evident that a rational view of qualified development can in no wise conflict with the theory of the existence of God. On the contrary, it furnishes us with confirmation and elucidation of that belief which is fundamental to the theory of Christianity. The doctrine of true development destroys the conception of the world as a machine. It makes God the vital force, ever present, directing the progress of the world. It reveals His power and immensity, and while it would make us tremble thereby, it also reveals to us how He alone is our constant refuge and support.—*The Xavier*.

WILLIAM GOUGH.

Subjects of the Day.

Perjury. With President McCarthy of the Iowa Bar Association,

Judge Oliver H. Horton of Chicago believes that perjury and the subornation of perjury are the two most prevalent crimes of to-day. This is a disquieting and discouraging statement, as the condition alleged would paralyze the administration of justice, and put in jeopardy the property, reputation, and lives of even innocent persons; yet it is made by men presumably in a position to know whereof they speak—the one with an experience of fifteen years on the bench, the other raised by his fellows to the head of their State association. Both legally trained, presumably speak on evidence satisfactory to them, and if the evidence justifies such a sweeping charge, the question arises, Why

should it not justify prosecutions? That is about the only available legal remedy, and it is a special province of the bench and the bar to apply it. Judge Horton recognizes this, and also suggests pertinently greater formality and dignity in the administration of the oath. To stand a number of witnesses in a row, ask them to raise their right hands, and then mumble the form of the oath to them, concluding "So help you God, sit down," is not impressive either to witnesses or spectators. Much better would it be to require each witness to repeat the oath, explaining to him at the same time the pains and penalties of its violation. This might deter from the crime of perjury all except the most hardened, and for those the only remedy is the prison-cell. Yet, what rarer in court practice than a prosecution for perjury?

The Summer School as a Matrimonial Agency.

The *Catholic Universe* (Aug. 2nd) winds up its report of the late session of the Columbian Catholic Summer School with an examination of the question: Was it a success? "Taking the school as a whole," it says, "lectures and attendance being considered, the answer would be that the school was not a success. There were more out-of-town attendants than ever before, but Detroiters responded very poorly and attended but few of the lectures."

The *New Century* (quoted by the *Universe* in the same issue) takes perhaps the correct view of the real elements of summer-school success:

The wise director of summer schools will reckon his success, not by the number of attendants at the eloquent, the edifying, the stimulating and satisfactory lectures, but by the number of engagements made on the grounds. We all understand that the real object of summer schools ought to be to promote the proper kind of marriages. If the lecturers do not interfere with this, let them be retained. But no summer school can afford to retain lecturers who are so interesting as to prevent conversation. Where the summer schools have hitherto failed has been in forgetting their veritable mission.

Until the statistics as to engagements and marriages are sifted and classified, we are not prepared to say whether the summer schools are a failure or a success. What the Catholic press want are satisfactory and scientific statistics on this subject, not long and rhetorical letters which occupy valuable advertising space. When these statistics are supplied, then and only then, can we pro-

nounce as to the success or failure of the summer schools.



Polyglot Bishops for Polyglot Dioceses.

The *Freeman's Journal* (Aug. 3rd) gives two and a half columns of space to an appeal, by Rev. W. Kruszkza, of Ripon, Wis., for "polyglot bishops for polyglot dioceses." His thesis is that "for a bishop in a polyglot diocese the gift of divers languages is—'ceteris paribus'—a quite necessary and indispensable attribute." Incidentally he pleads for representation of the Poles in the American hierarchy.

"We Poles in America," he concludes, "do not ask any special privilege, we only ask just and equal treatment in the ecclesiastical hierarchy."

Father Kruszkza's position is practically identical with that of *THE REVIEW*, which has for seven years incessantly battled for equal rights for the Catholics of *all* nationalities and tongues in this big melting caldron of races. We are glad he has succeeded in getting his article printed in the *Freeman's Journal*, which, though it has never taken a square stand on this question, belongs, we believe, to the "Americanizing" section of the Catholic press.

Let us all be Catholics, holding not like the *Independent* (No. 2749), that "Those who speak our tongue are our brothers; those who speak another tongue, are strangers, barbarians, enemies"; but that we are all children of the same Father and should love one another like brethren, regardless of tongue or race or color or caste.—A. P.



The Religious World.

...Domestic...

Catholic Poles in the U. S. In his letter to the *Freeman's Journal* (Aug. 3rd), referred to under "Subjects of the Day," Rev. W. Kruszka gives the number of Catholic Poles in the U. S. as one and a half million, and claims they are provided with only four hundred priests, a decidedly insufficient number. He quotes the author of 'Historya Polska w Ameryce' ("The Polish History of America," 1900), as authority for the subjoined figures :

There are 69,300 Polish Catholics in the Buffalo Diocese, or nearly one-half of the entire Catholic population of that Diocese ; there are 57,200 in the Diocese of Pittsburg, or one-fifth ; 48,500 in the Diocese of Scranton, or one-third ; 48,200 in the Diocese of Cleveland, or nearly one-fifth ; 32,200 in the Diocese of Fort Wayne, or one-third ; 14,750 in the Diocese of Marquette, or one-fifth ; 44,100 in the Diocese of Grand Rapids, or over one-third ; 47,900 in the Diocese of Detroit, or one-fourth ; 172,600 in the Archdiocese of Chicago, or one-fifth ; 16,600 in the Diocese of Omaha, or one-fourth ; 16,400 in the Diocese of Duluth, or over one-half ; 23,800 in the Diocese of St. Cloud, or over one-half ; 31,210 in the Diocese of Green Bay, or one-fourth ; 46,080 in the Archdiocese of Milwaukee, or one-fifth ; besides, in the Dioceses of La Crosse, St. Paul, Winona, Fargo, Sioux Falls, Lincoln, Peoria, Belleville, St. Louis, St. Joseph, Kansas City, San Antonio, Galveston, Oregon, Nesqually, Columbus, Cincinnati, Philadelphia, Harrisburg (one-third), Erie, New York, Brooklyn, Albany, Syracuse, Rochester, Newark, Trenton, Hartford, Providence, Boston, Springfield—in each of these dioceses the Polish Catholics constitute a considerable part, about or less than one-fifth, not taking into account the Lithuanians, Bohemians, Slovacs, and other Slovenian nations.

Father Kruszka quotes Bishop Spalding, of Peoria, as saying, as long ago as Aug. 14th, 1892, in an address delivered at La Salle, Ill. :

I am not a prophet, but this I can foretell you, that the Poles will play a conspicuous part in the Catholic Church in America. The immigration of other nations is decreasing, but that of Poles, Lithuanians, Bohemians, and Slovacs is increasing every day. And as the Poles constitute a majority, they will play a conspicuous part in the Catholic Church here—and I tell you, that here in America there will begin another Polish history.

....According to the *Pittsburg Observer* (Aug. 8th), the papal briefs erecting the Diocese of Altoona, Pa., and appointing Monsignor Garvey, of Pittston, as first bishop of the new see, have been received.

...Foreign...

A Broadminded Prelate.

A French Protestant paper, *Le Signal*, gives these details about the consecration of Msgr. Lacroix, the new Bishop of Tarentaise :

"The ceremony was very long and made up of a multitude of symbolic details, in which, no doubt, the consecrator and his assistants would have been entangled had it not been for the presence of a master of ceremonies from St. Sulpice, who appeared to be a liturgical pastmaster.

"I beheld the ceremony with curiosity and also with sympathy, for a friendship of eight years unites me with Msgr. Lacroix. Yet I felt no religious sentiment vibrating in me. For one moment I was deeply moved, when Msgr. Lacroix, accompanied by two assisting bishops, went through the church to bless the people. But soon after, when I saw the people kneeling and thronging to kiss the episcopal ring, I was transported very far and I heard the Apostle St. Peter say to Cornelius: 'Rise, I am but a man like thyself.'

"After the consecration, the invited guests preceded Msgr. Lacroix to the sacristy in procession headed by many clergymen and the provisor, and followed by professors from the Lycée Michelet, whose chaplain Msgr. Lacroix had been for ten years. Then came a preacher and his wife. Yes, a preacher. As

soon as Msgr. Lacroix got sight of him, he opened his arms, and after a truly brotherly salute, the preacher said to the Bishop: May the Head of the Church, who is Christ, bless your episcopal ministry! And the Bishop answered loudly, so that bishops and priests in his neighborhood could hear it: 'Thanks, my dear preacher.' Just a minute before, in his answers to the questions concerning faith, he had rejected and anathematized heresy; now he pressed a heretic to his bosom. Here we have the *caractéristique* of the new Bishop of Tarentaise."

"Just so," adds the *Catholic Vérité Française* (No. 2922), which is by no means as proud of this broadminded prelate as the Protestant *Signal*. Msgr. Lacroix is apparently of the mettle of that American Bishop who did not hesitate to bless publicly a statue of Brigham Young. We somehow have our doubts about the benefit of such "broadmindedness" to the cause of Catholicity.—J. F. M.

... The budget committee of the French Chambers has again voted to suppress the "budget des cultes," and the *Autorité* fears that the vote will be sustained. The religious orders are already practically dissolved and their belongings about to be confiscated. The next thing will be to starve out the secular clergy.

... "Americanism" has suffered a new and serious blow in the election of the new superior general of the Sulpitians, P. Lebas, who, contrary to his predecessor, P. Captier, is a thoroughly conservative theologian who has no love for "les novateurs." The chief representatives of the Sulpitians in this country, PP. Hogan and Magnien, belong to the liberal school, which strenuously but vainly opposed the election of P. Lebas.—C. M.

... After hesitating for a long time in regard to their attitude toward the new law of associations, it appears that the majority of the French congregations have decided not to apply for authorisation. The government, which did not anticipate this resistance, will be forced to expel them. The more expulsions, the better; such measures will be sure to turn the coming elections against the government.—C. M.

With Our Exchanges.

In the absence of its founder, publisher, and editor, who is taking a short and well-deserved vacation in Europe, *La Vérité*, of Québec, lately entered upon its twenty-first year of publication. It is a very excellent journal and we cordially wish it long life and prosperity.



Now we have the *Intermountain Catholic* (No. 42) repeating the stale, ridiculous, and oft-exploded story about a book of the present Pope, written while he was still Cardinal Pecci, being on the 'Index Librorum Prohibitorum.' The book is entitled 'Del Sangue Sacratissima di Maria. Studii per ottenere la festività del medesimo' (On the Most Holy Blood of Mary. Essay Showing Why We Should Have a Festival in Honor of the Same.)

A glance at the new revised edition of the Index (pp. 232 and 273) shows that the book in question, condemned by decree of the Holy Office on Jan. 13th, 1875, was written by one Carlo Paoletti.



Our attention is called to the following skit from the *Western Watchman* of July 18th, which we had overlooked:

Dogs have a nasty habit of eating their own vomit. Now, my dear Mr. Preuss, let that French dog who puked all over the American hierarchy lap up his own vomit. Don't help him.

The "dog" referred to is clearly the Rev. Dr. Charles Maignen, a fellow-priest of the reverend editor of the *Watchman*.

It jars our unsophisticated lay mind to see one priest thus calling another vile names.

Has Father Phelan never considered the truth of Marsh's dictum, that terms of abuse and vituperation serve rather to convey an impression of the speaker's (or writer's) moral status, than a distinct notion of the exact character and degree of depravity he wishes to impart to the subject of his denunciation?

ARTHUR PREUSS.

INSURANCE.

Life Insurance Examinations.

Experts in life insurance are gradually reaching the conclusion that medical examination in connection with the writing of policies has a much narrower value than the medical examiners are willing to admit.

Not long since the president of one of the most successful of the conservative life insurance companies of this country said in effect that the study of the vital statistics of his business, and of many years of records of acceptances and rejections, had convinced him that medical examination was very much less useful than its considerable cost to the companies would warrant them in expecting.

Asked why his company still maintained its system of medical examination, he said that it was probably the only way in which it was possible to approximate the average which would be reached without selection if men could be insured as they are enumerated for census purposes. A company which should "let down its bars" and take every one who came would not get a normal average. Sound men would postpone insurance until it could not be had on medical examination, and the company would quickly become the refuge of the sick and the impaired, to the exclusion of the desirable risks, who would go elsewhere, because unwilling to help carry the burdens of a business handicapped by the results of lax rules of admission.

From the statistics which every well-managed life insurance company has in its office, but does not show the public, great comfort may be derived by those classed as "impaired lives" and rejected on examination. Not only do they show that such people are likely to live as long, and, generally speaking, as comfortably as those who would be gladly accepted, but when the records are kept up they point to the conclusion that the impaired life, if not too seriously impaired, is likely to be prolonged far beyond the medical prognosis by reason of the care exercised by the man thus classed, who realizes, as the sound man rarely does or can, that he must take care of himself and avoid the excesses or exposures

which others think they may brave with impunity. From this point of view a rejection for insurance on medical examination may be a very useful *memento mori* to a man capable of profiting by the knowledge that he will find prudence and discretion conducive to longevity.



The Royal Arcanum.

The Royal Arcanum will soon be twenty-five years old. We have on a previous occasion expressed our opinion of its semi-secret and sectarian character. Regarding its safety as an insurance concern we learn from *Matson's Monthly* (quoted in the *Catholic Columbian*, Aug. 3rd) that it has failed to collect yearly a sufficient amount to pay current death losses and expenses and to provide for the day when the death rate would increase. As much as ten years ago this mistake was apparent, and it struck the order broadside some two years ago. . . . Desperate strides have, for the past five years, been made to keep the increase larger than the lapses. In 1898 the order wrote \$23,178,000 and lapsed \$43,725,000. In 1899 an extraordinary effort placed the new business at \$27,187,000, while \$25,048,500 lapsed. This hard work was continued throughout 1900 and at the close of that year it is shown that \$29,708,500 was written and \$20,804,000 lapsed. It is known that high pressure methods have been used under the "special dispensation" plan to swell the membership, and in this way the increase of insurance in force came also, but if the risks are not extraordinarily good, this "drag-net" process will militate against the order rather than in its favor. The expenses for 1900 exceeded those of the previous year over \$7,000, while the unpaid claims at the end of 1900 exceeded those of the previous year \$21,173.80, reaching the amount of \$754,923.80.

The total income of this order, with an addition of 12,913 members in 1899, was \$6,693,-857.66, while in 1900, with 24,086 new members, the total income was \$6,826,982.66, an increase over the previous year of \$133,125, but in unpaid claims and increased expenses the order

fell back \$28,173.80 over the previous year. It occurs to us that with an increase of 11,173 new members in 1900 over that of 1899, the result should have been different. The following is a summary of the statement of the order for business done during 1900, as shown by the Connecticut report :

| | | | |
|--------------------------------------------------|---|---|----------------|
| Total income, | - | - | \$6,826,982.66 |
| Assets and income, | - | - | 8,400,019.42 |
| Total paid members, | - | - | 6,277,075.15 |
| Total expense, | - | - | 162,073.84 |
| New business, | - | - | 29,708,500.00 |
| Lapse and decrease, | - | - | 20,804,000.00 |
| Unpaid claims first of year, | - | - | 733,750.00 |
| Unpaid claims end of year, | - | - | 754,923.80 |
| Increase in unpaid claims over previous year, | - | - | 21,173.80 |

If there are Catholics desirous of joining the Royal Arcanum, who can not be deterred by the argument that it is a suspect society religiously they will perhaps be impressed by the lesson conveyed in the above figures. That is why we reproduce them.—d'AZINCOURT.



EDITORIAL LETTER-BOX.

L. M. R.—If you had attended the séance and reported the true facts, I might have been enabled to take the matter up. . . . *Ph. M.*—The average price of mass wine in the U. S. is about 75 cts. There is a duty on all wines imported from Canada of \$1.60 per case of 12 bottles containing less than 1 quart each, or 40 cts. per gallon if in casks. . . . *R. S.*—Pamphlets received. They would be excellent material for the Truth Society to spread. At any rate, an English translation ought to be made of them, as also of P. Nilkes,' S. J., 'Schutz- und Trutzwaffen im Kampfe gegen den modernen Unglauben'. . . . *J. T. Comes.*—Joseph Conradi, Burlington Bdg.; W. Kloer, 916 Allen Ave.; E. Frei, Temple Bdg. *J. G. S.*—There is so much of this "psychic" rot circulated now-a-days that I can not possibly undertake to collect it in a heap; moreover, it would only call attention to stuff of which any sane person will at once recognize the true character, while the ignorant, for whom this literature is intended, don't read THE REVIEW and would therefore not be benefited.

Literary Notes.

—The second edition of the *Kirchenlexikon* (B. Herder) is now complete. It comprises twelve solid volumes and has contributions from six hundred leading Catholic savants. Dr. Kaulen has devoted a large part of his time since 1880 to the publication of this incomparable work, the editorship of which he assumed after Dr. Hergenröther had been elevated to the purple. 946 articles are from his pen. Compared with the first, this second edition of the *Kirchenlexikon* is practically a new work. The few papers that have been taken over (among others four by Dr. Döllinger) have mostly been overhauled. There was talk at one time of an English edition of this great cyclopedia. It would be a blessing for the English speaking Catholic world. How about it?—A. P.

—Muchado has lately made about "A Search for an Infidel," a book by "Rev." Jenkin Lloyd Jones, a Chicago preacher, who some months ago made a stir by saying publicly that Protestantism is dead and that he himself purposed to found "the Catholic Church of the future." We have not seen the book, but the editor of the *Ave Maria*, who evidently has, says (No. 3) that it is "a volume of pleasant and frothy essays sicklied over with a pale cast of ethics," which "will not appeal to a wide public. 'Bits of Wayside Gospel' is its sub-title; but a benevolent naturalism is all that it inculcates, and even that is not done in a striking way. It is broad without depth, and it lacks ruggedness and masculinity."



A LIST OF NEW BOOKS.

[This list is published with the purpose of announcing important new publications of special interest to Catholic readers. B. Herder, 17 S. Broadway, St. Louis, Mo., supplies the list and has the books in stock.]

- Life of the Ven. Madeleine Louise Sophie Barat.** With an Introduction by the Rev. Reginald Colley, S. J. Net, \$3.
Stonyhurst. Its past history and life in the present. By Revs. Geo. Gruggen, S. J., and Jos. Keating, S. J. Net, \$2.
Spiritual Letters of the Ven. Francis Mary Paul Libermann: First Superior-General of the Congr. of the Holy Ghost. Vol. I. \$2.
Beyond these Voices. A Novel by Mrs. Edgerton. Net, \$1.35.
The Oratory of the Faithful Soul. By Lewis Blossius, of the Order of St. Benedict. Translated by the late Rt. Rev. Robert A. Coffin, C. SS. R. Boards. Net 20 cts.

SCIENCE AND INDUSTRY.

Historic Character of the Deluge. The historic character of the Deluge has long been attacked and denied, but modern science is coming back to a forced recognition of it.

In *McClure's* for June, and in the *Sunday School Times* of July 6th, Prof. Frederick G. Wright, of Oberlin, has published articles the drift of which is that geological science supports the Biblical account of the Deluge. He shows that man lived on the earth before the glacial catastrophes which followed the Tertiary Period, for his bones and his paleolithic implements are found in glacial deposits of loess and gravel, in Europe, Asia, and America. He shows that there were tremendous depressions of the earth's surface; for great beds of stratified sand and gravel, deposited by water, are found on the sides of mountains in Asia and about Ararat, several thousand feet above the present level of the ocean. This was not, he says, so many thousand years ago. Accordingly, he says:

The tendency of recent geological discoveries and discussions has been to render the story of the Flood more easily credible than it appeared to be twenty-five years ago.

Prof. Wright says the dimensions of the Ark are much the same, for length, breadth, and height, as in a modern first-class steamship, and "these proportions could not have been fixed upon by guesswork." The Genesis story, he says, "reads like the log-book of a sea-captain."



|| Housekeepers and pure food commissioners have a new foe to fight. It is viscogen as a milk adulterant. It has been found by inspectors of the Dairy Department in Minnesota, and, so far as known, its use is yet confined to that State. When its properties become generally known, however, it may confidently be looked for elsewhere. It is a syrup composed of sugar, lime, and water, about the color of water, and is used chiefly to make the milk appear richer than it really is. When viscogen is placed in milk or cream the lactic

acid turns the lime in the fluid into a white, thick substance, which, assimilating with the milk, gives it an appearance and taste of great richness. It is possible through its use to palm off upon customers milk and cream which is far below standard. Fortunately, the adulterant, according to Minnesota authorities, is not injurious to health.

|| Washington contracts with a company to collect and reduce its garbage, and the process is a revelation to those who regard garbage as a mere waste. The garbage is collected separately from ashes and other refuse, and placed in wheeled iron tanks. The tanks are taken by railway trains to the reduction works, thirty miles down the Potomac. After the garbage is sorted, and cans, bottles, and other foreign substances removed, it is placed in digesters and subject to steam pressure. Next it is pumped into great tanks and allowed to settle. The oil rises to the top, and is removed and sold to soap manufactories. Then the residue is placed under enormous hydraulic pressure and more oil is obtained. The pressed garbage is pulverized, and all metal and glass removed, after which it is stored for sale as a fertilizer. It is odorless, and looks like a gray dirt. The dead animals of Washington are sent to the same works. Horse-hides are converted into russet leather. The carcasses go into digesters, the oil is extracted, and the residue made into fertilizer. The sale of the by-products makes a very tidy figure each month, and yet the Washington process is decidedly inferior, from an economic point of view, to many that are in operation in Europe.

Swiss cheese is now made in this country as good as anywhere. We always had the holes, but the art of getting the cheese around them took long to learn.

"Solutio omnium difficultatum Christus." This profound saying of one of the Fathers of the Church is true to-day as it was at the time when it was uttered: It is Christ alone who can solve our problems.—Louis Veuillot, *Life*, ii, p. 275.

ART NOTES.

The American Ecclesiological Society.

TO THE EDITOR OF THE REVIEW.—*Sir*:

Through the courtesy of Mr. Joseph Otten, I have your name and also that you are interested in the subject of Ecclesiology and Church Music. I enclose a circular we issued a short time ago on the formation of a society which will have for its object the promotion of these arts. Undoubtedly you are familiar with the good work the Deutsche Gesellschaft für christliche Kunst is doing in Germany. It is the intention of the promoters of the American Ecclesiological Society to organise on similar lines and we hope to be similarly successful. A constitution is now in progress of development, and if you wish, I will forward you a copy later, for suggestion and a statement of the conditions of your city as bearing on such a society; as the conditions in the large cities throughout the Union should be taken into consideration in framing a constitution for a society which will be national and indigenous to the various centers of diffusion.

JOHN T. COMES.

Pittsburg, Pa.

* * *

We have already briefly referred to the American Ecclesiological Society. Its object is, according to the circular enclosed by Mr. Comes, to stimulate the cause of Catholic art in America; to increase among our people the knowledge of ecclesiastical art; to encourage all creative art that is imbued with an obedient Christian spirit; to counteract the anti-Christian spirit engendered by commercial greed; to strengthen the coöperation between Catholic architects, artists, and all those who are interested in the study, practice, and promotion of art of every form, but more particularly church architecture, decorations, and instrumenta ecclesiastica; and to raise the standard of excellence which is now deplorably inadequate.

The Society, in order to carry out these several aims, proposes to employ a number of means, such as exhibitions, lectures, meeting

for discussions, monographs and other publications.

The signers of the call to the first meeting were:

Chas. D. Maginnis, Colonial Bldg., Boston, Mass.; John T. Comes, Liberty National Bank Bldg., Pittsburgh, Pa.; Rev. Jno. B. McGrath, City Island, New York; Dr. F. L. Flick, 736 Pine Street, Philadelphia; Nicola D'Ascenzo, 1020 Chestnut Street, Philadelphia; J. P. Hynes, Toronto, Ca.

EDUCATIONAL TOPICS.

President O'Brien of the N. Y. Board of Education proposes that the Board buy so far as possible all the private schools of the city, and retain in the city's service all teachers who pass a qualifying examination "without sectarian bias."

This plan is undoubtedly well meant. Whether it is worthy of Catholic approval is a question which we may well leave unanswered, since the scheme has not the ghost of a chance of ever being carried out.

The *Evening Post*, one of the justest and most conservative secular newspapers of the metropolis, comments on it as follows (Aug. 6th):

We have no wish to question President O'Brien's perfect good faith in the matter. It may well appear to him that a condition of things in which thousands of children lack school privileges and thousands more are in part-time classes, calls for so radical a remedy. The plan, however, carries with it grave embarrassments, which the Board of Education will duly consider. It may well be doubted if sectarian schools, continued under their original staff, could have the non-sectarian character which, in our public schools, is absolutely necessary. We feel confident that the Board will prefer to attack the problem of supplying adequate school facilities directly, by the building of more school-houses and the organising of more schools. Any plan of wholesale purchase would certainly have to overcome grave doubts in the minds of our best citizens before it could be seriously considered — much less adopted.

Catholic Federation.

A New Conference. This notice has come to us, and we give it publicity for the good of the

cause :

"A meeting for the purpose of considering plans and constitution for National Federation of Catholic Societies will be held in the Lyceum Building at Long Branch, New Jersey, on Wednesday, August 28th, 1901, 8 p. m. Hotel accommodations have been arranged at \$1.50 per day, including room and board.

Right Rev. James A. McFaul, Bishop of Trenton, and other prominent clergy and laity interested in the success of the movement will be present.

All Catholic societies should send at least two delegates to this meeting and report previously their name and time of arrival to the undersigned so that proper arrangements may be made for their accommodation. Address: Thomas P. McKenna, Secretary, Long Branch, N. J."



The German Plan. Addressing the late convention of German Catholic societies at Buffalo, N. Y., Bishop Quigley of that diocese declared :

"I am fully conversant with your program and your aims, to bring all German Catholic men together, to present a united front for the protection of your rights as Catholics and as citizens. I am sure you have the unqualified sympathy and support of the entire clergy, and I express hereby my heartiest approval of your work. Continue energetically in the path you have chosen, and the Catholic men of other nationalities will follow your example, not alone in this State, but in all other States of the Union.

"We should have in every congregation an organization after your plan. Clergy and laymen should come together to further the interests of the Church, and we would soon be a power to command respect in public life. These conventions should take place every

year and every German Catholic society should join. The time has come for united action; may God shower upon your proceedings His richest blessings."

NOTES AND REMARKS.

Rev. Dr. Charles Maignen calls our attention in to a slight error in our translation of his recent paper on Americanism, which he had written for us in French. On page 242, column 2, line 18, the words attributed to the Abbé Klein: "It is a reminiscence of Emile Zola, etc." are not by Rev. Klein, but Dr. Maignen's. The "he said" and the inverted commas should have been omitted.



We would call the attention of our Americanissimi to a revival of Cahenslyism on the part of an Italian Bishop, Msgr. Scalabrini, of Piacenza, who has come to this country in the interests of the St. Raphael's Society, of which Peter Paul Cahensly is General Secretary, with a view to see what can be done for the Italian emigrants who have settled here and are so largely drifting away from the Church. It is astounding to see such a sterling American paper like the *Catholic Citizen* welcome this emissary of a foreign society of such evil repute. [What about the Catholic Monroe doctrine it asserted against Mr. Cahensly? And are not our American bishops doing their full duty towards the Catholics of all nationalities? If their journalistic champions remain silent, we trust the protesting voice of the great and vigilant Archbishop of St. Paul will make the welkin ring against this Italian Cahensly in canonicals!!—A. P.,



Under the caption "L'intervention du Pape dans l'élection de son successeur," our friend M. l'Abbé G. Périès, formerly Professor of Canon Law in the Catholic University of America, is publishing, in the *Ami du Clergé*, a profound and highly interesting disquisition on the question, recently much mooted, whether the Pope can appoint his own succes-

sor. In his introduction he says that it was not originally his intention to treat this difficult question, but some private utterances of his having gotten into the newspapers, he thought it best to explain and prove his thesis. What this thesis is, we are as yet unable to make out. We think it is, that the Pope can not name his successor. We shall endeavor to present a synopsis of the Doctor's paper to our readers as soon as it is finished.—A. P.



An inquiry as to whether members of the Order could join the Modern Woodmen of America against the admonition of their pastor was presented by St. Benedict Court, No. 1172, of Clyde, Mo., and the H. S. was instructed to reply that as far as the High Court was concerned the Modern Woodmen of America did not belong to the prohibited societies, and that therefore members of the Catholic Order of Foresters could not be prevented from joining that organisation.—*The Catholic Forester*, July 1st.

A truly Delphic oracle. The High Court of the Catholic Foresters, like a Pythia of the age, declares that, as far as the High Court is concerned, the Modern Woodmen do not belong to the forbidden societies and that therefore members of the Catholic Order of Foresters can not be prevented from joining that organisation. As a shaky insurance concern the Catholic Order of Foresters does well not to excommunicate the Modern Woodmen. But if the Catholic Order of Foresters aims at fostering Catholic life, it ought to know that a Catholic is bound to avoid not only societies forbidden by name, but also those which are on general principles recognized as dangerous to faith and morals. Such are the Modern Woodmen.

The High Court of the Catholic Foresters acted about as foolishly as the man who, asked about the poisonous nature of cyankali, answered, he had a list of poisons, but cyankali was not among them, hence it was harmless.—J. F. M.



The New York *Herald* still prints cable letters from M. Cornély, who was lately expelled from the *Figaro* office. These letters,

which bristle with anti-Catholic falsehoods, are reproduced by several other daily American newspapers. In view of this fact the *Messenger of the Sacred Heart* (No. 8) does well to point out that M. Paul de Cassagnac, in his paper, *L'Autorité*, describes Cornély's communications as "gratuitous calumnies," and referring to this correspondent's notorious change of principles, calls him "a double Judas, who would treble his treason and quadruple his apostasy if, perchance, there were anyone else to betray and anything else to deny."



There is no reason why our Catholic mutual insurance societies should not, even at safe rates, furnish cheaper insurance than the old-line concerns, because they can operate with much less expense.

But do they? Here are the Catholic Knights of America, charged with extravagance in their own official organ (vol. iv, No. 23), whose editor declares that he is in receipt of a large number of letters voicing the dissatisfaction of members with the management. The salary of the supreme officers has been increased \$2,000 per annum, the office expense allowance \$200, and the contract for getting out the *Journal* has been awarded to a man whose bid was \$1,200 higher than that of the lowest bidder.

With the O'Brien embezzlement of a few years ago still vividly in mind, can the rank and file of the members, when they read such things in the official organ, be blamed for losing confidence?—A. P.



Rev. Dr. A. A. Lambing is an excellent authority for this plain, emphatic statement (*Pittsburg Catholic* July 17th): "Interest on church debts has done more in the last half century to make banks flourish than it has done to make religion flourish."



The Church may lose soldiers, but she can never lose battles.—Dupanloup (quoted in the *Life of Louis Veuillot*, ii, 48.)

CURIOUS FACTS AND FANCIES.

A collaborator of the *N. Y. Sun* has devoted much leisure time to a study of the Catholic Directory. Some of his discoveries are interesting enough to be briefly mentioned in THE REVIEW.

While there is neither a Mac nor an O among the archbishops of the U. S., the proportion of the Mc's to the O's has become even 6 to 6 by the appointment of Msgr. O'Connell to the see of Portland and Fr. O'Connor to the see of Newark. 6 to 5 seems to be nearly the proportion they hold among the 11,987 members of the priesthood, parochial and regular, there being 638 Mc's to 517 O's.

The Mc's among the bishops are McCloskey, Louisville; McDonnell, Brooklyn; McFaul, Trenton; McGavick, Chicago; McGolrick, Duluth, and McQuaid, Rochester. The O's are O'Dea, Vancouver; O'Donahue, Indianapolis; O'Gorman, Sioux Falls; O'Reilly, Peoria; O'Connell, Portland, and O'Connor, Newark.

Among the archbishops there are two French representatives, Chapelle and Bourgade; one German, Katzer; four native Irish, Ryan, Feehan, Keane, and Ireland; three Irish-Americans, Corrigan, Williams, and Kain; and one pure United States, Elder. Archbishop Riordan of San Francisco was born in New Brunswick of Irish parents, and Archbishop Christie of Portland, Ore., is also a British-American of Scotch ancestry.

Among the eighty-two bishops, forty-nine are of Irish or Irish-American extraction, thirteen are German, eight are French, two are Belgian, and Bishop Michaud of Burlington, Vt., has a table all to himself. His father was a French-Canadian and his mother was an Irish woman.

The analysis of the long lists in the Directory shows some curious statistics as to individual names. The Smiths are the champion sacerdotal family, there being 112 of them in the various spellings of the name, viz., Smith, 47; Smyth, 16; Schmid, 6; Schmidt, 20; Schmit, 12; Schmitz, 11. Next

to them come 83 Murphys, and the third place goes to 82 Reillys—63 with the O and 19 without it.

Then follow 47 Walshes, 72 Kellys, 68 Ryans, 67 O'Briens, 57 Sullivans, 56 O'Connors, 45 Fitzgeralds, 44 Quinns, 44 O'Neills, 42 Bradys, 38 Lynches, 38 McCarthys, 37 Kennedys, and 34 Burkes.

We must leave the responsibility for the accuracy of these figures to the *Sun*.



THE REVIEW is in receipt of a letter from Mr. Paul L. Martin, Secretary of the Catholic Census Bureau, 517 New York Life Building, Omaha, Neb., which reads in part as follows:

"We have nearly completed the Catholic census of Omaha and South Omaha and through a comparison with the records of the sixteen local pastors have ascertained the names of the representative families,—i. e., those who are in good standing and would be apt to prove desirable subscribers to Catholic publications. Such a list has never been compiled here before and in view of the fact that we have no English Catholic paper in this vicinity, should be valuable to Catholic publishers elsewhere. The list is complete and up to date, giving the names and addresses of the faithful in Omaha and South Omaha and will be mailed to you upon receipt of ten dollars."

That is a novel and original way of covering the expense of a Catholic census.



Mr. Carl Blind, in an article in the July number of the *Nineteenth Century*, sets out to prove that the "Marseillaise" is of German origin. The melody, he declares, was originally that of the "Credo" of a Mass composed by Holtzmann, Kapellmeister to the Elector of the Palatinate, in 1776, and was subsequently borrowed by a French maître de chapelle. Mr. Blind does not explain how the melody came into the possession of Rouget de Lisle. But the idea of the air of the "Marseillaise" being "made in Germany," will be a surprise by no means agreeable to many Frenchmen.

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JESUITS AS MISSIONARIES.

I.

CONSIDERABLE interest has been aroused of late years in the foreign missions especially of the East. Recent events in China have directed the eyes of the whole world to that country and its missions. Ministers of the Gospel are to be sent from this country to the Philippines, to replace the "corrupt" friars and to bring to those isles the blessings of the "pure" Gospel by the agency of Anglo-Saxon preachers. The history of the past is said to furnish the key for the understanding of the future, and a careful study of times gone by enables a close observer to presage many events to come. If the experience of the missionary labors of the past will be repeated in the future—and we do not doubt in the least that it will—then the Catholic Church need not fear that she will be ousted by the

Protestant missionaries, neither in China and the Philippines, nor anywhere else. The history of nineteen centuries has proved that one of the brightest glories of the Church is the zeal and success of the thousands of her Apostolic men from the time of St. Peter and St. Paul, down to our own days, when we read of the martyrdom of the missionaries and their converts in China. The superiority of the Catholic Church over the Protestant sects in the field of missionary labor has frequently been pointed out by Protestants themselves. Travelers, explorers, governors, officers, even ministers of the Gospel have been compelled by the iron logic of facts to admit, although often with expressions of regret, that, as one of them has it, "the Romish Church has been more successful in calling these deluded children (pagan nations) to its bosom." Of China in particular a prominent

American journalist said years ago: "There is a wide field for the exercise of missionary labor in China; but we are disposed to believe that the fruits of that labor will be reaped by the Romish and not the Protestant Church." And a correspondent of the *London Times* wrote from Canton, that "all past missionary experience goes far to enforce the unwelcome truth that the abstract doctrines of a Protestant faith find acceptance among a heathen race with infinitely greater difficulty than Romanism." Indeed, more than one Protestant has openly declared that the attempts of Protestant bodies to evangelize China are a signal failure.

The same has been said of other countries. Prichard, the eminent English ethnologist, in his 'Natural History of Man,' warns his readers not to venture upon any comparison between the success of missions to the aboriginal races of North and South America, because their history reveals a contrast so portentous that it "must be allowed to cast a deep shade upon the history of Protestantism."

A great number of Protestants attribute the success of Catholic missions to the fact that their missionaries exhibit "a zeal, a devotion, a patience the most perfect and persevering." Some are even courageous enough to point to celibacy as a source of special advantages to the Catholic missionary. And undoubtedly it is.

But the deepest reason for the superiority of the Catholic missionary is the fact that he is sent by the Divine Shepherd and has His assistance, whereas the Protestant ministers have "not entered in the door, and the sheep hear them not" (John 10, 2,8). To them we may apply the words of the prophet: "I did not send them, yet they ran. I have not spoken to them, yet they have prophesied" (Jer. 23, 21). But "he that gathereth not with me, scattereth" (Matth. 12, 30). Indeed, the scattering of the "deluded children" will be all that Protestantism will effect in the future as in the past, in spite of the shiploads of bibles distributed every year—which serve not for the propagation, but for the profanation of

the word of God—in spite of the millions spent to support the hosts of preachers that swarm over China, Japan, the Philippines, and Africa. The Catholic missionaries, inspired by the blessing of the successor of him to whom was said: "Feed my lambs, feed my sheep," will continue to gather thousands into the one fold of Christ.

In this glory of the Apostolate all Catholic nations and all religious orders have their share, although in various degrees. Among the most zealous and most successful missionaries for more than 300 years were the members of the Society of Jesus. The story need not be retold here how the knightly Ignatius of Loyola determined to carry on a spiritual crusade against Mohammedanism and to rescue the Holy Land from its deadly clutches, and how, after this plan had been frustrated, he founded the Society of Jesus. The members of this Society were to be "conspicuous in the service of their Lord and King Jesus Christ, and were to propagate the faith by preaching the Christian doctrine among believers and unbelievers." The professed members of the Order add to the three vows a fourth vow of "special obedience to the Pope, to go on missions to whatever part of the world the Vicar of Christ shall determine to send them."

History has recorded in indelible characters the work the Society has achieved from the day the ardent Francis Xavier left Lisbon for the far-off East, down to the year 1900, when the Fathers Isoré, Andlauer, Mangia, and Denn were martyred in China.

"Immediately on the institution of the Society of Jesus, its missionaries, kindling with a heroism that defied every danger and endured every toil, made their way to the ends of the earth; they raised the emblems of man's salvation on the Moluccas, in Japan, in India, in Thibet, in Cochin China, and in China; they penetrated Ethiopia, and reached the Abyssinians; they planted missions among the Caffres; in California, on the banks of the Maranhon, in the plains of Paraguay, they invited the wildest of barbarians to the civilization of Christianity" (Bancroft, 'Hist. of U. S.,' vol. III.)

A splendid testimony of their labors and sufferings in Canada and parts of our Republic is preserved in the 'Jesuit Relations,' of which no less than 72 volumes have appeared in a new edition and which form the most valuable source of the early history of the northern parts of this country. The mere mention of the names of Fathers Marquette, Joques, Brebenf, Lallemand, Allouez, and White will suffice to show the important part the Jesuits have taken in exploring and Christianizing North America. The Apostolic work of Father de Smet and his companions among the Flatheads and Cherokees is too well known to need more than a bare allusion.

Protestant writers of this country could not help expressing their admiration for "the sincerity of the love of the Jesuits for the in-dominable sons of the American forest; their dauntless courage, and their more than human charity and zeal." (Professor Walters.) "The Catholic priest went even before the soldier and trader; from lake to lake, from river to river, the Jesuits pressed on unrelenting, and with a power which no other Christians have exhibited, won to their faith the warlike Miamis and the luxurious Illinois" (Washington Irving). "The history of their labors is connected with the origin of every celebrated town in the annals of French America: not a cape was turned, not a river was entered, but a Jesuit led the way," says Bancroft in his 'History of the United States.' The work Jesuits did among the Hurons and the Five Nations has been eulogized by the same Protestant author. From the Mohawk to the Genesee, from the Hudson to the Mississippi were gathered thousands of Catholic Indians who, as one whom Bancroft styles the "honest Charlevoix" has recorded, "would have done honor to the first ages of Christianity." Even among the savage

Iroquois, they made many converts and there blossomed forth that wonderful virgin saint, Catherine Teghukonita. The men who raised up such Christians would have been able to create another Paraguay in the North; they would have saved the red man from destruction and civilized him in the North as they did in the South, had Catholic principles held sway instead of Calvinistic cruelty and Puritanic bigotry. What a contrast: the Jesuits, who became the fathers, teachers, and friends of the poor Indians and strove to make them lead a profitable and decent life on earth and secure for them life everlasting;—and the Puritans who demoralized them by drink, maddened them by their cruelty and treachery, robbed them of their property, killed thousands of them like rats and other noxious vermin, and cared not for their souls, if they believed them to have such at all! Calvin and Loyola, Geneva and Rome, Protestantism and Catholicism met in a most memorable contest. On which side was the spirit of Christ, of the loving Redeemer, the good Shepherd, the merciful Samaritan? Which side followed Christ's words: "I have given you an example that as I have done to you, so you do also." "Love one another, as I have loved you." Verily, "by their fruits ye shall know them."

Specialization is the watchword of our times. The wonders and beauties of the organic world are manifest not only to him who admires a large forest, or gazes with pleasure on a stately tree, but also, perhaps even more so, to him who scrutinizes one branch, or closely examines one leaf, or a single blossom. Thus also will the beauty and grandeur of the missionary labors of the Catholic Church strike the mind more forcibly if the work of a single branch of a missionary order, in our case of the Society of Jesus, is examined.

R. S.



CREMATION.



WE are astounded to find in the Du-
buque *Catholic Tribune*, edited by our
well-meaning and thoroughly ortho-
dox friend Mr. Nicholas Gonner, a plea for
cremation.

While we stand ready—writes Mr. Gonner
(Aug. 8th)—at all times to obey the Catholic
Church and her teachings, and while we
profess an avowed respect for all the wishes
of the Church, we have our own views on
the subject of cremation. We can not un-
derstand why the idea of reducing a corpse
to ashes should be repugnant to common
sense or the teachings or wishes of the
Church. The fact that Freemasons argue
against the sacred ground of our cemeteries
is but consistent with the Masonic doctrine.
However, this does not argue against the
advantages of cremation over the rather dis-
gusting, although time-honored, form of
burying bodies and delivering them to put-
refication and worms. Christian burial is
by no means abolished by the introduction
of cremation. We are well aware that our
views on this subject will not find the ap-
proval of many, but that is no argument. If
some one will kindly give the reasons that
are brought forth against cremation from
the Catholic standpoint, we shall be pleased
to change our views if serious arguments
can be produced against cremation.

We will respond to Mr. Gonner's appeal,
though we have treated this subject repeat-
edly in THE REVIEW.

Let it be understood, first of all, that the
question of cremation is one that belongs, not
to the domain of faith, but to that of ecclesi-
astical discipline.

Mr. Gonner is well aware that the disci-
pline of the Catholic Church "is not built up of
arbitrary judgments of individual rulers, but
upon what has been happily called the inst-
incts and accidents of faith."

The Church has never condemned crema-
tion as intrinsically wrong; but as the guard-
ian of faith and morals she has censured it
and requested the bishops to inspire the faith-
ful with the greatest horror for the "detest-
able abuse of burning dead bodies."

Here is the document we refer to, dated
May 19th, 1886:

Many bishops as well as prudent per-
sons among the faithful, observing that
men either of questionable faith or asso-
ciated with Masonry, are strenuously
striving to revive the pagan custom
of cremation, and that special societies
are being formed by them; and being
alarmed therefore lest the minds of the
faithful be seduced by the cunning as well
as by the specious arguments of such par-
ties and thus their esteem and reverence
for the custom of burying the dead—a cus-
tom at once Christian, constant, and conse-
crated by the Church with solemn rites—
be little by little weakened; in order that a
certain rule may be provided for the guid-
ance of the faithful, they beg the Holy Con-
gregation of the Inquisition to declare:

1. Whether it be permitted to be a mem-
ber of societies whose aim is to promote the
practice of burning human bodies after
death?

2. Whether it be permitted to order one's
own body or the bodies of others to be
burned after death?

The Most Eminent and Most Reverend
Cardinals, general inquisitors in matters of
faith, having seriously and maturely con-
sidered the above questions, have judged
fit to respond:

To the 1st—Negatively.

To the 2nd—Negatively.

These things having been laid before Our
Most Holy Lord Pope Leo XIII., His Holi-
ness has approved and confirmed the above
given solutions and has commanded them
to be communicated to the ordinaries that
they might see to it that the faithful be op-
portunely instructed concerning the *detest-
able abuse of cremating human bodies and
that with all their energy they may deter their
flocks from it.*

The chief objections of the competent
Church authorities against the practice of
cremation may be stated as follows:

First, the method tends directly to diminish
man's reverence for the dead, which is a nat-
ural and, in the Christian, a religious senti-
ment, based not upon prejudice or mere feel-
ing, but upon a reality or upon facts of faith.

Secondly, cremation tends to annihilate, not

only the natural and religious reverence for the dead, but also many other convictions intimately connected with the faith; it interferes with established rites and ceremonies of the Church, which have become means of daily sanctification to the faithful.

Thirdly, the value of the religious sentiment which is maintained by the old custom of burying the dead can not be gauged upon any material or utilitarian basis, such as that of the advocates of cremation.

Finally, the practice being advocated almost exclusively by non-Christians and atheists, its tendency is sufficiently indicated as making against revealed religion under the plea of philanthropy and humanity.

When the cremation craze began, it was asserted in the most positive terms that graveyards pollute the air and are a constant menace to public health. The *Quarterly Review* has since (about the middle of last year, we have not the copy at hand) quoted the testimony of a number of learned scientists who declared that resolution of the body by the agency of the earth is the natural and inocu-

ous method. "Earth is the most potent disinfectant known."

And has Mr. Gonner ever reflected on the increased stimulus to crime which would exist in case cremation became the general practice?

Dr. Frederick L. Hoffman, himself rather an advocate of cremation, pointed out this grave danger at some length in the *Sanitarian* of last January. We reproduced the substance of his remarks in our issue of Jan. 24th, 1901.

How often has it not happened that a foul crime has been brought out by the disinterment of a corpse? This would be impossible in case of cremation and thus atrocious murders would often go unpunished.

For further information we refer the editor of the *Catholic Tribune* to Schütz's article on cremation (Leichenverbrennung) in the *Kirchenlexikon* (vii, 1680) and, if he has access to a file of the Berlin *Germania*, to an essay in No. 101 (May 3rd, 1901) of that excellent journal, where the atheistic origin of the practice of cremation is traced and its anti-Christian character clearly pointed out.—A. P.

Subjects of the Day.

England and the Boer War.

If it is true that Lieut.-Gen. Lyttelton is to succeed Gen. Kitchener in command of the English troops in South Africa, he will be the fifth officer to assume this responsibility since the summer of 1899. He certainly is not to be congratulated upon the undertaking before him. "Monotonous misery," the *Jingo Broad Arrow* calls it, voicing no doubt, the views of most English officers, both at home and abroad; and it admits that outwardly the signs of a termination of the trouble are difficult to find. What the English newspapers have been slow to portray is the steady deterioration of the army, and the astonishing lack of vim and energy in the men who are reported fit for duty. 200,000 is the number the British still claim to have over and above the men in hospital,

but the battalions are sorely weakened by convalescents, by the need of many soldiers for detached duties, the lack of officers, and the widespread homesickness and physical exhaustion. Moreover, the War Office is having no little difficulty in furnishing those fresh mounted troops to the number of 30,000, that Kitchener has called for. In fact, recruiting for the whole army is in such a backward condition that Mr. Brodrick's reorganization scheme is admitted to be seriously endangered. Recruiting has now fallen to the level of January, 1899, which was then below the demands of the army before the war. This adds ominously to the difficulties which will confront Gen. Lyttelton. How great these are in the mass, and how seriously they press upon the government, is shown very clearly in the proclamation issued lately to

the Boers in arms. What good it can do except to show the state of harrassed desperation to which the ministry is reduced, it is hard to see. The Boers can only think it a *brutum fulmen*.



A Civil Marriage Annulled.

We find in the *Pittsburg Observer* (July 25th) an account of a remarkable decision of Justice Maddox of the Supreme Court in Brooklyn. The case was briefly as follows:

Josephine Millang, a Catholic girl, was married to a man named Breuer, who claimed to be a Catholic also. The marriage ceremony was performed by an alderman. Having knowledge that Breuer was a divorced man, Miss Millang told Breuer when he proposed that she could not marry him so long as his wife was alive. He at once told her the woman had been dead about two years. Under this statement she accepted him and was married to him. He obtained her consent to civil ceremony under promise that they would at once seek a priest and be properly married.

Immediately after the legal wedding, Breuer admitted to her, for the first time, that his wife still lived. Miss Millang at once calmly told him that she would never live with him. Going to her mother's home, a family council was held, at which it was decided to have the marriage annulled as soon as possible.

In order to maintain an action for the annulment of a marriage contract it must be shown that the cause upon which the annulment is asked is material. It became incumbent upon the plaintiff to prove that her vows to her Church formed a material reason why the marriage should be annulled. By two sisters of the first Mrs. Breuer it was proved that the latter was alive. Breuer was identified as the person to whom Miss Millang had been married, and Miss Millang testified as to the deception practiced upon her, and also to the fact that the marriage had never been consummated. Father Donnelly, rector of the Catholic church at Bay Side, swore that Miss Millang's marriage to Breuer excommuni-

cated her from the Church, and that, so long as the marriage contract existed, she was debarred from receiving the sacraments of the Church.

No defence was put in. Miss Millang's lawyer submitted a memorandum, the burden of whose argument was that, so long as the plaintiff had done no wrong, it was not right that she should be compelled to be bound by a marriage contract, her consent to which had been procured through fraud. Justice Maddox decided in favor of the plaintiff without handing down a written opinion. He said that so far as he knew, there was no precedent for the annulment of a marriage contract on grounds like these, but that it seemed clear to him that equity demanded that plaintiff be granted the relief she sought.



The Liberal Catholic as He is.

A writer in the *Month*.
Rev. Jos. Rickaby, S. J., characterises the "Liberal Catholic" as *worldly, premature, disobedient*.

He is *worldly*:—The Liberal Catholic would like to see the Church a popular and prosperous body, going for the most part with the stream of current speculation and human passion, not against it; reproving mildly at times on ethical and utilitarian rather than on religious grounds; hiding away the supernatural except for emotional purposes, but not using it as an instrument of control; not teaching, but discussing; cheapening heaven, well-nigh abolishing hell; taking away all fear of divine judgments; and, while not denying miracles, relegating them to the extremest province of Christ's Kingdom, as things uncanny, barely admissible, little if at all raised above the natural order, rare, insignificant, offensive to cultured understandings, and the fewer of them, the better.

He is *premature*:—He aims at "precipitating the growth of the Church," at "constraining grace," at "forcing the course of thought," he is impatient, if his fine and beautiful ideas are not at once acted upon. To the Liberal Catholic, the Holy Ghost is as though the

gift of Pentecost had never been given. He would like the Church to dance attendance upon an impulsive and erratic public opinion, and, instead of advancing with the majesty of a queen, to be hurried and haled hither and thither in captivity to the gentlemen of the press.

He is *disobedient*:—He says, "we must stir up our sleeping guides. If there had been no Luther, there would have been no Reforming Council of Trent. Unless some Catholic laymen kick over the traces, and use language in itself regrettable, ecclesiastical authority will never wake out of its torpor, and make these changes which the age requires, or withhold those prohibitions which the temper of the age renders unsuitable. Did not a great English statesman of the last generation tell the Irish something about ringing the chapel-bell, which they interpreted to mean creating a disturbance even with some infringement of law in order to get their rights? Is not this what we Liberal Catholics are doing, ringing the chapel-bell to save the Church?" This reply represents the centre and strength of the Liberal Catholic position. To all which allegation the reply is that you must not do evil that good may come of it. Luther was not justified before God by his having given occasion to the decrees of Trent. The overflowing goodness of God continually draws good out of evil: nevertheless, He punishes the evil-doer. He punished the Babylonians and Assyrians, whom He had employed for the purification of His people—Israel. "Woe to the Assyrians, the rod and staff of my anger." Then again, unconstitutional action,—and Liberal Catholicism is against the constitution of the Catholic Church,—is always a wasteful way of doing good. The balance of good and harm resulting is at best uncertain. That little speech about the chapel-bell will

not go down to history as the wisest of Mr. Gladstone's utterances. Fénelon, with his obedience, did much for the Church: but what good came of de Lamennais after all? It is written of the meek that they shall possess the land. Meekness is not spiritlessness, not apathy, still less is it a sulky inactivity. The meek and tractable Catholic may yet be a very lion, the voice of his roaring heard on the mountains of Israel; witness his voice who was just quoted.

The following passage is also very good. Father Rickaby shows how the "Liberal Catholic" is paddling his canoe in very low water indeed. "The theocratic rule of the Word Incarnate still continued on earth—for such is the authority of the Catholic Church—does not enter into the reckoning of the Liberal Catholic's life. He pays no more respect to his ecclesiastical ruler than he does to his civil ruler, if so much. He grumbles at one as freely as at the other. The methods of agitation, available against a ministry, he considers equally available against an episcopate. What does, 'He that despiseth you, despiseth me,' mean to this man? The words and the occasion he reckons alike to have passed away. They afford no canon to regulate his conduct. Loyalty costs. A loyalty that stops at shouting is idle breath. But this Catholic, 'liberal' in the sense of being a lover of this world, will pay no costly allegiance to spiritual authority. He will do nothing hard for the sake of it; and spiritual obedience undoubtedly is hard, and costs an effort to an educated man. He is no loyal, loving subject of Christ the King. When the vicarious authority of that King crosses his path in real life, he comes very near to crying: 'We will not have this man to reign over us.' No wonder if he finds devotion to the Sacred Heart difficult."



The Stage.

Children and the Stage. Speaking about youngsters on the stage, the London, Ont., *Catholic Record* says (Aug. 10th) that they generally make their appearance at entertainments for some charity or other, and are duly hailed by an audience of delighted mammas. "It gives them self-possession and develops a talent for public speaking. And then the worthy object, you know! It never seems to strike that kind of a parent that the object could be helped just as well by the money, for instance, that is expended on the stage-dress of their precocious offspring."

The *Record* is persuaded that stage-appearances should have no place in the upbringing of children. "When they come to maturity they can turn their attention to various spheres of idiocy, but in their early years they ought to be safeguarded from influences that may, and oftimes do, hurt mind and soul."



At Orange, in the Provence, there is, on the ^{left}side of a hill, built in accordance with Greek tradition, a theatre, where each year, during the month of August, are given by the Comedie Francaise, before thousands of pilgrims from all Provence, classic tragedies and now and then a drama of local history by a native poet. This Orange Theatre, more than any of the great theatres of Paris, represents pure classic French and Greek and Latin culture. Since *Oedipe Roi*, the greatest success has been *Alceste*, which has been given two years in succession. Last year *Pseudolus*, a comedy of Plautus, was produced. Opera, confined to classic subjects, now also has its place in the fêtes of Orange.

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According to the Rev. Father Barnabé, O. F. M., who has just published a book on the subject, the "mountain in Galilee" on which Our Lord addressed His disciples before ascending into Heaven is no other than Mount Thabor, the scene of the Transfiguration. This opinion is supported by a long chain of Christian tradition.

## The Religious World.

...The Archbishop of Chicago has conferred an additional honor on his new auxiliary, Msgr. Muldoon, by appointing him Vicar General of the Archdiocese. This gives Chicago two vicars general.

...The *Northwestern Catholic* of Sioux City, Ia., (Aug. 8th) takes no stock in the rumor that Msgr. Conaty will be made Bishop of the new Diocese of Sioux City, for the reason that his name is not on the list of candidates sent to Rome. The list, according to our contemporary, is as follows: 1. Bishop Lenihan of Cheyenne, 2. Rev. J. M. Cleary of Minneapolis, 3. Rev. Dr. P. J. Garrigan, of the Catholic University, Washington. Msgr. Conaty, if he is made a bishop at all, will be appointed to some titular see, as he is to remain Rector of the University for the present.

... We reproduce the subjoined paragraph without comment from the *Pittsburg Catholic* of Aug. 7th:

Cardinal Gibbons smiled when asked about "Liberal Catholicism," and in reply declared the thing quite settled. "Liberal Catholicism" never had, if it had any, foothold in this country. True the Holy Father had condemned "Liberal Catholicism" and here it is necessary to remember that the meaning of the word "liberal" is quite different on the continent from the political sense in which it is used here. It was continental liberalism rather than American liberalism that was condemned. In this connection "liberal" meant not liberty, but license, and the contradiction of it would be true liberty.

... Archbishop Chapelle, according to a despatch in Saturday's papers, has returned to this country. He refuses to be interviewed, but a Washington correspondent assures us that there seems to be a prevalent belief there that his mission as Apostolic Delegate to the Philippines was not a great success. This belief, if it exists, is unfounded. It is too early yet to judge of the success of the Archbishop's mission, especially for those who have not the slightest idea of what he really did there and what is the tenor of his official report to the Pope.

## INSURANCE.

### The Hard Fact.

From the first of its appearance until now, the assessment scheme of life insurance has offered no other claim than that of alleged low cost. But in the nature of the case there are only three possible ways by which the cost of insuring can ever be lowered, comparatively speaking. If one combination of insured men ever surpass any other combination, it must be because they either 1. live longer, as an average, and thus collect more premiums and have longer use of those premiums; or because 2. they are able to realize a higher rate of interest; or 3. because they manage with a lower rate of expense. The alternatives are lower mortality (i. e., higher longevity) or higher interest or lower expenses. Neither human ingenuity nor any twisting of words nor any rhetorical flowers can change this nature of the case.

Very much has been said of the palatial buildings and the vast accumulations of the large life companies. There are blemishes and errors, and there are extravagances—it is undeniable. But after wild denunciation has paused to take breath, the fact is that the expenses of the business bear only the minor part. Why does life insurance "cost so much?" Just because to pay somebody a thousand dollars involves getting a thousand dollars out of somebody—that is the simple yet immovable reason. The meaning is that the cost of insurance is the constant mortality drain; that insured persons are dying daily and that for the claim of each one the full sum, dollar for dollar, has to be raised—almost always in part, and sometimes almost wholly, from others.

Observe, now, that when men talk about old line, or assessment, or "Natural Premium," or of any fine phrase into which they choose to put it, they are really talking about differences in method. A church, for example, has to be pecuniarily supported, if it is to exist. If the members find it more agreeable (as probably the young and lively ones do) to draw the funds from their pockets by the desires of church fairs at which a five cent dish

of something is sold for fifty cents, and the rule is "no change," it is for them to so decide; but they would be silly to think they alter the fact. So if people choose to imagine that a string of gilt-paper phrases such as Supremes and Fraternalists and all the rest of it can alter the facts of life and make insurance cost less than dollar for dollar, they choose to delude themselves. That they do so choose, we find by observation. Then the discovery comes that they have been borrowing of the future by paying only a part of the cost and that the rest has been charged up against them. Then come "liens," proposed and fiercely denounced. Then come bitter regrets and really hard individual situations. The fortunate ones, monetarily speaking, are then those who have died. Their claims have been settled. Their advantage has been won. The others are left to deal with the case as they can.

It comes down to this: life insurance cost is mortality cost. This fact is inexorable. It can not be altered. It can be evaded for a little while, but it will have its day of reckoning.—*Independent*, (No. 2749.)



### A Warning Voice.

The State Insurance Commissioner of Iowa, Mr. Max Beekler, is quoted in the *Dubuque Catholic Tribune* of Aug. 15th as follows:

"There are fifty-nine fraternal societies doing business in Iowa, five less than last year, and of that number many are exceedingly short-lived, and some would better never have been born. The purpose of a number of companies seems to be to furnish cheaper insurance than the next one, and looking at them from the standpoint of an experienced insurance man, I can not but feel confident that some of them will surely come to grief. A fraternal order can not stand unless it raises its rates sufficiently high to cover the premiums which are bound to require payment at some time in the future. They will also have to be more careful about the physical condition of the members taken in. The fraternal orders have done great good for wid-



ows and orphans, but the only hope of the members can be to die before the company does.

"The Modern Woodmen of America, which has a membership of 600,000, is bound to meet disaster sometime, and Head Consul Northcot has warned the members of the fact, yet they have taken no steps to raise the rates. They made a great mistake when they failed to do so at St. Paul. So many of the members are in poor circumstances that if the rates are doubled they will immediately go into a cheap company, as they are too ignorant to look at the matter from a scientific point of view, and realize that the best insurance is the costliest."

### ...CHURCH MUSIC...

*Mosher's Magazine* for July contains an article on "Church Music" by Prof. Joseph Otten. The author regrets that the musical classics have been supplanted by Marzo, Wiegand, etc., and that street tunes, popular ditties, opera airs, worn-out love-songs, are utilized by so-called Catholic authors, and, he blushes to state, by many a religious community, upon which to hang a sacred text. For this lax state of affairs he blames the authorities of educational institutions, who confide the musical education of their children to incompetent pedagogs. He deplores also that the St. Cecelia Society established by Pope Pius IX. has not received the recognition it deserves, and should have. And whilst recommending the teaching of music by those of approved taste and judgment, he bids us to ignore no longer the positive and binding laws of the Church, which compel us, under pain of sin, unless there be insurmountable physical and moral obstacles, to perform every part of the Mass as it is contained in the Missal—including introit, gradual, offertory, communion—all in either Gregorian chant or becoming figured settings, instead of in the shape of a cheap concert consisting of trashy music miserably performed.

### HISTORICAL NOTES.

*The Cradle of Catholicity  
in the U. S.*

The *Southern Messenger*, of San Antonio (No. 24), says in a

paper on "Historic Santa Fe," that that ancient city was founded in 1605 by Juan de Oñate and a band of Spanish Franciscans. This is an error. According to Bandelier, a recognized authority, "it is certain that Santa Fe was not founded till after the year 1607." The first Spanish settlement in New Mexico was founded in 1598 by Oñate, thirty miles north of where Santa Fe now stands, on the tongue of land formed by the junction of the Rio Grande with the Rio Chama, opposite the present Indian village of San Juan de los Caballeros. It was called San Gabriel and that is still the name of the place, although every trace of the chapel dedicated there on Sept. 8th, 1598, has disappeared long ago. (Bandelier, *The Age of the City of Santa Fe*, in 'The Gilded Man,' p. 282.)

Nor is Santa Fe, as the same journal alleges, the "cradle of Catholicity in the United States." This honor belongs to San Augustine in Florida, where P. Mendoza Grajales, or another priest, on Sept. 8th, 1565, said the first mass on American soil, thereby inaugurating, as Shea says ('The Catholic Church in Colonial Days,' p. 138), "the permanent service of the Catholic Church in that oldest city of the United States, maintained now with but brief interruption for more than three hundred years."

It is very desirable that Catholic papers acquaint their readers with the glorious history of the Church in America; but they should not forget that accuracy is the first condition of true historical knowledge.—A. P.

"I only wish that the law permitted me to send along to prison with you every one of the bank directors who, through a long term of years, expected you to do your work, live respectably and becomingly, bring up a large family and be honest—all on a salary of \$600."—A Maine judge on sentencing a defaulting cashier.

## NECROLOGY.

Our Spanish ex-  
CARDINAL CASCAJARES. changes report the  
demise of Cardinal  
Antonio Maria Cascajars y Azara, Arch-  
bishop of Saragossa. He was born in 1834 and  
served as a soldier before receiving holy or-  
ders. After his ordination he rose rapidly in the  
ecclesiastical hierarchy in consequence of his  
learning, piety, and wide experience. In 1882  
he was appointed Bishop of Dora, in 1884  
Bishop of the united sees of Calahorra and  
Calzada, and in 1891 he was raised to the met-  
ropolitan see of Valladolid. In December  
1895 he was transferred to the archiepiscopal  
see of Saragossa and at the same time invested  
with the purple. R. I. P.



We regret to  
P. ANSELM LEITER, S. J. chronicle the death,  
at Prairie du Chien,  
Wis., on Aug. 13th, of V. Rev. P. Anselm  
Leiter, of the Society of Jesus. Fr. Leiter  
was a Swiss by birth and reached the age of  
seventy-six. The greater part of his laborious  
life was spent in giving retreats and missions  
in Germany, England, Belgium, India, and the  
United States. At one time he was Rector of  
the Jesuit college at Bombay. Later he be-  
came Rector of Sacred Heart College, Prairie  
du Chien, in which capacity he died, after a  
long illness, patiently borne, fortified with the  
sacraments of our holy Church. R. I. P.



The Church in France  
BISHOP ISOARD. has lost one of her pillars in  
Msgr. Isoard, Bishop of An-  
necy, who departed this life in his episcopal  
city on Aug. 3d at the ripe age of eighty-one.  
He was a native of St. Quentin and served as  
an auditor on the Rota before his elevation to  
the episcopate. As Bishop he became famous  
through all Europe for his fearless champion-  
ship of the rights of the Church and of pure  
orthodoxy. Twice an impious government  
attempted to force him to submit by withhold-  
ing his salary, but in vain. Through various

excellent books, e. g., 'Le Clergé et la Science,'  
'La Vie Chrétienne,' 'Le Système du Moins  
Possible,' 'Si Vous Connaissiez le Don de  
Dieu,' etc., Msgr. Isoard strenuously combated  
the infiltration of modern errors especially  
among the clergy. The two last mentioned  
works are on our shelves and have proved an  
arsenal of keen weapons in our own ceaseless  
fight against Liberalism and the spirit of the  
age. Msgr. Isoard was also a helper in the  
apostolate of the press and possessed the vir-  
tue so rare among bishops (as we gather from  
*La Vérité Française*, No. 2950), of allowing  
Catholic editors to have and defend their own  
views in matters open to free discussion. The  
demise of Msgr. Isoard strikes us as a per-  
sonal loss and we ask our friends, especially  
among the reverend clergy, to make a memo-  
rento for his valiant episcopal soul. *Requiem  
aeternam dona ei Domine, et lux perpetua  
luceat ei!*—A. P.

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A timely book for Lenten reading is Dr.  
Edward Hooker Dewey's "The No-Breakfast  
Plan and the Fast Cure." Dr. Dewey advo-  
cates but two meals a day—the first meal  
coming at noon instead of in the early hours.  
His theory is that the brain is the source of  
every energy and is the one organ of the body  
that does not waste either in sickness or star-  
vation. In the absence of food it maintains  
itself by absorbing the body as predigested  
food. It recuperates by rest and sleep and  
not by means of food. As the brain fur-  
nishes all the powers to the stomach which  
the stomach has, it follows that the digestion  
of a meal taxes the brain rather than adds to  
its power, and since the brain derives its  
power from rest and sleep it follows that one  
can work longer in the morning and forenoon  
without tiring, if no food is taken to divert  
energy from the brain. The use of food, ac-  
cording to the doctor, is to maintain the  
weight of the body and not to give strength,  
and it can do this only at a considerable loss  
of general strength, while digestion goes on,  
since the machine—the stomach—can not be  
run without brain power.

## Sociological Questions

### Striking to Monopolize Labor.

Whatever doubts there may have been about the real issue in the steel strike, were all swept away by President Shaffer's strike order and the activity of his agents in the West. The men mean to take the management of the mills out of the hands of the owners. The position of the directors of the Steel Corporation is that they must protect a vast capital, and that they might as well shut up their mills and let their securities become unsalable as to place their property at the mercy of either labor-leaders or politicians.

There has been much public wonder over the bringing on of this gigantic struggle when the points of difference appeared so trivial. On its face, the dispute was simply whether three or four mills, out of scores, should be unionized or not. To unionize a few more mills meant a determination ultimately to unionize all mills; and if there was to be a fight at all against that encroaching tyranny over free labor and free capital, it had better be made at once, before the Malakoff of the defenses had been carried or weakly surrendered.

One thing should be perfectly understood. It was the Amalgamated Association that took the aggressive. The Steel Corporation made distinct concessions. It went further than some of its own directors thought wise or safe.

We certainly have no love for the Steel Trust; but it is confronted with a demand which stabs free labor to the heart and holds a dagger to the throat of property. An insolent union, aiming at a labor monopoly, rises up boldly in the face of capital and says, "It is one or the other of us now." And to that there can be but one answer; the struggle which is to ensue can have but one ending, unless the right of every man to the control of his labor and his property is to be destroyed here and now.



There has been founded in Germany an important Catholic review devoted to sociolo-

gical questions. It is called *Sociale Revue*, edited by Dr. Joseph Burg, and published quarterly by Fredebeul & Koenen in Essen. Price 4 marks per annum. The first number promises much. It has excellent papers on the woman's question, Christian democracy, population and political economy, capital and labor, workingmen's unions, the consumption of liquor in Europe, the results of the late French census, etc. We recommend this periodical to all students of the social question who read the German language. —A. P.



We cull these very **Concerning Societies.** pertinent remarks from our solid contemporary, the *Casket* (No. 32):

"Catholics ought to make haste very slowly in joining labor or other societies without knowing much about them. The forming of societies of all kinds has become a perfect craze. The Catholic Church has had centuries of experience with societies which have sometimes fought her openly, sometimes secretly, and perhaps oftener than all, have taught her people false principles. A man who is persuaded to become a member of a society on hearing about it once or twice from men who are paid to praise it, and without giving his parish priest, who is his spiritual guide, a chance to give his opinion about the matter, is hasty and foolish. Catholics too often think they are doing well to stand in the shadow of Protestant influence. They find out what it is worth when a question comes up which divides them in feeling. Another consideration which ought to make men cautious is the fact that in the United States the very home of labor unions and secret societies, the power of the former is being more and more every day, used in a manner which does not serve the best interests of the workingman, and the latter are being made to take the place of religion, and not to work in harmony with it. The Church is commissioned by God to save our souls. Let us not be unheeding to her commands, nor to her advice."



## With Our Exchanges.

The *Western Watchman* got out its "fourth annual educational number" on August 11th, pretending to give "a synopsis of the educational activities of the land," while in reality it simply contained a series of puff-notes about such institutions, Catholic and otherwise, as responded to the solicitations of the paper's advertising agent. In other words, to judge from appearances, this educational number of the *Watchman* is gotten out not so much with the object of helping Catholic parents to select a college or a convent school for their children, as for the purpose of bringing coin to the coffers of the *Watchman*. We have no objection to such business practices, but we do object to the false pretences under which they are carried on.



"Crux," a regular contributor to the Montreal *True Witness* (Aug. 10th), suggests "the founding of an order of religious men whose lives would be dedicated to the acquiring of every perfection in the science of journalism and whose duty it would be to train up the future members of the profession."

"Crux's" idea is that we have not enough trained Catholic journalists—"men who have made journalism a regular profession, who have served an apprenticeship in every department, and who are competent to perform every work associated with journalism." To be sure such men are rare in the Catholic press of the States as well as Canada. It is not that our young men lack talent or training, even newspaper training. "Crux" himself admits in the prior portion of his paper that there are scores of competent Catholic journalists to be found in the offices of the large daily secular, and frequently anti-Catholic papers, and he truly and significantly adds:

Under present conditions, however, were they to dedicate their time, labor, and talents to Catholic journalism they would probably starve.

How the proposed foundation of a religious order for the training of journalists is to remedy this sorry condition of affairs we are utterly unable to comprehend.

A. P.

## SCIENCE AND INDUSTRY.

In his latest volume, *The Limits of Evolution*, just published 'The Limits of Evolution and Other Essays,' Prof. G. H. Howison, of the University of California, finds the limits of evolution to be its impotence to cross the gulf between the phenomenal and the noumenal, the gulf between the inorganic and organic, and the gulf between physiological and logical genesis. A further limit is that of its confessed (Spencer) inability to pass from the explanatory to the unknowable. The final outcome of Prof. H.'s criticism is that "what is most distinctly Man is not and can not be the result of evolution. Man the spirit, man the real mind, is not the offspring of nature, but rather nature is in a great sense the offspring of this true Human Nature." In reply to the enquiry, Is evolution consistent with Christianity? Prof. H. says: "Unless there is a real man undervived from nature, unless there is a spiritual or rational man independent of the natural man, and legislatively sovereign over entire nature, then the Eternal is not a person, there is no God, and our faith [in conscience and in immortality] is vain."—J. W.

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### EDITORIAL LETTER-BOX.

*C. D. Sch.*—It seems nothing can be done to prevent such immoral anti-Catholic trash from passing through the mails. For obvious reasons I have made it a rule not to mention such vile concoctions in *THE REVIEW*. . . . .  
*J. G., S. J.*—I do not think that enough readers could be found sufficiently interested in M. Tardivel's lecture—unless it be among the Canadian clergy in the U. S.—to make it worth while to publish an English edition. . . . .  
*L. P. S.*—I will gladly allow you the space of one page for a condensed statement of your arguments against the position taken in No. 19 on hypnotism.

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. . . Rev. Dr. J. B. Hogan, S. S., has resigned the presidency of St. John's Seminary, Brighton, Boston, and is succeeded by Rev. Dr. Daniel E. Maher, S. S.

Letters to the Editor.

The C. O. F. and the Springfield Congress.

TO THE EDITOR OF THE REVIEW.—*Sir:*

Mr. Theodore B. Thiele has, in his capacity of High Secretary of the Catholic Order of Foresters, caused quite a stir in the French-Canadian press of New England by a circular in which he calls the attention of the subordinate courts of the Foresters to the fact that, under the Constitution of the Order, they can not be officially represented at the Springfield Congress. The Springfield Congress, as the readers of THE REVIEW are aware, has been called by a number of prominent laymen for the purpose of advancing the interests of the French-Canadian Catholics in Church and State. It appears that invitations were sent to branches of the Catholic Order of Foresters and by them considered and accepted officially, without the knowledge of the High Court. The latter's attention was called to it and Mr. Thiele advised the courts concerned that, under Sec. 8, Art. 16, marg. section. 177 of the Constitution, it is a violation of the law of the Order for subordinate courts to entertain any circulars sent to them without the approval of the High Court.

Mr. Thiele's letter was published in the Woonsocket daily *Tribune* and reproduced by all or nearly all of the French-Canadian daily and weekly newspapers of New England with comments alike unfavorable to the High Secretary, who was roundly scored as an "Americanizer," etc., and to the High Court of the Catholic Order of Foresters.

The Springfield Congress promises to be a strong demonstration of French-Canadian feeling against certain bishops and clergymen who are trying more or less openly but, it appears, quite systematically, to force these good people to Anglicize their churches and schools, and the agitation of their press is no doubt due to the suspicion that, as *L'Indépendant* (Aug. 13th) puts it, "les influences occultes qui inspirent les chefs visibles des Forestiers Catholiques ont intérêt à ce que la prochaine réunion des Canadiens-français des la Nouvelle-Angleterre et de l'État de New York échoue pitoyablement."

Perhaps Mr. Theo. B. Thiele will tell the French-Canadian press through THE REVIEW, which has only lately praised him as a champion of the cause of the German Catholics, which in all essential features is identical with that of the French-Canadians who have called the Springfield Congress, whether this suspicion is founded in fact. On the nature of his reply will depend, in a considerable measure, the future of the C. O. F. among the French-Canadian Catholics of New England and New York.

ARNOUL GREBAN.

THE MODERN CHRISTIAN'S PRAYER.

Oh Lord, I come to Thee in prayer once more;
But pardon that I do not kneel before
Thy gracious presence—for my knees are sore
With too much walking. In my chair instead
I'll sit at ease, and humbly bow my head.

I've labored in Thy vineyard Thou dost know:
I've sold ten tickets to the minstrel show.

I've called on fifteen strangers in our town,
Their contributions to our church put down,
I've baked a pot of beans for Wednesday's
spree—

An "Old Time Supper" it is going to be.
I've dressed three dolls for our annual fair,
And made a cake which we will raffle there.

Now, with Thy boundless wisdom so sublime,
Thou knowest that these duties all take time.
I have no time to fight my spirit's foes;
I have no time to mend my husband's clothes.
My children roam the streets from morn till
night,

I have no time to teach them to do right.
But Thou, oh Lord, considering my cares,
Wilt count them righteous, and heed my
prayers.

Bless the bean supper and the minstrel show
And put it in the hearts of all to go.

Induce all visitors to patronize
The men who in our programs advertise,
Because I've chased those merchants till they
hid

When'er they saw me coming—yes, they did.

Increase the contributions to our fair,
And bless the people who assemble there.
Bless Thou the grab-bag and the gypsy tent,
The flower table and the cake that's sent.
May our whist club be to Thy service blest;
The dancing party gayer than the rest.
And when Thou hast bestowed these bless-
ings—then

We pray that Thou wilt bless our souls. Amen.
[Caroline A. Walker, in *New York Life*.]

EDUCATIONAL TOPICS.

§ Archbishop Christie has effected the purchase of the buildings and extensive grounds of the Portland University near Portland. The Portland University was formerly a Methodist Episcopal institution. The school will be reopened in September, according to present plans, as the Columbia University under Catholic control.

The passing of this property from sectarian to Catholic possession, lends force to the suggestion of the *San Francisco Monitor* (Aug. 3rd), that in the erection of churches and other structures for religious and educational purposes, our non-Catholic friends should constantly keep in mind the question of their adaptability to present or future Catholic needs. The indications point to the ultimate acquisition of the most desirable of this class of property by the Catholics, whose requirements in this line increase even more rapidly than those of the sects diminish.

§ Our readers know our position on the question of free school-books. They are also aware that free books have been introduced here and there in our cities. It will interest them, no doubt, to learn of some of the difficulties in the way of the Socialistic plan. One of our exchanges says on this head :

"Cleveland school authorities, burdened with the task of introducing free text-books in that city, and having only \$40,000 to expend, have been enquiring into the cost of a like service in some other cities. They find a varying cost in the introduction of the system, but a fairly uniform average cost of about 50 cents per pupil annually for its maintenance. In their own city they estimate that an original expenditure of \$1.81 for each of the 55,000 grammar-school children would be necessary, if all were to be given new books at the public expense. They may start the system successfully, however, with the \$40,000 at their command, having adopted a clever plan to supplement the financial deficiency. The parents have been asked to donate to the schools the text-books in their possession, and 20,000 of them promptly expressed compliance with the request."

It appears from the *Catholic Universe* (Aug. 9th) that the free school-book plan has not yet been definitively adopted by the Cleveland School Council and that it is not likely to be, for the present at least. Our contemporary suggests that "the publication of the list of 'indigents' getting free books would be more interesting than the exhibition of the tax-returns of indigent millionaires."

Literary Notes.

—A new and luxurious edition of the works of Voltaire is now being published in an American city. Among the laudatory notices of the arch-infidel many will be surprised to find one from Pope Benedict XIV. As the publishers have not had the honesty to make an explanation, it may be well that we should do so, and we hope our contemporaries will give it a wider circulation than we are able to give. Voltaire was not only an arch-infidel but an arch-hypocrite as well. At one period of his career he publicly assisted with every appearance of devotion at religious ceremonies, while mocking them in private. At that time he wrote several dramas as religious in tone as anything in the French language. Acknowledging the receipt of a complimentary copy of one of these, Benedict XIV. wrote the words of praise which Voltaire's latest publishers are now using for advertising purposes. This may be "good business," but it is no more respectable than the conduct of the newsboy who sells his paper by crying "All about the murder," and leaves the unwary purchaser to hunt in vain for that particular piece of news.—*Casket*, No. 32.

A LIST OF NEW BOOKS.

[This list is published with the purpose of announcing important new publications of special interest to Catholic readers. B. Herder, 17 S. Broadway, St. Louis, Mo., supplies the list and has the books in stock.]

A Daughter of New France. With some Account of the Gallant *Sieur Cadillac* and his Colony on the Detroit. By Mary Catherine Crowley \$1.50.

Heart and Soul. A Novel by Henrietta Dana Skinner. \$1.50.

The Way of Perfection and Conceptions of Divine Love. By St. Teresa. From the Spanish by Rev. John Dalton. Net \$1.50.

Devout Reflections on Various Spiritual Subjects. By St. Alphonsus Liguori; translated by Fr. E. Vaughan. Net 55c.

Blessed Francis Regis Clot, C. M. Martyred in China 1820. Paper. Net 15 cts.

Marigold and Other Stories. By Rosa Mulholland. Net 40 cts.

NOTES AND REMARKS.

How to be a Socialist though married is the problem before M. Jaurès, the famous Socialist deputy and orator. No one seemed firmer in the faith than he, and it was a positive shock to all the brotherhood to learn not only that Comrade Jaurès' children were being educated at Catholic schools, but that his daughter, like any *bourgeoise*, had just received the first communion. To the demand for an explanation, which naturally followed, M. Jaurès replied in very manly if dubiously Socialistic fashion. Even a Socialist, he said, in the present imperfect state of society might have a wife. This wife might have opinions of her own, which, though by no means those of her husband, were yet so much in the nature of *idées fixes* that her husband might be driven to respect them and even to act upon them. This painful confession that consistent hostility to the Church and all institutions of the capitalist class must sometimes yield to considerations of domestic harmony, was received by M. Jaurès' comrades with such gracious acquiescence that one must suppose the committee to have been made up, not of unattached and uncompromising Socialists— forlorn unmarried brothers— but of those who had given hostages to fortune. In any case it seems pretty clear that the difficulties of Socialism begin at home.—N. Y. *Evening Post*, Aug. 9th.



A year ago—or perhaps longer—what was known as the "money mill" of one W. F. Miller flourished for a time in Brooklyn. By some mysterious process which his flock did not even wish to understand, he was able to pay interest on deposits at the rate of 10 per cent. weekly; he did it, as there were proud and happy witnesses to testify, and therefore he must have been able to do it. But somehow these rainbow-bright things do not last. Miller suddenly disappeared, was found somewhere, and is now serving out a sentence. The money? The receiver of his estate found \$24,000, against which claims of a million

were filed, afterward reduced by order of court to some \$287,000; a dividend of 6 per cent. on approved claims has now been ordered. This will take \$17,641, and then there will be a possible \$6,539 remainder, set over against \$269,539 of proved claims.—N. Y. *Independent* (p. 1700).

Some months ago a reader of THE REVIEW informed us that the Germania Investment Co., which we had exposed as a swindle, likewise closed its doors.—J. F. M.



The London *Tablet* (No. 3192) wonders why in German translations of English books—such as the very successful version of Father Sheehan's 'My New Curate,' now running its course in the *Kölnische Volkszeitung*—the title of "Father" as given by us to secular priests is persistently rendered by "Vater," instead of "Pater."

This latter style—says our contemporary—is that given in German to all regular, as distinct from secular priests, like the French "Père." So that the use of "Vater" for seculars perpetuates the distinction between the two sections of the clergy, whilst the very significance of the English usage is that no distinction at all is made between secular and regular priests, who are, quite justly and reasonably, treated as being, in their sacerdotal character, absolutely alike. Hence in translating English books it seems only fair to reproduce the *nuance* by identity of the title used in speaking of priests.

The Germans are not very consistent in this usage. The German translation of Buchanan's 'Father Anthony' in the *Kölnische Volkszeitung* ran under the heading of 'Pater Antonius,' though the clergyman hero of the novel is evidently a secular priest. Still the usage is deeply rooted, nor is there any strong reason why it should be abolished. Why not distinguish a secular priest from a religious by calling the one "Vater" and the other "Pater"? The words are really synonymous and the nuance usage has given them obviates the necessity of adding, if we speak of Father So and So, that he is a member of a religious order.—J. W.

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The French Language in Canada.

'La Langue Française au Canada. Par J. P. Tardivel, Directeur de *La Vérité*, Québec. 1901.'

Such is the title of a very interesting and able lecture read before the "Catholic Union" of Montreal, March 10th, 1901, and now issued in pamphlet form by the enterprising publishers of *La Revue Canadienne*. The booklet is tastefully gotten up and ornamented with portraits of Champlain and Brébeuf, and Bishops Laval, Plessis, and Bourget. It is also prefaced with letters of approval from the Apostolic Delegate and ten archbishops and bishops of Canada. We are informed that fifty thousand copies have been issued and that orders are now being received for another edition, to be put forth in the beginning of September. Apart from all these proofs of the general merit of Mr. Tardivel's work, most of the newspapers and periodicals of Québec and of the French-Canadian centers of the United States, have printed notices and praises of the same.

The work is a thorough and methodical study of the French language as handed down to, and now spoken by, the people of the Province of Québec. Five separate points are treated, preceded by an introduction and followed by a conclusion.

In the first part, a short history is given of the French language in Canada. To the astonishment of most people, the author proves that its preservation, by law and the Constitution, is due to the constant and persevering efforts of the population of Québec, and not owing to treaties between France and England, as is generally believed. No treaty ever concerned itself with the language to be spoken by the habitants of Québec. "By the treaty of 1763, France stipulated that the Canadians should have freedom to practice the Catholic religion; and Vandreuil, at Montreal, demanded that they be governed by the French laws. . . . If the French language has maintained itself in Canada; if it has become

the official language of the country, we have to thank neither France nor England, but the French-Canadians themselves. It is an exclusively Canadian conquest. It is a victory which our ancestors alone achieved against England, after the departure of the flag and army of France. It is a peaceful conquest of our clergy, of our habitants, of our lords and burghers, of the whole French-Canadian people" (p. 4). The author shows how the struggle was carried on in 1791, when the two provinces of Québec and Ontario were divided; in 1840, when an attempt was made to oust French completely; finally, in 1867, when the British Parliament made it one of the two official languages, not only for Québec, but for all the Dominion.

In the second part it is proven that the language of Québec is the real French, and not a dialect or patois. Remark is made of the error prevalent in the United States concerning this matter, and how Americans pretend to despise the Canadian French, very different in their minds from the real French as spoken in France. Even in France there is wonderful ignorance concerning the state of the question. For the enlightenment of those ignorant people, a few testimonies of travelers and learned men, who have sojourned in Canada, are produced. It is asserted, without fear of contradiction, that not one real patois can be found in Canada, while France has wellnigh four scores of them!

In the third part, Mr. Tardivel proves that the pronunciation now in vogue in Canada is that of the great epoch of Louis XIV. This point is indeed very well established by the author, who brings into play many old grammars of that distant, but greatest period of French letters. He boldly states that Canada speaks to-day the same language, with the same accent, that the great and glorious court of France spoke two hundred years ago. Of course there have been modifications of the accent in the last fifty years, by continual intercourse with France, but these are restricted to the educated classes mostly, the mass of the people keeping pretty well to the good old ways. The testimony of many prominent men

from France, who have traveled in Canada, is again adduced. Among others, Mr. J. J. Am-
père, 1855, says: "To find alive in language the traditions of the great century, one must go to Canada. . . . Besides, the Canadian habitant is generally religious and honest; and his manners have nothing of the vulgar and the awkward. He does not speak the patois which is spoken now-a-days in the villages of Normandy. Under his coarse gray suit, he bears a certain rustic nobility. Sometimes he is a nobleman by name and by race" (p. 33).

In the fourth part, not satisfied with showing that the accent has been kept, the author proves that even the old words and expressions of that same epoch have been faithfully adhered to. Many words and expressions, thought to have been invented by the Canadians, are shown to be directly traceable, with the help of glossaries, to that same period of French literature. Very strange indeed are the many revelations made in this and in the preceding part of the conference. One is carried from surprise to surprise, till he stops in wonder at the conservative power of this handful of French people, abandoned by the mother-country, a century and a half ago, on the banks of the St. Lawrence.

In the fifth part of his conference, the fearless author lashes his auditors with the declaration that the greatest danger to the preservation of French in its purity, in Canada, comes from the educated classes, who have been and are guilty of introducing countless Anglicisms into their written and spoken language. And by Anglicisms he does not mean merely the introduction of English words, but the English turn and construction given to phrases. A warning is given to the educated to beware of this tendency to translate literally the common, every-day English expressions into French, instead of going to the trouble of finding out the French idiom.

In the concluding portion of the study, an appeal is made to respect, to love, and to make known the beauty of the French language as preserved and spoken in Canada. "Let us not, however, believe that our language is perfect! Let us recognise that there are blem-

ishes, and let us work courageously to efface and to correct whatever is apt to tarnish its splendor. . . . Let us love and respect our French language, I have said. Let us not fear to speak it in all circumstances. The French language is our national emblem. To it we owe the blessing of being a distinct nation on this continent, and of being proof against the attacks of heresy" (p. 64.)

"It is the language of our mothers, the language of our first missionaries, of our most illustrious guides, of our glorious martyrs—the language of the Champlains, the Lavals, the Plessis, the Bourgets" (p. 68).

Let us conclude this notice with the remark that the best proof of the merit of Mr. Tardivel's timely conference lies in the joy and exultation it has aroused in the French-Canadian people, all through the Dominion and in most Canadian centres of the Union, as well as in the angry denunciation of the same, on the part of fanatical English and generally ill-disposed Irish organs. Even the exceptionally able and even-tempered *Casket* (July 18th) of Antigonish, Nova Scotia, takes exception to many of the ideas expressed by Mr. Tardivel. We have read its strictures, but we can not see how they are to the point. The claim that the confusion of tongues at Babel was a punishment, and that consequently every step towards the obliteration of other languages in these parts in favor of English is a blessing, is so far-fetched as to seem ludicrous. In the same breath the *Casket* says that the forcing of the English tongue upon the Irish people was a crime and yet admits that it has been a blessing. We could just as well sustain that the confusion of tongues at Babel was a punishment and yet that it has proven the greatest of blessings to the human race. This is the view taken of the question by Rohrbacher, in his 'Universal History of the Church' (book 4). As to the statement that diversity of tongues leads to misunderstandings and wars, we might quickly retort that it would be difficult to find a war in history caused by such a consideration. We could point out, on the other hand, that sameness of language has proven of little

avail to prevent conflicts between England and the United States, as well as between Spain and her colonies throughout the world, in the last two centuries. Nations generally fight for more tangible things than these mere theories of the Antigonish *Casket*.

"The language of a people," says the Rev. Dr. Shahan, of the Catholic University, in a passage lately quoted in several of our Catholic contemporaries (we clip it from last week's *Catholic Advance*) "is the pledge of its perpetuity—it enshrines all the sweetest sentiments and all the profoundest experience of its existence—the memories of home and family, of love and devotion and tender feeling. The sound of the native tongue in a foreign land will open all the flood-gates of the heart, and call back the soul of the dying man from the very threshold of Paradise. The native tongue is the spiritual mausoleum in which are entombed all the glories, all the dead, beloved hopes and the ancient ideals of a race. It is the imperishable, God-given charter of their individuality, and while it lasts they may suffer; they may lie beneath a mountain of chains, but there is that in them which will one day rise, and, unlocking the keys of their fetters, restore them to their place among the peoples."

The French-Canadians have a language, handed down to them from generations past, and to force them to abandon it would be just as much of a crime as it was to compel the Irish to adopt the English tongue. A crime is a crime, no matter by whom it may be committed. We must not do evil that good may come from it. The French-Canadians believe that their language is a blessing to them, one of the greatest of treasures, and that Providence has helped them to perpetuate it to this day. They are confident that some purpose lies back of this wonderful preservation of their mother-tongue, and they will continue to keep and defend their language against all aggression, no matter whence it may come.

There are those who believe that in about fifty years from now, the beautiful French language will be spoken by five millions of Catholics, grouped for the most part in Qué-

bec and in New England, and in the Maritime Provinces of New Brunswick, Prince Edward, Nova Scotia, and Cape Briton. They are firmly convinced that this language will prove to these millions of Catholics the strongest bulwark against heresy and rationalism. These may be called idealistic dreams and fancies, but of such the French character is capable, however much it may displease the more prosaic and realistic peoples about them.

And if Mr. Tardivel's book has helped to give the French-Canadians a higher conception of the beauty of their language, and a greater pride in its possession; if it has made them more capable of refuting the slanders hurled at it by Americans, Englishmen, and Hibernians: we think it has accomplished a good work and we congratulate the author on his success.

A. D. G.

GERMAN JESUIT MISSIONARIES

IN THE SEVENTEENTH AND EIGHTEENTH CENTURIES.

IN a letter to St. Ignatius, Jan. 29th, 1552, St. Francis Xavier, after having described the severe trials the missionaries had to expect in Japan, says: "I have often thought that Belgians or Germans acquainted with Portuguese or Spanish, would be well fitted for this destination. The men of both these countries bear fatigue well and are prepared by their temperament and education to bear the cold of Bandou, the chief university of Japan." On April 7th, of the same year, the Saint wrote to Father Simon Rodriguez: "We have to suffer the extreme of cold; there is not even a bed to sleep on. There are great difficulties about food also. There are continual and violent attacks from the bonzes and the people, many temptations, much derision and insolence from the populace. Now I think that for enduring the cold and the other trials of these countries the Belgian or German priests of the Society would be very fit; having had years of such experience, these subjects seem suitable above all for Japan and China."

These words of the great Apostle of the Indies undoubtedly are a flattering testimony to the fitness of Belgian and German Jesuit missionaries. The question naturally arises whether these two nations generously responded to this appeal. There can be no doubt that the Latin races, now so often slightly spoken of, did most for christian-

izing and civilizing heathen countries. In the first century of the Society of Jesus the Jesuit missionaries were mostly Spaniards and Portuguese, then followed the Italians and French, and from the beginning of the nineteenth century France easily takes the lead in missionary work. It is only within the last twenty-five or thirty years that German missionaries enter into a keen and noble competition with other nations, and are more and more rapidly advancing to the front ranks. The persecution of the Church in Germany seemed to bring about a repetition of what the Acts of the Apostles tell us: "And at that time there was raised a great persecution against the Church which was at Jerusalem; and they were all dispersed through Judea and Samaria, and they went about preaching." During the "Kulturkampf" the German Province of the Society, the first victim of the persecution, nearly doubled. Many a student, who had never seen a Jesuit, left the university, or the gymnasium, to join the exiles just because of the singular hatred which Liberalism, Protestantism, and infidelity bore the outlawed Order. In hospitable England and in the old castles in the solitude of Holland the German Jesuits devoted themselves to the apostleship of science, producing the well-known "cursus" of philosophy, theology, exegesis, and their no less famous works on Socialism, literature, and natural sciences. The barren solitudes

of Holland have been turned into fertile fields on which many a sheaf of mature scholarship was gathered. The 'Philosophia Lacensis' of the German Jesuits (now finished in 13 large volumes) has recently been called "the most worthy modern structure of Catholic philosophy." (*American Ecclesiastical Review*, November, 1900). The 'Cursus Scripturae Sacrae,' of which about 30 volumes are out, is a monumentum aere perennius of Catholic scholarship. Father Baumgartner's 'History of Universal Literature,' of which 4 volumes are complete, has been styled a "gigantic work" by Protestants as well as Catholics. Not long ago Father Wasmann, one of the foremost entomologists of our times, was nominated a member of the Imperial Academy of St. Petersburg. In short, the names of Fathers Pesch, Cornely, Knabenbauer, Hummelauer, Lehmkuhl, Wilmers, Meyer, Cathrein, Baumgartner, Wasmann, and others are known among learned Catholics all over the world. Their works on philosophy, theology, social question, literature, and natural sciences are the object of the just pride of Catholics and highly spoken of by Protestants. One might almost be inclined to see in their exile from the Fatherland the working of Divine Providence which forced the Jesuits of the "nation of scholars and thinkers" to furnish their brethren the world over the best weapons for the intellectual warfare against the atheistic science of modern times. But this was not their only occupation. Hundreds were sent to the foreign missions, and at present we find more than 600 German Jesuits working outside the German-speaking countries.

Now to return to our question: How were the German Jesuits represented in the missions of the old Society? The German provinces at that time had no missions of their own, because the Empire did not possess any colonies. Till recently it was little known that a great number of German Jesuits were laboring in various missions. Most interesting information on this head we owe to a work of Father Huonder, the editor of the German *Katholische Missionen*. In this book,*) the author gives the names of about 800 German Jesuits who were laboring in the missions outside of Europe, mostly between 1670 and 1770. Father Huonder's work is the result of an astonishing zeal and research, as appears from the number of printed and unprinted documents which the author had to examine while hunting up the names and biographical notices of these missionaries. The material thus collected forms a most valuable contribution to the history of the missions in general. Father Huonder is really the pioneer in this line of work, and undoubtedly an example has been set which should be followed by other provinces of the Society and by other orders and congregations. The following paper is mainly drawn from the first part of Father Huonder's book, though it is impossible to do full justice, in a short sketch, to this excellent publication.

R. S.

(To be continued.)

*) Deutsche Jesuitenmissionare des 17. und 18. Jahrhunderts. Ein Beitrag zur Missionsgeschichte und zur deutschen Biographie. 74. Ergaenzungsheft der Stimmen aus Maria Laach. Von Anton Huonder, S. J. Freiburg, Herder, 1899, pp. 230.



Subjects of the Day.

Converts Through Mixed Marriages.

The Sydney *Catholic Press* (July 13th) reprints part of an article written by the Rev. P. Fitzgerald, O. F. M., for the July *Australasian Record*, in which he exposes "evils that are silently working destruction in our midst," such as child murder, society women, cowardice of Catholics, etc. And queer to say, among the "evils working destruction in our midst is found the disfavor with which mixed marriages are looked upon." The *Press* quotes him as saying :

Every priest can give many instances of the spread of the true faith through the reception of adults, who of their own accord seek admittance into the Church. And who will deny that many of such converts are impressed by the example of piety and integrity given by their Catholic wives? For two reasons the disastrous consequences of mixed marriages in other countries are considerably alleviated in Australia, where our Catholic womanhood are doing apostolic work in augmenting the membership of the Church. The Protestant husbands are, as a rule, either from England or are Australians. If they are English, they have left their family surroundings at home, which might control their religious development, and through the vicissitudes of fortune and change from place to place have given up the practice of their own religion. If they are Australians, they are seldom practical members of their church, and are not bigots. They therefore easily yield the trouble and the right to give religious training to the children to their wives, and avoid a task for which they have neither taste nor capability. They very wisely say to themselves, 'I am of no religion: it is better that the children should be of some religion than none.' On the other hand, there are not better trained young women in the world, it is safe to assert, than those who have been brought up in our Australian schools by the various congregations of nuns. Their consciences have been attuned, their morals formed, and their minds stored with treasures of heavenly truths, so that home education finds its complement and its crown in the spiritual atmosphere of the convent

school. Which must conquer when it is question of a mixed marriage, zeal or indifference, a positive religion or a mere negation? That there are sad instances of unhappiness and perversion in mixed marriages is not denied. But why the magnifying glass should be turned on one case and ten or twenty instances of a more consoling case left out of view is not very intelligible. It may be that the lurid and the awful appeal strongly to some natures, just as some prefer a picture of a thunder-laden sky to a peaceful landscape.

The Rev. Father is apparently under the delusion which was cherished in the middle of the eighteenth century by certain French bishops. To one of them, Msgr. Rohan of Strasbourg, Pope Clement XIII. wrote under date of Nov. 16th, 1763 :

"You (i. e., sundry bishops of France) believe such mixed marriages productive of much good if all the children become Catholic, for in that way before long one might thank God that the people of this country (Alsatia) has been brought back to the true religion. But we are of quite a different opinion and believe that by such marriages great damage is done to the Catholic Church."

What the Rev. Fitzgerald says about the indifference of the Protestant party and the exceptional steadfastness of the Australian convent-raised girl, are assertions which in the other parts of his article he contradicts himself.

"Which must conquer, when it is question of a mixed marriage," he asks, "zeal or indifference, a positive religion or a mere negation?" He assumes indifference on the part of the Protestant, zeal on that of the Catholic. Was it indifference that caused the now famous O'Hara trial? Neither have we heard of a single instance where zealous Catholics despised the legislation of the Church on mixed marriages. How the Church looks upon such zeal, may be gathered from the letter of Benedict XIV. to the bishops of Holland, dated Nov. 4th, 1741, where he says :

"The Holy See regrets nothing more than

that there should be Catholics who, blinded by a fatuous love, are not afraid to enter into such detestable unions, which our Holy Mother the Church has always disapproved and forbidden."

If in the words of the Pope such unions are detestable and have been always disapproved by the Church, how can Catholic writers dare to approve of them, nay recommend them? —J. F. MEEFUSS.



Bequests for Masses. We are indebted to the *New World* (Aug. 17th) for the subjoined account of a recent important decision by a Louisville court:

John D. O'Leary died in Louisville, Ky., on May 14th, 1893, and left an estate estimated by Thomas F. Coleman to be worth about \$200,000, but estimated by the executor to be worth \$65,000. Mr. O'Leary, in his will, gave \$3,000 to Father James M. Hayes, S. J., of Chicago, for masses for himself and his family, and \$1,000 to the Cathedral for masses for the same persons. Mr. O'Leary also gave \$3,000 to the Bishop of Louisville, "to be invested and the income to be applied in rewards of merit to the pupils in the parochial poor schools of Louisville." The will also gave to the Bishop of Cork \$3,000, "to be applied in charitable uses so as to do most good in his judgment." The will also gave to the Jesuits one hundred acres of land in Jefferson and Bullitt counties, "for the purpose of education or religion." The remainder of his estate Mr. O'Leary gave to the Bishop of Louisville and three others to be chosen by him "for the establishment of a home for poor Catholic men as soon as the proceeds of my estate may justify."

Thomas F. Coleman, one of the heirs of O'Leary, contrary, it is said, to the wishes of most of the heirs, and perhaps of all, brought suit to have these legacies declared invalid on the ground that they were too indefinite and uncertain, or that they were for superstitious uses. Father Hayes, to whom \$3,000 was given for masses, is himself an heir, and if

the will were broken would be entitled to more money than was given him. Mr. Coleman brought suit in his own name for himself and for the other heirs without showing their consent.

In the answers of the executor and Bishop McCloskey and others the meaning of the mass was clearly set out and it was shown to be a religious ceremony for the benefit of both the living and the dead. It was shown, too, that masses are said publicly in the churches where all Catholics and the public may attend, and that the mass itself and the prayers are said for the intention of the person who contributes in this way toward the support of the Church, and that the nature and purposes of the mass are based upon Holy Writ and conform to the teachings of the Church of Christ from the very beginning. Judge Toney, in passing upon the demurrers filed in the case, had to pass upon the question whether money could be given by will for saying masses, and whether the gifts by Mr. O'Leary to other charitable purposes were too vague and uncertain to be carried out. Judge Toney copiously and learnedly quoted from Catholic authorities to show the nature of the mass and succinctly gave the history of the legal doctrines which in England have controlled when such legacies have been condemned there.

Summing up the case, Judge Toney said: "The nature of mass, like praying, the communion and other forms of religious worship, is well understood, and is no more superstitious in the eyes of the law than any of the other tenets or doctrines of any other church. And so the belief or doctrine of purgatory is just as sacred, true, and valid in the eyes of the law as the creeds of any other religious denomination. A bequest for the saying of mass is a bequest for an act of religious worship, as much so as a bequest for preaching, or putting memorial windows in a church, or for supporting religious music in a church. The money directed to be used for such purposes is not considered as the purchase price of mass, but as an aid in the maintenance and performance of a religious ceremonial by the clergy or priesthood."

It is plain from the arguments used in this case, and especially from the stress laid upon the fact that the mass is necessarily an act of public worship, that the court was guided by the decision in *Hoeffler vs. Clogan*, decided a few years ago by the Supreme Court of Illinois, which may now be regarded as the leading decision upon this question in this country.



Church Bells.

Some people call church bells a nuisance, and in several American cities a crusade has lately been started against the ringing of them.

The *New World* (Aug. 10th) says: on this subject:

"We should be sorry to see such an institution abolished as that of calling the people to public worship. It is practically a little preliminary devotion in itself, and has the sanction of the Church and the precedent of historical usage to recommend its continuance. Although nothing is definitely known as to the original introduction of bells, the custom of 'naming' bells can be proved to date back to the tenth century. . . .

In Catholic churches bells are blessed with solemn ceremonies and nearly always they bear some inscription. Those on ancient bells are now unfortunately undecipherable, and were composed in medieval Latin. The duties of bells are described in the following doggerel, which is but a poor adaptation of an ancient legend:

'Men's death I tell by doleful knell.
Lightning and thunder I break asunder.
On Sabbath all to church I call.
The sleepy head I raise from bed.
The winds so fierce I do disperse.
Men's cruel rage I do assuage."

From the above it would seem that superstitions have grown around the use of bells. The ringing of them during storms is attempted to be explained scientifically by stating that the desired effect is produced by concussions of the air. But Catholics know that in the solemn blessing and use of bells no special efficacy is attributed to the mere metal of which they are composed; their efficacy depends on the blessing and prayers of the Church. At any rate, with Catholics, the bell

has become [a 'spiritual' thing and it can not be rung without the proper ecclesiastical authority. What right has any municipal organisation to step in now and say the old custom shall cease and bells shall be no longer rung? Perhaps one person might object as against a hundred who derive pleasure and benefit from the practice. And that one person most probably would object to being awakened at a time when he would be much better up than in bed. A much stronger case will have to be made out than has yet been made out, or the church bells will continue to ring."



Fake D. D.'s and "Diploma Mills."

W. Wingrave Carver complains in a letter to the *Sun* (Aug. 18th) of clerical diploma mills. If he is right, a large proportion of the D. D.'s among Protestant ministers must be fake degrees. He says:

"Dr. Henry Wade Rogers of Northwestern University has been an active crusader against the fake degree industry of Illinois. A pamphlet by him denounces the frauds in most emphatic manner. The extent of the operation of these bogus degree factories will astonish any one who cares to investigate a little. The great desire of many of the smaller fry clergy to be 'doctored' has been gratified by these mills at prices from \$20 up. I remember several months ago having a talk with a minister on the subject, and he told me in confidence that a rigid investigation of the manner in which the right to a D. D. was acquired by the D. D.s of the country would result in grave scandal for not a few of them. I personally know two members of a New Jersey presbytery who bought their D. D.s at the Chicago 'diploma mill.' One of these 'doctors of divinity' is the spiritual leader of a flock which under his ministrations has been split up and is now spiritually below par. As he has also been kicked out of three other denominations for lying and drunkenness, charges have been made against him, but the presbytery has for three years persistently dodged passing on them—probably fearing that the bogus D. D. matter involved would have ultimate consequences far from pleasant to many of the members of that body itself, who are also D. D.s."

The Religious World.

...Domestic...

As early as Oct. 1899 the bishops of the Province of Philadelphia petitioned Rome to erect an additional diocese in Southwestern Pennsylvania. In February last they drew up a new and more urgent petition. Now the bulls have arrived erecting the Diocese of Altoona and appointing as its first Bishop Rt. Rev. Msgr. E. A. Garvey, Vicar-General of Scranton, who has chosen Sept. 8th as the day for his consecration.

As was already mentioned in this journal, the new Diocese comprises the counties of Cambria, Bedford, Blair, Huntingdon, and Somerset, taken from the Diocese of Pittsburg, and the counties of Centre, Fulton, and Clinton, of the Diocese of Harrisburg.

Altoona is situated in Blair County, at the foot of the Eastern slope of the main side of the Allegheny Mountains. It was founded in 1849 and contains four Catholic churches.

The subjoined table, compiled by the *Pittsburg Catholic* (Aug. 14th) from the diocesan records at Pittsburg, will give some idea of the status of the new Diocese:

| Counties. | Parishes. | Priests of Relig. Orders. | Diocesan Priests. | Families. | Souls. | Paid on debt in 1900. | Present debt. |
|---------------|-----------|---------------------------|-------------------|-----------|--------|-----------------------|---------------|
| Cambria..... | 23 | 12 | 20 | 5,716 | 28,580 | \$ 30,791.25 | \$ 67,649.54 |
| Bedford..... | 1 | | 1 | 100 | 500 | 60.00 | 1,640.00 |
| Blair..... | 8 | | 13 | 2,100 | 11,200 | 6,472.79 | 46,248.48 |
| Huntingdon... | 2 | | 2 | 100 | 500 | | 523.10 |
| Somerset..... | 3 | 4 | 2 | 528 | 2,640 | 130.00 | 12,355.00 |
| | 37 | 16 | 38 | 8,544 | 43,420 | \$37,454.04 | \$128,416.12 |

...Foreign...

...At the same time that the French government was preparing to enforce the unjust law against the religious associations, it called for volunteer nurses for the leper hospital in Madagascar. The call was for five Sisters,

and over twenty volunteered. They all belong to the *Congrégation des Soeurs Franciscaines, Missionnaires de Marie*, the same which is in charge of the lepers of Molokai in the Hawaiian Archipelago, where Fr. Damien sacrificed his life.

An exposition dealing with all the means for preventing sea-sickness will be held at Ostend during the month of September. It will comprise: apparatus for diminishing the effects of the motion of a vessel; plans of special vessels designed to avoid movements producing sickness; apparatus for holding the viscera (abdomen) rigidly in place; plans for ventilation and renewal of the air of cabins; deodorizing agents; hygiene of sea-sickness; remedies; literature of the subjects. Those interested should address the League against Sea-Sickness, 82 Boulevard Port Royal, Paris.

Cardinal Gibbons was formerly a frequent visitor to Cape May (says Clarence J. Harvey, who lately returned from that resort) and usually took long walks morning and afternoon by the seashore. He always wore his cardinal's skull cap of scarlet silk, of which an inch or so showed below the rim of his silk hat. One afternoon while he was on the boardwalk an old lady stopped him and said: "Excuse me, Sir, but the lining of your hat has slipped down in the back." The Cardinal thanked her gravely, but as soon as she left he laughed heartily at her mistake.

EDUCATIONAL TOPICS.

Religious Instruction in Elementary and Inter- mediate Schools.

A liberal archbishop and a very conservative vicar-general lately gave it as their opinion that all our boys and girls at school should be trained in the English catechism, because they must be enabled to defend their religion. Hence, in their opinion, elementary schools that ground the pupils firmly in their religious conviction and make them practice their religious duties, are not doing enough: they should turn out apologists.

Leo XIII., in his Apostolic letter to Cardinal Gibbons "Testem benevolentiae," does not expect ordinary Catholics to be apologists except by leading an exemplary life. "From the word of God," he says, "we have it that it is the office of all to labor in helping the salvation of our neighbor in the order and degree in which each one is. The faithful indeed will most usefully fulfill their duty by integrity of life, by the works of Christian charity, by fervent and assiduous prayer to God."

But should not our intermediate schools, especially the colleges and preparatory seminaries, form apologists? According to the *Freeman's Journal* (No. 3,546), the speaker treating the subject of religious instruction in our colleges at the second Conference of Catholic Colleges in the U. S. said:

"If anything might be taken for granted in a Catholic college, it would appear to be adequate religious instruction." . . . "Instruction in Christian doctrine naturally takes first rank in the curriculum of every Catholic college; for, objectively and subjectively, truths of faith are supreme" . . . "We must strive to equip our young men to become in their turn apostles, apologists, whose grasp of truth will be so firm that it can not be loosened by any pressure of false science." . . . "In the higher classes the instruction should take on a more scientific form, should present faith in its relations and analogies with reason and science, with history and philosophy" . . . "We shall do our duty if we send them forth panoplied in divinely-fashioned armor, young men of 'light and eading,' to do battle in a work of conflict."

From all of which it follows that the representatives of the 70 odd Catholic colleges in the U. S. think it their duty to form apologists. In practice they act differently.

In the official glossary to the new teaching program for the higher schools of Prussia, we read:

"Catholic religious instruction has the specific task of grounding Catholic youth in the conviction of the truth and the divine origin of Christianity and the Church, and to teach them to preserve, foster, and steadfastly profess this conviction by living in and with Christ and His Church. Only on the solid foundation of a definite religious creed, of deep-rooted conviction and *sentire cum ecclesia*, can religious instruction try and expect to fulfill that other by no means last or least important part of its task, viz: to accomplish fully and permanently the religious and moral training of the pupil. According to Catholic teaching, the truly moral life rests on obedience to the Church, as the divinely attested guardian and exponent of the divine teaching, and herein is found a special protection against the perverse aspirations of the modern age, which endanger the moral order."

Not a word about forming apologists is found in this program, yet who would wish for better apologists than the men and women thus educated?

However, it might be objected that the program of a Protestant State, issued by a Protestant minister of education, can not be made to serve as a model for Catholic institutions in other countries. We might answer, with Thomas a Kempis, "Care not who says something, but rather attend to what is said." In this case the program laid down for Catholic schools in Protestant Prussia, by a Protestant minister, is fully acceptable to the Catholic people (see *Adluische Volkszeitung*, No. 658) and quite in harmony with the views of Leo XIII., who does not even expect every priest to be an apologist, but wants the bishops to select a few who, by their character and learning, can defend religion profitably. He says in the same letter to Cardinal Gibbons:

"But the clergy should do so (bring back those outside the Church) by a wise preaching of the Gospel, by the decorum and splendor of the sacred ceremonies, but especially by expressing in themselves the form of doctrine which the Apostle delivered to Titus and Timothy. If, however, among the different methods of preaching the word of God, that sometimes seems preferable by which those who dissent from us are spoken to, not in the church but in any private and proper place, not in disputation but in amicable conference; such method is indeed not to be reprehended, provided, however, that those devoted to that work by the authority of the bishops, be men who have first given proof of science and virtue."

Hence, all the talk that "we must strive to equip our young men to become apostles, apologists," is vain. More than once we have pointed out in these columns that the religious instruction in many of our colleges and academies is insufficient. When the annual reports of commencement exercises and programs of studies came in again this year, we studied the various catalogs and found that there was no improvement in this regard. The first catalog that came to hand showed that in a seven years' curriculum, 360 hours (academic hours) are dedicated to the study of religion. Counting the year at 40 weeks, the week at 24 hours, we have 15 weeks out of 280 in which religion is taught during the whole course. The same amount of time is allotted to elocution, as if religion and elocution were on a level!

Another catalog, from a Catholic teachers' college that is passing the hat through the land, has not a single hour set apart for religious teaching in the fourth year of its curriculum! Only a few colleges we found which give two hours a week to religious instruction. We had three at a Catholic gymnasium in Protestant Prussia.

Instead of aiming to form apologists, it would be better to form Christians who know their catechism and practice its lessons. We then would not witness the dreary sight of a Catholic orator telling his public that the

Church was founded by the Blessed Trinity, nor would we find the vagaries of "Americanism" displayed in Catholic journals by college-bred men. In the eighteen years of our missionary life, we have met only one layman who studied dogmatic theology; and we doubt whether all the lay readers of THE REVIEW could make up a baker's dozen of apologists. In all those years we have had but one occasion to play the apologist in conversation with a dissenter. It amounted to nothing. Had we been able to point to a select body of Catholic laymen in public life, living up to the standard of the Gospel, verifying in themselves the truth of Christ's teaching, it might have been different. Their lives would have been the best apology for the Catholic religion; but such are scarce, and their scarcity may perhaps be traced to the colleges that aim at training "apologists" instead of Christians. — J. F. MEIFFUSS.



§ Msgr. Verdagner, Vicar Apostolic of Brownsville, in a circular letter, of which we find the text in the *Southern Messenger* (Aug. 15th), quotes the recent decision of the Propaganda, forbidding English Catholics to send their children to non-Catholic schools, and adds:

"In the same danger, Dearly Beloved, you will place your children should you send them to non-Catholic schools in this country; hence, we have reason to expect that you will listen to the voice of the Holy Father and the Fathers of the Plenary Council of Baltimore, and that for the good of your children and your own, you will send them to a Catholic school, should there be one where you are residing; and should there not be a Catholic school, and you hence be obliged to send them away from home for their education, that you will send them to schools which you are certain are Catholic schools, the only place where they will receive a religious education. But if it is really impossible to send your children where they can receive a religious education, and you have to send them to the public schools, we earnestly beg you to use all means possible by which they may learn their religion."

INSURANCE.

Defects in the Methods of Mutuals.

An expert representative of the Connecticut Insurance Department, who has devoted much attention to the fraternal beneficiary orders recently, said to a correspondent of the *Evening Post* (Aug. 16th):

"The fact that many fraternal insurance societies have failed, or are failing, indicates serious defects in their methods. Many of these orders that assume to pay death benefits ranging from \$500 to \$5,000, have found that their rates of assessment were not sufficiently high to enable them to accumulate the necessary funds to meet claims. It is an elementary principle that no insurance company can pay a loss of \$1,000 until it has first collected that amount. The fact that the schedule of assessments was insufficient to meet accruing claims has been clearly recognized by the managers of some of the larger fraternal organisations, and repeated efforts have been made at the meetings of the supreme lodges to have the rates raised, but as a rule propositions of this character have been defeated by the rank and file of the order, and consequently it has been impossible to secure adequate revenues with which to liquidate claims. At a recent meeting the National Fraternal Congress, which is composed of representatives of the various fraternal societies, formulated a schedule of rates that approximate those paid under the level-premium system of insurance, and recommended its adoption by the constituent organisations. Some of the societies are accepting these rates, or at least are increasing their former standards of assessment. The effect that increased rates will have upon the fortunes of the societies adopting them is problematical. If the members are satisfied and willing to pay the higher assessment, and remain in the order, a long step forward towards establishing the organisation on a stable basis will be taken. On the other hand, if the members, refusing to meet the larger exactions of the revised schedule, lapse, and few new certificates are written, the situation becomes decidedly serious.

"The American people like the idea of fraternity and the fraternal societies have come to stay. If these organisations will put their management and rates on a business basis, they are capable of doing good work. The societies can be conducted at less expense than the regular life-insurance companies can. They do not require a force of paid agents, and, indeed, under the Connecticut law no paid agents other than the organisers of lodges are allowed. Moreover, the managers of the fraternal orders receive lower salaries than those paid to the managers of regular insurance companies. The problem with the fraternal societies is to provide a surplus reserve and to establish rates sufficient to meet all losses.

"The probable tendency of the future will be along the line of a larger measure of official supervision of fraternal orders. In some States there is no supervision whatever. In some other States the supervision is only nominal. That is to say, the societies merely make reports, and the insurance departments have no authority to call them to account, if their methods and standing are unsatisfactory and prejudicial to the general welfare. Perhaps the States in which the laws governing fraternal benefit organisations are the most efficient—or the least inefficient—are New York, Pennsylvania, Ohio, Missouri, Massachusetts, Connecticut, and New Hampshire. In Massachusetts and New Hampshire new laws, revising, broadening, and strengthening former legislation, were enacted this year. But in hardly any State is the law as positive and strong as it should be. . . . One of the lessons to be drawn from the disclosures concerning the financial demoralisation of the Endowment Rank of the Knights of Pythias, is the need of more effective official supervision of fraternal benefit societies."

The queerest and most unreasonable trait in our American character is the suddenness with which we, as individuals, or a nation, can shift our base and take up alertly a new whim. — Rebecca H. Davis in the *Independent*, No. 2750.

...CHURCH MUSIC...

The Gregorian Question Once More.

The following item clipped from the *Kölnische Volkszeitung* will be found of interest to those who have followed the controversy regarding the official version.

"According to a telegram from Rome published in No. 623 of the *Volkszeitung* the Holy Father is said to have definitely refused his permission to the Benedictines to publish an edition of the Gregorian Chant according to the Solesmes version. Upon further enquiry we learn that this information is incorrect or rather misleading. The state of the case is as follows :

After the copyright granted by the Holy See to the firm of F. Pustet & Co. had expired, a French publishing house expressed the intention of publishing in folio-form an edition of the Gregorian Chant according to the Solesmes version and asked for its undertaking the approbation of the Congregation of Rites. The latter replied that there was no objection to such publication by the firm of the Solesmes version, provided the usual understanding was had with the local ordinary. In case, however, the firm wished to have the approbation of the Congregation of Rites, it would be absolutely necessary for its edition to be identical with the existing official one published in Ratisbon. From this it will be seen that neither the Pope nor the Benedictines had anything to do with this matter, but that it was simply a private enterprise on the part of a publishing house. The scientific aspect of the question remains in *statu quo*."

If the many Catholic papers who have helped spreading broadcast erroneous views on this question would reproduce this statement, they would thereby serve the truth and also help advancing the purposes of the Holy See.

JOSEPH OTTEN.

In a free country there must be one law even more sacred than that of *habeas corpus*, namely the *habeas animam*.—Louis Veuillot, *Life*, ii, p. 224.

Literary Notes.

—We see from the *Osservatore Romano* (No. 184) that the Spanish Jesuits are planning to establish in Madrid, next month, a monthly review, *Razon y Fè*, after the style of the Roman Jesuit organ *La Civiltà Cattolica*, which will devote special attention to Spanish-American affairs. That is just the sort of periodical we have been looking for these many moons. We hope to receive the first number soon and pray that it may prosper.

—The Paris *Figaro* advises its readers to subscribe to the government's *Journal Officiel*, as the paper on which it is printed, if sold to dealers, yields much more than the *Journal* costs.

We wonder whether the same is not true of some of our American yellow journals.

—Germany has lost its foremost Catholic poet, Frederick William Helle, author of the splendid "Jesus Messias," of which the *Osservatore Romano* says (No. 183) that it is worthy of being ranked with the Messias of Klopstock. Dr. Helle departed this life at the age of 67 in Munich. He was a Catholic journalist nearly all his life and therefore died poor;—"tale," says the *Osservatore* pathetically "è la sorte riserbata, fatte poche eccezioni, ai militi del giornalismo cattolico—such, with rare exceptions, is the fate of the soldiers of Catholic journalism."



A LIST OF NEW BOOKS.

[This list is published with the purpose of announcing important new publications of special interest to Catholic readers. B. Herder, 17 S. Broadway, St. Louis, Mo., supplies the list and has the books in stock.]

A Daughter of New France. With some Account of the Gallant Sieur Cadillac and his Colony on the Detroit. By Mary Catherine Crowley \$1.50.

Heart and Soul. A Novel by Henrietta Dana Skinner. \$1.50.

The Way of Perfection and Conceptions of Divine Love. By St. Teresa. From the Spanish by Rev. John Dalton. Net \$1.50.

Devout Reflections on Various Spiritual Subjects. By St.

Alphonsus Liguori; translated by Fr. E. Vaughan. Net 55c.

Blessed Francis Regis Clot, C. M. Martyred in China 1820. Paper. Net 15 cts.

Marigold and Other Stories. By Rosa Mulholland. Net 40 cts.

Life of the Ven. Madeleine Louise Sophie Barat. With an Introduction by the Rev. Reginald Colley, S. J. Net 33.

Stonyhurst. Its past history and life in the present. By Revs. Geo. Granger, S. J., and Jos. Keating, S. J. Net 32.

Spiritual Letters of the Ven. Francis Mary Paul Libermann: First Superior-General of the Congr. of the Holy Ghost. Vol. I. \$2.

Beyond These Voices. A Novel by Mrs. Edgerton. Net \$1.25.

Catholic Federation.

Under this heading the Berlin *Germania* (No. 175)

has an article, evidently written by an American, a friend of THE REVIEW. The author deals with the necessity of organizing and tries to solve the objection made against federation, "that it would rouse the sleeping lion of intolerance." He says:

"Would the sleeping lion be roused by the organisation of a Catholic Centre party? The lion must not be identified with the government; the government, at present, would not dare to begin a Kulturkampf after the example of Prussia. By the sleeping lion we understand, therefore, the non-Catholic ecclesiastical elements of the country. But to the honor of the country be it said, there are a great many among them who would shrink from persecuting the Catholics simply because they are Catholics. Moreover, and this is of far greater importance, the adversaries of the Catholic Church have work enough at home and about their own particular interests, which prevents them from combined action. The Lutherans in the East fight those of the West; the Episcopalians have been split for years and find their very existence threatened; despite the artificial peace patched up at the late Philadelphia General Assembly, the Calvinists are nearing a schism which will ruin their 'church.' Where would they find the time to fight against a Catholic Federation?"

"Add to this, that a Catholic federation would be probably welcomed by the rank and file of conservative Protestants. Already the Lutherans fight shoulder to shoulder with Catholics for parochial schools, i. e., the right of parents to raise their children in the tenets of their religion. The Episcopalians, too, have parochial schools in some of their congregations, and even from the camp of the Calvinists comes the cry that State schools without religion ruin the youth, and that only schools after the Catholic model can save the country.

"And not only on the question of education and the preservation of parental rights would a Catholic Centre party find allies, or at least no opposition, among conservative non-Catholics, but also on the social question. As much as the Episcopalians in the U. S. are opposed to the Catholic Church on certain points, they would be on our side as soon as they saw a federation working along the lines laid down by the encyclical 'Rerum novarum.' And there are dozens of other things which, under the Constitution of the land, Catholics as well as non-Catholics have a right to demand.

"Will this be understood in higher places? Will there be courage enough among the bishops to make them profess publicly that in the first place they are princes of the Church, archbishop and bishops, and only secondarily American citizens? The sensational Baptist preacher Dixon of New York says he is first an American citizen and then a Christian. Shall we descend to this low level simply to be tolerated? It would be a shame before the whole world. Unhappily, the Americans of to-day,—and I do not except certain Catholic Americans—brazenly enough do not care what the world says about their actions and omissions."

If the writer had said, "What the Catholic world says about them," he would have stated the case more correctly. What the infidel world says about them they care for too much. In that regard it is true of them what the Sidney *Catholic Press* (July 13th) says about certain Australian Catholics, viz:

"Unfortunately the cry of some is 'Keep quiet, don't assert yourself, be content to be tolerated. Catholics should be satisfied to sweep the streets, don't wound Protestant susceptibilities, crouch before the great idol of wealth and fashion, so long as our particular selves are prosperous and enjoy the prospect of social success.' There is no more honored name than that of Windthorst in Germany to-day, and deeper respect is felt for the memory of no other by friends and foes alike. His werè not the above sentiments. He believed that his faith was worth fighting for, and he transmitted his spirit into the crest-

fallen and persecuted millions of his fellow-countrymen, and called into existence a parliamentary party which to-day holds the balance of power in that premier nation of the world."

* * *

Indeed, a Windthorst is needed to proclaim and defend justice all around. Whilst it will not be difficult here to unite Germans, French, Poles, Bohemians, etc., in one federation for the defense of their rights as Catholics and as citizens, it will be a gigantic task to unite also the English-speaking element with the rest, so long as deliberate attempts are made by certain among them to force the English language on those unwilling to accept it.

These are the two great obstacles in the way of Catholic Federation: lack of a disinterested leader, and standing wrongs inflicted by certain rulers upon whole Catholic communities.—J. F. MEUFUSS.

With Our Exchanges.

The *Jewish Voice* of this city, edited by Rabbi Spitz, refers to THE REVIEW as "a very neat, very able, and very fanatical little Roman Catholic weekly" (No. 7), and regrets that we disapprove of "union" services in which Jewish rabbis, Protestant ministers, and Catholic priests participate. "Mr. Preuss," it says, "will find his work vain and his labors futile in separating man from man, instead of bringing them nearer together."

Mr. Preuss is not laboring to separate man from man; he is simply trying to keep true religion and false religion apart. They will never mix. Truth and error are absolutely non-assimilable. If Dr. Spitz is a real believer in Judaism, he must be as intolerant of Christianity in every shape and form as we are of Judaism and Protestantism. The truth is one [and] undivided and can not brook contradiction, because contradiction is negation, falsehood. Like St. Augustine, dear Dr. Spitz, we hate error, but we love the erring.

ARTHUR PREUSS.

NECROLOGY.

I solicit a memento for the soul of Emil Lubeley, a brother of my dear friend Rev. Joseph Lubeley, of Troy, Mo. Mr. Emil L. was an exemplary young man who managed to study for the priesthood under adverse conditions and by dint of many sacrifices. His poor health was the only thing that prevented him from reaching this noble goal. He died as he had lived—piously and resignedly, fortified with the holy sacraments, in the house of his reverend brother at Troy, and was buried last Monday from St. Liborius Church, St. Louis. May he rest in peace!—A. P.

SCIENCE AND INDUSTRY.

|| Dr. Eydam, a German physician, declares that the sound of the wind as it passes through telegraph or telephone wires foretells changes in weather. As he was waiting for a train at a country station the shrill sound of the wind passing through the telegraph wires near by reminded him that he had frequently heard a similar sound either immediately before or after a storm or a heavy fall of rain or snow, and it naturally occurred to him to try and ascertain whether there was any connection between the sound and such changes in the weather. As a heavy shower of rain fell within forty-eight hours after he had heard the sound at the railroad station, he concluded that there was such a connection, and he then determined to investigate the matter thoroughly. As a result the physician now maintains, first, that any unusual disturbance in the telegraph wires is an infallible indicator of bad weather; and, second, that the nature of the changes in the atmosphere may be learned from the sound which the wind makes when passing through the wires. Thus a deep sound, he says, which is of considerable or medium strength, indicates that there will be slight showers of rain, with moderate winds, within thirty to forty-eight hours, and, on the other hand, a sharp, shrill sound is the sure token of a heavy storm, which will be accompanied by much rain or snow.

NOTES AND REMARKS.

The view of our summer schools which THE REVIEW took seven years ago, to the great scandal of a number of its contemporaries and a few score of enthusiasts, is now espoused by the *Pittsburg Observer*, after having been proclaimed only a few weeks ago by the *New Century* (see our No. 20, p. 311). Says our *Pittsburg confrère* (Aug. 15th):

"The name of the Catholic summer schools should be changed to recreation resorts. Grown people are not attracted by the idea of going to school, but they are glad to go where they are sure to meet fellow-Catholics of refinement out on vacation. And if those places bring about one Catholic marriage a year that prevents two mixed marriages, they will do more good than if they instruct every one of their visitors in Transcendentalism, Universal Ideas, Calculus, Modern Novels and Novelists, and the doctrines of Buddha.



The reverend editor of the *Louisville Record* (Aug. 15th) sounds a note of warning which strikes us as well-timed:—

One of the abuses of the pulpit in our day is the frequency of jokes, jests, witticisms, and the like humorous things heard from them. Even some of our missionaries indulge in them. This is perverted taste. The pulpit is no place for them. The Word of God needs them not; they are a contamination. The kingdom of God is not built up by them. In the Gospels we read that our Saviour sorrowed and wept, and called the weeping blessed. Neither heaven nor earth, angels nor men ever saw Him laugh, ever heard Him jest, or ever perceived in Him the least vein of the humorous. The pulpit is the solemn chair of His eternal Gospel truth, and not a place for empty, worldly pleasantries.



It is not yet a year since we heard wonderful things from Wichita, Kas., about the foundation and growth of Albertus Magnus University, under the rectorship of Prof. Merwin M. Snell. Now we are pained to read in the *Wichita Eagle* (Aug. 4th):

I would call up the faculty of the Albertus Magnus and employ some of the hours now spent in building "air-castles" in digging up the weeds, tearing down old fences, trimming trees and hedges, demonstrating in a physical way also some of the things promised.



In order that there may be no quarrels and disagreements over political platforms in 1904, we suggest that the Democratic platform should read: "We are out and 'low to get in," and the Republicans should declare: "We've got it and 'low to keep it." Those would be comprehensive enough to take in all, simple enough for all to understand, and elastic enough to fit all shades of political belief in either party. Do we hear a second?



The *N. Y. Evening Post* (Aug. 17th) inveighs against the atrocious system of "Cadet" operations. A "Cadet" is a "Louis," i. e., a procurer; in fact it may be said that he is more than a procurer—a boy or young man so unconscionably vile that even Tammany policemen who feel no qualms at taking "protection money" from unfortunate women hold him in abhorrence.



A new museum is to be founded in Paris, so says a wit of the boulevards. It is to be one for housing a collection of figures of speech. All sorts of tropes, particularly of the abnormal or monstrous order, will be welcomed and put in glass cases. We should think a prominent place ought to be assigned to the effort of that New York editor who, the other day, berated Bryan for the heinous offence of "trying to set the two wings of the Democratic party by the ears." One suspects a strain of Celtic blood. Or perhaps the writer had in mind some horribly malformed Triassic bird. More likely, however, the word "wings" inspired the flight of his fancy, so that he incontinently said to himself with the poet,

"On grey-goose quills I'll boldly soar
To metaphors unreached before."

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| | | (—r.) | | | |

The Greatest of Catholic Publishing Houses.

THE Catholic publishing house of B. Herder celebrated recently (on July 31st) at Fribourg in Baden, Germany, the one-hundredth anniversary of its foundation.

As it is probably the greatest institution of its kind in the world, the readers of THE REVIEW will doubtless thank me for a brief sketch of its eventful history.

The house was founded in the year 1801, by Bartholomew Herder, at Meersburg on the Lake of Constance, at that time the seat of the diocesan government and of a flourishing seminary. After the secularisation of the see of Constance, in 1810, he moved to Freiburg in the Breisgau, Baden.

Bartholomew Herder died in 1839 and his establishment fell to his sons Benjamin and Charles Raphael, who managed it conjointly till 1856, when Charles Raphael stepped out and Benjamin assumed the sole management,

which he had till 1868, when Francis Joseph Hutter became his partner.

Benjamin Herder, who was a model Catholic and made immense sacrifices for the cause of truth (Cfr. his life by P. Weiss, O. P.) was called to his reward in 1888, followed sixteen days later by his devoted wife. In 1892 Adolph Streber became a partner in the firm, after the chief interest had fallen to Benjamin Herder's only son, Hermann (born Nov. 14th, 1864), a cultured and amiable gentleman, whom it was our privilege to meet a few years ago on the occasion of a visit, and who, we are satisfied, will prove in every respect a worthy successor to his exemplary father.

The firm of B. Herder has five important branches; the St. Louis branch is the third oldest, having been established in 1873 by our talented friend Mr. Joseph Gummersbach, who, with Mr. Herder and two other principals of the firm, was highly honored by the

Holy Father on the occasion of the recent centenary by being made a Knight of St. Gregory. The other branches are in Strasbourg, Munich, Karlsruhe, and Vienna.

The firm has 468 employés, 414 in its central establishment at Fribourg and 54 in the branch offices. It publishes on an average two hundred new books per annum, and its catalog contains works in no less than thirty languages. For neatness and typographical accuracy the productions of the Fribourg house are unsurpassed.

Among the chief publications of B. Herder for the past fifty years, are such classical works as the world-renowned Kirchenlexikon, Herder's Conversationslexikon (of which a new edition in eight splendid quarto volumes is in preparation), the Staatslexikon of the Görresgesellschaft, the Theologische Bibliothek (in thirty volumes), the Pädagogische Bibliothek (in thirteen volumes), the Acta et Decreta SS. Conciliorum Recentiorum: Collectio Lacensis (in seven volumes), the famous Philosophia Lacensis, which we have so often praised and recommended (in eleven volumes), the Cursus Philosophicus, a Latin Stonyhurst series (in six volumes), the Sammlung Historischer Bildnisse (in forty-seven volumes), the Illustrierte Bibliothek der Länder und Völkerkunde (in sixteen volumes, of which the latest is a splendid description of South Africa and its population, with a brief but luminous sketch of the Boer war, by Father Strecker, O. M. I.), the works of the inimitable Alban Stolz, the Theologia Moralis of P. Lehmkühl, S. J., the Apologie of Msgr. Hettinger, the Patrologie of Bardenhewer and that of Schmitt, the Praelectiones Dogmaticae (in nine volumes) of Chr. Pesch, S. J., the Church History of Hergenröther, the great historical works of Janssen and Pastor, the liturgical works of Bäumer, Ebner, Gühr, and Thalhofer, catechetical publications by Deharbe, Knecht, Schuster, Mey, Schmitt, Färber, etc., Baumgartner's splendid mono-

graphs and his monumental History of Universal Literature (of which four volumes have so far appeared), and an almost endless series of other solid Catholic books of universal renown.

Besides, Herder publishes no less than twelve reviews and periodicals, foremost among them the *Stimmen aus Maria-Laach* and the *Katholische Missionen*, the *Römische Quartalschrift*, the *Biblische Studien*, and the *Jahrbuch der Naturwissenschaften*.

The St. Louis house, as our readers are aware, is constantly turning out useful and popular English works. Its catalog shows some 150 original publications.

The Spanish department of the Fribourg house comprises a Biblioteca para la Enseñanza de la Religión, a Biblioteca Instructiva para la Juventud, translations of German standard works, and original publications by Dr. Lara and the bishops of Comayagua, Ibárra, Portoviejo, San José, Santiago (Chile), etc.

Of the great renown of the firm in foreign countries the reader will be able to judge when he learns that hardly a day passes but that requests for rights of translation are received in the central office at Fribourg.

The fact that Benjamin Herder published my Father's only Catholic book, a treatise on the Immaculate Conception, that my own limited scientific accomplishments have been chiefly derived from Herderian publications, that the present St. Louis head of the firm, Mr. Joseph Gummersbach, has been a close and true friend to me through all these wellnigh thirty years, and my personal acquaintance with Mr. Hermann Herder,—all these circumstances conspire to make me take an especial interest and pride in the accomplishments of this, the leading Catholic publishing house in the world, and in its future success. *Vivat, floreat, crescat!*

ARTHUR PREUSS.



GERMAN JESUIT MISSIONARIES

APPLICATIONS OF GERMAN JESUITS FOR THE MISSIONS.

II.

THE German Jesuits appear relatively late in the annals of the missions; a little reflexion, however, will explain this fact. Whilst the Latin nations, after the discovery of America and the sea route to India, could send legions of zealous laborers into the vast harvest, missionary enthusiasm seemed to be extinguished in the North of Europe. Germany above all was in a most deplorable condition. That terrible cyclone which started from the apostasy of the friar of Wittenberg had so devastated the once fair garden of the Church that, according to Ranke, "only one-tenth of the nation had remained faithful to the old religion at the time when the first Jesuits arrived." Under the leadership of Blessed Peter-Canisius, the first German Jesuit and first Provincial of the Upper Rhine, the sons of Ignatius battled for forty years with the enemy. The result of this memorable struggle was a glorious victory for the Church: about one-half of Germany had been restored to the ancient faith, and the advance of Protestantism was checked forever. Blessed Canisius had truly proved the "Hammer of Heretics," the "Second Boniface."

Under these conditions it was impossible to send men to the foreign missions, and yet, in spite of the urgent needs at home—Blessed Canisius found in the Archduchy of Austria alone 300 parishes without priests,—an ardent longing for the missions manifested itself from the very beginning. A few years after the appeal of St. Francis Xavier, probably in consequence of it, Blessed Peter offered some men, "as the first sacrifice of our Province, which shall not be the last." But Father Salmeron, then Vicar-General of the Society, refused to accept it, adding "that for the near future no members of the German Province were to go to the missions, since their labors were more necessary in Germany itself."

This decision remained in force for fifty years.

In 1615 the Belgian Jesuit, Father Trigault, after ten years' labor in China, returned to Europe to secure assistance in men and money for the Chinese mission. In Munich he received a most flattering reception and generous assistance at the court of Duke William. From Munich Father Trigault went to the various houses of the German provinces, and the result of these visits was marvellous. The ardent aspirations for the missions, so long kept down, were now fanned into a blaze of enthusiasm. A flood of letters poured into Rome: Fathers, scholastics, and lay-brothers vying with each other in entreating the successive Generals for the singular benefit of being "sent to the Indies," which term in those times meant to go to the missions. There exists at present a private collection of such petitions numbering 760 letters, written between 1610 and 1730. In the two years 1615 and 1616 forty petitions were sent from the one College of Ingolstadt. Among the petitioners are the names of men famous in the history of literature and of great scientists, such as Frederick von Spee, the poet and dauntless opponent of the trials for witchcraft; Athanasius Kircher, the great physicist and polyhistor; Father Charles von Haimbhausen, who for forty-three years labored in Chile, was a relative of the Emperor. In many of the letters are found most touching and most pathetic expressions of a passionate longing for the "heathen lands." Some repeat their entreaties ten and twelve times, one sends his tenth letter signed with his own blood. Not a few applied in old age, as the Venerable Philip Jeningen, a great missionary in Southern Germany, who offered himself when sixty years old. All possible reasons are adduced which in any way might help to realize their one wish. Some write that they feel themselves drawn to the missions day and night as it were by an irresistible mysterious power. Their dreams are

haunted by the vision of the poor savages who beckon them to come to their rescue; they start from their bed as though they heard the pitiful cries and shrieks of the destitute heathen; everything calls them across the ocean. They remind the General that it was Belgians and Germans St. Francis thought fittest for China and Japan. With a sort of naive boasting they enumerate the various good qualities which give them a peculiar claim: the one his knowledge of mathematics and astronomy, the other his talent for music, a third his skill in building, etc. A simple lay-brother from Bavaria has a letter addressed to the General to the following effect: "I can neither read nor write, but I can work and suffer for Christ. In my long journeys through Germany I have learned to bear any hardship. I am in the best age, and am a real sturdy German, just the kind of man to deal with savages." Brother Martin Motsch writes as follows: "Deep down in my heart there is something which I can no longer conceal from your paternity and which I consider truly divine inspiration. My father was an architect at the court of Baden, and from my early childhood he initiated me into this noble art, and that not without great benefit and progress on my part. I may say in all truth that I am able to erect any building according to the rules of this art. I have also, as is the custom with us, traveled a good deal to perfect myself under sundry masters. I have worked at the courts of kings, electors, dukes, and other princes, at Berlin, Cologne, and other places, and I have shown such skill and have given such satisfaction that I perforce had to tear myself away from my masters, when I came to the Society, therein to lead a holy life. Now all this I wished to make known to your paternity that you may know how well I could further the Apostolic work of our missionaries in America."

Father Kilian Stumpf of Würzburg had repeatedly implored the permission of the Generals, Father Noyelle and Father Gonzalez, to go to the missions. "From my novitiate on this desire has daily grown stronger in me. Therefore, I open my heart to your paterni-

ty, and on my knees, with tears in my eyes, I ask of your paternity what my beloved Jesus deigns to ask of me. I beg to be sent where I can sow with tears, or at least reap and gather into the Church what others have sown. I do not ask to be the fellow-laborer of these great men, but only their servant, and beg to live and die with them in abject labors and in the greatest perils." When the General refused to grant the aspirant's petition immediately, but gave him hope for some future time, he wrote: "With due submission I kissed the answer of your paternity. Your refusal seemed to me like cold water poured over me; but how can I say cold water, hot I should have said, for I shed a torrent of tears over your letters, seeing the realization of my ardent wish put off so long. Nothing is left to me but to endeavor with all my heart and in holy obedience to quench with my tears that fire which I thought to be sent from heaven and which I nourished for nearly sixteen years. I know if I do not succeed in extinguishing this flame I shall be consumed by it. Now I beg your paternity to pardon with fatherly indulgence the Teutonic barbarisms which my impetuous pen has committed in my letters, and at the same time I implore you to remember me as soon as another opportunity offers for sending me to China." To this letter Father Thyrsus Gonzalez added with his own hands the remark: "A beautiful letter! Great hope must be held out to this man of obtaining permission to go to the Indies." It affords us consolation to learn that Father Stumpf saw the fulfilment of his desire in 1694, in which year he arrived in China. There he labored thirty-five years until he died in Pekin in 1729. He had been visitor of the Chinese mission, and was called the "pillar of the mission;" he was no less esteemed by the Emperor, who appointed him President of the Mathematical Tribunal.

From these manifestations of a vehement longing for the missions we may imagine how a favorable answer was received, and our conjectures are fully borne out by documents. Let us hear a letter from Ingolstadt, written in 1616 to Father Mutius Vitelleschi: "It is

incredible with what rejoicings and jubilation the whole college was filled on receiving your paternity's letter by which four of the many excellent young men of this college are destined for India. Oh, ever memorable day! The superiors saw themselves obliged to connive at a temporary suspension of the rule of silence, that the inmates of the house could give vent to the overflowing feelings of their hearts. No one was able to touch a book or to look after his ordinary work, no one could keep quiet. One thought was in the minds of all, one word on their lips: the unspeakable favor conferred on this college and our province, that these four happy brothers of ours were to go to the missions. There was no sadness to be seen except on the faces of those who had met with a refusal. Among these is the unworthy writer of this letter, etc." These noble aspirations were strongly opposed by the superiors and other influential men, for instance, by the Venerable James Rem, and considering the extreme needs of Germany we can not be surprised at this opposition. Matters changed, however, about 1670.

By this time the number of German-speaking Jesuits fell little short of 3000; the so-called counter-reformation had been successfully carried through, and Rhineland, Westphalia, Bavaria, the Tyrol, Salzburg, Austria, were permanently secured for the Church.

Now the Germans became numerous in the missions in spite of the obstacles put in their way by the Spanish and Portuguese governments. It must be remembered that the kings of these two nations exercised the protectorate in their colonies. This involved rights as well as duties. The crown had to provide for a sufficient number of missionaries and had to defray the whole or a part of the expense. Naturally enough they claimed as a compensation the right of controlling the choice of men, especially in regard to their nationality. The rivalry of the two powers went so far that Spain admitted to her colonies no Portuguese, Portugal no Spanish missionaries. Also other nationalities were looked upon with suspicion. It happened repeatedly that, owing to this narrow-mindedness, whole bands of missionaries had to return home from Spain or Portugal. To lessen the difficulties the Germans not unfrequently changed their names into stately Spanish titles. Thus the famous missionary in Mexico, de Soto Mayor, is the German Sedlmayer. Father Charles Boranga jests about this metamorphosis in a letter: "Father Andrew Mancker is now Father Alfonso de Castro de Viennas; Father Augustine Ströbich is Carlos Xavier Calvanese de Calva natural de Milan. I myself am no longer Charles Borango, but Juan Bautista Perez natural de Caladajul." R. S.

Subjects of the Day.

Gallicanism and Americanism.

In a lengthy and highly appreciative review of the second volume of the *Life of Louis Veuillot*, by his brother Eugène, the *Northwest Review* (No. 46) draws a fine parallel between Gallicanism and Americanism. Commenting on the stand the great editor of the *Univers* and his followers took against moribund Gallicanism and budding Liberal Catholicism, our excellent contemporary says:

"Gallicanism, or the tendency to depress the authority of the Pope and to exaggerate the authority of bishops, was dying hard.

The national vanity and personal pride from which it sprang, foreseeing their coming defeat under their present flag, took another form, that of Liberal Catholicism. We can trace in this volume the origin of that unfortunate school of thought, and in every case that origin is traceable to wounded pride. Dupanloup, the great leader of the school, is hurt because he can not get control of Veuillot's journal, *L'Univers*. Montalembert, who for so many years worked hand in hand with Louis Veuillot, parts from him on questions of personal pique. The story of this momen-

tous struggle is only begun in this volume and will be fully developed in the next; but what is given here shows how history has repeated itself in the Liberal Catholicism which the English bishops condemned in the closing hours of the nineteenth century, and which the Sovereign Pontiff stigmatized under the name of 'Americanism' in his letter to Cardinal Gibbons. On the one side we find intriguing prelates, anxious to be on good terms with an unchristian government, seeking to win the favor of prejudiced historians and shallow scientists, proclaiming their own kindliness, and making what Eugène Veuillot cleverly describes as 'furious appeals to moderation,' and all the while revealing the shakiness of their theology; on the other we see men of deep humility and holy lives, learned in the history and the doctrines of the Church, devoted to the Roman See, occasionally, indeed, too ardent in their polemics, yet ever ready to apologize for a hasty word uttered in the heat of battle against a well-meaning but deluded adversary."



The "Midway" Feature of World's Fairs.

The Midway has become a recognized feature of the modern exposition, and it has its proper province. People get tired of inspecting exhibits, and they want recreation. It is quite right that a portion of the grounds should be set apart for amusing shows of various sorts. There is only one essential condition—that everything must be decent. Even secular papers (see e. g., the *N. Y. Evening Post*, Aug. 24th) denounce it as an outrage for the nation or for a city to lend its support to any great enterprise, like the World's Fair at Chicago in 1893 or the Pan-American Exposition at Buffalo this year, and then permit the presentation of spectacles which offend good taste and even public decency.

The Chicago Exposition sinned in this respect, and the managers of the Buffalo Fair have imitated the bad example. Creditable as is the scheme of this great show, and magnificent as is the electrical display every even-

ing, there are some features of the Midway which should never have been permitted—bullfights, for example, even if they be "fakes"; Oriental dances, which are advertised as offensive; slot picture-machines which show by their placards that they should be suppressed. It has been the one blot upon an exposition which otherwise reflected the greatest credit upon those who conceived it, that a few concessionaires on the Midway should have been allowed to offend decent people until criticism has at last forced the authorities to stop what they should never have permitted. If we can not regulate American travellers in Paris, we can at least keep our own great expositions clean throughout for the inspection of foreigners. The promoters of the fairs which are to be held in the early future at Charleston and St. Louis, should take this lesson to heart at the start.



Every day brings its fresh "settlement at last" in China, but the impression is deepening among serious men, both in this country and in Europe, that no solid and durable settlement is probable. The simple truth is that the Chinese, from their point of view, have had the best of their set-to with Western civilisation. The foreign troops were not going to withdraw except on certain conditions, but, one by one, those conditions have been abandoned. "Bishop" Graves (Prot. Episc.) of Shanghai expresses in last week's *Churchman* the dissatisfaction of American missionaries on the spot with the way things have gone, and with the outlook, which he thinks cloudy. The punitive expeditions simply left famine and anarchy behind them. In the province of Chi-Li there is now "such a state of misery and confusion" that one who has recently seen it, and who "does not speak carelessly," describes it as simply "hell on earth." There is no real sign, Mr. Graves believes, of an intention by the Chinese government to reform. What it sees clearly now is that the foreigners can be bought off with an indemnity, and once

it gets them out of the country, it will be free to do again as it likes. The "Bishop" thinks the troops ought to stay until they have compelled the establishment of a "good government." The N. Y. *Evening Post* thinks, if they have got such a thing in their knapsacks, most of them would do well to carry it off home with them, where it certainly is in as

much demand as in China. And as their stay in Chinese territory has, on the testimony of missionaries themselves, produced a hell on earth, it would seem to the distant observer that they might as well go and let the Chinese try their hand at governing. They couldn't do worse than the foreign invaders, and if they ruined the land, it would at least be their own.

THE RELIGIOUS WORLD.

... Domestic. . .

The Eucharistic Congress. The fourth American Eucharistic Congress will be opened in this city, in St. Francis Xavier's Church, on Monday evening, October 14th. Archbishop Kain will deliver a short address of welcome to the visitors, and Rev. E. J. Shea, pastor of St. Kevin's, will preach.

On Tuesday morning, the 15th, a solemn pontifical mass will be sung either by Cardinal Gibbons or Cardinal Martinelli, both of whom are expected to be present, and Bishop Glennon of Kansas City will preach. Mass will be celebrated by some one of the visiting bishops on the 16th and 17th, and the closing exercises will be a solemn procession and benediction of the Blessed Sacrament in the afternoon or evening of October 17th. On Tuesday and Wednesday evenings there will be solemn services in all the churches of the city; a sermon will be preached in each church by some visiting bishop or by some noted preacher among the priests, and benediction with the Blessed Sacrament will be given. The laity may attend all the services in the churches, but they will not be permitted to attend the sessions of the Congress. These will be for the clergy only, and will consist of the reading of papers on subjects connected with the workings of the Priests' Eucharistic League. Discussions will follow the reading of some of the papers and committees will be appointed to consider and report on various subjects committed to them by the Congress.

In connection with the Congress there will

be held in St. Louis University an exposition of Christian art by the Catholic artists of St. Louis. Mr. E. Frei, Temple Bldg., is secretary of the preparatory committee.

The result of this Congress, let us hope, will be a renewed activity in the cause of Christ, by calling more earnestly the attention of the faithful to this great Sacrament, around which centers Catholic devotion, and the drawing together more closely in bonds of charity priests and people.



**American-Born Priests
for the West.**

Merely *a titre de curiosité* we reproduce from one of Father van der Heyden's letters to the Portland *Catholic Sentinel* (Aug. 22nd) a view expressed recently in the American College at Louvain by Bishop Harkins of Providence:

"Young priests of the eastern dioceses to whom places can not be given—for want of vacancies—immediately after ordination should be sent for a few years to the western dioceses, where there is always a dearth of priests, and where American-born priests would be most welcome among the American-born congregations."

Fr. van der Heyden shares this view. He says "the Western communities are more thoroughly American than many Eastern communities; there is a comparatively much larger percentage of American-born citizens in them; and the European-born citizens there generally learned the English language, American ways and customs, during a more

or less long stay in the East—for, as a rule, immigrants from Europe seek first a livelihood in the Eastern States, before they venture on to the Far West. The Americanising process is far under way with them, if not thoroughly accomplished, when they settle down in Oregon, Washington, Idaho, Montana, or some other of the Far-Western States. This being the case, American-born priests are much more welcome among the people of the West than foreign-born; and there is as great a need for the former there as there is a need for foreign-born priests among the colonies of foreign-born citizens in the East and Middle West."



...Foreign...

THE CONGREGATIONS.—

France.

The exodus of religious congregations from France has begun. The Jesuits, according to the *Vérité Française*, are already beginning to leave their novitiates and scholasticates at Lyon and Laval, the Benedictines their ancient abbies of Solesmes, St. Maur, Ligugé, and St. Wandrille. The Carthusians, the Trappists, the Franciscans, and the Capuchins are also getting ready to depart. The superior of a religious community of women has been apprized by a college of the ablest lawyers in France that even if she sought for and obtained authorisation under the new law, her congregation would be just as much at the mercy of the authorities as it is at present. Nevertheless, some ten congregations, only one of men, have applied for authority to remain and carry on their work.—L. B.

WHY THE FRENCH CATHOLICS ARE DISUNITED.—Catholics outside of France are at a loss to explain how a country, the vast majority of whose inhabitants profess Catholicism, can allow itself to be ruled by an oligarchy of blatant infidels. Most of the explanations of this standing mystery explain nothing. The nearest approach to a satisfactory explanation is the want of political union among Catholics. But then comes the further question: Why are the French Catholics disunited

in the face of their sworn foes, what prevents them from realizing the necessity of union among themselves? To this question the best answer, in the opinion of the able critic of the second volume of the *Life of Louis Veuillot* in the *N. W. Review* (No. 46), is suggested by Louis and Eugène Veuillot's opposition to the miserable half-measure by which Catholics obtained in 1850 liberty to have colleges of their own. That famous law bound Catholics to follow the curriculum of the University of France. Now this University is generally anti-Catholic and often atheistic and immoral. Therefore, however carefully Catholic teachers apply the antidote to the university virus, there is always enough poison left to weaken the energy of the Catholic body. The grinding monopoly of one teaching university has sterilized Catholic life.



THE MANITOBA SCHOOL

Canada.

QUESTION.—There has been no settlement of the Mani-

toba school question, as erroneously reported by the daily press. The School Board of the city of Winnipeg have met the reasonable demands of their Catholic fellow-citizens, based on the constitution of the land and the decision of the Privy Council, the highest tribunal of the realm, with the cynical answer that if they want their share of the school moneys they will have to part with a portion of their devoted teachers and tear to pieces the religious habit that is worn by the other part of these noble educators. We quote from the resolutions of the Board:

That, in order to avoid possible dissatisfaction from any source, and with the view of maintaining the public and national character of the schools, no distinctive dress or religious garb shall be worn by any teacher employed in the public schools.

That, with a view of keeping the present system of appointments uniform, female teachers should be preferred in the selection to be made.

Both Catholic newspapers of the Province, the *Northwest Review* (No. 46) and *Le Manitoba* (No. 40) agree that these conditions are inadmissible.—A. G.

Portugal.

A CENTRE PARTY.—It is stated that the formation of the new Catholic party—"O Centro Nacional"—to which we referred a few weeks ago, is proceeding, in spite of extreme difficulties, in a most satisfactory manner. Diocesan branches of the "Centre" have been formed, or are in course of formation, in the dioceses of Braga, Oporto, and Funchal, and are in close touch with the headquarters of the party in Lisbon. In the capital (writes the correspondent of a German Catholic contemporary) a new paper, *Correio da Tarde*, has been started to champion the cause of the "Centro Nacional." In the larger cities the Catholics are banding themselves together in branch associations, and the older political parties are becoming, decidedly uneasy about the elections next October, even in spite of the projected election bill of the "Regeneradores," the party now in power, which, if it becomes law, will make it very difficult, if not impossible, for an opposition candidate to squeeze through without the consent of the government.

**Ecuador.**

The latest news from Ecuador is that a new concordat has been stipulated between that commonwealth and the Holy See. The new Apostolic Delegate, Msgr. Bavona, has been despatched to personally manage the final arrangements. But a short while ago the government of Alfaro sought to regulate

ecclesiastical affairs all by itself, but laws are ineffective if not founded on custom. Ecuador, as a Catholic country, had no use for the new law. The government might have put the two remaining bishops in prison, but it could not lock up all the clergy and people. Hence the new concordat. Let us hope that it will be the instrument of lasting peace to the much persecuted Church in Ecuador.—J. F. M.

**Germany.**

It seems to be taken for granted that Abbot Willibrord Benzler, O. S. B., of Maria-Laach, who, as is known, is a persona gratissima at the Imperial Court, will be the new Bishop of Metz. If that comes to pass, the German hierarchy will reckon two abbots in its ranks, Abbot Dominic Willi, a Cistercian, having been elected Bishop of Limburg in 1898.

**Spain.**

FREEMASONRY.—The Grand Master of Italian Freemasonry, Ernesto Nathan, has addressed to the Spanish Masons a letter of sympathy and approbation, of which we find the text in the *Courrier de Bruxelles* (No. 192). It proves once again that international Freemasonry is at the bottom of the anti-Catholic movement in Spain, and that this movement is treasonable in character.—U. Z.



EDUCATIONAL TOPICS.

Non-Catholic Pupils in Catholic Schools.

The Rev. Martin Mahony, of Mendota, Minn., in what appears to be a hectographic circular letter to the entire Catholic press, of which we have received a copy, emphasizes the duty of the conductors of Catholic schools to respect the liberty of conscience of their non-Catholic pupils, by allowing them to absent themselves from the regulation religious exercises, especially mass. Fr. Mahony quotes a well-known decree of the Propaganda which forbids non-Catholic pupils attending Catholic schools to be obliged to assist at mass or other religious exercises, and commands that they be left to their own discretion. Fr. Mahony declares that it "is impertinent and futile" to invoke against "this law," "any agreement the non-Catholic inmates or their parents and guardians may have given to follow the general order of the house," because "no agreement is valid against conscience." That seems to us is stretching the matter a bit. If a pupil (or in the case of a minor, his or her parents or guardian) upon entering a Catholic institution and after a careful perusal of the catalog containing "the general order of the house," voluntarily agrees to follow the latter, there can be no question of compulsion.

The reason we mention the matter here at all is to find out from the Rev. Martin Mahony if the decree of the Propaganda safeguarding the liberty of conscience of non-Catholic pupils in our colleges and academies, is really so generally and flagrantly violated as to justify him in sending out an alarming circular on the matter.—A. P.



Education in the Philippines. "The Spanish idea of education," says a Manila correspondent of the N. Y. *Evening Post* (Aug. 24th), "consisted in an ability to read the prayers of the Church, write a little, and figure still less. The schools had been conducted as branches of the Church, and the whole idea was to prevent the natives, except a selected

few, from gaining any adequate education."

Let the reader who does not find the spirit in which Dr. Atkinson et al. are trying to reform education in Manila sufficiently indicated in this lying paragraph, turn his attention to the following extract, from the pen of Dr. Barrows, City Superintendent of Schools, of Manila, incorporated in Dr. Atkinson's annual report to the War Department (our immediate source for the quotation is the *St. Paul Globe*, Aug. 26th):

"The question of religious instruction in the schools has also been settled, and without friction or any loss in the attendance of pupils. Upon receipt of an official copy of act No. 74 of the Philippine Commission, which forbids any religious instruction by the teacher, a comprehensive order was issued forbidding the practice of religious devotions, or their employment as means of punishment, the discontinuance of all teachings of the catechism or religious doctrine, and the removal from the school house of all books containing such matter, and the removal from school rooms of crucifixes, religious emblems, sacred pictures, placards, etc. These orders were in every case immediately and exactly complied with."

We are not surprised, in view of these facts, to learn from the *Evening Post's* Manila correspondent that "already in Mindanao the priests have come out strongly and openly in opposition to the American schools and are endeavoring to keep the children in Church schools which are now being industriously pushed."

We are pleased to learn that "the section in the Education Act permitting religious instruction under certain regulations, is as unsatisfactory to the Church party as it is to all who wish to see the schools free from religious influence."

The section referred to is a piece of "Fari-baulting." It will not last long. Half-measures unsatisfactory to both parties concerned never do. The system of secular public schools which is being built up by the American authorities in the Philippine Islands, must be counteracted by Catholic private schools—free schools if possible—if the peo-

ple are to be preserved in their faith. We do not know what Archbishop Chapelle has recommended with regard to the solution of this problem, but we apprehend that it will prove the most difficult problem of all to be solved in those distant island colonies.—A. P.

Sociological Questions

The Malthusian Theory.

It is now about a century ago that Thomas Robert Malthus first popularized the theory that population has a tendency to multiply faster than subsistence, and that some people must necessarily, therefore, fail to have food unless the race as a whole adopts some measures to prevent the natural increase of its members. "Population," he declared, "increases in a geometrical, food in an arithmetical ratio." Malthus himself did not advocate what is now called Neo-Malthusianism, to-wit, that it is moral and necessary and humane to check the population, especially among the poor, by physical means. The only checks he suggested are the moral checks of abstinence from marriage and sexual intercourse. It would seem, however, that Neo-Malthusianism is a logical sequence of the Malthusian doctrine.

There are two strongly contested views or sets of views upon the subject, but it seems that lately the alleged Malthusian principle as to the tendency to overpopulation is being more and more relinquished, even by liberal economists.

Prof. Julius Wolf, of Breslau, in a recently published article, proves by statistical figures that the productiveness of cultivated land in Belgium, Holland, Germany, France, Austria-Hungary, and Roumania, increased very slowly in the last century, while, on the other hand, various more or less ascertainable causes have led to a reduction in the percentage of births.

The German economist cites statistical figures to prove the decrease in mortality, based on a general average of a thousand individuals over the age of one year. The rate

in Germany, from 1871 to 1880, was 17.3; in Austria, 22.2, in Switzerland, 18.0, in England 16.6, and in France, 19.7. From 1891 to 1895, the rates, for the respective countries, were as follows: Germany, 16.5; Austria, 19.1; Switzerland, 16.2; England, 14.5, and France, 18.8.

At the same time, there has been a corresponding, and, in some cases, rather marked, decrease in the birth-rate. Taking the same average of 1,000, the birth-rate in Germany, from 1871 to 1875, was 39.0; in Austria, 38.5; in Switzerland, 30.3; in England, 34.1, and in France, 25.5. From 1891 to 1895, the figures are as follows: Germany, 36.3; Austria, 37.5; Switzerland, 28.2; England, 29.6, and France, 22.6. The same decline in the birth-rate is reported from the remaining European countries, and also from some non-European countries, especially Australia. In 1861 the Australian birth-rate, per 1,000 people, was 41; in 1881 it had dropped to 36; and in 1899 to 26. This gives a decrease within a period of 38 years, of 40 per cent.

Wolf ends his article with the following deductions:

The theory of Malthus applies only to savages and half-civilized people.

It can not be applied to civilized, or what he calls "matured," nations.

Malthus considered his a natural law. It is not a natural law.

It is a fixed law for people incapable of development, and only a temporary law in the evolution of developing, rising nations.

Now some one ought to find out in how far practical Neo-Malthusianism has coöperated in lowering the birth-rate.—A. P.



The manner in which the press and public have viewed the steel strike, either openly or impliedly condemnatory—says a secular contemporary—should be a warning to union labor leaders that they are going too far in multiplying strikes for "recognition" of themselves and the discharge and tabooing of all workingmen not of their tribe.

With Our Exchanges.

The *Western Watchman* (No. 38) glorifies "the great Catholic astronomer Lyclis Bahe." Who in the world is Lyclis Bahe?



The *True Witness* of Montreal is still wondering who the New York *Sun's* Rome correspondent "Innominato" is. In its edition of Aug. 24th it carefully deduces from his latest letter that he is, 1. not a monk, 2. a Catholic priest.

The identity of "Innominato" has not been a secret to anybody this side of the Northern line since THE REVIEW in 1895 proved him to be the Abbé Boeglin, now of Paris, formerly editor of the defunct *Moniteur de Rome*. Has the *Witness* been slumbering these six years?



Our brilliant friend M. l'Abbé V. A. Huard has removed from Chicoutimi to Québec and assumed editorial charge of *La Semaine Religieuse*, vice M. l'Abbé D. Gosselin, of Charlesbourg, who has realized a long-cherished desire by the transfer of his journal to the Archbishop of Québec.

In his valedictory Rev. Gosselin says that the publication of the *Semaine* for thirteen years was to him a labor of devotion and sacrifice, which is the only reason why it has survived so many similar undertakings. "Experience has shown it to be a fact," he truly remarks, "that what is undertaken with devotion and a spirit of sacrifice, rarely proves ephemeral."

The *Semaine Religieuse de Québec* was founded by the famous Abbé Provancher in 1888 and assumed by Fr. Gosselin four months after its establishment upon the suggestion of the Cardinal-Archbishop. It is a remarkable coincidence that its conduct now falls upon the shoulders of the Abbé Huard, who has kept up Provancher's *Naturaliste Canadien* with such singular ability and success, and whom Provancher himself had intended at the very beginning to associate with him in the editorship of the *Semaine*.

The *Semaine Religieuse* is primarily intended to serve the clergy of the Province as a sort of inter-diocesan chronicle and will therefore hardly afford to the Abbé Huard the opportunity we should like to see him have of demonstrating his exceptional literary qualities; yet he will no doubt find space now and then in the sixteen weekly pages of this journal to prove that he is not only a learned scientist and a faithful historian, but also a brilliant littérateur.

We joyfully hail him as a comrade in arms and wish him power and success.



The Chippewa Falls *Catholic Sentinel* (Aug. 15th) prints some extracts from one of the numerous heretical New Testament apocrypha which go to show—"the irritableness of the Saviour's temper." Our contemporary no doubt expects his subscribers to be edified by reading such rot; but we fear he is mistaken. If he has a little space left on the one or two pages he does not fill with patent plate matter, and finds his supply of "Funnygrams" from the *Evening Wisconsin* exhausted, the editor of the *Sentinel* ought to invest forty cents in a good Catholic book like Blossius' 'Mirror for Monks' and reproduce suitable pages from it in his fearful and wonderful paper.

ARTHUR PREUSS.

EDITORIAL LETTER-BOX.

L. L.—We consider the holding of entertainments, outings, picnics, etc., by Catholic Knights or any other body of Catholics, on days of fasting and abstinence, as improper and not in accord with the spirit in which the Church has set aside these days. If the Knights of St. John want to be leaders in the Federation, they will have to eschew such practices. . . . Readers of THE REVIEW who visit the Pan-American Exposition at Buffalo, will find cheap and pleasant lodging with Mr. Samuel B. Hulbert, a subscriber to THE REVIEW, who can accommodate six persons at his residence No. 16 Dupont Str., ten minutes ride to the Exposition gates. . . . *S. S.*—The *American Boy* may be "highly praised by several priests," but in our humble opinion it is no paper for Catholic boys. Its tendency is "non-sectarian," after the model of the *Y. M. C. A.*, and its god is the golden calf.

Letters to the Editor.

A Hypnotic Séance.

TO THE EDITOR OF THE REVIEW.—*Sir*:

On Sunday, Aug. 11th, a "Hypnotic Séance" was given by Dr. N. for the benefit of a chapel to be built by the Rev. Th. I have positive information that two little girls and a negro were really hypnotized by the Doctor, who sometimes hypnotizes people for medical purposes. He is not a Catholic but a good and honest physician. Now I would like you to take these questions up in THE REVIEW: 1. Whether and when Hypnotism is permitted? 2. What about a "Hypnotic Séance" for church purposes? S.

* * *

Hypnotism has been treated repeatedly, and at considerable length, in THE REVIEW. In our opinion hypnotic séances for mere curiosity, or for such a purpose as indicated in the above letter, are morally illicit. This opinion is not shared by all Catholic students of the subject, but we believe it is founded on the best authorities.—A. P.



Jannet's 'Les États-Unis Contemporains.'

TO THE EDITOR OF THE REVIEW.—*Sir*:

Since such strong efforts are made to revive Americanism, the perusal of M. Claudio Jannet's book 'Les États-Unis Contemporains' (3me édition, 2 vols. in 12°. Chez E. Plou, 10, rue Garancière, Paris, 1877) might be of great service to you if you have not yet read it. The preface to the third edition contains some observations on the American people that are well worth notice, as are also certain remarks of the *Catholic World Magazine* in a review of M. Jannet's work, in February and July 1876. I give a portion of these remarks in French, not having the original English text at hand:

"Cet ouvrage, dans son ensemble, expose la vérité dans sa juste mesure.... Hélas! il est

impossible de nier que tout cet exposé soit substantiellement vrai.... Rarement, si jamais, un étranger s'est livré à une étude si consciencieuse de tout ce qui constitue la civilisation américaine."

Now, Mr. Jannet quotes facts without number to disprove the theories of the Americanists on American liberty, the superiority of American civilisation over that of the former Christian nations of Europe, etc. Indeed, he goes much farther in this direction than Mr. Tardivel, whose recent book on 'La Situation Religieuse aux États-Unis' has been so severely criticized. —r.

Montreal, Canada.

* * *

The editor has read M. Jannet's work in the German, revised and greatly enriched translation of Prof. Kämpfe, and, unless he is much mistaken, has repeatedly quoted from it in THE REVIEW. He prints the above communication with the purpose of calling the attention of those unacquainted with 'Les États-Unis Contemporains' to one of the best estimates ever printed of American manners and civilisation.—A. P.

Catholic Federation.

A despatch in last Friday's papers announced that the meeting called for Aug. 29th at Long Branch, N. Y., for the purpose of preparing the way for a federation of the Catholic societies of the U. S., was duly opened by Bishop McFaul and a temporary organisation effected. The meeting was well attended by delegates from the Eastern and Middle States. It was decided to hold the convention for permanent organisation in Cincinnati, Dec. 10th. Until then Henry Fries, of Erie, Pa., will serve as President; John J. O'Rourke, of Philadelphia, as Secretary; M. P. Mooney, of Cleveland, as Treasurer, and T. J. Coyle, Penn., E. D. Reardon, Ind., J. C. McGuire, N. Y., and L. J. Kaufmann, N. Y., as Executive Board.

Literary Notes.

The editor of the *Mirror* is not what you would call a Catholic critic; but his estimate of popular literature, especially of novels, is on the whole accurate and true. We subjoin a few passages from recent criticisms of his of 'Sister Teresa,' by George Moore, and 'She Stands Alone,' by Mark Ashton, both quite in vogue just now.

"Those who have had 'SISTER TERESA.' any experience of the life of religious orders or any acquaintance with members of such orders, can only regard Mr. Moore's work as utterly frivolous and untrue." . . . "When Mr. Moore gets away from his analysis of sensualism and attempts flights into spiritual mysticism he fails hopelessly. His problems are trivial. The struggles of soul he describes are struggles practically about nothing. No one is taken into a Catholic religious order for females that is in such frame of mind as Evelyn Innes. No one is hastened into any of the orders. Instead, the greatest care is taken to make sure that no one shall get in who will not, in all human probability, stay until the bitter end. The orders are conducted with a very strong sense of the variation and mutability of women and the greatest precautions are taken to guard against the development, in any nunnery, of such things as Mr. Moore imagined in the cases of Sister Teresa, Sister Mary John, and Sister Veronica." "It is impossible to find any ulterior spiritual significances in the novel."

'She Stands Alone' is a historical romance by Mark Ashton, dealing with the career of Pontius Pilate's wife, who, it may be remembered, told her lord, when he was about to preside at the trial of the Saviour, that she had been much troubled by a dream about that Just Man.

Editor Reedy calls the story an "elaborated atrocity." "That incident from the Bible," he says, "is all the authentic foundation there

is for the tale, but upon the few lines of Scripture that relate the incident, Mr. Mark Ashton has built up a truly wonderful exhibition of how not to write a historical novel. The tale is crude. It fairly bristles with the trite, conventional novelistic phrases. Its occasional homilies are flatter than dishwater. The color of the time is splashed about as a small boy splatters everything from his first box of paints. Bathos is the author's strong point."

... "Mr. Ashton's story is spoiled by his parrotting of all the old expressions ever found in a story of classic times. His heroine is a cheap imitation of Hypatia and when the author writes about the Saviour the result is always to make the reader want to laugh. The depth of badness of style could not further be plummeted. And yet, I imagine, that the publishers, Messrs. L. C. Page & Co., of Boston, will sell many thousand copies of the book, for, in spite of its annoying commonplaceness of narration, the tale of itself has interest. The book is one of those that catch the money and make record sales. It is one that will make any judge of true literature damn Mark Ashton to the regions beyond which even Marie Corelli could not sink, try she never so hard. It is a thesaurus of phrases that were worn out in novels by Richardson, Fanny Burney, G. P. R. James, and Charles Kingsley. Every expression that a clever writer would avoid is, in this book, just at the place where the practiced writer would throw epileptic fits rather than perpetrate it."



Katholischer Katechismus von J. Deharbe, S. J.
German and English. Pustet & Co., New York and Cincinnati. 1901. Price 35 cts. per copy, \$2.50 per dozen.

The Third Plenary Council of Baltimore demands that in the German parochial schools of this country the catechism be taught not only in the German, but also in the English language—a wise and timely provision. Pustet's Deharbe is too well known to need recommendation from us. We are glad to see it published in an English-German edition. The text appears on opposite pages and the typographical appearance is neat.—J. W.

—The first almanac for 1902 to reach us is Püstet's good old-fashioned 'Regensburger Marienkalender,' now in its thirty-seventh year, and as full of solid meat as ever. Among other interesting papers it contains a sketch of the German Roman Catholic Centralverein of North America, from the pen of its President, Mr. Nicholas Gonner.



A LIST OF NEW BOOKS.

[This list is published with the purpose of announcing important new publications of special interest to Catholic readers. B. Herder, 17 S. Broadway, St. Louis, Mo., supplies the list and has the books in stock.]

A Daughter of New France. With some Account of the Gallant *Sieur Cadillac* and his Colony on the Detroit. By *Mary Catherine Crowley* \$1.50.

Heart and Soul. A Novel by *Henrietta Dana Skinner*. \$1.50.

The Way of Perfection and Conceptions of Divine Love. By *St. Teresa*. From the Spanish by *Rev. John Dalton*. Net \$1.50.

Devout Reflections on Various Spiritual Subjects. By *St. Alphonsus Liguori*; translated by *Fr. E. Vaughan*. Net 55c.

Blessed Francis Regis Clet, C. M. Martyred in China 1820. Paper. Net 15 cts.

Marigold and Other Stories. By *Rosa Mulholland*. Net 40 cts.
Life of the Ven. Madeleine Louise Sophie Barat. With an Introduction by *Rev. Reginald Colley, S. J.* Net, \$3.

Stonyhurst. Its past history and life in the present. By *Revs. Geo. Gruggen, S. J., and Jos. Keating, S. J.* Net, \$2.

Spiritual Letters of the Ven. Francis Mary Paul Libermann; First Superior-General of the Congr. of the Holy Ghost. Vol. I. \$2.

Beyond These Voices. A Novel by *Mrs. Edgerton*. Net, \$1.55.

The author of some interesting notes of travel in the *Wheeling Church Calendar* (we believe he is *Bishop Donahue*) says in his last installment (No. 5):

"On arriving at the lakes of Killarney I was much surprised to see all around symptoms of a German invasion. The beautiful and commanding Southern Hotel was in the hands of *König* as lessee and every waiter in the establishment hailed from the Fatherland. And this rule, I found, held good in many places, even in far off Galway and in many hotels in the very heart of the Connemara region. These young men are thrifty, industrious, and intelligent. They come in swarms to all parts of the United Kingdom to broaden their experience and especially to learn English. In a few years from their savings and 'tips' they will be able to take charge of a hotel themselves and will blossom into a full-fledged round Boniface on the Continent."

REPOSITORY OF IMPORTANT CONTEMPORARY DOCUMENTS.

THE BISHOP OF BELLEVILLE
ON THE KNIGHTS OF
COLUMBUS.

We print the
subjoined docu-
ment because
it has been the

occasion of much unfavorable comment, though not one of the papers which indulged in this comment knew what the Bishop of Belleville had said or done or written.

The letter, addressed to the pastors of East St. Louis, reads :

Rev. Dear Father :—Last December we directed a circular to the clergy of the Diocese requesting them not to allow the formation of new organisations. Since various Catholic organisations were established in the Diocese it would be a detriment to the Catholic cause to split the Catholic forces still more. True to this principle we refused to give our approval to several new organisations, desiring to get a foot-hold in this Diocese. Thus we refused to grant permission for the foundation of a Council of the Catholic Knights of Columbus, when called upon by a committee desirous of obtaining the episcopal sanction. In spite of this, the work of soliciting members has been going on in East St. Louis and Belleville, and the formal organisation of the Council is to take place at East St. Louis tomorrow, Sunday afternoon. Now we appeal to the pastors to persuade their people not to join said organisation. There can be no doubt but that the greater part of the men intending to join the Council of the Knights of Columbus have been induced to hand in their application, not knowing that the Council was to be organised in spite of the opposition of the Bishop of the Diocese. Please make the contents of this letter known to your people at all masses to-morrow and add such other remarks as may seem fit for the occasion.

Yours truly,

† JOHN JANSSEN,

Bishop of Belleville.

NOTES AND REMARKS.

If I chronicle here the conversion, on last Monday, from Paganism to Christianity, of Mr. Alfred Joseph Preuss, aged two days, it is in the fond parental hope that my friends will make a memento for the sprightly youngster and his good mother, and that he may some day step into his father's place and edit *THE REVIEW*—*Deo volente* the *daily REVIEW*—with greater ability and success, if not with a more intense devotion to the cause of Catholic truth.—A. P.



In our obituary notice of Bishop Moore (No. 19, p. 299) we referred to "the anti-German Gilmour memorial to the Propaganda." A highly esteemed friend of ours in Cleveland claims that no such memorial exists. He also says he knew the late Bishop Gilmour intimately from 1877 until his death, and "in all those years never saw sign or shadow of any anti-German spirit in him or his actions." "He was always just and fair towards the Germans in his Diocese."

What led us to speak—inaccurately, we confess—of an "anti-German Gilmour memorial to the Propaganda," was, first, the hearty endorsement, by Bishop Gilmour, under date of Dec. 26th, 1886, of the anti-German Ireland-Keane memorial to that S. Congregation (the text of both documents may be found in the pamphlet 'Relatio de Quaestione Germanica in Statibus Foederatis a Rev. P. M. Abbelen, Sac. Milw. Conscripta, a Rmo. et Illmo. M. Heiss, Archiep. Milwauk. Approbata,' etc.); secondly, the fact, still vivid in our memory, that it was Msgr. Gilmour who, through the *Catholic Universe*, gave out a false version of the decree of the Propaganda of June 8th, 1887, "De paroeciis pro fidelibus diversae linguae in eodem territorio degentibus."

So, really, while there was no "anti-German Gilmour memorial," there are documents and facts apt to lead an impartial outsider to think that Bishop Gilmour was, in a measure, "anti-German."

So much for our own justification against

the insinuation that we blindly repeated what our esteemed Cleveland correspondent terms "the oft-repeated charge against the late Bishop Gilmour." If the charge be indeed false, our repetition of it was neither blind nor malicious.—A. P.



While the English are taking the lead in the exploration of ancient Crete, the Germans are now showing the chief energy in opening the archeological treasures of the further East of Asia Minor and Babylonia, where French and English led the way. Perhaps the German concession for the Baghdad Railway has led to the despatch of several important expeditions, of which one under Dr. R. Koldewey is now engaged in opening the mounds of Babylon itself.



Ours is a ridiculously Laodicean age. To be neither hot nor cold, but innocuously lukewarm, to have few convictions, and to deal with those we have in a wordly-shrewd spirit of compromise, that is the attitude that would seem best to describe our most pronounced mental characteristic. — *Providence Visitor*, No. 45.



You do not uplift the poor factory girl or the workingman by amusing them or teaching them literature or the habits of educated people, unless you go below this surface work and put into their souls a great living purpose which will leaven their thoughts and actions, and help them to bear their squalor and misery. Here we find the cause of the failure of these modern efforts at reform which leave out religion. They are unlighted lamps.—Rebecca H. Davis in the *Independent*, No. 2750.



The American Catholics have a defense association which . . . follows up all lies or slanders and immediately corrects them. It is a wise use of the press.—*Independent*, No. 2750.

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MR. PRATT'S "LOGIC OF MISSIONS."

THE *Red Man*, published by Mr. Pratt, Superintendent of the United States Indian School at Carlisle, Pa., advances under the title "Logic of Missions" some statements, which are so plainly false that Mr. Pratt has no reason to pride himself for making them.

Of course, if one relegates Christianity to the four walls of the church and excludes it from all active influence on public and private life, he may maintain that civilisation and Christianity are not synonymous. But if we stand by the everlasting truth that true, God-willed civilisation must rest on the ten commandments of God and the teachings of the Gospel, that the Christian spirit must pervade all conditions of private and public life, that every man, even Mr. Pratt, is obliged to hear and obey the Church, if he does not wish to be considered a heathen or a public sinner, that consequently from the standpoint of

Christianity there can be no other progress, no other civilisation but that which mediately or immediately makes man more virtuous and holier—then indeed the difference between Christianity and true civilisation will not be so considerable that one can not substitute the one for the other.

1. Pratt calls the religion of Jesus "well adapted to a primitive people." Well, were the Jews, Romans, Greeks at the time of Christ "primitive peoples?" Yet just to these peoples in the first place the Christian religion was preached by Jesus and His Apostles. If the religion of Jesus was only adapted to primitive peoples, the Son of God, the infinite wisdom, ought to have been born among the nomadic tribes of Asia or the savages of Central Africa or the aborigenes of America.

No, Mr. Pratt. The religion of Jesus was instituted for all men, without exception, and therefore our Lord threatens with everlasting

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damnation all who refuse to accept and believe the teaching of the Apostle and to join his Church.

2. If Mr. Pratt asserts that the savage Indian may become a Christian and live as a Christian without changing "his garb or his social customs in any marked degree," we willingly grant that Christianity does not oblige anybody to change a decent garb for any other. Nor does true civilisation. But as regards the "social customs," the Christian religion would cut somewhat deeper than Mr. Pratt thinks. Even among the highly civilised Americans many "social customs" would have to undergo a radical change, if these gentlemen would accept and practise the religion of Christ.

3. "The moral code of the wild Indian is not far different from that of more enlightened people." So says Mr. Pratt. Well, we do not know what kind of moral code these "more enlightened people" follow, but this we know that the moral code of an Indian is infinitely different from the moral code of the religion of Christ.

Besides the belief in the Great Spirit, an Indian has scarcely any real worship. He knows nothing about the forgiveness of wrongs and injuries. Simultaneous or successive polygamy is not wrong in his eyes. Stealing, lying, slandering are considered either as trifling offences or as none at all. Gross superstition and an infinity of superstitious practices are common to all Indians. In one word: the wild Indian lives at variance with every commandment of God except the second (an Indian never curses nor blasphemes.) Nay, he has so entirely lost every idea of acting from moral or supernatural motive that, being urged to resist his wicked inclinations, he does not reply: I will not, but: I can not.

4. "The civilisation of this age and nation is selfish, conventional, complex, and intense."

Mr. Pratt would surely have obliged his readers if he had told them, what in his opinion civilisation is. In our opinion, a thing that has the qualities ascribed by Mr. Pratt to American civilisation, is nothing but a cunning and cynic barbarism.

Selfishness and what is necessarily connected with it: uncharitableness, cruelty, and similar vices, are the accomplishments of barbarians and not of civilized people, as already St. Paul remarks, calling the unmerciful cruelty of the heathen their greatest vice.

But in order to proceed in a more orderly manner, we will first give a definition of civilisation.

Civilisation, according to a popular cyclopaedia, is that state of human society in which the moral and intellectual powers have obtained the mastery over the animal nature of men.

This definition conveys a good idea of civilisation and will do for our purpose.

The moral powers of man rest upon the admission of God, as the author of the laws regulating man's morals, as the judge watching over the observation of his laws, suitably punishing the transgressors and rewarding the dutiful.

Though civilisation means the mastery over the animal nature, it does not exclude the possibility of an ever increasing mastery, until an absolutely perfect control of the animal nature be obtained. As this absolute control as a real state is impossible on earth, owing to the unlimited perfectibility of man, so it gives the fullest scope to continual progress and an ever increasing and more perfect civilisation.

Now for Mr. Pratt.

"The civilisation of this age and nation is selfish."

In the first place I would like to know whether civilisation is to be beneficial to all in general, or only to privileged classes of the commonwealth.

If it ought to benefit all, it must necessarily exclude selfishness, as nothing is evidently more contrary to all social virtues than selfishness.

Honesty, for instance, goes only as far as one finds his own profit in adhering to it. As soon as it is more profitable to be dishonest a civilised American (one "of this nation" as Pratt says) must bid farewell to honesty.

Patriotism is a beautiful virtue. But when

it pays better to furnish provisions and ammunition to the enemies of the country, many a civilized American has no use for patriotism. Charity and beneficence are undoubtedly virtues of great merit and value in any community, but for many a civilized American they are sentimental nonsense, unless they serve as an advertisement of his business or an assistance to his craving for prominence.

Thus we might pass in review all the virtues. A selfish man practices them for selfish ends. If no such end can be attained, selfishness tells him that he is a fool if he resists his vicious propensities, if he mortifies his animal appetites, if he struggles in the practice of virtue without hope of earthly recognition and reward.

I am afraid that Mr. Pratt is about right in calling the thing which he styles "the civilisation of this age and nation," selfish. Indeed, there is in it selfishness with a vengeance, and the most contemptible kind of selfishness, that namely, which has only one standard of judging everything material and spiritual—the almighty dollar.

If a man distinguishes himself by virtue, there is no other suitable reward in the opinion of the American public than the dollar. If the tears of a widow and children, whose husband and father died on the battlefield, are to be dried, people think that greenbacks will do it most appropriately, as if true, genuine affection could be bought or paid for with even the glittering metal of a whole world.

If a man aspires to an office with a fat salary and a large patronage, he invests sums of money to buy votes and stops the outcry of rebellious consciences by stuffing them with dollars.

The question that a civilized American à la Pratt puts to himself or others at every moment is: What is in it? How will it pay?

Is this civilisation? Is this the lofty height to which Mr. Pratt strives to elevate the Indian children under his care? Surely the uncivilised Indians might say to him in full truth what a poet put into the mouth of an untutored Huron: "We savages are after all better people."

5. A few observations more about another "great word" of Mr. Pratt, and we are done with him for this time.

"A missionary can not teach civilisation with even a reasonable degree of efficiency."

Now what is the teaching of a missionary of the Catholic Church, for he is by divine calling and right the only missionary deserving the name, and the only one, I suspect, that Mr. Pratt in his sweeping ex-cathedra declaration has in view.

The Catholic missionary teaches the religion of Christ, which has for its only end on earth to lead man's moral and intellectual powers to the mastery over his animal nature.

The animal nature is selfish. Christ obliges all his followers to love each other. He commands us to feed the hungry, to clothe the naked, to visit the sick and imprisoned, to instruct the ignorant, to bear wrongs patiently, to forgive injuries, etc., all things which are opposed to selfishness.

The animal nature is averse to steady and hard work. Christ demands of all men that they should work and eat their bread in the sweat of their brow. He condemns the lazy servant who buried his talent, he compares his followers to workmen in a vineyard, on a field, to travelers on a hard, rugged road, etc.

The animal nature loves riches, all kinds of pleasures, worldly honors. Christ teaches a moderate care of earthly things and a spiritual detachment from perishable goods. Rich men, according to Christ, have a very poor chance to get into Heaven, unless they are poor in spirit. Blessed He does not call those who enjoy what goods the world offers and money can purchase, but those who are poor, who suffer persecution, who are afflicted, who are calumniated, who for justice's sake suffer indignities and even death.

The animal nature rebels against submission and humbling of itself under lawful authority. Christ by word and example inculcated nothing more than humble, prompt, courageous, unconditional obedience for God's sake.

In a word, whatever is vitiated and tends to moral depravity in human nature, or even only

prepares the road to it from afar, is emphatically and unconditionally condemned and forbidden by Jesus Christ and the religion instituted by him.

Now it is this religion that the Catholic missionary preaches, and it does not take a lifetime to work in white men as well as Indians a change which is not confined to "short hair and store clothes."

What was it that exterminated the idolatry of the Romans and Greeks with all its hideous and detestable rites and vices and gave the world a civilisation in which the moral and intellectual powers obtained the mastery over the animal nature to such a degree that, though the State with its eminently selfish civilisation arrayed all its forces to maintain its own, it was wiped out of existence?

It was the work of the Apostles and their successors: the Catholic missionaries.

Who transformed all the savage hordes during the migration of nations into civilised peoples?

History tells us that this change was wrought through the untiring zeal of the Catholic missionaries, who taught them with the Christian religion the only way to obtain the mastery over their animal nature and opened to their moral and intellectual powers new fields of worthy and useful pursuits.

Who were they that, by opening schools, by fostering and encouraging every science

and art, have for centuries maintained alone Christian civilisation, repressed every attempt of reintroducing barbarous customs or laws, uprooted vice and superstition wherever it showed itself, resisted the abuse of power in potentates and condemned rebellious opposition against lawful authority?

It was everywhere the Catholic priesthood.

To all this the world's history bears irrefragable testimony.

We do not deny that, as among the twelve Apostles of Christ there was a traitor, so there have been Catholic priests who betrayed their sacred calling and disgraced their high office. But taken as a class, there never was and never will be a body of men who did or do as much for the true civilisation of mankind, as the priests of the Catholic Church.

The turning point of modern civilisation and the retrograde movement towards the selfish civilisation of heathens and barbarians, dates from the time of the so-called Reformation, which rekindled the war of the animal nature in man against the moral and intellectual powers. And its partial success is owing to nothing else than the emancipation of the flesh, the legalisation of robbery, the undermining of every authority; in a word, to the total removal of every restraint which moral and intellectual powers supported by religion, had laid on men.

E. M. PERRIG, S. J., Missionary.

Rosebud, S. D.

GERMAN JESUIT MISSIONARIES

MISSIONARY JOURNEYS.

III.

THE letters of the missionaries abound in interesting descriptions of their journeys. Express trains, sleepers, and state-rooms were not yet reckoned among the philosopher's "possibilia." The missionaries had to endure many trials and hardships before they reached the harbors of Seville, Cadiz, or Lisbon. For the Spanish and Portuguese crown insisted on the missioners leaving from no other place, and when in 1661

a Belgian and a German Father had come to Rome from Pekin by way of Tibet, India, Persia, and Asia Minor, King Alfonso VI. of Portugal wrote a letter to Father Oliva full of indignation at what he styled an encroachment on the exclusive rights of the Portuguese crown, and he threatened to withdraw his royal favor and benevolence from the society. The royal fleet sailed to the colonies only once or twice a year, so that the missionaries had sometimes to wait in Spain or Por-

tugal a full year before they could leave. This must often have been a severe trial for their patience, but it was only an anticipation of greater hardships. With the day of the departure of the fleet began a time of untold sufferings and privations. The voyages now-a-days are regular pleasure trips, at least for the cabin passengers. Not so a century or two ago. The ships were almost invariably overcrowded, 500, 600, 800 passengers on board a small vessel. One Father writes: "Our sleeping places are just like coffins. We get only a dinner, and that a very poor one, no supper at all. At dinner we get two bottles of wine—and mind we are forty—and one drink of water. Besides the German stomach is not very fond of these Spanish cakes and cookies." When on account of a protracted calm the voyage was prolonged for weeks or months beyond what was expected, the sufferings from hunger and consequent diseases were simply indescribable. But even under ordinary circumstances the journeys were hard on account of their duration. The voyage to East Asia was made in the following manner: From Lisbon to Mexico, Mexico to South Africa, Mozambique to Manila; the average time spent in the passage from Mexico to Manila was three months, not including the stops which were often very long and tedious. In later times they went to the Philippines by way of Mexico, thence to the western coast and then across the Pacific. Brother Herre left Vienna, June, 1722, and arrived in Chile after 604 days. Some spent 300, 350, 370 days, one even seventeen months on the way to China. At present the French missionaries reckon the averages at about one-tenth of the time needed formerly: from Marseilles to Pondicherry, twenty-three days; to Hongkong, 31-35; to Shanghai, 36-40; to Japan, 40-42, and that on elegant steamers which afford every convenience! In those times shipwrecks were a common occurrence. In the forty years between 1686 and 1727 one hundred and thirteen Jesuits lost their lives by shipwrecks, in 1740 again forty men destined for South America, in 1744 another band of twenty-five. To this must be added

the constant perils from Moorish pirates and English and Dutch privateers. In 1725 two procurators of missions were robbed of their money by the English, but, as a letter has it, "through a strange and singular favor set ashore near Cartagena." In 1733 a Portuguese ship was captured by Moorish pirates; four Fathers were sold as slaves into Morocco. The ransom paid by the King of Portugal for the four Jesuits was not less than 100,000 cruzados, about \$80,000.

The missionaries tried to make the long and tedious voyages as useful as possible. Every morning Mass was said, at which the captain and all men not actually engaged, were present. At sunset night prayer was said: the Litany of the Blessed Virgin and the Salve Regina were sung, and the Rosary was recited. On Sundays and feasts solemn services were held. Even Corpus Christi procession took place on the deck. The whole ship was decorated with flags and banners; the captain and the officers accompanied the Blessed Sacrament with candles in their hands. Benediction was given on four altars, and the peal of the cannon over the vast ocean announced the presence of Him who had walked over the waters and had commanded the winds and the waves. During Lent a sermon was preached every day, the ceremonies of Holy Week were performed conscientiously, and the passengers and the crew made their Easter duty. On the longer voyages a mission of eight days was given almost regularly. We see the spirit of St. Francis Xavier had not died out in the society up to its suppression.

It may be asked where the missionaries got the money to defray the expenses of their long journeys. In the course of two centuries the Kings of Spain and Portugal spent billions for the support of the missions. But these sums were by no means sufficient. Contributions from the people at large were unknown in those days. There were no popular magazines which spread interest in the mission among the faithful; the first paper in Germany resembling the modern "Missions" was the *Welt-bott*, or *The World Messenger*, which

began to appear in 1728. Neither were there associations for the propagation of the faith, nor societies of the Holy Childhood, etc. All these organisations are characteristic of the modern history of the missions. In former centuries the missions had to rely on the munificence of the princely houses and of the nobility in general. It is little known how generously the Catholic princes of Germany contributed to the missions, particularly the Imperial House of Austria and the Court of Munich. These two families had from the time of St. Ignatius and Blessed Canisius been great friends and benefactors of the society.

In a letter of 1644 we read that the Emperor had assigned a yearly donation of 1,000 gold pieces for the Chinese mission. Maria Anna,

daughter of Emperor Ferdinand III., was a most generous benefactress of the Jesuit mission in the Philippines, where more than ninety German Jesuits were engaged in missionary work, especially on Luzon (in or around Manila), Mindanao and Guhan. Maria Anna, daughter of Emperor Leopold I., is styled by the Fathers "the good mother of the missions." The group of islands known as Marianne Islands, between the Philippines and the Caroline Islands, was named by the Fathers after this princess in recognition of her generosity to the missions. Numerous other instances of a similar munificence of the German princes and nobility are given by Father Huonder

R. S.

(To be continued.)

SUBJECTS OF THE DAY.

Faith and Philosophy. The question how far the Church, by her teaching on transubstantiation, stands committed to the Aristotelian philosophy and to the distinction between substance and accidents, is fully treated by a writer in No. 3195 of the *Tablet*. It is shown that while the Christian faith is not philosophy, it demands certain postulates in the philosophy of those who hold it.

Have we as Christians and Catholics, our system of philosophy cut out for us, and are we, as believers, committed and pinned to given systems of philosophy? Undoubtedly no, if it be meant that we have to adopt or commit ourselves to any system *in globo* with not only its primary principles, but its particular theories and ultimate conclusions. But undoubtedly yes, if it be meant that our Christian and Catholic faith demands that any system of philosophy which we may adopt shall be one which concedes certain postulates as to earthly realities which enter into the meaning of our dogmas.

The limitation is evident. To take, for instance, an obvious example, we are not free to adopt a genuinely monistic philosophy

from the very fact that such a system, whether we call it monistic or pantheistic, never can be monotheistic, and consequently never can be Christian. Nor are we free to accept any system of philosophy which would deny any essential difference between such concepts as nature and personality, or which would regard personality or individuality as transitory phenomena, or which would deny to the human will the freedom which is the root of merit and responsibility. All these caveats issued by ecclesiastical teaching authority limiting our choice in the domain of philosophical thought are not the work of the Index, nor even of the Jesuits, nor even of the Middle Ages! They are to be found for the most part in the very nature of the definitions of the first four general councils, and in the Christology of the Incarnation. A Catholic who accepts the teaching of the Council of Nicæa stands committed to a philosophy which maintains the real distinctness of substance and personality, in the sense that he may not commit himself to any philosophical system in which that distinction is denied or rejected. In like manner, he is further committed to the distinction of nature and personality by the Council of Ephesus. In other

words, Christian faith is not philosophy, but it demands certain postulates in the philosophy of those who hold it. These postulates are not in themselves a system, but they must be found in any system which can be lawfully or logically accepted by a Catholic. That is the sense, and the only sense, in which we speak of a Christian or Catholic philosophy.

Amongst these we certainly include the distinction which exists between the underlying reality which has been called substance, and the sense-affecting phenomena which have been called accidents or appearances. It would be impossible for a Catholic to hold the doctrine of transubstantiation while rejecting the distinction between substance and accidents, or relegating it from the sphere of faith, as a mere matter of Aristotelian philosophy. For let it be granted that there is no real distinction between substance and accidents, and the doctrine of transubstantiation in the sense in which the Church teaches it becomes illusory. The reason is palpable. The 'appearances and phenomena certainly remain unchanged after consecration. If then there be no separable underlying reality distinct from these, it is quite clear that there can be no *desilio panis et vini*, the bread and wine remain in the entirety of their being wholly unchanged, and are there as much bread and wine after as before the consecration. This is the very contradiction of what both East and West insist upon as the meaning of transubstantiation. As Catholics, therefore, we are pledged to the reality of the distinction, and we claim it as a postulate in any philosophy to which we can give our adherence. We do so, not because Aristotle teaches it, but because we hold it to be a real-

ity in the created order, and one which as such enters necessarily into the dogma of the Eucharist.



The Aggrandizement of Russia.

The *Visitor* views with grave apprehension the trouble which is slowly brewing on the Bosphorus and which threatens to lead to the dismemberment of the Ottoman empire, which, under present circumstances, might prove a calamity to the Church.

"Every step towards Russian aggrandizement is viewed by the Holy See with considerable anxiety," says the *Visitor* (No. 48.) "The fortunes of the Orthodox faith are at present indissolubly bound up with the house of the Romanoffs. Under their ægis the schismatics of the Greek rite, after a period of scholastic and spiritual torpor extending well nigh over a thousand years, have roused themselves to a great show of proselytizing zeal. Nothing more disastrous to the welfare of Catholicism could be imagined in the actual state of the world's forces than a war from which Russia should emerge with the ports and territories she has long coveted and from which the French Republic should gain release from the domestic foes who have harassed her steadily for a generation past. The success of Elizabeth and her 'reforming' statesmen against Philip in the days of the Armada made Protestantism ultimately dominant in the English speaking world. A similar turn of events now might bring Western Catholics into strenuous collision with the 'Holy Synod' on the one hand and with state-established secularism and infidelity in France on the other."



Literary Notes.

Do the Jews commit ritual murder? There are many, even educated Catholics who believe they do, or at least did, in days gone by. These ought to read two books that have recently appeared in Germany: 'Der Ritualmord vor den Gerichtshöfen der Wahrheit und Gerechtigkeit von Dr. Fr. Frank' (Regensburg, Manz, 1901) and 'Die Blutrache und sonstige mittelalterliche Beschuldigungen der Juden. Eine historische Untersuchung nach den Quellen von Dr. D. Chwolson' (Frankfort on the Main, Kaufmann, 1901).

Both of these authors, the one a Catholic priest and former member of the Centre party in the Reichstag, and the latter a professor of the Imperial University of St. Petersburg, occupy the same standpoint: they deny ritual murder.

Dr. Frank begins with the earliest accusations against the Jews on the score of ritual murder and examines in the first portion of his book (Ritual Murder Before the Forum of Truth) the accusers, the scientific proofs advanced by them, and the defenders. In the second portion (Ritual Murder Before the Forum of Justice), he reviews a number of well-known cases in which this terrible charge was brought and sifted in the courts. The author devotes over thirty pages (more than necessary) to the erratic Dr. A. Rohling, who has been the chief abettor of the awful accusation in the past half-century. Dr. Rohling once spent a few years in this country and Frank's revelations regarding his anti-Jew campaign must prove a fearful revelation to his friends.

Prof. Chwolson's book is essentially an expert opinion elaborated by order of the Emperor in 1857, on the occasion of a ritual murder case in Saratow on the Volga. Chwolson was at the time professor of Hebrew, Chaldean, and Syriac in the Petersburg University and published his opinion for the first time in 1861. A second edition appeared in 1880, of which the present work is a translation. As corrections were made each time, the book

really represents the result of researches extending over a period of forty years. In the first chapter the author develops a series of proofs from the history, religion, legislation, literature, and life of the Jews to show that the charge of ritual murder is absolutely unfounded. In the second chapter he examines the various accusations and demonstrates their groundlessness. In the third chapter he establishes the same conclusion on historical and juridic grounds. The fourth chapter summarizes the opinion of baptized Jews, Christian rulers, popes, and scholars of all ages on the matter.

Prof. Chwolson's work is more scientific than Dr. Frank's, though it contains a number of invectives which had better been omitted. As the *Kölnische Volkszeitung's* critic puts it (Lit. Beilage, No. 33), "it can not be denied, in the present scientific status of the question, that ritual murder belongs to the realm of fiction; but to establish this thesis with all the resources of science it was not necessary to praise and to celebrate the Jews as Chwolson has done it."—A. P.



A Catalog of Catholic Fiction.

The International Catholic Truth Society again proves its quality by the issue of a "Catalogue of Catholic Fiction," a compilation that was badly needed. The list is a much longer one than we would have made it. Not a few of the writers named are at best only third class, and many of the books are—well, not literature. A catalog less complete but more select would have been much better, it seems to us. (Think of a complete catalog of Presbyterian or Baptist fiction!) We should have hesitated to include certain works by well-known Catholic writers and others written by converts previous to their reception into the Church. Is Chateaubriand's "Atala" unobjectionable? "Pan Michael" and other of Sienkiewicz's creations are needlessly coarse in the English translation, as we have said more than once, in our reviews of them. "Louie's Last Term at St. Mary's" and "Rutledge" are Episcopalian, not Catholic stories.

"The Secret Directory," "Crowned with Stars," "Our Mother" (a regrettable production in our opinion), the Prig's "Bede," "A Salon of the Empire" can not be classed as fiction at all. Justin McCarthy may be a Catholic, but certainly he has not always written like one. Mrs. Craigie and Mrs. Dana-Skinner, we may add, have published novels not included in this list. But let us eschew further criticism and hasten to say that the I. C. T. S.'s catalog of "Catholic Fiction" is extremely serviceable, as it gives not only titles and authors but publishers as well. We hope to see a revised edition of the present list, and a separate one of books suitable for the young.—*Ave Maria*, No. 10.



A LIST OF NEW BOOKS.

[This list is published with the purpose of announcing important new publications of special interest to Catholic readers. B. Herder, 17 S. Broadway, St. Louis, Mo., supplies the list and has the books in stock.]

- Old Thoughts on New Themes.** By Rev. Edward C. Hearn. Net \$1.
- The Feast of Thalarchus.** By Conde B. Pallen. Net \$1.
- The Faith of the Millions.** Essays by Rev. Geo. Tyrrell, S. J. First and Second Series. Each, \$1.75.
- A Daughter of New France.** With some Account of the Gallant Sieur Cadillac and his Colony in the Detroit. By Mary Catherine Crowley. \$1.50.
- Heart and Soul.** A Novel by Henrietta Dana Skinner. \$1.50.
- The Way of Perfection and Conceptions of Divine Love.** By St. Teresa. From the Spanish by Rev. John Dalton. Net \$1.50.
- Devout Reflections on Various Spiritual Subjects.** By St. Alphonsus Liguori; translated by Fr. E. Vaughan. Net 55c.
- Blessed Francis Regis Clet, C. M.** Martyred in China 1820. Paper. Net 15 cts.
- Marigold and Other Stories.** By Rosa Mulholland. Net 40 cts.
- Life of the Ven. Madeleine Louise Sophie Barat.** With an Introduction by the Rev. Reginald Colley, S. J. Net, \$3.
- Stonyhurst.** Its past history and life in the present. By Revs. Geo. Gruggen, S. J., and Jos. Keating, S. J. Net, \$2.
- Spiritual Letters of the Ven. Francis Mary Paul Libermann;** First Superior-General of the Congr. of the Holy Ghost. Vol. I. \$2.
- Beyond These Voices.** A Novel by Mrs. Edgerton. Net, \$1.35.

The truth is that we Americans have a natural tendency to good-humored surface dealing with all evils. . . . It is so much more easy to amuse and feed a vicious, needy brother than to set him to work, to force him to fight the Devil and to fear God. We expect to reform the anarchist, the thief, and the murderer by teaching them to eat with their forks, to read Browning, and to trim their nails.—Rebecca H. Davis in the *Independent*, No. 2750.

REPOSITORY OF CONTEMPORARY DOCUMENTS.

THE CATHOLIC FORESTERS
AND THE SPRINGFIELD
CONGRESS.

Mr. Theo. B. Thiele has not responded to Mr. Greban's recent appeal in these columns to explain his circular anent the Springfield Congress (No. 21); but the "High Chief Ranger" (what a name for the president of a Catholic society!) in a letter to Mr. P. A. Brosseau of Fall River, has tried to appease the wrath of the Canadians. He says (cfr. *L'Indépendant*, (No. 202):

"...Sometime back, the High Secretary discussed the matter with me, and from the information we had at hand at that time it seemed that one of the objects of the Congress was to engage in a discussion over the establishment of parishes in the New England States which would probably bring on conflict of authority with the bishops of the various dioceses. We decided it would be very unwise for the Forester Courts to engage in a Congress having for one of its purposes an object of this kind, and we did not deem it wise to permit the courts to have representation therein as Forester Courts. Again, the circulars which were sent out in regard to the matter did not receive the approval of the High Court, which (they) should have had in the beginning. I regret very much that some of the newspapers have taken the matter up and tried to convey the impression that it was an attempt on the part of the other nationalities in the Foresters to prevent the French Canadians from exercising such rights in the Order as naturally belong to them. There is no such desire on the part of the Executive Officers of the Order. For myself I can say I have no objection to the representatives of courts attending this Congress, provided its purposes will not in any way antagonize the Church authority. This is the only fear we had in the matter. Can you send me a copy of the call for the Convention, so we may have full information regarding the object of the Congress and its purposed doings? With this complete information before us, I have no doubt that we can so advise the courts that no unrest or dissatisfaction may be felt.

Fraternally yours,
THOMAS H. CANNON."

INSURANCE.

Against Assessment Reserves.

Insurance Commissioner Barry of Michigan does not approve of the so-called lien plan, which a number of assessment companies have adopted in order to place their business on a legal-reserve basis. "I am frank to say," the Commissioner declares in his report, just issued, "that I have grave doubts of the feasibility of the undertaking. The so-called lien notes are, in my judgment, of no more value to a company than the power to levy extra assessments. This right should never be considered a reliable asset, such as should constitute a reserve." The so-called lien plan is one adopted by assessment companies which desire to take advantage of the benefits of a reserve. It consists in securing notes from policy-holders, payable upon the maturity of the policy, of an amount equal to the sum that would have been paid by a policy-holder if he had been compelled to pay assessments upon the same basis as those insured by stock companies. These notes can not be collected until the member dies, and they are then to be deducted from the amount of the policy.

This opposition is a serious blow to the concerns that have been seeking to fortify their position by providing an apparent reserve. Mr. Barry's statement agrees with the opinions of insurance experts everywhere who are at all familiar with the pitfalls of the assessment system.—d'A.



Fraternal Order Expenses.

Some interesting facts respecting the standing of fraternal orders in the United States were disclosed at the late meeting of the National Fraternal Congress, in Detroit. The records showed that the average cost per \$1,000 for protection last year was \$9.74, based on the average amount of protection in force during the year and the total of benefits distributed, which amounted to \$43,705,540. This is slightly less than the average cost for 1899, but substantially the same as during the past five years. The lapse rate for 1900 was

about 7 per cent. greater than the year before.

The total number of lapses among benefit members last year was 143,946, representing protection to the amount of \$385,286,861. The lapse rate per 1,000, based on the average membership for the year, was 90, while the year before it was but 84. The orders represented paid for management expenses last year \$4,628,581, or at the rate of \$1.05 per \$1,000 of the average protection in force. On a per capita basis it cost \$1.71. This is an increase of eight cents per \$1,000 and thirteen cents per capita over that of 1899, and indicates the tendency to greater expense of management incident to competition. The orders reporting for 1900 show 23,605 deaths, or a death-rate of 8.76 per 1,000, based on the average membership for the year, as compared with 8.87 for the previous year.



Trying to Reform the W. & O. Fund.

THE REVIEW has devoted considerable space to the recent efforts to put the Widows' and Orphans' Fund of the German Catholic Central Society on a safer basis.

In response to several enquiries we to-day present the report of our expert on the proposition lately submitted, for consideration at the Bridgeport Congress, by "the Committee of Three."

This plan appears to be a modification of the "Peoria System," which was in practical operation for about a year. Unfortunately it shows a number of fatal defects and will have no attraction for outsiders, as any man in good physical condition can get reliable life insurance, with "all up to date improvements," from almost any well established life insurance company for less money than the W. & O. F. asks for its certificates.

Taking up first the proposed "scala," it will be seen that for new members the benefits in case of death commence with \$200, to be increased by \$100 in the same ratio as the premiums paid correspond to such increase. For example, at age 25 the annual cost for \$1,000 is \$1.30 a month or \$15.60 a year plus \$1 for

expenses or \$16.60 in all. During the first 6 years the death benefit will be \$200, to be increased to \$300 in the 7th year, when the total payments made are over \$100. At that rate it will take the young man over 42 years membership (and payments) until his policy becomes worth \$1,000 in case of death.

Now, for \$16.50 a year the same man can get a policy for \$1,000 in almost any well established, perfectly safe-life insurance company, payable in full in case of death at any time, and providing for cash and loan values, paid up or extended insurance in case of lapse, without any restrictions regarding travel, residence, or occupation after one year. So it stands to reason, than the new plan will not attract any new members, since their life insurance interest will be better served by the regular insurance companies. What is illustrated above for age 25, holds good for all the other ages also.

Even as a relief measure for the present members of the W. & O. F. the new plan is bound to be a failure. Supposing for the sake of argument the members agree to pay the exorbitant charges in exchange for the doubtful benefits promised. In §7 of the constitution the reserve fund is limited to 10 per cent. of the maximum amount of insurance carried. After reaching that figure, interest of said fund and income are to be used for other purposes. Now with the income from assessments steadily decreasing (old members dying off, no new ones joining) while the mortality will steadily increase, where is the money for \$1,000 policies to come from, when only \$100 are held as maximum amount for each \$1,000 contract?

If the "Committee of Three" will take the trouble to look up the latest insurance reports (official documents), the showing of the different life insurance companies ought to be instructive. Practically most of the business now on the books was done in the last 20 years, and yet for example the

| | | |
|----------------------|-------------|--------|
| Mutual Life of N. Y. | holds about | \$237. |
| New York Life, N. Y. | " | 181. |
| Equitable of N. Y. | " | 205. |

while the little Brooklyn, which recently re-

insured, has over \$346 assets on hand for every \$1,000 of outstanding insurance, in other words from 18 per cent. to 35 per cent. To fix a limit for a reserve fund smaller than the actual liability to be covered by it, means to court bankruptcy.

How §9 and §7 can be made to agree, is beyond the comprehension of the present writer. In §9, the contract provides for a return of money paid during life time of assured, which may amount to about \$700 to \$800 on a \$1,000 certificate; §7 provides for a maximum reserve of \$100 on a \$1,000 policy; who will pay the difference?

Conclusion.—The plan of the "Committee of Three" is so expensive as to exclude new members; it is not safe even for the present membership, and would "freeze out" about one-fourth of the old members. Since the "scala" ends with age 56, while the W. & O. F. has now about 1,100 members from 57 to 85 years old, who have on an average paid more money than the others and are not at all considered in the new proposition.

ACCOUNTANT.

A man was too stingy to pay for a newspaper, and, as he could not get along without it, he sent his little boy to borrow the copy taken by his neighbor. In his haste the boy ran over a \$4 stand of bees, and in ten minutes looked like a warty summer squash. His cries reached his father, who ran to his assistance, and, failing to notice a barbed-wire fence, ran into it, breaking it down, cutting a handful of flesh from his anatomy and ruining a \$4 pair of pants. The old cow took advantage of the gap in the fence and got into the corn-field and killed herself eating green corn. Hearing the racket, the wife ran, upset a four-gallon churn full of rich cream into a basket of kittens, drowning the whole flock. In the hurry she dropped a \$7 set of false teeth. The baby, being left alone, crawled through the spilled cream and into the parlor, ruining a brand new \$20 carpet. During the excitement the oldest daughter ran away with the hired man; the dog broke up eleven setting hens, and the calves got out and chewed the tails off four fine shirts.

... **CHURCH MUSIC.** ...

Some New Sacred Music.

Missa in honorem SS. Ewaldorum Fratrum composita ad quatuor voces inaequales concinente organo a C. Becker, Rectore Chori Salesiani, St. Francis, Wis. Duesseldorf, Schwann, Publisher. Price, score, 2m., single parts 20 pf.

This, Rev. Fr. Becker's latest work, is sure of a good reception on the part of choir-masters and singers on account of its festal character and its fluent, vocally agreeable writing. The Gloria suffers somewhat in its effectiveness by a too frequent employment of the same melodic figure, too much uniformity in the manner of modulating, especially in the use of the deceptive cadence (*Trugschluss.*) The Credo has received animated, vigorous, and, at the same time, dignified treatment at the hands of the author. In character, melodic structure, and manner of declamation it suggests the Gregorian Chant. The interest is admirably maintained throughout the number by rhythmical and dynamic variety, the alternate use of high and low voices and their joint employment in sonorous climaxes. The mass is worthy the attention of any choir.

* * *

Missa in honorem B. Canisii ad duas voces inaequales comitante organo vel harmonio. By Rev. L. Bonvin, S. J. Feuchtinger & Gleichauf, Ratisbon. Price, score, 2m., the 2 vocal parts 25 pf.

This mass was first published in the *Musica Sacra* of Toulouse, France. It is written in the author's usual style, i. e., with great freedom of treatment. The chromatic element is frequently employed, enharmonic modulations occur at intervals, and the vocal writing now and then borders on the instrumental. The intentional consecutive fifths in the Benedictus contribute towards giving that number a somewhat lingering, dreamy character. While the mass is written on unconventional lines, one is more and more impressed, on closer study, with its interesting musical life and artistic woof and its liturgical availability. If sung with vigor and aban-

don backed up by a clean player it is sure to make a powerful effect.

* * *

Quid retribuam. In gratiarum actionem. Ad quatuor voces inaequales. By C. Becker. Pustet & Co.

The musical setting of the third and fourth verses of the one hundred and fifteenth psalm by Rev. Fr. Becker was undoubtedly inspired by his recently celebrated silver jubilee. It is an occasional composition in the best sense, conveying in simple lovely music the overflowing gratitude of the priestly jubilarian's heart. An excellent repertoire piece for festal occasions.

JOSEPH OTTEK.



In rummaging through a stack of old newspaper clippings, we found this from the *Chicago Chronicle* of July 5th last, which is too good to wander into the waste-basket :

"President Oliver of the Indianapolis music teachers' annual convention says: 'I hope all the rot of the Moody and Sankey style of music may be destroyed in the Protestant churches. Protestant churches must bow in humility to the music of the Church of Rome.'"

"There are many miracles it would seem worked to-day, as many as in any past age, and of these no small number in the United States; for Mrs. Eddy and Dr. Dowie can well rival Lourdes and Notre Dame des Victoires."

This from the *Catholic Champion* (No. 10), a high-church Anglican paper which prides itself on its thoroughly Catholic spirit and sincere faith in Christ and the Church.



"There is about as much fiction in genealogies as in crests," says an exchange. "A young woman at a dinner in New York last winter told the man who took her in that she was a lineal descendant of Dean Swift. He could not suppress a smile, and when she asked an explanation of it, he advised her to read Dean Swift's life."

Letters to the Editor.

More About Church Bells.

TO THE EDITOR OF THE REVIEW.—*Sir:*

The *New World* and other authorities to the contrary notwithstanding, the ringing of church bells in a great city is regarded by a large proportion of the population a nuisance as great as the necessity thereof is small. Primarily, bells were instituted as signals for acts of devotion at certain prescribed times—principally attendance at masses. The religious significance, through blessings and the like, was secondary and grew, naturally, out of respect for the mission the metal performed. In this age, the necessity for church bells has vanished, there being no family so poor in pocket not to possess one or more, (generally more) clocks. The ringing of church bells is now a custom purely perfunctory, entirely unnecessary, and the noise an annoyance and often a menace to all who may be obliged to live in close proximity to a Catholic church.

All medical men and thoughtful persons recognize the great necessity that exists of minimizing noises in every large centre of population. Comfort, health, order—all require this. It is simply presumptuous and impertinent in us to say that people have no right to protest against the 6 o'clock Angelus bell crashing its notes into their houses—that they ought to be awakened at that hour, etc.

The exigencies of modern life require late hours for sleep in very many cases; and in the matter of sickness, no one will venture to dispute the annoyance and harm caused by the 6 o'clock Angelus bell and the bells for early masses. The writer knows that many considerate priests think with him in this, as well as a multitude of laymen.

As to the right of a municipal government to interfere in this matter, (denied by the *New World*), such authority and that of the courts could act with the same justice that prohibits a church from receiving within its doors the remains of one who had succumbed

to a contagious disease; that orders front doors to be changed to open outwards; as well as in other matters both of a sanitary and police character in which such authority is unquestioned.

WALTER J. BLAKELY.

St. Louis.



A Protest.

TO THE EDITOR OF THE REVIEW.—*Sir:*

It was not until to-day, that I perused the article written by Rev. J. F. Meifuss under the caption "Religious Instruction in Elementary and Intermediate Schools," which appeared in No. 22 of Vol. VIII. of THE REVIEW. I can not but consider this article as an injustice to me and request you to discontinue sending THE REVIEW to my address.

The priests and Catholic lay-teachers, numbering over forty, who attended the teachers' meeting held here at Germantown on the 6th and 7th ult., know who is meant by the vicar-general mentioned in that article. Others will come to know it. During a discussion at the teachers' meeting, I stated that I considered it greatly beneficial for our German-American youth to understand the catechism not only in the German but also in the English language. I added that the children in the highest class of our elementary schools here, after having learned the catechism in German, especially after having received their first Holy Communion, were made to study the catechism in both German and English. I regret that the statement of my opinion has been entirely misconstrued in THE REVIEW.

Wishing you to publish this letter in your paper, I remain with kind regards and best wishes

Yours respectfully,

W. CLUSE, V.-G.

Germantown, Ill., Sept. 5th.

* * *

We reserve to Rev. Fr. Meifuss, who is absent on a vacation trip, the right to reply to this letter. We are sure there was no intention on his part, as there was none on ours, to misrepresent our friend the V. Rev. Vicar-General of Belleville.—A. P.

With Our Exchanges.

How much a really good weekly journal is a "one man affair" can be seen from *La Vérité* of Québec since Editor Tardivel is in Europe.



It's "up" to our esteemed Antigonish Catholic contemporary to explain why we were favored last week with a *Casket* with a blank inside. We should be loth to think that our blue-nose friend had anything to conceal.—The *Ottawa Union*, Aug. 31st.

It is the *Casket's* only fault that it occasionally arrives with the inside pages blank. Perhaps if we add our complaint to that of the *Union*, the manager of the Antigonish paper will get after his pressman with a sharp stick.



The *N. W. Review* (No. 47) calls attention to the fact that the *Freeman's Journal* filches its Rome correspondence from the *London Tablet*, and suggests that such plagiarism is unworthy of "so great a journal as the *N. Y. Freeman*."

"So great a journal"? It's a good many years since the *Freeman's Journal* deserved that epithet, under McMaster. A. P.

SCIENCE AND INDUSTRY.

|| Prof. Matthew Flinders Petrie, in a recent London lecture summed up in a few sentences the latest theories about the antiquity of the human race. Antiquarians, he said, now have to deal with Egypt alone. There is an unbroken chain of historic record from 5000 B. C., besides actual objects which carry history back 2000 years further, thus giving 9000 years to human history, but this is yet far from the beginning. There were traces which showed that civilisation must have come from another country, but whence, no one has the slightest idea. The earliest graves have figures of a race of bushmen of a type similar to those found in France and Malta, proving that the race extended from Africa into Europe. Then there are figures of women who were captured from

still earlier races, which probably were of the Paleolithic age. Beyond this there was a time when the climate of Egypt was totally different from to-day, when a rainfall fertilized what is now a desert, and when animals of which all trace has been lost, inhabited the country. Other lands might show the age of man to be more remote by physical evidences, but nowhere could we feel more plainly the certainty of the antiquity of man than where 9000 years' continuous records do not yet bring us into the vast periods of those climatic and geological changes through which man had kept up the chain of life to the present day.

Christianity can stand these conclusions—assuming, as we do not, that they are correct. But how does the evolutionist reconcile them with his hypothesis?—J. W.

Sociological Questions

Municipal Ownership. The municipal-ownership idea has been hit hard in Toledo, the city of "Golden Rule" Jones. After ten years of experience, the city has leased its municipal natural-gas plant to a private corporation. This plant has cost the people of Toledo over a million dollars in bonds and half a million more in interest, while it is found now that the rental will be much less than the city will need to keep up the annual interest on the debt incurred when the experiment was undertaken. The council leased what was left of the plant to the Toledo Gas Light and Coke Company for a term of twenty years at \$6,500 a year. The annual interest account on natural gas bonds outstanding is \$47,250. And the city will keep on paying that for many years to come. The cause of the failure is fairly well outlined in this remark by the *Toledo Bee*: "Incidentally, many of the men who shouted loudest for the gas plant got their start in life out of their connection with it, and having become taxpayers, managed to bob up and help urge the Council to lease the plant to a private corporation—so as to save them taxes."

NOTES AND REMARKS.

The heart of the people goes out to the President in his pain and peril. He is our President, the unforced choice of the American people as the custodian of the great powers of his office and as the bearer of its burden of care and responsibility, and we honor and cherish him with affection and reverence born of our ancient love of freedom and nourished by our noble traditions. We sincerely pray that he may be restored to health.



The subjoined Paris despatch to last Sunday's N. Y. *Tribune* deserves to have a place here:

"The adroitness with which the Sultan has assumed the offensive by putting additional taxes on French religious associations established at Beyrout and Jerusalem, is gleefully commented upon by the reactionary (!?) newspapers, as showing the inconsistency of the Republican government in dealing with foreign questions. The *Figaro*, the *Gaulois*, the *Autorité*, and the *Soleil* point out that the Sultan's irade embodies, almost literally, paragraph No. 23 of the famous French law concerning the religious associations, which forbids them to open new schools. The *Soleil* says:

With what sweet irony the Grand Vizier will receive the protestations of M. Babst, the French chargé d'affaires at Constantinople, and reply that the Turkish government only asks for a portion of the revenue of your protégés, the monks, whereas your own government confiscates their property outright.

The imposition of the taxes by the Sultan on French religious communities is, nevertheless regarded here as an infringement of the capitulations, and adds still another question to be settled between France and Turkey."



We are accustomed to consider ourselves as the possessors of a far higher degree of

civilization than that which prevails in Turkey or China, and we send missionaries to both these countries for the purpose of imparting to their inhabitants some share of our superior enlightenment. But what rejoinder could be made if Minister Wu, or the official representative of the Porte in the United States, should declare that a nation in which the burning to death of human beings was becoming almost a daily occurrence had no business to assume the right to instruct the people of other countries as to their duties?



The poor friars of the Philippines have been again severely castigated by a certain section of the American press. The provocation this time was the authorship of a fiery pronunciamento against the motives and methods of the Taft Commission, which, as the *Monitor* (No. 22) has since ascertained, had been falsely imputed to them.

"The epithets hurled at the devoted heads of the priests and the fresh calumnies heaped upon them, by their calm and judicially-tempered critics of the sanctum, are quite as apropos, convincing, and just, as those that preceded them evoked by offenses no less apocryphal," rightly observes our California contemporary. "The attitude of that section of the daily press most given to friar-baiting, is highly impressive. It is obviously inspired by the belief that the Catholic clergy of the islands have no friends in this country and that it is, therefore, perfectly safe to malign them to the limit of the vocabulary of slander. At all events, it is difficult to escape this conclusion when one remarks the latitude of vulgar abuse which the editors allow themselves on the subject, and their manifest indifference to the requirements of decent regard for truth."



The Calaveras skull was, some thirty years ago, cited seriously as one of the striking proofs of the antiquity of man. A special correspondent of the *Evening Post* asserts that it is, rather, a striking instance, of the

depravity of Western humor. A storekeeper of Angles Camp, we are to believe, having found an old Indian skull, buried it privately, as a joke, in the gold-bearing gravel at the bottom of a shaft. Appalled by the success of his hoax, he never told any one but a clergyman friend, who now tells the world. Bret Harte, at the time of the discovery, was after all very near the truth of the matter. His apostrophe to the "pliocene skull" will not have escaped the reader's memory :

Speak, thou awful vestige of the Earth's creation—
Solitary fragment of remains organic!
Tell the wondrous secret of thy past existence—
Speak! thou oldest primate!

Nor yet the skull's reply :

Which my name is Bowers, and my crust was busted
Falling down a shaft in Calaveras County,
But I'd take it kindly if you'd send the pieces
Home to old Missouri!



A white minister was conducting religious services in a colored church in North Carolina recently. After exhorting a bit, he asked an old colored deacon to lead in prayer, and this is the appeal which the brother in black offered for his brother in white : "O Lord, gib him de eye ob de eagle dat he spy out sin afar off. Glue his hands to de gospel plough. Tie his tongue to de line of truth. Nail his ear to de gospel pole. Bow his head way down between his knees, and his knees way down in some lonesome, dark, and narrer valley, where prayer is much wanted to be made. 'Noint him wid de kerosene ile ob salvashum, and sot him on fire."



It appears from a letter of Dom Cabrol of Farnborough to the London *Times* that the Benedictines of Solesmes contemplate settling on the Isle of Wight.



In the Worcester *Opinion Publique* (No. 202) "Castor" relates this significant incident :

On the occasion of a visit in Rome of several American bishops, Pope Pius IX. asked them to speak French. One of them excused himself by saying that he did not know French. "What!" exclaimed the Pontiff, "you have 400,000 Canadians in your diocese and do not

know the language of such a large portion of your flock!"

It is said that there are even now American bishops presiding over dioceses with a large Canadian population who are ignorant of the French tongue—a tongue which every scholar ought to master.



A Protestant writer in the *Edinburgh Review*, thinks that Protestantism shows signs of returning to authority and throwing away the dangerous and useless doctrine of private judgment in religious matters. We hope so; but the return journey will be long, and they seem at present to have reached only the stage of doubt and scepticism, in which they admit they know nothing about religion, with certainty; and a great many of them, having not enough sincerity about the matter to keep their minds keen for the truth, drop easily into the sceptical notion that no one knows anything with certainty about religion.—*Casket*, No. 35.



The evolution of holidays is an interesting study. It is now about fifteen years since "Labor Day" was established, but the manner of observing it has undergone a revolution in that brief period. At first it was more a class anniversary than any other holiday we have ever had, owing its origin as it did to the efforts of labor organisations, and being accepted rather grudgingly by the general public. Originally there were great parades of workingmen in all cities and large towns, and everywhere there were speeches on various aspects of "the labor problem." But as time has passed, the unions have wearied alike of marching and of hearing speeches, and laboring men generally devote the day to picnics, family excursions, and other outings with which their organisations have nothing to do. Meanwhile the general public has concluded that the first Monday in September is a good time for a holiday, making a break nearly midway between the Fourth of July and Thanksgiving day, and it observes the anniversary without any thought as to its origin or supposed significance.

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GERMAN JESUIT MISSIONARIES

IV. MISSIONARY WORK.

FULL many interesting details regarding the work of the German Jesuit missionaries are contained in Father Huonder's book; we single out only a few points which seem to be characteristic,—their scientific work and their labors for improving the material condition of the missions. Protestant writers pay the highest tribute to their scientific work. No other missionaries were ever more honored in China than Father Adam Schall of Cologne and Father Ignatius Kogler. Father Schall for his services in reforming the Calendar and reorganising the Imperial Observatory, was made President of the Mathematical Tribunal, under the title "Master of Celestial Secrets;" then President of the "Great Council," Mandarin of the first class, next in rank to the princes of the Empire, and finally was

elevated to hereditary nobility. At the death of another German, Father Herdrich, who was the mathematician of the Court at Peking, the Emperor himself wrote the epitaph. Of Father Martini we read in Baron von Richtshofen's 'History of China': "Father Martini is the best geographer of all the missionaries. By his great work, 'Novus Atlas Sinensis,' the best and most complete description which we possess of China, he has become the Father of Chinese geography." Of another distinguished scientist, Father von Hallerstein, Maedler says in his 'History of Astronomy': "Hallerstein's directorate of the Astronomical Observatory forms the most brilliant epoch of the Jesuit mission in China." The first maps of North Mexico, Arizona, and Lower California were prepared by four German Jesuits. One of them, Father Kino

Francis and
John
Merrill
1901

(German Kuehn), discovered the mouth of the Rio Grande, went westward to the Rio Colorado, and was the first to prove that Lower California was a peninsula. One deserves a special mention: Brother Camell, who, it seems, was made priest in the Philippines. He was an excellent botanist and studied particularly the flora of the Island of Luzon. The Japanese rose was brought to Europe by him, and the famous botanist Linné named it *Camellia* after Brother Camell. His extensive correspondence with European scientists was published in the Transactions of the Royal Society of London (1690-1712), in the *Pharmaceutical Journal*, 1881, and in other works.

The men who came from the country of Haydn, Händel, Mozart, Beethoven, Mendelssohn, and Wagner knew how to turn to best advantage their musical skill in the missions, especially among the Indians of South America. Thus Fathers Schmid, Sepp, and Baucke in Paraguay taught the young Indians most successfully to play the harp, clarinet, flute, violin, cornet, organ, and other instruments. They played difficult orchestral masses in Santa Fe and in the Cathedral of Buenos Aires so as to delight and surprise the Bishop, the Governor, and the whole population. Owing to these Fathers, about the year 1740 every reduction in Paraguay had a well-trained church choir, whose performances, according to the Spanish writer Peramas, gave the fullest satisfaction even to the fastidious ear of a refined European.

But it was neither the scientific work nor the musical abilities which distinguished the Jesuits of this nation, but chiefly their mechanical skill and their efforts for bettering what we may call the material side of the missions. It has been asserted that the economical perfection of the reductions of Paraguay was chiefly the work of Dutch and German Fathers, and still more of the Brothers. The truth of this statement is fully borne out by the testimony of Spanish and Portuguese superiors. In a letter from South America we read the following: "The Spanish colonists do not work; they despise the trades and crafts, and, although clothed in rags, they are

haughty, and look with contempt on those who work and consider them as mean slaves. But he who does nothing, knows nothing, and loafes about idly, is a gentleman, a nobleman, a caballero." No wonder, then, that their so-called cities were poor villages, their houses wretched hovels. Spanish writers, as Peramas, Cappa, and Barros Arana say that with the arrival of the energetic and hardworking Dutchmen and Germans the face of the Indian villages began to change. All arts and trades began to flourish: there were architects, carpenters, blacksmiths, goldsmiths, painters, turners, wood-carvers, sculptors, clock-makers, bell-founders, organ-builders, printers, and the young Indians were instructed in these trades with marvellous success. In Calera there were three Fathers and ten Brothers, seven of the latter being Germans; in the Cathedral of this city they possess at the present time a beautiful organ and a chalice of wonderful workmanship, made by these Brothers. So we can not be surprised to find in a letter of a Spanish superior the statement: "The mainstay of the West Indian missions are the German Brothers." It seems that German druggists and surgeons were especially solicited. At the time of the suppression of the Society there were two dispensaries in all Chile,—the two established by Brother Zeittler in the colleges of Santiago and Concepcion. When in 1667 the Jesuits were expelled, the Governor kept this Brother back for four years to train some druggists, lest, as he said, the country should be deprived of so necessary an institution. In 1710 each of the three provinces of Goa, Malabar, and Japan strove to obtain Brother Mattern, an excellent pharmacist, until at last the General assigned him to the College of St. Paul at Goa. He writes that he had to prepare the medicines for the Viceroy, the Archbishop, and other great people, also for a convent of nuns who spent every year 600 or 700 gold pieces for drugs. An able surgeon was Brother Steinhofner in Mexico, whose 'Handbook of Medicine' has passed through many editions, and is still in use. It is known also that Father Theodore Schneider, the founder

of Goshenhoppen, Pennsylvania, on his long rides through Pennsylvania and New Jersey, fulfilled the duties of a physician of bodily ailments, even to Protestants, if he could not become the physician of their souls. From the preceding facts we can understand why the procurators of the missions were so anxious to obtain German lay-brothers. And these brothers, whose names are unknown even in the Society and whose lives were indeed "hidden in Christ," have done much not only for the propagation of the Gospel, but for the spread of true civilisation. Their humble labors have achieved a more glorious conquest than the gallant feats of the conquistadores, whose adventures are sung by poets and celebrated by historians.

It would certainly be interesting to give a detailed description of the missionary labors of the German Jesuits in North America. But the space allotted does not permit. A few men, however, must be mentioned. Among the one hundred Germans who evangelized Mexico, Arizona, and California, the most prominent is Father Eusebius Kuehn (Spanish Kino), the founder of the mission in California. John Gilmary Shea says of him in his 'History of the Catholic Church in Colonial Days': "This Father stands with the Venerable Anthony Margil (a Franciscan, founder of the Texas mission) as the greatest missionary of this country, extraordinary as were the services of Fathers White, Fremin, and Allouez." And Clavigero, the historian of California, writes: "He labored with Apostolic zeal in converting and civilizing the heathen Indians. He assembled many in towns, forming them to agriculture and the keeping of herds, because this was a step towards their conversion and civilization. He encouraged them to build regular houses of sun-burnt brick, dig irrigating trenches and cultivate the soil. He translated the catechism and prayers into their different languages and wrote vocabularies for the instruction of his fellow-laborers and successors. By his wonderful gentleness and affability he attracted the Indians, conciliated hostile nations, and if he could have obtained the auxiliary mission-

ers whom he repeatedly solicited, and had not been hampered by constant impediments, calumnies, and false reports, he would easily have converted all the tribes living between Sonora and the Rivers Gila and Colorado." Clavigero further affirms that Father Kuehn traveled more than 20,000 miles and baptized 48,000 infants and adults. "On his toilsome journeys he carried no provisions but some parched corn; he never omitted Mass and never slept in a bed. He was a man of constant prayer, made numerous visits to the Blessed Sacrament day and night, yet found time for mission work, such as few would have attempted and no other man could have sustained." According to a letter of a fellow missionary he was shot by rebellious Indians in 1711. Much of his geographical information is printed in a work: 'Notes on the first Discovery of California' (Wash., 1878.) Father Kuehn is highly spoken of by eminent Protestant writers, such as the great Alexander von Humboldt. One of Father Kuehn's successors, Father Ignatius Keller, reports that within twelve years he had baptized more than two thousand Indians, and had a flock of one thousand brave, industrious Pima Indians, who had well-tilled fields with herds and flocks. Father Hellen of Xanten, Rhineland, baptized in six years 1700 adult Indians. Father Sedlmeyer (de Soto Mayor), next to Father Kuehn the best explorer of North Mexico and California, was also author of a Spanish-Pimoric dictionary. Father Gummersbach of Cologne, called 'The Father of the Indians,' translated the 'Exercises of St. Ignatius' for the first time into Mexican. Several very successful missionaries were laboring among the savage Tarahumaras, whose conversion had long been thought impossible. But after indescribable efforts about 16,000 were gradually settled in villages. Among this fierce tribe was laboring for forty-seven years an extraordinary man, Father Glandorff. Treating himself with the utmost severity he was all kindness and tenderness to the Indians. They came from distances of 100 to 150 miles to make their confession to the "Father who always speaks of heavenly

things." The Spanish visitor, Father José de Charravía, declares in his official report: "Now I wish no longer to have known St. Francis Xavier, after I have conversed with Father Glandorff." The saintly man died in 1763, and Baron von Brackel, member of the Mexican Geographical Society, affirms that up to this day his memory lives among the Indians of Mexico, and wonderful things are related to have been wrought by him or through his intercession.

In the Eastern States German Jesuits were found only after 1741, when the emigration had brought numerous German Catholics to Pennsylvania. They were the pioneer priests in Pennsylvania (especially at Goshenhoppen, Conewago, Lancaster, Philadelphia; Frederick, Md., Baltimore, and New York. The complete list will be added at the end of this sketch. So we need not dwell on this part of the history of the missionary labors of the German Jesuits. A few facts only should be added which may not be generally known. Of the first of these Apostolic men, Father Theodore Schneider, Georgetown College possesses a relic, which attests alike the venerable man's poverty and industry. It is a complete copy of the Roman Missal, written in a good, legible hand. Indeed, the holy priest must have been destitute of everything to copy so extensive a work. Father Ferdinand Steinmeyer, better known as Father Farmer, used

to come on horseback from Philadelphia to New York every month, and was considered the Apostle of the Catholic faith in that city. According to a letter of Bishop Carroll, it was he who in 1785 founded the first Catholic congregation in New York. In 1786 another German Jesuit, Father Pellentz, "laid the cornerstone of the Church of the Sacred Heart at Conewago, Pennsylvania, the first in this country of that title, which stands to this day solid, firm, and unpretentious" (Shea II., 294). His assistant at Conewago was Prince Gallitzin, from 1795 till 1799, who afterwards entered on his arduous and memorable mission in the Alleghany Mountains.

It was at the request of Blessed Peter Canisius that St. Ignatius in 1553 ordered monthly masses and prayers to be offered for "Germany and the northern nations." The charitable prayers of the Society have borne abundant fruit. From the preceding sketch we can see that the German-speaking provinces endeavored to show their gratitude for the grace they received. And they may say with the Apostle: "His grace in me hath not been void." Two features are clearly exhibited in their missionary labors: zeal and thoroughness; the zeal, as distinctive of the Society of Jesus, and the thoroughness, not undeservedly called a characteristic of the German people.

R. S.

SUBJECTS OF THE DAY.

Pulpit Sensationalism Run Mad.

At Ocean Grove, the other day, according to the *N. Y. Times*, Evangelist Charles H. Yatman preached his annual "candle sermon" in the Temple before a large audience.

On the platform was a table draped with a large black cloth, representing the world of sin. On it was placed a candle, which, when lighted, represented the light of Christ in the world.

The departure was depicted by extinguishing this candle, and the coming of His Spirit

by the lighting of a small alcohol spirit lamp. This remained burning while numerous candles representing the "Doll Sermon," were brought in. They were placed on the table and lighted by the spirit lamp, showing how the different races of the world had been enlightened and converted.

After the ceremony, candles representing Mr. and Mrs. True Blue and Mr. Hard Heart were lighted. The last-named candle had to have the excess of wax about the wick cut away before Mr. Hard Heart could be converted. There were then brought to the plat-

form three elegantly dressed candles. They represented society women and were lighted to show that they also could be converted.

The final ceremony was the introduction of many little candles representing an infant Bible class. In the center was a large candle, the teacher. They were also touched with the flame of the spirit lamp to show that young children could receive light.



The Decadent Evolution of Puritanism.

The Puritan spirit, in its reverent aspect, is rapidly dying out in New England. "The commercial and prosperous descendants of the Puritans not only refrain from having children, to a considerable degree, but pious practices are being abandoned," says James R. Randall in the *Catholic Columbian* (No. 35). "Just now, there is much discourse in the papers about the failure of these people to say grace before meals. Neglect of church service is supposed to have some connection with the disuse of the blessing at table. At the South, this custom is still generally in vogue. I do not remember any exception. When I dine with Protestant friends here, they always ask me to say grace, and I always oblige them, making the sign of the Cross before and after the benediction. But I have never known any Protestant family to 'return thanks' after eating, as Catholics do. They were not so instructed. As New England grows more Catholic, the Protestant sects become more indifferent to their once devout habits. The South disintegrates slowly, in such matters."



The Acquisition of St. Thomas.

It seems our government is about to purchase the three or four Danish islands in the vicinity of Porto Rico, of which St. Thomas is the chiefest, for the price of \$4,480,000, this being the amount expended by Denmark on account of the islands, since because of the collapse of their sugar industry, they ceased to be self-supporting. The

economical fruits of the purchase are so slender in prospect that other supposed advantages are marshalled in support of the proposed acquisition. We are told the harbor of St. Thomas might become a danger to us if it came into the possession of a hostile naval power. The only naval power of Europe which could desire possession of the islands is Germany. Both England and France have more islands in the Caribbean waters than they have any use for. All of the English islands are a burden to Great Britain. All are desperately poor and barely able to pay the expenses of their local governments. The Danish islands are of the same general type. They embrace, all told, only 126 square miles of rocky and forbidding territory. St. Thomas is subject to earthquakes, and was nearly shaken to pieces by one in 1869, just after the Senate had refused to ratify the treaty for its purchase negotiated by Mr. Seward. If there are any reasons for paying good money for such an island now, which did not exist then, they have not been divulged.



Language in the Philippines.

Dr. Barrows, City Superintendent of Schools at Manila, suggests officially that Spanish as a medium of instruction shall be abandoned. The *Chicago Chronicle* is one of the few secular papers which discountenance this purpose. It urges (Sept. 8th) that instruction should be given in both Spanish and English, that the pupil may retain and perfect the knowledge of his own tongue as well as gain a complete mastery of English.

"The language of a people," justly remarks our *Chicago* contemporary, "is not merely an external form of expression. It is a vital part of the essential nature and character of a people, and indicates the truest thought and feeling of that people. It is a birthright of which they ought not to be deprived, and the world is eventually a loser by taking away that inheritance. It is enough to force our laws and customs, our ways and manner of living upon the islanders, but the Filipino should be allowed at least to think and to formulate his

thought in his native tongue. While it is desirable for commercial as well as for many other purposes that the Filipinos should have a thorough knowledge of English, the public schools of Manila should respect native rights enough not to exclude Spanish as a medium of instruction and employ English alone in the schools. This gives to English an advantage which it should not claim and throws a kind of contempt upon Spanish as of secondary importance to the Filipino, when in reality it is first."



Ireland's Parliamentary Representatives.

The number of Ireland's representatives in the British House of Commons is to be reduced, as being "out of all proportion to the population of that country." As a matter of fact the number of Ireland's "commoners" was fixed by the Act of Union—the act by which Ireland and Great Britain were legislatively united in 1801—at one hundred, with no suggestion or reference whatever as to population. The population of

Ireland was then 5,290,000, that of England 8,892,436. England had 505 members in the House of Commons, Ireland but one hundred. And all the while (up to 1871) that the disproportion of representation was favorable to England, taking population as a basis, there was no talk in England about such a standard. Now, however, when Ireland's population has fallen so low that the population standard gives the advantage to England, the cry is raised that the number of Irish "commoners" should be cut down. The Act of Union is really a treaty between the two countries, and taking it as such, its terms can not be justly altered without the consent of both parties, which consideration of reason and justice, however, is not very apt to deter the British Parliament from reducing Ireland's representation.

The Nationalist party finds its only consolation in the assurance that even if its numerical strength (at present 80) is reduced to a minimum, there will still be sixty members left to make trouble.

THE RELIGIOUS WORLD.

...Domestic...

Boy Preachers.

The newest religious sensation is the "boy preacher." There are quite a number of this species traveling about the country, to judge from the daily papers. The N. Y. *Christian Intelligencer*, an organ of the Reformed Church, confesses to a strong repugnance to exploiting precocious youth before large and curious audiences as approved preachers of the gospel. "If divine grace through Christ has entered their hearts, inclining them to testify to its mighty power," says the *Intelligencer* (quoted in the *Evening Post* of Sept. 7th), let them testify in humbler ways. No youth can endure without moral injury the adulation these boys are receiving. It is reported of the nine-year-old Joiner boy of Georgia that 'after he had finished a sermon recently, some ladies were

so charmed that they ran up to kiss him.' The great and responsible work of preaching the gospel of Christ requires a preparation which no boy at the age of nine or twelve or fifteen is capable of acquiring. If a Christian youth feels himself strongly drawn to the work, his friends will advise him to wait till he has outgrown his boyhood, and to quietly and diligently and thoroughly qualify himself for preaching before undertaking it publicly. The very thing encouraged in these boy preachers accounts in some measure for the religious superficiality that marks the present."



Conference of Catholic Missionaries.

The Louisville *Record* is the first paper to offer us a report of the recent conference of Catholic missionaries sufficiently clear and extensive to enable us to form

some notion of the character and purpose of the meeting.

The conference (we give a résumé of the *Record's* correspondence, No. 36) met at Hundred Oaks, the Southern house of the Paulists, at Winchester, Tenn., on Aug. 27th and continued for three days. It was presided over by the Bishop of Nashville and attended throughout by the Bishop of Mobile. A number of archbishops and bishops sent regrets. Twenty-four clergymen were present, among them a subscriber of *THE REVIEW*, from whom we had hoped to get a brief report, but were disappointed. The subjoined brief synopsis of the proceedings will no doubt interest our readers :

The first paper, by Rev. Thos. F. Cusack, head of the diocesan band of missionary priests in New York, was a splendid plea for organisation in every diocese in the Union of bands of missionaries on the plan adopted in New York, Cleveland, and elsewhere. The discussion of this paper showed that all the Fathers present cordially endorsed the idea, as a practical means to discharge the obligation to preach, resting upon the Church in consequence of her claim to being the only Church divinely commissioned to preach the Gospel.

"The Missionary and His Topics," was the title of a paper read by Father Elliott, C. S. P.

Father Kress, leader of the missionary band of Cleveland, O., gave under the title, "Our Apostolic Church in the City," a carefully prepared estimate of the work to be done in a city parish, and of the way to do it.

Father Michaelis, of the same missionary band, in a paper on "Eucharistic Missions Among Non-Catholics," showed how great an attraction the Blessed Sacrament has for non-Catholics, when its meaning is clearly explained.

Rev. Dr. Stang's paper,—"How to Influence the Training of Priests for Missionary Labor,"—awakened much interest and discussion.

Father Xavier, C. P., from the Diocese of Harrisburg, Pa., gave a paper on "Missionary Literature," treating of its importance and of the kind that proves most effective.

Father Youman's paper, read by Father Sullivan, C. S. P., treated of "The Apostolate of Prayer for Conversions," and of "The Main Features of a Mission,"—namely, "The Question Box, the Lectures, the Benediction of the Blessed Sacrament, the Distribution of Catholic Literature, and the Enquiry Class." In the lengthy discussion of this paper, the "Enquiry Class" was the topic that claimed the most attention. The class consists of those who desire more information about the Church and her doctrines than they can gather from the lectures, and is conducted either by the missionaries or by the local clergy. The advantage of this method of imparting truth arises from the fact that the circle of the personal influence of the missionary is narrowed down to those who are immediately interested, and that it brings priests and people more in touch than they were during the delivery of the lecture which awakened interest.

An interesting subject,—*"The South as a Field for Catholic Missionary Work,"*—was treated by Father O'Grady, of Mobile, Ala. He claimed that the South "is the most inviting field possible in the English speaking world," for the following reasons :—"The non-Catholic people of the South have preserved more of Christian tradition and have a greater faith in revealed religion than is possessed by any other people not of the Fold ; and though their belief is often vague and fragmentary, it is a splendid foundation and affords an opportunity which the experienced missionary will be glad to embrace. The Southern people are less deep and persistent in their prejudice and are more hospitable and generous, and these traits facilitate the work of conversion. The religious people of the South are intensely interested in the cause of temperance, and it is akin to a revelation to them to hear of the immense work done by the Catholic Total Abstinence Society of America." Father O'Grady concluded his earnest pleading for the South by a fervent appeal to his more favored brethren of the North to arouse interest in the South and to secure coöperation in the work of converting a people who have so many attractions for the zealous missionary.

Rev. B. L. Conway, C. S. P., in a paper on the "Question Box," noted particularly that it enables the missionary to touch upon questions outside the scope of lectures, and thus to reach the sympathy of non-Catholics, who begin to realize for the first time that many of the charges against the Church are based on unfairness, ignorance, and prejudice; and that it affords a public illustration of the unrest and confusion prevailing among non-Catholics. He noted that it served to indicate the intellectual and spiritual condition of the audience; to attract a large attendance; and finally to impart much needed instruction to Catholics upon points to which they had not given sufficient attention.

Father E. Drury delivered an address on "Missions in Kentucky."

"The Relation of a Catholic Mission to a Non-Catholic Mission" was presented by Rev. Peter H. McLean, of Hartford, Conn. The lengthy discussion left the impression that the two were entwined and the point of precedence should be determined largely by local circumstances.

Rev. Thos. F. Price, of Nazareth, N. C., read a paper treating of the Apostolic work in which he and his co-laborer, Father Irwin, are engaged. He explained his plan of settling in a given locality, and erecting at various surrounding points small churches that cost not more than \$150.

Father Busch, of St. Paul, Minn., read a paper showing that the Scandinavians and German Lutherans, especially in the great Northwest, afford an inviting field for missionary effort. He also announced that a missionary band will soon be established in the Archdiocese of St. Paul.

Rev. Francis Doherty, C. S. P., read a paper treating of "The Personal Work of the Missionary." Though it is true that the grace of God is the effectual cause of conversions, Father Doherty explained that the personality and personal work of the missionary is an essential feature of the divine plan.

The paper of the Rev. A. P. Doyle, C. S. P., was an earnest plea for funds to enable the Missionary Union to widen the field of its la-

hors, which have hitherto been principally confined to necessitous portions of the South.

Bishop Byrne, of Nashville, and Bishop Allen, of Mobile, spoke hopefully of the work among the negroes that is being done under their guidance and coöperation.

The proceedings of the convention will be published in a volume, thanks to the gracious assistance of Mrs. William Ryan, of New York.

...Foreign...

Mixed Marriages in Australia. Father Meifuss recently censured in these columns

(No. 22, p. 342) certain

statements made by V. Rev. T. A. Fitzgerald, O. F. M., in the *Australian Catholic Record*, on the subject of mixed marriages. From copies of the *Sidney Catholic Press* which have since reached us, we are pleased to see that the clergy of New South Wales have not allowed Fr. Fitzgerald's exorbitant claims to go unchallenged. In No. 299, for instance, there is a communication from a pastor, who says among other things:

"I hold that an overwhelming majority of mixed marriages are followed by evil consequences, and an Australian experience of over 40 years authorises me to say so. But my contention is not exactly how many or how few are lost through mixed marriages; it is rather that we should neither say nor do anything that would either directly or indirectly foster or countenance such marriages. Hence I deem it imprudent for Father Fitzgerald to say: 'Our Catholic womanhood are doing Apostolic work in augmenting the membership of the Church;' because even if he thought they were doing so, he should not encourage evil that good might come from it.

"To me indeed it seems a sorrowful and heartfelt thing for any one to coolly enter into a formal calculation as to how many children of mixed marriages go astray, and then triumphantly pronounce them to be in a minority, which should therefore be regarded as a satisfactory result. In this way it is contended that only 10 or 20 per cent. turn out badly. Only 10 or 20 per cent.! Is that then a small matter? Why should even 1 per cent. be

sacrificed as the necessary result of mixed marriages? Is not the principle and the prohibition violated in the case of one as in that of 100? And then what about the multiplication, generation after generation, of those so gone astray?

"Minimising or cloaking the evils of mixed marriages is a dangerous practice. In how many channels do evils flow from them! They are feeders of the public schools, which latter come next to them as a source of evil to the Church. What security have we in mixed marriages that when half a dozen children—more or less—are born, the Catholic party may not die first, with the almost certain result of having the children brought up Protestants, as I can testify. Again, even when they are brought up Catholics, from mixing with their Protestant relatives and friends of those relatives, their faith dwindles down to a mere surface faith, and they are always predisposed to make mixed marriages themselves."

In the same issue of the *Press* a Catholic layman reports his pastor's experience as follows:

"Take for instance," he said, "our own parish—and it is similar in respect of the evils of mixed marriages to all the parishes I have been in for the past 16 years, and, I fear, to all the parishes in Australia where mixed marriages are permitted to take place—and see how far the losses in it to Holy Church exceed the gains through those detestable unions. Here," opening his census book, "is a list of 18 mixed marriages I know of in this parish—likely there are others that are unknown to me. There are 13 of these families, numbering 90 souls—parents and children—bigoted Protestants, or nothingarians; whilst only five, with a total of 27 children, belong to the Catholic Church. There is more than one sad case here to the consoling ten!"

In most of the 13 cases this pastor observed that the Catholic parties were themselves the

offspring of mixed marriages, which helped to confirm him in the opinion that mixed marriages beget mixed marriages; and that about 90 per cent. of the offspring of such marriages, who marry Protestants, fall away from Catholic faith, and bring up their children in the Protestant, or no religion.

We reproduce these passages all the more readily because they are applicable in the United States as well. The position taken officially by the Fathers of the Provincial Council of Melbourne, in 1869, by the way, fully justifies the views of the above-quoted writers and of *THE REVIEW*. Here is what they decreed on the subject:

"The frequency of mixed marriages is a terrible blot upon the character of our Catholic community. It is sad to think with what facility Catholic parents consent to such irreligious connections; with how little caution they expose their young people to social intercourse, where passionate fancy and the thoughtlessness of youth are certain to entail the danger of mischievous alliances. If young people did hear from the clergy and from parents, as often and as explicitly as they ought, the sense and doctrine of the Church concerning such marriages, they would be a far rarer calamity than they are. The generosity itself of the young would revolt from such unions if they saw them in their true light—as a danger and a disgrace. Yes, a disgrace; not, perhaps, always in the eye of the world, but always in the eye of the Church. . . . Hence we feel bound to admonish all priests, firmly to adhere to this doctrine (of the Supreme Pontiffs, and especially of St. Benedict XIV.), and to explain the evils arising from marriages of this kind—1st. on account of criminal participation in divine things; 2nd. on account of the danger of perversion to which the Catholic party is exposed; 3rd. on account of the bad training of the offspring; and that with all earnestness they labor to prevent such marriages."—A. P.



EDUCATIONAL TOPICS.

The Brothers of the Christian Schools in the U. S.

From a lengthy paper in the Baltimore *Catholic Mirror* (No. 36) we condense the following account of the history and present status of the Brothers of the Christian Schools in the United States.

The Brothers came to this country in 1846, at the request of Archbishop Eccleston, who put them in charge of a school in Baltimore, the present magnificent Calvert Hall College.

New York was the second American city to secure schools of the Brothers. Already Bishop Dubois had desired to get Brothers from France, and Abp. Hughes made renewed efforts; but it was not until 1848 that a colony of Brothers took up their residence in the metropolis, opening St. Vincent's school and an academy for boarding students. In 1853 the increasing number of boarding students necessitated removal to more spacious quarters at Manhattanville, where, in 1863, the name of the institution was changed to Manhattan College.

Hardly had the Brothers obtained a footing in New York, when they were invited by Archbishop Kenrick, to St. Louis, where they arrived on August 25th, 1849, and began their work by opening the Cathedral school. In the following year they opened a boarding-school, and later took charge of schools in other parishes of St. Louis.

The Pacific coast had no Brothers until August, 1868, when eight of them arrived as the result of the persevering efforts of Archbishop Alemany, and took charge of St. Mary's College, in San Francisco, which, owing to the injurious winds and fogs beyond Bernal Heights during the summer, was transferred to Oakland in 1870.

In the course of years each one of the cities, Baltimore, New York, St. Louis, and San Francisco, became a head centre of one of the four provinces into which the United States are divided.

The New York Province includes all the institutions of the Brothers in the archdioceses of New York and Boston and in the dio-

ceses of Albany, Brooklyn, Buffalo, Cleveland, Detroit, Manchester, Portland, Providence, Springfield, and Syracuse. Likewise the schools of the Brothers in the Archdiocese of Halifax, N. S.

The Province of San Francisco includes the archdioceses of San Francisco and Oregon City and the dioceses of Los Angeles, Nesqually, and Sacramento.

St. Louis was formed into a separate province in 1870. It includes the schools of the archdioceses of Chicago, St. Louis, St. Paul, and Santa Fe, and of the dioceses of Kansas City, Mo., Nashville, and St. Joseph.

The Province of Baltimore was formed in 1879 and includes the Brothers' schools in the archdioceses of Baltimore and Philadelphia and the dioceses of Newark, Richmond, and Scranton.

Each province has a scholasticate, a novitiate, a preparatory institute for young candidates, and a department for aged and infirm Brothers. The normal colleges and institutes are at Amawalk, N. Y.; Ammendale, Md.; Glencoe, Mo., and Martinez, Cal. There are more than 250 young men in these establishments receiving instruction and training for the duties of the religious and Christian educator.

A summing of statistics shows that the normal institutes, colleges, high-schools, academies, protectories, parish schools, industrial schools, and orphanages of the Brothers are distributed through 30 archdioceses and dioceses in the United States, where they have about 35,000 students under their care and instruction.

With the exception of but three of their institutions, the Christian Brothers have not received any large benefactions to aid them in the erection or extension of buildings, or for the supplying of apparatus, libraries, etc.



Free School-Books in Chicago.

We see from the *Chronicle* of Sept. 6th that the Chicago Board of Education has voted the sum of \$40,000 with which to provide free text-books for the pupils in

the four lower grades of the public schools.

The *Chronicle* and several other daily papers of Chicago strongly deprecate this encroachment of State Socialism, though from their point of view arguments can not easily be found against it, since the public school system itself is Socialistic, and the introduction of free books is but a logical step in the same direction.

Of course, if free books are to be supplied to the pupils in the lower grades—observes the *Chronicle*—it will require but one more step to provide them for the pupils in the higher grades, and, that having been accomplished, the way will be clear for the introduction of a like boon in the various high schools. By exactly the same processes of reasoning public expenditure may then be carried into new fields and be justified without much difficulty. Already it is proposed to provide scholars with free transportation to and from school, and it will not be long before it will be found highly necessary to feed and clothe them at public expense.

It seems that the Federation of the German Catholic Societies of Illinois is going to make an attempt to resist free school-books by appeal to the courts. Like the *Chronicle*, we doubt whether this move will result in much good, for the reason that "popular tendencies are not likely to be arrested by judicial proceedings."

Like the *Chronicle*, too, we believe that the appeal must be to public opinion. But the only way to properly educate and arouse public opinion is by showing up the hollow fallacy which lies at the basis of our entire public school system, by inculcating the true ethical principles underlying education. Until that is effectively done, the evil tendencies which enlightened people deplore in our public schools and elsewhere, are not at all likely to be arrested.—A. P.



§ It seems that Bishop Scalabrini has impressed on those of the American clergy with whom he has conferred, his experience "that the immigrants who come here, especially the children, are more likely to obtain a stronger grasp of the rudiments of their religion if it

be taught them in their native tongue," and has asked for Italian parish schools (N. Y. *Sun*, Sept. 8th).

It also appears that his observations have not been very well received by local priests who have to deal with Msgr. Scalabrini's fellow countrymen in New York City (*Ibidem*).

It is hoped that the Italian prelate will learn a thing or two on the occasion of his visit to Archbishop Ireland at St. Paul (*Ibid.*)

No doubt we will learn a good many things during his stay in America, in St. Paul and elsewhere; but we doubt whether he will be shaken in his conviction that Italian children in America must be brought up in Italian Catholic schools if they are to be kept in the faith.—A. P.

Catholic Federation.

What was done at
Long Branch.

We see from a letter of
Mr. P. H. Maguire to the
Pittsburg Observer (No.

15) that besides appointing a number of committees, the Long Branch conference adopted a working constitution, which provides for representation at the next meeting by national, state, diocesan or local society, each to pay a sort of an initiation fee of \$5, to meet the expenses of organisation.

A resolution was adopted by the meeting to the effect that federation along diocesan lines is the most practicable and effective plan, and recommending that the heads of all Catholic societies address their component organisations, urging them to establish or affiliate with diocesan federations wherever possible.

The constitution provides an arrangement with the International Truth Society, which has done so much to refute the calumnies that have been hurled against the Church. All matters of a purely intellectual character, i. e., such as may require refutation, shall be referred to it for adjustment.

The name selected is the "American Federation of Catholic Societies of the United States." Objects: the protection of Catholic interests, the dissemination of truth, etc.

We sincerely hope the Cincinnati conference, to be held Dec. 10th, will be well attended and productive of tangible results.—J. W.

ART NOTES.

Art and Religion.

Jean Beraud, whose idea is to teach Christianity by depicting the crucifixion on a hill near Paris with witnesses in the costume of the boulevards, thinks that the religious spirit depresses art.

In his case it must be confessed that art depresses the religious spirit. The frenzy of his school is to make sensation, not to teach anything. The effect of his school is to turn people in disgust from both art and religion.

So far from the effect of sincere religion upon art being depressing, it is to religion modern art owes its noblest monuments, whether architectural, pictorial or incidental. The greatest sculptors, like the greatest painters, were inspired by the religious spirit. Without exception they conveyed this spirit reverently. There they differ from the Berauds and all their irreverent ilk, who fail to impress mankind of any faith or of none. They fail also in comparison with the great religious artists for another reason. The great religious artists knew how to paint.

If all the fine art religious sentiment has contributed to the world were destroyed, there would not be enough art left to create another renaissance.—Ch.

Literary Notes.

—P. Victor Cathrein, S. J., has published the chapters of his two-volume 'Moralphilosophie' which treat of the concept of law and of natural and positive law, enlarged and revised in the form of a separate book ('Recht, Naturrecht und positives Recht.' B. Herder.) It is to be hoped that the volume will be Englished, like the same author's 'Socialism,' translated by Rev. James Conway, S. J. (Benziger Bros. 1892.)

—The twenty-third volume of the letters and diaries of Goethe has recently been published in Germany. These twenty-three volumes contain 6,609 letters, covering the period from May 1764 to August, 1813. Dr. Ludwig Geiger announces that at least 4,000 more

letters await publication. The total number will thus exceed 10,000. Many of these have never before been printed. Goethe's epistolary achievements are really remarkable.

—Carlyle's 'Heroes and Hero Worship' was recently made the object of an episcopal protest. It was chosen as a text-book in Adelaide University in South Australia, and when this fact came to the knowledge of the Bishop of Perth, he protested against the outrage to Catholics in a letter to the University authorities. The latter thereupon notified the candidates for the higher public examinations that they might substitute for 'Heroes and Hero Worship' Macaulay's essays on Clive and Warren Hastings.

—Of the latest popular novel, 'Blennerhassett,' by Charles Felton Pidgin, the *Mirror's* able critic says (No. 31) that it "is an evil thing in almost every light in which one may view it. It is bad history, bad art, bad politics, bad morals, and it will be the worse, the greater its success may be with that multitude which devours the hundreds of thousands of books that are not books in anything but the mechanical, physical sense of the word."



A LIST OF NEW BOOKS.

[This list is published with the purpose of announcing important new publications of special interest to Catholic readers. B. Herder, 17 S. Broadway, St. Louis, Mo., supplies the list and has the books in stock.]

- The No-Breakfast Plan and the Fasting Cure.** By E. H. Dewey, M. D. \$1.
- The Retreat Manual.** A Handbook for the Annual Retreat and Monthly Recollection. By Madame Cecilia. Net 60 cts.
- Meditation for Monthly Retreats for Religious Communities.** By Rt. Rev. J. Zwielen. Net \$1.
- A Saint of the Oratory: Bl. Anthony Grassl.** By Lady Amabel Kerr. Net \$1.60.
- Conferences Given by Rev. Fr. Dignam.** With Retreats, Sermons and Notes. 2nd edition. Net \$2.65.
- Old Thoughts on New Themes.** By Rev. Edward C. Hearn. Net \$1.
- The Feast of Thalarchus.** By Conde B. Pallen. Net \$1.
- The Faith of the Millions.** Essays by Rev. Geo. Tyrrell, S. J. First and Second Series. Each, \$1.75.
- A Daughter of New France.** With some Account of the Gallant *Sieur Cadillac* and his Colony on the Detroit. By Mary Catherine Crowley. \$1.50.
- Heart and Soul.** A Novel by Henrietta Dana Skinner. \$1.50.
- The Way of Perfection and Conceptions of Divine Love.** By St. Teresa. From the Spanish by Rev. John Dalton. Net \$1.50.
- Devout Reflections on Various Spiritual Subjects.** By St. Alphonsus Liguori; translated by Fr. E. Vaughan. Net 55c.
- Blessed Francis Regis Clet.** C. M. Martyred in China 1820. Paper. Net 15 cts.
- Margold and Other Stories.** By Rosa Mulholland. Net 40 cts.

SCIENCE AND INDUSTRY.

|| There is no doubt as to the effectiveness of petroleum, either crude or refined, as a means of destroying immature mosquitos and rendering stagnant pools and like breeding-places incapable of sustaining this most dangerous form of insect life. Petroleum and kerosene, however, are unpleasant things to handle, as well as rather expensive in the large quantities necessary for a vigorous campaign against the mosquitos, and after a rural district has been generously sprinkled with oil its appearance and odor are almost enough to fill people of delicate sensibilities with regret for their malarial perils. Attention is deserved, therefore, by a letter published by the *Medical Record*, the author of which, Dr. Richard Waggener, writing from the Naval Proving Ground at Indian Head, Md., says he long ago found that the addition to water of a little lime would quickly rid it of the larvae of mosquitos. "Recently," the Doctor declares, "I accidentally discovered a rain-barrel full of water which was alive with the larvae and pupae of mosquitos, the former being vastly in the majority, and I immediately seized upon this opportunity to watch the effect of lime upon them. As I was not trying to ascertain the minimum quantity of lime necessary to kill the larvae, but only to redemstrate to myself that lime would do the work, I dumped my two hands heaping full of air-slaked lime into the barrel. This was done at 2:30 P. M. On inspection the next day at 7:30 A. M. there was not a single live larva in the barrel, but the number of pupae was apparently undiminished. Another inspection at 5 P. M. the same day showed no live pupae or larvae, and the water, which before the introduction of the lime was dark and foul, was clear and dead larvae were plainly discernible on the bottom." The Doctor suggests the making of careful experiments to discover whether slaked or unslaked lime is the better for this purpose, and the least amount of it necessary to accomplish the desired end. He also notes, as bearing on the matter, the observed absence or scarcity of mosquitos in typical limestone regions, and the fact that yellow fever is never epidemic in such localities.

With Our Exchanges.

Fortunately, our apprehension that the Spokane *Catholic Herald* had gone to noggin-staves proved unfounded the other day when a copy of that paper dated Aug. 31st drifted into our sanctum, printed on much poorer paper than its predecessors, it is true, and considerably inferior in typographical appearance, yet with the immortal name of Francis Harum Butler, Baccalaureus Artium, still flying at the top of the editorial column.

We regret to note that besides his other troubles, THE REVIEW continues to cause the Honorable Mr. Butler, B. A., a heap of anxiety and grief.

Witness this linotyped sigh:

Asks the St. Louis REVIEW: "What did Mr. Preuss ever say or do to deserve the title of 'Schismatic?'" A plain question deserves a plain answer. Knowing full well that the brains of THE REVIEW are furnished by others than the good man who poses as editor, we have no hesitancy in saying that Mr. Preuss never said or did anything that could recommend him to the attention of a critic. The "wide scoped" editor simply runs the "Preussic Acid" department of THE REVIEW.

And this in spite of the fact that the same goodman Butler has repeatedly reprinted more or less lengthy articles from THE REVIEW in his *Catholic Herald* with the signature of Arthur Preuss, and in spite of the fact that less than two months ago he denied that THE REVIEW had any brains at all!

We would pay five dollars for a photograph of Mr. Butler's wonderful brain in motion.

ARTHUR PREUSS.

THE STAGE.

Mrs. Humphrey Ward's 'Eleanor' is to be dramatized. W. L. Alden, in the N. Y. *Times'* Saturday Review of Books and Art, gives it as his opinion that a clever playwright could make just as good a drama out of Guizot's 'History of Representative Government in Europe,' by following the method of certain philologists, who derive one word from another by omitting all the letters of the original word.

NOTES AND REMARKS.

The American people mourn their President, who succumbed to his wounds on Saturday morning, eight days after he was stricken down by the anarchist Czolgosz. We would not say, like Archbishop Ireland, that he was a typical President. But he was a true and honest man, pure in morals, and the way he came to his death makes our sorrow doubly deep. May God give him eternal rest and bless his successor, the strenuous Roosevelt, and the nation.



Czolgosz has been set down in some of the daily papers as a former pupil of a Detroit parochial school. The *Catholic Telegraph* (No. 37) publishes statements from the three Polish pastors of Detroit, denying that he ever attended their schools. One, Father Gutowski, positively asserts that the assassin "attended the public schools at Alpena, Mich." This is corroborated by Czolgosz's own confession, published two or three days after his accursed deed in the Buffalo newspapers.



The *Sun* (Sept. 8th) prints a mysterious note on the mission of Msgr. Antonini, who is expected to arrive here shortly from Rome for some purpose or other.

All we know of Msgr. Antonini is that he is a member of the S. Congregation for Extraordinary Ecclesiastical Affairs and of the Papal Secretariate of State, and that he understands the English language.

Some who remember how Msgr., now Cardinal, Satolli first came to this country, suspect that Msgr. Antonini may be designated by the Pope to succeed Cardinal Martinelli as Apostolic Delegate. This is, however, rather improbable.



The Rev. Father Donald McKinnon, who participated in the "union" service on board the Steamer Sierra, which we censured in our No. 19 (p. 295), is, according to the *Southern Messenger* (Sept. 5th), "the Army Chap-

lain McKinnon who has made himself so notorious by his unfavorable reports from Porto Rico. The Catholic press has often mentioned him only to contradict some of his statements. He dances to Uncle Sam's whistle. His action in this prayer meeting can only mean that 'all religions are good,' which is absolutely unreasonable, though it may be good Pan-Americanism."



Now our illustrated press is flooded with personal details and pictures of the President's murderer. We may expect that during the next month more space will be devoted to him than to the President himself. And yet, there is no greater encouragement to crime in this country than the custom of permitting the apprehended criminal to enjoy the sweets of personal notoriety.



We note from the *Sidney Catholic Press* that the Independent Order of Foresters is trying to get a foothold in Australia. A half-page advertisement printed by our contemporary (No. 301) contains the testimony of an alleged Catholic barrister, Edw. J. Hearne, of Toronto, who declares that the Order is all right and that "many leading Roman Catholics" belong to it in Canada. Is the *Catholic Press* aware that the Supreme Chief Ranger of the Independent Foresters, Mr. Oronhyatekha, is a thirty-third degree Freemason, and that there have lately been published in American and Canadian newspapers very disquieting reports regarding the Order's financial standing?

We trust the Australian bishops will consult with their Canadian colleagues before welcoming such a suspicious organisation into their dioceses.



"We don't want to convert the poor wretches to this church or that," say the eager young philanthropists. "We want to incite them to be sober and chaste, to keep their bodies and houses decent, to lift them out of the gutter, giving them social ambitions and teaching

them the habits of educated people." Now, amusement or social ambition never kept a man or woman from the grog-shop or brothel when they wanted to go to them. You can not fight liquor or lust in the soul with magic lanterns or even by clean clothes and nice table manners. It is like planting morning glories on a dung-heap—the flowers bloom, but the rottenness and decay are untouched beneath.—Rebecca H. Davis, in the *Independent*, No. 2750.



On the occasion of the annual retreat for the clergy of Rochester, the aged and venerable Bishop McQuaid warned the priests under his charge that the Americanism so strongly condemned by the Holy Father should not creep into his Diocese. The venerable prelate referred in particular to the omission of high masses and sermons during the hot season and the newly introduced shirt-waist fad as features of Americanism.



The following story respecting Mr. Krüger was cabled by the Pretoria correspondent of The Hague *Nieuwe Courant* and extensively reproduced in the Dutch press :

Immediately after the burial of Mrs. Krüger the ex-President received the following cablegram from Pretoria :

"Buried wife. What do with your house?"

Mr. Krüger replied: "Proverbs vii., 19-20."

The verses referred to are as follows, in the Protestant version used by Oom Paul :

"For the goodman is not at home; he is gone a long journey.

"He hath taken a bag of money, and will come home at the day appointed."



That the percentage of illiterates is larger among the male population of voting age in New Hampshire than in Nebraska, is one of the revelations of the census office that is apt to upset many a proud patriot's preconceptions. The intellectual primacy once held by New England would seem in danger of being shifted prairieward.

Even the ancient pagans realized that a government that is not entrenched on virtue is built upon sand. "National prosperity," says the Olympian Pericles, Athens' greatest statesman, "is founded on liberty, and liberty on virtue." Let us not boast so much of our liberty, lest the Czolgosz's multiply and destroy the nation; but let us strenuously cultivate virtue, which is the "fundamentum regnorum."



At the suggestion of Msgr. Baumgarten, the German Catholic Convention recently held in Osnabrück recommended the establishment of a German bureau for Catholic statistics as the first member of an international institute for this worthy and necessary purpose. We submit this matter to the favorable consideration of our International Catholic Truth Society.



Speak circumspectly of anything tolerated or approved by the Church. Do not be misled by the fact that an individual who wears a cross or medal may have the heart of a buccaneer into believing that the wearing of crosses and medals may be the subject of jest and ridicule. Just find out what the Church has to say on the subject, and, no matter how your tastes may run, be guided by her. And if you find that such devotional practices are approved, you will, if not destitute of Catholic spirit, be quick to accord them the tribute of your respect.—*Catholic Record*, No. 1194.



The other day V. Rev. Louis Deppen, editor of Bishop McCloskey's official organ, the *Louisville Record* (No. 36), printed the following :

We note with satisfaction a tendency on the part of our Catholic exchanges to reduce their papers to the small and more convenient form of double or quadruple of their present pages. Mr. Preuss, of St. Louis, has brought his most excellent and learned weekly, *THE REVIEW*, down to a small folio of about 10x8 inches, comprising 32 pages (?) of valuable reading matter. This was a

happy inspiration on his part. In this he is, if we err not, the pioneer. It is a pleasure to handle and peruse *THE REVIEW*; for one is not inconvenienced and wearied in turning over, or holding with outstretched arms, its small pages. Our respected contemporary, the *New World*, of Chicago, has announced its intention of doing likewise; the size of its pages will hereafter be just one half of their present size, making 32 instead of 16 pages. For years we have been of the opinion that the day must necessarily and speedily come in which our now unwieldy, acre-covering issues of the daily secular press will give place to pamphlet-form papers, light in weight, readily and easily handled at the breakfast table, in the library, and in public conveyances.



As we were laying this flattering unction unto our much worried editorial soul, we received this strong letter from the Rev. Father A. Cipin, of Reedsville, Wis.:

"My subscription expires on the 14th. I shall subscribe again for *THE REVIEW*, which is the only paper I read from first to last page, only on this condition that you change it again to quarto size, as it was before. The miserable, despicable littleness of its present size is bad in every way, beyond redemption bad. And there have been even people who praised you for this terrible mistake! Was there nobody to tell you the truth about this unfortunate change of your excellent weekly? Folded in twelve (?) cramped folds, every copy is so irretrievably corrupted and twisted that no flat-iron, however hot, can straighten it out. It becomes such an infinitesimal little cud that it easily gets lost in the mails—so I did not receive my paper this week. Why not fold it only in two?

"Once more, return to decent quarto size as before; if not, strike my name from the list of subscribers. Am I the only one to tell you the truth about this matter? I can scarcely believe it."



In matter of fact, while a number of subscribers have expressed satisfaction over the change, others have deprecated it, though in less vigorous language than Father Cipin, and

without threatening to quit. Nor do we believe that the complaints of those who, like Fr. Cipin, receive their paper in single wrappers, are altogether unfounded.

We are willing to remedy the fault, either by returning to the old folio size so dearly cherished by Fr. Cipin, or by using stiffer paper and changing the manner of wrapping, or by following the suggestion of Fr. Deppen and choosing the *pamphlet form*, i. e., reducing the size still more, giving thirty-two instead of sixteen pages weekly in a stiff cover.

In order not to jump from the frying-pan into the fire, however, we first want to take up a plebiscite, as it were, among our subscribers. Let every subscriber, therefore, in renewing his annual subscription, which most of them will doubtless do between now and New Year's, frankly say whether he would prefer us

1. To go back to the former quarto size; or
2. To stick to the present form, using stouter paper and folding each copy lengthwise (both of which we shall try to do from this week on); or
3. To issue *THE REVIEW* in magazine or pamphlet form, thirty-two single column pages, in a stiff cover, after the style, for instance, of the *Catholic World Magazine*, the *Stimmen aus Maria-Laach*, the *Études*, the *Berlin Zukunft*, the *Madrid La Cruz*, the *Revue Ecclésiastique* of Valleyfield, and a number of other periodicals that are reviews in the proper sense rather than newspapers.

This latter scheme would suit the publisher best, though a colored cardboard cover would, of course, involve considerable additional expense, which, it has been suggested, might be made up by printing a few select advertisements on the three vacant pages (2, 3, and 4) of the cover.

It would again put *THE REVIEW* in the unique place among American Catholic periodicals which it held until the *New World* last week adopted a size almost like our own.

However, we publish *THE REVIEW* for our subscribers and should like them to decide this question.

Quid vobis videtur?

The Review

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SUBJECTS OF THE DAY.

To Keep out Anarchists. The Philadelphia *North American* has collected the opinions of Congressmen on the following question:

"Do you favor forbidding the entrance into the United States of those called anarchists and believing in the destruction, overturning, and subversion of established government, and an amendment to naturalisation laws making these principles a disqualification for citizenship?"

The *North American* says that every answer received has been in the affirmative, which, no doubt, reflects the state of public opinion at the moment, but the practical value of such legislation would be small. It would not keep out any anarchist who really desired to come to this country. Persons who have the purpose to assassinate the rulers of nations, and who take the pains and precautions to accomplish that end, would never be

deterred from entering the United States by any regulations that it would be possible to enforce. Nobody who has the intention to commit murder will hesitate to take a false oath. If the attempt is made to bring in testimony concerning the intentions, opinions, beliefs, and affiliations of an arriving passenger other than that derived from personal examination, then anybody may be excluded on false testimony or even mere suspicion. Practically, the onus of proving a negative would be thrown upon every person against whom a bad report had been lodged with the Superintendent of Immigration. A bill to exclude anarchists was introduced by Senator Hill of New York in the United States Senate in 1894, and it passed that body, but failed to pass the House, because it was believed to be impracticable. Of course, such a measure, if it had been in force, would not have prevented the murderous assault on President McKinley, since Czolgosz was born in the United States.

The O'Haran Case. Father Meifuss, in a recent article, referred to the O'Haran case in Australia, and we have been asked for information concerning the same.

Some time last winter serious charges, reflecting upon his moral character, were brought against Very Rev. Dr. O'Haran, Cardinal Moran's secretary. He was made co-respondent in a sensational divorce suit, brought by a man named Cunningham, whose chief witness to the charges against the priest was his wife. The anti-Catholic press of Australia made the trial the basis of an attack upon the entire Catholic priesthood of the new commonwealth. This naturally gave the case wide-notoriety.

The verdict was a complete and absolute vindication of Dr. O'Haran, who appears to have been the victim of a foul conspiracy entered into by a coterie of fanatics. The *Sydney Freeman's Journal* hailed the verdict as the triumph of the priest over bitter persecution, and says :

"The jury hearkened to the solemn injunction of his honor, Mr. Justice A. Owen. To this solemn appeal the jury brought in a verdict which restores Dr. O'Haran to the good opinion ever held of him by all men in this community whose opinion is of value. Nay, it places him on a higher pinnacle, for a man who can face and defeat this cunning attack, conducted with all the skill of a clever man, whose cleverness is aided and abetted by a coterie of far cleverer men behind the scenes, is a man who has fought a battle for justice and right against foulness and wrong, and in fighting for his own honor, has ensured that the honor of every citizen of this commonwealth shall be immune from the machinations of the blackmailer and the forger."—D.



Concerning Church Bells. Mr. Blakely's communication in No. 23 has elicited a letter from the Rev. Father A. P. Bukes, of Easton, Mo., wherein he ridicules the fine sensitiveness and delicate constitution of Mr.

Blakely—whom he erroneously takes for a non-Catholic—and advises him to move beyond the reach of church bells if he can not brook their "crashing notes."

But this is neither here nor there. In matter of fact, the matter of church bells is largely—though not perhaps entirely—one of sentiment. Mr. Blakely finds the ringing of church bells annoying; Father Bukes and others—among them the Editor of *THE REVIEW*—share the sentiment of the many great poets who have derived inspiration therefrom, and would rather see other noises incidental to the life of a great metropolis silenced, than the sweet voices of our church bells.

So much is certain; as long as there will be Catholic churches, so long will there be bells to call the faithful to worship. The purpose of the church bells is thus described in an ancient gloss :

"Laudo Deum verum, plebem voco, congrego clerum,
Defunctos ploro, nimbium fugo, festa decoro."

The bells, says an eminent Catholic writer, announce the beginning of divine service and call the faithful to public worship; they indicate the sacred moment of the Elevation, accompany with their festive notes the chanting of the Te Deum, processions and pilgrimages; admonish the faithful to silent prayer, in the morning, at noon and in the evening; introduce on Thursdays the dying anguish of the Saviour and on Fridays the hour of His death. Since the days of St. Bede they are rung when a member of a Catholic parish dies or is buried. Thus they serve as the messengers of a higher kingdom and constantly remind the faithful not to forget the eternal in the worry of the temporal life.

Add to this the important ritual rôle played by the bells in the ceremonies of the Church.

By the blessing they receive and the prayers pronounced over them by Holy Church, church bells have, moreover, a special virtue, which is thus described in ancient inscriptions: "pello nociva," or "fugo daemonia, fulgura frango." Already Durandus said: "The bells are rung in order that the demons may fly; for they fear the sound of the bells,

which are the trumpets of the militant Church, as a tyrant dreads to hear the blast of the enemy's horns in his territory."

This virtue or power, while it depends on the prayers of the faithful for its manifestation, is objective, inherent in the metal of the blessed bells, constituting them "res sacrae"—holy things—and therefore we for one shall continue to respect them and cherish their sacred notes in spite of the protests of those who are led by a too great love of material comfort or other reasons to advocate their abolishment.—A. P.



Freedom of Speech and of the Press.

The assassination of President McKinley, due to anarchistic agitation, has set a great many Americans to serious thinking, and one result has been the striking-out of the words "freedom of speech" from the bill of rights in the constitution of Virginia, by the constitutional convention in session at Richmond (cfr. despatch in the *Globe-Democrat* of Sept. 18th).

It will require a few more terrible happenings of the same kind, we fear, to convince the people at large that the doctrine of free speech, and of the liberty of the press as well, is monstrous and must lead a nation to perdition. Ordinarily, it would be denounced as treason to enunciate such a proposition, but at the present juncture some of our people at least are more susceptible to the truth.

The liberty of speech and of the press, in the liberal or revolutionary sense, is the liberty of saying or printing anything you please. Given the liberty of conscience, in the modern sense of the term, liberty of speech and liberty of the press flow therefrom with logical consistency.

Of course, the Catholic Church is not opposed to liberty of speech and of the press in the sense that every man ought to have the

right to say or to print what he pleases, *provided* he respects not only the truth but the dictates of morality and prudence as well.

Our friend the Abbé Henri Hello, in a brochure which we can not recommend too often nor too warmly,* has luminously set forth the true Catholic doctrine on this subject.

The first principle [is, that the diffusion of the Catholic doctrine, by word of mouth and with the help of the printing press, must be ever and inviolably free. The State has not created this liberty and therefore can not take it away. On the contrary, it is in duty bound to recognize, sanction, and protect it.

Secondly, in all undefined questions of free opinion there must also be liberty of speech and press. "If there is question of free matters," says Leo XIII., in his encyclical "Libertas," "which God has left to free discussion, every one is permitted to form his own opinion and to express it freely. Nature puts no obstacle in the way: for such liberty of the free interchange of opinions has never yet led to the suppression of truth, but is frequently a means of finding and spreading it."

Again, every one must be free to relate, or to publish in print, news and useful information, except where the public peace or security would thereby be gravely endangered.

But the Church has never recognised and can not recognise liberty of speech and of the press in the modern, liberal or revolutionary sense, i. e., the alleged right of every man to proclaim by spoken or printed word any opinion or doctrine he pleases, without regard to the truth, to morality, to religion and the respect due legitimate authority.

This liberty is no right at all, but a grave error, a dangerous and execrable "liberty of perdition," in the words of Pius IX. and Gregory XVI., and it stands solemnly condemned in the Syllabus (lxxix.)—A. P.

* *Les Libertés Modernes d'après les Encycliques.* Paris, Librairie Vio et Amat, 11 rue Cassette. 1900.



Sociological Questions

Co-operative Communities. A late Bulletin of the Department of Labor devotes some eighty pages to a most interesting compilation of data concerning coöperative communities in this country, by the Rev. Alexander Kent of Washington. Of course, the Shakers come in for the largest share of attention, as the oldest, and in many respects the most notable, of American societies of this class; and the Amana, the Zoar, the Harmony, the Oneida, and the Ruskin communities, with others almost equally well known, are treated with considerable detail. But there are also several of the later growths, with which the general public is less familiar, and yet which well deserve the notice they receive in this pamphlet. One of these is the Coöperative Association of America. The first thing about it to excite popular interest is the fact that it derives its origin from the department store. Its founder, Bradford Peck, is President of one such establishment in Lewiston, Me., and Vice-President of another in Joliet, Ill., and has long cherished the notion that profit-sharing was one of the keys to success. He has conducted his Lewiston store on this principle with most encouraging results, and the time seemed to him ripe for putting his broader theories to the test. Here we have, therefore, such a combination of enthusiasm, experience, executive ability, and accumulated capital as has perhaps never been found before at the basis of any new coöperative enterprise.

As already intimated, Mr. Peck has taken the department store as his model. He is also frank enough to give credit to the modern trust organisations for suggesting methods of administration. The Coöperative Association of America, he declares, will unite as in one great world's department store, every part of our social and industrial life, eliminating the wasted energies, providing employment so that all may be given work and share in the full product of this movement, which

will be the "People's Trust," with education for its foundation-stone. "It will preserve the individual self," he adds, "by destroying the demon of selfishness so apparent among those who live for personal aggrandizement. It will unite capital and labor, thus destroying present wastes in strikes and shutdowns. It will remove the hell of war existing between individual corporations and nations by creating harmony through coöperation. Through public ownership it will preserve the home."

In one important respect the Coöperative Association and the trusts differ. The trusts pay for labor only the prevailing rates of wages, whereas the Association proposes that all its product, except what is needed as capital for extending its capacity, shall be divided among the laborers in the ratio of their earnings. By this means the laborers will be able to buy back, in one form or another, the entire fruit of their toil; and, as the Association expects to produce everything that its members wish to consume, it will be independent of the trusts, and may come in time to be a powerful competitor of theirs. It is, by the way, a part of the Association's plan to train its working-force so that men may be shifted from one department to another as exigencies dictate, and thus, when the necessities of life shall have been supplied to all, it will be practicable to turn the productive energies to supplying some of the luxuries as well. The headquarters of the Coöperative Association are in Lewiston, and its charter was granted by the State of Maine in 1890. It costs \$300 to become a member, and the applicant must execute a very plainly written business contract, but in the event of a member's withdrawal his money is to be returned to him.

At the opposite pole from this scheme is that of the Mutual Home Association, which has no constitution, and only such by-laws as are essential to its corporate existence. Its home is at the other end of the continent, near Puget Sound. It is the legatee of a colony organised on the Bellamy plan, which failed. It holds that the greatest happiness of the individual is secured, not by following

any fixed code of rules, but "under no restriction," and every member of the association is free "to act just as he or she pleases, at his or her own cost." This liberty extends even to the domestic relations, in which, as in everything else, "each is a law unto himself." Such absolute freedom of action, of course, leaves the members little to quarrel over, but there have been some withdrawals. Two members left because they were disappointed in not finding the colony living in communism, the others because they did not approve of freedom in love. Families, as a rule, live separately. Two that tried living together dissolved partnership, while another pair had got along for some months at the time the report was written.

Membership can be obtained by selecting a portion of the association's land—which is held in common—and then paying a sum equal to the cost of this tract and one dollar for a certificate. An income is provided by taxation, and any one who neglects or refuses to pay his taxes forfeits his membership. Although no money is returned to him from the corporate fund, if he quits the association, he is at liberty to sell his improvements, but not his membership, and, of course, not the land, to which he has no title. All labor is individual; or done by several members who enter into voluntary coöperation. A man may work if he chooses, and is not obliged to otherwise; the only trouble is that if he is lazy he will not find any one willing to coöperate with him. Each person and each group manage their own business.

Mr. Kent concludes, from the study of his several illustrative types, that most coöperative communities are short-lived; that the democratic idea has proved a source of weakness rather than of strength; and that those in which the rank and file have had least to do with the government, and where a central authority has exercised a rather rigorous discipline, have prospered most. The comparative success of the Shakers bears out this theory. Among these people everything is ordered by a central ministry, which hands down its powers rather autocratically from generation to generation, the great body of the membership having thus almost nothing to say about

who shall rule over them, or how the ruling shall be done.

The communities which have succeeded best have uniformly had a religious basis. The Harmonists and Zoarites claim, like the Shakers, to have a special inspiration and divine guidance: but when the founders of these societies passed away, and new men stepped in to take their places, the membership at large began to find fault; and, from the hour this non-acceptance of authority began, the dissolution of the communities was forecast. The Amana Society, which has kept its supernatural claims steadfastly to the front, has succeeded pretty well, thus far, in shutting out the newer ideas of the world; and by avoiding the fundamental error of the Shakers regarding celibacy, and preserving normal family relations, it has not only held its own, but actually trebled its numerical strength during the last forty years.

Certain traits are observable in all American communistic life. The communities are marvelously free from vice and crime. Most of their members have high ideals and are disposed to live soberly and decently. Their work is done with system and cleanliness. Their farms are better tilled and improved, their stock more carefully selected and kept than those of their neighbors. Their dwellings and farm buildings are models of convenience, every effort having been made to spare labor as far as possible to both men and women. Finally, the members have not only accumulated more property per capita than the average of citizens outside, but have enjoyed, while amassing it, a greater amount of comfort, had better schools for their children, and less exposure for their women, aged persons, and invalids. It is obvious, moreover, that the trend of socialistic experiments, and the lessons of such measure of success as some have attained, are adverse to communism in the narrower sense, and especially to the invasion of the home. The question his studies suggest to Mr. Kent's mind is how we are to transfer to society at large the economic advantages of coöperative life without hampering the best development of the domestic institutions we now have.—F. E. L.

BOOK REVIEWS AND LITERARY NOTES.

Why Shakespeare can not have Written the Shakespeare Plays.

Our scholarly friend
Dr. Condé

B. Pallen, in a critique of Allen's 'Notes on the Bacon-Shakespeare Question,' in the *Sacred Heart Review* (No. 11), states the chief reasons why Bacon could not have been the author of Shakespeare's plays thus:

There are two potent considerations in the Bacon-Shakespeare question, which, outside of other evidence, lead to the absolute conviction that the Lord Chancellor could not by any possibility have been the author of the plays. One of these, Judge Allen considers; the other, neither he nor any other writer on the subject, to my knowledge, has ever touched upon. The first of these is the internal evidence of style in the two writers. Spedding, quoted by Allen, says: "I doubt whether there are five lines in Bacon which could be mistaken for Shakespeare, or five lines in Shakespeare which could be mistaken for Bacon, by one who was familiar with their several styles, and practiced in such observations." This is so unmistakably obvious that it is superfluous to the adult reader sufficiently familiar with the respective writers. This distinction lies fundamentally in the difference of temperament in the two men: one essentially a poet, the other absolutely not a poet; Shakespeare supremely endowed with imagination, the analogy-discovering faculty, bodying forth the forms of things unknown, searching heaven and earth with the poet's eye for the imagery wherewith he depicts his world; Bacon, the pedant and the scientist, grave, formal and exact, laying stress upon logic and fact.

But there is a second contrast still stronger and more vivid; it is the theologico-philosophic point of view of the two writers. I have elsewhere set forth Shakespeare's want of conception of the supernatural in human affairs. He gives no answer to the riddle of life. His dramatic God is Chance; human life is a vanity without purpose or providential guidance to a higher end, a dream, a shadow, a pageant with no ultimate meaning, a fitful fever, a tale told by an idiot, full of sound and fury signi-

fying nothing. God and Providence, a supernatural motive in man, he knows nothing of. Bacon, on the contrary, entertains a distinctly religious and supernatural view. Anybody acquainted with his essays has but to recall them to realize the depth of his religious convictions and his Christianity. In this regard Shakespeare and Bacon are an antithesis. Both indeed concur in depicting life as a vanity, Shakespeare for the reason that life ends in nothingness; Bacon because the term of human existence ends in the fulness of a life hereafter. The two men are as wide apart in their respective views of the universe and human existence as heaven and earth. One sees only a blind chance in the universe, the other sees God as supreme legislator and governor of all things human and divine. That Bacon could have written the plays, he would have had to cease to be Bacon.



'*A Lily of France*,' by Caroline A. Mason, American Baptist Pub. Soc., New York City.

If it were not so amusing, '*A Lily of France*,' by Caroline Atwater Mason, would be nauseating. It is a story of some 450 pages, of the type of the '*Mysteries of Udolpho*,' of whose 350,000 words a clever man recently said, "At least 300,000 of them would have improved the book by being left out, and the greatest of the '*Mysteries*' is that Wm. Radcliffe ever found a publisher."

Miss Mason has written a story of a period which was interesting, even thrilling in the untoward events which went to make up its history. France and Holland in the 16th century were certes not dull, and a story of the time—written fairly, with nice distinctions and truthful pictures—would be excellent reading. Unfortunately the young woman who indites the screed is as incapable of impartiality and historical accuracy, as she is of keeping the reader's attention, and she has given to the world an impossible tale. It is intended to edify the young in the sectarian Sunday school libraries, and is as thrilling as the English "*Shilling Shockers*" or "*Penny Dreadfuls*," reminding one of '*Almost a Nun*,'

'The Old Chateau' or 'Henri of the Waldenses'—books in high favor thirty years ago. The author's accuracy and attention to detail will be readily inferred from the sentence, "I saw two novitiates walking hastily down the street." In Catholic eyes it would look a little odd to see a sober seminary walking abroad, but Miss Atwater Mason's orbs see as strange things as those of the kindred writer whose Cardinal "said mass at nine in the evening after a hearty repast."—M. F. NIXON-ROULET.



—The three latest brochures of the San Francisco Catholic Truth Society—'Pope Leo XIII.: A Character Study' by Vicomte de Vogüé; 'Father Damien, The Martyr of Molokai,' by Chas. Warren Stoddard; 'Cardinal Newman,' by Rev. William Barry, D. D.—deserve wide circulation. Single copies cost five cents; per hundred copies the price is \$3.00. Address: The Catholic Truth Society, Room 87, Flood Building, San Francisco, Cal.

—'Fomá Gordyéeff,' by Maxim Gorky, "the Russian novel of the hour," just published in an English translation by so respectable a house as the Scribners, is described by George French, a critic who "can endure much and excuse much," as "unrelieved and inexcusable bawdy-house nastiness," decked out in brilliant style by a genius evidently capable of great things. Mr. French hopes that we shall have no more of Maxim Gorky, unless it be radically different from 'Fomá Gordyéeff.'

—We are in receipt of St. Michael's Almanac, English and German editions, for 1902. It is printed and published by the Fathers of the Society of the Divine Word, for the benefit of the industrial school for boys which they conduct at Shermerville, near Chicago, Illinois. The contents of both the English and the German edition are varied and popular and the typographical work is a credit to the young institution, of which the Almanac contains an illustrated sketch. St. Michael's Almanac is especially valuable for the original reports it publishes, from mis-

ioners of the Society of the Divine Word, on the progress of their Chinese and African missions. Price, 25 cts. the single copy, 20 cts. if ten or more are ordered.

—The *Independent* (No. 2753) concludes a review of the English version of Matilde Serao's novel "The Land of Cockayne" with the tart but true remark that the modern Italian novel is a mere *pastiche* of that last belated issue of naturalism, which, substituting a diseased mind for an unclean body, has got itself, as though in some broad Rabelaisian jest, the name of "idealism." 'The Land of Cockayne,' like the productions of d'Annunzio, belongs among the survivals of a bankrupt naturalism.

—The editor of the *Independent* (No. 2753), in a survey of the modern historical novel, finds that these books, looked upon as literature, are one and all bad, most of them immitigably bad. "They bear the same relation to true books as the latest ragtime song bears to Mozart." And yet these books form the intellectual food of the nation. Let us hope, with our confrère, that they may prove the means of educating the great and ever growing mass of readers up to better things.



A LIST OF NEW BOOKS.

[This list is published with the purpose of announcing important new publications of special interest to Catholic readers. B. Herder, 17 S. Broadway, St. Louis, Mo., supplies the list and has the books in stock.]

- Special Introduction to the Study of the Old Testament.** By Rev. F. E. Gigot, S. S. Net \$1.50.
- Psallite.** Catholic English Hymns collected by Alexander Roessler, S. J. 50 cts.
- The No-Breakfast Plan and the Fasting Cure.** By E. H. Dewey, M. D. \$1.
- The Retreat Manual.** A Handbook for the Annual Retreat and Monthly Recollection. By Madame Cecilia. Net 60 cts.
- Meditation for Monthly Retreats for Religious Communities.** By Rt. Rev. J. Zwilzen. Net \$1.
- A Saint of the Oratory: Bl. Anthony Grassi.** By Lady Amabel Kerr. Net \$1.60.
- Conferences Given by Rev. Fr. Dignam.** With Retreats, Sermons and Notes. 2nd edition. Net \$2.65.
- Old Thoughts on New Themes.** By Rev. Edward C. Hearn. Net \$1.
- The Feast of Thalarchus.** By Conde B. Fallen. Net \$1.
- The Faith of the Millions.** Essays by Rev. Geo. Tyrrell, S. J. First and Second Series. Each, \$1.75.
- A Daughter of New France.** With some Account of the Gallant Sieur Cadillac and his Colony on the Detroit. By Mary Catherine Crowley. \$1.50.
- Heart and Soul.** A Novel by Henrietta Dana Skinner. \$1.50.
- The Way of Perfection and Conceptions of Divine Love.** By St. Teresa. From the Spanish by Rev. John Dalton. Net \$1.50.
- Devout Reflections on Various Spiritual Subjects.** By St. Alphonsus Liguori; translated by Fr. E. Vaughan. Net 55c.

The Religious World.

...Domestic...

The Eucharistic Congress. It has already been announced that the Second Eucharistic Congress will meet in St. Louis University, St. Louis, next October. If it be permitted to gauge the success of an important work by the difficulties that have to be overcome in preparing the same, we may hope that this Congress will prove successful.

Originally, the Congress was planned on a much larger and more magnificent scale. That the original conception can not be fully carried out, is not the fault of the organiser of the meeting.

The Eucharistic movement, which has grown so strong in our days, needs organisation in order to work out great results in its own proper sphere—the glorification of the Blessed Sacrament.

Since the introduction of the Priest's Eucharistic League, devotion to the Blessed Sacrament has undoubtedly increased in this country. This increase in the interior life of the Church is a cause for due gratitude. The benefits and graces that have flown therefrom can not, of course, be tabulated or measured, just as little as the outpourings of grace in days gone by. We gladly recognise the earlier glorious results of the work of so many zealous priests, of the zeal and devotion of pious souls among the laity, of the societies of the Apostolate of Prayer, etc.

But it would denote a singular conception of Catholic life and its relation to the Blessed Sacrament if some one were to say that we have done enough for our Eucharistic Lord, that nothing more needs to be done, that we ought to be satisfied with the present condition of affairs.

The real sacramental presence of Jesus Christ in the Catholic Church is living and life-giving, efficient and active in the whole organism of the Church and in all parts of the same, in all her activities, essential and non-essential. For this reason our relation to the Blessed Eucharist can be and will be, under

our present ecclesiastical and social conditions, or under any imaginable set of such conditions, more or less manifold, more or less developed; they should be as intimate, lively and strong as possible, directed to one great center, in order to put the power of that center more forward and make those realize it who know it either little or not at all.

Christ can not and will not relinquish His position as the Eucharistic center, which He Himself has created in the absolute omnipotence of His love, and no one in the Church has the right to ignore or to limit it. Therefore the Church, the Spouse of the Holy Ghost, has always recognised and emphasized it and done her share to impress the importance of the Holy Eucharist upon all her children. The history of the Eucharist shows how the liturgical cultus, the rite of the Holy Mass, the exposition of the Sacrament, the confraternities and pious associations, the feasts and celebrations in honor of the Blessed Sacrament have been developed in the course of time. Never once did this development cease; on the contrary, it always progressed according to principles which appear clearly from Church history.

Hence the Eucharistic movement at the close of the last and in the beginning of the present century is not something superfluous, accidental, unimportant, especially since it moves forward under the leadership of the Church herself. Rome has approved the movement and blessed the Eucharistic congresses. The members of the St. Louis Congress will share the privilege of the papal benediction and of the presence and guidance of archbishops and bishops.

Like the Eucharistic movement itself, its organisation must have a *raison d'être* and ecclesiastical sanction. It has to take into its special consideration the fact that it deals chiefly with work that is purely voluntary. Hence the Church does not proceed in this matter by way of legislation, but she permits the members of the Eucharistic congresses to make motions, submit plans and programs, suggest rules, whereby the movement can be centralized, extended and con-

trolled. She allows the appointment of permanent committees to receive reports on the activity of the single branch societies and to give information and direction *salva auctoritate episcoporum*. Such committees can be formed in every diocese, they can be made central bureaus for the Eucharistic work in the diocese and compile a general report to the provincial committee, which again reports to a central committee. This central committee makes a résumé of the provincial reports for the congresses.

In this way—and perhaps in other ways—systematic and effectual work can be done. Later congresses will then be thoroughly posted and enabled to map out a practical program for future activity.

It will be one of the main tasks of the St. Louis Congress to prepare and build the foundation for this organisation.

After the St. Louis Congress the direction of the Eucharistic movement will pass into the hands of the Fathers of the Blessed Sacrament in New York.—B. M.



.... William Frederic Osborne, in the *Transcript* of Aug. 21th, had an interesting article on Boston's Portuguese, wherein he had much to say in praise of the sterling qualities of this almost exclusively Catholic element of our population. He calculates—from facts presented by the priests in charge of the Portuguese, as well as from figures given by the Portuguese consul—that there are in Boston and its immediate environs between 3,000 and 3,500 Portuguese people. Few of these are natives of Portugal itself, the Azorean islands being the source whence our Portuguese immigrants, mainly, come.

In this connection we recall an interesting article written by Mr. Patrick Hannahan and published in vol. vi, p. 205, of this REVIEW on "Portuguese Catholics in America."

.... The Bohemian Catholics dedicated their first college in this country at Lisle, Ill., near Chicago, the other day. Our Bohemian brethren have had for a long time flourishing parochial schools all over the country, but no

distinctive institution of their own for higher learning—that is college. The new institution at Lisle is to supply this deficiency.

... Foreign ...

Religious Liberty for Peru. The indefatigable Rev. John Lee has persuaded the governments of the United States, Germany, and Great Britain to exercise their friendly offices with the government of Peru to grant freedom of public worship to the Peruvian Protestants, and the *North-western Christian Advocate* (Sept. 4th), from which we take this information, hopes for "a speedy and happy change for Protestant worshippers in Peru." As our readers are aware, Mr. Lee, by his quiet but energetic and restless agitation, has already succeeded in getting civil marriage acknowledged in Peru.

Mr. Lee means well, and what he is striving to accomplish may in the end prove beneficial to the Catholic Church in Peru. Such a dispassionate and staunchly Catholic authority on Peruvian affairs as Baron von Schütz-Holzhausen, has declared the old Spanish system of State religion, as it still survives there, to be the chief source of the undeniable corruption of the clergy and decay of the faith. (Der Amazonas, Wanderbilder aus Peru, Bolivia und Nordbrasilien. Von Damian Freiherrn von Schütz-Holzhausen. 2. Aufl. Herder, Freiburg. 1895. Pages 74 sq. and 116 sq.)

A stiff spell of Protestant missionary agitation may tend to arouse the slumbering powers of good.—A. P.

Plutarch relates that Anaxagoras, the great philosopher and teacher of Pericles, when the latter once called upon him and excused himself for having neglected him on account of overwork, reminded his neglectful pupil that "If you want light, you must feed the lamp with oil." We were vividly reminded of this wise saw when looking over the list of our delinquent subscribers the other day. "If you want light, you must feed the lamp." In other words: Pay up your subscriptions.

Letters to the Editor.

In Reply to Certain Criticisms.

[This letter reached us a day too late for insertion last week.—A. P.]

TO THE EDITOR OF THE REVIEW.—*Sir*:

The Very Reverend Vicar-General W. Cluse, in his recent letter to THE REVIEW, (No. 24), alleges that an injustice was done to him by me in my article on "Religious Instruction in Elementary and Intermediate Schools" (No. 22.)

I leave it to the impartial reader to judge between him and me. A comparison between my statements in that article and his "protest" will show that what he asserts I did not deny, and what he denies I did not assert.

Besides, I mentioned no names. My argument was purely impersonal.

I have also been taken to task for calumniating the Catholic Normal School of the Holy Family and Pio Nono College at St. Francis, Wis., because I said:

"Another catalog from a Catholic teachers' college that is passing the hat through the land, has not a single hour set apart for religious teaching in the fourth year of its curriculum."

The only mention of religious doctrine in the fourth course of said institution occurs in its catalog on page 17, where I read: "Pedagogy.—Two classes a week. Ohler, Lehrbuch der Erziehung. Part Second. Directions for teaching the different branches of study required in Parochial Schools. Special attention is given to the study of Christian Doctrine. Working models."

Instruction in pedagogy is not religious teaching in the sense in which I obviously used the term, i. e., instruction in Christian doctrine.

J. F. MEIFUSS.

Centreville Station, Ill., Sept. 17th.

THE STAGE.

Shall the Chorus be Revived?

The Chorus in the ancient Greek drama owed its existence to the natural evolution of tragedy and comedy from the dithyrambos. Its rôle was purely lyric and didactic. It periodically reminded the actors of the eternal truth and justice, and compelled the auditors to realize the only serious purpose of play-acting—the purification of the passions by means of fear and pity, in the phrase of Aristotle.

It has been lately suggested that the Chorus be revived, lest an amusement-loving public forget entirely the *raison d'être* of dramatic art.

But most modern plays—especially the popular ones—contain no lesson of truth or justice, so that, if there were really a Chorus attached to them, it would "find its occupation gone."

Perhaps it might serve a good purpose, however, by pointing out the hollowness and utter inanity of the twentieth-century drama and the ridiculousness of its boastful pretenses.—A. P.



The Three Greatest Greek Tragedians.

Aeschylus, Sophocles, and Euripides, in their twofold relation to one another are thus finely sketched by a German historian:

In point of age their relation is this: Aeschylus fought in the battle of Salamis (480 B. C.) as a man of forty-five; Sophocles, on account of his youthful beauty, led the choir of singers at the triumphal sacrifice; Euripides was born the day of the battle on the Island of Salamis.

Their spiritual relation is this: Aeschylus is simple and artlessly sublime; Sophocles combines art and magnificence, dignity and beauty; while Euripides seeks to be attractive largely at the expense of the laws of art. The sentiment created in most minds by Aeschylus is astonishment; Euripides calls forth fear and pity; Sophocles excites a noble admiration.—A. P.

According to a writer in the *Freeman's Journal* (No. 3558) Commissioner Taft recently sent a secret report from Manila to the authorities here, which contains a long catalog of the sins of the Friars in the Philippines.

SCIENCE AND INDUSTRY.

|| By way of the N. Y. *Times* (Sept. 7th) we learn that Geo. P. Magrady, of 559 S. Centre Ave., Chicago, claims to have invented a "perpetual light." The secret of it is a combination of chemicals in a vacuum. The gas formed by them glows with a dazzling intensity. The light is white and steady, and the lamp gives forth neither odor nor heat. The only objection to the new lamp is that it can not be turned off. The cost per lamp is about seventy-five cents and Mr. Magrady is confident his perpetual light is destined to displace gas and electric lights for domestic use.

|| The traditional claim of Crete to have had a hundred cities, Mr. D. G. Hogarth says, in a communication to the London *Times*, "is proving not altogether vain. Remains of primitive settlements too considerable to have been villages are coming to light at far more points of the Cretan coast than bear a name in classical atlases." Among these recent discoveries is Phaestos, on the south of the island, in which the ruins consist mainly of a palace of great extent and in excellent preservation. There are broad staircases and majestic courts, one containing "an altar and tiers of stone seats built up against the rock, evidently to hold an assembly." Another is Gorynia, "the most perfect example yet discovered of a small 'Mycenæan' town, uncontaminated with later remains. . . . It was discovered by the perseverance of the American lady, Miss Harriet Boyd, who had been directing its excavation. Her workmen have now laid bare two narrow and tortuous streets, paved, and here and there ascending by flights of steps, on either hand of which are preserved to a considerable height houses of stone, with party-walls of brick. This style of structure, often suspected on Ægean sites, has never been actually found before. The two streets converge towards a large building of fine masonry, on the highest point of the knoll, in which it is easy to recognize the house of the local chieftain or governor." In the buildings have been found bronze weapons, tools, and vessels, and clay vases, "complete specimens of types previously inferred

from fragments only." At Zakro, where the excavations were conducted by Mr. Hogarth himself, were remains of a still more primitive age, as well as two inscribed tablets and hundreds of impressions of lost signets, of 150 separate types, and illustrating in a remarkable way "not only late 'Mycenæan' glyptic art, but also 'Mycenæan' religious symbolism."

|| It is likely to be but a short time before a large part of the great Desert of Sahara, which is now uninhabited by man, will be open to civilization, if the project lately conceived by the French government for traversing the desert with automobiles is successful. Experiments with motor vehicles in the desert and in many parts of Algeria have shown that they are peculiarly adapted for use in countries where travel by ordinary means is difficult and frequently impossible.

The Archbishop of Toronto made the following refreshing remarks some time ago:—"I have been often pained and astonished at the frequent appeals of editors and proprietors of newspapers to their subscribers urging them to pay their just debts. The editors and proprietors of newspapers on their part give their time, the product of a high education and experience, together with their money for stationery, printing, and wages to employés, and they expect and should have, in common justice, a return often by no means adequate to their outlay. A man who will not pay for a paper he subscribed for, read, the contents of which he enjoyed, is a retainer of another man's goods."



According to the *Independent* (No. 2753) there are more Jews in the United States than in any other country except Russia. Of the total number—more than a million—four hundred thousand are in New York. The gigantic undertaking of 'The Jewish Encyclopedia' (Funk & Wagnalls) gives color to the claim that this country is likely, before long, to be the chief center of Hebrew learning and enterprise.

.... CHURCH MUSIC.

A correspondent from Toledo, O., asks: "When did Pope Pius IX. establish the St. Caecilia Society?"

Pope Pius IX. established the Society by the brief "Mulum ad commovendos animos," on December 16th, 1870. On May 1st, 1871, the Cardinal Protector of the Society, Antonio de Luca, confirmed the election of Dr. F. X. Witt as President General. (See A. Walter's biography of Dr. Witt, page 82.) The full text of the papal brief can be seen in an appendix to the Rev. Paul Krutschek's 'Music According to the Will of the Church,' published by Pustet and Company.

Secondly, the enquirer wishes to know the texts of the decrees making the Ratisbon edition the official version of the Gregorian Chant.

There are a number of decrees relating to this matter, and it would consume too much space and time to translate and publish them all in full. The following will suffice.

On May 30th, 1873, Pius IX. said in a brief: "We recommend most urgently this edition to all bishops and to all individuals who have charge of sacred music, because it is our most earnest desire that, in the matter of music as in all other liturgical regulations, the same form may prevail as is used in the Roman Church."

On April 14th, 1877, the Sacred Congregation of Rites complains of the offensive criticisms in some periodicals of the official version and of the commission which prepared it, and reiterates the expressed wish of the Holy Father that all may conform with the regulations of the Holy See.

On November 15th, 1878, Pope Leo XIII. again declared the Ratisbon or Medicean version to be authentic, and once more recommended it most urgently (vehementer) to all diocesan bishops and everyone concerned with Church music. He also repeated his reasons for recommending it.

On April 26th, 1879, follows another recommendation of the Congregation of Rites.

On February 23rd, 1880, the Sacred Congregation of Rites published a report setting forth the reasons, scientific, historical, and liturgical, for declaring the Ratisbon or Medicean version the official one.

On April 10th, 1883, a papal decree declares explicitly: "In regard to the authenticity and legitimacy of the official version, no further doubts or discussions may be indulged in on the part of those who have respect for the authority of the Holy See." Furthermore, that "it has been the constant practice of the popes to use persuasion rather than positive commands in the elimination of abuses, because they know that their admonitions are synonymous with commands in the eyes of a loyal episcopate and clergy."

Finally, I might state that each copy of the Ratisbon version bears on its title page the words: "Cum cantu Pauli V. Pont. Max., jussu reformata, cura et auctoritate Sacrorum Rituum Congregationis digestum Romae."

See Krutschek's, "Why we Hold Fast to the Official Version of the Gregorian Chant," in the *Musica Sacra*, 1901, No. 1; 'The Decrees of the Sacred Congregation of Rites concerning Church Music,' published by the London Catholic Truth Society; 'Entscheidungen der Hl. Riten-Kongregation in Bezug auf Kirchenmusik,' by Joseph Auer. (Pustet and Company.)

JOSEPH OTTEN.

St. Paul's Cathedral, Pittsburg, Pa.

One of the riddles of the age is the curious recrudescence, not only in America, but throughout the world, of nationalism, side by side and strangely in contrast with the widespread tendency to emphasize the general brotherhood of man.



The powers protecting Crete—France, Italy, Russia, and Great Britain—have refused to make any change in the status of the Island, despite the claim of Prince George, their representative, that it is impossible to make further progress under the old order of things, as the acts of the Cretan assembly are constantly conflicting with the remaining prerogative of the Sultan of Turkey.

NECROLOGY.

MSGR. JOSEPH A. STEPHAN.—The prayers of our readers are solicited for the repose of the soul of our venerable friend Msgr. Joseph A. Stephan, who departed this life at the age of seventy-nine a week ago Thursday. Msgr. Stephan was a native of Baden, Germany. He served through the Civil War as a chaplain in the force of Gen. Sheridan. Later he became a zealous promoter of Catholic missionary work among the Indians. In 1884 he was appointed Director of the Catholic Indian Bureau at Washington and in 1895 the Pope made him a domestic prelate. No one will mourn him more sincerely than the Indians by whom he was greatly beloved.—A. P.



ELIZA ALLEN STARR.—This gifted authoress and art critic expired Sept. 7th at Durand, Ill. For forty years she was a unique personality in Chicago. Although a woman of the world, she practically lived the life of a religious. Her busy pen was constantly employed in illustrating and illuminating the congenial subjects of religious life and Christian art. Wm. J. Onahan says in the *New World* (No. 2) that few American Catholics have done so much for Catholic journalism and the cause of Catholic literature as she. Column after column in the *New World* every week showed the industry and versatility of her pen. It may be said of her that she possessed the real missionary spirit in her zeal and her enthusiasm for the good, the true, and the beautiful. *R. I. P.*—J. W.

With Our Exchanges.

The reasons given by our Chicago contemporary the *New World* for reducing the size of its pages one-half and doubling their number (v. our "Notes and Remarks," last issue) are these:

1. The smaller page is more convenient for reading purposes.
2. The smaller size will be much more convenient for filing and binding.
3. The fold across the middle, by which

the illustrations are spoiled and the paper often cut will be avoided.

4. The tendency among the leading religious weeklies, as the result of experience, is towards the smaller size.

Since making these remarks in its announcement of the change, issue of Aug. 31st, the *New World* has come out in the new form, thirty-two pages, 9x12, and we must say we consider it a great improvement.

The tendency among not only the religious but the entire weekly press is to the smaller size, and we expect others of our Catholic contemporaries soon to follow the example of the *New World*.



We thought the *Jewish Voice* of our friend Rabbi Spitz was quite a liberal organ. Nevertheless, we learn from the *Globe-Democrat* (Sept. 13th) that a new Jewish weekly has just been started in this city, called the *Modern Review*, whose policy is to be "a broad, liberal American Judaism."

A broad, liberal Judaism is a combination of terms which reminds one of an iron gold-pen or a wooden poker, and is about as detestable as a broad, liberal Catholicism.

If the *Modern Review* is to be still broader and more liberal than the *Jewish Voice*, we'll stick to Dr. Spitz.

ARTHUR PREUSS.

Again we are assured, quite positively, on the authority of the London *Chronicle's* Rome correspondent (v. London despatch in the daily press Sept. 6th) that Msgr. Falconio, at present Apostolic Delegate in Canada, will succeed Cardinal Martinelli at Washington.

Msgr. Falconio's name has been repeatedly mentioned in this connection in well-informed Vatican circles. Whether the Holy Father has now definitely decided to appoint him to the important post soon to be vacated by Cardinal Martinelli, we are unable to say. But we can and do say that we consider Msgr. Falconio a man exceptionally well fitted for the position and cherish the fervent hope that the *Daily Chronicle's* Rome correspondent may for once prove a true prophet.

MISCELLANEOUS.

A Perilous Trip. A perilous trip was that recently made by the Marist missionary Father Rouillac, in his damaged nineteen-ton schooner "Eclipse," from the Solomon Islands to Sidney, Australia.

All the way across, the crew, consisting of "Capt." Rouillac and eight native South Sea Islanders, had to keep bailing—night and day the water crept in upon them like an obstinate enemy, and night and day they forced it back to its native ocean. The leak which had been slight when they left the islands grew wider as the timbers strained in the turbulent seas, and it required all the heart and courage of the missionary skipper to keep despair away from the minds of his dusky seamen.

Then there was the cold, the bitter cold of winds that had already swept a thousand miles across bleak waters, driving the Southern icebergs like a flock of birds for a space of their passage, and these in stormy mood towards the end of his voyage Father Rouillac encountered, when his crew were already nearly prostrate with exhaustion, and in no condition to fight against the numbing effects of cold upon the thin South Sea Island blood. But indomitable as the old sea-dogs that gave America and Australia to the old world, Father Rouillac worked double watches as his men went down, and took brief spells from the tiller to wrap them in what little extra clothing they chanced to have, and inspirit them with a nip from the one bottle of cordial that the tiny craft boasted.

When the little schooner was examined in the dock, old seamen gasped with surprise and horror, and declared with nautical brusqueness that not 50 yards from the shores of the placid harbor, let alone a mile to sea, would they have ventured in such a vessel. The keel was nearly off, the bottom planks hung together almost by their paint alone, and truly it seemed as if Providence, and not seamanship, had pulled the mariners through.

Father Rouillac made the trip because he could not get his boat repaired at home and it

was too valuable a help to him in his missionary labors to let it go to nogginstaves.

Upon his arrival in Sidney, a concert was given by the famous primadonna Trebelli to furnish the necessary funds for repairing the "Eclipse."



The *Pilot* (No. 36) credits this observation, among others on the same subject, to Mr. Bryan's *Commoner*:

The large family is not common in this country to-day. It has come to be the exception, although it is true that nowhere do general content and happiness appear to rest more securely than in the centres of these large families. A few years ago the large family was not the exception. Fifty years ago the sight of a family of seventeen children would not have provoked extraordinary comment, while that of twelve or thirteen children would hardly have attracted attention. It is worthy of comment that one may find more nervousness, more care, more anxiety, and more weariness in the home graced by a single child than in the household to which a large number of children have come. Where poverty does not prevail in such a home, happiness, contentment, and health are generally noticeable.



We wonder how much truth, if any, there is in this report, which we found in the *Globe-Democrat* (Sept. 13th):

Sioux City, Ia., September 12th.—A case involving the question of the value of Catholic services at a funeral is on trial. Rev. Father Daignault, pastor of the French Catholic Church, sues the estate of Victoria Brughier for \$75 for the services of himself and his choir and for the candles and incense burned at her funeral. The administrator claims the charge is excessive and resists its payment.

The priest testified that little or nothing is charged for the rites over the poor person, but when a rich funeral is given money charges are made.

The charge of \$75 does seem excessive, unless it includes the price of a lot in the cemetery. On the whole, our clergy are justified in asking for a liberal fee in cases where much money is lavished upon a funeral, though whether an action in the civil courts to recover such fee is wise, may well be doubted.

NOTES AND REMARKS.

Some people's religion is just like a wooden leg. There is neither warmth nor life in it; and although it helps them to hobble along, it never becomes a part of them, but has to be strapped on every morning.



A cosmopolitan son of St. Francis is Bishop Döbbing, of the united dioceses of Nepi and Sutri, in the Province of Latium, not far from Rome. He is a German by birth and education, an Italian bishop by appointment of the Pope, and, if we may credit the Rome correspondent of the *Freeman's Journal* (No. 3558), "more than half an Irishman," having spent many years as superior of the Irish Franciscan monastery of St. Isidore. Msgr. Döbbing may be said to be the originator and director of the great movement which has for its object to restore the ancient spirit and customs of the Franciscan Order to all the houses in Ireland.



In answer to the question "Who is the greatest woman in all history?" put to 200 Macon County (Mo.) teachers, Miss Nannie Vickroy of Macon made a unique answer, which was awarded the prize for its originality. Miss Vickroy passed over Queen Victoria, Frances Willard, Helen Gould, and other women whose names were the most popular and declared: "The wife of the farmer of moderate means, who does her own cooking, washing, and ironing, brings up a large family of girls and boys to be useful members of society, and finds time for her own intellectual and moral improvement, is 'the greatest woman in all history.'"



Did you ever hear how the ancient Athenians, worldly wise as they were, in their halcyon days, prevented the bribery of judges? Their court of last resort, after Ephialtes

had abolished the archontes, was the Heliæa (*Ἡλιαία*), 5,000 grand jurors, in modern parlance, and 1,000 substitutes, all drawn by lot. For every session this body appointed a committee of 500, called dicasterion, who took turns in hearing and deciding the cases on the dockets. In view of the large number of these judges, and the rule that it was not determined which one of them was to hear a given case until the day of the trial, bribery was practically impossible.

The lessons of history are not by any means exhausted. Why should not twentieth century America learn from a nation whose culture, despite all our material progress, we have not reached and probably will not reach for centuries to come?



Speaking of ancient Greek legislation—how would it do to introduce among us the *γραφὴ παρανόμων*?) It was the right which every citizen had of suing any fellow-citizen on account of any (in his opinion) unconstitutional or unlawful motion made, or already carried, in the Ecclesiastikon or legislative assembly. From the moment such a suit was brought, the respective motion or bill or law was suspended, and if, on proper examination, it really turned out to be *παράνομος*, it was abolished and its sponsor punished. Even when no suit was brought, the framer of a new law or ordinance was responsible for its effects for one full year.



Besides the fifteen hundred English publications in New York City there are no less than eighty newspapers and periodicals printed in foreign languages and dialects. Of the forty-five daily newspapers, more than one-fifth are printed in foreign languages. German alone is represented by seven daily papers. In the order of their numerical strength, the foreign languages and dialects are thus represented in New York's newspaperdom: German, Hebrew, Italian, Bohemian, French,

*) Cfr. Grote, *Hist. of Greece*, III., p. 289.

Arabic, Spanish, Hungarian, Swedish, Swiss, Greek, Armenian, Polish, Croatian, Japanese, Yiddish, Irish, Scottish, British, Finnish, and Chinese. Besides these, there are several anarchist newspapers, a deaf-mute journal, a newspaper for and by negroes, an Irish revolutionary journal, while Boer and Puerto Rican newspapers are projected. Mr. Howard Clemens, who supplies this information in the September *Bookman*, gives an account of some of the most interesting of these papers. The youngest, and at the same time the most remarkable, of them is the Japanese-American *Weekly News*, which has the unique distinction of being the only periodical in the country printed by lithographic process. The only Chinese newspaper in the East is the *Chinese Weekly Herald*, with editorial headquarters in the heart of New York's Chinatown.

Astonishing though it may seem, there are enough Asiatics in the metropolis to support a daily Arabian newspaper. The *Kawkab-America* is the organ of the allied Arabs, Syrians, Turks, and Copts. It is a four-page paper, printed every morning, except Sunday, and has a truly oriental appearance. *Al-Islah* and *Al-Musheer* are the titles of the two Arabic weeklies printed in the conglomerate Asiatic colony. The *Alayan* is a semi-weekly.



It is not so long ago since His Grace the Archbishop of St. Paul cautioned American Catholics against criticizing their country and its institutions. And now comes Bishop Spalding of Peoria, who, unlike Msgr. Ireland, is a native American, and boldly declares :

It is obvious that when there is question of American life, a merely optimistic view is a shallow and false view. There are great and wide-spread evils among us, as also tendencies which, if allowed to take their course, will lead to worse evil. There is the universal political corruption. There is the diminished sense of the sacredness of property. There is the loosening of the marriage tie and the sinking of the influence of the home. There is a weakening of the power to apprehend spiritual truth and a consequent lowering of the standards of value, a falling away from the

vital principles of religion, even while we profess to believe in religion. There is, indeed, enough and more than enough to keep all who cherish exalted ideas of the worth of human life and who love America, lowly minded and watchful.

One of the most certain signs of decadence is a failure of the will, and one might think that we are threatened with this. Our ability to react against abuses is growing feebler. The social organism is so vast and so complex that it seems hopeless to attempt to interfere, and so we permit things to take their course, abdicating the freedom and the power of the will in the presence of an idol which we call Destiny.—Address at Galesburg, Ill., on Labor Day, reported in the *New World* (No. 1.)



The Chicago *Tribune* has been keeping a complete record of all lynchings that have occurred during the past twenty years, and it presents figures that are startling as well as horrifying. From Jan. 1st, 1880, up to last Saturday, 3,130 persons were executed without process of law by mobs. Other highly interesting statistics accompany those relating merely to the number of lynchings. The only States that have not contributed to this awful record of lynchings are Delaware, Massachusetts, New Hampshire, Rhode Island, Utah, and Vermont. More than 50 per cent. of the 3,130 victims were lynched in the eight States of Alabama, Arkansas, Georgia, Louisiana, Kentucky, Mississippi, Texas, and Tennessee. Of these States Mississippi heads the list, closely followed by Texas and Louisiana.



This is the way in which a New York preacher, Rev. Dr. Wm. R. Huntington, of Grace Church, recently defined a modern revival: A cheap and vulgar emotional outbreak, gotten up by very human methods, and then piously fathered upon the Holy Ghost.



The most foolish of all errors is that clever young heads think that they lose their originality when they recognise the truth that has already been recognised by others.—Goethe.

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The Rights of the Ordinary Concerning Catholic Societies.

THE *Catholic Citizen* of Sept. 14th quoted Bishop Janssen's letter concerning the Knights of Columbus and added the following comment:

"It is to be noted that the Bishop does not condemn the Knights of Columbus as a secret or forbidden society in this circular. He states his grounds sufficiently.

"The question has been raised, however, whether the Bishop, especially in view of the construction placed on his action, is not transgressing at least the spirit of the following decree of the last Plenary Council of Baltimore:

To forestall, moreover, a variety and confusion of discipline, which is a source of scandal to the faithful and an injury to ecclesiastical authority when the spectacle of the same society condemned in one diocese and tolerated and encouraged in another is presented to them, we are unwilling that any society be proclaimed by name

until the Bishop refer the matter to a commission which we now appoint for the judging of such cases, and which shall be composed of all the archbishops of the United States. If they are in disagreement, the matter shall be carried to the Holy See for a sure decision, and thus a uniform discipline will be safeguarded in the American Church. (Decree 255.)

"Of course, it is human nature to expect one who claims respect for his wishes as an authority in the Church to evince respect for the authority that is above him."

In its issue of Sept. 21st the *Citizen* published a letter from Rev. Dr. Selinger, in which the editor was told that he missed the point by lugging in the decree 255 of the III. Plenary Council of Baltimore. To justify himself he then said:

"We concur with the general statement of facts made by our esteemed correspondent.

The question of the consonance of Bishop Janssen's attitude with decree 255 of the Plenary Council has been raised by an eastern priest, Father Horan. Although we recognised in our comment on the matter that this decree was not directly applicable to Bishop Janssen's action, yet the spectacle of Bishop Janssen ordering Catholics in his Diocese, who are about to organise a council of a Catholic society, to desist therefrom, and of Archbishop Corrigan, within a few weeks, congratulating this same society on the great good it is doing, and saying: 'You have the good-will of the bishops and clergy throughout the country. Therefore I have only to urge you to continue your good work,'—all this mystifies the average Catholic layman. It seems to him 'a variety and confusion of discipline' when there is the spectacle of the same society not tolerated in one diocese and commended and encouraged in another. In other words, some of the reasons which urge uniformity of action in the various dioceses towards forbidden societies, also seem to advise against a diversity of action as towards societies which are not forbidden."

Now this, too, is beside the point. Even the Catholic layman knows that every diocese has a set of rules all its own; that the bishop as the spiritual shepherd of the flock confided to him, has a perfect right to make such rules; that he has also the right to decide what spiritual aid he will employ in taking care of his flock. Hence, it is he who decides what religious orders shall be permitted in his diocese,—religious orders approved by the Pope himself. Thus no fuss is made when a bishop refuses to admit the Franciscans or the Jesuits or the Carmelites, etc.,—orders known for their merits far better than the Knights of Columbus. Such is the rule in the Church. Good order requires it. What the *Citizen* advocates is disorder. One last does not fit every foot. The Knights of Columbus want to be recognised as a spiritual aid in the Diocese of Belleville. The ordinary refuses and that ought to end the matter.

But what harm is there, it will be objected, in organising a society of Catholic men for social or benevolent purposes? Why does the Bishop forbid it? The Bishop does not and did not forbid it. When a dozen Catholic shoemakers or tailors form a union, for their mutual protection, it does not concern the Bishop at all; but when these same men ask for recognition as a Catholic society, with all the rights and privileges implied in such recognition, it is the Bishop's right to grant or to refuse it, as he sees fit *in Domino*. In the Diocese of Belleville, as well as in others, complaints have been loud for some time that the Catholic fraternal and mutual benefit societies are too numerous, that by their growing assessments they seriously interfere with the finances of the parishes, that a number of noble "Knights" are in arrears with their pew-rent, school-fees, etc. When, under such circumstances, a bishop refuses to admit new societies, we think he deserves praise, not blame.

The better class of Catholic papers, by the way, (we are glad to see), since our publication of Bishop Janssen's letter, have changed their tone. We read for instance in the "Official Organ of the Archdiocese of Baltimore," the *Catholic Mirror* (No. 38):

"A great deal has been said and written—much of it in an intemperate view, we can not but think—about the so-called action of Bishop Janssen of Belleville, Illinois, in prohibiting the organisation of a council of the Knights of Columbus in his Diocese.

"The St. Louis REVIEW in its issue of Sept. 5th, publishes the letter in which the Bishop treated of the Knights. It throws a new light upon the matter and shows *the Bishop has been unjustly dealt with* by those of our contemporaries who have discussed the affair without knowing the facts. Knights everywhere must concede that *there was grievous fault in the acting of those who were proceeding in opposition to Bishop Janssen's wishes.*" (Italics ours.)

J. F. MEYER.

QUICKSANDS.

THE inconsistency of man is a source of amazement to all who have the power of expression. Why, I do not know. Surely it would be strange if fallen man were constant. To make him so lies in the province of Truth and Power. Beyond the boundaries of Truth and of Power, why should the tottering of the ruin cause surprise? We are a ruin awaiting repair with eager longing. At times the secret of solidity seems to be revealed, and the stones are hastily thrown one upon another, after the plan just conceived, in an attempt at reconstruction; but, again, at the first passing wind, the frail edifice is seen to tremble, the tools fall from nerveless hands, the effort is renounced, and we weep; and, after weeping, the weaker souls, unable to support the seriousness of sorrow, break out in laughter. But what laughter is that which bursts from the heart of the man who has forsworn joy! It is one of the saddest manifestations of human grief!

Listen to the wild noises of the last centuries, and see how laughter and tears are mingled, resemble, succeed, and interrupt each other, and are, at the same time, confounded together!

Man has lost his faith, and he weeps. There is Rousseau. Too shallow and also too base to bear the realisation of his wretchedness, he laughs; and we have Voltaire. Voltaire and Rousseau are the two distorted faces of despair.

Rousseau realizes to a certain extent his unhappiness, but the misery of Voltaire is unconscious. This man is so base that his laughter is not even forced! Voltaire has gone so low that after destroying (as far as lay within his power) God, man, society, art, he laughs with all his heart, and dances upon the bodies which he believes he has slain.

The man who has lost his faith often regrets the loss for a time. Then, if he descend into the depths, his regrets sink with his desires, and when the lowest point is reached, he de-

spises the Infinite. *Quam in profundum venerit, contemnit.*

The true character of Voltaire is contempt of Infinity.

This laughter cries for blood; far beneath it lurks an invisible but mortal despair. The human soul ever demands to be satisfied. We have always to deal with the serious side of ourselves. Irony is deceptive, and it does not satisfy. There are in the heart private and inviolate depths, whence, if they be void, issue inexpressible groanings. You seek to laugh serenely, as should a man of breeding, but, I tell you, blasphemies are not far off, for behind the man of breeding there is the man. Beneath the dress prescribed by convention there beats a heart.

Under the laughter of Voltaire and unknown to him, there was the boiling of human blood which sought an outlet. Evil desires and rage struggled together, assisting one another, and there was gnashing of teeth, as there is in hell. The burst of laughter culminated in '93, which was its natural outcome. There is not too much blood in the veins of all humanity to satisfy the man who laughs without gladness. I am astonished at one thing only, and that is that the mirth of Voltaire was satisfied at so slight cost, and that the human race was not wiped out and history made an end of. History has, however, gone on, and those who survived the laughter of the encyclopedists, forced into seriousness by the sight of horrors, suddenly changed their tone. A new school was formed, which, instead of perpetually laughing, has chosen to weep without ceasing. Romanticism, for such is the name chosen by this new school, has a two-fold origin. Its literary source, as I have elsewhere explained, is the rebellion of men against the mechanism of the pedants, but its emotional origin is the forced reversion of men to serious aspirations, apart, however, from ideas capable of satisfying or at least directing such aspirations.

Every young man who has been deprived of

a strengthening and holy education, experiences during a certain period, long or short as the case may be, aimless desires. All literature plays the part of such a youth, and we have Romanticism, which is the state of a soul recalled to serious things by misfortune, but quite ignorant of its destination and of the way thither. The disease is recognised, but no remedy is sought, and human speech becomes a mere complaint. The old laughter is become wearisome, joy is far removed, there is lamentation and a calling upon a nameless something from which comes no reply. Then, too, the desire of Romanticism looks for no fruition either present or to come: it is the tuneful resignation of systematized despair. These souls seek, but do not find; yet their failure does not greatly surprise them, since that which they sought has no existence. They know they shall not succeed, and still they look and call, and still nothing comes of it but a distaste for what they see. They demand other things, but what? No one knows. They "wrap the drapery" of their agnosticism about them. This is aimless passion. Romanticism is the desire of the Infinite devoid of Infinity.

Romanticism is an attempt at mysticism without God.

Romanticism is a passion which at the very outset declares that its object has no existence.

The epoch of Romanticism should be marked by some experiments in new religions.

In times of depression man tends to the worship of nature. Athirst for adoration and ignorant of the invisible world, he throws himself down before the visible world and says, "Be God." Then, since this God is no God, man becomes restive, and alternately adores and curses nature, which moves on, in the face of his worship and his wrath, from winter to spring and from spring to summer.

So 1830 succeeds '93, as '93 followed Voltaire, and there is no improvement. The gulf of human desire remains unfilled. The melodrama of 1830 holds up for admiration crimes supposed to be great. Young girls are proud of being delicate, those who are consumptive despising those who are not, and these latter

envying the former. They cough enthusiastically, grow thin delightedly, and perhaps some who were at first unfortunate enough to have sound lungs contract tuberculosis by imitation. Suffering and death, in 1830, were the order of the day. The laughter of the eighteenth century had been directed against all things great, and man had sought a refuge from his own satire in that which is insignificant. The eighteenth century held to be ridiculous all things sublime or divine.

In 1830 man fell in love with greatness, and, that he might make himself interesting to his mistress, he reduced himself to a state which inspired pity. A martyr to all his manias, the man of 1830 adored the woman who condemned him to capital punishment. For a child "who plays his sighs and tears" he would have blissfully "expired upon the wheel, as it appears." To be broken upon the wheel—there you have the ideal of happiness for the true romanticist. The man of 1830 honored and practised suicide. The only wonder is that he did not revive the system of torture. He would have been torn limb from limb with transport, if by so doing he might kindle admiration in others and in himself. He felt himself too great to act. He had contracted a certain malady of the eyes which caused him to see all things in colossal proportions. Voltaire had believed man to be a dwarf. The man of 1830 was continually running against giants in the street. The most insignificant youth who left college with a few jingles under his arm appeared, to himself and to his friends, like a thundering Titan, and as the shouts of this Titan failed to check the comets in their course, and make their streaming locks of gold tremble with fear, the great man owed it to his genius to light a spirit lamp, and thus wreak vengeance upon the heavenly bodies.

In love with the stars, he expected of them a vague happiness, but with monstrous ingratitude the stars left him without consolation, hence the spirit-lamp or the towers of Notre-Dame. It was in excellent taste to fling one's self down. A man suspended between heaven and earth from a pinnacle and in in-

stant danger of falling would have caused a timid romanticist of 1830 to commit horrible sins of envy..

The anaemic lovers of the funeral long paraded their pretentious mourning upon the borders of the lakes; then meeting one another with their streaming hair and melancholy countenances in the shadow of the weeping willows, they imitated the augurs, and there was laughter returned once more.

Man can not long play the same rôle, the course of his ship will not be arrested, nor is it possible to say: I am thus; for the mask falls, the cables break, the wind changes, and man is no longer the same. He has not time to draw his portrait before the expression of countenance is altered.

In eighteen hundred and fifty the boys at college laughed at the illusions which they believed they had cherished. Eighteen-thirty was but twenty years old, yet already it was dead of old age.

There was an attempt at laughter, but it was futile, for laughter was as threadbare as tears.

The sons of Voltaire, in hatred of their fathers, invented some new religions.

The grand-sons of Voltaire, hating the new religions, attempted a return to Voltaire.

But atheism is as worn out as the new religions, and the new religions are as worn out as atheism.

Weariness and disgust alone are left.

'Tis these who, after each defeat, make prisoners of the survivors.

Laughter and weeping are alike flat and tasteless.

The man who mocks at himself cuts away the ground from under his feet. Man is a living being, and if he does not love, he must hate. An impassive position is beyond his reach. When he says "I take my stand," he lies. Irony never closes the argument in man's mind.

Irony evokes tears—Petit-Jean says more truly than he is aware in saying.

He that laughs on Friday, on Sunday he will weep.

But tears are a cry for aid, and the cry

which meets with no response wearies itself and ceases. After searching long and finding not, a man sits down upon a stone by the wayside.

The man of 1830, sitting upon the stone, becomes the man of 1850, who returns to a calmer species of disgust. His cries have been unheard, and now his illusions are swept away. Of late among young men illusion has assumed the form of disillusion. And according to this form, more ridiculous and contemptible than the first, truth is believed to be frigid and enthusiasm to be the heritage of error; but since error is loved, it is given a name which is considered pretty, and they call it illusion. The man of 1830 gave himself up to his illusions, but he preferred the dish-eveled sort. The same man in 1850 has given up his illusions; he has set himself in order and now he is bored.

Some men conceive conversion to be a cooling down of the passions. They think that young men up to a certain age should sow their wild oats, but that later in life it is time to be converted, that is, to be bored in accordance with certain rules and regulations. They do not perceive that the very opposite is true. To be converted is to turn to the God who is a consuming fire. It is to unite one's self to the source of joys.

To be converted is to turn towards love, to ask of God that he will lend us His life, that we may love in a divine manner, to give one's self up without stint and without reserve to the unquenchable fires of infinite charity!

Those who mistake the stultified calm of the sated romanticist for conversion, will do well to mark a rather curious symptom which is just now being manifested. The man of 1830, who desired a new religion, and who, not finding it, has played the part of dead man for a few years, if he be not converted to the consuming fire of the eternal religion, will mark it well—rather than give himself up to sleep forever, begin again with his ancient illusions and return to the time when he was twenty. His youth deceived him, it is true, but his manhood deceives him yet more. He would rather strive without ever attaining,

than vegetate without either striving or attainment. Therefore, behold! Old things are brought out again. The walls are covered with ancient posters. The old-fashioned melodrama, which I loved so much when I loved nothing, the old style melodrama which deceived my thirst, and at which I laughed so much later, is come back again with the wild shouts, the fury, and the despair which, a few years since, shook the walls of the theatres. Man finds this better than nothing. He must have food, and when there is no bread to be had, he falls back upon poison. Imperious human nature must have something, and if it be not fed with the divine fire which gives strength and refreshment, it casts itself into the destroying fire in order

that it may feel something! It is bread which mistaken man is in need of, and not nothingness. The man whose desires have gone astray is in need of Christianity. Far from desiring too much, he has desired too little. He has not lifted his eyes high enough. According to the common idea, to have inordinate desires is to be too ambitious, but, on the contrary, inordinate desires evince a lack of ambition. They belong to him who is content with less than the infinite. The infinite alone can satisfy man's desires, and he who longed for a new religion has need of the word of God, of Christianity as it is, Christianity whose fires glow eternally!

ERNEST HELLO.*)

*) Translation for THE REVIEW by Mrs. S. T. Otten.

SUBJECTS OF THE DAY.

A Remedy for Yellow Journalism.

The best and most practical remedy for this evil is probably that suggested by the *Utica Press*. It lies with the people themselves. An educated and sound public sentiment which will withhold patronage from these sheets will promptly bring them to time. If readers and advertisers will not patronize these papers so long as they pursue their nefarious policy, they can not prosper, and it will be only a little while before their proprietors will experience a change of heart, prompting a change of policy. A newspaper can not live without patronage any more than a grocery store can live without customers. Within bounds, yellow journals can be depended upon to regulate their yellowness by their receipts. If that sort of thing pays, it will be indulged in and continued, but if it does not pay, self-preservation will come to the rescue of the long-suffering public. Those who buy or advertise in the so-called yellow journals must at least share in the responsibility for their offence. When a widely extended public sentiment and opinion prevent people from patronizing such publications, these papers

will be compelled to be decent or go out of business.—S.



The *Catholic Transcript* Life of Doellinger. (Sept. 12th) thus summarizes and comments a secular New York daily's review of an interesting new book:—

Professor Friederich has completed and published the third and last volume of his *Life of Dollinger*.

The light of the "Old Catholics" was in many ways a remarkable man. He seemed to care more for scholastic renown than for ecclesiastical preferment. He might have been Archbishop of Salzburg, but he elected to remain with his books. His learning did not, however, serve to keep him in touch with the development of Catholic doctrine. He affected deep scandal on the proclamation of the dogma of the Immaculate Conception in 1854, and declared that Pius IX. established the new tenet on his own authority and without the coöperation of the Council. In 1870, "the scales fell from his eyes," and he quit the Church.

After his excommunication he claims to have been beset by emissaries of the Holy See—ecclesiastical dignitaries and ladies of noble blood and persuasive lips—all of whom offered him re-instatement on terms more flattering to his pride than creditable to the consistency of the Roman authority. One of the female agents of the Holy See is said to have naively remarked that she had recently met a number of Italian Passionists who frankly admitted that no one believed in the infallibility of the Pope, and yet those men were in good standing with His Holiness, and remained within the pale of the Church. Why should not Döllinger exercise the same discretion? And yet the question naturally suggests itself: Why should Döllinger have been excommunicated for refusing to accept the dogma of papal infallibility, if no one believed it, or was expected to believe it? That female emissary of the Holy See must have stretched her commission somewhat, or could it be that Döllinger mistook her terms?

We might ask incidentally, where is now the powerful sect of Old Catholics?



The "Monita Secreta." One of the main proppos of the intermittent Jesuit scares is the notorious "Monita Secreta," or code of secret instructions supposed to have been drawn up by Father Claudius Aquaviva, the fifth General, for the benefit of superiors and others who are considered fit to be initiated in the full mystery of iniquity. Were the document genuine, the Jesuits would be all that their worst enemies allege, and more. Indeed, its very iniquity is taken as a proof of its authenticity. It is urged that the Jesuits are a race of miscreants, as is shown by the revelations of the "Monita Secreta," and that the "Monita" are undoubtedly genuine, because they agree with the well-known principles of the Order. Unfortunately for this compact theory, their authenticity has been given up by self-respecting scholars, and such authorities as the Jansenist Arnauld, Gieselers,

Dr. Döllinger, and Dr. Littledale, whose bias would not naturally be in favor of the Society. To these may be added the authority of the Catalog of the British Museum and of the French bibliographer, M. Barbier, by both of which the document is described as "apocryphal." With this character its history is in keeping. It was first printed in 1614, though antedated by two years, as a Latin translation from the original Spanish, its author being one Jerome Zaorowski, who had been expelled from the Society in 1611. All sorts of curious stories were circulated as to the way in which the "Monita" were first brought to light. No less than six towns were assigned as the place where the discovery was made, and succeeding editions vaunted their absolute novelty.

Such is a summary of the facts which Father John Gerard brings together in an interesting article in the *Month* for August, and he supplements it by a body of evidence demonstrating how the "Monita" are not only at direct variance with the official constitutions and rules of the Order, but even with the instructions given in various genuine letters addressed by generals of the Society to provincials and other superiors. Even Father Aquaviva, the reputed author of the "Monita," is shown by a quotation from an authentic private letter to be at variance with himself—as represented by the work attributed to him.



The Physiognomy of Newspapers. "The Physiognomy of Newspapers" is the subject of a vivacious sketch by Mr. Edwin Sharpe Grew, in the last *Anglo-Saxon Review*. Writing on the immutable character of "The Thunderer," Mr. Grew says:

"If it has taken hints from its rivals—and no paper could be so great as the *Times* and remain impermeable to new ideas—it has so transformed them in the process of absorption as to conceal entirely the sources of its inspiration. Like the elephant which can swallow a half pound of arsenic and only betray its influence in a glossier complexion, the *Times* can assimilate a good deal without

showing it. Unostentatiousness has always been its canon. The value of 'exclusive information' has been known to it since the days when Diana of the Crossways whispered her secret to Delane; but its announcements have never sunk to the vulgar sensationalism of the 'boom' or the 'scoop.' One can imagine that the *Times* would announce the certain end of the world in a secluded corner of its Foreign Intelligence."

Mr. Grew concludes that great daily papers have not only distinct physiognomies, but characters that persist, while editors pass and audiences change.

A similar study of typical American newspapers would be of interest.



The Clergy and the Press.

"Stop the paper!" is the favorite cry of little minds not only in our own dear country, but also in Austria; perhaps everywhere. At the first national meeting of the Austrian clergy, in Vienna, Father Hartmann, of Gaschurn, told how he had visited the offices of Catholic papers in Innsbruck, Brixen, Klagenfurt, Salzburg, and Vienna, and everywhere heard bitter complaints about the clergy criticizing the Catholic press to death.

"We ought not to be so narrow-minded," he said. "Whence is all this criticism? Because we do not ourselves coöperate with the press. Who collaborates himself, loses all pleasure in criticizing. This narrowness must come to an end. There is among us too little appreciation of the Catholic press, and therefore it is good for us that we have now to undergo this horse-cure (the *Los von Rom* movement). We have deserved it in many ways. Our Lord does not strike us for nothing!"

We are pleased to see Rev. J. N. Enzberger, himself a diligent zelator of many years' standing in the apostolate of the press, quoting this expression of Father Hartmann approvingly in the *Herold des Glaubens* (No. 52) and adding a few trenchant words about his own experience:

"We too have found that many a cleric delights much more, and employs much more

talent, in criticizing (occasionally even on an open postcard!) such and such a journal as "cheap and bad," than in giving the editor his assistance to make it better. Who would like to have the press according to his own taste should collaborate with those who make it. This is the only way to crucify one's critical talent. And the best cure for a supercilious and biassed criticizing itch is to employ one's own ability in newspaper work, even under untoward conditions, and to expose one's self (if possible under some easily recognizable pen-name) to the criticism of opponents."

A priest who acts upon this advice, who employs his leisure in writing for a Catholic journal strenuously and unselfishly and with no other motive or consideration than the glory of God and the advancement of His kingdom upon earth, usually finds this road hard to travel, especially if he combines fearless candor and a vigorous style with uncommon literary ability.

And yet it is this small cohort of brave fighters in the front rank of the Lord's army that keep the phalanx solid.—A. P.



Differing Judgments on the French Republic.

A few years ago, Archbishop Ireland, during his stay in Paris, gave a lecture on "America in France." Shortly before, Leo XIII. had published his letter to the French people, in which he said: "Of all the forms of civil government which the Church has recognized, and of which she has made trial, she can not say from which she has received more harm or more good." Having quoted these words, the Archbishop added: "Just now she is resolved to make trial in France of the republic; and I, as a citizen of a republic, say to the Church: 'In this experiment thou shalt succeed.'"

And anticipating the triumph, he concluded his lecture by saying:

"And while I am most loyal to my country, ladies and gentlemen, permit me to say that whenever I see the tricolor of France, my soul will go out to it in esteem and gratitude,

and whenever the music of the name of France echoes in my ear, the deep fullness of my heart will vibrate in love and my lips will invoke upon your country the blessings of Heaven." ('The Church and Modern Society,' page 376-377.)

Now the *Etudes* of Sept. 5th (page 596) quotes Cardinal Gibbons as having said but a few months ago: "Les republicains français n'ont pas le sens de la liberté" (the French Republicans have not the sense of liberty.)—J. F. M.



Turning Back!

"Trenchant and brilliant criticisms of recent speculations about early religion are to be found in Andrew Lang's new work, 'Magic and Religion,'" says the *Ave Maria* (vol. LIII, page 373). "Most anthropologists deny that primitive man had any idea of a supreme deity,—any religious conception, in fact, to distinguish him from beasts. Mr. Lang combats this contention, and demonstrates that anthropologists have reached a position in their work when they must turn back and again go over the ground."

Yes, and certain Catholics, who boast of their "progress" and of being "abreast with the times," will have to keep them company. Eighty years ago, Joseph de Maistre, in his 'Soirées de St. Petersbourg' (vol. I, 2nd colloquy) proved the falsity of Rousseau's "savages" and their gradual civilisation. To the objection that it might be possible to find respectable authorities who upheld that view, the Count replied: "Far less, I assure you, than is generally believed; and it must be noted that a multitude of the 'great men' raised up by the authority of the last century, will soon cease to be such or to appear as such. That great cabale made their own renown to order like a box or a shoe; but their fictitious fame is hard pressed, and soon the frightful mediocrity of these so-called great men will be the inexhaustible laughing-stock of all Europe."

How these words of the great de Maistre fit our own times! Who does not remember the *Bathybius Haeckelii*, the *Pithecanthropus*

erectus, the Neanderthal skull, etc.? About the latter just now the *Stimmen aus Maria-Laach* (vol. LXI, p. 107) offer some interesting reading.—J. F. M.



'A Modern Saint.

There has lately been published a life of St. Anthony Grassi, lately canonized, under the title of 'A Saint of the Oratory,' by Lady Amabel Kerr.

The Jesuit *Messenger of the Sacred Heart* says of it in its October *Supplement*: "Anthony Grassi must have been preadamitic. He does not seem to have suffered from original sin like the rest of us. For eighty years he had a delightful time of it, and all the time was a saint. He was rich, he was intellectual, every one loved him, and he was in love with everybody. When he wanted to become a priest nobody objected very strenuously, and the community he entered was delighted to have him. He was thirteen times superior, poor man, but apparently enjoyed it, as did those who were under him. He had a scruple once, but got over it. He was not very remarkable for miracles and disavowed even wearing a hair-shirt in the way of mortification. He never gave spiritual instruction in the confessional, and when one of his penitents asked for it, he pointed to the pulpit and dismissed her; and it is on record that he once gave a *Pater* and *Ave* to a sinner for a whole catalog of crimes. He never went visiting except the sick, whether gentle or simple, and in that he was both saintly and wise, saving his time and staving off comment. He loved birds and music and beautiful churches. At table he pecked at his food like a goldfinch, and was satisfied if he had bread and water. He was a wonderful peace-maker in what seemed to be a particularly murderous town in Italy, the walled place called Fermo, where he lived most of the time, and he gave as a panacea for all sorts of strife, 'Make the women hold their tongues and the men will hold their hands.' He preached incessantly till he lost his teeth and people could no longer understand him, and then calmly died at the good old age of eighty. He is a delightful patron for these days that are always in search of the easy ways of divine love."

Catholic Federation.

Official Call for the Cincinnati Conventon. In compliance with the instructions received at Long Branch, the national officers of the "American Federation of Catholic Societies of the United States" have just issued an official call for the convention to be held, as previously announced in these columns, in the city of Cincinnati, Ohio, on December 10th next. All Catholic societies are cordially invited to become members of the Federation and to send representatives to the Cincinnati meeting. An initiation fee of five dollars will be charged, and every society, no matter whether it be independent or a branch of any national, State, or diocesan organisation, is to be entitled to two representatives.

The call is countersigned by Bishops Messmer and McFaul.



Proceedings of the Long Branch Conference.

We are indebted to Secretary O'Rourke for a copy of the "Proceedings of the American Federation of Catholic Societies of the United States, held at Long Branch, N. J., on August 28th and 29th, 1901."

We have already, in our No. 25, given a succinct account of what was done at the Long Branch meeting. For this more extended report the reader is referred to the National Secretary, 1305 Arch St., Philadelphia. The pamphlet contains twenty pages and can be had for the asking.



The Name of the Federation.

The *Pittsburg Observer* (No. 17) objects to the title

"American Federation of Catholic Societies of the United States" as tautological and cumbersome. "What is of the United States," our contemporary says, "is necessarily American," and it suggests as a substitute: "Federation of Catholic American Societies."

THE REVIEW seconds this motion.

Its Objects.

The objects of the Federation are stated thus:

"The objects of this Federation are the cementing of the bonds of fraternal union among the Catholic laity and Catholic societies of the United States; the fostering of Catholic interests and works of religion, piety, education; and charity; the study of conditions in our social life; the dissemination of the truth, the encouragement of the spread of Catholic literature, and the circulation of the Catholic press."

This is substantially in harmony with Bishop Messmer's program as printed in Vol. vii, No. 34 of THE REVIEW (Nov. 15th, 1900), and we can not agree with the *Observer* (ibid.) if it says that it "is too much." If the whole program can not be carried out at once, this is no reason why it should not be a good and comprehensive program. We must always aim higher than we expect to hit. A twentieth-century Catholic Federation that would ignore, e. g., the social question, would not be up to the times nor in full accord with the views and directions of the gloriously reigning Pontiff.

ARTHUR PREUSS.

The dying thought of the late President McKinley reminds the *Northwest Review* (No. 50) of another last word uttered by a far greater President: "When Gabriel Garcia Moreno, the most heroic statesman of the nineteenth century, was assassinated in 1875, all he said, as he breathed his last, was, 'God does not die' (Dios no muere). Moreno had been the saviour of Ecuador; the prosperous future of that plucky little republic seemed bound up with his life; he was only fifty-four years of age, full of health and vigor; he had received Holy Communion that morning, the first Friday of August; his soul was pure; he had not a thought for himself, he thought only of the Eternal Who never dies. Falling by the hands of the paid tools of a secret society, he meant to say to his murderers, 'You may kill me, who am only God's representative; but you can not kill Him. His cause, which we have the honor to defend, is everlasting.'"

The Religious World.

...Domestic...

Program for the Eucharistic Congress.

By request we publish the program that has been prepared for the Eucharistic Congress to be held in St. Louis, Oct. 14th to 17th :

OCTOBER 14TH.

7:30 P. M.—Solemn opening of the Congress in the Church of St. Francis Xavier, near St. Louis University, Grand Avenue and Lindell Boulevard. Veni Creator. Address of welcome, Archbishop J. J. Kain. Sermon by Rev. Ed. J. Shea, St. Louis. Benediction.

After Benediction first meeting of the Diocesan Directors. Formalities ; propositions for Congress selected.

OCTOBER 15TH.

9 A. M.—Pontifical High Mass in St. Francis Xavier's Church. Mt. Rev. W. H. Elder, Archbishop of Cincinnati. Sermon by Rt. Rev. John J. Glennon, Coadjutor Bishop of Kansas City, Mo.

3 P. M.—First session of the Congress in St. Louis University, Grand Avenue and Pine Street, in the large basement of St. Francis Xavier Church, or in Sodality Chapel.

Address of welcome by local committee.

Opening address by the Rt. Rev. President of the Eucharistic Congress.

Letters of congratulation.

Appointment of committees, secretaries, etc.

Papers. (Papers marked* to be discussed).

*1. Personal Piety of the Priest toward the Holy Eucharist—Rev. D. J. Lavery, St. Louis.

2. Organisation of the Eucharistic Movement—A Benedictine.

*3. Eucharistic Missions Among Protestants—Rev. John P. Michaelis, Cleveland, O.

*4. The Holy Ghost and the Holy Eucharist—Rev. A. A. Lambing, Wilkinsburg, Pa.

5 P. M.—Special meetings : Second meeting of the Diocesan Directors, etc.

Evening — Eucharistic celebrations in all Catholic churches of St. Louis. Benediction in St. Francis Xavier's Church by Rt. Rev. Bishop Janssen of Belleville.

OCTOBER 16TH.

9 A. M.—Low Mass at the Church of St. Francis Xavier.

9:30 A. M.—Second session of Congress, St. Louis University.

Papers :

*5. The Eucharist and Our Separated Brethren—Rev. P. McClean, Milford, Conn.

*6. The Celebration of Corpus Christi—Rev. F. Stick, Morrisonville, Ill.

7. St. Norbert and the Holy Eucharist—V. Rev. B. Pennings, O. Praem, West De Pere, Wis.

*8. Tabernacle Societies—Rev. F. X. Larence, Cincinnati, O.

3 P. M.—Third session of Congress, St. Louis University. Discussion of the Plan of Organisation of the Eucharistic Movement—By Delegates from different provinces.

5 P. M.—Sessions of committee on resolutions, and of delegates of Eucharistic societies.

Evening—Eucharistic celebrations in all Catholic churches of St. Louis : Solemn Hour of Adoration. Benediction in St. Francis Xavier's by Rt. Rev. Msgr. Michaud.

OCTOBER 17TH.

9 A. M.—Low Mass in the Church of St. Francis Xavier, by Rt. Rev. Thos. Bonacum.

9:30 A. M.—Fourth session of Congress, St. Louis University.

Papers :

*9. The Eucharistic Press.

*10. Eucharistic Science — Rev. Joseph Wentker, Bridgeton, Mo.

*11. How to Promote Devotion to the Holy Eucharist in Seminaries—Rev. Jos. Selinger, D. D., St. Francis, Wis.

*12. Eucharistic Confraternities and Associations for the People.

*13. Eucharistic Sermons and Instructions—Rev. G. Heer, Dyersville, Iowa.

2 P. M.—Meeting of committee on resolutions.

3 P. M.—Fifth session, St. Louis University.

*14. Weekly Communion — Rev. Wm. T. Kinsella, S. J., St. Louis University.

15. The Order of the Most Blessed Sacrament—Rev. A. Letellier, S. S. S., New York.

Papers that were left over.

Report on the Process of Beatification of Rt. Rev. Bishop Neumann of Philadelphia—Rev. T. Wissel, C. SS. R., Promoter.

Report on the "Causa" of Rev. F. de Andreis, C. M.—Very Rev. F. Nugent, C. M.

Report of committee on resolutions.

Closing address of the President of the Congress.

5 P. M.—Procession in St. Francis Xavier's Church, Te Deum and Benediction.

...Foreign...

Martyrs of India. In a valuable work on the martyrs of India, 'Les Martyres de l'Inde,' just published by Messrs. Desclée, de Brower et Cie., Msgr. Zaleski has embodied much curious and interesting information. Researches in rare books and in early letters and records have brought to light the names and histories of hundreds who suffered for the faith, in addition to the better known martyrs, St. Thomas, Blessed John de Brito, and a few others, who had been generally thought to compose the entire list. Beginning with the Apostles, Msgr. Zaleski's work ends with the boy-martyr, Arulapen, put to death with others in Travancore in 1780. Among contemporaries of St. Thomas was Pelagia, consecrated by him to the service of religion, and Pero-Perumal, King of Jaffna, identified by an apocryphal legend with Gaspar, one of the Magi, who is represented as having received baptism and episcopal consecration at the hands of the Apostle, and to have been long interred in the same tomb with him at Mylapore. The long gap between the Apostolic era and the fourteenth century is filled only by the Anchorites of Sind, but at the latter date four Franciscans, the first European missionaries to reach India, were put to death in Bombay, as has been recorded by their companion, Father Jourdain Catalani de Severac, a Dominican, the only survivor of the party. The first Portuguese priests who landed were put to death in 1498, and the ensuing century opened with the martyrdom of five native Christians at Chaul. The numer-

ous martyrdoms of the subsequent centuries include Portuguese, natives, and Eurasians, priests, bishops, and laymen, as well as women and even children.

Msgr. Zaleski has enriched the records of the Eastern Church with a notable addition to its roll of honor.



The French budget de cults amounts to 43,064,533 francs annually, of which the Catholic clergy receives 36,819,900. There are in all 71,488 secular priests, but only 43,381 receive what is improperly called a salary and properly should be called a restitution of stolen goods. Of these 43,381 priests there are 18,170 curés with a salary of 900 francs and 7,000 vicars with 450 francs each.

Protestant preachers receive at least 1,800 francs each—twice as much as a curé, four times as much as a vicar.

The rabbis are still better off. The 57 small rabbis receive each 2,100 francs. Hence we have this table of salaries :

| | |
|-----------|---------------|
| Vicar, | 450 francs. |
| Curé, | 900 francs. |
| Preacher, | 1,800 francs. |
| Rabbi, | 2,100 francs. |

The two Protestant seminaries are subsidized with 26,000 francs, the only Jewish seminary with 22,000 francs. Not a single Catholic seminary receives any government subsidy whatever.

It is to be noted that during the Revolution property amounting to 800,000,000 francs was taken from the Catholic Church, the interest of which was guaranteed by the State. Nothing was taken from Protestants or Jews.—*Paris Vérité*, No. 2968.

MISCELLANEOUS.

Want and wealth equally harden the human heart, as frost and fire are both alien to the human flesh.—THEODORE PARKER.



To be happy is no selfish indulgence, no favored condition of fortune; it is a duty we owe to others and to ourselves, a state of mind which we should all strive to acquire.

EDUCATIONAL TOPICS.

Abp. Langevin on the Present Status of the Manitoba School Question.

Our readers will remember what we said about the latest phase of the

Manitoba school question in No. 23.

Now the Archbishop of St. Boniface has written a letter to the editor of *Le Manitoba* (No. 41), wherein he says:

"It is only too true that the propositions made to our Catholic school commissioners at Winnipeg (see the principal two in our No. 23, p. 360) are extravagant (*intransigentes*.) They are based upon a rigid but too correct interpretation of the School Amendment of 1897 and prove clearly that this Manitoba school question is yet far from being settled.

"Let the people be reassured, however, with regard to the garb of our religious (the Brothers of the Society of Mary no longer wear the cassock); they will change nothing, and rather than submit to this stupid demand of bigotry, they will remain at the head of the parochial schools which they are now directing for three years without compensation.

"We must also observe that there exists in purely Catholic districts a *modus vivendi*, accepted in accordance with the directions of the Holy See, and if an analogous situation were made for us in the mixed districts by the Protestant majority,—after the praiseworthy example of the Catholic majority in the Province of Québec,—it would be our duty to accept it.

"If a valliant army, abandoned by its brethren and allies, receives from its commander-in-chief the order to surrender, after having once more proclaimed its rights and demanded the honors of war, there is but one thing it can do: obey or die. Such is the case of the Catholic minority of Manitoba since 1897; we have obeyed and we live.

"Nevertheless, we still have the right and the duty, as Catholics and free citizens, to demand the sacred right which the constitution of our country gives us, to have denominational schools, the only kind which can effectively guarantee the religious and social future of our young fatherland, according to the tes-

timony of eminent men, even outside of the pale of the Church, in Canada, the United States, and England. While we await the happy day of entire liberty and lasting peace, it is absolutely necessary that we do not leave our youth without religious education and instruction. It is by inspiration of this grave duty of our pastoral charge that we have taken steps and made sacrifices and suffered humiliations of every sort, all under the guidance of the Holy See, to the end that our precarious, irksome, and in more than one respect false school situation might be ameliorated. We ask that the faithful of this Diocese and of the entire country do not lose sight of these important facts in judging the deplorable position into which we have been forced.

"In the hope that we shall see better days, we do not neglect to make use of the perilous and incomplete, though real, advantages of the present situation. . . .

† ADÉLARD, O. M. I.,
Archbishop of St. Boniface."

* * *

The *Northwest Review* publishes (No. 50) this authorised statement on the status of the school question in Manitoba:

"Our five Catholic schools in Winnipeg are in full operation, as in past years, under the direction of the Sisters of Jesus and Mary and the Brothers of the Society of Mary of Paris, with a greater number of pupils than ever. But neither the government nor the city give them one cent.

Catholics continue to pay taxes for the public schools.

All the efforts put forth hitherto have aimed at securing for Winnipeg a *modus vivendi* similar to that which exists in the country in Catholic centres, with acceptance of school inspection and the necessity of having certificated teachers.

The idea has never been entertained by Catholics of sending away the Brothers or the Sisters, nor of making them give up their religious garb, nor of flinging the Catholic children into the public schools with the Protestant children."

**Cleveland Catholics Against
Free School-Books.**

We see from the
Catholic Universe
(No. 1419) that the

Cleveland Court of Common Pleas has granted the request of the Catholics of the city for a temporary injunction against the introduction of free books in the public schools.

The grounds for the injunction as set forth in the petition are: that the school law governing the school district of the city of Cleveland is unconstitutional as being special legislation; that the free school book law is unconstitutional, as being in violation of the Constitution of Ohio and the Fourteenth Amendment to the Constitution of the United States; that the resolution of the School Council is void because the Council has made no appropriation, as required by law to meet the expenditure involved in carrying out the resolution; that no appropriation has been certified to the auditor as required by law; that no written contract for the purchase of the books has been made and approved by the School Council as required by law; that the resolution is illegal as discriminating between pupils attending the public schools; that the spending of the school funds for this purpose is a diversion of the public school moneys from the purposes for which they were raised; that the School Director, in evasion of the provisions of the law, proposes to purchase nearly \$20,000 worth of books for free distribution in lots of \$250 each, so as to avoid the necessity for a written contract; and that the resolutions and the acts of the School Director under it are a violation of the Ohio Bill of Rights.



§ Rev. Dr. Huntington, of New York, in his memorial sermon on McKinley (see N. Y. *Evening Post*, Sept. 19th) said among other things:

"What are the Ten Commandments?" an advanced young woman in one of our colleges is reported to have asked her instructor. "What are the Ten Commandments? I have just happened upon a reference to them in Chaucer." That is the sort of thing that is furnishing a seed-plot for lawless-

ness. Let us inject more of Christian morals, I do not say of Christian dogma (though there is a close connection between the two), but more of Christian morals into our scheme for maturing the child-life of the nation.

EDITORIAL LETTER-BOX.

"*Stuttgart.*" The catalog was duly received, with thanks. . . . *H. H., Luxembourg.* Was pleased to get your letter, and shall be still better pleased if you send an occasional contribution, as promised. . . . *S., Dayton.* Book received. I intend to review it myself, but it will take some time. . . . *J. P. F.* Thanks for the pamphlet. There are some thoughts in it which I shall not fail to make use of. . . . *Pluribus amicis.* Mr. Alfred Joseph Preuss is duly thankful for all good wishes and begs to be remembered especially at the altar. His father fears he is too clever a youngster to ever devote himself to the ungrateful profession of a Catholic editor. . . . *D. U. B.* La lutte cessera d'être un devoir quand l'erreur et le mal auront disparu de la terre. . . . *Anacharsis.* There are a hundred and one things besides those you mention which I could and perhaps would do, were it possible for me to devote all my time to THE REVIEW. Then, at the same time, I could also starve to death. . . . *Plebiscite.* The votes are rapidly coming in our plebiscite (see page 400). Nine out of ten so far are in favor of retaining the present form and style of THE REVIEW. Quite a number declare they will keep THE REVIEW, no matter what its form or typographical style, for which compliment I am duly thankful. It will be a long time, however, before I shall be able to increase the number of pages, unless my zealous friends take it upon themselves to help me double the subscription list.—A. P.

THE STAGE.

We are somewhat surprised to learn from the Colombo (*British India Catholic Messenger*, by way of the *Bombay Catholic Examiner* (No. 34), that Mr. Kyrle Bellew, the well-known actor, has become a Catholic. His conversion is reported to have taken place in Sydney, Australia. Mr. Bellew's reputation in this country hitherto, in consequence perhaps of the notoriety of certain of his stage associates, has not been of the very best.

NOTES AND REMARKS.

President Roosevelt is a democrat with a small "d." He has always lived his own life and chosen his own friends in defiance of the carpers. Some persons have accused him of being theatrical in his methods. If this charge be true, the tendency is as natural in him as his sense of humor, and that is simply irrepressible. He is certainly not without a sharp eye for dramatic effect, but this more often shows itself in some isolated act designed to convey a lesson than in one which is merely incidental to his general course of conduct. A typical instance occurred when Dr. Ahlwardt, the anti-Semitic agitator from Berlin, visited New York in 1895. Mr. Roosevelt was then Police Commissioner, and not a few of the New York anti-Semites came to him in alarm lest the Jews should rise and mob the orator on the night of his first address. The Commissioner's response was to select from the whole police force a squad of Hebrews whose physiognomy bespoke their race most conspicuously; these officers he placed in charge of the hall where Ahlwardt was to appear, with a reminder that in this country of free speech they could show their good citizenship in no more striking manner than by protecting the very man who had come to hurl contempt and abuse at their people. The effect of this bit of comedy, worthy of a Gilbert, was to make Ahlwardt ridiculous and cause his whole crusade to fall pitifully flat.



"Let no one hurt the man," are reported to have been the first words spoken by the late President McKinley when he began to realize the terrible character of what had happened. Dr. Huntington, of New York, in an address delivered Sept. 15th, declared the citizens of this country ought to make these words a proverb, and use it as a cry. It may be made, he said, more helpful in the crusade against lynch law, now fairly opened, than any learned citations or labored arguments. When next the temptation comes to some infuriated mob to slash or burn or strangle the untried, un-

judged object of its suspicions, let some one in the crowd, in clear tones, repeat those words, now made tenfold more significant by the seal which death has set on them, and there will be found to be magic in the cry. So, being dead, shall he yet speak, and speaking, help to free our country from what is, perhaps, its most serious reproach.

The President's last words were close akin to these first ones. After all, it is the recognition of law as expressing the will of God that most exalts and dignifies law. So long as we think of law as only a human device for keeping under the troublesome element and making society possible, our reverence for it will be only a modified reverence, but when we find the real seat of law in "the bosom of God," and submit to it because it is the ruling of the supreme will, the whole thing is lifted to a loftier level, and we discern the deep meaning of those words which lie at the heart of the prayer which Christ gave to His disciples, and which made the sole burden of His own prayer in the garden of Gethsemane, "Thy will be done."

Should these last words of our dead President prove dissuasive and deterrent from that spirit of lawlessness which is becoming so sharp a menace to our safety, who shall say that the outcome was not worth the cost—yes, the heavy cost of such a sacrifice?



Ripley Tipton, in the *Globe-Democrat* (Sept. 26th), declares that the language of Goethe and Schiller is ceasing to be intelligible on the sidewalks of South St. Louis, where, twenty-five years ago, German was almost as much the medium of popular intercourse as it is in Berlin. Now there is a new generation, and Mr. Tipton says that, unless "it mends its manners soon it will raise children who in another ten years will not be able to spell a German word without looking into the dictionary." To our own personal knowledge, this is literally true. What deplorable shortsightedness on the part of German parents to let their children grow up without the knowledge, so easily acquired in childhood and in the family

circle, of what Mr. Tipton rightly calls "one of the finest, strongest, and heartiest tongues in the world."



Father Gerard concludes an interesting paper by recalling a story told to him by a near relative most fifty years ago. She had met at dinner a gentleman who was full of a most extraordinary and interesting book which he had been reading, 'The Constitutions of Ignatius Loyola.' "And, do you know?" he continued, "to read those Constitutions, you would think that he had no other object but the honor and service of God. I give you my word, you really would." "Well, perhaps," she suggested, "he *had* no other object." "Ah, well," he replied, "of course, you know, I can't quite believe *that*."



Consistency is likened to a jewel, not merely because it is precious, but also because it is rare. All men admire consistency; few are consistent in fact. One of the commonest forms of inconsistency is the failure to abide by the logical consequences of one's principles or beliefs. People readily adopt certain principles, plausible in themselves or flattering to their pride, yet shrink from their logical implications. They fancy they can hold to the principle while they refuse to accept its consequences; but logic is inexorable and forces them in the long run either to accept the consequences also, or to abandon the principle itself.—The *Casket*, No. 38.



These moral perverts, who are the sworn foes of society as well as of religion, are the spawn of that scepticism which, beginning with the rejection of the authority of the Catholic Church, ends with the rejection of all authority. Anarchy is the ultimate development of this scepticism. It reared its ghastly head at Buffalo when Czolgosz fired that murderous shot at President McKinley. While the echo of that shot is still ringing in our ears, would it not be well for us all to lay aside loose thinking and set about tracing the connection between causes and effects?—*Freeman's Journal*, No. 3559.

We have recently received from various quarters a number of newspapers and newspaper clippings containing accounts of McKinley memorial services, participated in by Catholic priests and bishops. One of our correspondents inveighs in a very strong letter against what he considers a "participatio in sacris" on the part of a Western prelate, who participated in a memorial meeting which was advertised as "of a strictly religious character."

Our own Archbishop declined the invitation to take part in the memorial services at the Coliseum, because, as the *Western Watchman* (No. 42) tells us, "he did not like the promiscuity of the religious services, and because Dorchester, the Herod of the little Catholic Indian children, was to be one of the speakers there."



According to a Fort Worth despatch in last Sunday's *Globe-Democrat*, B. Hudson, City Attorney, was appointed as receiver of the Select Knights and Ladies of America lodges in Kansas. This action was taken upon application of Mrs. Tilda Scott, immediately upon receipt of a circular letter from the supreme officers in St. Louis, notifying the subordinate lodges that the board of directors of the Order had been forced to make an assignment for the benefit of beneficiaries and others. *Nax?*



A horrid Nebraska man has planted himself firmly in the pathway of civilisation and progress and is demanding that his wife, who has become a missionary, come home and look after her four children. The brutality of man continues to assert itself.



A ridiculous error of the types made us say last week in two different places (pp. 401 and 406) "Why *Shakespeare* could not have written the Shakespeare plays," instead of "Why *Bacon* could not have written the Shakespeare plays."

The Review

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THE ROMAN QUESTION.

A SLIP OF THE AMERICAN ECCLESIASTICAL REVIEW.



Even Homer takes an occasional nod, we must not be surprised that the same can happen to other writers. It was undoubtedly a mere oversight on the part of its esteemed editor that allowed the following passage to find its way into the October *Dolphin* Supplement of the *American Ecclesiastical Review*:

"There is temporal power which means temporal possession for the sake of temporal ownership; and there is temporal independence which implies freedom from the arbitrary power of temporal potentates. What the Pope wants, and what Catholics defend in principle, is not power over real estate, that is to say, land possession, large or small, (Italics ours) but immunity from the obligations and restrictions imposed upon a tenant of any temporal ruler's land possession."—The *Dolphin*, Oct., p. 145.

In briefly commenting on the passage we wish to state:

1. "Immunity from the obligations and restrictions imposed upon a tenant of any temporal ruler's land possession" is guaranteed to the Pope by the law of guarantee. Nay, more than that, it is even now conceded to him, for the Pope is not regarded as a "tenant," but recognised as Sovereign of the Leonine City, that district of Rome in which St. Peter's is situated.

But the Pope is not and can not be satisfied with such an immunity. What he demands and what Catholics defend, is not a mere immunity from the restrictions imposed upon a tenant, but ownership of and power over real estate, with all its rights; it is the real possession of and the temporal power over those lands that constitute the "Patrimonium Petri," with all the real and full rights of a temporal sovereign.

2. In speaking of the "Temporal Power" of the Popes, the Syllabus uses the words: "Temporale Regnum, Civile Imperium;" terms which can not possibly be taken as a mere "immunity from the obligations and restrictions imposed upon a tenant." The meaning of the words is evidently a temporal kingdom, a monarchy with full civil power. (Syllabus, 75-76.)

3. The "temporal independence," or "freedom from the arbitrary power of temporal potentates," of which the writer in the *Dolphin* speaks, and which he does not venture to call temporal power, because he rightly feels that it is no power, is an immediate result of the Pope's spiritual sovereignty over all nations, kings and potentates. It is a prerogative as essential to his supreme jurisdiction, as infallibility is to his office as teacher. This freedom is not even denied in theory, though it is practically curtailed by the very arbitrary power of the present Italian government. What the Pope claims and what the Catholic Church claims with him, is the possession of those lands, large or small, of which he has been unjustly deprived, a power over real estate that he needs, as head of the universal

Church, for the unrestricted exercise of his spiritual sovereignty.

4. "Temporal independence" is practically impossible without temporal sovereignty, without which it necessarily rests on human laws, constitutions, contracts, on the conscience, the good will or pleasure of parliaments and state officials, on public opinion and on party politics. It can be violated with impunity by any demagog or military chieftain, who is able to serve a popular majority, or grasp the reins of government. Such things are not unknown in history. It must be and is a condition far worse for the popes than was that of the popes at Avignon, where they were sovereigns, not tenants; where they enjoyed more than a mere "temporal independence from the arbitrary power of temporal potentates." And yet, how lamentable were the results of that "Babylonian exile."

We regret to have to call attention to such a slip in the supplement of the *American Ecclesiastical Review*. But the slip has occurred, and no one, least of all the esteemed editor of that excellent monthly, will take it amiss that it is publicly rectified. SELAS.

GERMAN JESUIT MISSIONARIES

V.—A LIST OF GERMAN JESUITS IN THE ENGLISH COLONIES, NOW UNITED STATES.



THE print below the list of German Fathers on the American mission exactly as we find it in Father Haonder's book. Additions and corrections received from various quarters, some from the author himself, we throw into bracketed notes, in the hope, thereby, of meeting the wishes both of Father Huonder and of our readers. Moreover, we invite our readers to send us any new matter bearing on this subject, or further information on points as yet unsettled, that may be in their possession.

BRITT, ADAM, born October 10th, 1743, at Fulda, entered September 14th, 1764, reëntered the new Society in 1805, labored in the United States, died July 12th, 1822 (al. May

20th 1823), at Conewago, Pa. (Vivier, *Vita functi* in Soc. Jesu, 7th Aug., 1814, to 7th Aug., 1894, Parisiis, 1897, n. 347.)

[Father Britt labored for some time for the Germans in Philadelphia. "It has always been uncertain to me whether Father Adam Britt held over from the old Society or not. He may have been at Dünaburg at the Suppression and thus have escaped. He never learned English, as Father Kenney in his first visitation of Conewago testifies."—Father Devitt.]

DETRICH, mentioned as Jesuit and assistant of Father Frombach. (*St. Louis Pastoral-Blatt*, 1873, 62).

[Rev. William Färber, editor of the *P.-B.*, informs us that the articles in the *Pastoral-*

Blatt to which Father Huonder refers, were, for the most part, written by Rev. George Pax, a secular priest of the Diocese of Buffalo. Father Farmer, in a letter, spells the name Dieterich. "Father Bernard Diderick was a Walloon. He was probably the first Jesuit to appear in the neighborhood of the present Woodstock, Md.; he used to travel from Deer Creek, n Hartford County, to Elkridge, which was near the present Carroll's Manor, at St. Charles'."—Father Devitt.]

ERNTZEN, PAUL, born in Echternach (Luxemburg), September 20th, 1733, entered Oct. 21st, 1753, went to Pennsylvania after the Suppression, where he was still living in 1791.

[This is a very curious case. Father Huonder writes to us that he has discovered the printed catalog of "the library left by the late Father Erntzen, ex-Jesuit." The catalog contains 3150 numbers and shows that this Erntzen had been a very learned man. It was sold at auction at Cologne, 1 Thermidor, 9th year of the French Republic. Now this Father Erntzen, of whose existence there can be no doubt, was certainly not the Paul Erntzen who came to Pennsylvania, for there was only one Paul Erntzen on the American mission, who never entered the Society; not before the Suppression, for he was but five or six years old at the time of the Suppression, as we shall presently show; nor after the Restoration, for Father Bally, in his sketch of Goshenhoppen, says that "Father Erntzen (sic) belonged to a religious order, probably the Franciscan." If he had been a Jesuit his name would certainly be found in our catalogs. The testimonial of his professor of philosophy was found at Goshenhoppen in an old German Goffine, and is now in our archives. Father Meurer says that he also saw at Goshenhoppen his ordination papers, dated 1791.]

FROMBACH [Frambach,] JAMES, born at Nideggen (Jülich), January 5th, 1723, entered October 19th, 1744, went to Pennsylvania in 1757, labored in turn at Conewago, Lancaster, and Fredericia. He was a model of apostolic zeal, remarkable for patience and meekness. One of his brethren eulogizes him in these words: "Rev. Jacobus Frombach sæpius ad

sylvas longiores iter peregit ad confortandos tepidos Christianos divina manna. Omnibus exemplo fuit pietate, patientia pròbata per annos, zelo, mansuetudine, obedientia, modestia, manuum labore et crurium cursu; tandem mortuus est plenus meritis in comitatu Mariæ in Marylandia ex febris putridæ contagio et omnibus Sacramentis præmunitus. R. I. P." He died August 27th, 1795, at Conewago (al. St. Mary's County, Maryland). (Bibliogr. in Arch. Prov. Germ.; St. Louis *Pastoral-Blatt*, 1873, 77 seqq.)

["Fredericia is Frederick City: Father Frambach was stationed there for several years, as can be seen in our records, and in the second volume of Shea's History. It was while visiting the missionary stations in Virginia, dependent upon Frederick, that he swam his horse across the Potomac, under a fusillade of Popery-haters. He died at St. Inigoes and is buried there."—Father Devitt.]

GEISSLER, LUKE (Rhen. Inf.), born December 15th, 1735, at Ehrenbreitstein, near Koblenz, entered October 27th, 1755, went to Pennsylvania in 1768, attended the Catholic congregation at Lancaster, Pa., died August 11th, 1786. (St. Louis *Pastoral-Blatt*, 1874, 7; Cat.)

GRAESEL, LAWRENCE (Bav.), born August 18th, 1753, at Ruhmannsfelden, in the Bavarian Forest, entered the Society a few years before the Suppression. He was an intimate friend of Bishop Sailer. He became Coadjutor Bishop of Philadelphia in May, 1793, and died in the service of the plague-stricken. (Sulzbacher Kalender, 1891, 125; St. Louis *P.-B.*, 1873, 47 seqq.) Writings: Several letters between 1774 and 1788 in *P.-B.*, 1881, No. 5. One letter of June 19th, 1793, was printed by Sailer in his collection of "Letters from all the Ages of the Christian Era." He calls it "the crown of the whole collection." Printed in Sulzbacher Kal. and St. Louis *P.-B.*, loc. cit.

[Father Graessel was appointed Coadjutor to Bishop Carroll, but died in Philadelphia of yellow fever before consecration. "A touching letter is extant, in which he communicates to his parents the tidings alike of the proposed honor and of his approaching end." Gilmary

Shea, vol. ii., p. 410. The letter translated by Dr. Herbermann in *U. S. Cath. Hist. Magazine*, vol. i., p. 68, seqq.]

KOHLMANN, ANTHONY, born July 13th, 1771, at Kaysersberg, near Kolmar (Alsace), ordained priest at Freiburg, in Switzerland, 1796, member of the Congregation of the Sacred Heart of Jesus, labored in Austria, Italy, Germany, (Dillingen and Berlin), Holland, England; entered the novitiate at Dünaburg, in White Russia, July, 1805, came to the United States in 1807, Rector of St. Peter's Church, New York, was appointed Vicar-General of New York by Bishop Concanen, laid foundation stone of St. Patrick's Cathedral June 9th, 1809, Novice Master at White Marsh, Superior in Georgetown, Director of Seminary in Washington. Called to Rome in 1825, for five years professor of theology at the Roman College, confessor, advisor, consultor of

several Congregations; highly esteemed by Leo XII.; died rich in merits April 18th, 1836. (St. Louis *P.-B.*, 1873, 85, and 1877, 37, seqq.)—Writings: 'Unitarianism Examined,' 2 vols., 8vo. Extracts of letters to Father Strickland, Bishop Carroll, and others, in St. Louis *P.-B.* l. c. Letter of 1812 in Arch. Prov. Germ., ser. iv., fasc. D. 1.

Father Kohlmann does not belong, strictly speaking, to our list. We have, nevertheless, inserted his name for the reason that this remarkable man was, in America, the link connecting the old with the new Society.—Author's note.

[He became Sup. Missionis, Rector of Sem. and Prof. of Theol. to the students of his order. Writings: 'The Catholic Question: an exposition of the Sacrament of Penance, written on the occasion of his refusal to reveal the secrets of the confessional.] R. S.

(To be concluded.)

SUBJECTS OF THE DAY.

Perversion of the Gaelic Movement.

American sympathy with the so-called Gaelic movement is cooling off considerably outside the narrow circle of professional Irishmen.

The cause is not far to seek. It lies in such utterances as this of the Rev. Peter C. Yorke, one of the most zealous advocates of the movement, quoted in a recent issue of the San Francisco *Examiner* (Sept. 1st):

The Gaelic League is not a mere literary movement to be conducted in a ladylike manner by the speaking of pieces and the consumption of ice-cream. It is not a mere language movement for the edification of scholars and the delectation of cranks. The Gaelic League is the national movement and outside it there is no national movement. There are movements outside the Gaelic League which deal with phases of the national government, but the Gaelic League deals with the nation itself.

In a revival of Gaelic speech, Gaelic culture, Gaelic manners, Gaelic customs, and Gaelic traditions on the old isle, we this side of the water, especially if we be of Celtic blood, can

feel a deep and active interest. But the so-called national movement, in which Father Yorke and his friends are engulfing the Gaelic revival, a movement which aims ulteriorly at a bloody and hopeless revolution, must needs fall flat in a country which sustains the most friendly relations with England.—P. H.



"The Central Ver-
"Let's be Americans." ein believes that we should be German all the time, 365 days in the year and 366 days in the leap year. If we are to be German, we should be German from the top of the head to the sole of the foot: We can't be German in spots. Blood tells."

If an American priest of German birth or extraction were to proclaim these words from a public platform; or if a French-Canadian clergyman would rise up and declare:

"We should be French-Canadian all the time, 365 days in the year and 366 days in the leap year. If we are to be French-Canadian, we should be French-Canadian from the top

of the head to the sole of the foot. We can't be French-Canadian in spots. Blood tells"—who do you suppose would raise the cry of "Cahenslyism" and brand the over-enthusiastic German or French-Canadian cleric as "a traitor to our glorious country?"

At the Celtic Union's first festival in San Francisco, on Sept. 9th of the current year of grace, the Rev. Father Peter C. Yorke, of St. Peter's Church, *ibidem*, formerly editor of the *Monitor*, ascended the platform and said:

For a long time the Irish people in this country have been very much like certain men and women that, if they go to mass on Easter Sunday, think they have served God and cheated the old boy. They have brought out their shamrocks on St. Patrick's Day, and then afterwards locked them up for another year. But the Celtic Union believes they should be Irish all the time, 365 days in the year and 366 days in the leap year. If we are to be Irish we should be Irish from the top of the head to the sole of the foot. We can't be Irish in spots. Blood tells.—[San Francisco *Examiner*, Sept. 10th].

And yet neither the *Catholic Citizen*, nor the *Union and Times*, nor even the *Western Watchman* has whispered one word in criticism of Father Yorke's utterance.

Are our friends of the Celtic Union in California become traitors to Archbishop Ireland's program that we must be Americans first, last, and all the time—"365 days in the year," to use Father Yorke's phrase, "and 366 days in the leap year"?!—A. P.



The Cause of the War in Colombia.

The rebel general Uribe Uribe has issued a manifesto, from which *El Tiempo* of Mexico (No. 5,393) publishes the following:

"The XIX. century was called the century of nationalities, because it saw new peoples emancipated and because it beheld many races, formerly dispersed, uniting themselves under one name and one banner to constitute fighting units able to resist and even to attack victoriously, in the battles for supremacy daily growing fiercer. That impulse will con-

tinue in the new century and on other continents, and it must be the supreme aspiration of the peoples that formerly constituted Greater Colombia to reconstruct that glorious and powerful nation, the more so as the pressure of present exigencies makes it more necessary than ever.

"The first step towards a realisation of that high ideal is the creation in the three countries concerned, of cognate governments ruled by mutual sympathies. For that it requires but a change in the reactionary (read Catholic) government at Bogota, the only one that has broken with the almost unique political doctrine common to the three, whereby the road is prepared towards the reconstruction of the realm founded by the genius of Bolivar.

"Our banner has grown through the fight. In the beginning it could not have been any other but that of a party vindicating its claims in the intestine quarrels of the country; today it is the banner of the Greater Colombia, the same flag that the Liberator raised. Let us lift our hearts to the height of so great an enterprise and let us widen our minds that we may conceive so vast an idea.—July 16th, 1901. Rafael Uribe Uribe."

Complementary to the above are the following paragraphs taken from *El Constitucional*, the organ of Cipriano Castro, President of Venezuela:

"The idea of a federation between the nations of Spanish origin is grand, and when realized will make us strong and respected before the whole world. But for the present the federation of the three nations that once made up Greater Colombia is not practicable in the primitive form; we must preserve to each republic its own government, as best suiting its interests and customs, though we may all be under one flag and coat-of-arms and employ the same representatives in foreign countries.

"The president of the federation might be for the first period a Venezuelan, for the second, a Colombian, for the third, an Ecuadorian, and so on. The capital of this great nation might be founded after the example of Washington in a central locality. We would

then have a Greater Colombia with a population of ten millions, and a militia of 800,000 men.

"As soon as the grand work of Bolivar has been thus completed, Peru and Bolivia might be induced to join the federation, which would then be called the United States of South America. To carry out this program is not, and can not be, the work of the Conservatives; but the Liberal party will execute it at no distant day. Were it not for the Conservative rulers in Colombia, the federation might already be accomplished. The colossus of the North casts its covetous eyes upon our weak nations. The imperial eagle menaces the sacred soil which our forbears have left us. The Conservative party of Colombia will disappear, as that of Venezuela has disappeared, under the weight of its egregious blunders. The present revolution will continue till its final triumph is assured. Then the reconstruction of the great work of Bolivar will be a fact. For great deeds, great men are needed. The restorer of Greater Colombia will be a Venezuelan."

To understand the situation still better, we will add an extract from a letter addressed to *El Tiempo* (No. 5.390) from Cali, Colombia, under date of Aug. 27th:

"The revolution, which had been completely overcome, is being fostered by Ecuador and Venezuela. It will be sad to take up arms against nations with which we are connected by so many ties. . . . The revolution has lost its moral and material strength, since wherever it shows itself it succumbs. What is necessary at present is to make our neighbors respect us, because for years they have assisted every new revolution within our borders. The government is strong enough to keep them down. The revolutionists of the South every time they are beaten flee to Ecuador. Our soldiers are enraged and threaten to follow them up next time even into Quito..

"The bells of the churches are ringing to call all citizens to arms. The market place and adjoining streets are filled with people. Troops of soldiers are marching through the city. . . ."—J. F. M.

In No. 15 of the *Memphis Catholic Journal*, some weeks ago, we read the following editorial note, under the caption, "A Patriotic Priest":

As a general rule the Catholic priest is a man of peace, but there are occasional instances of where the wearers of the cloth have found it difficult to suppress the feeling of abhorrence and indignation that causes the good right hand of the manly man to strike down the miscreant who outrages all the higher and holier feelings of humanity and decency. This was the case last Saturday in Buffalo, following the attempted assassination of President McKinley, when a priest and a brute in human form stood side by side among an anxious crowd who were reading the bulletins giving the condition of the man who was bravely fighting against death. With a decidedly foreign accent the anarchist said: "It is [too bad that Czolgosz didn't make a better job of it." Immediately the priest wheeled about and his good right hand shot forth like a piston rod and landed on the jaw of the anarchist. The fellow struck the gutter in an insensible condition. A cry of mob him went up from the crowd, but the priest stood over him and kept the mob at bay, saying that the wretch had been sufficiently punished. The priest's name is said to be Father Fitzgerald, and he hails from California.

We had made up our mind to cover this unpriestly act of a clerical prize-fighter with the mantle of Christian charity; but since the item has latterly been making the rounds of a certain class of second and third rate Catholic journals (e. g., the *New Orleans Morning Star*, No. 35, and *Intermountain Catholic*, Sept. 28th), accompanied by such approving remarks as this: "A mighty man of God is that priest" (*Intermountain Catholic*, l. c.), we deem it our duty to say frankly and emphatically that we detest anarchism in a priest of God no whit less than in a poor, ignorant foreigner, and that the man who knocks another man down, as Father Fitzgerald did this poor deluded wretch in Buffalo, does not stand much above the level of the mobster who would put a rope around his neck and hang him to the next lamp-post.—A. P.

Catholic Liberalism, Foreign and Domestic.

In the *Catholic Penny Booklet*, E. A. H. writes:—

Beware of pretended interviews with prelates or church dignitaries and the newspaper reports of what they said. The enterprising and unscrupulous reporter can make the distinguished prelate say whatever will please the particular public for whose taste his paper caters. Thus quite recently an American prelate traveling in Europe is made to say that when the Holy See, in the Brief "Testem Benevolentiae," condemned the errors of Americanism, it did not mean to condemn any theological opinions actually held by parties in the United States, but only to warn American Catholics against the erroneous views of some theologians in Europe. Nothing, of course, could be further from the truth, or more disrespectful to the intelligence and the authority of the Holy See. The public is moreover assured by the alleged interviewer that there is a great difference between the Catholic Liberalism of Europe and that of America. He does not tell us what the difference is; but we can easily supply the omission. The former is open and above board; the latter is secret and sly.

Catholic Liberalism, wherever it exists, means the effort on the part of certain Catholics to reconcile the spirit of the world with the spirit of Christ; to be followers of Christ, but at the same time disciples of the semi-pagan modern world. It is the attempt to inject naturalism into the religion of Jesus Christ. Hence the Liberal Catholic is opposed to the Church exercising her authority to define truth and to condemn error. He is opposed to religious orders and to vows in general; he sneers at Catholic devotions; he hates asceticism and all it stands for. The Catholic Liberal in Europe makes no secret of his opinions; he is avowedly led by the modern spirit of naturalism. His brother in America, that is, in the United States, holds the same opinions but he hides them under a loud profession of loyalty and denies the existence of Americanism on this side of the Atlantic. Happily the teaching of the Holy Father in

the Brief "Testem Benevolentiae" has laid bare the errors of American Liberalism so clearly as to make it impossible for that faction to do much harm.

Letters to the Editor

The Mass for the Non-Catholic Dead.

TO THE EDITOR OF THE REVIEW.—*Sir*:

Anent the saying of mass for those departed outside of the fold, I notice the following in an editorial of the current *Catholic Standard and Times* of Philadelphia:

"But the Church does not publicly offer mass for the repose of the souls of those who die outside her fold. Since the doctrine on which the mass is founded, is repudiated by some of these, it would be straining charity to do so. While this is the official attitude of the Church, however, there is no rule to prevent any priest celebrating mass of his own volition for such a purpose, etc., etc."

There are several decrees of the Church however, strictly prohibiting the offering of holy mass for such a purpose, as the following citation from Father Noldin's, S. J., 'Theologia Moralis' will show: (De Eucharistia: De ipsa applicatione) "Celebris est quaestio. an SECRETE et OCCULTE (non publice et sciente populo) liceat sacrum facere pro defuncto acatholico, qui forte bona fide et in statu gratiae decessit. Quaestio neganda videtur: nam praeterquam quod breve Gregorii XVI. [1842] ad episcopum augustanum et ad abbatem Scheyern, de absoluta prohibitione interpretandum esse videatur, s. officium (7 April 1875) expresse prohibuit missam applicare pro iis qui in manifesta haeresi moriuntur, etiam in casu quo applicatio tantum sacerdoti et illi, qui dat eleemosynam nota esset."

Since the decree of the Sacred Office of 1875 expressly prohibits the application of holy mass for such a purpose, and since the prohibition is general, it would naturally seem to include the application for such a purpose, even sciente solo sacerdote.

(REV.) FRANK P. STRAUB.

Seranton, Penn., Sept. 23th.

With Our Exchanges.

The *Memphis Catholic Journal* (Sept. 21st) says:

Rt. Rev. Bishop Janssen, of Belleville, Ill., is still determined to prevent the Knights of Columbus from gaining a foothold in his Diocese. The good Bishop is doubtless sincere in his objections to the formation of a council of this grand Catholic order in his Diocese, but he has no legitimate foundation upon which to base his objections.

We are in favor of the greatest possible liberty for the Catholic press, but it would seem to us that the *Catholic Journal* transcends the bounds. What Bishop Janssen has done in the matter of the Knights of Columbus appertains very distinctly to the administration of his Diocese, and the official acts of a bishop in the administration of his diocese must not be subjected to frivolous public criticism.

But even if this were a matter open to the censorship of the press, how can a newspaper printed in Memphis pretend to know more intimately than does the ordinary, the conditions obtaining in the Diocese of Belleville, and to fathom the mind of Bishop Janssen?

The conduct of the *Catholic Journal* and several other Catholic papers in this matter savors of presumptuous arrogance.



The *Wichita Catholic Advance* is kind enough to say that of all the exchanges coming to its table it particularly hails THE REVIEW, which it considers "one of the most interesting and thought-provoking little journals of the country."

We are sorry we can not return the compliment. The *Advance* would be a much better paper if its publishers would issue eight or even four pages, instead of ten, and fill them with original or well selected Catholic reading-matter instead of patent boiler plate, of which the paper consists almost entirely now.

It is not quantity but quality that tells.



The *Casket* [No. 39] severely censures the *Boston Republic*, a Catholic weekly, for offer-

ing a list of premium books to its subscribers, which contains the names of several works that are on the Index.

It is characteristic of a certain class of "Americanistic" journals that they use one code of morality in their editorial rooms and another in their business offices.



The *Syracuse Catholic Sun* has never retracted the calumnies it published against THE REVIEW.

It was vain to expect even this slight justice from a journal which is distinguished by the manners of a cur and the ethics of a baboon.

The *Ottawa Union* in its latest number [39] complains that the *Catholic Sun* coolly appropriates the editorials of other papers and prints them as its own. Several other journals, among them the *Catholic Citizen*, have upraided the *Syracuse* sheet for its dishonesty; but all to no avail.

As the editor of the *Union* aptly puts it: "The *Sun* is hopelessly incorrigible and prefers to shine with reflected light." It ought to be called *Eclipse*.



The *Montreal daily Presse*, a Catholic daily which has adopted too many of the distinctive features of sensational journalism to suit our taste, ought to look into the school question in the United States a little more carefully before poking ridicule at the German Catholics of Illinois for resisting the introduction of free text-books in the public schools. Its editorial article on the subject in No. 177 was unjust and betokened profound ignorance of the great principles underlying this important question.



The *Northwest Review* [No. 51] thus comments on a unique feature of the *Chicago New World*:

This official organ of the Archdiocese of Chicago now appears in a new form, the pages being only half as large as before, while their number is twice as great. This change of shape has entailed a change of apparent size in Mr. William Dillon's "Cur-

rent Topics." Formerly when the *New World's* columns were 2 $\frac{7}{8}$ inches wide, each of those editorial paragraphs was seven lines in length; now that the columns are 3 $\frac{1}{2}$ inches wide the paragraphs are five lines long. In both cases the standard which Mr. Dillon has set himself and which he adheres to is about fifty words. For nine years his first page has been cut up into these symmetrically equal paragraphs on current topics, never exceeding or falling short of a given number of lines—seven in the old form, five in the new; and yet there is no apparent effort at this symmetry, the comments are all natural, easily worded and generally sagacious. When one comes to think of what this astonishing regularity implies one can not help seeing therein an intellectual phenomenon. And it is curious that this unexampled adherence to rule should be manifested in a man of Irish blood, as Irishmen are commonly supposed to be impatient of all rule. This supposition, however, is continually proved false by the military precision of Irish officers in the British army and by the unbending regularities of Irish monks. It would seem therefore, that love of regularity is latent in the Irish character and needs only a congenial environment to bring it out. Yet who would have imagined that Chicago could have produced this journalistic curiosity, an editor whose leaderettes on all things human are always confined within the narrow compass of five printed lines or about fifty words?

But is the game worth the candle? Editor Dillon has not Bishop Spalding's epigrammatic talent, and we fancy the time and labor he puts into these five-line paragraphs and which tends rather to obscure than to illuminate his thought, might be more profitably employed otherwise.



Our friend Charles J. O'Malley, formerly of the *Midland Review*, is hard at work on the Cincinnati *Catholic Telegraph*, trying to inject some vim into that ancient and decrepit sheet. We wish him the greatest possible measure of success.

ARTHUR PREUSS.



INSURANCE.

Our "Catholic Mutuals" and their Prospects.

In the Pennsylvania State Insurance Report for 1900 appear the statements of a number of "Catholic Mutuals," which offer food for very serious reflection to members and managers alike.

Looking over the table attached hereto, the large number of different societies attracts attention. As all these associations are operating on the same basis (assessment plan) and wish to accomplish ostensibly the same object, why split in so many branches, if "in union there is strength"? That this is not advantageous to some of them, can be seen from the fact that during the year 1900 only 1365 persons joined the "Catholic Benevolent Legion," while 5333 died or dropped out, making a decrease of 3968 in membership. In the same year the "Knights of Columbus" lost 1405 members by death or lapse, but by "collaring" 5505 new ones made a gain of 4100.

What is most striking in this table, is the proportion of funds, ("balance to protect contracts") for each \$1,000 of insurance in force. The figures vary from 2 $\frac{1}{2}$ cents (!) up to \$19.50 per \$1,000, and that for societies over 10 years old.

The Widows' & Orphans' Fund of the R. C. Central Verein created a good deal of discussion lately, having been conducted on the assessment plan in the past, like the other "mutuals." The same trouble will be experienced by the other "mutuals," unless the system is changed from taxation of the survivors only for the benefit of the heirs of the deceased members, to the level premium plan, where every member of the company must pay his full and equitable share of the cost of carrying insurance.

This is not intended as an advertisement for any particular life insurance company, so the only name we shall mention will be that of a company which has gone out of business.

The Brooklyn Life Insurance Co. of New York commenced business on the "level premium" plan in 1864 and on the 31st of Dec.

1900, had 3743 policies in force, insuring \$5,255,494. The company was never very progressive, always satisfied with a small new business, so that for years the insurance account showed no increase. The president, desiring to close the business, entered into an agreement with one of the largest and best life insurance companies of New York, to take the business over, guaranteeing the payment of the Brooklyn policies for the original conditions, without reexamination, premium rates not to be changed. This could be easily accomplished, because the Brooklyn held \$1,819,610 assets as security for the outstanding policies, or,

on an average, over \$346 per \$1,000 of insurance in force.

Where is the "Catholic mutual" which could induce a responsible life insurance company to guarantee its policies at the present premium rate?

Taking all the life insurance companies doing business in Pennsylvania, there are 52 companies reporting \$1,457,185,027 safely invested as security for outstanding policies amounting to \$7,180,020,187, or, in round figures, holding about \$203 for every \$1,000. How can the "Catholic mutuals" compare with this showing and "what will the harvest be"?

ACCOUNTANT.

Condition of "Catholic Mutuals" on Dec. 31st, 1900, According to Pa. Insurance Report.

| Name. | Located | Founded | No. of Mem- bers. | Insurance in Force. | Unpaid Losses. | Assets: "Bal. to Protect Contracts." | Ratio of Assets to \$1000 of Ins. in Force. |
|------------------------------------------------|-------------------|----------------------|-------------------|---------------------|----------------|--------------------------------------|---------------------------------------------|
| American Catholic Union, | Phila. - | Pa. Jan. 1900 | 895 | \$ 1,073,500 | None. | \$ 7,465 | \$ 6.95 |
| Catholic Benevolent Legion, | Brook- - | lyn. Oct. 1881 | 41,984 | 65,608,000 | \$ 389,000 | 1,673 | 0.92½ |
| Catholic Women's Benevol. Legion, | New York. | Aug. 1895 | 9,628 | 7,069,000 | 5,500 | 58,125 | 8.22 |
| Catholic Knights of America, | St. - | Louis, May 1877 | 23,126 | 36,080,000 | 35,692 | 549,808 | 15.67 |
| Catholic Order of Foresters, | - | Chicago, May 1883 | 87,531 | 92,693,000 | 85,000 | 169,950 | 1.83- |
| Catholic Relief and Beneficial Ass. Knights of | Auburn, New York. | Jan. 1893 | 6,263 | 5,770,000 | 3,000 | 32,745 | 5.67 |
| Knights of Columbus, | - | New Haven, Feb. 1882 | 30,436 | 30,729,000 | 26,333 | 472,591 | 15.38 |
| Ladies Catholic Benef. Ass. - | Erie, - | Pa., Apr. 1890 | 37,169 | 49,125,000 | 42,283 | 114,297 | 2.32 |
| Pa. Catholic Benef. League, | Lancas- - | ter, Feb. 1900 | 293 | 244,000 | None. | 1,958 | 8.02 |
| Polish Rom. Catho- lic Union, | - | Chicago, Dec. 1887 | 1,954 | 963,750 | 4,750 | 18,804 | 19.50 |
| Women's Cath. Order of Foresters, | Chicago, | Jan. 1891 | 32,120 | 34,582,000 | 26,300 | 85,868 | 2.48 |
| Aggregate, | | | 271,399 | \$322,937,250 | \$617,858 | \$1,513,284 | \$4.68 |

INSURANCE NOTES.

A Harrisburg "special," bearing date Sept. 13th, to the Philadelphia *Public Ledger*, says: "An exceptional case in receivership proceedings has just been closed in the courts of this county. The People's Mutual Live Stock Insurance Company of Pennsylvania was judged insolvent by Judge Simonton on May 2nd,

1898, and Frank D. Stockley of Philadelphia was appointed receiver. The available assets of the company were not sufficient to pay the debts and assessments were levied upon the members by decree of the court. At the last term of court Mr. Stockley filed his 'first account,' and John Fox Weiss was appointed auditor to make distribution. The audit

proved that sufficient funds had been collected to pay all costs, and the claim of each creditor, with interest to Sept. 1st. This record is unprecedented in the history of the Insurance Department."

The *Interview* [No. 3] comments thereon:

This is certainly an "unprecedented" record for an assessment concern to make; and it is exceedingly good for the creditors. But how are the dupes to be reimbursed?

It is to be proved first that there were dupes. Mutual fire or life stock insurance can be carried on very properly. Losses, however, may become so great that the members may wish to dissolve, which they may do after having paid their lawful indebtedness.

To say that the stock companies are the only safe ones is somewhat out of the way. Some 15 years ago I had my cattle insured in a regular stock company. When my three years were expired and I wished to renew my insurance, I found out the company had gone under a year ago. For that whole year I was kept a dupe, believing my stock insured whilst it was not.—J. H.

The New York *Interview*, vol. XV., No. 3, requests all State insurance commissioners to investigate the New York Mutual Reserve Fund Life Association, charging the Association with bankruptcy and its president with fraudulently diverting the sum of \$300,000 and other malfeasances in office. The Insurance Commissioner of Minnesota has withdrawn permission from the concern to operate in that State.

Perpetual motion has not yet been invented, but the jaws of an energetic insurance agent come nearer it than anything yet attempted.

The Religious World.

...Foreign...

...The *Osservatore Romano* [No. 215] prints the text of a new Encyclical on the Rosary, in connection with the consecration,

this month, of the new Church of the Blessed Virgin Mary, Queen of the Rosary, at Lourdes in France. The Holy Father is deeply interested in this event and formally charges His Eminence Cardinal Langenieux to perform the act of consecration in his name and with his authority, granting him for the occasion the privilege of wearing the pallium, just as if he were officiating in his own diocese.

Speaking of the devotion of the holy Rosary in the introduction of his letter, Leo XIII. declares that it affords him particular joy that he has succeeded in spreading this devotion among the Catholic people; that the confraternities of the Holy Rosary have been multiplied; that a number of important and learned books have been recently written on the subject, and that the month of October, which he consecrated to the Rosary, is celebrated with extraordinary éclat all over the world.



...An important letter which Cardinal Rampolla addressed a year ago to the Cathedral chapters of the episcopal sees in Prussia as well as to those of Freiburg, Mainz, and Rottenburg has just been made public. The Cardinal reminds the chapters that the Holy See does not grant to non-Catholic governments more than a negative influence in the election of bishops and charges them to see to it that their liberty of election be in no way curtailed and especially that the government's negative influence be not turned into positive coöperation. The negative influence which the Prussian and some other Protestant governments in Germany exercise, consists in this that out of a number of candidates whose names are sent to the government by the chapter before the election, the government has the privilege of marking some as "personæ minus gratae," provided that a sufficient number of names be left on the list to make a canonical election possible. Cardinal Rampolla's admonition was timely, for on several recent occasions, the Catholic papers bitterly complained of undue government interference with the liberty of cathedral chapters in the election of bishops.—*Messenger of the Sacred Heart*, No. 10.

Literary Notes.

Dictionary of Idiomatic English Phrases. By James Main Dixon, M. A., F. R. S. E. (N. D. Thomson Publishing Co., 2nd and Olive Str., St. Louis.)

We are indebted to our honored colleague Prof. Dixon for a copy of this new reprint of his unique and valuable dictionary. We have used this work in its first edition for nearly a decade and would miss it seriously if we had, by some untoward chance, to do without it. It was originally written by Prof. Dixon when he was a tutor in the Imperial University of Japan to assist his students in their English studies, and is the first and, so far as we are aware, only collection, in a handy volume, of the many phrases that recur so often in English books and in conversation, conveying a meaning to the native English ear which a rational dissection of their component parts quite fails to supply. The illustrative examples are not made for the occasion, but picked up in reading. We select a few specimens at random :

CHIP.—*A chip of the old block.*—A child possessing the characteristics of its father. C.

"He will prove a chip of the old block (a model of his father), I'll warrant," he added, with a sidelong look at Margaret.—Jame Payn.

OINTMENT.—*A fly in the ointment*—that which spoils the freshness or excellence of anything. C. See Bible (Eccles. x. 1).

The homely vein running through her own four daughters, of whom not one has really pretty, and some were really plain, was a very blue-bottle in my lady's ointment.—Mrs. E. Lynn Linton.

ROW.—*A row of pins*—used to signify what is of small value or importance. F.

"True," would be my mournful reply ; "but he doesn't amount to a row of pins" (is a very insignificant person).—Robert Grant, quoted in *Edinburgh Review*, 1882.

WITHERS.—*Our withers are unwrung*—we are not hurt or irritated. P. The metaphor is taken from a galled horse, the withers being the ridge between the shoulder-bones.

Let the galled jade wince ; our withers are unwrung.—Shakespeare.

"I know you are," said Robarts, who knew the man well, and cared nothing for

his friend's peculiarities when he felt his own withers were unwrung.—A. Trollope.

The letters P., C., F., S. occurring after various phrases, mean *Prose*, by which Prof. Dixon understands such phrases as Macaulay or Matthew Arnold might use in their serious writings ; *Conversational*, that is, suitable for social intercourse ; *Familiar*, i. e., less dignified phrases, in place only where we are speaking unreservedly among intimates ; and *Slang*.

We have recommended this book to several friends long before we knew Prof. Dixon personally, and all who have used it tell us that they consider it highly serviceable.—ARTHUR PREUSS.

A LIST OF NEW BOOKS.

[This list is published with the purpose of announcing important new publications of special interest to Catholic readers. B. Herder, 17 S. Broadway, St. Louis, Mo., supplies the list and has the books in stock.]

Renaissance Types. By W. S. Lilly. \$3.50.

Dictionary of Idiomatic English Phrases. By Jas. M. Dixon. \$1.75.

Special Introduction to the Study of the Old Testament. By Rev. F. E. Gigot, S. S. Net \$1.50.

Psalms, Catholic English Hymns collected by Alexander Roesler, S. J. 70 cts.

The No-Breakfast Plan and the Fasting Cure. By E. H. Dewey, M. D. \$1.

The Retreat Manual. A Handbook for the Annual Retreat and Monthly Recollection. By Madame Cecilia. Net 60 cts.

Meditation for Monthly Retreats for Religious Communities. By Rt. Rev. J. Zwiizen. Net \$1.

A Salat of the Oratory: Bl. Anthony Grassi. By Lady Amabel Kerr. Net \$1.60.

NECROLOGY.

REV. C. MANUEL.—Rev. Father C. Manuel, pastor of the Visitation Church at Illiopolis, Ill., died at Colorado Springs on Sept. 25th and was buried in Illiopolis Oct. 1st. Father Manuel was a native of Germany ; he made his studies in Paderborn, Louvain, and Montreal, was ordained in 1877 by the late Bishop Baltes of Alton and immediately thereafter appointed pastor of Illiopolis, where he has labored for twenty-four years with zeal and success. His excellent qualities of mind and heart endeared him to the entire population. His kindness was proverbial.

Father Manuel was a sincere friend of THE REVIEW and an earnest advocate of its expansion into a daily, for which he voluntarily offered to donate a sum of money.

May he rest in peace !—A. P.

SCIENCE AND INDUSTRY.

|| FIRE-WALKING.—Most of our readers have undoubtedly heard of the religious rite of fire-walking as practiced by native priests in Tahiti. A pit is dug in which large stones are heated red hot by a fire which has been burning many hours. The upper stones are pushed away just before the ceremony, so as to leave the lower ones to tread upon, and over these, "glowing red hot," according to newspaper accounts, the priest walks with naked feet, exciting such enthusiasm that he is treated by the natives like a god. In Tahiti it is believed that any one who chooses to walk after him can do so in safety, secure in the magic which he exercises, if his instructions are exactly followed. Prof. Langley has enquired into this apparent miracle and exposes it as a clever trick in an interesting paper which he contributes to *Nature*. The stones used for the impressive ceremony proved to be a vesicular basalt, the most distinctive feature of which is its porosity and non-conductibility, for it can be made red hot at one end, while remaining comparatively cool at the top.—P.

|| EVOLUTION RUN MAD.—Under this caption our excellent contemporary, the *North-west Review* (Sept. 11th) disposes of the latest "important evolutionary find," the Okapi, which Sir Harry Johnston, K. C. B., described lately in the *Graphic*. The Okapi was discovered in Central Africa. This animal is about the size of a large ox and belongs, he says, to a group of ruminants represented at the present time only by the giraffe and the pronghorn antelope of America. Here we quote his words as characteristic of the evolutionist's way of taking for granted things unproven: "The giraffe, it will be remembered, has on its skull three long prominences which were once the pedicles from which horns or antlers sprung." Were they, indeed? How does he know that? Simply because he takes for granted the unproved evolutionist principle that a stumpy organ, whose use you do not yet understand, must be the survival of a larger growth which has become atrophied by disuse. But the principle and the inference are unwarranted by any serious

proof. Sir Harry's next sentence is a still more curious example of this unphilosophic method of riding hypotheses to the death: "The only trace of the once existing horn-cores in the Okapi are minute twists of hair found in the skin just above the rounded knots of the horn-cores, *which have disappeared*." The words we have just italicized, when taken in conjunction with a very clear picture (which accompanies the article) of the animal's head, evidently refer not only to the horn-cores but to the rounded knots also. Both have disappeared, in other words, are non-existent. The Okapi has no rounded knots and no horn-cores; but they must have been there. Why? Simply because of those minute twists of hair that are found in the skin just above where the horns ought to be. Thus does Sir Harry build up solid horns on nothing but twists of hair and minute twists at that. Similarly each time we see a minute twist of hair on the front of any animal, dog, horse or sheep, we are justified in affirming without hesitation "the once existing" horns. What then shall we say of those boys who have a rebellious, unbrushable lock of hair on their foreheads? This is no mere twist, still less a minute twist; surely those boys must have had ancestors with at least one formidable horn.

|| THE VERMIFORM APPENDIX.—In the same issue from which we have quoted the above, the *N. W. Review* comments entertainingly on an incident which was noticed in all our daily papers some weeks ago, viz.: the condemnation, at Denver, by the Rocky Mountain Interstate Medical Association, of Dr. E. P. Herschey's paper on the function of the vermiform appendix. Dr. Herschey, apparently an original thinker, a man who will not be dictated to by popular ignorance and prejudice, has tried to see if the vermiform appendix was not of some use. Of course this is dead against the evolutionary postulate, that the appendix is of no present use and is therefore a rudimentary organ, the atrophied survival of a similar organ in some other ancestral species of animal. The vermiform appendix being the evolutionist's pet hobby, any at-

tempt to explain its presence otherwise than according to evolutionary principles must be frowned down. Dr. Herschey, however, claims that it is a secretory organ intended to lubricate the caecum or blind gut. This is not a particularly new theory, and it is, to say the least, quite as plausible as the "rudimentary organ" hypothesis; but the other doctors present protested against it as likely to excite a great deal of comment, in other words, to make people think, and so they refused to consider the paper in its original form and passed a resolution that Dr. Herschey be given a year to investigate the subject. Had he propounded some new and wild theory on evolutionary lines, his paper would no doubt have been applauded to the echo.

|| Within a few weeks Missouri will have the only fruit experiment station in the United States. The carpenters and painters are now completing the main building, one mile north of Mountain Grove. The experiment farm, containing 190 acres, of which one half are already under cultivation, was donated by the citizens of Mountain Grove, and the institution will be supported from State funds. The bulletins of the Station will be mailed free to residents of the State upon request. Address the Director, John T. Stinson, at Mountain Grove.

|| According to the *Vegetarians-Bode* a Dutch firm is now manufacturing vegetarian candles, which contain absolutely no animal fat.

The French-Canadians must have been erroneously reported resentful because the Duke of York did not reply in French to their addresses. A high church dignitary born in England was traveling in France and assumed that his book education enabled him to employ the native tongue. When he first essayed to do so, polite reply was made in his own speech. "How did you know that I am English?" he queried. "By your French," was the frank rejoinder. The loyalists of the Dominion did not require the heir's French to assure them that they are devoted to the British crown.

EDUCATIONAL TOPICS.

Parochial Schools in the Archdiocese of Boston.

The Boston *Pilot* (Sept. 31st) publishes an interest-

ing report of Rev. L. S. Walsh, Supervisor of Parochial Schools for the Archdiocese of Boston, from which we cull these facts:

In twenty-six cities and towns of the Archdiocese there are sixty-eight Catholic parochial schools, about 41,000 pupils and 825 teachers.

It is easy to see, yet rather a surprising bit of information to be told, how much these schools save in annual expenses to the various cities and towns.

In Boston, last year, it would have cost about \$444,000 to educate the pupils in Catholic schools, 13,525 in number, and the interest on school building investment would have been about \$81,000, thus making a total amount of about \$525,000.

In the same way Cambridge saved about \$88,500, Lowell about \$161,000, Lawrence about \$89,000, Lynn \$64,000, Salem \$68,000, Haverhill \$50,300, Newton \$26,600, etc.

In the entire Archdiocese it would have cost the cities and towns for the ordinary school expenses of the pupils in Catholic schools about \$1,160,200; and with interest on building investment of about \$241,600, makes a total of \$1,401,800.

In the whole State, having about 63,750 pupils in Catholic schools, it would have cost in annual expenses about \$1,755,240, and with interest on building investment of \$382,500 (representing nearly \$9,563,000) makes a grand total annual saving to the State of \$2,137,740.

A new feature in the Catholic school system of the Boston Diocese will be recognised in the following circular sent to all the schools:

"To promote the general good of all the schools, and to encourage the best results in school work, his Grace the Most Reverend Archbishop, has approved and appointed an open competition for all the parochial schools of the Archdiocese, to be held each year in the month of June.

"Awards of medals and scholarships will be made to the successful pupils."

Catholic Federation.

An Opposing Federation. While so far no Protestant denomination opposes the union of Catholic societies recently founded at Long Branch, certain individual Protestants, whose religion is chiefly opposition to Catholicity, have banded themselves together in an opposing federation, which they call "The National Patriotic Federation," with headquarters at Washington.

We find this statement of their objects in the *Pilot* [No. 39]:

1. To effect a union of all the subordinate bodies of the several patriotic orders in the United States in opposition to the Federated Roman Catholic Societies; thereby enabling the former to act more intelligently, quickly and persistently for the protection of American institutions.

2. To establish a general committee to carry forward the patriotic movement in respect to affairs purely national, who shall communicate directly with the patriotic people, in order to inform them of the doings of the national government and to procure petitions and remonstrances respecting Congressional action.

3. To oppose everything tending to a union of Church and State, everything inimical to our free non-sectarian public schools, and every usurpation, or attempted usurpation of arbitrary power.

The *Pilot* comments on the movement as follows:

"Patriots should have the courage of their convictions, and if the members of this association really believe it necessary to fight the Catholics, they should fight in the open. As the American Federation of Catholic Societies is in no sense a political party, it will simply concentrate itself on its own avowed mission, and let its wordy antagonists, who are neither numerous nor influential, talk their own heads off."

This is well enough. But the plans of the opposing federation are distinctly political. The Catholic Federation and Catholics generally will have to combat them on political ground. There is absolutely no alternative.

That's why THE REVIEW has from the start

insisted that a Catholic federation disavowing politics in its program and eschewing it in its activity, would be still-born.

If the Federation is not to be the groundwork for a Catholic Centre party—not necessarily identical in every point with the German Centre—it will do more harm than good and deserves to die abornin'.—A. P.

NOTES AND REMARKS.

Our attention has been called to two passages in the little pamphlet of the San Francisco Truth Society: 'Leo XIII. by the Vicomte de Vogüé.' There we read on page 7: "Each of his acts (the Pope's) reveals his increasing absorption in the task of conciliating the French and American democracies in order to base his action on those two wide foundations."

Again on page 11: "Every one knows how the Pope, when face to face with America, broke down around him the resistance of the Sacred College in order to leave the Catholics of the U. S. that liberty of movement which they need in the New World. No one understands better than Leo XIII. the American spirit, the proud independence which is as necessary to that spirit as the air which it breathes."

These passages are apt to set both the Pope and American Catholics in a false light. The American Catholic Truth Society, to deserve its name, ought to censor its publications more carefully.



Some of the queer "tributes" paid to the late President by the Protestant pulpit have been made the subject of comment in a portion of the press. The Catholic pulpit, too, if its emanations were as widely reported in the daily papers, might furnish its quota. In asking the prayers of his congregation for Mr. McKinley, mortally wounded but still living, our own Father Kielty, of Holy Angels' Church, for instance, said, according to the *Western Watchman* (No. 41):

"Were he only a Catholic, what a magnificent priest, bishop, Cardinal or Pope he would have made."

The *Watchman* calls it "a splendid tribute." Us it reminds of the old adage that from the sublime to the ridiculous is but one step.



We read in one of our Catholic contemporaries (Syracuse *Sun.* No. 12):

The absurd hypothesis that the infallible teachings of the Pope and the conscientious allegiance of the subject may come in collision is best answered in words of Bishop McCarty of Kerry, as told in the life of Archbishop McHale by Rt. Rev. Bernard O'Reilly. Before the Maynooth Commission he was pressed with repeated questions: "What would you do if the Pope were to relieve you from your allegiance to the Queen?" "What would you do if he directed you to organise an insurrection against England?" etc. He replied: "I should only think that the Pope had suddenly gone mad." And we should protest that if such a missive came from Rome the most "ultramontane" of Catholics would, at the outset, consider this the only rational answer.

This is neither wise nor witty nor, least of all, respectful to the Holy Father. Why can our Catholic papers not meet current objections in a dignified and scientific way?



Editor Schultheis, of the Milwaukee *Excelsior* (No. 941), recently called our attention to the fact that we were quite right in affirming that the late Bishops Gilmour and Moore at one time submitted to the Propaganda an anti-German memorial.

We have since got hold of a copy of this rare document and can now make good everything we said in this connection on the occasion of the death of Msgr. Moore.

The memorial is printed in pamphlet form, in the Italian language, dated "Roma, ai 2 Ottobre 1885," and signed "Ricardo Gilmour, Vescovo di Cleveland. Giovanni Moore, Vescovo di S. Agostino."

The title is "Memoriale Sulla Questione dei Tedeschi nella Chiesa di America." It is divided into six chapters and addressed to

His Eminence Card. Simeoni, then Prefect of the Propaganda.

The memorial is full of grave and unfounded accusations against the selfishness of the German Catholics of this country and their clergy, and paints in lurid colors the danger of a conflict between the Germans and the Irish, and the scandal and harmful results such a conflict would bring about.

Mr. Schultheis, who was in the fight himself, explains that this memorial was written and sent to Rome in advance of the later, well-known Ireland-Keane memorial, and declares that its authenticity is beyond all doubt, since it was published and widely commented upon at the time and never disavowed by the two bishops whose name it bears.

Our Cleveland friend, who denied the existence of it in a letter from which we published extracts in No. 23 (p. 368), was evidently misinformed.



We recommend to our readers *Vaccination, a Journal of Health, Justice and Liberty, That Tells the Truth About Vaccination.* It is issued monthly for the Anti-Vaccination Society of America at 1320 N. 12th Street, Terre Haute, Ind. Subscription price 25 cts.

The Anti-Vaccination Society of America is a strong organisation, whose object is to oppose and prevent the enforcement of compulsory vaccination. It has published a number of valuable books and pamphlets to enlighten the people about the true character of vaccination, which at best is nothing but the inoculation of healthy persons with pus poison from a festering sore on a diseased animal, of exceedingly doubtful value in the prevention of smallpox, but always apt to cause loathsome disease.

We know that some of our readers do not agree with us on this subject, but they as well as others who for lack of information have not made up their mind, will find it profitable to send to the Anti-Vaccination Society for some of its valuable literature. Address of the Secretary: Frank D. Blue, Terre Haute, Ind.

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Founded, Edited, and Published by Arthur Preuss.

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THE SPRINGFIELD CONGRESS.

THE General Congress of our French-Canadian brethren of the New England States and New York came off at Springfield, Mass., Oct. 1st, 2nd, and 3rd, and from all accounts was a complete success.

Bishop Beaven of Springfield celebrated the opening mass, pontifically, and Rev. Camille Caisse pronounced a sermon which was a model in spirit and style. He admonished the delegates, while adhering with every fibre of their hearts to their French mother-tongue at home, in church, and in school, and firmly claiming all their rights as American citizens and Catholic laymen, never to overstep the limits of justice and prudence and charity.

The meetings of the Congress were attended by 741 delegates and were characterized by extraordinary unanimity. Dr. Omer La Rue, of Putnam, Conn., presided. The medical profession, it was remarked, furnished more than the usual quota of delegates.

The three great subjects of deliberation

were: Naturalisation, Education, and the Religious Situation, and the spirit of the numerous and lengthy addresses made on these heads is fittingly and admirably reflected in the resolutions.

On the subject of Naturalisation, the Congress commends the foundation of clubs with the sole and avowed object of inducing the many French-Canadians in New England, who, for some empty reason or other, have not yet done so, to take out their citizen's papers.

In that portion of the resolutions which refers to Education, the absolute necessity is insisted upon of maintaining parochial schools in which English and French are taught on an equal footing. The Congress also expresses the desire that the Catholic parochial schools generally be made more efficient and prepare the pupils for the high schools. The suggestions, that free manual training schools be established wherever possible, and that reading circles be formed for the preserva-

tion of the French language and the study of social and economical questions, are likewise timely and worthy of commendation.

On the Religious Situation, the question which above all others led to the convocation of the Congress, it resolved as follows :

"Whereas, there are nearly a million French-Canadians resident in New England and the State of New York ;

Whereas, the best means of preserving the faith among them is to give them pastors and missionaries of their own nationality, who share their aspirations and have a thorough knowledge of their character ;

Whereas, at least one-half of these people are in charge of priests and missionaries who speak French imperfectly and are not inured in, or even opposed to, their customs, their manners and traditions ;

Whereas, this fact is a source of real danger to their faith :—

Now, therefore, we declare most emphatically in favor of the establishment of parishes under the direction of priests of our nationality, wherever our people are sufficiently numerous to maintain them ; and in mixed parishes, where we are in the majority, we demand pastors of our nationality.

We demand the right to be attended to by priests of our nationality, not purely from national considerations, but because our religious interests imperiously demand it.

We hereby declare our purpose of following up this aim with the greatest respect for ecclesiastical authority, but firmly and incessantly.

To further the success of our cause, we recommend the election of a permanent commission charged

1. With making a thorough enquiry into all complaints that may be submitted to it ;
2. With drawing up a memorial setting forth the grievances of the French-Canadians with regard to the administration of their parishes, and with gathering all the necessary

statistics therefor, to be submitted to the proper authorities ;

3. With taking all necessary measures for putting the resolutions of this Congress in effect.

4. This Commission is to consist of fifteen members : the President of the Congress and two delegates each from the States here represented. It may delegate its powers and receive new members ; it shall also have the right to call another congress, local or general, according to its discretion."

These resolutions are well-grounded, firm, moderate, and prudent. They can not but advance the cause of our French-Canadian brethren, if carried out in the same spirit in which they were framed.

In consequence of the wide latitude allowed the speakers, one or two of the addresses delivered at the Congress voiced opinions and sentiments that were out of harmony with the spirit of the assembly. When Dr. Archambault, for instance, spoke against the parochial, and in favor of the State public schools, the most prominent of the clergymen attending, Father Chagnon of Champlain, declared that these principles were not the principles of the French-Canadian Catholics of the United States, and his protest was applauded to the echo. We hope to have leisure to review the addresses delivered at the Congress, some of which certainly deserve the wide publicity accorded them by the French-Canadian daily press, the *Opinion Publique* of Worcester, the *Indépendant* of Fall River, the *Etoile* of Lowell, and *La Tribune* of Woonsocket.

We particularly wish the Grievance Commission success. If there are wrongs—and there clearly are—they ought to be righted ; and the authorities will right them, as Fr. Caisse pointed out in his sermon, if the plaintiffs do not, by the use of forbidden or suspicious means, spoil their own chances.

ARTHUR PREUSS.



True Character of the "Away From Rome-Movement" in Austria.

How the "Away From Rome-Movement" in Austria is really managed, was brought to light before a jury in the city of Graz, on Sept. 18th. The editor of a Catholic newspaper had been indicted for having written in his paper that "the movement is but a miserable traffic in souls" [Seelenschacher.]

The jury found the editor not guilty of libel, but fined him 40 crowns for "neglecting his duty"; he having declared before the jury that he had not read the incriminated manuscript before the latter went to the printing office. Now, the attorney for the editor, Dr. Nester, was not satisfied with the result of the trial and started to prove that Lutheran agents in Austria really carry on a regular traffic for "converting" Catholics. His plaidoyer developed these six cases:

1. About the end of the year 1900, there was in the hospital at Muerzzuschlag [Steiermark] a certain Vincent Stuhlpfarrer, from Linzen, a Protestant, who tried repeatedly to induce other patients in the same room to fall away from the Catholic Church. He assured them that people received money for falling away, and that he himself had received 30 florins. The witnesses were Rudolph Maierhofer, Joseph Mansieger, Franz Gasser, Siegfried Schoepfer, and Johann Sattler.

2. A certain W. Schweighofer, a Protestant watchmaker in the city of Graz, tried to convert to Protestantism Franz and Anna Jost, and Johann Wellner. He assured them that they would receive a reward of 40 florins, and that he himself had received the same amount for his "conversion."

3. The said watchmaker deposed that the witnesses had spoken the truth, and that he really had received 40 florins for his apostasy.

4. A certain Simon Huber, a Protestant and at present janitor in the Stephanie-Hospital in Leoben, deposed before the same jury that

several Catholic persons in Landkron [Carinthia] where he had been living before, had received money for becoming Protestants.

5. Prince Egon of Fürstenberg, member of the Austrian "Herrenhaus" [Senate], declared under oath that a certain village was repeatedly visited by an agent of the "Away From Rome-Movement," who invited the peasants "to have a drink with him," and gave to every one 5 florins, for signing a declaration of apostasy from the Catholic Church.

6. The royal Governor of Graz, Eugene of Schieckh, testified before the jury that there had been submitted to him declarations of conversion signed by persons who were not responsible under the law. Still other declarations had been fraudulently signed by the agents themselves.

Besides these cases, the lawyer in question produced a declaration by a certain Joseph Preidel, of Turn, saying that he was induced to become a Protestant by promises of patronage. Three witnesses confirmed the deposition of this man, who has now returned to his faith.

Finally, the lawyer produced printed circulars, scattered through the country, offering lucrative positions [as pastors] to priests, if they would become Protestants.

The reader will now understand why the Protestants collect so much money for "moral" help for the "Away From Rome-Movement." He who profits by the poverty of his fellowmen, in order to press them into apostasy, is not a whit better than the high priests who offered Judas those thirty pieces of silver. Shame upon those high priests and their followers!

But it must be remarked that the movement could never have spread so widely, if the Catholic clergy of Austria were not still infected with Josephinism.

Dr. J.

GERMAN JESUIT MISSIONARIES

V.—A LIST OF GERMAN JESUITS IN THE ENGLISH COLONIES, NOW UNITED STATES.—*Concluded.*

LEONARD, FREDERICK (Rhen. Inf.), born at Arnsberg, September 24th, 1728, entered October 22nd, 1728 (?), died in Pennsylvania (Cat. Angl. et Rhen. Inf.)

[He died at St. Thomas', Maryland.]

PELLENTZ, JAMES, born at Mesenich (Dioc. of Treves), January 19th, 1727, entered October, 19th, 1744, went with Father Frombach to Pennsylvania. Founder of permanent residence at Conewago, where in 1787 he built church and priests' house, lived in Conewago and neighborhood forty years, was one of Bishop Carroll's vicars-general; died at Conewago March 13th, 1800. (Cat.; Arch. Prov. Germ.; St. Louis *P.-B.*, 1873, 61, seqq.) Writings: Letters from 1785-1786 in *Woodstock Letters*, xv., 190, seqq. Cfr. Sommervogel.

[“Rev. James Pellentz, a most amiable and venerable patriarch, died at Conewago February 18th, 1800, aged about 77.”—Father Cowardin lately had a slab with a Latin epitaph erected to his memory.”—Father Devitt.]

SCHNEIDER, THEODORE, born at Geinsheim (Dioc. of Speier) April 7th, 1703, entered September 25th, 1721. Professor of Philosophy and Polemics at Liège, Rector Magnificus of Heidelberg. He went to Pennsylvania in 1741, founded the mission of Goshenhoppen, was more than once in danger of life from fanatical heretics during his apostolic journeys, but little by little won universal respect and esteem through his love for the poor and his medical skill on behalf of the sick. He died July 10th, 1764. (St. Louis *P.-B.*, 1874, 6.) Writings: Letters from 1742-1750 in *Welt-Bott*, Book 40, 10-18. Also a Missal which through poverty he copied with his own hand. In Georgetown library, pp. 400, 4vo.

[The *Welt-Bott* (World Messenger) corresponded in German to the French “*Lettres édifiantes et curieuses*” and our modern publications, “*The Catholic Missions.*” It contained letters, memoirs, maps, etc., from the whole field of foreign missions of the Society,

under the collective name of “*India.*” Going to India simply meant going on the missions, whether in America or Asia. The letters, etc., are addressed to the generals, provincials and other members of the Society as well as to seculars, and were originally written in German, Latin, French, etc., but all are translated into German. The great work must now be of priceless value. Father Sommervogel (Bibliogr. sub v. Stoecklein) says that the whole collection consists of forty vols., and that complete sets are extremely rare. The first twenty-four vols. were edited by Father Stoecklein. In the library at Woodstock are the first three vols., fol., about 1000 pp. each. Each vol. is divided into eight parts or books. The work is adorned with many beautiful engravings. The second vol., for example, has the portrait of the great Chinese Emperor Kang-hi, who during his long reign held the Jesuit missionaries in affectionate friendship. It was the golden age of the Chinese missions. We should like to know whether there are any other volumes of the *Welt-Bott* in the libraries of any of our American readers.

“Rector magnificus in Heidelberg. I wonder if there be any authority for the statement beyond the note appended to his name, *aliena manu*, in our old Catalog of Missionaries. Father Schneider had been at Conewago; that was in the original township of Heidelberg, Pa.; he may have been described in some list as Sup. Res. Heidelberg; some copyist may have been betrayed into adding the note, which has been copied ever since: Rector magnificus in Heidelberg.”—Father Devitt. There is no positive proof whatever of his having been Rector of the University. It is certain, however, that he was Professor of philosophy at the University of Heidelberg. Father Sommervogel (Bibliogr. vol. vii., sub v. Schneider) gives the following data: He taught grammar, the humanities and rhetoric; philosophy at Molsheim in 1737-8, at Heidel-

berg in 1740. On September 10th, 1740, (cfr. *ibid.*) he presided as Philosophiæ Magister ejusdemque in Alma et Antiquissima Electorali Universitate Heidelbergensi Professor Ordinarius, at a public defense of theses ex Universa Philosophia. It will be noticed that Father Sommervogel does not mention his having been Professor at Liège. Father Huonder writes to us that he was two years (1738-1740) Professor in Heidelberg. (Cfr. *Geschichte der Universität Heidelberg* von J. F. Hautz, ii., 255. Mannheim, 1866.) Father Schneider made two copies of the Missal. One of them, a small 8vo. of 143 pages, his Sunday Missal, is at Woodstock College, Md.

SCHWENDIMANN, DOMINICK (Germ. Sup.), born at Pruntrut (Porrentruy), Switzerland, in 1737, entered 1756. Missionary in the East, went to the United States after the Suppression, where, it is said, he became Bishop (Cat. Germ. Sup., Arch. Prov. Germ., ix., T.)

"I have never heard of Schwendimann; certainly, he was never a bishop in the United States. His name does not appear in any record of this country that I have ever seen."—Father Devitt. Father Huonder writes to us that he found the statement in a history of the Jesuit College of Pruntrut. *Histoire du Collège de Porrentruy, 1590—1865*, par Louis Vautreij.]

SITTENSBERGER (Manners), MATTHIAS, (Germ. Sup.), born September 20th, 1719, at Landsberg, in Bavaria, entered September 13th, 1737, went to Maryland 1751, later to Pennsylvania. Changed his name into Manners. In English Church histories he is mentioned as one of the most excellent priests of those times. (St. Louis *P.-B.*, 1873, 62.) Lang, *History of the Jesuits in Bavaria*, Nürnberg, 1819, calls him Sintensperger.

STADTMAYER, FERDINAND, at the Suppression "on the American Mission in Pennsylvania." (Lang, 210.)—Certainly identical with

STEINMAYR (Farmer), FERDINAND, born at Weissenstein; in Württemberg, October 13th,

1720, entered September 28th, 1743, went to Maryland 1751. He labored thirty-six years, partly in New York, where, according to a letter of Bishop Carroll, he founded the first Catholic congregation, partly in Philadelphia, where he died August 17th, 1787, "in the odor of sanctity." He changed his name into Farmer. (St. Louis *P.-B.*, 1873, 85; *Biography in Arch. Prov. Germ.*; Lang, l. c.) Writings: Letter of 1755 in *Welt-Bott*, Book 40, 18. Another letter of 1764 in *Syllabus Rector. Heidelberg.* (1786, 4vo.) P. ii., 204, seqq. Cfr. Sommervogel.

[The last reference is to an important letter of his. He was a member of the "Philosophical Society" and of the "Board of Trustees of the University of Pennsylvania." Farmer is the English equivalent of Maier.]

WAPPELER, WILLIAM (Rhen. Inf.), born January 22nd, 1711, ("Nephen,") in the Diocese of Mentz, (al. in Westphalia), entered October 18th, 1728, went to Pennsylvania in 1740, (al. 1749.) Co-founder of the mission of Conewago. Archbishop Carroll writes of him: "Having remained about eight years in America, and converted or reclaimed many to the faith of Christ, he was forced by bad health to return to Europe." He was afterwards ascribed to the English Province. (St. Louis *P.-B.*, 1874, 6, seqq.; Cat. Rhen. Inf.)

[Archbishop Carroll, in his "Narrative," states that Fathers Wappeler and Schneider were sent to Pennsylvania in 1741. Father Wappeler returned to Europe in 1748.]

To the foregoing list might be added the name of Father JOHN BAPTIST DE RITTER, who was a German, though a member of the Belgian Province. Father Huonder sends us the following data, which he received from Father Van Meurs: "P. Joan. Bapt. de Ritter, natus Viennæ in Austria, Oct. 21, 1721, ingressus Sept. 28, 1738, in Provinciam Belgicam, in qua inferiora docuit et ex qua ivit ad Missionem Americæ." Cfr. *W. L.*, vols. v., 206; x., 90, 93; xiii., 282; xv., 61, 97, 185. He died at Goshenhoppen February 3rd, 1787.

SUBJECTS OF THE DAY.

Our Boys.

Of the ideals constantly placed before our boys by the daily press, this is a fair

sample :

"The best money maker for his age is Elmer Chester Hazelrigg of Decatur, Ill. He is barely past 9 years old and has earned over \$500. Most of this is invested in the business that he is now carrying on unaided by his parents, Mr. and Mrs. Chester Hazelrigg. The boy lives with his parents in the edge of the city. The father works at a big factory. Elmer got a financial start in life when under 6 years old. A neighbor let him have the milk from a cow. This he sold to other neighbors. In about a year he had saved enough to buy a cow of his own. Before long he had three cows and sold the milk, saving nearly all of the proceeds. Last summer he sold two cows and went into the gardening business. He made over \$100 that season. He did nearly all of the work in the garden and peddled the vegetables he raised about the city. He devoted three weeks to going about with an experienced peddler, that he might know how to sell his produce to the best advantage. This spring he rented seven vacant lots, more than twice as much ground as he had last year, and hired a man to plow them. He is gardening them all, doing a good deal of the work himself and hiring boys in the neighborhood to help hoe. He has a horse and wagon that he uses in peddling the produce. He traded for the horse himself and got a good one. He is also raising pigs and chickens."

If Elmer Chesters's father, who "works at a big factory" and very likely earns enough money to support his family, would attend to his parental duties, he would send his boy to school and help him to prepare himself for the struggle for life, which, under present conditions, will probably have exhausted him by the time he ought to be best equipped to enter it.

And speaking of ideals : Is money-making

after all the only object in life, or even the chiefest one ?

It is this precisely that we have to object to most, if not all, of our "youth's companions" and "American boys," and other periodicals for the young, that they set up the Almighty Dollar as a god and rarely insist on the things of the mind, on that culture of the intellect and the spiritual sense which should be the main purpose of education.—A. P.



What Spain has Lost Under Liberal Rule.

Whilst in the century of Hernan Cortez and Legazpi the rule of Spain extended over provinces vaster than mighty empires, since 1810, under Liberal government, it has lost 13,983,662 sq. kilometres, a territory 27 times larger than the whole of Spain to-day. The Spanish banner has completely disappeared from America and Oceanica.

In Oceanica Spain has lost the Philippines, the Marian and Caroline Islands, and Palaos. In America : Texas, California, New Mexico, and Mexico ; Guatemala, San Salvador, Honduras, Nicaragua, Costa Rica, Colombia, Venezuela, and Ecuador ; Peru, Paraguay, Uruguay, Argentina, Patagonia, and Bolivia ; Puerto de Santo Domingo, Chile, Cuba, Isla dos Pinos, and Puerto Rico.

And to believe the enemies of our religion, it was Catholicity that brought about the downfall !—J. F. M.



What has Become of Leo Taxil ?

Since the dramatic collapse of the Diana Vaughan swindle we have often wondered what has become of Gabriel Jogand, alias Dr. Bataille, alias Leo Taxil.

Editor Tardivel of the *Québec Vérité*, whom this fellow caused a heap of anxiety and grief, during his recent visit to France made extensive enquiries regarding his present

whereabouts and occupation, and this is a brief statement of the result as reported in No. 10 of *La Vérité*:

Taxil no longer lives in Paris, but is reported to have taken up his residence in the little town of Sceaux, situated about twelve kilometres south of the capital. No one seems to know what he does there. It was feared after the notorious séance of April 19th, 1897—described at the time in THE REVIEW—that he would stir up a big scandal with the letters he had received from prominent Catholics while he was conducting the Vaughan fake; the apprehension proved unfounded. After trying unsuccessfully to create a racket by some articles in an obscure Parisian newspaper, he became silent and disappeared from public view. There is an unauthenticated rumor that he attempted to blackmail some of his former victims and succeeded in extorting a considerable sum of money from a high officer of the French army in return for certain letters that gentleman had written to the mythical Diana Vaughan.

Mr. Tardivel declares that the Diana Vaughan affair is still "un mélange de mystère et de mystification;" and in a measure he is right, though we do not share his firm belief, latterly also espoused by Huysmans in his *Life of 'St. Lydwine de Schiedam,'* that the whole fake was gotten up by the Freemasons to frustrate the Catholic anti-Masonic movement.—A. P.



Jesuits and Malt-Coffee.

A prominent Protestant newspaper of Germany, the *Rheinisch-Westfälische Zeitung*, in Essen, has succeeded in establishing a connection between two such vastly different things as the Jesuit order and malt-coffee. In its eagerness to injure the Jesuits, it recently made the remark of a Catholic speaker, that the Jesuit Father Cathrein could fitly take rank with such savants as Professor Paulsen in any university chair, the text of an ingenious homily, in which it belittled Father Cathrein and set him down as the inventor of a famous brand

of malt-coffee, known as "Kathreiners Malz-kaffee." In its next number the paper printed, as a reply to an obviously fictitious query, a notice in its question box to this effect: "The Jesuit Father Cathrein is, so far as we are aware, a professor in the Catholic University at Innsbruck. The recipé for making Kneipp's malt-coffee is now in the hands of the Munich wholesale grocery firm Kathreiner Brothers, who by extensive advertising manage to do a large business in this article."

Thereupon the Catholic newspapers pointed out: 1. That there is no Catholic University of Innsbruck; 2. that Father Cathrein does not reside in Innsbruck, but in Valkenburg, Holland; 3. that his name is to be found in so popular a Protestant cyclopedia as Brockhaus', new edition, vol. iii, p. 974.

We suppose that is enough to show up the scientific accuracy and acumen of the *Rheinisch-Westfälische Zeitung*, and trust that Father Cathrein will not die of chagrin because he is not the inventor of malt-coffee, especially since he has done some other work which has made him a splendid reputation among the learned, to which class the editors of the Essen organ evidently do not belong.—A. P.



Minimism.

"There must be no minimizing. Of all the felonies known to man or God none is worse than that of obtaining converts under false pretences. And it should be borne in mind that one may minimize by omitting to mention certain doctrines as well as by belittling the importance of others. The missionary must stand for an integral Catholicity, doctrinal and devotional."

Thus Father Elliott, C. S. P., in the *Catholic World Magazine* [Oct.] THE REVIEW has for years been fighting minimism in every dress, particularly in that of "Americanism," but we never used such a hard expression as "that of all felonies known to man or God none is worse than minimizing." After all, it seems Father Elliott has learned a thing or two; now let him convert his brethren. For minimism

has not yet disappeared, as we have frequent occasion to point out.—J. F. M.



Czolgosz a Catholic Fanatic!

The following advertisement appeared in large type on the front page of a recent number of the *English Churchman*:

THE LATE PRESIDENT MCKINLEY AND THE N. P. F.

It is a well-known fact that Rome connived at the assassination of President Lincoln.

The late President McKinley before his death issued a terrible exposure of the iniquities of Rome, and kindly sent copies of it to the National Protestant Federation.

Rome has endeavored to suppress this document, and copies are exceedingly scarce.

Extracts from this exposure are published by the N. P. F. in their leaflet No. 10.

Every reader of The English Churchman should send 1s. for copies to the Hon. Sec.

This was too much even for such a staunch Protestant journal as the London *Truth*, and it said (quotation from N. Y. *Times*, Oct. 7th): "Bigotry will blind men to an extraordinary degree, but I scarcely imagined that Protestant zeal could have prompted such a scandalous insinuation as is contained in the foregoing advertisement. The suggestion that the anarchist Czolgosz was an emissary of Rome, bent upon avenging an exposure of his faith, is about as absurd as the mind of man could devise; yet a reputable 'Christian' organisation does not hesitate to make it in order to draw attention to its publications and enable it to sell a few hundreds of its pamphlets."



A Spiritist's Will.

When William Waterford, a Spiritist, of Trenton, N. J., died, a year ago, he disposed of a portion of his estate as follows:

"I give and bequeath unto my executors, in trust, for the purchase of books upon the philosophy of Spiritualism, not sectarian or of any creed, church or dogma, but of free, literal bearing, said books to be placed by my executors where they can be free to all who desire to think for themselves and who are seeking for the truth from the true and living God. I believe in one God, one church, and

one country; first, the great unknown; second, the whole human race as one family; third, the whole globe, the home of all nations. That is my trinity."

The next of kin claimed that this residuary bequest was void, and brought suit to have it annulled. Vice-Chancellor Grey, in upholding the spiritist's will, says, according to a report in the *Phila. Record* (Oct. 3rd), that "the class which may possess the characteristics required in the will is so indefinitely large that the gift is substantially a benefit to the general public."

The opinion of the Vice-Chancellor is not very flattering to "Christian America."—S.



THE REVIEW has Bogus Passion Plays.

already a long time ago stated positively that none of the "passion plays" on the road in America is authorized by the Oberammergau people. Rev. J. J. Hamel has latterly taken the trouble to satisfy himself on the point and now sends the *Freeman's Journal* (Oct. 5th) documents to prove that these "passion plays" are all bogus. Here is the letter of the Burgomaster of Oberammergau, Joseph Mayer, to Fr. Hamel:

"Officially no permission has been granted to any individual or firm to take or finish Cinematographic (i. e., animated) pictures of the Passion Play of 1900, and none could be taken without the knowledge of the parish administration. Neither was permission granted in 1880 or 1900 to take Cinematographic pictures."

In a letter to Fr. Hamel the American Mutoscope and Biograph Co. states that "there was a set of Passion Play pictures taken in Horitz three years ago, a set taken in Philadelphia by Mr. Lubin, and a set taken on Central Palace Music Hall roof in New York by the Edison people. We beg to state that there were no moving pictures taken of the Oberammergau Passion Play."

Fr. Hamel thinks it sacrilegious for priests to allow these bogus passion plays in their sanctuaries.—A. G.

Letters to the Editor

A "Watchman" Fake.

TO THE EDITOR OF THE REVIEW.—*Sir:*

Ever since the plan of the French government to enact the so-called Association Law became known, all possible and impossible news and rumors concerning the different religious bodies have found their way into the press, secular as well as religious. It is not surprising that the secular papers should eagerly snatch up every item that might create a sensation, without enquiring into its truth or falsity. We are thoroughly used to that, especially concerning Catholic affairs. But it is somewhat astonishing, if not scandalous, that Catholic papers should blindly clip such trash and dish it up to the gullible reader as genuine Catholic news.

The *Western Watchman* (Sept. 26th), unmindful of a duty suggested by its very name, is guilty of such a charge. The clipping in question informs us, e. g., that the French Carthusians have a yearly profit of twelve million francs from their famous *liqueur chartreuse*, and that, at Pope Leo's bidding, they contribute five million francs yearly to the support of the French College of Santa Clara in Rome; also, that the French Benedictines derive a yearly profit of seven million francs from the manufacture of the *liqueur benedictine*. On the very face of it, this looks like a stupid canard. I am not now in a position to disprove these assertions, but I have taken steps to find out the truth, at least regarding the Benedictines. From my personal knowledge, however, I can say that there is not a single true word in the following: "Pope Leo compelled the (French) Benedictines to build and support the new Benedictine University on the Aventine in Rome. . . . The cost of the university buildings was twelve million francs, and the yearly expenses amount to two million."

More on this later.

P. JOSEPH SITTEAUER, O. S. B.

Atchison, Kas., Oct. 7th.

INSURANCE.

TO SAFEGUARD FRATERNAL INSURANCE.—A movement is on foot to make assessment insurance companies accumulate a reserve fund for the protection of policy-holders. In no other way, insurance commissioners believe, can these concerns be made safe and reliable, for the system now is insecure and unsatisfactory. Most of the companies practising this sort of insurance twenty years ago, have either gone to the wall or have changed to the old-line system. As to the difficulty of regulating these concerns, Insurance Commissioner Dearth of Minnesota says [*N. Y. Evening Post*, Oct. 4th]:

"I am convinced that there should be legislation to establish an adequate standard of solvency for fraternal and assessment life and casualty insurance companies and for mutual fire insurance companies. It is a duty the State owes its citizens to require these companies to charge sufficient premiums to establish a reserve fund that will insure their solvency. The better class are recognizing this, and proceeding on this plan. Unless they do so, it is only a question of time when they will be pushed to the wall.

"Whenever the matter comes up in the legislature, there is always a cry that we are trying to take away the poor man's insurance. In reality we are seeking to give him the protection he needs even more than the wealthier citizen. Unless something is done in this direction so as to insure the solvency of these companies, I think it would be better to repeal the present law that allows them to organize and operate in the State. The insurance commissioners have appointed a committee to prepare a uniform code of insurance laws, so that a company that complies with the laws of one State may operate anywhere."

The *Northwest Review* [Oct. 2nd] declares that "for anyone who knows the Province of Québec the possibility of its inhabitants giving up their [French] tongue under any conceivable circumstances, is about equal to the possibility of drying up the St. Lawrence."

With Our Exchanges.

Editor Dillon of the *New World*, in noticing the *Northwest Review's* comment on his curious practice of making his editorial paragraphs consist of exactly the same number of lines, [see our last, p. 440], says he has been doing it not for ten, but only for some four or five years, and that "it is easy enough when once you get the knack of it." He admits that, "if it were very difficult, or if it seriously interfered with the ease of writing, it would be silly to do it at all, since, of course, there is nothing particular gained by it, beyond the appearance of uniformity which it gives to the page."

The practice doubtless interferes with the lucidity and continuity of thought and compels him who indulges in it to add occasionally a superfluous word or to eliminate one or more which are essential to the sense. We once knew a writer who would never use more than a certain number of sheets for any particular article, condensing or padding as the space required. His reason for the practice was that he imagined people would like his work better if it came in even parcels weekly. It was about as strong a reason as that alleged by Mr. Dillon, and the practice was just as puerile.



The Rochester *Catholic Journal*, in entering upon the thirteenth year of its existence, throws a bouquet at itself by boasting of having made "many improvements during the past year."

We regret to be compelled to say that we have not noticed the slightest improvement. The *Journal* is to-day, as it was a year ago and a long time before that, in fact ever since we know it, nothing more nor less than a boiler-plate abomination soured in holy water.

Why can't we have smaller and better Catholic papers? The *Journal* vegetates at a subscription price of one dollar per year. With four pages instead of eight, crammed with well-selected reading matter, in place of the tale and insipid "boiler plate" rot, at the rate

of one dollar and a half per annum, it would doubtless acquire a standing in the community and perhaps make money to boot.



After our remark in No. 28 (p. 440) it is but meet that we note here a slight improvement in the *Wichita Catholic Advance*, typographically and otherwise. We sincerely congratulate our contemporary and hope it will be enabled to carry out also the rest of our recent suggestion. As an eight-page paper, with twenty odd columns of live and original reading-matter in the large and clear type used on pages one and eight of its No. 27, the *Advance* would become a Catholic weekly worthy of the name.



"We love the legends we know are unhistorical and venerate the saints we know never existed."—*Western Watchman*, Oct. 3rd.

This is a refreshing confession. About the first part of it we never had any doubt, but the second is little short of a revelation. While we often wondered who the *Watchman's* patron saint was, we never for a moment dreamt he was St. Nemo.



The fame of THE REVIEW extends to far-off India. The leading Catholic paper of that country, the *Bombay Catholic Examiner*, edited, we believe, by members of the Society of Jesus, has this note in its edition of Sept. 7th, just arrived:

"We gladly recommend THE REVIEW (of St. Louis, Mo., U. S. A.) to Catholic Priests and educated laymen, who are interested in Modern Criticism; it appears weekly and costs \$2.50 per year."



The *Catholic Citizen* of Oct. 5th prints an article on "Fake Roman News." It might have added as a subtitle: "By one of the Fakers;" for the author, Mr. Wm. J. D. Croke, as we have repeatedly shown, is not by any means a tyro in the art of faking himself.

Mr. Croke is "eating crow" just now, by

the way. After "puffing" Hall Caine's novel 'The Eternal City' enthusiastically and unceasingly for over a year, he is compelled to admit, now that the book is out, that it is disappointing to Catholics.

A characteristic trait of this self-conceited Rome correspondent, besides his insidious Liberalism, is his habit of pretending to have inside information on important matters—such as now the result of the mission of Msgr. Chapelle—which he unfortunately must keep secret.

Mr. Croke is apparently out for a few more dollars by trying to convince the Catholic newspapers of America that they each need a Rome correspondent—for which position he is, of course, the ideal candidate. But most of our editorial brethren probably feel as we do—that they would rather print no "Roman letters" at all than Crokean drivel.

We hate to speak so severely of a collaborator of the Catholic press; but if THE REVIEW does not expose the fakers, who will?

There are not published to-day, in any Catholic newspaper of the United States, Roman letters that are worth the ink and the paper wasted on them. With the aid of the *Civiltà Cattolica* and the *Osservatore Romano* or the *Voce della Verità*, any intelligent editor could concoct a better "weekly correspondence" himself. |

THE REVIEW is content with having a few good friends in the Eternal City, who are "on the inside track" and who keep us so thoroughly posted on men and affairs there that we are enabled to comment intelligently on the Roman news of the daily press and, in important junctures, to bring out occasional precious bits of real information. The controversy *in re* "Americanism" has plainly shown this,—a controversy in which Mr. Croke and several other gentlemen did nothing but obscure the real issue and obfuscate public opinion.



In its issue of Oct. 5th the *Catholic Citizen* for the sixth time utilizes its ancient fake "cut" of the Rt. Rev. Bishop of Peoria. If Msgr. Spalding ever bore the slightest re-

semblance to that alleged picture of him, it must have been many years ago, in the early days of his priestly career. We suggest that he sue the Milwaukee paper for libel.



If the editor of the *Catholic Citizen* will enquire from his next-door neighbor, the *Excelsior*—a Catholic weekly newspaper as far superior to the *Citizen* in principle and methods as the Pio Nono College, with all its faults, is to any non-sectarian State normal school—he will learn that we have no "martyred presidents" in our history. Or if he mistrusts information from Teutonic sources, any good English dictionary will answer the same purpose. Catholic papers' ought to serve the cause of truth also in this that they help to carry out the urgent appeal of the late Pope Pius IX., to restore to words and phrases their true meaning.

ARTHUR PREUSS.

. EDUCATIONAL TOPICS.

Parochial Schools are Not Private Schools.

The Boston *Transcript*, a secular daily, in a thought-

ful editorial on the report of Rev. Father Walsh, summarised in our last, classed the parochial schools as "private schools"; which brought out the subjoined vigorous statement from Fr. Walsh (reproduced in the *Pilot*, Sept. 31st):

"1. Our Catholic schools are not private schools in the same sense as nearly all other private schools in the State. The latter are special schools for children of wealthy people, as a rule, or to give special training in one or more branches of secular knowledge, according to the tastes or society rank of the parents, and are not, at least usually, religious schools, and are not free schools in any sense. Our Catholic schools, while denominational in a sense, are really free public schools for the children of the locality, and society, wealth, and special tastes are in no way factors, the only distinctive feature being the religious instruction and training. In some instances children of Protestant parents are pupils in

our schools by the express wish of the parents. Hence where religion is recognised as a necessary and daily factor in education, these Catholic schools are simply adopted and made officially State public schools.

"2. A very interesting fact is brought out in the last report of the State Board of Education. In the entire State there are 366 private schools, and as our Catholic schools number 127, there remains 239 for all others.

"The total number of pupils in private schools (not including academies) was 73,205, and as there were in our Catholic schools about 64,000, there remain only 9,205 pupils for the other 239 private schools, or about 38 pupils to each school, as a general average."

The *Pilot* seems to consider the term "parochial schools" as inadequate. It would prefer Bishop McQuaid's designation of "Christian free schools," or Father Walsh's of "Catholic public schools." But the former is both inadequate and misleading, so long as our parish schools are not free in the sense in which the public schools are (though wrongly) said to be free; while the latter smacks too much of the State school. We are in favor of retaining the time-honored and substantially accurate designation of "parochial schools."—JOSEPH WALTER.



Catholics and the Public Schools.

"Here we have a system of schools wherein all religious teaching is eliminated. Catholics consider the system dangerous to free institutions. Still, if our fellow-citizens, regardless of results, must have this system, we can only appeal to them, for we also are American citizens, not to tax us for the support of schools which our conscientious convictions will not permit us to patronize. It is no answer to say to us: 'There are the schools ready for you or any one else; if you do not desire to send your children to them, it is no fault of ours.' Non-Catholic citizens select a system of schools which is obnoxious to their Catholic fellow-citizens, and then they have the hardihood to say to them: 'You shall be taxed for their support; whether they are suitable to you or not does

not concern us.' Must not, the freedom of conscience to which an American citizen is entitled, be held inviolable, and should not his fellow-citizens, by virtue of the Constitution, protect him in the exercise thereof? Shall not our country supply our Catholic children with a system of education 'acceptable to the Catholic conscience?'—Bishop McFaul in his discourse on the dead President.

If the Rt. Rev. Bishop of Trenton can convince the many Catholics who send their children to the public schools that these schools are really dangerous to free institutions, it will be a blessing. On a recent trip in the North in more than one place we heard pastors complain about people sending their children to the public schools, because "Archbishop Ireland had said they were good enough." Although the Archbishop of St. Paul has never said anything of the kind, at least publicly, yet the impression left upon these people by the Faribault incident is that he did. Consequently they refuse to send their children to Catholic schools.—J. F. M.



The Rod for unruly Scholars.

The Waukegan (Ill.) Board of Education has recently acted on the matter of corporal punishment in the public schools. An old rule of the Board permitted the use of the rod in the case of bad and contumacious scholars, but the rule had become a dead letter and obsolete. A short time ago an unusually aggravated case of "bad boy" awakened public sentiment as to the form of punishment that should be applied to unruly scholars whom moral suasion and kindness failed to affect and who continued to defy the teachers by whom school government is administered. The subject was brought before the Board, which adopted an order for the teachers to the effect that the rod should be restored to its place as a part of the effective agencies of school discipline.

This result was not reached without opposition, and a part of the community censure the Board for its action. Some prominent citizens declare that they will resent whipping

their children by whipping the teacher who inflicts the punishment. They declare that violence for violence shall be their rule of action. Other parents approve the action of the Board.



§ The *Chicago Chronicle* [Oct. 5th] credits this to the Cleveland *Plain Dealer*:

From all directions come complaints of crowded schools, of unfit school-rooms and of large numbers of children utterly unprovided for. Instead of growing better, the conditions in most large cities are steadily becoming worse. There is a discouraging sameness in the stories that come from every quarter. From year to year the condition becomes worse. The problem of proper school accommodation is one of the most perplexing and serious in the management of large cities. Its solution is becoming more difficult with each succeeding year.

And yet there is nearly in every city a certain class of "patriots" who would close the parochial schools, thereby increasing the difficulty of the problem and practically depriving hundreds of children of all schooling.—J. W.

§ We are in receipt of a pamphlet entitled 'Why Study Latin and Greek? The Classics a Preparation for a Professional and Business Career,' by Rev. A. J. Burrowes, S. J., President of Marquette College, Milwaukee. The learned author proves that the mastery of the English language, the knowledge of our literature, success in law, medicine, and science, and even in business, all demand a classical training.

§ We have already announced that the Rt. Rev. Bishop of Rochester and his successors have, by pontifical brief, been granted in perpetuity the power of conferring academic degrees in philosophy and theology on talented students of St. Bernard's Seminary. In a letter to the faithful, Msgr. McQuaid recently told how this privilege was obtained and declared that it is not in his mind to distribute degrees liberally, but only to students of extraordinary ability, as an incitement for the full development of their capacity for intellectual work.

Literary Notes.

A New German Theological Review.

We learn from the Berlin *Germania* (No. 222) that the theological faculty of the Academy at Münster, of which our friend Msgr. Dr. Joseph Schröder is a distinguished ornament, has determined to publish, under the title *Theologische Revue*, a new theological review, in twenty annual numbers, which is to take in the entire field of that science throughout the world. The *Germania* regrets that the projectors of the undertaking have not succeeded in their purpose of combining the reform of Msgr. Hülskamp's old-established and meritorious *Literarischer Handweiser* with the new undertaking, and expresses the apprehension that the new periodical will force the *Handweiser* to the wall.—A. P.



The Love Element in Novels.

W. L. Alden, the N. Y. *Times'* sprightly literary correspondent in London, in one of his latest letters [literary supplement, Oct. 5th] protests against too much sexual love in modern novels, and his protest will find an echo in many minds. "I wonder," he says, "how long the convention that a novel must deal with the love of the sexes will keep its hold on the public. Why should novels be limited to the relations between men and women? There are other things in life than sex. Kipling's best stories contain no women, and that is one cause of their popularity. It is true that occasionally one hears the feeble bleat that Kipling can not draw a woman, but that is simply nonsense. Take the 'Drums of the Fore and Aft,' 'The Finest Story in the World,' 'The Strange Ride of Morrow Jukes.' There is not a woman in any of them, but what superb stories they are! Kipling was one of the first to discover that stories could be written without the introduction of a heroine, and, though the public probably did not know it, the stories caught and held the attention of the reader because the absence of the 'love element' was a novelty."

Mr. Alden is persuaded that the day is near at hand when novels dealing with the relations of the sexes will be written almost exclusively by women, and for women, and the novel written for men will either contain nothing of the "love element" or will give it such a subsidiary place that it will hardly be worth taking into account. "Love is after all the chief business of women, and as such must always hold the first place in women's novels, but the theory that novels written for men as well as women, must be limited to the description of how one man fell in love with one woman, is losing its hold."



— We are pleased to see from the *Catholic Book Notes* [No. 3] that Rev. C. Coppens' (S. J.) 'Moral Principles and Medical Practice' is about to be published in French, with an introduction by the great medical writer, Dr. Zurbled of Paris. A Spanish version was published in Barcelona in the *Criterio Catolico de las Ciencias Medicas*.

The book fully deserves its wide circulation.

— In 'The Book of Genesis in the Light of Modern Knowledge,' by Elwood Worcester, D. D., just published by McClure, Phillips & Co., we have an Episcopalian divine undermining the faith of his flock in the Bible; for the book consists of lectures addressed by Dr. Worcester, rector of an Episcopalian church, on Sunday afternoons, to a congregation in Philadelphia, and this is its spirit:

The narratives of Genesis are not history as we understand it; they are largely mythical—that is to say, history idealized.

The task of reconciling the physical theories in Genesis with the recent results of modern science, I gladly leave to those who are ignorant alike of science and of Genesis. My own firm conviction is that the book is so great in itself that it does not need the assistance of maladroit apologists.

— The N. Y. *Evening Post*, foremost among American daily newspapers for its scholarly book reviews, prints in its number of Oct. 5th a criticism of Father Maher's 'Psychology,' fourth edition. Though the reviewer differs from Father Maher in many

essential points, his remarks are quite appreciative. We quote the concluding paragraph of a critique of more than a column and a half in length:

To conclude, the book will be found well worth consideration by students. It has much to recommend it, also, for those who never expect to read another on this subject, although its concision renders it just a little dry. Let this be followed by the delightful perusal of James' smaller book, after which Baldwin's little 'Story of the Mind' will be an *extremes*, and the reader will have a very decent knowledge of what psychology is.

— *Dominicana* announces in No. 8:

From the press of M. H. Wiltzius & Co., Milwaukee, Wisconsin, we have received a 'Biographical Cyclopeda of the Catholic Hierarchy of the United States,' by Francis X. Reuss, life member of the A. C. H. S., Philadelphia. As a reliable reference book in the matter of dates, places, and persons in the records of American bishops, abbots, and monsignori, historians and other students will derive a decided benefit from its reading.

We do not reprint this item for its slovenly style, but to enquire whether there has appeared a new, and thoroughly revised edition of Reuss' 'Biographical Cyclopeda.' If not, as we have reason to believe, the *Dominicana's* praise of it as "a reliable reference book" is decidedly misplaced. The late Father Edmond Schmidt pointed out, in a detailed critique in Vol. vii, No. 17, of THE REVIEW, that Mr. Reuss' book is as full of errors, typographical and others, as the woods of Samar are full of Bolomen.

— The German critics hardly know what to make of "Dr. Th. Zell," who has written a book in which he argues that the Homeric Polyphemus was a gorilla. Some of them suspect that satire lurks behind his learned argumentation, while others hold that though satire was at first intended, the author gradually became convinced that his thesis was true, and therefore maintained it seriously!

— 'Essays in Historical Criticism,' by Prof. Edward Gaylord Bourne of Yale University, which is just from the press of Charles Scribner's Sons, includes the repub-

lication in a much enlarged form of Prof. Bourne's critical examination of "The Legend of Marcus Whitman," which attracted such wide attention last winter. The story of "How Marcus Whitman Saved Oregon to the United States" has been very extensively circulated of late years, and will be found in a large number of the most recent school histories. Prof. Bourne not only demonstrates beyond a doubt that it is entirely fictitious, but also shows when and where the tradition originated.

—The first edition—fifty thousand copies—of Mr. Tardivel's lecture on the French Language in Canada [reviewed at length in our No. 22], having been exhausted, a second edition is announced.



A LIST OF NEW BOOKS.

[This list is published with the purpose of announcing important new publications of special interest to Catholic readers. B. Herder, 17 S. Broadway, St. Louis, Mo., supplies the list and has the books in stock.]

Life of the Ven. Madeleine Louise Sophie Barat. Foundress of the Society of the Sacred Heart of Jesus. With an introduction by the Rev. Reginald Colley, S. J. Net \$3.

The Irish College in Paris from 1578 to 1901. By Rev. Patrick Boyle, C. M. Net \$1.75.

A Medieval Hero of Carmel. St. Peter Thomas, Carmelite Bishop and Martyr, and Patriarch of Constantinople. Net \$1.

The Holy Mountain of La Salette. By Rt. Rev. B. Ullathorne, O. C. S. Net \$1.

The Life of St. George, Martyr. Patron of England. Net 20 cts. **But Thy Love and Thy Grace.** By Rev. Francis J. Finn, S. J. Colored illustrations. \$1.

Renaissance Types. By W. S. Lilly. \$3.50.

Dictionary of Idiomatic English Phrases. By Jas. M. Dixon. \$1.75.

Special Introduction to the Study of the Old Testament. By Rev. F. E. Gigot, S. S. Net \$1.50.

Psallite. Catholic English Hymns collected by Alexander Roesler, S. J. 50 cts.

The No-Breakfast Plan and the Fasting Cure. By E. H. Dewey, M. D. \$1.

The Retreat Manual. A Handbook for the Annual Retreat and Monthly Recollection. By Madame Cecilia. Net 60 cts.

Meditation for Monthly Retreats for Religious Communities. By Rt. Rev. J. Zuwielen. Net \$1.

A Salute of the Oratory. Bl. Anthony Grassl. By Lady Amabel Kerr. Net \$1.60.

Conferences Given by Rev. Fr. Dignam. With Retreats, Sermons and Notes. 2nd edition. Net \$2 65.

Old Thoughts on New Themes. By Rev. Edward C. Hearn. Net \$1.

The Feast of Thalarchus. By Conde B. Pallen. Net \$1.

The Faith of the Millions. Essays by Rev. Geo. Tyrrell, S. J. First and Second Series. Each, \$1.75.

A Daughter of New France. With some Account of the Gallant Sierr Cadillac and his Colony on the Detroit. By Mary Catherine Crowley \$1.50.

Heart and Soul. A Novel by Henrietta Dana Skinner. \$1.50.

The Way of Perfection and Conceptions of Divine Love. By St. Teresa. From the Spanish by Rev. John Dalton. Net \$1.50.

Devout Reflections on Various Spiritual Subjects. By St. Alphonsus Liguori; translated by Fr. E. Vaughan. Net 55c.

Life of the Ven. Madeleine Louise Sophie Barat. With an Introduction by the Rev. Reginald Colley, S. J. Net \$3.

NOTES AND REMARKS.

That even the most august circles are not incapable of a mild jest at some one else's expense, says the *St. James Gazette*, is shown by a story told of an American correspondent in London. On the receipt of the news of the death of President McKinley he had an inspiration that he should obtain an expression from no less a personage than the Pope. He addressed a telegram to "His Holiness, Pius IX., Vatican, Rome." A few hours later one of Pope Leo XIII.'s entourage replied simply: "No such person is known at this address."



A cable despatch to the *Chicago Chronicle* [Oct. 6th] from Manila announces that the Mormons have established a mission there, and adds:

"With the advent of Mormonism into the Philippines, the islands will have a complete set of religions, the Church of the Latter-Day Saints being considered here as the connecting link between Christianity and Mohammedanism. Nearly every creed in the world is now represented by missionaries in Manila and all the creeds have equal prospects of success."

Thus the work of "civilisation" goeth forward!



Methodist songs, like "Nearer My God to Thee," rightly says the *Excelsior*, do not belong in a Catholic church, no matter how popular they may be, and it is plainly a gross nuisance to sing them there, especially during or after the liturgical service. We have already more than enough of Liberalism in the organ loft.



A reader of the *Tablet* writes to that journal [No. 3202]:

"Is it lawful for priests to sing at public concerts? Is their appearance on the platform quite in keeping with their sacred character. I am told it is forbidden. Is it so? There is a spark of worldly spirit in this pub-

lic singing, which is more readily felt than expressed."

Unfortunately, the *Tablet* neglects to answer the timely query, which has also been put to THE REVIEW of late. We fully share the sentiment expressed in the last sentence; but is there a law forbidding the practice?



Dr. Vial, of Paris, according to a note we find in *La Tribune de Woonsocket* (No. 83), has been sued for damages by a young girl whom he hypnotized in a public omnibus, compelling her to follow him to his house, for no other reason than to convince a friend, also a physician, of his magnetic powers. The unconscionable Doctor explained the matter to the lady after arriving at the house, and offered her a sum of money for the inconvenience he had caused her, but she was enraged and brought suit against him. We hope he will be severely punished.



The Chicago *Katholisches Wochenblatt* (No. 41) reports that the Lipman Supply House Co., of that city, whose "Cross of the Immaculate Conception" was lately condemned by the Roman authorities, has evolved a new monstrosity in the shape of an enameled medal, which bears the heretical inscription: "Jesus, Mary, Joseph—pray for us!" The *Wochenblatt* suggests that Catholics—including the reverend clergy and the religious communities of sisters—turn their back upon Jew firms dealing in devotionals and buy these articles from those who understand and believe in their import and value. Which suggestion has our cordial support.



An editorial association of rare intimacy and duration was that just broken up through the forced resignation, on account of old age, of Dr. Edmund Jörg, from the eminent German Catholic review, *Historisch-Politische Blätter*. Dr. Jörg served forty-nine years on the editorial staff of what are popularly known as *die gelben Hefte* (the yellow fascicles, not in the invidious sense the word "yellow" has

latterly acquired in the U. S., but because the covers of the magazine have for many years been of yellow color) and had associated with him for the major portion of that time (forty years) Dr. Binder, who will be the sole head of the *Blätter* in future. Dr. Jörg is eighty-two years old and can lay claim to the title, "Nestor of the Catholic press in the Fatherland." His regular monthly "Zeitläufte," a review of the political world, made him famous wherever German is spoken. He has well deserved an "otium cum dignitate."



Our attention is called to the fact that in our issue of Sept. 19th—following the *Southern Messenger*—we made a mistake in identifying the Rev. Donald McKinnon with the army chaplain Rev. William McKinnon. There are three Fathers McKinnon: Bernard McK., pastor at San Mateo, Cal., Wm. McK., army chaplain at Manila (these two are brothers), and Donald McK., their cousin, who up to some time ago was assistant pastor in San Francisco.



The following letter from the Postmaster of St. Louis has reference to the scurrilous book 'The Devil in Robes,' about which a number of our subscribers have sent us complaints:

Mr. A. Preuss, Editor of THE REVIEW.

Sir:—I have your letter of October 7th, enclosing the circular of a publishing firm which proposes to issue a scurrilous book. I have taken up the matter with the Post Office Inspectors, and I hope that something can be done to stop the abuse. Unfortunately the case will be somewhat difficult, but I will be glad to do what I can to prevent such circulars from passing through the mails.

Respectfully,

F. W. BAUMHOFF, Postmaster.



Were I to make trial of any person's qualifications, there is no part of his conduct I would sooner single out than to observe him in his resentments.—Fitzosborne.

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THE CATHOLICS OF SWITZERLAND.

ON the 23rd and 24th of September there was held the yearly meeting of the Catholic Swiss Union, in Beckenried, beautifully but not centrally located on the shores of the Vierwaldstaedtersee (Lake of the four Cantons) at the foot of high mountains. We were greatly surprised at our arrival to find in the rather isolated place about 900 delegates, educated men from all parts of Switzerland. The place was chosen not only for its picturesque beauty, but especially because it was the cradle of the Union, its first congress having been held there on July the 21st, 1857. The mustard-seed of the Union, which was then sown, with 57 members, has grown since into a large tree, comprising over 30,000 members. I never saw more tasteful and handsomer decorations in America, than in this beautiful town, where every house was ornamented with wreaths, flags, festoons, inscriptions, pictures, electric

lights in arches, Chinese lanterns, bouquets; everywhere signs of joy; the inhabitants were so kind and friendly and their joy and pride were everywhere visible; we were in the heart of Catholic Switzerland.

The subjects treated the first day were "Catholic Education," by Regierungsrath Düring of Lucerne, "the Catholic Press" by Rev. Adrian Imhof, a Capuchin. "Make sacrifices for the press," he said, "they may require time and money and apostolic courage, but without them we can accomplish nothing." This was said in Switzerland, which has quite a number of strong Catholic dailies. Dr. Helg spoke about the necessity of Catholic unions, while Dr. Med. Pietro Ferrari and Canon Esseina gave interesting statistical accounts of the increase and development of Catholic associations and unions among the French and Italian Swiss. Dr. Pestalozzi-Plyffer spoke with great warmth on the

Preuss's Pathetic Press
13 N. 3rd St. St. Louis, Mo.

Catholic Society for the Protection of Girls. This Association, though but five years old, has now over 3,000 coöperators and over 1,000 homes for young ladies. Over 30,000 girls have found homes, counsel, advice or protection through the Railroad Mission in Berne alone in the last five years. An immense amount of good has been done by this Association. In every larger place the Sisters have homes for girls who travel alone. In every depot are found cards giving the address where girls will find protection and a good home.

A grand spectacle was the evening procession, starting from the church after Benediction, about 8 P. M. The whole place was illuminated brilliantly by electric lights of all colors. Many hundred men were in the procession, carrying each a burning candle. The music played and the Lourdes song was sung with the refrain, "Ave, Ave Maria." The procession went through the town about a mile to a grand natural grotto in the mountain, containing a statue of Our Lady of Lourdes and illuminated with electric lights. Then the people went to the "Niedwaldnerhof," and there in a large salon adjoining a grand garden terrace, the night turned into daylight by hundreds of electric lights, grand speeches and toasts alternated with music and songs till 12 o'clock. I mention but one of the speakers, Regierungsrath Dr. Peter Conrad, a brother of the Abbots of Conception, Mo. and Subiaco, Ark.

Early the following day, at 4 A. M., masses were celebrated at twelve altars and hundreds of men were seen at the general communion at 6 o'clock. At 8 o'clock Bishop Battaglia celebrated Pontifical High Mass and afterwards spoke about the inland mission. His account of the great work was very interesting and the demand for help for the missions in Protestant cantons urging. It is indeed wonderful to hear what sacrifices the Catholics in the Catholic Cantons are making to establish congregations and to support priests in the diaspora of Switzerland. With the same zeal some of the larger, wealthier congregations in the U. S. could establish

dozens of parishes in the new settlements. Most of those struggling new missions would develop in a few years into good, self-supporting congregations, if their priest could find support among them, whilst if he has to run from mission to mission to hunt a living, he very often can't do much for any of them, and those missions remain stationary for years, if not worse. Editor Buomberger of St. Gall spoke about the social relations of the Catholic Church. He described in eloquent language and with great pathos all the benefits mankind has received from the Church. He referred also to capitalism, militarism, the false new atheistic philosophy and other new systems of which none ever brought happiness to men, but rather misery and despair. Just now it is the Church and the Church alone that can help us. These were the fundamental thoughts of his address, which was followed by another brilliant speech on "the Clergy and the Laity," by Rev. Professor Meyenberg of Lucerne. His were golden words, arousing the listening multitude to enthusiasm. United especially and first of all at the altar every Sunday, priest and people shall be blessed and become powerful, but where the people are neglectful in attending the Sunday service they shall suffer from want of blood and vitality. After this beautiful speech, elevating heart and mind to heavenly heights and ideals, an able lawyer Dr. Räber brought the assembly back to sober, prosaic reality, pointing out the rights we have and those we should fight for concerning corporations, monasteries, parishes, matrimony, divorces, etc.

At the noon banquet the usual toasts were offered to the Holy Father, the Swiss episcopate, government, etc.

After dinner, about 1000 men participated in a steamship excursion to the Rütli, "the cradle of Swiss liberty." There brave men swore 600 years ago the oath of liberty and independence, in sight of Brunnen, where in the stillness of the night the priest of Altdorf met the men determined to expel the Landvogt, where he wrote in 1291 the first document and letter asserting Swiss liberty; there on

that solemn and holy spot, on the open field, this grand Catholic reunion gave vent to its sincere patriotic feeling in song and speech. The first speaker, Nationalrath Dr. Bühler of Schwyz, spoke about the first Swiss union of Uri, Schwyz, and Unterwalden. He proved by history and reason that the Swiss Republic needed strong cantons, that the individual independence of each canton was its best safeguard, and that even Napoleon, who first had centralized everything, saw his mistake and that thus the independence of the cantons was reestablished. "But one thing we want" he said, "independent from the Bund, and that is our schools. Never shall we permit any interference on the part of the 'Bund' with our educational rights and property; this is the chief care of our heart and conscience; land and people are locked like a fortress against any attack upon our Catholic schools, and no gold shall ever open the door. In this our unalterable determination we, the original cantons, are, thanks be to God, firmly upheld not only by the Catholics of the other cantons, but also by a large mass of our good Protestant brethren. God must be the keystone of our schools, for the fear of God is the beginning of wisdom. No power on earth shall ever banish religion out of our school-rooms. So help us God."

Professor Bise of Fribourg spoke in French for the Latin Swiss. He said they felt like

their German brethren, that their interests, their joys and sorrows were the same. It was a very feeling, beautiful address for Fribourg, Genève, Vaud, Valais, and Tessin.

The final address by Central President A. Wirz of Sarnen was the climax, an oratorical masterpiece full of poetry and patriotism. He started with Schiller's words: "Wir sind am Ziel, hier ist das Rütli—den Felsen kenn ich und das Kreuz darauf." (We are at the goal, here is the Rütli—I know the rock and the cross upon it). He compared Switzerland to the rock and the cross of Christ upon it—"the cross our hope, our guide, our end—here we shall always meet in good and evil days as in our father's house, in the cross we shall always find help; glorious it appears upon the Swiss flag and thus it shall always be; so help us God." By steamer the excursion returned to Beckenried about dark. It was a glorious event, and the Catholic men returned home with new courage and good resolutions. It was a reunion worthy of the German Katholikentag.

The Swiss Catholics are strong and united, and Catholic life is very active, much more so than two decades ago.

Among the crowd I met Father Jasper, from St. Charles, Mo.

(Rev.) J. EUG. WEIBEL,

Rector of Jonesboro, Ark.

Goldau, Sept. 28th.

SUBMISSION OR RESISTANCE: WHICH?



THE greater part of the French religious have gone into exile, and voices are now heard condemning the division among the religious congregations that caused some to apply to the government for approval and others to shake the dust from their feet and leave France. What should they have done? Let Father Brucker, S. J., the editor-in-chief of the Paris *Etudes*, tell us. Reviewing a brochure of 47 pages, entitled 'La Parole du Pape,' he writes in the *Etudes* for Sept. 20th:—

We invite our readers to peruse this bro-

chure attentively. Nowhere will they find the "Word of the Pope" concerning the fatal question, whether to submit or not, so clearly explained and commented. The author concludes his study, so incisive in its calm and severe logic, with the following lines that give a résumé of the whole: "The Pope, who is the head of the Church, condemns and rejects the measure, as contrary to the natural, the divine, and the ecclesiastical law. He does not command, he does not advise submission; he does not invite us to it. Nevertheless, to all who, at their own risk and peril, think they ought

to ask for authorisation, the Sovereign Pontiff, by an act of toleration, deigns to permit submission to a law that he disapproves; this condescension flows from the fear of very serious consequences—the extinction of all conventual life in France. But at the same time he limits that extreme tolerance by two restrictions, of which he makes the second, (viz: that they promise the ordinary that submission only which is proper to the character of each congregation) a *conditio sine qua non*. Both restrictions, especially the second, are repugnant to the government, and it will not pay any attention to them; it asks from the superior of each institute, as an indispensable preliminary formality, to sign a document which amounts to a rejection of the papal demand. It seems to us that the conclusion is evident.”

It seems to us also—continues P. Brucker—that whoever reads these lines with the sole intention of finding and embracing the truth, will conclude without any hesitancy that no congregation, in any degree exempt and willing to follow the advice of the Pope, can ask for authorisation from the government.

But that means the ruin of the congregations, the ruin of their work, and the abolition, by a stroke of the pen, of all the services rendered by them. To this objection I answer neither by a denial nor by an attempt at extenuation, but by recalling to mind that the principle which the more or less exempt congregations represent in the Church of France, is more important to its general interests than all its works. At the present hour, the work that is of prime importance, in fact the most precious service that can be rendered, is to save the dignity and liberty of the Church in France. After so many encroachments, made possible only by our readiness always to give in, the exemption of the religious is the last entrenchment, where we are still able to save the feeble remnant of liberty that is left to the Church of France. “When there are no longer in France,” says our author, “those bulwarks of the immediate authority of the Pope, called the religious orders, France, for which the State selects the bish-

ops, is ripe for a national church or a schism.” We are sure, the greatest sacrifices will be readily made by the congregations as soon as they understand that on their resistance depends the salvation of France.

Having invited them to listen to the voice of duty and honor, the author calls their attention to the little assurance they have of preserving their possessions by submitting to the government for authorisation; that they have rather to fear, as a consequence of submission, utter ruin, because submission is dishonorable and irremediable.

Father Brucker requests the author of the brochure under review, as a man clearly well informed about the machinations of the French government at Rome, to give a few more details “on the intrigues carried on at the Vatican, in the latter part of the year 1900, by the French government and, it must be added, by some members of the episcopate and some religious, for the purpose of inducing the Pope to modify the canonical status of the congregations.” But, he adds, “Perhaps the moment for making these revelations has not yet come.”

Meanwhile Waldeck-Rousseau may rejoice. If ever a man was successful in applying the Roman adage: “*Divide et impera*,” Waldeck-Rousseau is that man. He succeeded in dividing the secular clergy from the regular, at least in preventing them from making the cause of the religious their own; next, by a devilish contrivance, (article 18, in the new law) he succeeded in splitting up the religious among themselves. Hence he will have smooth sailing. To quiet the minds of the people, Parliament may grant authorisation to all the religious communities that demand it; but in his preliminaries for authorisation and the regulations under which they will have to live hereafter, Waldeck-Rousseau has a thousand hooks on which to hang each of them. No hue and cry will be raised through the land when one congregation after the other is thus executed; but it might have spelled the fall of the ministry had all of them unitedly defied the iniquitous law.

J. F. MEYRUS.

SUBJECTS OF THE DAY.

Business, not Religion. The editor of an Illinois contemporary received the following proposition from the managing editor of *Light, Heat, and Power*, "advisory expert of iron, gas, and electric corporation works," Mr. Geo. W. Graeff, of Philadelphia :

Dear Sir :—Will furnish you weekly with the Bethany lessons, as per sample slip inclosed, for the sum of \$2.50 each, payable in advertising at your net rates. Will continue this service for one year. These lessons follow the International Course, used by all denominations throughout the English-speaking world, with but one or two lesser exceptions; are undenominational and copyrighted. They will not be furnished to any other publication in your territory, and are to be published in issue just preceding the Sunday date of lesson. The advertising will be of matters in which I am personally interested, and which will positively not be advertised in any other way. It will be acceptable, of course, and subject to occasional change. No cuts. With acceptance, please inclose two cards of rates, and put me on your X list. Sincerely,
GEO. W. GRAEFF.

The editor sent letter and slip to us with the remark : "There you can see exemplified the spirit of progress that actuates Protestantism." Hardly. All it exemplifies is a slick scheme to get cheap advertising. If our confrère wants Scripture lessons, we advise him to buy Knecht's Commentary at B. Herder's, 17 S. Broadway, St. Louis. The two volumes will furnish him ample material for several years, and cost but a trifle more than \$2.50. The publisher will not object to have the lessons reprinted serially, if due credit is given.—J. F. M.



Abp. Riordan on the "Language Question." At the high Mass opening the second convention of the Catholic Staatsverband of California in San Francisco the other day, Arch-

bishop Riordan said, according to the *Monitor* (No. 1):

"My heart goes out, as you know, not only in sympathy, but in deep tenderness. I have always longed to see the day when wherever there were German people, they might be gathered together in churches built by themselves, and under the guidance of spiritual leaders of their own race and their own blood, that they might hear the word of God spoken to them in the accents which they love and which conveyed to them when they were children the first principles of our holy religion. I was always anxious to hear the sweet strains of German music accompanying holy Mass, and I thank God that in part at least these wishes have been realized, and the little effort which I have put forth to make them possible have been crowned, at least in a partial measure, with success, and therefore I speak to you to-day, not only in sympathy for what you are doing, but with a heart full of emotion and love, and I beg of you in this new land of ours, where your children are born and in whose life you are incorporated, that you will not forget the teachings of your youth, but clustered around your altar you will be proud of your faith and that you will ask Almighty God to bless the efforts you will put forth.

"We are all children of one God, we are all members of the same Church, we are all united together under the same Leader, our Lord and Savior Jesus Christ. We are all bound for the same destination beyond the grave, and the Kingdom of our Father is to be the common home for all of us. No matter where we come from we are members of one great family, of one great society, and let us live as the Holy Scripture wishes we should live, in peace, in harmony, in concord, and in unity, not only with those who are of our faith, but with those who are not of the children of God."

These are noble principles. Their practical application everywhere would ensure to the Church of God lasting peace and prosperity.

The Quinquaud Sign. Habitual tipplers are not wont to confess their failing to those from whom they can conceal it, and yet circumstances often arise when it is right as well as desirable that more trustworthy knowledge of a given person's habits should be secured than the answers to questions addressed to that person will give. Doctors probably feel this need oftener than any other class, and one of them has recently devised, or discovered, a means of satisfying it. The means is called Quinquaud's sign, or Quinquaud's symptom, and the incidental procedure is thus described:

The person under examination is directed to straighten the fingers of one hand and spread them apart; holding them perpendicular to the examiner's outspread palm, he is then to press upon it with the ends of his fingers, using only moderate firmness, for it is explained that very firm pressure interferes with the test. In the course of two or three seconds, if the person is a tippler, the examiner perceives crepitation of the phalanges, little concussions, as if the bones of each finger impinged roughly upon each other. The sensation ranges in intensity from that of a slight grating to that of actual crashing.

It is not yet asserted that the phenomenon is never manifested by others than those addicted to alcoholic excesses, or by all such persons, but it is considered probable that such is the fact, and it is believed that the "sign will be of value as a diagnostic measure." It evidently has other possibilities, as well, and we can see no reason why the doctors should monopolize it, though the *New York Medical Journal*, from which we take the description, hints at one when it says: "Additional value may be ascribed to the sign from the fact that it is not known to the general public, so that attempts to disguise it are not likely to be made." Nothing that once gets into print, even in publications with so few lay readers as the medical papers, can long be kept secret, so we have no compunctions about revealing the mysteries of the Quinquaud sign.

Literary Notes.

The Holy Mountain of La Salette, by the Rt. Rev. W. B. Ullathorne, D. D., Bishop of Birmingham. 220 pages with 15 full page half tones. Cloth bound, 50 cents; paper, 30 cents.—La Salette College, Hartford, Conn.

The book gives Bishop Ullathorne's view of the miraculous apparition of our Lady at La Salette. It is not as soul-inspiring as, e. g., Henry Lasserre's 'Lourdes,' nor even like 'Our Lady of America,' by a Father of the Congregation of the Holy Ghost. It contains too much controversial matter. Yet it deserves a place in Catholic libraries in preference to many trashy novels which we find there.—J. F. M.



—After the example of our own Dr. Palen, Edward Robson Taylor, a Californian, has published, in fifty-five quatrains, 'Into the Light,' a ringing reply to the pernicious philosophy of Omar Khayyam, written in the metre adopted by Fitzgerald in his wonderful paraphrase of the old Persian's wine-cup meditations.

—We are sorry to see Mr. Reedy of the *St. Louis Mirror* express such a disparaging view of Dante as he does in No. 35 of his sprightly journal. Dante may be caviare to a great many people, but that does not prove that he is not a great poet or a great teacher of mankind.



A LIST OF NEW BOOKS.

[This list is published with the purpose of announcing important new publications of special interest to Catholic readers. B. Herder, 17 S. Broadway, St. Louis, Mo., supplies the list and has the books in stock.]

God the Holy Ghost. By Rev. Henry A. Barry. \$2.

Letters: Chelley on Religious Subjects. By Antonio Rosmini, Serbati. Net \$5.

The Victories of Rome and the Temporal Monarchy of the Church. By Kenelm Digby Best. Net 45 cts.

Roads to Rome. Being personal records of some of the more recent converts of the Catholic Faith. With introduction by Cardinal Vaughan. \$3.50.

"Forgive us our Trespases;" or talks before confession. By Mother Mary Loyola. Net 55 cts.

Organ or Harmonium Accompaniment to A Roessler's Hymn-book "Psallite." Edited by Ludwig Bowin, S. J. Net \$2.

Life of the Ven. Madeleine Louise Sophie Barat. Foundress of the Society of the Sacred Heart of Jesus. With an introduction by the Rev. Reginald Colley, S. J. Net \$3.

EDUCATIONAL TOPICS.

Religion in School. Catholics are not alone in claiming that education without religion is no education at all. We find in the Philadelphia *Evening Telegraph* of Oct. 5th an extract from a sermon recently preached in New York, at St. Paul's Chapel (Episcopalian), by Rev. W. Montague Geer:—

"Our godless system of education is a far worse crime than slavery or intemperance. I believe that the United States are suffering from the wrath of God to-day because our people have consented to the banishment of Jesus Christ from the daily lives of our children. If to-day Christ were on earth and should enter almost any public school-house in the country, the teacher, acting on his instructions, would show Him the door. If, on the other hand, he were to enter any of our private schools, He would be worshipped by teacher and scholar on bended knee. To see the awfulness of this comparison and its significance we have only to realize that the private schools of the land are the schools where the sons of the rich and well-to-do are educated and the public schools the nurseries of the poor. Do the children of the rich need religious instruction more than the children of the poor? Why does Christian education come so high that it is beyond the reach of the children of the poor? Here is the sin—here the fault. And close upon it follows the speedy and appalling decline of religious life in the home.

"The question now is, To what extent can we remould and remodel our educational system? To solve this problem we must put forth our best energies. Almost any system is better than the present one. It were infinitely better to divide up the money received from the school-tax among the various Christian denominations and the Hebrews, than to continue the present irreligious system."

Fortunately, the Catholic parochial schools, which form a large percentage of what Mr. Greer wrongly calls "private schools," are not schools for the rich, but contain far more

children of comparatively poor than of wealthy parents.

That the subject of "God in Our Schools" is claiming more and more attention the country over is also attested by the action of the Cleveland (Ohio) School Board, which recently adopted a resolution requiring the Lord's Prayer, the Ten Commandments, and the Twenty-third Psalm to be studied in the elementary grades.—S.



Religious Exercises in Public Schools.

Regarding the Cleveland matter mentioned in the last, we learn the following:

In making formal provision for certain religious exercises in the schools, the School Council of Cleveland injured the cause it sought to advance. Many teachers in that city had of their own volition repeated the Lord's Prayer at the opening of school, some also adding a reading of the Ten Commandments and of the Twenty-third Psalm. The School Council made these exercises mandatory in all the schools. At once, as might have been expected, opposition arose, led by the Jews, who used quietly, but none the less effectively, the old arguments against the introduction of religious forms and teachings in the public schools. Their arguments were the more effective, inasmuch as there are many Hebrew teachers in the public schools, and these believers in Judaism would be obliged, under the direction of the School Council, to teach a Christian prayer to Hebrew children in order to retain their places. Legal advice was had to the effect that the introduction of religious teaching could be prevented by the invoking of the law, as with such teaching required compulsory education could not be enforced. Court measures will not be necessary, however, as the School Council has withdrawn its order. Its action opens the way to an effective protest against the continuance of devotional exercises in schools where objection had not previously been made.—E.

Socialism and the Public Schools.

Judge Strimple, of Cleveland, in declaring valid the Free Text-book Law of Ohio, laid down the principles on which this law is based. In the first place, he reasoned, the United States Constitution makes it imperative on every State to establish a common-school system, and the Constitution of the State nowhere places any limitation upon the legislature in its duty to provide an efficient school system. Under the Compulsory Educational Law it is the duty of the State to provide everything needful for education. "There never was a legal obligation resting upon parent or guardian to buy school books. It was a moral obligation only. The State can not discharge its duty fully by building school-houses alone, and there is no difference between furnishing a blackboard or a chart and the furnishing of books."

The *Chicago Chronicle* (Oct. 12th) says :

Of course, it was bound to come. Compulsory education officers have found children who can not go to school because their clothing is unfit. This, by analogy, is to furnish the school board with an argument for adding free clothing to free school books.

Next we shall learn that some children are out of school because they are too hungry to go. Therefore, the board of education should provide free breakfast, free luncheon and free dinners for all the children who wish to attend school. Then it will be disclosed that there are children out of school because there are not bath tubs, combs and other necessities of personal cleanliness in their homes.

By analogy every child attending the schools should be thrust into a bath tub on arrival, washed by the teachers, combed by the janitors and rubbed down by a special corps of barbers, shampooers, manicures and pedicures, while tailors measure him and dressmakers her for nice new clothes and the cooks attend to the table orders.

It is speciously urged that free school books are as consistent as free desks. Clearly not. There is a limited space for desks which must be fixed to the floor for discipline and order. It is said that free books are not more Socialistic than free teaching. Teaching cost would be beyond the means of a majority of the parents whose children are in the schools. The

majority of the parents have always cheerfully furnished the books, food, clothing of their children and are ready to continue doing so.

The public must furnish school sites, buildings, heat, light, and instruction, and the parents should do the rest. For children whose parents can not afford books there has always been a fund to supply the books without public note or comment. Further than this limit the State can not go without entering the arena of Socialism, with its logical and actual tendency to anarchy. If ten parents wish to buy their children's school books and the eleventh prefers or needs free books, should the taxpayer be compelled to pay for books for the ten as well as for the one?

Of course this argument is neither here nor there. The Ohio court is logical. As Zach Montgomery pointed out years ago: If feeding, clothing, and educating one's own children are all parental obligations with exactly the same origin, standing upon precisely the same moral footing, and having identically the same binding force, then the State has the very same right to feed and clothe that it has to educate, at public expense, the children of parents who are abundantly able to discharge these obligations. And if it is just and fair to raise by general taxation a common fund for the feeding, clothing, and educating of all the children in the country, it is equally just and fair to extend the same principle still further, by compelling all to contribute to a common fund for the purpose of feeding and clothing everybody else, as well as everybody's children.

We hail it with joy that the principle underlying our State public schools is slowly and relentlessly working itself out to its legitimate conclusions; for it is the only way to convince the people at large of its falsity and ultimate perniciousness.—A. P.



§ Trinity College, Washington, opened this year with forty-four students in attendance, and ninety-four more expected, the faculty having received one hundred and thirty-eight applications during the summer.

The Religious World.

...Domestic...

What Canon Law is Good for.

It has been frequently said that Rome wants Canon Law introduced in the U. S., but that certain of our prelates oppose it. On what reasons such opposition can be based, is hard to understand. No matter how good or paternal the government of a diocese may be, it can not be a reason to live outside of the law. There may be quiet for a while, but the inconveniences of badly defined positions will be felt sooner or later. "Both rulers and subjects," says E. Solis de Ovando, Professor of Canon Law in the University of Santiago de Chile (quoted in *La Cruz*, Aug. 1901), "stand in need of a basis and fixed rules, the rulers as a point of support for their orders, the subjects as a guarantee for their obedience. Otherwise order would be arbitrary and obedience, forced; and the mild rule of the Church, who, in her laws, aims at concord among her children, would be disturbed. This truth is felt most palpably in a religious community. If the superior issues orders in conformity with the canons, they are readily received and cheerfully obeyed; for no matter how hard obedience may be, it is sweetened because of the foundation on which the order rests. It is inborn in man to resist his fellow man, and, although he who commands is invested with a title of superiority, the subject will not be inclined to obey him unless his order is founded on right, since outside of right he is not superior. Orders, whether given according to law or outside of it, are often obeyed, but we must not reckon with heroic acts, because they are not obligatory and require particular grace. Setting aside the law has been the ordinary source of disturbance in religious societies and ecclesiastical chapters, and even of schism in the Church."

These words of the South-American Professor find a ready echo in the hearts of 10,000 North American priests, for whom it is a constant riddle why they should be ruled rather by the imperfect regulations of single rulers

than by the wise and mild laws of the universal Church.—J. F. MEYERSS.

...Foreign...

An Alsatian Incident.

From Strasbourg (Alsace) comes the news that the government has, at last, erected there at the Imperial University a second chair of modern history, and that Dr. Martin Spahn, a promising scholar of but twenty-six years, has been called to fill it. The professors of the University have sent a petition to the Emperor, protesting against Dr. Spahn's nomination for the position because of his extreme youthfulness. But the real reason is because Dr. Spahn is the son of one of the leaders of the Catholic Centre Party in the German Reichstag!

Dr. Spahn became Ph. D. at the University of Berlin six years ago, wrote several scientific works, and was afterwards called to Bonn as extraordinary professor of modern history in the University there.

It is to be hoped that the Emperor will see through the machinations of the Protestant professors in Strasbourg, and apply to them *in corpore* the moral slap they have deserved by their intolerance.

The government of Alsace in appointing Dr. Spahn evidently yielded to a wish the congress of Alsace-Lorraine has expressed repeatedly, that conservative professors be appointed at the University. Besides, a Catholic professor of history—thus rumor has it—is a *conditio sine qua non* for the leading Catholic circles of the country, of the combination of the theological Seminary of the Diocese of Strasbourg with the Imperial University.—Dr. J.

The Emperor has since confirmed the appointment of Dr. Spahn in these decisive words: "It affords me joy to show my Catholic subjects that I will employ recognised scholarship, founded on patriotism and loyalty to the Empire, for the welfare of the Fatherland."

Bravo!

... We learn from *La Cruz* of Madrid (Aug. number) that by royal decree the service of the Spanish army chaplaincies has been reorganised. At the head will be a Vicar-General having one first assistant and two secondary assistants. These will have to supervise 11 major chaplains, 52 primary and 72 secondary chaplains. The Rt. Rev. bishops of the Canary Islands and Tenerife will look to the spiritual welfare of the soldiers in their dioceses, as delegates of the army Vicar-General.

The salary of the chaplains is as follows :

| | |
|--------------------------|------------------------|
| 1st Ass't Vicar-General, | 6,000 pesetas (\$1200) |
| 2nd " " " | 4,800 " |
| Major chaplain, | 4,000 " |
| Primary " - - | 2,400 " |
| Secondary " - - | 1,800 " |

Hereafter any new comer among the chaplains can not advance to be a major chaplain unless he holds the degree of licentiate in civil and Canon Law.—M.

... Whilst apostasy is making progress in Austria, and evidently also amongst the few Catholics in the kingdom of Saxony, the apostatic Christian Catholic (rational) Church of "Bishop" Hertzog in Switzerland is dying. According to the latest statistics, the sect had only 734 baptisms and 232 marriages, whilst the Catholic (i. e., Roman Catholic) parish in the city of Basle numbered in the past year 1053 baptisms and 289 marriages.—J.

... Arthur Loth, in *La Vérité Française* (No. 3000), reminds the French government that all its predecessors that have persecuted the religious orders, have fallen, while the orders are more numerous and zealous now than ever. He predicts that the Third Republic will meet the same fate.—L. B.

Speaking of the present religious situation in France, the *Messenger of the Sacred Heart* (No. 9) points out a dilemma in which it declares the religious who have applied for recognition under the new law, are about to place the government : If authorization be granted, the new law fails of its object ; if refused, there is not even a shadow to hide the legislator's duplicity.

MISCELLANEOUS.

THE N. Y. TIMES ON THE JESUITS.—The New York *Times*' Saturday Review of Books and Art [Oct. 5th] concludes a review of Father Ethelred Taunton's much-discussed History of the Jesuits in England [1580-1773]—a book which, though written by a Catholic priest, is not without grievous errors born of bias against the Society of Jesus—with a paragraph which is worth quoting here :

In Great Britain of to-day, according to our authority, there are about 250 Jesuits, besides those under training and lay brothers and in the foreign missions. "Never have they been so numerous or prosperous." In a country where every man may worship his Maker as he sees fit, there is no reason why the Society of the Jesuits should not have an honorable footing. That bugaboo cry of "a Jesuit" amounts now to nothing, either in the United States or in England. "Ever since the middle of the last century the Jesuits have had little if any influence in England." If, as the author expresses it, "the spirit of Parsons had in the past unfortunately been too long the ideal," it is not so to-day. There has been a break with the past, for did not St. Ignatius write, "The Society shall adapt itself to the times, and not the times to the Society"?



UNKNOWN POLAND.—Louis E. van Norman, of S. Orange, N. J., deploras in a letter to the N. Y. *Times* [Oct. 5th] that Americans generally know so very little about Poland. It is only recently that we have known anything at all. Before the "Trilogy" of Sienkiewicz appeared, America's knowledge of Poland and the Poles was apparently less accurate than its knowledge of the Seri Indians of California, although Polish history is perhaps the most splendid and tragic of any nation, and to-day there is being enacted a drama in this unhappy land worthy of a Homer or a Tacitus. It may seem inconceivable, but Mr. van Norman declares it to be a fact that an educated American gentleman—one who, indeed, is in the position of a public teacher—recently observed in his hearing, that "a nation made up of such low-grade, worthless material as

the Polaks one sees in the Pennsylvania coal mines—even if it did produce a few such men as Kosciusko—could not be expected to survive in these days of civilisation and intellectual progress." The country of Kosciusko and Pulaski, of Copernicus and Sobieski, of Chopin and Paderewski, certainly deserves better of the land of Washington.—T.



ROMAN, NOT GERMAN LETTERS.—It is a fact that a considerable number of young Americans of German parentage, while they speak German fairly well, are utterly unable to read or write it. Mr. H. Fiske, of New York, suggests that the reason why so few children of German parents gain a better knowledge of that language is to be found in the fact that "Germans stick to their alphabet, compelling every one to get familiar with about 25 small and 25 capital letters in the written alphabet, and about the same amount in the printed alphabet; that is, the student of the German language must impress upon his brain almost a hundred characters before he can start. Many, lacking the proper amount of perseverance, have given up in despair, and learned French instead of German, though the latter language and its literature would have been more to their liking."

Mr. Fiske is not the only one to whom it "seems incomprehensible that countless thousands should have been deprived of the treasures contained in German literature but for the obstinacy of some ruling Germans sticking to their obsolete alphabet." The Dutchmen and Scandinavians, who formerly employed the German letters, have discarded them long ago. And the Germans themselves have latterly begun to print a large percentage of their scientific works in Roman characters. The editor of THE REVIEW, who contributes largely to the German and German American press himself, whenever he does not use a type-writer, with its inevitable English letters, employs Roman script. It would cost him an effort to accustom himself to Ger-

man, which he considers tiresome for the writer and repugnant to the reader who has not, so to say, grown up with it. We agree with Mr. Fiske that the introduction of the Roman alphabet would have been of incalculable value for the Germans in America. One alphabet for both English and German would make it easier for German parents to teach their children; it would not tax their patience, as is now the case, to learn the foreign letters, and Mr. Fiske is probably right when he thinks that children would be tempted and induced to read the paper that the father reads, provided it is printed with the same kind of letters as the English papers; and that all the time wasted in school with the crooked letters could be employed to better advantage. The child would notice immediately the easy way of spelling German words—far easier than the English, as every German knows.—A. P.

HISTORICAL NOTES.

Old English Monks.—We have to record another Protestant testimony to the beneficent activity of the monks in old England. 'English Villages,' by P. H. Ditchfield, M. A., F. S. A., (New York: James Pott & Co., \$1.50 net,) contains an entertaining account of the old English monasteries, the author taking the view that these institutions were of essential service and a blessing to the people during the main period of their history, and that the life of the monks was one of joyful and zealous labor. None was idle. "They rescued the people from barbarism and uplifted the standard of the cross. They emerged from their cells to direct councils, to preach and teach at the monasteries, to build churches and cathedrals, and astonish the world by their skill and learning." The Benedictines were the leading order in England in Saxon times. Later came others, prominently Cistercians, to whom belonged some of the most beautiful of English abbeys—Fountains, Kirkstall, Rievaulx, Tintern, Furness, and Byland.—T.

With Our Exchanges.

The *Globe Review* in its No. 41 published a savage attack on the Pope's temporal power. The following number had three articles on the same subject, apparently calculated to undo the former, Mr. Thorne playing the roll of a bad boy who keeps cool under a spanking. Now comes No. 43 of the *Globe Review* with an article from the pen of a theologian—this time a good theologian, although one should doubt whether there could be any good theologians after all. Mr. Thorne has had to say about them—no matter, from a theologian, who starts from the motto: "Peter does not need lies," to prove some one lied in this affair of the temporal power, but it was not Mr. Thorne; for which he (Mr. Thorne) is duly grateful.

A Sinner (with a capital S) against the reverence due to the editor of the *Globe Review* was "Arthur Preuss & Co.," but especially Arthur Preuss, for asking: "And what are we to think of the sort of piety he (Mr. Thorne) professes?" And lo! here comes "Humphry Ward" with a five page article to prove that Mr. Thorne's piety is the real thing, although or rather exactly because Mr. Thorne had said: "Personally, I want no image, statue, rosary, or relic to aid me in the worship of Almighty God in Christ Jesus," throwing out the slur that because some barttering is done in devotional articles and some deception is practised with relics, the whole business ought to be relegated to the rear, devotion to the Blessed Virgin included. Pope Leo XIII. has never missed an opportunity to foster the devotion to the Blessed Virgin, especially by the Rosary. But Mr. Humphry Ward (apparently Mr. Thorne himself) knows better what is good for him. *Habeat sibi!*

Some time ago the *Catholic World Magazine* praised one of its contributors as a "lightning-change artist," because he had the knack of writing a creditable article on either side of a given subject. Mr. Thorne is a perfect adept in this lightning change business.

When some one criticizes his words, he tells him very plainly "that it is a law of old-time criticism that you must get into the spirit and meaning of the author's words, that you must not read into them a meaning of your own and then proceed to abuse and abolish the author for the meaning which you have supplied but which said author never expressed nor intended." (Page 327, No. 43.) That is what Mr. Thorne claims for his side; but when he goes at it to demolish or abuse others, this is the rule he follows: "O'Hare and Co. would tremble like scared mice if they thought this was in their words. Nevertheless, it is in their words, and they can not get away from the true meaning involved" (ib., page 359.) He sees but one way of salvation for them, viz.: that the Lord may forgive them, because "with their Latinized and Germanized vocabularies they may not fully understand the English language." Mr. Thorne does not wait for such a pardon. When with his English vocabulary he does not fully understand the Latin or German or French, he settles things straight-off by using his rich vocabulary of fishwife invectives.

A last observation. For matrimonial troubles the Church has provided matrimonial courts in every diocese. Somehow or other these courts seem to be a "thorn in the flesh" of Mr. Thorne. To smoothe over the difficulty Mr. Thorne has constituted himself as a "matrimonial court" for New York and the Far West, and as these regions limit the United States in the East and West, we might say, practically for the whole of the U. S. He lades out wonderful decisions, which, however, do not satisfy even himself completely, especially his solution of the second case reported on page 370, of which he says: "In my opinion it is a case wherein the justice of the civil law proved itself—as it often proved itself, wiser and more charitable than the red tape of Church." (Ibid., page 371.)

Balmes once said: "Occasionally we hear an absurdity uttered with admirable complacency; why attempt to refute it? He who is apt to commit it, is not apt to understand your refutation."

J. F. MEIRUSS.

Mr. J. L. Echtner, of Green Bay, Wis., sends us the first copy of a new Catholic weekly, called the *Catholic Voice*, of which he is the manager, with a request to notice it in the columns of THE REVIEW.

The *Catholic Voice* contains twelve pages, 15x10½. It is "devoted to the interests of the Green Bay Diocese" and sells at \$1.50 per annum. Of the forty-eight columns of the first number, nearly twenty are filled with prosperous looking advertisements. Only five contain "boiler plate," the balance matter selected and set up in the office.

Editorially the new paper does not promise much.



The *Catholic Telegraph* refers to a certain Catholic newspaper as the "Sanctimonious Swiper." The epithet refers of course to the *Syracuse Catholic Sun*. The *Catholic Universe*, more charitable, calls the *Sun* "a harmless unaccountable."

ARTHUR PREUSS.

ARCHAEOLOGY.

A NEW THEORY WITH REGARD TO THE NORTH AMERICAN INDIANS.—In a book recently published by the Putnam's ('The North Americans of Yesterday,') Mr. F. S. Dellenbaugh contends for the practical homogeneity of the tribes and asserts that man has inhabited this continent since long before the glacial obsession. The Ice Age, anyhow, was "not more than 5,000 years ago"; and probably only 1,000 years ago the climate even of Yucatan was still seriously affected. The glacial march huddled man into the throat of the Central American funnel; and there, warm and crowded, man came to his highest aboriginal development. The tribes that, by being elbowed off or by natural bent to vagrancy, most slowly receded before the encroaching cold and most readily pursued its recession, remained least civilised, and in general proportion to their remoteness from the Isthmian hothouse. The aboriginal cultures of the whole continent were, Mr. Dellenbaugh believes, poured up through the small end of the funnel. "In Yucatan seems to have

sprung the living fountain that watered all the desolation of the New World" [p. 188]. Naturally, then, he will none of Morgan's and Bandelier's perception that the Pueblos, some 2,000 miles north from the Mayas, and the Iroquois, 2,000 miles remoter yet, were in effect as advanced as the befabled Southern tribes. The adventitious and empiric possession of metals, though it lent the Peruvians and Mexicans a superior halo in the eyes of their despoilers, did not, in fact, indicate an essential difference in culture. Not only has the "Empire of Montezuma" gone its way—and Mr. Dellenbaugh justly smiles at Prescott's beautiful romance—but it is already too late to hold that the Aztec confederacy was a whit higher in the scale of political organization than the League of the Iroquois. The Pueblos had solved every problem of architectural construction that the Yucatecs had. They were as sound in their theories of foundation, roofing, breaking joints, lateral strain, adaptation of material, defensive site, as Incas, Mayas, or Aztecs. Their only shortcoming was in failure to add the carvings, the stuccos, and the "mosaics" which inevitably so impress us in the "palaces" of Uxmal, Xochicalco, or Mitla. They had no stone-cutting tools—but they made a shrewd tool of cleavage. Ornamentation, too, is a matter of taste as well as capacity; and, with the aborigine, was as beholden to the superstitious as to the artistic impulse. Nor have we evidence whatever that the religious organisation of the Nahuati was a shade more complex than that of the Pueblos, though it was certainly far more abhorrent to civilised standards.

SCIENCE AND INDUSTRY.

|| The epidemic of smallpox in London continues. It is interesting to note that the official returns of mortality from this dread disease during the past nine weeks, as reported in the *N. Y. Evening Post* [Oct. 5th] by that paper's special cable correspondent, are calculated to discourage the increase of faith in vaccination among the thinking classes. Of 35 deaths, 17 were among vaccinated and 13 among unvaccinated persons, while in the case of 5 no statement was made."

INSURANCE.

Comments on the Latest Adopted Plan of the W. & W. F. of the Central-Verein.

Annual cost on basis of 12 monthly assessments, as given below, plus 50 cts. semi-annually for expenses, compared with "straight life non-participating rates of regular New York Life Companies."

| AGE. | A MONTH. | A YEAR. | REGULAR PREMIUM. |
|------|----------|---------|------------------|
| 18 | 0.88 | \$11.56 | \$15.01 |
| 19 | | | |
| 20 | | | |
| 21 | 1.01 | | 15.35 |
| 22 | 1.01 | 13.12 | 15.71 |
| 23 | 1.14 | | 16.08 |
| 24 | 1.14 | 14.68 | 16.46 |
| 25 | 1.27 | | 16.87 |
| 26 | 1.27 | 16.24 | 17.31 |
| 27 | 1.40 | 17.80 | 17.76 |
| 28 | 1.40 | 17.80 | 18.24 |
| 29 | 1.53 | | 18.74 |
| 30 | 1.53 | 19.36 | 19.27 |
| 31 | 1.66 | | 19.83 |
| 32 | 1.66 | 20.92 | 20.42 |
| 33 | 1.79 | | 21.04 |
| 34 | 1.79 | 22.48 | 21.70 |
| 35 | 1.92 | | 22.40 |
| 36 | 1.92 | 24.04 | 23.13 |
| 37 | 2.05 | | 23.91 |
| 38 | 2.05 | 25.60 | 24.74 |
| 39 | 2.18 | | 25.62 |
| 40 | 2.18 | 27.16 | 26.55 |
| 41 | 2.32 | | 27.53 |
| 42 | 2.32 | 28.84 | 28.59 |
| 43 | 2.45 | | 29.71 |
| 44 | 2.45 | 30.40 | 30.90 |
| 45 | 2.58 | | 32.17 |
| 46 | 2.58 | 31.96 | 33.52 |
| 47 | 2.71 | | 34.96 |
| 48 | 2.71 | 33.52 | 36.49 |
| 49 | 2.84 | | 38.14 |
| 50 | 2.84 | 35.08 | 39.88 |
| 51 | 2.97 | | 41.74 |
| 52 | 2.97 | 36.64 | 43.72 |
| 53 | 3.10 | | 45.85 |
| 54 | 3.10 | 38.20 | 48.10 |
| 55 | 3.23 | | 50.51 |
| 56 | 3.23 | 39.76 | |

Above rates are for \$1,000, and it will be

seen that the regular companies charge less for the younger ages (27 to 44) than the "W. & W. F.," yet give full benefits, as against the "scaled" returns of the "W. & W. F." Not much of an inducement for young men to join.

Not having a list of membership showing age at entry, but in possession of a table giving the present age of the members, I will examine the income on the basis of attained age, supposing all members now over 56 years old, to have entered at that age, and figuring same as 56.

| AGE. | NUMBER OF MEMBERS. | RATE LESS EXPENSE. | TOTAL. |
|-------|--------------------|--------------------|--------------|
| 21-22 | 12 | 12.12 | 145.44 |
| 23-24 | 18 | 13.68 | 246.24 |
| 25-26 | 31 | 15.24 | 472.44 |
| 27-28 | 46 | 16.80 | 772.80 |
| 29-30 | 58 | 18.36 | 1,064.88 |
| 31-32 | 84 | 19.92 | 1,673.28 |
| 33-34 | 116 | 21.48 | 2,491.68 |
| 35-36 | 168 | 23.04 | 3,870.72 |
| 37-38 | 207 | 24.60 | 5,092.20 |
| 39-40 | 240 | 26.16 | 6,278.40 |
| 41-42 | 286 | 27.84 | 7,962.24 |
| 43-44 | 271 | 29.40 | 7,967.40 |
| 45-46 | 295 | 30.96 | 9,133.20 |
| 47-48 | 240 | 32.52 | 7,804.80 |
| 49-50 | 237 | 34.08 | 8,076.96 |
| 51-52 | 264 | 35.64 | 9,408.96 |
| 53-54 | 252 | 37.20 | 9,374.40 |
| 55-56 | 1,397 | 38.76 | 54,147.72 |
| | 4,222 | | \$135,983.76 |

As will be seen, the younger ages up to 44 years contribute about 30 per cent. of the total income, while the ages above 44 (on which the rates are too low) form the bulk of membership. The scaling process may help to make up the deficiency in income, but will the burden not become too heavy for the members, considering the small returns available in case of death? And what prospects are there for members forced to drop out at an age when beyond getting insurance elsewhere?

ACCOUNTANT.

NOTES AND REMARKS.

The Eucharistic Congress last week brought several bishops and some four to five hundred priests to St. Louis, a number of whom did the editor of THE REVIEW the honor of calling on him, for which he is duly thankful.

In connection with the Congress there was held, in the gymnasium of St. Louis University, an exhibition of ecclesiastical art, participated in by Messrs. Jos. Stauder & Son, Jos. Conradi, and Louis Wessbecher, architects; Wm. [Kloer, church decorator; E. Frei and Other & Co., glass painters; T. G. Schrader & Sons, and P. Biallas, altar builders; M. Schneiderhahn, sculptor; A. T. Kalletta, maker of ecclesiastical statuary; J. G. Pfeffer & Co., organ builders; Jos. Chmelir, manufacturer of a patent ventilator for church windows; and the Ursuline Sisters of St. Louis, the Benedictine Sisters of Conception, Mo., and the Sisters of the Precious Blood, of O'Fallon, Mo. For a beginning in this line, and in view of the difficulties that had to be overcome, the exhibit was quite creditable, and we are glad to learn that it has been inspected not only by all the visiting and most of the local clergy, but also by a large number of lay Catholics from all over the city. Few among either the clergy or the laity were aware that St. Louis had so many able ecclesiastical artists. If these men were only encouraged by patronage and adequate returns to do their best, the reform that the American Ecclesiological Society of Philadelphia and all true lovers of ecclesiastical art are so earnestly advocating, would make more rapid progress in this neck of the woods.

The daily *Amerika* of last Sunday published an appreciative and critical estimate of the exhibit from the pen of Fr. Schlechter, S. J. Mrs. Mary Nixon-Roulet has prepared an illustrated account thereof for the *Rosary Magazine*.



The *Kölnische Volkszeitung*, the leading Catholic daily paper of the Fatherland, in a somewhat lengthy leader entitled "Harnack"

(No. 848), characterizes the head of "the modern school" of Protestant theology in Germany as follows:

"Harnack may be dubbed a theological feuilletonist. He has an elegant style, is at home in all branches of learning, and is undeniably a man of ideas. Unfortunately he has too many ideas. To decorate his Christ, he attributes to him a number of Harnackian ideas. . . . While Strauss and Renan tried to dechristianize Christianity, Harnack on the contrary is anxious to wrap modern thought in a Christian cloak. A marriage of the modern with the Christian psyche probably seems to him the basis of a new and higher epoch of civilisation, and he is not enough of a Christian theologian to perceive that we have to do here with eternally incompatible contradictions."



La Vérité, of Québec, in commenting upon the last words of the late President McKinley (No. 11), observes that while they were in marked and consoling contrast with the stupid atheism of so many French and Italian statesmen, they bespoke not Christianity, but Deism. Any Musulman, Jew, or pious heathen of Cicero's time might have uttered them. To be a true Christian, a man must not only resign himself to the will of God, but believe in Jesus Christ as His only son, and the only one that can lead us to the Father. *La Vérité* fears that the boasted Christianity of many religious men in these United States is nothing but the barest Deism. And our contemporary is probably not mistaken.



La Vérité (No. 11) says that the Springfield Congress of the French-Canadians of New England and the State of New York was conducted in a spirit of firm insistence on the rights of the Canadians, but with perfect respect as towards ecclesiastical authority. It was almost purely a lay congress, planned and carried out by laymen.

The Permanent Commission appointed by the Congress is not an attempt to introduce the evil spirit of what the French call *laïcisme*

into the Church. It does not purpose to usurp the functions of the episcopate, or to disregard the authority of those whom the Holy Ghost has appointed to rule the Church of God. It is simply a committee of investigation. It is to get at the facts in each case where there are grievances on the part of Canadian congregations against their bishops; to inform the latter, and, if necessary, to put the case before higher authority.



There seems to be a plan on foot to deprive the clergy of the privilege of a reduction in railroad rates. The *Catholic Universe* (No. 1422) sees in this movement a new encroachment of commercialism. It states its belief that "the reduction in fares to the clergy, while it was made on account of the poor recompense they receive, was intended chiefly as a delicate compliment to the place that clergymen hold as the recognised ministers of God," as "railroad officials in the old days were men of faith enough to see the propriety of such a course," and "if the men in power to-day recede from it, it will be evidence enough to show that commercialism is enthroned so absolutely that no one, not even the representatives of the divine mission, can escape without paying full toll."



On the money king in religion the *Mirror* (No. 35) remarks:

"Pierpont Morgan seems to be the biggest figure at the Episcopal Convention in San Francisco, but he isn't nearly as big a power in that communion as John D. Rockefeller is in the Baptist body. A Cleveland preacher who thought Rockefeller didn't like him, has quit his pulpit, just as a Chinese mandarin might disembowel himself if the Emperor looked cross-eyed at him. The money king in religion is a mighty interesting phenomenon."



We are indebted to Rev. M. J. Henry for a copy of his regular annual report on the work of the New York Mission of Our Lady of the

Rosary for the Protection of Irish Immigrant Girls, of which he is the zealous Director. 2,120 girls during the past year received the hospitality of the Home, of whom over 500 secured employment through the same. The Mission is also aiding in the patriotic endeavor to put some check upon the terrible drain of emigration from Ireland and by co-operation with the Irish bishops succeeds in saving many poor Irish girls, who would otherwise go under in the whirlpool of New York life. The Mission is supported by the voluntary contributions of the Irish race in America, like the Leo House by the German Catholics. Both institutions are doing immense good and deserve all the support they are getting, and much more.



According to the report of the Director of the Mission of Our Lady of the Rosary for 1901, 20,000 Irish (mostly young people) landed during the year at the port of New York. 396 went to California, 1,238 to Connecticut, 1,085 to Illinois, 101 to Indiana, 128 to Maryland, 1,217 to Massachusetts, 102 to Michigan, 159 to Missouri, 114 to Montana, 1,410 to New Jersey, 1,025 to New York, 436 to Ohio, 2,195 to Pennsylvania, 396 to Rhode Island, and the remainder to other States.



Our esteemed contemporary *L'Italiano in America*, of New York, is publishing serially a "Grammar of the Italian Language," that is fearfully and wonderfully made. Here a specimen from No. 39:

"Vi vedète voi?"

Do you see yourself?

du iù si lùrsèlf.

Io mi vèdo.

I see myself.

ài si maisèlf."

If the author of those lessons "saw himself" as others see him, he would incontinent give up his well-meant but ludicrous attempt to teach English speaking Americans the mel-low and beautiful Italian tongue.

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FOUR ANGRY EDITORS.

FROM pure love of sport, for the delectation of those of our readers who believe in cultivating the sense of humor, and *pour encourager les autres*, we subjoin a few specimens of late anti-REVIEW polemics.

1.—WILLIAM HENRY THORNE.

The editor of the *Globe Review* disgorges his viscera in this fashion:

"The hasty, hyperorthodox idiots who scribble for the St. Louis REVIEW."—W. H. Thorne in the *Globe Review*, No. 43.

"Mr. Thorne's orthodoxy is saved spite of Arthur Preuss & Co. God pity their small and deluded souls."—Idem, *ibidem*.

"Mere yelping puppies, of the Arthur Preuss breed, think that they yelp the only orthodox view of things, when as a matter of fact they often have not brain or culture enough to know how unorthodox they are themselves."—Idem, *ibidem*.

2.—FRANCIS HARUM BUTLER, A. B.

From No. 39 of the Spokane *Catholic Herald*, we cull this choice bit of billingsgate. It is not branded with the trademark of Mr. Francis Harum Butler A. B., but we hope there are not two such ignoramuses in Spokane:—

"In a belated issue of THE REVIEW, Arthur Preuss again sees fit to honor the *Herald* with a column of his wounded vanity. Indeed, we should solicit the pardon of our patrons for according free notice to a publication that attacks us solely for advertising purposes ever since our appearance upon the field of Catholic journalism, but it may be remembered that in its initial number the *Herald* stated that one of the objects of the foundation is the abolishment of fakes and hypocrites. Hence the attitude assumed toward us by a 22-calibre editor is not at all surprising. As poor

Sam Jones used to say, 'It's the hit dog that yelps.'

"Bro. Preuss still appears to add worry to his already 'much worried editorial soul' on account of the degree of B. A. attached to our name. This will not excite wonder in the minds of those who are aware of the fact that he was plucked and sent to the foot of the class in an endeavor to win a distinction which one of the leading Jesuit colleges in the country conferred upon us. Torturing his naturally cloudy disposition with a kind of jocular mood, the goodman concludes his phillipic (!) by asserting that he is willing to pay five dollars for a picture of our 'wonderful brain when in motion.' Being advised of the gentleman's well-known reputation for generosity, we would be ten times more willing to defray the expenses of a photographer to St. Louis in order that he might take a snap shot of the five dollar man when asked to contribute twenty-five cents toward the support of his pastor. The request would break his heart. Starvation would stare him in the face.

"So much for the modern miniature Napoleon who, wrapt in the solitude of his own originality, fights his battles in the dark corner of some dusty old garret which he very aptly styles the sachel of the St. Louis REVIEW."

3. — REV. THOMAS J. MORAN.

Rev. Thomas J. Moran, editor of the *Sacred Heart Union*, a monthly devotional paper published at Arlington, N. J., delivers himself in No. 4 of a diatribe which we also reproduce for the amusement of our readers:

"Mr. Arthur Preuss, the Carrie Nation of Catholic newspaper editors, uses a sixteen paged, 8x10 weekly pamphlet as his battle axe. This he is pleased to call THE REVIEW.

"If we are to judge Arthur's habits of temperance by the drivel he writes, his quarry is certainly not the saloons. Indeed, we doubt not but he smashes an occasional mirror, though we are just as certain that he comes around in the morning and settles with the bartender.

"But there is work enough in the world of reform without the gallant Arthur's infring-

ing on the territory of Sister Carrie. His assumed duty is the setting to rights of things ecclesiastical. Bishops, priests, customs and institutions get an equal share of his attention, and are treated with mercy or severity according to his interpretation of their motives.

"In his issue of July fourth our turn came. Mr. Preuss is particularly troubled over the approbation given by a bishop to the *Sacred Heart Union*, and by our gratuitous offering of the Divine Sacrifice for our members. After using up three-fourths of a page in quoting our Certificate of Membership, he draws off an inch and opens a new paragraph.

"Arthur is strong in paragraphs. He separates each mental nugget by an inch of space, setting off the blank with a miniature cut of real German hop blossoms. To this system of display he makes a single exception in the whole paper, and that where he deals with us. There he uses three stars. (* * *) reasoning no doubt that as the hops of Vaterland are dear to him, the sign of the standard Irish beverage would form a pretty compliment to us. Arthur is gallant even to an enemy.

"But his generosity of heart never permits him to swerve from the path of duty. He has started out for us, and whatever compliment he offers is delivered from his left hand; his right holds the trusty hatchet.

"But sorrow of sorrows! His energies are palsied. He tries to smite us, but his weapon drops to the ground. With all the anguish of despair he cries: 'As long as bishops approve of such things, priests and laymen are helpless.'

"The general reader, who perhaps has never heard of Arthur Preuss, can hardly appreciate the dreadful event: but to the knowing ones it is a tragedy bordering on the incredible. Arthur Preuss helpless! We can believe that priests and other laymen might be, but Arthur, who has directed the Church, crushed her enemies and made her laws to his own satisfaction for years! Can it be possible? And all because the bishops will not take their theology from Arthur Preuss!

The fact is that Arthur has thrown back

his long ears and is shying at a fancied danger. Were he of another nature we might expect him to break from the traces and run away, but his species merely stands and kicks. Nor can we hope to lead him over and show him that there is no harm in our methods; that we have just as much right to support two hundred orphans by a quarterly paper as he has to support himself by a weekly. Yet this is none the less true because he can not grasp it. As far as the spiritual favors we offer are concerned, it is wholly our own business, just as much as it would be Arthur's personal affair did he conceive the idea of playing a joke on his subscribers and publish his picture in *THE REVIEW* over the ancient query, 'When Shall We Two Meet Again?'

4.—WILLIAM FITZGERALD.

The *Memphis Catholic Journal* (edited by Mr. Wm. Fitzgerald) prints the following editorial in its issue of Oct. 19th, under the caption: "The Alleged Censor of the Catholic Press:"—

"The *Memphis Catholic Journal* (Sept. 21st) says:

'Rt. Rev. Bishop Janssen of Belleville, Ill., is still determined to prevent the Knights of Columbus from gaining a foothold in his diocese. The good Bishop is doubtless sincere in his objections to the formation of a council of this grand Catholic order in his diocese, but he has no legitimate foundation upon which to base his objections.'

We are in favor of the greatest possible liberty for the Catholic press, but it would seem to us that the *Catholic Journal* transcends the bounds. What Bishop Janssen has done in the matter of the Knights of Columbus appertains very distinctly to the administration of his diocese, and the official acts of a bishop in the administration of his diocese must not be subjected to frivolous public criticism.

But even if this were a matter open to the censorship of the press, how can a newspaper printed in Memphis pretend to know more intimately than does the ordinary the conditions obtaining in the diocese of Belleville, and to fathom the mind of Bishop Janssen?

The conduct of the *Catholic Journal* and several other Catholic papers in this matter

savors of presumptuous arrogance. — St. Louis REVIEW.

So the good young man of *THE REVIEW*, who is devoting his life to antagonising everything Irish, would build a Chinese wall around the good prelate of Belleville. In the first place, Mr. Preuss doesn't know what he is writing about or he certainly would not make such a monkey of himself. He evidently imagines that he is it, and when not praising the Germans or maligning the Irish must show Catholic editors how to conduct their own papers, by quoting mongrel theology and alleged excerpts from Councils of the church.

This fellow Preuss has a smattering of education that appears to have ruined whatever little common sense he may naturally have inherited. He poses as a world censor, as the critic of critics, and would impress his readers with the idea that he is a man of letters, a sound theologian, a profound reasoner and a great ecclesiastical lawyer, when, as a matter of fact, he is a fourth-rate little Jim Crow editor who sends envenomed shafts into the backs of worthy prelates and priests who do not happen to be of his nationality.

We republish the objectionable item from the *Journal* which aroused his indignation simply to show that no man with brains enough to drive a dray mule would say that it is frivolous criticism.

This wise young man from St. Louis wants to know how a paper published in Memphis can know the conditions that obtain in the diocese of Belleville. Just to satisfy this wise-acre we will give the desired information. Simply because we have read the letter of the good Bishop of Belleville giving his reasons for objecting to the introduction of any more Catholic societies into his diocese. Presumably the Bishop knew what his reasons were for this action and so stated them in his published letter, which has probably been read by every Catholic editor in the country but Mr. Preuss.

Our reference to the matter was based on the Bishop's letter, and again we reassert that he had or has no legitimate grounds for barring the Knights of Columbus from his diocese.

Cardinals Martinelli and Gibbons, Archbishops Ireland, Corrigan, Feehan and others and Bishop Byrne of our own diocese, as well as a great majority of the prelates and priests of the country, have cordially approved of this national Catholic society which is barred by the Bishop of Belleville."

* * *

Why do we reproduce these choice bits of twentieth-century Catholic (?) polemics, without a word of comment?

In the language of the *Independent*, quoted elsewhere in this issue: "Why did the Spartans make show of their drunken Helots?"

ARTHUR PREUSS.

SUBJECTS OF THE DAY.

The Québec *Vérité* [No. 12] reproduces from the *Messenger du Cœur de Jesus* of Toulouse an account of a most remarkable cure at Lourdes.

Gabriel Gargam was, until twenty months ago, a railway mail clerk. He was so badly crushed in an accident near Angoulême that paralysis of the spinal marrow set in and rendered him incapable of taking food except through a tube. He was able to speak only at rare intervals and his body from the waist downwards was absolutely rigid—insensible even to the hot irons which the physicians from time to time used upon him. On August 20th he arrived in Lourdes. On the 22nd he was so completely cured that he could walk as well as any man can walk the muscles of whose legs have entirely disappeared owing to long immobility, and could talk distinctly.

The miracle is confirmed by the Hebrew correspondent of the London *Daily Mail* and a reporter for a Parisian *journal boulevardier*.

It puts the French courts into a peculiar pickle. The railroad company by which Gargam had been employed had shortly before lost the damage suit he had brought and been compelled to pay him a liberal annuity. It now asks to have the sentence annulled. The court refuses, because the trial had established the man's utter incurability. Though cured in fact, Gargam remains incurable in the eyes of the law. To have the sentence revoked, the railroad company will have to bring in the miracle as a "fait nouveau." But will a modern court, in France or elsewhere, admit such a "new fact"?—A. P.

The present Swiss Divorce in Switzerland. divorce law was adopted 27 years ago

by popular vote. According to its provisions, divorce is granted on the demand of *one* of the parties, for adultery, ill-treatment, wilful desertion, mental alienation or a dishonorable punishment; on the demand of *both* parties the courts grant it when a further continuance of marital life would be "repugnant to the essence of marriage." A proposed amendment to the Civil Code goes a step farther, by allowing divorce on the demand of both parties when the marital relation is deeply shaken. Hence marriage in Switzerland is considered as a civil contract that may continue as long as the parties care, but may be dissolved at once when love has vanished. This is free love under the protection of the law. No wonder that Switzerland beats the divorce record of all European countries: for every 100,000 existing marriages it has 262 divorces, as against 174 in Denmark, 145 in Saxony, 38 in Würtemberg, 30 in France, 28 in Holland, 13 in Italy, 6 in England, etc. To this extraordinary number of divorces the Protestant cantons of Switzerland contribute the main quota. Thus there were in the Protestant Canton of Zürich for the last twenty years on an average 3.56 divorces to every 1,000 marriages, whilst the Catholic Canton Obwalden had but .09 and Wallis .14. Per 100,000 marriages the divorces vary between 146 (Basle-country) and 393 Appenzell-Anserrhoden) in the principally Protestant cantons; where the population is almost equally mixed, be-

tween 112 (Graubünden) and 344 (Geneva): in mostly Catholic cantons between 9 (Obwalden) and 73 (Zug).

These statistics are from the Cologne *Volkszeitung*, No. 847.



The Gaelic Movement and the Language Question.

The Catholics of all those nationalities whose mother-tongue is not the English, and who have for years contended for the right of preserving their native language, view the growth of the Gaelic movement, in so far as it means a revival of the ancient Celtic idiom, with a sympathy that is deep and hearty, if not entirely disinterested. Such expressions as that quoted below from Rev. P. C. Yorke of San Francisco, make them feel that they have not battled in vain against certain Americanizers, (to whom Fr. Yorke himself was considered to belong not many years ago,) and that better days may be dawning for the Church in the United States—days of a better mutual understanding and more united coöperation.

Said Father Yorke on the rostrum at Oakland, Cal., according to the San Francisco *Examiner* of Oct. 18th :

A national spirit should be encouraged. There are a great many people who say, "We are in America and are Anglo-Saxons speaking the English language, living under an English constitution, therefore, the best thing for us is to become assimilated with the body of the community and make ourselves as Anglo-Saxon as possible." They say now that who tries to impugn the English language is one who is not true to the American flag*. They say in this country there is only room for one language, one flag, one custom. Therefore they say it is utterly foolish for you to try to bring out to your sons and daughters your language and traditions and other tomfoolery. They say of this Gaelic League, "What is the use, what is the good of it? The Gaelic language is dead, why do you try to revive a dead language in this century, and all the traditions, music and literature of the Irish?"

Now, in answer to these questions, ladies and gentlemen, we have in the first place to come back to the fundamental fact that, as

America is a combination of States, there is no reason in the wide world why one people should have a monopoly of one language here. One of the saddest things of the Irish here is that they have apparently made no headway, that they have left no impress whatever upon the customs of the people. Everything has been washed away and the little child of Irish blood that comes out of your school can be no different from the English child that comes of the same school. Now there is no reason why this should be; there is no reason in the wide world why the United States should have a monopoly of things here. Except by the usual push and "gall" of some of the people.

—A. P.



The Holy Sindon! of Turin.

"The Sindon of Turin a Spurious Relic," is the heading of an article in the St. Louis *Pastoral-Blatt* of September. Instead of being the genuine Holy Sindon, the Turin relic is said to be a painting of the XIV. century. The proof of this assertion is drawn from the Abbé Chevalier's 'Étude Critique sur l'Origine du St. Suaire de Lirey-Chambréy.' As announced at the time in these columns, M. Arthur Loth, of the *Vérité Française*, published a volume on the same subject, proving the Sindon to be genuine. In the controversy now going on between the two writers, the Abbé Chevalier is hardly fair to his opponent nor to the subject under discussion. Whilst M. Loth sticks to the question, avoiding personalities, the Abbé Chevalier seeks to throw ridicule on his adversary. We do not want to enter into details, but shall confine ourselves to giving the latter part of the Abbé Chevalier's letter to the *Vérité*, No. 2,994, in which he says :

"Like yourself, Sir, I wish there would be found again the records of the enquiries instituted by Bishop Henry of Poitiers and by Geoffry de Charny, and also the donation act of 1452. The confession of the painter, if it was written, the receipt for the sum of money

*] The San Francisco clergyman who sent us the cutting from the *Examiner* of which the above quotation is a part, here adds this note: "Father Yorke himself said so years ago with regard to the Germans."

paid him for his work, would also be welcome. In the absence of these documents, it will be best to leave the matter for a time at least with the chemists and physicians. . . ."

To which M. Loth replies :

"Of the whole letter we want to emphasize only this sentence : 'In the absence of these documents, it will be best to leave the matter to the chemists and physicians' (not only for a time but for always). Here the Abbé Chevalier is right. But this should have been the first thing. The question of the authenticity of the Holy Sindon at Turin, which is a real and verifiable object, is a question of fact, not of texts."

To which we add : Indeed, if the Sindon of Turin is a painting, chemistry should be able to distinguish blood stains from paint. Until this has been determined, it is premature to say, as the writer in the *Pastoral-Blatt* does, that the article "Sindon" in the 'Kirchenlexikon' (vol. 11, page 334) needs correction.—
J. F. MEIFUSS.



Wm. M. Reedy writes
Free Remarriage. in the *St. Louis Mirror*
(Oct. 17th):

"The Episcopalian Convention has reached a sort of straddle on the divorce question, or rather on the remarriage of divorced persons. The House of Bishops decided against permitting the remarriage. That has the effect of showing the country that the most spiritual wing of the church is against tandem Mormonism. The House of Deputies turned down the dictum of the Bishops. The House of Deputies thus satisfies the world, to say nothing of, possibly, the flesh and the devil. The representatives of the New York Four Hundred, in the House of Deputies, said they'd strangle the canon against remarriage, and they did. Both sides are right, don't you see? The Bishops from the Biblical side of the question, the Deputies from the worldly, practical point of view. Never was there a more brilliant example than this of the beauty of compromise in legislation."

Letters to the Editor

May Priests Sing at Public Concerts?

TO THE EDITOR OF THE REVIEW.—*Sir:*

In case no one has offered you an answer to the question (Vol. VIII. page 463): "Is it lawful for priests to sing at public concerts?"—you may use the following taken from Berthier's 'Compendium':

"Forbidden for clerics are all practices not in keeping with their sacred character."

Singing in public concerts is not specified by the law. But, evidently, it is forbidden as soon as the place and the circumstances are such as to make the appearance of a priest on the platform out of place.

To understand the meaning of the last sentence it is sufficient to recollect that colleges of boys and girls give concerts, at times, where the coöperation of priests is an absolute necessity, unless you want to drop all musical entertainments.

LEO HUEBSCHER, O. S. B.

Rhineland, Tex., Oct. 23rd.

INSURANCE.

A HINT REGARDING FIRE INSURANCE.—The *Real Estate Record and Builders' Guide* declares its belief that builders and owners could profitably study the insurance rate schedule. In one instance it cites, an owner put in some water buckets and replaced common glass in a skylight with isinglass, on the advice of an insurance broker, and was rewarded by a reduction in premium which much more than repaid his outlay. Owners often pay more than is necessary if they would only give consideration to the subject, yet it is rare that an owner who proposes to build asks a broker to pass upon the plans and report what could be done to lessen insurance rates. On the contrary, preventible elements of fire hazard ought to be classed among structural defects, and the subject be laid before an expert. There is something in this suggestion well worth considering. Prevention is better than cure.

EDUCATIONAL TOPICS.

Religious Exercises in Public Schools. Our readers know the history of the Cleveland movement for the introduction of religious exercises in the public schools of that city. To-day we have to chronicle these further developments :

As was expected, the order of the School Council, prescribing certain devotional exercises in each school, although rescinded under public pressure, is operating to deter the recital of the Lord's Prayer, the singing of devotional hymns, and the like, which had been done under the initiative of the individual teachers and without public protest. An organisation of Turn societies has petitioned the Council to order a discontinuance of the devotional practices, which are objected to as religious teaching, and as taking time which might better be devoted to ethical instruction and the explanation of natural laws. Harassed on one side by this remonstrance, and on the other by many ministers of the city, who accuse the Council of cowardice in rescinding its order for devotional exercises, the Council has shifted the burden to the shoulders of the Superintendent of Schools, in the hope that he would know how best to handle the matter. That official has been warned by the Turn societies that they will prosecute any teacher who continues to force children to pray.

Bishop Horstmann recently addressed a letter to the *Plain Dealer*, in which he said, "to make the three subjects mentioned (the Lord's Prayer, the Ten Commandments, and the Twenty-third Psalm) a part of the course of studies (in the public schools) is even more intolerable than to make them a part of the devotional exercises of the schools. . . . it would be impossible (for the teachers to give 'full explanations of every part and feature' of the same, as Superintendent Jones desired them to do) without violating the consciences of their pupils and doing great injury, especially to the younger children."

Hence it is not true what the N. Y. *Evening Post* [Oct. 18th] asserts, that "the Catholics, with their church schools, look

with amusement and gratification on the controversy."

The Catholics are full of sorrow and distress at being compelled by the necessities of an anomalous situation to insist on keeping the public schools absolutely secular, because they are fully convinced that a godless education is a source of untold evils to the family and the State. More than ever are they led by late developments to insist upon their ancient position that the State ought to leave the education of the young over to their parents and provide schools only for those who have no one to provide for them, or who prove absolutely untractable.—A. P.



Free Text-Books. The Free Text-Book Law of Ohio has been declared valid by Judge Strimple of Cleveland, who lays down the principles upon which the law is based.

According to the reasoning of the court, the United States Constitution makes it imperative upon the States to establish a common school system. And there is no constitutional limitation upon the legislature restricting it in anywise from providing an efficient system.

The Ohio Compulsory Educational Law "makes it the duty of the State to provide everything needful for education."

Commenting on this Judge Strimple said : "There never was a legal obligation resting upon parent or guardian to buy school-books. It was a moral obligation only. The State can not discharge its duty fully by building school-houses alone, and there is no difference between furnishing a blackboard or a chart, and the furnishing of books."

The *Post-Dispatch* [Oct. 14th] says by way of comment :

"To one not learned in the law it is not very clear how the United States Constitution makes it imperative upon the States to establish common schools, or how such establishment follows as a practical consequence of its provisions. But the American theory of American free public education is clearly stated by Judge Strimple. Once the duty of the

State to educate its children is declared, we must grant its power to provide all the instrumentalities to that end. Free books are just as necessary to free education as free teaching or free blackboards."

Admitting the learned Mr. Strimple's simple premises, it follows also that the State must provide free shoes and free clothing and free lunches, possibly also a free ride to and from school. For there is only a moral obligation for parents to provide their offspring with these things, and for the offspring to walk to school and back.

The trouble, however, comes in when the premises are to be proved. The Federal Constitution contains but one clause (clause 8, sec. VIII, of the first article) that refers to the promotion of science and art: "The Congress shall have the power to promote the progress of science and useful arts, by securing for limited times to authors and inventors the exclusive right to their respective writings and discoveries."

Evidently that clause does not "make it imperative upon the States to establish a common school system," nor to provide free books, shoes, etc.—J. F. MEIFUSS.



Taste of School Money. Under this caption a secular daily, the *Chicago Chronicle*, of Oct. 18th, says editorially:

"Confronted with a probable deficiency of \$1,500,000, the school trustees show no disposition to recede from their gratuitous, unnecessary, and unjustifiable diversion of nearly \$100,000 to present free school-books to all the pupils of certain grades. Concerning this diversion of the school moneys it is to be remembered that nobody asked for it. Free books and everything required for teaching and receiving instruction the Board had already provided for all who desired such accommodations. . . . If this money be thus wantonly diverted the teachers will suffer proportionately in their salaries, and other essential expenses will also be unavoidably skimped."

Let the school trustees go on in their headlong rush to Socialism. Perhaps it will open the eyes of at least some of the people to the untenable basis of the whole system of State schools.—J. W.



§ An educated Protestant gentleman who reads THE REVIEW writes us:

"I too oppose the public schools, but not on the same grounds as you do. I can not see the reasonableness of taxing any one for any thing he does not want, and I believe I can get better schooling and cheaper than the public schools furnish. Then, again, I don't like the ideas that are inculcated through that channel. Unfortunately the vast majority of us can not afford to pay twice for schooling, and we are compelled to take what we can get."

MISCELLANEOUS.

PRESIDENT MCKINLEY'S LAST WORDS.—What were really the last words of the late President McKinley? So many versions have been spread that it is refreshing to get authentic information from Dr. M. D. Mann, of Buffalo, who writes:

"As President McKinley was dying, I stood behind a screen in his room, and heard him say his last words. His wife came into the room and he said to her: 'Good-bye, all, good-bye. It is God's way. His will be done, not ours.' There was some further conversation with his wife in the way of leave-taking, but this should not be repeated. About an hour later he said to his wife: "'Nearer, my God, to Thee, e'en though it be a cross," has been my constant prayer.' He tried to say something more, but I could not catch it. I gave out at the time the first sentence, as being the most appropriate to be remembered as his last words. I wrote them down at the time, so that there can be no question about it."

Literary Notes.

Progress in Education, by the Rt. Rev. J. L. Spalding. *Ave Maria* press. 56 pages. 6 cents.

This essay is apparently written for a country described in Alladdin's Palace as :

"A land of lands, of Liberty and Dollars!
A nation first in schools and last in scholars!
Where few are ignorant, yet none excel;
Whose peasants read, whose statesmen scarcely spell."

A serious thinker will challenge sundry definitions or assertions such as: "Education is the unfolding and upbuilding of life, and it is therefore essentially progress. All progress is educational and all right education is progress", (page 5.); "It is easier to train for obedience than to educate for freedom . . . To educate to the freedom which is the truth," etc. (page 31). The historian will shake his head when he is told (page 28): "Luther and Knox labored strenuously to establish popular schools in Germany and Scotland." The Catholic will wonder why avowed infidels such as Rousseau, Kant, Goethe, Basedow, Pestalozzi, should be praised for promoting popular education, whilst such Catholic educators as Blessed de la Salle, Overberg, Sailer, Kellner, etc., are passed over in silence.—
J. F. MEIFUSS.



The best estimate of 'SISTER TERESA.' George Moore's 'Sister Teresa' that we have yet seen, appears in the *Literarische Warte* of Munich, vol. III, No. 1, from the pen of Karl Biesenthal.

The critic surmises that Mr. Moore contemplates a Tolstoian trilogy, of which 'Evelyn Innes' is the first and 'Sister Teresa' the second part. In the third part, which is yet to appear, Evelyn Innes' stormy career will find its conclusion. "In the first volume," he says, "Evelyn was introduced to us as a person in whom sensuality and idealism are constantly struggling for supremacy, and the first volume left the issue undecided. In the second volume, 'Sister Teresa,' the battle goes on, ceasing towards the conclusion not

because it is won by either side, but because Evelyn—has got sick and arrived at the conclusion that she has not the physical strength to flee from the convent, as was her intention, and that it will be best for her to stay and resign herself to her position of a convent music-teacher. The knot is cut but by no means unraveled. Without the sickness, which is employed as a sort of *deus ex machina*, the passionate character of Evelyn, no matter in which direction it would have turned, would never have been content with such a solution. Characters like hers will have nothing of such weakly resignation."

Mr. Biesenthal does not deny that 'Sister Teresa' is unpleasant and monotonous reading, but hopes for a final and satisfactory solution of the case of Evelyn Innes in the third and final volume of a work which he believes, with good reason, to be modeled upon Tolstoi's 'War and Peace.'

—The *Independent* [No. 2759] concludes its estimate of Hall Caine's new novel 'The Eternal City' thus :

And finally the story shows the feverish intensity of a morbid imagination. The humble, but sane reader has the impression of being hurried through a madhouse by a genius who screams at every step and points out each succeeding horror with infinite gusto. The coherence and serenity of noble art are never to be found in Mr. Caine's novels. We read them with a horrid fascination; but we always regret it when we learn that he has another in the press.

—The *Ave Maria* [No. 16] observes that "the average novel of our young century is fully as ephemeral as yesterday morning's newspaper." And it is a blessing that it is thus.

—The *Literarische Warte*, published by the Allgemeine Verlagsgesellschaft, Lt., of Munich, is forging to the front as the leading review of belles lettres in Catholic Germany. Its scope is as wide as the world of letters. The first number of the current (third) volume contains, besides a number of good original stories and poems, able critical essays on Antonio Fogarazzo, the Italian lyric poet, on the development of lyric poetry in

Germany, and a discerning review of new English literature. The *Literarische Werte* appears monthly. The subscription price is 1.50 marks per quarter. The typographical make-up is excellent. We recommend this periodical to all our German speaking readers.

—'Blennerhassett,' Charles Felton Pidgin's new story, is another piece of that preposterous fiction now so popular, which violates all the probabilities of life and action. Speaking of it, a competent critic says: The task would not be worth the doing even if it were done well; and done so ill as it is, there is no conceivable excuse for the time and labor expended.

—Much better than 'Blennerhassett' in style, plot, and incident is 'Cardigan,' by Robert W. Chambers. If one would insist on reading a novel of the American Revolution, 'Cardigan' would not be the worst choice he could make.



A LIST OF NEW BOOKS.

[This list is published with the purpose of announcing important new publications of special interest to Catholic readers. B. Herder, 17 S. Broadway, St. Louis, Mo., supplies the list and has the books in stock.]

Terra Paterna, Vale! Being a Latin Verse Translation of Child Harold's Pilgrimage and Other Poems. By Rev. W. J. Brennan, C. S. Sp. Paper. Net 75 cts.

The Little Imperfections. From the French by Rev. F. P. Garesche, S. J. Net 60 cts.

Lucius Flavius. An Historical Tale of the Time immediately Preceding the Destruction of Jerusalem. By Rev. Joseph Spillmann, S. J. \$1.50.

Domlule, St. by Jean Guiraud. (The Saints Series.) Net \$1.

Treasure of the Devout Soul. Twenty-eight Meditations for Persons Consecrated to God. Net 40.

Ten Years In Anglian Orders. By "Viator." Net 50 cts.

Sermons, Panegyrics and Miscellanea. By V. Rev. J. C. O'Connell. Net \$1.

Fidistoria. By Rev. J. P. Barry. Net \$1.50.

God the Holy Ghost. By Rev. Henry A. Barry. \$2.

Letters: Chiefly on Religious Subjects. By Antonio Rosmini. Serbati. Net \$5.

The Victories of Rome and the Temporal Monarchy of the Church. By Kenelm Digby Best. Net 45 cts.

Roads to Rome. Being personal records of some of the more recent converts of the Catholic Faith. With introduction by Cardinal Vaughan. \$2.50.

"Forgive us our Trespasses;" or talks before confession. By Mother Mary Loyola. Net 55 cts.

Organ or Harmonium Accompaniment to A Roessler's Hymn-book "Psallite." Edited by Ludwig Bowin, S. J. Net \$2.

Life of the Ven. Madeleine Louise Sophie Barat. Founded of the Society of the Sacred Heart of Jesus. With an introduction by the Rev. Reginald Colley, S. J. Net \$3.50.

The Irish College in Paris from 1578 to 1901. By Rev. Patrick Boyle, C. M. Net \$1.75.

A Mediaeval Hero of Carmel. St. Peter Thomas, Carmelite Bishop and Martyr, and Patriarch of Constantinople. Net \$1.

The Holy Mountain of La Salette. By Rt. Rev. B. Ullathorne. 60 cts.

The Life of St. George, Martyr. Patron of England. Net 30 cts.

The Religious World.

...Domestic...

....An Associated Press despatch from Havana, under date of Oct. 24th, announces the appointment of Msgr. Donato Sbarretti as Apostolic Delegate Extraordinary to the Philippine Islands. Archbishop Barnada of Santiago is to be administrator of the Diocese of Havana during his absence. The new Delegate will proceed immediately to Rome and leave for Manila January 1st. *Sous toutes réserves.*

....The current *Pastoralblatt* (No. 10) prints a decision of the Holy Office, given in reply to a query from the Rt. Rev. Bishop of Leavenworth, Kas., to the effect that the holy oils consecrated by a bishop may not be sent by express, and by trusted laymen only when no clerics can be had for the purpose.

....A writer in the *Pastoralblatt* (No. 10) reports an abbreviation of the formula for the blessing of St. Blaise, which in the form given in the Ritual is most wearisome to pronounce for those priests who have a large concourse of people applying for the blessing. The new formula recently approved by the S. C. of Rites is: "Per intercessionem Sancti Blasii liberet te Deus a malo gutturis. Amen."

...Foreign...

....We learn from a contribution of the Superintendent of the Methodist Mission in Manila, Homer C. Stuntz, to the *Independent* [Oct. 17th] that the Manila courts have decided that church buildings built for and used by the Catholic Church prior to American occupancy belong to the Church and can not be alienated from its ownership by those who gave the funds for their erection, even when they have all become Protestants. The decision was handed down in the case of the Gagalangin chapel. The final adjustment of the question of titles of Church properties in the Philippines rests with the Supreme Court of the United States.

....A reader lately sent us a cutting from an English Catholic newspaper, in which the

Roman Church authorities were severely blamed for allowing the convent of the English Benedictine Sisters in the Eternal City to be sold at auction.

The case does not call for sympathy. The Abbess Pynsent, who presided over the convent, according to a letter of the Bishop of Clifton to the London *Times*, is an Agnostic. She confessed that much to the Bishop himself in May 1900, and early this year released him from his promise of secrecy, saying she did not care if all the world knew her unbelief. His Lordship opines that even those who will not think the worse of the lady for being an Agnostic, will acknowledge that the Roman authorities of the Church could not assist to avert the dispersion and expulsion of a community which was presided over by an abbess who did not believe in Christianity.—A. P.

... It is but meet to state, in connection with the Spahn incident, commented upon in our last, that the joy of the Catholics of Germany over this appointment and the Emperor's prompt and emphatic approval thereof, is mitigated to a considerable degree by the revelation that Dr. Spahn a few years ago wrote to the apostate Hoensbroech to express his sympathy with the latter's fight "against the ultramontane element," and that he offered to contribute to the *Tägliche Rundschau*, the organ of the Evangelical Alliance. The Centre press has not been sparing in its censure of this unfortunate mistake of a young savant otherwise of excellent reputation.

... In a recent letter on the alleged relics of St. Edmund, Cardinal Vaughan makes some brief and pointed observations on the subject of genuine vs. spurious relics that are worthy of notice. He points out, first, that the genuineness of relics is purely a *questio facti*, which must be decided in each case by the rules of historical research and moral certainty. No Catholic is bound by his faith to believe in the genuinity of such things as relics. The Church herself claims no infallibility for her decisions in this regard. He shows, secondly, that while relics may not be

exposed to public veneration unless declared genuine by the bishop of the diocese, such declaration furnishes no absolute certainty. It is a question of historical evidence which is always open to experts. Relics which are known to be spurious can never be recognised as genuine nor their use allowed. Thirdly, there is no irreverence in the veneration of relics whose genuinity is not absolutely established, so long as tradition is in their favor. For the veneration of relics as well as crucifixes, pictures, statues, etc., is only relative, i. e., it aims at the persons represented, and if they are Saints, the ultimate aim is God. A man who reverently wears his mother's hair in a charm, will not cast it away unless he is absolutely convinced that it is spurious. So it is with our veneration of the relics of the Saints.

EDITORIAL LETTER-BOX.

Rev. A. H.—The only image of the Sacred Heart which has been disapproved by Rome, so far as we are aware, is that representing the Heart alone. *Rev. Fr. Wynne, S. J.*, editor of the *Messenger of the Sacred Heart*, New York City, is a good authority to consult in these matters. . . . *Enquirer*.—1. If a Pole with a good knowledge of the English language desires to join an English, in preference to a Polish, congregation, he is at liberty to do so under the ruling of the Prefect of the Propaganda printed in Vol. iv, No. 11 of THE REVIEW. Whether, knowing German, he may join a German congregation, if there is a Polish one in the neighborhood, is a question we can not decide. While it would not seem the proper thing to do, it may be permitted under diocesan regulations. 2. To our knowledge the ruling of Cardinal Ledochowski referred to above has never been revoked. . . . *F. D. B.*—We should thank you for any literature that might prove useful in the line you mention. . . . *Rev. J. O.*—Perhaps you could get the desired information from the editor of *La Vérité*, Québec, Canada, Mr. J. P. Tardivel.

Strikers set the example of snap-shotting "scabs." Now regulars use the camera unexpectedly to photograph strikers attempting violent interference with the faithful discharge of regular work. It is a poor ruse that will not work both ways.

With Our Exchanges.

The N. Y. *Independent*, the foremost Protestant religious weekly in the land, illustrates [No. 2759] "the ineptitude that characterizes so much of the Catholic press," by a quotation from the Baltimore *Catholic Mirror* on the money king in religion as personified in Mr. Pierpont Morgan.

"It is such absurdities as this," it says, "such palpable misrepresentations of facts, not excused by willing credulity, that explain the lack of influence of so large a part of the Catholic press."

The *Independent* concedes, however, that there are exceptions; that not all our Catholic papers are absurd and mendacious—for that is what the charge amounts to; that "among the Catholic papers are a few of the brightest and best edited of religious journals" that have "at least a sufficient sense of humor to avoid what is intrinsically absurd when they feel it their duty to turn their ridicule on their separated brethren." It says it could point out such in Boston, Milwaukee, and St. Louis.

While Father Phelan is a frequent contributor to the columns of the *Independent*, we can hardly imagine that the great Protestant organ means to praise the *Western Watchman*, which persistently refers to Protestantism as "a mild form of insanity."

We suppose the *Independent* had in its mind's eye our incomparable *Church Progress*, which has lately been reckoned among the best Catholic papers of the land by such a knowing judge as the editor of the *Washington New Era*, who considers his own publication the paragon of Catholic journalism that was and is and will be till the crack of doom.

We can not say how highly honored we feel to be allowed to hold a modest place in such distinguished company.



This is the way editor Thorne's methods impress the Protestant press.

After quoting a few strong specimens of his billingsgate in the latest *Globe Review*, the *Independent* [No. 2759] explains: "Why do we

quote all this vulgarity and bombast? Why did the Spartans make a show of their drunken Helots? Such language accomplishes nothing now-a-days. Samson's weapon has lost its killing power and ought to be thrown to the bone-heap."

There was a time when it was possible to defend Mr. Thorne against his critics in the Protestant as well as in the Catholic press. We sincerely regret it can no longer be done, even by stretching charity and indulgence to their utmost limit. He is hoist with his own petard and must willy nilly stew in his own grease.



Our friend Gonner of the *Luxemburger Gazette* and the *Catholic Tribune* observes in the last-mentioned of his two papers (Oct. 17th) that the American Catholic who would dare to say openly and plainly that he believes we should receive our just share of the school taxes, "couldn't be elected dog-catcher in the most Luxemburger or Irish ward in the country."

That settles it. The poor devil of a scribe of *THE REVIEW*, who has said this and other equally unpopular and scandalous things time and again in public print during the last ten years, thus sees his last hope of support, in case *THE REVIEW* should fail him, utterly and irretrievably shattered. He had always fondly indulged in the hope that if his subscribers continued to deprive him of his just dues and thereby compel him to go out of the ungrateful business of Catholic journalism, he could eke out a modest living as a dog-catcher in St. Louis, Dubuque or elsewhere. Thus are our soberest aspirations blasted one by one! And yet Goethe, whom, we believe, the Luxemburgers claim as their representative poet, said, not without some truth: "Wer nicht mehr hofft und nicht mehr strebt, der lasse sich begraben."



When the Chicago *New World* recently made the change to its present form, it adopted the practice of paging each volume consecutively, instead of paging each issue separately from 1 to 32. In its number of Oct. 19th the

paper admits that it has made a mistake and returns to the old style.

Consecutive paging has no *raison d'être* for a journal whose readers do not keep and bind the single numbers. We began the practice with our sixth volume and are glad to say that we have had not one protest, but many expressions of satisfaction. It shows that our little REVIEW is largely preserved and bound.

Whence we may conclude that it is widely appreciated.

ARTHUR PREUSS.

ART NOTES.

"*Alte Meister.*"—Though there is assuredly no lack of pictorial representations to aid the study of the history of art, a work undertaken recently by A. E. Seemann, of Leipsic, under the title "*Alte Meister*" or "*Die Malerei*," is so original in conception and excellent in execution that it deserves the particular attention of art-lovers. It offers the gems of the European art galleries, in a series of portfolios, in colored reproductions, faithful to the originals, at the low price of \$1.35 per portfolio of eight pictures. The forty-eight so far published are splendid selections from the master-works of various schools; they form a sort of home museum. When completed, this collection "*Alte Meister*" will be a better means than any other I know of to spread an appreciation of, and love for, genuine art among the masses who can not afford to buy high-priced works *de luxe* of many volumes.—A. H. Sch.—r.

At President McKinley's death Pope Leo sent forth to the Christian world the following prayer:

Incline Thou, O Lord, Thine ear to our prayers that we, as suppliants, be accorded Thy tender mercy and that Thou mayest establish the soul of William McKinley, which Thou hast willed shall pass from this sphere, in the realms of peace and light.—*A. C. U. Bulletin*, Oct. 19th.

We should like to see the original of that prayer. If the *Bulletin* is in possession of it, please publish.

Catholic Federation.

The Central Verein and the Federation Movement. In a circular signed by the President and the Secretary of the German Roman Catholic Central Society, these officials declare that, while the Society is in favor of the Catholic Federation movement and ready to coöperate with its promoters, they consider it their duty to advise all the affiliated branch societies that the Central Verein will be represented by two delegates at the Cincinnati meeting on Dec. 10th, and that it would prove merely a source of unnecessary expense and dissatisfaction if the branch societies would send delegates of their own and pay each the required initiation fee of five dollaas. The circular is dated Oct. 26th and we publish its substance in accordance with the request of Secretary Bour-scheidt.—A. P.



The French-Canadians and Federation.

In the resolutions of the Springfield Congress, the national Federation plan is not even mentioned. The chief speaker on the subject, C. E. Boivin, of Fall River, seemed to voice the sentiment of the big assembly and of the Canadians in general—as he surely voiced that of their press—when he said:

"We all have heard of the movement inaugurated by Msgr. McFaul of Trenton and other American prelates, for the purpose of federating all Catholic societies in the U. S. I thought it my duty to mention this project of federation, not to oppose it in principle, for it is excellent, but to tell the promoters publicly that they must not count upon a single French-American society whose members have followed up recent events in the Catholic Church in the U. S. and understand their meaning. Before joining the Federation we shall wait until justice shall have been done us by the American Catholic hierarchy and a pledge of good faith shall have been given for the future wherever our language is ostracized, our race persecuted, openly or secretly, by the Catholic clergy of the English tongue.

When they have decided to recognise us and to treat us as equals, we may perhaps join the English federation under the tutelage of Msgr. McFaul. Until then we shall stay at home, not caring at all to put our hearts, our arms and purses at the service of an extravagant pan-Saxonism, even if it were preconized by the whole American hierarchy." (*Opinion Publique* (No. 227).

Our readers know what we think of this extreme and unwise position, so there is no need of repeating our former remarks here.

So long as we American Catholics can not agree among ourselves and treat one another as brethren, it will be vain to try to present a solid and conquering phalanx to our enemies on the outside.—A. P.

GEOGRAPHICAL AND ETHNOLOGICAL.

LAKE WETTERN AND THE BODEN-SEE.—W. E. Curtis, in one of his interesting letters to the *Record-Herald* from Sweden, speaking of Lake Wettern, one of the links in the water-way between Stockholm and Gothenburg, refers to the widely prevalent belief that it is connected by underground passage with the Boden-See in Switzerland.

It is asserted that when there is a storm on one of these lakes the other is agitated, and that when the water in one is low, the same conditions exist in the other. There is also a story that corpses in Swiss costume have come to the surface on Lake Wettern, and that bodies of men who have been drowned in Wettern have been recovered in the Boden-See. Other evidences are found in the occasional appearance of timber and vegetation that does not grow in this locality, but is common in Switzerland.

Scientific men, however, dispute the theory and ridicule the stories that are told by the peasants. It is admitted, though, by every one that the extraordinary phenomena of mirage have frequently been observed upon Lake Wettern, so much so as to attract the attention of the entire population for miles around, creating consternation among the ignorant peasants and awe and wonder among all thoughtful people. Marching armies of

cavalry, infantry and artillery, with banners and glittering weapons, have appeared upon the surface of the lake; churches, palaces, castles, and ships have been seen to rise from the water and remain in view for hours; caravans of camels have crossed from shore to shore within full view of multitudes of people in their right minds and without ordinary superstitions.

Sociological Questions

F. B. McQuiston asserts in a paper in the *Independent* [No. 2759]

that within the past decade the strike-breaker has become almost indispensable to the successful mill operator. Mill owners have found that the only sure way to break a strike is to set the machinery running. For this they require skilled all-around men, able to do anything themselves and to instruct others, and, above all, absolutely fearless. Mr. McQuiston gives a short account of "the acknowledged king of all the strike-breakers," one Jack Whitehead, 'an illiterate, forty-five years of age, who commands a high price for his services. He is the first man who has made strike-breaking a business, but we are assured there have been many following in his footsteps.



The Census Bureau has published statistics of suicides in American cities.

The figures show two peculiarities—the recession of natives of Germany from the head of the list, which they long held, and an increase in the number of suicides among colored people.

The suicides of colored people have been more conspicuously observed in the large cities of the South than in Northern cities, where the colored population is small and is not increasing, and the explanation of it is found in a single phrase, city life. Colored residents of farms or small towns seldom commit or attempt suicide; it is in the large cities, where the struggle for existence is un-

der conditions most unfavorable to colored men, that a few of them overcome their repugnance to such an act of violence.

In proportion to the total population, suicides among Englishmen residing in the United States are very much more frequent than among residents of Irish birth. Among male natives of France and Switzerland in the United States the rate of suicides is high; among women from France or Switzerland there is practically none at all.

In respect to the total number of suicides compared with the population, Chicago and San Francisco rank highest among American cities. Baltimore and Richmond are low on the list.—S.

NOTES AND REMARKS.

The number of languages or distinct dialects of the world, according to the British and Foreign Bible Society's last 'Report,' is about 2,000. Into 373 the whole Bible or portions have been translated, and the number of copies issued by the Society last year exceeded five million.



It is proposed to raise a memorial to Cardinal Newman in Birmingham. The present year is the centenary of the Cardinal's birth, and Dr. Ryder, Superior of the Oratory, has issued a circular, which states that more than fifty years have elapsed since the Oratory was set up at Birmingham, and the temporary church built in the first instance, with its successive provisional enlargements, has had to serve up to the present, as the plans for a handsome church, which in accordance with the traditions of the Oratory formed part of Cardinal Newman's original scheme, could never, owing to various circumstances, be carried into effect. These plans, in consequence of the appropriation of the site for the Oratory school buildings, have now become impracticable; and the time has arrived when it is found necessary to take steps with a view to the erection of a permanent church on other lines. Plans have been prepared for a suit-

able church, which it is estimated will cost at least £23,000. The Duke of Norfolk has contributed £1,000 to the fund.



The resolution of the Constitutional Convention, to strike from the State constitution of Virginia the guaranty of free speech, is no doubt constitutional, as pointed out in the *Freeman's Journal* (Oct. 19th). It is State constitutional if proposed as an amendment to the constitution; it is not against the Federal Constitution, because that compact does not take away from the States or the people thereof the authority to legislate and restrict the freedom of religion and the press. Virginia, or any other State of the Union, can by constitutional amendment suppress freedom of speech and press, as well as of religion. Whether it would be wise, just, or politic to do so, is another question. The most serious difficulty, Father Lambert thinks, would be to determine who shall decide what is to be published and what is not. American Catholics no doubt fare better under a constitution that grants absolute liberty of speech and the press, even though they can not approve of the principle, than they would under one which would restrict this freedom.



The fact that Czolgosz was declared to be a Roman Catholic in an A. P. A. circular scattered broadcast over the land, has evidently led the *New World* to make careful enquiry regarding his early training, especially since it was asserted right after his bloody deed that he had attended a Catholic parochial school in Detroit. Our Chicago contemporary is now enabled to state positively, on the authority of a priest who was pastor or assistant pastor in the parish in which the Czolgosz family lived, and who has personal knowledge of the school affiliations of the unhappy wretch, 1. that his father was a nominal Catholic, who, after the death of his first wife, the mother of the murderer, married a Lutheran; 2. that it can not be truly said that the boy was brought up a Catholic, though he did, while his mother was alive, at-

tend for a short time a Sunday catechism class; and, 3. that he never attended a parochial school.



We learn that the Grievance Commission of the Springfield Congress of our French-Canadian brethren has gathered statistics and facts about what a zealous Catholic editor calls "the decatholicising of the Catholic Church in New England," that will prove a veritable thunderbolt if submitted, as they will soon be, in the shape of a memorial, to the Roman authorities.

The German Catholic press of the country is profoundly in sympathy with the gallant fight made by the French-Canadians for their sacred rights. "We hope," says the Milwaukee *Excelsior* (No. 947), voicing the unanimous sentiment of the German editors, "that the Springfield Congress will bear good fruit. As we want no enslavement for us Germans, so we stand by our French speaking brethren for the defense of their rights, which, we understand on reliable authority, are largely trodden under foot."



A friend sends us a cutting from the Aurora (Ill.) *Volksfreund* of Oct. 7th, wherein it is reported that Rev. Thos. M. Moore, Rector of a Catholic congregation in Hume, Ill., was seriously injured while participating in a game of football. Some of the items of "church news" published in the beginning of this twentieth century are indeed queer and apt to cause even those who are not "laudatores temporis acti" a pang of regret for the days when the hardest kind of missionary labor left the clergy no time to engage in grid-iron and other roustabout sports.



A communication from Mr. Anthony Matré, of Cincinnati, enables us to add another chapter to the theme of "Bogus Passion Plays" repeatedly discussed in THE REVIEW. In reply to an enquiry Mr. Matré received from the Pastor of Oberammergau, Rt. Rev. Msgr. J. Schröder, a letter in which that eminent

ecclesiastic states very positively that "never and at no time were cinematographic pictures of our Passion Play taken, either directly or indirectly . . . all such representations, if the pictures are advertised as original Oberammergau Passion Play pictures, are a gross deception practiced upon the public."

Msgr. Schröder adds that he has seen some of the pictures presented to the American public and that they bear no resemblance to the Oberammergau performance and make an entirely different impression.

The letter of Msgr. Schröder from which we have quoted bears date of July 20th, 1901, and is in the possession of Mr. Matré.



Mr. Frank D. Blue, Secretary of the Anti-Vaccination Society of America and editor of *Vaccination*, published monthly at Terre Haute, Ind., at 25 cts. a year, writes to us in reference to our note on page 448:

"I am in receipt of a marked copy of THE REVIEW, containing an excellent mention of our journal *Vaccination* and our Society and its work, for which I thank you most kindly. Before its receipt I had a letter from a priest in Minnesota, asking for tracts, etc. I am indeed very glad to know, from past as well as present evidence, that the Catholic clergy generally know that vaccination is worse than useless, and the majority of them fight it on sight. In a great many places it has been the Catholic schools refusing to be bulldozed by so-called health officers, that has saved a general slaughter of the innocents."



In No. 2759 of the *Independent*, Andrew Lang, speaking of the "treasures" brought together by many collectors of antiquity, which are of yesterday—or rather, as one expert said, are *not* of yesterday, otherwise the varnish would be still wet—suggests that America organize an international exhibition of fakes. Such an exhibition would surely be instructive. But as Mr. Lang himself observes: "Man's human vanity bars the way; people do not like to believe that they have been gulled."

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PROTESTANT HYMNS IN CATHOLIC CHURCHES.



SHORTLY after the death of President McKinley, at a requiem mass celebrated in St. Mary's Cathedral, Salt Lake City, in the presence of Bishop Scannell, "Nearer, My God, to Thee" was sung by the choir. The *Intermountain Catholic* made an editorial attempt (issue of Sept. 28th) to justify this "break." We clipped the report of the celebration and the attempted justification, filed it away and said nothing, as we do in a dozen such cases every week, because we do not want to fill our REVIEW with recording abuses and censuring scandals. Now that such a staid Catholic paper like the Philadelphia *Nord-Amerika* takes the matter up and echoes the apologia of the *Intermountain Catholic*, thus giving a wider currency to an utterly un-Catholic view, we are compelled to "speak out in the meeting."

In its original report of the memorial service in St. Mary's Cathedral (Sept. 21st) the

Intermountain Catholic stated that "Just as Mass begun (!) the choir sang that beautiful hymn so dear to the martyred President, and the opening words of which were the last that escaped his lips before they were forever closed in death—"Nearer, My God, to Thee." "

When taken to task by one of its subscribers, who asked, if the hymn was not a Protestant hymn, and why Protestant hymns should be sung at Catholic services, the paper explained in its subsequent issue (Sept. 28th):

"This enquiry reveals an intolerant spirit which is far from being consistent with genuine Catholicity. The hymn, 'Nearer, My God, to Thee,' is the composition of Mrs. Sarah Flowers Adams, a Protestant, yet there is not a line in any stanza inharmonious to (!) Catholic thought or offensive to Catholic piety. Mozart was a Catholic and wrote the grand Twelfth Mass. But if he were (!) a Protestant

and composed the Twelfth Mass, the fact that the composer was other than Catholic could not detract from the Catholic spirit and harmony of words and music, nor would the mass be rejected on that account. But there is a Catholic adaptation to the hymn, 'Nearer, My God, to Thee,' and this was sung at the requiem mass in memory of the late president. In this adaptation the Sacred Heart of our Lord is interpolated for words used in the Protestant version."

If the hymn was not sung "just as Mass begun" (sic!), why did the *Intermountain Catholic* say so in its original report?

In some Catholic churches it has been sung at Mass. In a report in the *Pittsburg Dispatch* (Oct. 7th) of the institution of a new lodge (sic!) of the Knights of Columbus at Beaver Falls, for instance, we read that "During mass the congregation joined in singing 'America' and 'Nearer, My God, to Thee.' This was an unusual feature during the celebration of a mass." And we have heard of a number of other such cases.

We are told that, while the composer of "Nearer, My God, to Thee," was a Protestant, "there is not a line in any stanza inharmonious to Catholic thought (sic!) or offensive to Catholic piety." But why does the *Intermountain Catholic*, in the same paragraph, call it "Protestant," and why was the Sacred Heart "interpolated"?

Mrs. Sarah Flower Adams, as our esteemed contemporary, the *Milwaukee Excelsior* points out (No. 947), was in her younger days a Unitarian, i. e., she belonged to a Protestant sect which is at bottom rationalistic and can lay no claim to the title "Christian," because it denies the Holy Trinity, the divinity of Christ and His vicarious atonement. In her later years it seems she professed a sort of "undogmatic Christianity," and claiming to have found that intimate union with God to which she had long aspired, she gave expression to her sufistic pietism in the well-known hymn of which there is question here.

Is such a hymn fit to be sung in a Catholic Church?

To the allegation that "Nearer, My God, to Thee" contains nothing directly objectionable, our contemporary rightly replies that even if this were conceded, it would not be sufficient to render the hymn fit to be sung in a Catholic church. It is a law that, not only during the liturgical services, but even at private devotions in the house of God, no music may be performed or sung that has not been approved by the Church. "Nearer, My God, to Thee" has not been approved and will never be approved, because it is too much identified with sectarianism (in the real sense) and does not fulfil the dogmatic requirements of the Church.

ARTHUR PREUSS.

Homogeneity, the Skibboleth of Common vs. Parochial Schools.



ALTHOUGH Father Thos. J. Campbell's recent lecture on State Paternalism in Education *) is too long for entire publication in THE REVIEW, we reproduce here his arguments against homogeneity, of which so much is made by the advocates of the public schools:--

In the most positive and aggressive tones we are told: "Separate schools are absolutely

out of the question. What we want is homogeneity of education to blend the diverse nationalities of our land into one common Americanism."

It may be noted in passing that this proclamation is often made by men who have had no public school education or who have never been inside American schools at all.

To this challenge we reply that homogeneity of education is absurd; it is undemocratic; it is un-American; it is often a political scheme;

*) As we go to press the November Messenger of the Sacred Heart reaches us with the full text.

and it is Socialistic; and it is unchristian and irreligious.

You might as well have the trees of the forest with the same sized leaves; you might as well insist upon men belonging to the same political party, or pursuing the same occupation, living in the same kind of house, eating the same food, or wearing the same style of dress, or thinking the same kind of thoughts and arriving at the same conclusions by the same methods. You have no more right to make me homogeneous with you than I have to make you homogeneous with me. A resemblance sometimes may be very undesirable. The strength and beauty of the universe and of everything in it, whether of the material or spiritual order, is not a unity of monotony and sameness, but a unity of variety; a unity achieved by authority and influence which hold the infinitely divergent types together and directing them all to a common end. In that the beauty of the world consists, but our apostles of homogeneity conceive it as an asphalt road over which the educational roller has passed. It might be good to remember that the streets of tar, in spite of the roller, become rivers of fire in a conflagration. Did not our most admired Bryce, in his 'American Commonwealth,' point out that "our greatest social danger lay in the production of dead levels?" Besides, who are you, my friend, that you decide offhand that your type of the homogeneous is correct, and, lastly, why are you continuously proclaiming that the aim of the American school is to develop individuality, while in the same breath you demand homogeneity? The two qualities are contradictory. You are blowing hot and cold at the same time.

Secondly, the scheme is violently undemocratic. If homogeneity of education is really and honestly essential for true Americanism, then abolish forthwith all your great institutions like Yale and Harvard, which are supposed to differentiate their pupils, socially at least, from all other Americans and which are even differentiated from each other in tone and tradition. The "Yale spirit" is not Harvard's nor Harvard's Princeton's nor Princeton's Cornell's.

More than that. Close all your expensive private schools which are established everywhere by as good Americans as you and which are so many sacred and inviolable preserves, extended as they are for the children of the rich, where no plebeian can possibly enter, and dismiss your private governess, or be ready to let the public official knock at your door and enquire if what she teaches corresponds in time or matter to the program of the State. Does this seem absurd? Such inspection was seriously proposed in a recent school law before the legislature of the State of New York. If your rich man does not send his children to the public school, lest they should sit side by side with the children of his servants or of the mechanic or the laborer, why should I not be allowed, not that I avoid the poor, for we are mostly poor, to withdraw mine for greater than social or sanitary reasons? Or does the scheme propose that only the children of the poor should be thus homogeneously huddled together? If so, and such is its intent, it is class legislation; it is undemocratic and unjust.

Thirdly, homogeneity is a foreign importation. It is French, and not American. It is what Waldeck-Rousseau is imposing on France with an iron hand at this present moment. He uses the same shibboleth of homogeneity and is perpetrating the great crime of the century by robbery and expatriation. It is the old political scheme of Napoleon Bonaparte, who carried it out so rigorously that his Minister of Education could boast that at any hour of the day he could tell what every child in France was reciting, and the project of a national university in the United States, with its centre in Washington, as mooted here, is nothing but a recrudescence of that discredited foreign plan of intellectual and political slavery. We object to all the homogeneity, whether in nation, State or city, because it is in its spirit and in its history un-American and because just as Bonaparte brutally declared that the fundamental purpose of his national university was to inculcate loyalty to the Napoleonic dynasty, so in the same way homogeneity in city, State or nation will tend

infallibly to perpetuate the sway of the political party that happens to be in power. And in point of fact the declaration of the National Educational Association, which is furthering this project, bluntly avows that its purpose is to "lead public sentiment into legislation when necessary." This is novel in America, but it is not American. We object to it also most emphatically for educational reasons, because just as the Napoleonic university has wrecked genuine education throughout France, as official investigations have shown, the same results are sure to follow here if this scheme is carried out. No better proof of it could be given than the very declaration itself which is launched by this national association of American educators. Its framers style themselves "educational experts," and yet are guilty in several parts of the document of an obscurity of thought, an absurdity of reasoning, and an incorrectness of language that would disgrace a dull boy in a common school.

Lastly, we object to it for patriotic reasons. And this position of ours ought to have especial force at this terrible moment of our country's history. We find in the *Herald* (of September 12, 1901), that the fourth article of the anarchistic program is to maintain "irreligious schools." Is not that reason enough to multiply our religious schools as a breakwater and to induce all men to co-operate in that federation of churches which is called for by some of the most distinguished men in New York (New York *Sun*, September 12, 1901,) in behalf of the spiritual, physical, educational, and social interest of family life? We have all along seen the perils which are now striking such terror into the heart of the country. Others are only now finding it out.

Finally, it is idle to say that the homogeneity intended is merely one of language or of Americanism. Can these results not be achieved just as well in denominational schools? Diversity of language among children of the immigrants need not worry us. A walk in Mulberry Street in the Italian quarter will convince us that the sidewalk does more than the school in that respect. The children of the second or even of the first generation do

not speak the language of their parents. Nor do they want to be Americans with a prefix. They are not German or Irish or Italian Americans, but just as ardent Americans as those whose parents were immigrants a hundred years ago. That is not the result about which any sensible man should concern himself, but there is one which must inviolably follow as a consequence of this unintelligent jumbling together of the children of divergent and conflicting religious beliefs, a result we dare say that was not intended or perhaps even foreseen by the majority of our people, but which nevertheless, as Protestant editors all over the land as well as Protestant bishops and ministers are pointing out, is threatening the very existence of the nation; a homogeneity namely not of language nor of Americanism, but a homogeneity of irreligion and a practical negation of all Christian beliefs during five consecutive days of every week of the child's life with nothing to counteract it on Sunday; for these children, like their parents, are not church-goers. It is the cancelling of Christianity from the life of the nation. This is homogeneity. Is it American? And are we to be looked upon with suspicion because we do not send our millions of children to join the throng upon whom this robbery is being committed?

Perhaps you have not intended or foreseen it here, but you are ruthlessly at work with the same axe in the Philippines, where, without diversity of sects to excuse you, for they are all Catholics there; without the plea of an ignorant population, for they are better educated than many of our own natives; in spite of promises and treaties and merely to satisfy the demands of this blind idolatry, you flood the country with teachers who can not fail to sneer at the religion of their pupils, in spite of your injunctions to the contrary, and you contemptuously sweep out of their school-rooms every symbol of Catholic faith, with the necessary result of disparaging it in the eyes of the children. This is homogeneity. Is it American? Be quite sure that if you make bad Catholics out of the Filipinos, you will not make them good Americans.

Meantime in those same regions you not only do not interfere in the slightest with the subjects of the Sultan of Sulu, who are nothing but degraded Mohammedans and who practice their religion, polygamy included; you do not force upon them your homogeneous education, but carefully and by law protect them in the study of the Koran and in all they choose to do along with their horrible institution of slavery. Is that Americanism? Is it Americanism to treat your fellow-citizens worse than idolaters and Mohammedans? It is not even homogeneity.

We blush for the illiberality, bigotry, and injustice of our countrymen both here and abroad, or at least for their inability to see what they are doing, and we wonder what has become of our famous American boast: "Americans love fair play." Or is it all bluster?

* * *

But no matter what you may do, no matter how we are discriminated against and unjustly dealt with, we are necessarily, unalterably, and eternally opposed to education of this description, disguise it as you may under the mask of homogeneity or anything else. It is nothing but the educational scheme of the immoral old French atheist, Jean Jacques Rousseau, whose teachings precipitated the horrors of the French Revolution and which some of his ignorant admirers are foolishly endeavoring to graft on American institutions. It is un-American and un-Christian.

In the report of the National Educational Association held in Chicago February 27th, 1900, we find these dreadful words pronounced by Nicholas Murray Butler, of the New York Columbia College, and apparently assented to by the Association: "Five men, Rousseau, Hegel, Froebel, Pestalozzi and Herbart, have given to the nineteenth century education most of its philosophical foundation and not a few of its methods. From them have come the main influences which have shaped education for a hundred years." In amazement and distress we may well apply to the educational association that formulated this statement, or permitted it, the words of Christ on

the cross: "Father, forgive them, for they know not what they do."

Putting aside Pestalozzi and Froebel, who were not at all successes as educators, we find in this list Hegel, who was a frantic pantheist; Herbart, who was a disciple of that other pantheist Fichte, and who said of God that "He could not be known, and for practicable purposes it was not desirable;" but conspicuously and at the head of them all we find Rousseau, who is properly put as the chief coryphæus in this dance of death.

Listen to what he says on the subject of education, if you can do so with patience: "The child who is being educated is to acknowledge no authority; he is to indulge his own desires unchecked." He specifies gluttony as an example and says: "Even if he harms himself do not reprove him, and of course, he is to be given free rein in the other cravings of nature; self-love is the only natural quality to be recognised in the child, and not only to be indulged, but cultivated; he should hear nothing whatever about God; he is to be inspired with contempt for the ministers of religion, who ought to be expelled from the community as not only useless, but pernicious to the State. If I had to paint a picture of disgusting stupidity," he says, "I would paint a pedant teaching catechism to his pupils, and if I wanted to make a child a fool, I would oblige him to explain what he says in reciting his catechism. Getting him to accept mysteries is to accustom him early to lie. He is not to be taught any religion, and if there is to be a common creed, it is to be made up of the fundamental dogmas of Judaism, Mohammedanism, and Christianity, and the one who shall teach anything contrary to it is to be banished from the country. The pupil must be taught that the exercise of authority is tyranny, the possession of property robbery, and the laws of the nation fetters to his liberty."

All these are Rousseau's own words (who, be it said in passing, was a man whose life was disgustingly immoral and who in one of his books was shameless enough to enter into the most lubricious details of what he did),

and these words teach openly and professedly immorality, atheism, and, by implication, assassination. And yet we are told by the National Educational Association that this is the main influence which has shaped the education of the nineteenth century.

Do you want your children to be educated under such influences? Do you want them to be the future anarchists who will wreck

the domestic and political fabric of this country, and be the frenzied and educated assassins who will assert their independence and individuality by putting bullets in the bodies of your future president?

If you do, we Catholics do not, and for that reason we want religious education. That is our only reason for opposing the system which is a direct and terrible menace to our country.

AGAINST SOCIALISM.

THE following pastoral letter of an eminent and learned bishop to his clergy was read the other Sunday at each mass in all the churches of a certain diocese:

"We deem it right to call your attention to certain teachings which, under the name of Socialism, are now being propagated in our city, and we do so that you may instruct and advise your flocks against the dangers to which such teachings would expose them. You are fully acquainted with the nature and tendencies of Socialism—that it originated in the diffusion of a false philosophy and false principles of morality, and that it fails to effect what it promises, i. e., the content and happiness of the people. You have more opportunities than others of knowing the wants and wretchedness of the poor. You live in their midst, and your ears are ever open to their tales of sorrow and suffering. You are by their side even at death, and you frequently hear words of regret and repentance at that solemn moment for neglect in not following your guidance. You know best of all the real cause of their misery, and the most efficacious remedies to alleviate it. Socialism no doubt has taken hold of many in some countries in which infidelity is widespread and the laws of God are disregarded. Like other great evils we have to deplore, it is the result of the godless education so much favored by the governments of the world. The duty of Catholics regarding it is clear and can not be mistaken. The Vicar of Christ, whose in-

fallibility extends not only to dogmas of faith, but also to matters of morals, has warned all the faithful in his Encyclical letter, December 7th, 1887, 'of the grave errors in Socialistic doctrines and their disastrous influences, not merely on material interests, but also on religion and morality.' On the 15th of May, 1891, he referred to the same subject, and prescribed equitable rules founded on the teachings of the Gospels, which he considered 'efficacious in securing the observance of justice and the protection of religion and the removal of all disputes between the various social classes.' In his Encyclical letter of January 18th, 1901, he says—'Socialists are worming themselves into the heart of the State, in secret conclave and in the light of day, and they are driving the people to sedition—they have cast off all restraint of religion—they acknowledge no obligations; they talk only of rights—they are inflaming the minds of the poor, who are daily flocking in greater numbers to hear them, and who, from their wretched condition, fall easy victims to deceit, and are led into error. Religion and society are at stake, and it is the sacred duty of all good men to save them from dishonor.' Warnings such as these, though perhaps more applicable to other countries than our own, should be taken to heart, and coming, as they do, from him who is burdened with the solicitude of all the churches, they should remove all doubt as to the action to be adopted by Catholics. Socialistic doctrines are not according to the teaching of the Church, and can not therefore be from God. Our people

have been always faithful, and their fidelity has been proved through ages of trials and persecutions—they have never fallen away from obedience to the Vicar of Christ. They will hear the voice of their pastors, and, with God's help, will be safeguarded against new dangers which are begotten of irreligion and infidelity."

This pastoral letter was not issued, we regret to say, by the Rt. Rev. Bishop of Covington, Kentucky, U. S. A., but by His Lordship the Bishop of Cork. Yet its strictures and warnings would seem to apply with peculiar force to at least one clergyman in the Diocese of Covington, who has for several years been flooding the country with the most pernicious Socialistic literature, who contributes to Socialistic newspapers, and the other day, in an "open letter," unblushingly challenged the Mt. Rev. Archbishop of New York to a public debate, in which he undertook to champion

Socialism and declared that "the Pope's Encyclical has no dogmatic value in view of the fact that it is not the work of Leo XIII. proclaiming a doctrine of faith and morals, but merely the opinion of Joachim Pecci, as a writer on social economics."

Of course, Msgr. Corrigan has ignored the rampant cleric, and we are glad to see that, with the exception of one or two unutterable boiler-plate abominations, the Catholic press too has refused to further the ends and objects of a misled priest whose constant endeavor it appears to be to get his name into print.

We *again*, this time publicly, call the attention of the Rt. Rev. Bishop of Covington to the pernicious extra-diocesan Socialist propaganda of a pastor of his jurisdiction, which has been for many months a source of scandal to clergy and laity alike in at least a dozen States.

ARTHUR PREUSS.

SUBJECTS OF THE DAY.

A German-American National Alliance.

Twenty-two States were represented at a recent convention in Philadelphia of delegates from German-American societies to organise the National German-American Alliance. Its purpose is to spread the study of the German language, to liberate the public schools from political interference, to secure the adoption of a general system of physical education, and also, in as far as compatible with American customs, to preserve the traditions of the Fatherland. Numerically the organisation is strong, Pennsylvania alone having a State Alliance of 1,000 societies. The Convention decided to erect a monument in Germantown in commemoration of Francis Daniel Pastorius, founder of the first German settlement in the country.

So far as we know, no Catholic society participated in this Convention or joined the Alliance. The Turners appear to be the prime movers in the matter, and that is enough to cause Catholics to keep aloof.—A. P.

Catholic Grievances.

In the opinion of the Milwaukee *Catholic Citizen* we have no grievances worth mentioning. Let our confrère please ponder on the facts recently brought out by *Catholic Deaf-Mute* (vol. 2, No. 10). That journal prints a list of State institutions for the deaf, supported by public money, claiming to be non-sectarian, yet in the majority of which children of Catholic parentage are taught to despise their religion, with the result that all over the land are thousands who are lost to the Church by the open or secret proselytism allowed in these public schools.

The list is as follows:

| | |
|-----------------------|---------------------|
| New York Institution, | Washington Heights. |
| Rome, N. Y. | Rochester, N. Y. |
| Malone, N. Y. | Danville, Ky. |
| Columbus, Ohio. | Staunton, Va. |
| Indianapolis, Ind. | Knoxville, Tenn. |
| Raleigh, N. C. | Jacksonville, Ill. |
| Cave Spring, Ga. | Cedar Spring, S. C. |

| | |
|---------------------|------------------------|
| Fulton, Mo. | Delavan, Wis. |
| Flint, Mich. | Jackson, Miss. |
| Austin, Tex. | Council Bluffs, Iowa. |
| Washington, D. C. | Talladega, Ala. |
| Berkeley, Cal. | Olathe, Kans. |
| Faribault, Minn. | Little Rock, Ark. |
| Omaha, Neb. | Romney, W. Va. |
| Mystic, Conn. | Salem, Oregon. |
| Baltimore, Md. | Colorado Springs, Col. |
| Edgewood Park, Pa. | Providence, R. I. |
| Beverly, Mass. | Sioux Falls, S. D. |
| Scranton, Pa. | Ogden, Utah. |
| St. Augustine, Fla. | Santa Fe, N. M. |
| Vancouver, Wash. | Albany, N. Y. |
| Devil's Lake, N. D. | Boulder, Mont. |
| Morgantown, N. C. | Guthrie, Okla. |

The fact that most of the schools mentioned have religious services in the institution chapels, in the Protestant fashion, or allow the ministers of the Church Mission to the Deaf to conduct services, can lead but to one conclusion, in the opinion of the *Catholic Deaf-Mute*, viz.: that the pupils are taken advantage of, that the trust reposed by parents is betrayed, and these schools are made, as if by previous agreement, the greatest proselytizing establishments in the country.

It is said that at a certain convention of the principals of these State schools the question of Sunday exercises was brought up, and all but four were so intolerant as to agree that the Protestant religion was to be taught exclusively, or in other words, it didn't matter if the child was Catholic, Jew or a disciple of Mrs. Eddy, the Protestant form of worship should be rubbed into him.

As to the kind of Catholics thus turned out, this is a sample:

"In the *Deaf-Mutes' Register*, published at the Rome, N. Y., Institution, is a long account of the Convention of the Granite State Mission to the Deaf, held in Exeter, N. H., on the 31st of August and September 1st. The religious services in the Protestant church was the chief attraction, and this significant item was made conspicuous: 'Rev. Mr. Goodridge has previously said that he welcomed deaf members of any church to the Lord's Supper.' One Catholic accepted the invitation,

and joined the throng at the communion rail. It was Mr. Jeremiah Kearns."

"Jail-birds, the inmates of alm's-houses and kindred folk, are given rights of conscience denied to the deaf," says the *Catholic Deaf-Mute* in conclusion. "It will not hurt the heads of the institutions to see that the Catholic children in their care are given a real Catholic training while in school, and they need only step around to the nearest priest, who will lend all the assistance in his power, nor will he ask to have the run of the school."

We should be pleased to hear that the *Citizen* was endeavoring to straighten that Delavan, Wis., institution.—J. H.



Msgr. Falconio.

We can state positively that up to Oct. 29th, Msgr. Falconio, Apostolic Delegate at Ottawa, whose appointment to succeed Cardinal Martinelli at Washington was again reported as a *fait accompli* by the daily papers last Thursday, had no official information of any such decision on the part of the Holy Father. His Excellency himself authorizes us to say that the statement of the Rome correspondent of the *Courrier de Bruxelles* (No. 241, Oct. 13th), that he signed a letter in the double capacity of Delegate Apostolic to Canada and the United States, is "entirely erroneous."

We fear these reports originate from a malicious source and trust the Roman authorities will not allow themselves to be influenced by any underhanded machinations to desist from giving us as the successor of Cardinal Martinelli a prelate so eminently qualified for this important post and so thoroughly acceptable to the Catholics of the United States as is Msgr. Diomede Falconio.—ARTHUR PREUSS.



Leo Taxil Dying.

Under the sensational caption, "Premier Liar of the World is Dying," the *Chicago Chronicle* of Oct. 27th informs us that Leo Taxil is lying ill in Paris, so ill that his death is hourly expected.

He was indeed the greatest and most infamous liar of his day, and it seems almost incredible that the stuff he concocted should have found thousands of believers in nearly every country of the world.

The following interview of recent date, printed by the *Chronicle*, is characteristic of the man:

"The public made me what I am, the arch-liar of the period, for when I first commenced to write against the Masons my object was amusement pure and simple. The crimes I laid at their door were so grotesque, I thought everybody would see the joke and give me credit for originating a new line of humor. But my readers wouldn't have it so; they accepted my fables as gospel truth, and the more I lied for the purpose of showing that I lied, the more convinced became they that I was a paragon of veracity.

"Then it dawned upon me that there was lots of money in being a Munchausen of the right kind and for twelve years I gave it to them hot and strong, but never too hot. When indicating such slush as the story of the devil snake, who wrote prophecies on Diana's back with the end of his tail, I sometimes said to myself: 'Hold on, you are going too far,' but I didn't. My readers even took kindly to the yarn of the devil, who in order to marry a Mason, transformed himself into a crocodile, and, despite the masquerade, played the piano wonderfully well.

"One day when lecturing at Lille, I told my audience that I had just had an apparition of Nautilus—the most daring affront on human credulity I had so far risked. But my hearers never turned a hair. 'Hear ye, the Doctor has seen Nautilus,' they said, with admiring glances. Of course, no one had a clear idea who Nautilus was—I didn't myself—but they assumed that he was a devil.

"Ah," concluded Taxil, "the jolly evenings I spent with my fellow authors, hatching out new plots, new unheard-of perversions of truth and logic, each trying to outdo the other in organised mystification. I thought I would kill myself laughing at some of the things proposed, but everything went; there is no limit to human stupidity."

Sociological Questions

Child Labor in the South. An important step was taken recently by the owners of cotton mills in

Georgia with regard to child labor. They have agreed that no child under 12 years of age, (unless the child of a widowed mother or of parents physically disabled, without other means of support) shall be allowed to work in mills, unless a certificate is shown of school attendance for four months in the year. It is further agreed that no child under 10 years of age shall be allowed to work in mills day or night.

This is one of the most significant and far-reaching measures for good which the South has taken in many years. It specially reflects to the credit of the representatives of the mills, about 130 in number, that the act was perfectly voluntary. Aside from moral considerations, in the long run their interests will be better served by healthy men and women than by children of an ignorant, depraved type, however cheap their labor.—C.



Dr. Sheldon and the Servant-Girl Problem.

From Topeka, Kansas, comes the sad news that Rev.

Charles M. Sheldon's plan to organise the servant-girls of that city, has failed.

To those familiar with the idiosyncrasies of hired help—as for instance the *Globe-Democrat* humorist who writes the "Echoes of the Street"—this news has occasioned no surprise.

Dr. Sheldon's intentions were laudable in the extreme, it being his expressed desire to uplift the working girls in the social scale; but he manifested a vast ignorance of the subject he took in hand. The Reverend Doctor recently wrote a book on this theme, and the very title of the work, as applied to the servant-girl, is a sufficient indication that he takes an entirely wrong view of her position. "Born to Serve" elucidates his theory of the relations between servant and employer, and any right-minded person will at once perceive

that the central idea as proclaimed in the title is out of all keeping with American ideas and ideals, for in this country we hold that no one is "born to serve," that, in the language of our immortal Declaration, "all men are created free and equal." It can not be wondered at that the servant-girls refused to organise on such a false hypothesis of their position, especially when their experience has proved that they are not only not "born to serve," but in most cases contrive to rule, since they hold the majority of householders at their mercy. If the reverend gentleman really desires to help the oppressed, he should organise the employers of servant-girls into a body capable of maintaining its rights against the encroachments of hired help.



To get the level truth about Tammany has not been an easy matter in the past. Mr. Gustavus Myers, in his recent work, 'The History of Tammany,' claims to give the true story and status of that delectable ring; and we must say he comes out amply fortified with authorities and support for all his blackening revelations. It is hard to realize, in view of them, that Tammany was started as a social and benevolent society, ostensibly at least. It dates back to May 12th, 1789, and William Mooney, its founder, designed to establish it on the order, or idea, of the Sons of Liberty, as Sons of St. Tammany. Mr. Myers has taken every pains to follow its course and calmly and impassionately gives every step in its development into the powerful political organisation it has now become. From the start he discerns that it had political ends in view, but mainly such as opposed consolidation of power, especially in a national government. It seems that Aaron Burr played into its hands and taught it some of its political tricks and lessons, as well as the path to its first victories and control of city government. From that hour it began its depredations upon public rights and possessions, and its hold upon fat offices and places of power. Flagrant defrauders from its

ranks were occasionally removed from office, but never tried or disgraced, and frequently restored to place when the excitement of discovery subsided. It was about 1840 that its abasement became complete and the war with the city government and itself finally broke it up into factions, of which Fernando Wood took advantage to make himself the arbitrator of the ring, and, incidentally, the mayor of New York. From this period its plundering and fraud became the main part of its history, which the fame of the Tweed Ring made familiar to every one. The whole history, with the prominent characters that figure in it, and the gigantic nature of its sins and schemings, is one of lively interest, and, as a faithful picture of such mighty political organisations, is most instructive as well.

GEOGRAPHICAL AND ETHNOLOGICAL.

WHY ARE OUR MAPS ARRANGED WITH THE TOP NORTH?—It was not always thus. The medieval "mappæ mundi," of which about 200 have been preserved, are nearly all of them differently arranged, with East on top. This was the Roman way. The few that are modeled on Greek exemplars show the arrangement now in vogue, which became universal after the discovery of Ptolemy's Map of the World, the most accurate and comprehensive of all ancient maps. The oldest original map known to modern geographers is the mosaic map found at Mâdalâ, East of the Dead Sea, in 1896. It dates back to the sixth century after Christ, shows Palestine as it was in those days, and served for many years as floor for a Christian church.—For more information on this and kindred subjects we refer the reader to Karl Miller's excellent work, 'Die ältesten Weltkarten,' vi. Heft (Stuttgart: Roth), which contains nearly all the lost maps of ancient times and the early Middle Ages carefully reconstructed on the basis of the texts which they served to illustrate.—A. P.

With Our Exchanges.

Commenting on our recent observations on the question, "Why can't we have smaller and better Catholic papers?" the reverend editor of the Louisville *Record* (No. 43) writes:

"The Editor of THE REVIEW is right; his question is a pertinent and practical one. All of our larger Catholic weeklies could well be reduced to a four-page form, and yet contain the current Catholic news of the week, sound editorials, paraphrased comment, and other instructive and edifying articles. We venture also on saying that they would be read more attentively and with greater interest, if not with avidity. They would also be more productive of good to souls. Moreover, in addition to the saving of very considerable expense, many rank weeds and much smothering cockle would be eliminated from them. The value of a Catholic paper is not in its size but in its matter. Such is our own practical experience and observation."

Unfortunately the Catholic reading public of the U. S. seems to lack the gift of discrimination, looking to quantity rather than quality. Such is our experience and observation.



Anent our recent remarks on the general worthlessness of the "Rome correspondence" published by even the Catholic press of America, the Ottawa *Union* (No. 43) quotes from a letter from Rev. Dr. McGinnis, President of the International Catholic Truth Society, wherein that gentleman reports that he recently wrote to Cardinal Rampolla to ask him to designate some individual connected with the Vatican "upon whom the Society might rely for verification, rectification or qualification of statements appearing in the American press detrimental to the Holy See;" that the Cardinal brought the matter to the attention of His Holiness, and, after getting his approval, designated Prof. Alberto Zama of the Palazzo Vaticano as a fit person to undertake the job.

To accomplish its object, the International Catholic Truth Society will have to do three things in addition: furnish Prof. Zama with sufficient cash to make the cable hot every

time, a canard appears in our daily papers; secondly, get the Associated Press and the other news-agencies to transmit his "verifications, rectifications or qualifications" to the various newspapers; and, thirdly, induce these newspapers to print them. All of which is a pretty big job in the performance of which we wish the Rev. Dr. McGinnis the largest possible measure of success.

Meanwhile, what are our Catholic weeklies to do to get fresh, reliable, and readable Roman news?



Here is another exemplification of the spirit that animates some of our *soi-disant* Catholic, boiler-plate weeklies.

The Chippewa Falls *Catholic Sentinel* (Oct. 24th) reproduces from the daily press a St. Paul despatch wherein it is stated that the Rev. Father William A. Dolan, formerly assistant at the Cathedral, who forsook the Church and "married" a Miss Pottgieser, has left the woman and "is now doing penance in a monastery in Pennsylvania."

And now listen to this Catholic (?) editor's comment:

When the escapade of the above named parties was first noised abroad, we took no notice of it as is our custom; but now when this monster is said to be doing penance in a monastery, we desire to say that we think him a brute to whom no mercy should be extended.

Such an utterance is worse than an "ineptitude," in the mild phrase of the *Independent*; it is a revolting outrage.

ARTHUR PREUSS.

The Rev. Dr. Minot J. Savage gets to the root of the matter, in his discussion of yellow journalism, when he says that "we ought to make it a matter of conscience not to contribute to such a paper and not to buy it." This is a work in which men of Dr. Savage's cloth should take the lead, for it is to bishops and clergymen (Catholic among others) that the most notorious exemplar of yellow journalism owes more than to any other class in the community. It is of no use to berate the masses for reading disreputable papers while the leaders contribute to them.

Literary Notes.

—'Terra Paterna Vale!' is the title of a Latin verse translation of Byron's *Childe Harold*, just published by Rev. N. J. Brennan, C. S. Sp., President of Rockwell College, Cashel, Ireland (Dublin: Gill & Son.) The volume also contains some original Latin poems by the reverend author. A twentieth-century college president with taste and leisure for Latinizing the English classics is certainly a unique phenomenon.

—If his latest book, 'Le Formation du Style par l'Assimilation des Auteurs,' (Paris: Armand Collin, 1901), M. Antoine Albalat, author of 'L'Art d'Écrire,' which has had an immense sale in France, declares that Fénelon has no graphic powers, and that his 'Télémaque,' which has done incalculable harm by being imposed as a text-book, should be proscribed. M. Albalat believes that the study of Chateaubriand will supersede that of all modern French writers. "for he contains them all."

—Under the title 'Die Sprache der Buren,' Dr. Heinrich Meyer, of Göttingen, has lately published the first systematized and complete grammar of the peculiar Dutch dialect spoken by the South African Boers, introducing it with a history of the Boer language and literature and offering extensive specimen passages from their best writers and a vocabulary.

—Told by his own pen, the familiar story of the late Edward Noyes Westcott's wrestle with the publishers over the manuscript of 'David Harum' is one of the most pathetic things in all literature. From the private correspondence, given in connection with his story, 'The Teller,' it seems that the author of the now famous novel underwent the most sickening pangs of discouragement and despair in the frequent returns of his manuscript. But the mournful part of the story is that he predicted, in his despondency, the exact irony of fate that brought his triumph when he had passed beyond the chance of enjoying it. "When I am gone," he said, in bitterness, "perhaps some of my affairs will turn up

trumps, but as long as I live luck is dead against everything I undertake."

—A unique publication is "Hirsh's Tabulated Digest of the Divorce Laws of the United States," of which a new edition is out. It contains a complete digest of the divorce laws of every State and territory, placed in tabulated form, so that any desired information can be obtained at a glance. (Funk & Wagnalls Company, New York.)

—A novel appeared recently in which it was described how the hero, rescuing his lady from the battlement of a castle, clasped her in one arm, swung himself from the bough of a tree with another, and struck the villain, presumably with a third. But this record is now beaten. In a translation of a French novel it is written that "her hand was cold like that of a serpent!"

Other feats recorded by novelists are not less wonderful. What book was it in which the Colonel was described as "pacing backward and forward with his hands behind his back reading the newspaper?" With a patent paper stand and an ingenious system of looking-glasses it would perhaps be just possible.



A LIST OF NEW BOOKS.

[This list is published with the purpose of announcing important new publications of special interest to Catholic readers. B. Herder, 17 S. Broadway, St. Louis, Mo., supplies the list and has the books in stock.]

Terra Paterna, Vale! Being a Latin Verse Translation of Childe Harold's Pilgrimage and Other Poems. By Rev. W. J. Brennan, C. S. Sp. Paper. Net 75 cts.

The Little Imperfections. From the French by Rev. F. P. Garceche, S. J. Net 60 cts.

Lucius Flavius. An Historical Tale of the Time immediately Preceding the Destruction of Jerusalem. By Rev. Joseph Spillmann, S. J. \$1.50.

Domine, St., by Jean Guiraud. (The Saints Series.) Net \$1.

Treasure of the Devout Soul. Twenty-eight Meditations for Persons Consecrated to God. Net 40.

Ten Years in Anglican Orders. By "Viator." Net 50 cts.

Sermons, Panegyrics and Miscellanæ. By V. Rev. J. C. O'Connell. Net \$1.

Didistoria. By Rev. J. P. Barry. Net \$1.50.

God the Holy Ghost. By Rev. Henry A. Barry. \$2.

Letters : Chiefly on Religious Subjects. By Antonio Rosmini. Serbati. Net \$5.

The Victories of Rome and the Temporal Monarchy of the Church. By Kenelm Digby Best. Net 45 cts.

Roads to Rome. Being personal records of some of the more recent converts of the Catholic Faith. With introduction by Cardinal Vaughan. \$2.50.

"Forgive us our Trespases;" or talks before confession. By Mother Mary Loyola. Net 55 cts.

Organ or Harmonium Accompaniment to A. Roesler's Hymn-book "Psallite." Edited by Ludwig Bowin, S. J. Net \$2.

The Life of St. George, Martyr, Patron of England. Net 30 cts.

SCIENCE AND INDUSTRY.

GIN.—Until a few years ago the manufacture of gin was confined to Holland and England, but of late it has been introduced here. The United States has in abundance every essential requisite for the manufacture of gin, and the only one deficiency in the line of making such manufacture profitable and popular has been—a dearth of gin drinkers.

Custom House figures show that of late years there has been in the importations of Holland gin a decided decrease. The importations, indeed, continue to grow less year by year. The reasons assigned are the increased demand for domestic gin, the difference in price occasioned by the duty, and the growing inclination to substitute a cheaper for a dearer article.

The upholders of gin aver that the medicinal properties of gin can hardly be overestimated. The oil of juniper is one of the most powerful of all diuretics, and for this reason gin is frequently prescribed by physicians in cases where other alcoholic stimulants would be injurious. The juniper tree is twenty feet high. It grows in Italy and Switzerland, and in the latter country gin had its origin. It was first named in Geneva, and from Geneva it derived the abbreviation "gin." In Holland, however, and in England, the manufacture of gin has been carried further, and with the product of these two countries American gin is now successfully competing.

The process of gin manufacture is simple. A mash is prepared of malted barley and rye meal, in the proportion of one-third barley and two-thirds meal, with four parts of water, at a temperature of 160 degrees. After infusion cold water is added, and when the heat is reduced to 80 degrees, or one-half, the whole is run into the fermenting vat, to which yeast is added.

Fermentation speedily ensues, and in two days is complete, although nearly one-third of the saccharine matter in the liquor is undecomposed. The special feature of gin fermentation is the small proportion of yeast employed. The mash is distilled and afterward redistilled with the addition of juniper berries

and salt; sometimes hops are added. The final product is run off into large underground cisterns lined with porcelain tiles, where it can be kept indefinitely. It is drawn off, as required, into casks, which have been previously treated to retain the colorless water appearance of gin and its peculiar smoky flavor.

One reason, probably, why gin has not been popular in this country is that the taste for it seems limited to moist, humid, foggy localities, where the atmosphere is surcharged with water.

HISTORICAL NOTES.

INFLUENCE OF THE CATHOLIC CHURCH ON ENGLISH SOCIETY.—It is pleasant to find a testimony to the beneficial action of the Church on early English society in the pages of a non-Catholic historian. The following summary of its work during the two centuries following the Norman Conquest appears in the Dean of Winchester's volume dealing with that period, forming vol. ii. of the 'History of the English Church' now in course of publication by Messrs. Macmillan.

"In the early days after the Norman Conquest [he says] she helped to draw the conquerors and conquered together and to weld them into one people. In times of political distraction and confusion she preserved the principles of order, discipline, and government, and supplied some of the ablest Ministers of State. Her wisest prelates conducted the resistance to Royal and Papal (?) tyranny, and took a leading part in securing the Great Charter, the permanent bulwark of national liberty. In the monasteries she provided homes of industry, peace, and religious devotion in an age of violence, licentiousness, and strife; in the friars she sent forth preachers of righteousness and ministers to the needs of the poor and suffering. She was the mother and nurse of the best learning and the highest art."

It is well to have such testimony to set off against the charges of obscurantism and corruption so freely leveled against the mediæval Church by writers more prejudiced or less well-informed.

The Religious World.

...Foreign...

...In No. 3 of the Berlin *Zukunft* Karl Jentsch, at the request of editor Harden, gives his opinion on "the Liguori controversy," as the ancient fight about Catholic moral theology, as developed especially by the Jesuits, is called in Germany since the publication of the late Robert Grassmann's infamous pamphlet.

Jentsch is a former Catholic priest and makes no secret of his aversion against moral theology in general; but he is fair enough to admit "that the Catholic doctrinal system is not inimical to a reasonable method of moral instruction, and neither the Catholic catechisms nor the handbooks written for catechists further an undue pervalence of casuistry."

Jentsch says that there are undoubtedly abuses of the confessional, but they are *abuses*, priests being human beings subject to temptations like others. He adds that when he prepared himself for the priesthood, his teachers took special pains to minimize the danger.

If Catholic moral theology has a fault, he declares, it is not laxity, as charged, but rigorism; but in this the Protestant world—in its theories, not its practice—does not differ much. The outcry against Jesuitism, mental reservation, etc., he brands as "pitiful hypocrisy." "A portion of the charges made against the Jesuit Order is empty fiction talk, repeated thoughtlessly for nearly two hundred years by one generation after another; the rest is malicious invention and falsification." That the sons of Loyola teach mental reservation in the sense in which the phrase is generally taken, he shows to be untrue, quoting Gury.

Another remark, made by Jentsch in a footnote, is worthy of being quoted. "Caricatura," he says, "means exaggeration. If the Jesuits whom I have met, represent fairly the average, then the pictures of Jesuits appearing in the humorous periodicals are no caricatures for the traits therein exaggerated are utterly absent in the originals."—A. P.

...A writer in the *Irish Ecclesiastical Record* (quoted in No. 3205 of the *Tablet*) discusses the question whether there is anything to prevent the seat of the papacy from being transferred from the banks of the Tiber to those of the Hudson. While he considers the question debatable, he thinks it impossible that a successor of St. Peter will ever set up his see on American soil.

Letters to the Editor

Personal Journalism.

TO THE EDITOR OF THE REVIEW.—*Sir*:

In two ways journalism may be personal. First by naming persons by their proper names and either attacking or unduly "puffing" them. Secondly, by the contributors signing their names to every article.

During the heated controversies on the school, society, and nationality questions, as also during the debate on "Americanism," THE REVIEW has repeatedly been accused of being too personal. It is hard to fight for a cause without mentioning names when the opposed error is championed mainly by a few men. Were a Catholic newspaper writer to generalize the words and deeds of individuals, he would tell an untruth. Were he to put up his defense in the abstract alone, while the enemy causes havoc in the concrete, he might as well beat the air. Hence the necessity of becoming personal at times. That, however, does not mean to become abusive or disrespectful by violent and insulting language. Such THE REVIEW has never used, nor is it guilty of "puffery."

Signing the writer's name to his article may also be considered personal journalism. It is a thing correct in itself and commendable, were it not subject to the worst abuses, both by the publisher and the public. The publisher frequently thinks he is not responsible when he gives the writer's name. There are seven ways of becoming accessory to another's sin, and by several of these the publisher becomes responsible for printing what another has written. Often a famous name is abused to attract readers to the publication.

If that publication serves the cause of truth, it is well; but if it is an instrument of indifference or religious error, it is hard to see how a reputable Catholic can lend his name to such a paper without being the cause of misleading the Catholic public.

A certain portion of the public—not the thinking portion,—will abuse the writer, either by gulping down all he says as infallible, or by criticizing unduly what he says because of a personal aversion against him.

Impersonal journalism as cultivated by the *Cologne Volkszeitung*, where every contributor has his own sign or mark, and no names are printed, is much more conducive to realizing the wise dictum of Thomas à Kempis: "Attend to what is said, not to who says it."

Impersonal journalism puts the responsible editor to greater carefulness in admitting or rejecting articles. He should not be bound to reject a contribution on any debatable subject, but in that case he might be allowed to give the writer's name as a challenge for some one to take up the other side.

A READER.

* * *

The subject discussed in this communication is one on which much may be said pro and con. The method of a portion of the German press, as exemplified in the *Cologne Volkszeitung*, also has its drawbacks. Vide Fr. Lehmkuhl's bitter complaint against an anonymous opponent in the current fascicle of the *Stimmen aus Maria-Laach* (No. 8, p. 281). The use of signs or marks unknown to the general public is little more than a subspecies of anonymous journalism.

We have always believed and still believe in personal journalism, in so much as it means that every article bear the signature of its author. Unfortunately, circumstances are such as to make the realisation of the idea exceedingly difficult, almost impossible.—A. P.



POLITICAL NOTES.

October 31st, 1864, the Territory of Nevada was admitted to Statehood.

"It is now quite well established and generally recognised," says the *Saturday Evening Post* (Oct. 19th), "that Nevada owes its Statehood to the fact that the votes of two United States senators were needed by the political exigencies acutely existing in that time of a great war. If this had not been so, the chances are that Nevada would still be a territory. In spite of the fact that in area it is the fourth largest of our States, and that it has twice the number of square miles that New York has, it has been dropping off from year to year in population, and it has the unique distinction of being the only State or Territory that has not made large gains in each of the recent censuses. In 1870 it had 42,491 people; in 1880, 62,266; in 1890, 45,761; in 1900, 42,335."

Hence we have the spectacle of a State of only 42,335 people and 10,236 votes—the number it cast for president last year—wielding the same numerical power in the higher branch of Congress as New York with its 6,000,000 people and its 1,600,000 votes. And by way of another contrast we have three great territories—Arizona, with 122,931 people; New Mexico, with 195,310; Oklahoma, with 398,245—begging Congress to let them come into the Statehood which their populations and industries deserve.

The same paper has this to say about the lack of schools:

"In the large cities of this country there are more than ten thousand children who can not receive the benefits of the public schools because there are not enough buildings. Even Boston, the best equipped of American cities, needs twenty-seven more buildings. The showing in all cities this fall is worse than ever. The accommodations have not kept pace with the increase in population. It is a disgrace to us all, and, as usual, it has its explanation in politics. What our cities need are fewer office-holders and more school-teachers."

But the climax of what politics does is de-

scribed by the Baltimore *Correspondent*, saying: "There are now in the government offices employés who look at each other doing nothing."—J. F. M.



*Female Suffrage in
Australia.*

Expecting the passage of woman's suffrage before the next election, the *Sydney Catholic Press* (Aug. 24th) is anxious that the sisterhoods should exercise their vote. It says:

"Whether his Eminence and the bishops will allow the religious sisterhoods to vote we do not know. At least one of the enclaved orders in New Zealand voted at a recent election in that State, a polling booth having been provided for the convent, which had forty votes. Our convents would no doubt be accommodated in like manner. The woman suffrage movement has had the warm support of the Cardinal.

"The talk about inconvenience to which women should have to submit, in recording their votes, is all nonsense, for they suffer no inconvenience in municipal elections, and it is as easy to go to a ballot-box as to a milliner's or to a cheap sale. Besides, the elections occur only once every two or three years. We therefore trust Catholic women will exercise their influence, and not allow silly prejudices to interfere with their duty to their fellow-citizens and to the State."

The Australians are even more "progressive" than their Yankee cousins.

NOTES AND REMARKS.

Poultney Bigelow, writing from Rheims to the *Independent* (No. 2759), chronicles the prediction of a Frenchman on the occasion of the Czar's visit, that in five years there would be an alliance between Germany and France; Russia would be hated, and William II. would pay a formal visit to Paris and be acclaimed as France's only friend. Mr. Bigelow expresses his firm conviction that "this is not so wild as it sounds at this moment."

The Benedictine Fathers of St. John's University, Collegeville, Minn., request us to announce that their Catholic Winter School, for young men who were unable to attend outside the winter months, will be held this year from November 5th to March 26th, with two courses; preparatory and commercial. The preparatory course will embrace English, arithmetic, penmanship, U. S. history, geography, Christian doctrine, Bible history, and German (optional). The commercial course, actual business and book-keeping, penmanship, commercial arithmetic, commercial law, correspondence and forms, grammar, reading, spelling, U. S. history, religious instruction, civil government, political economy; phonography and typewriting (optional).

The expenses are \$90 for the entire session.



It is cause for regret that locating the St. Louis Exposition in Forest Park involves the destruction of one of the finest natural features of the park. All the trees on 668 acres of the park are to be cut down, including a tract of forty acres, known as the "Wilderness," where nature hitherto held undisputed sway. Chicago for her great fair reclaimed a tract of mud flats on the lakeside, since added to the city's park area, but St. Louis sacrifices a section of the finest park, dear to all the citizens—sacrifices a feature which can not be replaced in a generation, and for which the temporary and artificial glories of the Exposition will be a sorry recompense. Possibly, in innocent irony, a part of the deforested tract will be occupied with the forestry building, where exhibits and lectures may be made on the care of what remains of our forest land.



Hall Caine, having invented a new literature, is now endeavoring to invent a new religion. If his new religion be not better than his new literature, heaven help us, for beyond all doubt, Mr. Hall Caine is the most ignorant man now living, to say nothing of his being the most impudent.—*Mirror*, Oct. 10th.

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CHURCH AND STATE IN THE PHILIPPINES.



THE *Catholic Columbian* printed the subjoined strong editorial in its No. 43:

The management of Philippine politico-ecclesiastical affairs by Archbishop Chapelle as Apostolic Delegate has not been a success and Bishop Sbarretti has been appointed in his place. As the *Columbian* said months ago, the policy of silence is played out; so are antiquated European ideals of diplomacy; so are autocratic ways of the "sic volo, sic jubeo" order. If Catholic American public opinion had been formed, enlightened and directed, a tremendous influence could have been exerted on the Administration to be less harsh in its requirements of the Church in the Philippines. But, no; the people and the press were uninformed of the true state of affairs. Requests for instructions were ignored. And even while Bishop Rouxel was officially and in writing denying that the former Apostolic Delegate had any interest in poli-

tics, the Archbishop was cabling to the newly-elected Vice-President that no one had wished more for his success or worked harder for it than he had. Catholic rights in the public schools have been abandoned, the Catholic Indian missions have been sacrificed, and Catholic claims in public institutions have been disregarded, in the opinion of the *Columbian*, by a failure to take the laity into partnership in the matter of safeguarding the interests of religion and to mass their influence against the influences at work to antagonise the Church.

While there may be a grain of truth in these observations, we believe the *Columbian* pessimistically exaggerates.

Even if the appointment of Msgr. Sbarretti as Apostolic Delegate to the Philippines be a fact—and we do not yet know for certain that it is*)—it would not argue that Msgr. Chapelle's

*) Sunday it was announced from Havana that Msgr. Sbarretti had departed on his new mission, but there has not yet reached us any official confirmation of the news of his appointment.

mission has been a failure; just as little as the latter's elevation to the rank of an Assistant at the Pontifical Throne justifies the conclusion of the Roman cable correspondent of the Associated Press, that his management of the Philippine politico-ecclesiastical affairs is a shining success.

If we are to believe the usually reliable Rome correspondent of the Montréal *Semaine Religieuse* (Oct. 21st), two plans for the solution of the Philippine muddle have been submitted to the Congregation for Extraordinary Ecclesiastical Affairs—one by Cardinal Gibbons, the other by Archbishop Chapelle.

Cardinal Gibbons is said to have suggested that the Spanish religious in the islands be one and all forthwith replaced by American secular priests, and that the property of the former be conveyed to the latter. Msgr. Chapelle is opposed to this. He considers that it would involve an injustice to the Spanish congregations and create trouble among the populace. His plan is to keep the Friars in their places for the present and to make such changes only as will prove necessary and desirable in their communities and in the hierarchy, gradually, with due consideration of all the circumstances and of the sentiments of the people.

The *Semaine's* correspondent thinks it more than likely that Archbishop Chapelle's views will prevail over those of the Cardinal.

In the light of the latest reports from the Philippines, coming from sources that can hardly be called friendly either to Msgr. Chapelle or the Friars, or the Church herself, we believe he is right.

Read this extract from a Washington despatch to the N. Y. *Evening Post* (Nov. 1st), a paper which deservedly enjoys the reputation of being in close touch with various eminent members of the Administration:—

"All accounts agree that the Catholic Church

will undoubtedly retain its hold upon the Philippine natives, in spite of anything Protestant missionaries may do. Its faith and worship seem to appeal particularly to Filipino sentiment, and in those cases where the priests have used their good offices as mediators between the new governors and the governed, there has been the best of surface tranquility, at least. Such sway as Spain held over the natives she retained through the Church organisation, and the devotion of the people to the Spanish fathers became manifest as soon as it was suggested that American clergy be substituted for them. It is undeniable that whatever changes are made in this direction will have to be made very gradually. Archbishop Chapelle appears to have made an excellent impression upon all the classes he met in the Philippines, and is recognised there as a coming power with our government. It is supposed that in his councils with the Pope a plan was outlined for bringing the ecclesiastical establishment in the islands into closer and better relations with our government, without needlessly treading on the prejudices of the native masses."

We think it a solemn duty of the Catholic press at this critical juncture to await in a spirit of good will and conciliation—after the example of the Roman authorities—further developments in this important matter, instead of impeding the conscientious and self-sacrificing labors of those in whom the Holy Father trusts for an equitable and satisfactory solution, by unworthy insinuations about "the policy of silence played out," about "antiquated European ideals of diplomacy" and "autocratic ways of the 'sic volo sic jubeo' order."†)

ARTHUR PREUSS.

†) The above was already in type when we learnt from a cable despatch of the publication in the Roman *Voce della Verità*, of a letter from the Holy Father to Archbishop Chapelle, highly complimenting him upon the results of his labors in the Philippines.



The Principles of Life Insurance

IN THEIR APPLICATION TO MUTUAL BENEFIT SOCIETIES.

IN order to properly comprehend the principles involved in conducting a life insurance business (no matter under what name, as a fraternal society, assessment company, or on the "old line" plan) it must be borne in mind, that every applicant or member is bound to die at some time or other, and that under ordinary circumstances he must be expected to keep up his membership or insurance in force until death; in other words, there is practically no proper way of reducing liabilities by "freezing out" or "dropping" members in feeble health or advanced in years.

If these perfectly correct and just propositions are once admitted (and a reliable insurance society must be conducted on such basis) the question naturally arises:

"Who will pay the last man?"

Insurance is a business founded on the law of averages.*) While it is impossible to say with certainty when given persons are going to die, or how long certain persons are going to live, yet, close observation has proven that out of a large number of people of a certain age approximately so many will die each year. Taking these observations as a basis, with proper tabulation, there were constructed tables showing how many people of a given age will die each year, and correspondingly how many people will live to a ripe old age. While it is impossible to designate who of the people will die or live at a given time, the average number of such has been ascertained with a good deal of accuracy.

These tables are called "Tables of Mortality" and "Expectation of Life" and will be referred to hereafter as "mortality" and "expectancy" tables for short, since their figures form the basis of all calculations in modern life insurance.

In forming the average "fraternal" or "as-

essment" life insurance organisation, the managers agree upon a schedule of contributions, sometimes uniform for all ages, more often graded according to age, which is to be called for whenever the death of one or more members require available funds in the treasury. Sometimes a limited amount of money is kept on hand to meet a few death losses without waiting for response to assessment notices. But in most of such concerns up to date no definite proposition has been made, nor any calculation shows, how it will be possible to "pay the last man."

It stands to reason that as long as such societies are young, death losses among the members will be comparatively few, and therefore assessments light. With every year of existence, however, the average age of the original members or members of long standing will increase, and as everyone is bound to die, the number of assessments will increase also, thus making the cost to members higher. An increased cost of membership will check the acquisition of new or young members, who can easily form an independent society of their own with temporary less mortality. So sooner or later, but positively at some time, the point will be reached when the number of members joining will be smaller than the number of such dying and dropping out. And then the question will be of vital importance: "Who pays the last man?"

It should need no argument to show any thinking man that in such a society depending upon contributions from living members for the payment of death losses, the last man can only be paid by reserving or laying aside a sufficient amount of money, to meet the claim when it falls due without any outside help.

How to ascertain the needed figures, will be shown in the following example.

Supposing 1,000 young men, say each 25 years of age, wish to start an insurance fund

*) On the doctrine of averages see Vol. VII, p. 269 of this REVIEW.—A. P.

in such a way that in case of death \$1,000 will be paid according to the deceased's direction, while at the end of 20 years all living members in good standing will be entitled to \$1,000 in cash.

Not knowing how to go about it, they consult a local banker with some experience in insurance, who will talk about as follows :

"Let us take the banking proposition first. If you want to draw \$1,000 at the end of 20 years, you must deposit with me a certain amount of money annually, which, with interest accumulations, will make \$1,000 at the end of that period."

After some discussion regarding the rate of interest to be realized, the parties interested agree on 4 per cent., and Mr. Banker, looking over his compound interest tables, finds what one dollar per annum, paid at the beginning of each year, at 4 per cent. compound interest, will make in twenty years; and that, if an accumulation of \$1,000 is desired, it will require an annual deposit of \$32.30.

This question being settled, the point is raised "how about \$1,000 in case of death?" Anyone can see that every cent of above contribution is needed to pay \$1,000 at the end of 20 years. If payments are to be made sooner, an additional income must be provided for.

So Mr. Banker looks up the mortality table. He finds that out of 1,000 men, age 25, 181 will die during the next 20 years, and as death will require a payment of \$1,000, he will want an additional \$9 a year to cover death losses.

This leaves only the question of expenses to be settled, and as the Banker is a prudent man, who can not waste his time for nothing, the young men agree to pay him each \$1.50 for conducting the business.

Thus the members will have to pay :
 \$32.30 for a fund to be improved at 4 per cent. interest ;
 9.00 for death losses during the 20 years ;
 1.50 for expenses ;

\$42.80 total each a year, in return for which the Banker agrees to pay \$1,000 in case of death or to the surviving members at the end of 20 years.

As will be seen, each member should have an interest in the accumulating fund (commonly called "reserve") and his share of said fund can be used to assist him in keeping his membership in force, if short of cash, or it can be returned to him, should he wish to drop out.

From this short illustration of the workings of an endowment policy it will be seen that the same principle applies to any life insurance policy, since every man is bound to die. It is only a question of time, and in order to have a uniform rule, most life insurance companies assume that men live to age 96 and make their calculations accordingly. In other words, every life policy is considered as an endowment policy payable at age 96, if the holder be living at that time and the policy was kept in force.

Above description should show conclusively to the average mind that the only safe way of conducting a life insurance society is by laying aside a reserve fund which provides for the payment of the last man and makes the society independent of the acquisition of new members, or the collection of extra assessments in excess of the amounts paid in the beginning.

The danger of increasing assessments for the stability of a fraternal organisation, will be shown in another article.

ACCOUNTANT.



THE FRENCH MONKS FACING EXILE.

[TRANSLATED FROM THE FRENCH OF DOM J. M. BESSE, O. S. B., BY P. JOSEPH SITTENAUER, O. S. B.]

THE French Republic is determined to assert the supremacy of the State over the Church, which is a fundamental dogma of her creed. Her orators and publicists have for a long time professed it; but a mere profession does not satisfy her; the dogma must be applied to her national institutions. For many years, an entire party in our legislature has been inspired by this dogma; the administration is guided by its light; the leading minds of the Republic have longed to see it carried into effect. The law on the liberty of association has furnished them with the pretext for taking a step forward.

The religious orders belong to the Church. They are born within her bosom. It pertains to her to examine their rules, to authorize them, to watch over them. She has never yet failed in her duty. Those religious orders, favored by the liberty accorded to all citizens, have taken deep root in France. They have grown strong. They have served Christianity and France. The State has become uneasy on account of their prosperity; but without reason. Do the religious not observe the laws of the country like the rest of the citizens?

But the religious orders were free; this freedom became a bugbear for the Republic. Her fright was soon changed to anger, then to hatred—a Masonic hatred, that is to say, a hypocritical and implacable hatred.

It has been said that the Republic desired to destroy the religious orders. This is a mistake. She wished to enslave them. The notorious law, forged by the stupid artisans of the lodges, is the chain. Will the religious put it about their neck?

Many a law has aimed a blow at the rights of the Church during the past quarter of a century. Whilst they were fabricated in Parliament, our orators and our journals raised their voices against the outrage. But

we had not enough power to cry down the project, its authors, and abettors. On hearing us, people said: If the law passes, Christian France will arise like a man.

The law has passed; and in Christian France not one man has risen. And the law which they declared wicked has been applied; practically, the Catholics have accepted it. They have accepted what they declared wicked. This has happened ten times within twenty-five years. And we are astonished that we no longer exist in the eyes of the country! Strange astonishment this!

To decry a law before the vote, to accept it after the vote, though one has declared it contrary to conscience, is . . . weakness—I came near using another word. Well, the people never rally around weakness. Instinctively they flee from it.

We are, then, face to face with the law on the liberty of association. Summing up the conclusions reached by the Catholic speakers of both Chambers and by our most courageous writers, Leo XIII. has solemnly condemned it.

What is to be done?

Ah! how beautiful it would have been to see the religious, men and women, assured that a human law could not prevail against a divine law, quietly await the brutal force in their homes—for they are in their own homes—to see them bear all the consequences of their action and let force have its way! Who would have had the last word?

At any rate, this resistance to a law, declared criminal, would have set a wholesome example. It would have inaugurated the struggle; and is not struggle the inevitable road to triumph?

What was wanting for this? Union. Could this union exist, could it be efficient with the actual situation of the Catholics in France? We have bishops; but where is the episcopate? The faithful are numerous; but where is the Christianity of France?

They say : There is nothing to be done.

The insulted army has said: There is nothing to be done. The monks, treated as pariahs, say: There is nothing to be done. To-morrow, the bishops and the clergy, when hunted down, will say : There is nothing to be done. After to-morrow, the owners, driven from their possessions in the name of a law which will be the slave of Communism, will say : There is nothing to be done. And by doing nothing, France rolls down into the gorges of Socialism. And she will go to the very bottom. This will be the just punishment of the bourgeois' implicit belief in the existing conditions—their, only God—(du bourgeois ne croyant qu'au Dieu-affaires) and of the faint-hearted Catholic haunted by the fear of losing the little that is left him.

I come back to my question : What is to be done ?

Some believe themselves obliged to present their neck to the Republic to receive the collar. I pity them.

Others prefer liberty in exile to slavery at home.

To go into exile. Yes, to go into exile. To quit a country impregnated with the virtue of St. Martin ; to abandon a monastery (St. Martin, at Ligugé) which was the cradle of religious life in France ; no more to pray in this valley where Hilary and Martin, these

two forefathers of our country, have prayed ; to renounce the adopted country of sweet Queen St. Radegundis ; to separate from friends whom one has known, esteemed, loved, in the service of the same God, of the same faith, of the same France ; no more to serve the brave people, simple and upright, true children of France—my God, how hard this is !

I feel something still harder. To forsake the battle-field without striking a blow, to flee from home, in the face of the enemy, without defending oneself—how cruel this impotence!

May we, at least, be able, notwithstanding our exile, to serve our dear country, the France of St. Martin, of Charlemagne, of St. Louis, of Jeanne d'Arc, and of the Martyr King ; to serve her by prayer, to serve her by that power which frontiers can not shut out, the mind.

It is not my intention that sorrow only should flow from my pen. Hope is throbbing beneath sorrow. Life dies not. The monks have in their veins something eternal. Battered down, their monasteries rise up again. They are the oak-trees of God.

Confidence ! We shall come back more numerous, purified by the exile, matured by the trial. May we then be more valiant and more holy !

And the Church will have the last word.

SUBJECTS OF THE DAY.

Euchre Parties.

The *Catholic Record* of London, Ont., (No. 1202) rightly declares that it is nowise complimentary to our societies that they consider the euchre party as the best possible means to drive dull care away and incidentally to make a few shekels for some worthy object. The euchre party, says our contemporary,

has its uses, doubtless, as Bishop Spalding puts it, "for the young and the feeble in mind and body," but none for the adult

who has any sense of the value of time and any consciousness of the needs and claims of his better nature. Once in a while is enough. But to have them every week, and to ask people to attend them and to handle and shuffle cards and to chatter trivialities for hours at a time, betokens a very poverty of invention or else a low idea of our kind. At all events, it is rather a debilitating atmosphere, that of the *euchre* party, and we ask our young men to rate it lowly and to try to understand that "the only happiness a brave man ever troubled himself with asking much about was the happiness to get his work done well."

Shrinkage in Trust Stocks.

The Yew York *Journal of Commerce* recently compiled a startlingly significant tabulation, which we find reproduced in No. 38 of the St. Louis *Mirror*, showing the shrinkage in trust stocks, or, technically, industrials, during the present year. There has been a general decline all the way from 3 to 43½ per cent.

The reasons for this shrinkage are summarized by such a careful observer as W. M. Reedy as follows: 1. Industrials were a fad, which has passed like other fads; 2. the juggling in the great Wall Street gambling game has made the public shy; 3. the claims of trust promoters to have suppressed competition, have turned out to be highly exaggerated in order to dispose of the watered stock. Not even the mammoth steel combination has all the mills of the country in its system. Competition is sorely felt by at least nine out of ten of the great combines.

While this is good news in so far as it indicates that concentration in business has its limits and the trusts must break of their own weight, it is also a dangerous symptom, notwithstanding the optimists.



Unauthorized Prayers and Devotional Practices.

Bishops in various parts of the world — India, France, and New Zealand — have lately warned their flocks against what one of them calls "impudent traffic in sacred things." The Bishop of Tarbes denounces certain sacrilegious swindlers who have been promising spiritual favors at Lourdes on the payment of stated sums of money, even going so far as to forge the signatures of eminent ecclesiastics in order to make it appear that the scandalous scheme is approved. A thirty-days' prayer to St. Joseph, utterly repugnant to Catholic teaching, with instructions for its recital that are plainly superstitious, is condemned by the Bishop of Laranda.

The *Ave Maria* (No. 18), to which we are indebted for the above information, comments thereon pungently and justly as follows:

"This multiplication of unauthorised prayers and devotional practices is one of the greatest abuses of our age. Solid piety seems to decrease in proportion to the increase of new-fangled devotions. We lately saw reference to a prayer-book in which there are no fewer than sixty-five 'rosaries.' As the Bishop of Laranda remarks, 'there are prayers already in plenty that have the sanction of God and of His Church.' Those who compose new prayers and invent new rosaries would be better employed scouring pans or raking leaves."



Anarchy in a Nutshell.

The *Bombay Catholic Examiner* sets forth the essence

and genesis of anarchy in these condensed but lucid paragraphs:

If there is no God,—there is of course no other life. Therefore this life is to be enjoyed, and this life only. So far many of our rich people agree; they also enjoy this life, not believing in the next. But they have the money to enjoy, which the poor have not. There comes the rich mill-owner, banker, etc., and instead of sharing his money with the poor, reads to them a philosophical treatise on happiness. He makes it plain to them in many words, that happiness does not consist exactly in being rich, but in being virtuous, in working, in being sober, controlling one's passions, which teaching comes with a tremendously bad grace from those who allow themselves any kind of extravagance and is a teaching altogether despised by the hungry, lounging loafer of the street or the needy handicraftsman ground down to penury and misery by steel, oil, sugar, and other kinds of "trusts."

"Property is theft" is the Anarchist's watchword. His next watchword is "Egotism." The higher-minded a man is, the more he does care for the universal welfare of his fellowmen, but the lower-minded he is, the less he cares for others. It is not a question of the "we" must get a share of the good things of this world, but "I" must get it. But

he can not get it lawfully. Thus he has no hope left either for this or for the next life. Despair seizes him, and an unmeasured hatred against the possessing classes. "If I can not have happiness, they at least shall not enjoy it either." Satanic hatred and envy control henceforth his movements, and he finds a supreme satisfaction in such dark deeds as the assassination of President McKinley.

These Anarchists are not as a rule such weak-minded men, as some papers depict them; they are often very clever but they are bad, hungry, and wicked men who draw the last logical consequence of atheism.



Mrs. Piper and her "Manifestations."

Mrs. Piper, the much-talked-about spiritist medium,

has severed her connection with the Society for Psychical Research and published in the N. Y. *Herald* of Oct. 20th a long article in which she declares:

"I have never heard of anything being said (Mrs. Piper is always in an unconscious state when the "manifestations" take place) by myself while in a trance state, which might not have been latent 1. in my own mind, 2. in the mind of the person in charge of the sitting, 3. in the mind of the person who was trying to get communication with some one in another state of existence, or some companion present with such person, or 4. in the mind of some absent person alive somewhere else in this world.

In other words, Mrs. Piper holds the conclusions based upon her "manifestations" by men like Prof. James, of Harvard, and Prof. Hyslop, of Columbia, viz., that the continuance of the human personality after death is absolutely established and that communications between the living and dead may take place, —to be entirely unfounded.

It must try the temper even of a scientist, 'cutely remarks the *Independent* (No. 2761), to have used "a human telephone to the spirit land" for fifteen years and then to hear the telephone itself declare that it was short circuited, and that the other end of the wire, in-

stead of connecting with the other world, had been grounded in our own earth all the time.

However, Mrs. Piper's statement is not in the least a confession of trickery, like that of the Fox sisters, and it practically leaves the matter just as it was. Her hits are just as astonishing and her misses just as perplexing as before: for telepathy is no more of an explanation than Spiritism. It is first necessary to decide whether there is anything in the Piper manifestations requiring other explanation than that of chance coincidence. We can not explain unproved phenomena by referring them to unknown causes.

In any case, in the words of the same paper, the Piper reports will maintain their value as the most complete and careful study of the development of secondary personalities yet made. It is extremely interesting to watch the progress from "Phinuit," the quack doctor, to "Pelham," the literary man, and finally to "Imperator," the demi-god. Certainly Mrs. Piper's subliminal has improved astonishingly under the tuition of Dr. Hodgson and his friends of the Society for Psychical Research. The only case comparable to this is that of Mlle. "Helene Smith," of Geneva, who, not content with impersonating a Hindu princess and a French queen, has developed into a Martian and even shows symptoms of passing on to one of the minor planets. She is younger than Mrs. Piper and has the whole solar system yet before her; so it is perhaps wise in Mrs. Piper to retire from business before she is still further distanced by her more venturesome rival. Mlle. Smith shows such a remarkable knowledge of ancient history that the evidence forces one to adopt one of two hypotheses: first, that she has clairvoyant powers; or, second, that she has read a certain book in the Genevan library. That a shop girl should read anything but novels from the public library seems so improbable to those who are interested in her that they unhesitatingly accept the first theory. Mrs. Piper does not seem to know so much about history or astronomy, but possesses an unlimited fund of personal gossip and can tell you all about the habits and looks and diseases of your friends and ancestors.

A Fine Plan.

The main purpose of the Second Pan-American Congress now in session

in Mexico, is the establishment of a Court of Claims to settle international disputes. A number of delegates even advocate a Court of Arbitration for settling intestine national quarrels. A Pan-American voices this claim in the following words in *El Tiempo* of Oct. 25th:

"One of the principal objects of the Pan-American Congress is to propose and realize a means to avert war between the nations of America. Nothing more praiseworthy. For many years, there has scarcely passed a day on which there was not civil war in Spanish-America. One might say, it is the permanent state of affairs with us. If you take up a collection of newspapers, you will find few in which it is not announced that here or there a revolution has broken out. Would it therefore not be proper, all governments being represented here, to seek and establish a formula of arbitration to avoid these intestine calamities? Mexico owes its progress in the last twenty years to internal and external peace. It is not enough to live in peace with one's neighbor, but one must have peace also at home; hence a court of arbitration should be established both for outside wars and internal revolutions."

Uncle Sam will chuckle if a Court of Claims for the settling of international troubles on the whole continent is established. It will give him the best means of spreading imperialism.

The rowdies and bullies of South and Central America will care little for such a Court of Claims. War is their life. Hence, Uncle Sam will get plenty of opportunities to interfere and, possibly, to take a slice here or there. His opportunity would become much greater, if intestine quarrels were to be settled that way also. But then we would not have enough men-of-war; we would have to double our navy and army. Gradually then, the "Empire of America" could take the place of the insignificant republic now called "The United States."

The Nationality Question in Posen.

Correct principles for the pastoration of Poles and Germans in

the largely Polish Archdiocese of Posen-Gnesen, have been laid down by Archbishop Stablewski. In consequence of the continual influx of Germans into the Polish parishes, and of Poles into German parishes, serious difficulties had arisen. Before God and the Church, bishops and priests are responsible for the souls of all depending on them. As half-measures never satisfy any party, Msgr. Stablewski laid down these two basic principles (we quote from the *Kuryer Poznanski*, No. 470):

1. Each nationality is to be served according to the ratio of its members to the whole parish. To procure a firm basis, the ordinary instructed every parish priest to draw up a list of his parishioners, giving each one's nationality, said list to be publicly exhibited for several weeks, so that each member could see that he was correctly listed.

2. Neither nationality shall lose any church property. Where Polish sermons were introduced in German parishes, the Germans will continue to have the same number of sermons and at the same hour as before, the Polish sermons to be given at another time; and vice versa.

"These principles," says the Cologne *Volkszeitung* (No. 929), from which we have taken them, "are simply incontestable; they define the attitude which the Church has to take wherever there is a conflict between nationalities, and which she everywhere takes where the Church government is in the hands of an ordinary who is fully conscious of his responsibility. The Church has to embrace with equal love the members of all nationalities; she has to provide with equal solicitude for the spiritual wants of all and with equal firmness to ward off any harm from them. In the Catholic Church there is no room for the exaggerated nationality idea, that great heresy of our times, in whose name the worst crimes are committed; she will never sacrifice to that idol, never lend a helping hand to suppress one nationality in favor of another; for

it would render her unfit to fulfill her task."

THE REVIEW owes its birth to these very principles; it has fought for them all along, and if we now re-echo a voice from across the ocean, it is in the hope that the splendid example of Msgr. Stablewski may induce our own "Americanizers" to cease their unjust attempts at suppressing all other nationalities in favor of one, and to encourage the oppressed, if need be, to prosecute their rights before a higher tribunal, where justice will be done them.

ARCHAEOLOGY.

THE MAYA RUINS OF COPAN.—The explorations of the ruins of Copan in Honduras, undertaken by the Peabody Museum of American Archaeology and Ethnology ten years ago, have been the most notable, in knowledge obtained and material gathered, ever undertaken by American archaeologists. Thousands of carvings, sculptures, and other valuable relics have been unearthed and added to the collections in Cambridge. Copan is situated a few miles south of the Guatemalan border, about one hundred miles, as the crow flies, from the Gulf of Honduras and the Caribbean Sea. Its ruins comprise the whole of a valley of seven to eight miles long and from a mile and a half to two miles wide. When Stephens visited it in 1839, the valley was covered by a dense forest. Even at the time of the Spanish conquests it had been a field of ruins, and we have a vivid account of it in a letter of Diego Garcia de Palacio to Philip II., in 1576. The American explorers from Harvard have succeeded in laying bare what is called the "hieroglyphic stairway," perhaps the most splendid monument of Maya art. The so-called "main structure" so picturesquely described by the old Spaniard, is brought out by a fine model now in the Central Peabody Museum. It is built entirely of stone—a kind of greenish trachite—and apparently formed the acropolis of the ancient city. Its length is 800 feet, and its width seems to have been not much less, though part of the edifice has been cut away by fresh-

ets in the Copan River. At the bend of the River, where it is deflected by the ruins, it has left a sheer cliff, 120 feet in height, in which the whole construction of the embankments, revealing the gradual growth of centuries, is laid bare, just as at Hissarlik, the site of ancient Troy, Dr. Schliemann was able to trace the evolutions of city after city, each reared upon the debris of its predecessor. So ancient are the foundations, indeed, that Mr. Gordon believes that, old as the Maya civilisation is, here, at the bottom of these embankments, are to be found the remains of its earliest beginnings.

Who the Mayas really were can be gathered only from such remains as those at Copan, from a few untrustworthy traditions, and from two or three of their manuscripts, which we can not read. The figures of their gods and heroes, which they carved out of trachite with obsidian knives, have lost their coating of stucco and the bright pigments with which they were once adorned, but even as they are they indicate a race at once gentle and intelligent. Mr. Gordon reports that there is no evidence in the Copan ruins of human sacrifices, such as Palacio thought he found traces of. The figures on the great stelæ or monoliths are grotesque in many respects, but the faces here, as in other sculptures, have often a repose and dignity that would not be altogether unworthy of good Egyptian art. The type, as has often been pointed out, approaches the Mongolian; there is not the same interest for us as in an Egyptian statue, the art of which is a part of our own peculiar heritage of civilisation; but no one can look at the sculptures now in the Peabody Museum, without wondering that a wider interest has not been shown in delving into the history of this mysterious and remarkable race, and that work such as Harvard has done in Copan has not been extended to every Maya monument in Central America.—S.

Adversity has the effect of eliciting talents which in prosperous circumstances would have lain dormant.—Horace.

Literary Notes.

The Life of Mother Mary Baptist Russell, Sister of Mercy. By her Brother, Matthew Russell, S. J. New York. Apostleship of Prayer. 1901. Price, cloth, 75 cts.; morocco, \$1.50.

The subject of this biography was called upon at the early age of twenty-five years to found and govern the first community of the Sisters of Mercy in San Francisco. Her life was a holy and a useful one, but for the most part it was "hid with Christ in God." It is significant to note with what difficulty her own brother has collected sufficient matter to fill these few pages. The Recording Angel is the only thorough historian of holy souls like these. Their works are not even known as theirs, so well have they learned to give God the glory. The book is written in a gentle, kindly style, which insures its friendly reception by the reader.—S. T. O.



Nonsense: Volume IV. "Le Roman d'une Pussie Chat." A Tale of ye Olden Times Par Henri (old man) Ringtail. Carefully, faithfully, and accurately translated from the original Sanskrit by Frederick Rogers, D. C. L., (Trin. Coll. Tor.) of Osgoode Hall, Barrister-at-Law. Detroit, Mich., American Publishing Co. 1900. Price, \$1.50.

This book is labeled nonsense, but the writer evidently intends that his preface be taken seriously. As it is impossible to make head or tail out of the rest of the printed matter between the covers, we confine ourselves to this preface. After spending altogether too much time in its perusal, we extract two sentiments which are quite laudable. The first: we should all strive to make each other happy. The second: all novels should "end happily." The rest of the preface is taken up with eulogies of books and writers who either do not need praise or do not deserve it.—S. T. O.



—We consider it our duty to protest against a poem in *Harper's Monthly Magazine* for November, "Margaret of Cortona," by

Edith Wharton. Contrary to her biographers and to the Saint's own words, this poem represents her as a prostitute before her unfortunate meeting with the man who deceived her, and describes her as dying after raving about the respective merits of the claims upon her soul of Christ and her quondam paramour. We had hope that Harper Brothers had learned a lesson by their misfortunes of two years ago, but the publication of a poem like this is either gross carelessness on their part, or evidence of the old anti-Catholic animus that distinguished and hurt their former management.—J. J. W.



A LIST OF NEW BOOKS.

[This list is published with the purpose of announcing important new publications of special interest to Catholic readers. B. Herder, 17 S. Broadway, St. Louis, Mo., supplies the list and has the books in stock.]

Sermons for the Sundays and Feasts of the Year. By the Cure of Ars. Net \$2.

Short Sermons for Low Masses. For all the Sundays and some Feast Days. By Rev. F. Heffner. Net \$1.4

The Holy Sacrifice of the Mass explained in Sermons; and eleven Sermons on the Sacred Heart. By Rev. J. Fuhlrott. Net 75 cts.

Instructions on the Sixth Commandment. By Rev. I. de Bressauids. Paper. Net 25 cts.

Her Father's Daughter. A Novel. By Katherine Tynan Hinkson. \$1.25.

Terra Paterna, Vale! Being a Latin Verse Translation of Childe Harold's Pilgrimage and Other Poems. By Rev. W. J. Brennan, C. S. Sp. Paper. Net 75 cts.

The Little Imperfections. From the French by Rev. F. P. Garesche, S. J. Net 60 cts.

Lucius Flavius. An Historical Tale of the Time immediately Preceding the Destruction of Jerusalem. By Rev. Joseph Spillmann, S. J. \$1.50.

Domine, St., by Jean Guiraud. (The Saints Series.) Net \$1.

Treasure of the Devout Soul. Twenty-eight Meditations for Persons Consecrated to God. Net 40.

Ten Years in Anglican Orders. By "Viator." Net 50 cts.

Sermons, Panegyrics and Miscellanea. By V. Rev. J. C. O'Connell. Net \$1.

Fidistoria. By Rev. J. P. Barry. Net \$1.50.

God the Holy Ghost. By Rev. Henry A. Barry. \$2.

Letters; Chiefly on Religious Subjects. By Antonio Rosmini. Serbati. Net \$5.

The Victories of Rome and the Temporal Monarchy of the Church. By Kenelm Digby Best. Net 45 cts.

Roads to Rome. Being personal records of some of the more recent converts of the Catholic Faith. With introduction by Cardinal Vaughan. \$2.50.

"Forgive us our Trespasses;" or talks before confession. By Mother Mary Loyola. Net 55 cts.

Organ or Harmonium Accompaniment to A Roesler's Hymn-book "Psallite." Edited by Ludwig Bowin, S. J. Net \$2.

The Life of St. George, Martyr. Patron of England. Net 30 cts.

Life of the Ven. Madeleine Louise Sophie Barat. Foundress of the Society of the Sacred Heart of Jesus. With an introduction by the Rev. Reginald Colley, S. J. Net \$3.50.

The Irish College in Paris from 1573 to 1901. By Rev. Patrick Boyle, C. M. Net \$1.75.

A Medaeval Hero of Carmel. St. Peter Thomas, Carmelite Bishop and Martyr, and Patriarch of Constantinople. Net \$1.

The Holy Mountain of La Salette. By Rt. Rev. B. Ullathorne. 60 cts.

But Thy Love and Thy Grace. By Rev. Francis J. Finn, S. J. Colored illustrations. \$1.

Letters to the Editor

The Bohemian Passion Play.

TO THE EDITOR OF THE REVIEW.—*Sir:*

About two years ago, in Father Rynda's church (St. Paul, Minn.), I had the pleasure of listening to a lecture which accompanied moving pictures of the Passion Play as given in Horitz, Bohemia. Beside me sat the sister of Jordan Wilschko, the Christus of the play, who lives (the sister) in St. Paul. I have just seen in your REVIEW an article inspired by a letter from Rev. J. J. Hamel to the *Freeman's Journal*, in which he refers to those pictures as "this false Passion Play," and says further, "all moving pictures of the Passion Play are fakes pure and simple." I regret that the Passion Play as given by my countrymen is so little known that even one of the clergy dares to class it with "a set (of pictures) taken on Central Palace Music Hall roof" and "a set taken in Philadelphia by Mr. Lubin." Would he not have shown a more kindly spirit had Father Hamel confessed his lack of knowledge of the Horitz Play, or had he simply condemned the parties who represent the alleged moving pictures of the Passion Play of Oberammergau? Either of those plans would have spared the priests who have had the Horitz pictures in their churches the humiliation of being looked upon by their congregations and fellow-clergy as "hood-winked." I know there are fake pictures of the Passion Play, but please help me to disabuse the minds of your readers of the impression that my Bohemian countrymen's Passion Play is a less reverential, edifying, or less perfectly produced performance of the Sacred Drama than that of Oberammergau. It is our misfortune that so many priests are unacquainted with the history of our play, and the parties producing the pictures omit the word "Horitz" from their circulars, because they fear such priests will deem their pictures uninteresting (or fakes) as they are not stamped "Oberammergau."

PAUL HVNEK.

Janesville, Wis., Nov. 4th.

Catholic Federation.

The Germans and the Cincinnati Congress.

The circular of the President and Secretary of the

Central Verein, which we briefly noticed in our No. 31, advising the branches not to send any delegates to the Cincinnati conference, as the Verein will be represented there by two delegates at large, has not found universal approbation in the German press. The St. Paul *Wanderer* (No. 1773) says that if the object stated in the circular mentioned,—to advance the opportune movement for national federation and at the same time to preserve intact the German Catholic organisations already existing,—is to be accomplished, the Germans ought to take a hand in the establishment and organisation of the Federation, so that they can later on all conscientiously join it. For this purpose, our confrère thinks, two delegates among several hundred at the Cincinnati meeting are inadequate. At least all the State organisations of the German Catholics should be represented by two delegates each, giving the Germans, with the two delegates of the Central Verein, twenty-five voting representatives in the convention, instead of two, as contemplated.

We think the *Wanderer's* position well taken, and the officers of the Central Verein should reconsider their circular.

It is of the utmost importance for the success of the Federation movement that the German Catholic societies of the country—acknowledged very generally to be strong and progressive—should join and coöperate; and to enable them to do this conscientiously and enthusiastically, it is imperative that they cast a strong vote in the body which is to map out the permanent constitution and organisation. Their refusal to coöperate later on, for some cause or other which it is now still time to remove without stirring up antagonism, might prove a death-blow to the whole movement; and such a calamity no loyal Catholic, who puts the welfare of the whole body above that of any group or section, can possibly considerate.—ARTHUR PREUSS.

Sociological Questions

An American View of Female Suffrage.

Whilst the Australian Catholics seem anxious to have the suffrage for their wives and daughters, in fact so anxious that the Sydney *Catholic Press* pleads with the Cardinal in advance to allow the sisterhoods the exercise of that right when once granted by the legislature, it is refreshing to hear an American woman's voice staunchly opposing it. Miss H. E. Hersey in her book 'To Girls' has this to say about that staple conversational commodity and erstwhile bugaboo, "The Suffrage":

"In the world to-day it (suffrage) is not a right nor a privilege nor is it even a duty. It is a contrivance for the administration of a more or less democratic form of government. . . . Granting this contrivance, undoubtedly the ideal government would be one brought into existence by the votes of the wisest and best persons in the country and without the votes of base, ignorant, and venal persons. . . . The corruption of our great cities is chiefly the result of a mass of ignorant voters. The wild heresies, financial and social, which sweep over our country every few years, find their force and danger among the ignorant. . . . The question is not whether you and I are better fitted to vote than the man that loafs on the benches of Boston Common or that shovels sand on a Western railway or breaks stones in the South. The question is whether he is better fitted to vote than his wife and daughter, or rather, whether we shall remedy the evil of his vote by adding to it that of his wife and daughter. The truth is, that in what, in want of a better phrase, we must call the lower ranks of society, the average political intelligence of women is far below that of men. . . . When a government is avowedly in grave danger because of the ignorant ballot, it would seem the greatest folly to try to cure the disease by doubling the ignorant ballot." To sum up the question the author thinks that upon the matter of suffrage "women may be pretty fairly divided into two classes, the women who are too ignorant for the suffrage and the women who are too good

to spend themselves on it." (Quoted in the *Mirror* of Oct. 31st.)

We subscribe to all this except the last sentence. There is a wide gap between women "too ignorant for the suffrage and women who are too good to spend themselves on it." Yet, as Miss Hersey confesses of herself that she at one time—some twenty-five years ago—was in the other camp, we hope that in less than twenty-five years more she will convert her still dissident sisters to her present opinion on suffrage.—J. F. M.

INSURANCE.

SELECT KNIGHTS AND LADIES OF AMERICA.—The State Insurance Department at Austin (Tex.) has received notice that the Select Knights and Ladies of America, a fraternal organisation of St. Louis, has made an assignment. The association had a number of policy holders in Texas and all will likely lose what they have paid in. Thus the fraternal insurance societies, that haven't a reserve fund to back them, disappear one by one, leaving a number of unfortunate families in the lurch who depended upon the promised insurance for support when their bread-winner would be called away from them by death. The worst feature of such failures is the inability of many of the insured to obtain other insurance, owing to their advanced age or impaired health.—*Southern Messenger*, Oct. 24th.



CATHOLIC MUTUALS VS. TRUE CHARITY.—One advantage that our Catholic mutual insurance societies have over the business companies is the spirit of fraternity. It brings the members together in brotherhood, makes them not only acquaintances but also friends, moves them to visit the sick and to bury the dead, and urges them to comfort the widow and the orphan. That is an advantage not to be valued in money.—*Catholic Columbian*, Oct. 19th.

The first trouble with this kind of "fraternity" is its falsity. It bases on "Do ut des," while true charity expects no reward here on earth. The second trouble is its narrowness, embracing only members of the society; true charity is universal. The third trouble is its boasting; true charity does not let the left hand know what the right doeth.—J. H.

SCIENCE AND INDUSTRY.

ANOTHER TRIUMPH OF EVOLUTION.—How did man develop the aquiline nose? The question is answered by Dr. Louis Robinson substantially as follows:

Through the long night of unrecorded time, during which primitive man was slowly and painfully progressing toward civilisation, the voice was the only rational means of exercising influence. Thus a sonorous voice became of importance to the ambitious. But for this an aquiline nose is requisite. Thus individuals favored with this endowment assured a better survival and the necessary result was an aquiline nosed race. For the long-nosed would tend to become masterful. They would first form an aristocracy and ultimately so leaven a people as to insure their dominance. Example: the Romans.

That the long nose is really such an improvement the Professor tries to prove from skulls in the British Museum. In these he found that the antrum (hollow-sounding chamber in the upper jaw-bone) is of greater capacity in small-nosed peoples than in such large-nosed races as the Maori. This larger development supplies only partly the resonance afforded by the passages of a large nose. Thus for oratorical purposes, a nose voice is better than a cheek-bone voice.



CANDLES.—A New York candle manufacturer, quoted in the *Sun*, is authority for the statement that more candles are sold now in the United States than ten years ago, and that it is a mistake to think they are going out of use. They are used by miners in gold, silver, and copper mines. Candles are burned in churches, and they constitute a part of the undertaker's supplies. Candles are burned on ships. Butchers use them in their ice boxes. Brewers find a use for them, as plumbers do, also. They are used in coach lamps, and for table ornamentation. Candles for Christmas trees are sold yearly to the number of many millions. Candles are still used, too, for the ordinary purposes of domestic lighting, especially by the poorer classes.

Candles are made now-a-days in almost end-

less variety. The fancy candles are made in various sizes and in different shapes; as cylindrical and tapering, straight-sided and moulded into various forms, and sometimes with ornaments attached to them, and they are made in many colors and shades of colors, and many of these candles are artistic and beautiful.

They are made most largely of stearic acid and adamantine, these two materials being both products with a basis of tallow, treated by refinement, pressure and other processes; they are made largely of paraffine; and they are made also of beeswax and of spermaceti and of tallow. Then there are composition candles made of a combination of materials.

For illuminating purposes the more modern candles have now almost entirely superseded the ordinary tallow candle. The tallow candles made in this country are chiefly exported to various tropical countries, where many people buy them principally for the tallow that is in them, which they use as they would a salve wherewith to grease their bodies.

American candles are, in competition with the candles of manufacturers in England, France, Germany, and Holland, exported to all parts of the world.



|| We need a law prohibiting hypnotic exhibitions for public amusement. If the exercise of this mysterious power be permitted at all, it should be hedged around with restrictions. How far one who has been hypnotized may still be sensitive to hypnotic suggestion even after the sleep has passed away, the hypnotist himself, it is likely, scarcely knows. Svengali may never have enjoyed an existence outside the pages of fiction, but until we are sure that he is an impossibility, none of us should be ready to take a step which might place a portion of our precious power of self-control permanently under the control of another. Yet this is the step taken by every thoughtless man who goes up on a hypnotist's platform just to see what the thing feels like. Such entertainments serve no useful purpose,—they *may* do considerable harm,—therefore, they should not be permitted by our laws.—*Casket*, No. 37.

The Religious World.

... Domestic. . .

The Federation of **A Religious Census.** Churches in New York City has completed a census of the Twenty-second and Twenty-fourth Assembly Districts, making a canvass of 150,000 people. They have obtained reports from each family as to what churches its members were connected with, if any, and whether they were attending. The *Independent* reports the result as follows (No. 2760):

About 2,000 families, or 10,000 individuals, were found without church attachment and were referred to the churches with which they were most likely to be affiliated. The Catholic population, which was 63 per cent. in the Twenty-second and 50 per cent. in the Twenty-fourth District, were nearly all attendants on their local churches. But this was found not to be true of the Protestants. There are three Baptist churches, for example, but Baptist families attend 26 other churches throughout the city, and the same is true of other denominations. The Reformed Dutch had the largest proportion of families that were in attendance upon their church home, being 95 per cent. The Catholics register 90 per cent., the Episcopalians 86, the Methodists 81, the Presbyterians 76, the Baptists and Lutherans 71, while of the Hebrews only 40 per cent. had synagog connection. A multitude of other denominations were found in small numbers, but it is surprising that there were only two families of "Spiritualists" and two of Christian Scientists. Every block or so had its German Socialists and its Agnostics, but not an avowed anarchist was discovered.

He who is false to present duty breaks a thread in the loom, and may find a flaw when he has forgotten the cause. — Henry Ward Beecher.



Men do not know how great a revenue economy is.—Cicero.

EDUCATIONAL TOPICS.

We find the following statistical information on our American colleges and their pupils and courses credited to that accurate and painstaking journal, the *Scientific American*.

There are 629 universities and colleges and forty-three schools of technology in the United States. The total value of the property possessed by institutions for higher education amounts to \$342,888,361, a gain of about \$31,000,000 over the amount for the preceding year. The endowment fund amounts to \$151,120,590. The total income of the year, excluding benefactions, amounts to \$27,739,154. The value of gifts and bequests during the years 1898-99 amounted to \$21,925,436. Some \$2,500 is invested for each student who is now enjoying the advantage of any of the institutions of learning.

Classical courses claim by far the greater number of students—35,595 students out of the 147,164—while 21,860 were taking the general culture courses, 9,858 general science courses, 2,593 engineering, 2,550 civil engineering and 2,329 electrical engineering; 1,032 students were studying mining engineering, 627 architecture, 9,501 pedagogy and 6,698 were taking business courses.

The number of degrees conferred during the year for work done was 15,087—10,794 on men and 4,293 on women. Thirty-eight different varieties of degrees were conferred, and in some cases only one candidate received a degree—musical doctor, for example. Seven hundred and thirty-five honorary degrees were conferred.

The Nestor of active Catholic journalists is, we believe, D. Leon Carbonero y Sol, the editor of *La Cruz*, a monthly religious magazine, published at Madrid, Spain. Don Leon founded his magazine on Nov. 19th, 1852, and has ever since been its editor. Although now ninety years old, he has never failed in all these forty-nine years to publish the magazine punctually. We thank Msgr. Verdagner for bringing about an exchange with *La Cruz*.

NOTES AND REMARKS.

We call the attention of our readers to the splendid lecture on "State Paternalism in Education" by the Rev. Thomas J. Campbell, S. J., in the current *Messenger of the Sacred Heart*. It is too long for publication entire in *THE REVIEW*; we are pleased to learn, however, that it will soon be brought out as a cheap pamphlet to be spread all over the land.



We read in the *Philadelphia Record* (Oct. 28th):

The following letter, written by a woman missionary in China, recently appeared in the *Faversham (England) News*: "Soon after our return, a young widow from the capital of the province came to our Bible woman. This widow had been a vegetarian for many years, and had been living in a temple. That day she took her rice with Mrs. Chang, but not before she had the Gospel from the old woman. I am glad to tell you that she very soon decided to give up vegetarianism, and I have since seen her eating fish and pork with as much relish as the others. Oh, that there were more like this dark soul hungering for the truth!" Charles Dickens would have immortalized this *missionary* if he had had the pleasure of her acquaintance.

Comment superfluous.



Here we have a fine condition of affairs for a leading city and commonwealth in "the most Christian country":

Preaching a sermon on crime in Louisville and Kentucky, the Rev. J. Kinsey Smith of Louisville said that that city, with a population of 200,000, has more murders than London, with its 7,000,000 people, and that Kentucky, with its 2,000,000 population, has more murders annually than Great Britain, with its population of 40,000,000. Statistics, which he claimed to be accurate, showed that there were twenty-three murders in Louisville in 1896, and six convictions for murder; twenty-seven in 1897, with four punishments; twenty-eight in 1898, with eight convictions; thirty-five in 1899, and three convictions; and

thirty-two in 1900, with two convictions, a total of 145 "regularly registered murders" in five years, and only twenty-three convictions. In no case was the death penalty enforced, the average punishment for the whole number being two years in prison. "So much hemp grown, so little used," quoted the clergyman in conclusion.



At the first session of the Second Pan-American Congress at Mexico City, Oct. 22nd, Sr. Bernado Calvo, of Costo Rica, asked "a vote of condolence for the deceased members of the first Congress, viz.: Mr. Cleveland, President of the U. S., Sr. Segarra, Minister of Peru, Sr. Romero, Minister of Mexico, Sr. Castillo of Salvador and the señores representing Hayti and Nicaragua respectively." Upon motion of Sr. Carbo of Ecuador, President McKinley was included and the motion passed.

In order, we suppose, not to offend the proverbial Spanish politeness, the U. S. delegates kept quiet about the ludicrous mistake concerning Mr. Grover Cleveland, who is fishing quite lustily for a dead man.



We have not thought it worth while to notice the recent bestowal of the honorary LL. D. on Archbishop Ireland by Yale University. Here is a snippet on the subject from one of the Catholic weeklies most friendly to him in the East (*Catholic Transcript*, No. 19):

A correspondent asks if we are of opinion that the Archbishop of St. Paul "did right" in accepting the title of LL. D. from Yale University. We are not experts in archiepiscopal etiquette. The honor tendered His Grace was accepted with thanks. That's enough for us. We like to think that in matters of this kind the Archbishop can do no wrong. There are those who would doubtless deem the Metropolitan of St. Paul guilty of a grave misdemeanor were he to accept a certain Roman dignity with which he has been so often threatened, and which will probably arrive on the Greek kalends.



Other men are the lenses through which we read our own minds.—Emerson.

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The Legend of the Holy House of Loretto.



IF the 'Kirchenlexikon' does not require correction in its treatment of the Holy Sindon (see Fr. Meifuss' paper in No. 32, page 485) — a revision of its article on the Holy House of Loretto seems to be called for. Such a learned and orthodox theologian as Rev. Dr. Funk declares, in the *Theologische Quartalschrift* of Tübingen (III, p. 472), that "it is humiliating for us German Catholics that our leading theological cyclopedia at the end of the nineteenth century contains such a (crass and legendary) story."

Dr. Funk recalls Rev. P. Grisar's remark in his famous lecture at the International Catholic Scientific Congress of Munich (see page 134 of the current volume of THE REVIEW), that "it would be altogether out of place for a preacher to announce from the pulpit in a tone of superior knowledge, or, perhaps, with ridicule, that the Casa Santa di Loretto had not been carried thither by an-

gels," with its plain inference that the legend is really untenable, but its extirpation ought to proceed with caution, lest pious ears be offended.

"I understand," says the learned Tübingen Professor, "that documents which show how the legend originated have lately been found and submitted to a circle of scholars for examination and publication . . . I can only hope that this is true. For the present, however, it is desirable that the suggestion of the learned Jesuit be carried out. The legend may and should be treated sparingly in the presence of (intellectual) minors; on the other hand we must cease to defend and spread it. An assertion like that in the 'Kirchenlexikon' (VIII, 147), that the Holy House of Loretto has in the course of centuries stood every test both of historical research and of scientific scrutiny, is an outrage against truth (ein Frevel an der Wahrheit.)"

The *Katholische Kirchenzeitung* of Salzburg (No. 81) prints Dr. Funk's brief but trenchant paper with a few lines of very acrid comment, charging a portion of the clergy with upholding exploded legends for the sordid reason that they derive pecuniary advantage therefrom. The charge appears to us to be exaggerated.

In this connection it may be well to reprint a passage from an article published in this REVIEW on July 25th, a. c., by an eminent member of the Society of Jesus, indicating the character of the documentary evidence referred to by Prof. Funk and the bearing which the final demonstration of the spuriousness of the Holy House of Loretto, which appears to be inevitable, will have on Catholic faith and practice.

"Suppose, for instance," says our contributor, "a historian finds good documents showing that some time in the thirteenth century a noble Italian family *De Angelis* had stones transported from Nazareth, out of which they built the Holy House of Loretto, and he can trace the gradual development of this fact into the pious legend that angels transferred the Holy House of Nazareth. What doctrine of the Church is endangered by this discovery? None whatever. And although the peculiar attraction to this shrine exists no longer, yet not even the devotion to the Holy House of Loretto need be given up, as it is in no way implied that the Blessed Mother of God has not chosen this place to bestow special graces on her devout children. As regards the feast of the *Translatio Domus Lauretaneae*, there is no reason why it might not be celebrated in future, just as an *Anniversarium Dedicacionis Ecclesiae*; in fact the Mass of that feast has the character of a feast of the dedication

of a church. In a way, it might be called the translation of the Holy House of Nazareth: of its having been transferred by angels, not a word is said in the prayers of the Mass; and if the Breviary does say it, we know that this is not an infallible source of historical knowledge. We know that many changes and corrections have been made and others are likely to be made. Let it be remembered that Pope Julius II. in a Bull, in the year 1507, speaks of the tradition as 'ut pie creditur et fama est.' "

In this country, the pious belief in the Holy House of Loretto, already spread among a portion of the faithful in the early part of the last century, became pretty generally accepted through the "examination of the historical evidence of its miraculous translation" made with much acumen by our late lamented Archbishop, P. R. Kenrick, then Vicar General of Philadelphia, in his little book 'The Holy House of Loretto' (Philadelphia: Cumiskey, 1841). But even Archbishop Kenrick, though firmly convinced of the truth of the alleged fact, and positive in his assertion of its being based on the most indubitable historic proof, took care to remark in his Preface that, "whatever be its claim on our assent, (it) is only a matter of pious belief, and, therefore, of comparatively minor importance" (p. 7).

The claims of the legend on our assent having now been shown to be weak, it becomes the duty of every educated Catholic to cease to defend and uphold it until full certainty can be had one way or the other. For as St. Augustine has pointed out centuries ago, we must beware of asserting unproven things in such a way as to furnish learned unbelievers with cause for derision and effective argument.

ARTHUR PREUSS.



The Revolution and the Papacy.

THE *Civiltà Cattolica* (quad. 1230) contrasts the hopes of Liberals and the fears of Catholics after the seizure of Rome by the Italians thirty years ago, with the situation as it presents itself to-day. The Liberals, it remarks, who expected to see the City of the Popes transformed into a theatre of national splendor and gratifying triumphs, could never have expected that the hoped-for splendor would prove only to be misery of every kind, and the triumphs converted into perpetual mourning. The Catholics, on the other hand, who were so deeply concerned for the temporal lot of the Pope, and hoped that his imprisonment in the Vatican might prove short, could never have imagined that it would have lasted so long; that while it endured Pius IX. and Leo XIII. would become the two most prominent men in the world, that the revolution, remaining master of Rome, would serve by its dark shadow to set forth the papacy in more glorious relief, while itself it had to submit to the rebuffs and misfortunes which have humiliated and weakened it.

Neither Liberals nor Catholics could ever have suspected that in the meantime would occur the most remarkable fact in the history, now two thousand years old, of the popes. It is the unwonted longevity of two of them, Pius IX. and Leo XIII. Of these during their captivity the former has, without example, in the whole series of 260 popes who preceded him, surpassed the years of Peter in the Holy See, while the other is approaching them. This remarkable length of years has caused them both to look on from the Vatican, one after the other, at the funerals of all the authors or promoters of the Italian revolution: from Cavour to Crispi, from Mazzini to Garibaldi, from Napoleon III. to Bismarck. They have seen them all disappear like shadows from the stage of the world, all "abire in locum suum."

This is an event which impels the mind to admire the hidden designs of that Providence

which rules the destinies of the Catholic Church. In the course of the last 125 years four popes have succeeded in the Chair of Peter, each of whom has suffered imprisonment, and their combined reigns cover a period of 104 years. They are: Pius VI., who died a prisoner of the French Jacobin Republic after a pontificate of 24 years and eight months; Pius VII., held in close imprisonment by Napoleon I., who died after having worn the tiara for 23 years and five months; Pius IX., who, held captive by the Kingdom of Italy, passed to the better life after the remarkable pontificate of 31 years and seven months; and the now gloriously reigning Leo XIII., who for 23 years and eight months has lived courageously and prosperously, though now a nonagenarian, confined like Pius IX., "sub hostili dominatione constitutus," in his palace of the Vatican.

It is not for us, continues the *Civiltà*, to examine into the mystery of such a dispensation. It is certain, however, that this aureole of long life and reign, combined with the glory of imprisonment, has served to deepen in the hearts of the people faith and devotion to the Holy See in a way never before equalled. The further effect has followed, that the power and majesty of the papacy has been increased and strengthened, and Catholic unity brought into closer bond with it.

After enumerating various facts and indications showing that the persecution to which the Pope has been so long subjected has served not only to draw closer to him the Catholic world, but to earn for him the good will of well-informed and honest men, whatever may be their religious convictions, the writer goes on: Such has been the operation of Divine Providence, that all the arts of the sects, the schemes of ribald governments, and the criminal violence of the revolution exerted for the destruction of the papacy, have served instead to exalt it and gain for it in the person of the august prisoner of the

Vatican all right thinking persons, of honest heart and righteous mind, in a word, the very flower of Christianity and honor; so that it is clear that, apart from ignorance or prejudice, the papacy has no enemy except the moral scum and dregs of the human race. A result all the more inexplicable, unless considered in the light of the Catholic faith, because, naturally speaking, it seems impossible that it should have been brought about. Everything in the material world has conspired, and still conspires, to discredit, to weaken, blacken, and destroy the authority and greatness of the papacy—governments, parliaments, journalism, the press, the telegraph, the theatre, the school (the writer here has, of course, Italy more particularly in view), availing themselves of the public license conceded to blasphemy, lying, abuse, and calumny. And yet all this has only availed to produce an

effect the opposite to that which was desired. It is the arm of God alone, which can draw from evil good, that has been able to turn the malice of the revolution into an instrument of advantage to the papacy.

He who refuses to resort to the only true and real key afforded by the faith, will seek in vain to explain the mystery of the institution of the Roman Pontificate, invincible, insuperable, ever the more intact and victorious the more it appears to be vanquished and destroyed. This fact, which has remained constant for now over nineteen centuries, and is splendidly confirmed by the vicissitudes of our own days, and of which no philosophy can give a satisfactory explanation, affords an irrefragable proof of the divinity of the papacy; and blind and unhappy is he who can see this in his mind, but can not feel it in his heart.

THE REVIEW AND THE IRISH.



clip the following editorial article from the *Western Catholic* (Chicago) of Nov. 9th:

It is the fashion among many of our Catholic contemporary weeklies to abuse the clever and courageous editor of *THE REVIEW* as anti-Irish. We take much pleasure in asking attention of all friends of the Gaelic language movement to the editorial in the issue of *THE REVIEW* published on Oct. 31st. Mr. Preuss says: "The Catholics of all those nationalities whose mother-tongue is not the English, and who have for years contended for the right of preserving their native language, view the growth of the Gaelic movement, as far as it means a revival of the ancient Celtic idiom, with a sympathy that is deep and hearty."

We welcome the kindly words as indicative of the true feelings of Mr. Preuss towards the Irish; that is, sympathizing with all movements of a practical and elevating nature. We heartily wish that some of the editors so ready to criticise Mr. Preuss would be as willing to encourage those enlisted in the Gaelic language movement. We are glad so keen a mind recognizes the true value of a movement which means so much to the Irish people as a nation.

The above mentioned article was neither the first nor the only one in which *THE REVIEW* has expressed its love for the Irish and its sympathy for their efforts to revive their ancient beautiful mother-tongue, of which an eminent French linguist has said that it is "as clear as Latin, flexible and harmonious as Greek, stately as Spanish, soft as Italian, fluent as French, and expressive as German." The reason we are abused as anti-Irish (and off and on as anti-German, anti-French, anti-Polish, etc., too, for that matter) lies in the fact that we have a habit of "speaking out in the meeting," praising or blaming according to desert, as we conceive it, without fear, or favor, or prejudice. Nationality has never cut any figure with us; neither has color, or tongue, or profession, or dignity; we endeavor to judge contemporary personages and events in the dry light of pure Catholic truth and eternal justice, and if we find it our duty to censure, we censure, no matter where the chips fly, no matter who the jades that wince. Therefore, after a hundred denunciations

and a thousand onslaughts, thanks be to God, our withers are still unwrung.

We have devoted not a little study to the history, profane and ecclesiastical, of Ireland, according to the most authoritative writers, and this study has filled us with admiration for the deep faith and unwavering loyalty of the Celt. Looking upon Ireland, said Cardinal Newman years ago—Newman who understood the Irish people so well and appreciated their aspirations as well as any man can who is not a native to the soil—"I contemplate a people which has had a long night, and will have an inevitable day." A glimpse of the coming day, it seems to us, appears in the Gaelic movement, in so far as it aims at the resurrection of the Gaelic tongue. "Resurrection" perhaps is not the right word. As Prof. Gillespie recently said in Chicago (*New World*, Nov. 9th), Gaelic is not dead, and the object of the Gaelic movement is to arrest a decay rather than to resurrect a corpse. Gaelic is a language with a literature, and not a barbaric tongue or a corrupt patois. German scholars have proved this long ago, and in scholarly Deutschland, the home of our own forbears, stood the cradle of the modern Gaelic movement.

The Irish race is too noble a race to perish. But as Prof. Gillespie has well said, no nation can exist without a distinctive language of its own, nor can any race survive that servilely

accepts the language of the conqueror, adopts the customs, literature, and modes of thought and speech of the oppressor, and accepts ideals which are foreign to its own soil.

The words of the Anglican Bishop Wordsworth,*) "It is to Ireland that we largely owe our Christianity," may be extended to Burgundy, Switzerland, ancient Almania, Italy, the regions of the middle Rhine, Franconia and Northern France; and if we in twentieth-century America follow the example of St. Boniface in combatting a few Irish renegades like those who, even in those early days, tried to sow the seeds of discord in Germany,†) we do not for a moment allow our eyes to be blinded to the fact that there has not been in all history a nation more loyal to the Church, freer from the contamination of heresy, and more zealous in evangelizing pagans, than the Irish. And therefore we are not in any sense anti-Irish; on the contrary, we love the faithful Irish people, admire their devotion to Peter and his successors, commend and emulate their salient virtues of piety and chastity, without, however, ever permitting ourselves to be coaxed into approving or supporting any word, act, measure, or movement, be it on Auld Erin itself or in America, which will not stand the test of sempiternal truth and justice.

ARTHUR PREUSS.

*) 'The Church of Ireland,' London, 1866, P. 76.

†) Bellesheim, 'Gesch. d. Kath. Kirche in Irland,' I, 176.

SUBJECTS OF THE DAY.

Football a Brutal Game.

Perhaps our remark on page 496 concerning football has seemed to some of our readers too harsh or exaggerated. To disabuse them of any such notion we reproduce below the concluding paragraphs of a paper in the November number of *Ainslee's Magazine*, on the "Training of a Football Team," written by Allen Sangree, who shows a thorough knowledge of, and much sympathetic interest in, the subject.

"The twentieth-century football player," he says, "is made up of contrasting elements.

Had he lived in the days of Nero his training would have led him to enter the arena and try conclusions with the wild beasts trapped in Scythia and Africa. Here in America he is placed upon a pedestal and lauded by men, women, and children. Matinee girls clap their daintily gloved hands to see an eye gouged out. Young boys seethe with envy at the giant's stride, and even fond mothers overlook a broken nose or arm, smiling complacently when a son is carried off the field on a stretcher, proud in the certainty that his name will be blazoned in public print and a populace join in hero-worship at his shrine.

One time the champion footballist is told to restrain himself, and again to slug. He insists that he is a Christian gentleman, and yet shows no sympathy for a weak opponent. Hinkey, of Yale, who played so vicious a game that 'Hinkeyism' became synonymous for ruffianism, was portrayed to me by a friend as the soul of gentleness. 'He had no intention [of killing Wrightington, in that Yale-Harvard game,' explained this person, 'and the breaking of Wrightington's collar bone was merely an accident. Hinkey wouldn't harm any one.'

Again the football man, as I have indicated, insists that the game develops strong mentality, and yet nations seem to thrive without his assistance, and the high places of State and forum know not his presence.

But the game and the man are both popular and each continue year by year to wrest a greater part of public attention. So the conclusion is that the Anglo-Saxon race still loves the sport that nearest approaches bloodthirstiness when it is presented amid genteel surroundings. In this we follow the cravings of our English ancestors, who rejoiced so earnestly in football exhibitions several hundred years ago that Philip Stubbs, Puritan, felt called upon to denounce the sport in a book called 'Abuses in the Realm of England.'

'For as concerning footballe,' said he, 'I protest unto you it may be rather called a friendly kinde of fight than a play or recreation—a bloody and murdering practice than a felowly sport or pastime—for they have the sleights to mix one between two, to dash him against the hart with their elbows, to butt him under the short ribs with their griped fists and with their knees to catch him on the hip and picke him on his neck, with a hundred such murdering devices.'

The editor of THE REVIEW saw many a game of football in his college days and once participated in one—but only once; the brutality of the sport and a bruised shin for ever after kept him off the gridiron on which he witnessed so many evidences of a brutalizing tendency that he has become a strong opponent of the game.—A. P.

The "Right of Exclusion."

Nearly a decade has passed since the *Frankfurter Zeitung* announced that England, Germany, and Italy had requested Austria to employ its "right of exclusion" in the next Conclave against a certain Cardinal whose name never became known. Whether an agreement was ever reached on this head, and how the matter now stands, is more than we can say. France, too, claims the traditional right of signifying to the assembled Conclave the name of one cardinal whom it desires to have excluded from the list of available candidates for the tiara, and the Rome correspondent of the *Montreal Semaine Religieuse* (No. 18) informs us that it is firmly decided to make use of this alleged right when the cardinals meet to elect a successor to Leo XIII., and that the Cardinal whom it has singled out as "excludendus" is His Eminence Cardinal Gotti, of the Carmelite Order. He is the author of the two well-known letters of the S. Congregation of Bishops and Regulars, of which he is Prefect, with regard to the persecution of the religious orders in France, and the government fears that as pope, "*il scraï trop pape*," and would make himself the staunch champion of the humble monks and nuns whom it persecutes so fiendishly.

The so-called right of exclusion, claimed by Austria, France, and Spain, though repeatedly exercised even in the last century, has never been officially acknowledged by the Church, and it is doubtful, now that nations have lost every vestige of a claim they may have formerly had as Catholic nations, whether future conclaves will allow themselves to be disturbed by any attempted interference on the part of Paris, Vienna, or Madrid.



Free School-Books in Chicago.

The gist of Judge Neely's recent decision in the legal fight for free text-books in the public schools of Chicago, is that under the constitution and statutes of the State of Illinois the Board of Education

of the City of Chicago has no power to furnish free school-books, and that further legislation will be necessary to vest the Board with that authority.

The *Chicago Chronicle* (Nov. 8th) thinks that the practical effect of this decision—which, by the way, is not final, the case having been appealed by the Board—"should be to cause the abandonment of this and other semi-Socialistic ideas for good."

But will it? The *Record-Herald* (same date) points out that, while the legislature has not yet got so far on the Socialistic path, if Judge Neely's decision is sustained by the higher courts it will be besieged by a powerful Socialistic lobby. It is not so hard to push a bill through the legislature when there are powerful influences to back it.

The remedy, in the opinion of the paper last mentioned, lies in this that the public should be made acquainted with those principles and policies which it was not Judge Neely's duty to pass upon, but which underlie the whole question at issue.

"Does it (the public) believe that people who are able to supply their children with books should appeal to the State for aid?"

Of course it does; just as it believes that people who are fully able to educate their children should appeal to the State for schools and teachers and utensils. Given the Socialist foundation of our entire public school system, it is difficult to see how the ultimate sequelae can be avoided. Free school-books are bound to come, and free shoes, free clothes, free luncheons too. And the sooner they come, the better; for it will take a strong reductio ad absurdum to make the people at large understand the TRUE principles underlying education.

Trust him not with your secrets, who, when left alone in your room, turns over your papers.—Lavater.



Flattery is praising by lying or lying by praising to please the praised.—Tillman Pesch, S. J.

EDUCATIONAL TOPICS.

Rt. Rev. Bishop
Clancy, of Elphin,
who is in this country on a visit, recently delivered an interesting address, at Utica, N. Y., on education in Ireland.

The government allows a large sum (at least two-thirds of the cost) for the erection of schools. It trains the teachers and pays their salaries. The priest is very often the patron and always the manager of the school attended by the Catholic children. He has in his hands the appointment of teachers, and should a teacher prove unworthy of his position, he can dismiss him. The priest is at liberty to call in at any time during the hours for secular instruction and to see how the work is being carried out. There is a time for religious instruction each day, and the teacher is required to impart it. The priest may go there every day during the time thus assigned for religious instruction and impart it in person.

There are, however, three defects: 1. The administrative board of education is the nominee of the government; its members are appointed by the Lord Lieutenant directly. 2. Outside of that half hour there is no liberty to expose religious emblems, and even the crucifix can not be hung up in the school room. 3. Neither can the statue of the Blessed Lady nor of any other saint be exposed for veneration.

Besides these denominational schools, there are so-called model schools for the training of teachers, based upon the mixed principles of education. This system the episcopate of Ireland has opposed, considering it not only wrong in principle, but a grievous injustice to the Catholic people of Ireland, inasmuch as £30,000 of public money is annually spent in its maintenance.

The intermediate system of education, instituted in 1878, seems to be defective in this that the colleges endowed by the government and frequented largely by non-Catholic children, put the Catholic colleges, which have to de-

pend on the fees received from their students, at a great disadvantage.

Still greater is the injustice which closes the universities against the graduates of the Catholic intermediary schools. The institutions in which a university course can be followed are: Trinity College, Dublin, practically a seminary for the training of Protestant preachers, and the three Queen's Colleges (Belfast, Galway, and Cork.) established in 1850, and condemned both by the Holy See and the National Synod. Nothing remains for Catholic students, therefore, but a few poor, unendowed, struggling Catholic colleges, and the episcopate is laboring strenuously to win from the government a university which Catholics may frequent with safety to their conscience.

It is a pity that the Irish episcopate allowed itself, in 1879, to be inveigled into accepting the University Bill, which killed the Catholic University of Dublin, established with pontifical approbation by Cardinal Cullen and the Plenary Council [of Thurles and directed for a time with such consummate ability by Dr. Newman, while the results of the insidious measure never came up even to the most modest expectations of the Catholics.—A. P.



**Organization of Catholic
School Supervisors
and Seminaries.**

A correspondent in the November number of the *American Ecclesiastical Review*, who signs himself I. Wonnaughthem (I One of Them?), acknowledges "the lack of interest on the part of pastors" in their parochial schools. "Unless pastors can be made to recognize the duty of taking a direct and personal interest in the work of teaching in our schools," he "strongly suspects," the "formation of an organised union of Catholic school supervisors," and "plans for unification will not effect much." "It is said sometimes the blame lies with the bishops who ought to see to it that the priests give catechetical instruction and otherwise interest themselves in the class." However, he continues on page 450, "the fault seems to me to lie in the training of

our theological candidates." He does "not believe there is any seminary where pedagogy and the care of schools receive adequate attention. Priests get the idea, largely from our seminary training, that the only duties they have are to say Mass, preach, administer the sacraments, and take up collections; that they have no responsibility with regard to the school, or any in the class room."

A strange seminary training indeed that gives no idea of responsibility towards the children of the parish! Stranger, still, that priests who "undertake to build school-houses, to secure teachers, and to collect funds"—never show any real interest in the work of teachers, etc. If the seminary did not impress them with the necessity of looking to the schools, surely their experience since must have done so.

Of late the tendency to organise in Catholic circles is very noticeable. Catholic colleges meet and discuss; a number of seminaries held a meeting, with a view to agree and unify, and now a plea to organise Catholic school superintendents is made, not to mention the prospective federation of Catholic societies. Catholic press and truth societies have formed. The insufficiency of old forms of law and discipline regulating Catholic polity, many consider beyond question. And, though it is hard to find a priest now, or a layman, who does not belong to an association either of a pious, beneficent, charitable, intellectual, or social kind, still there is division. The idea seems to be, let Catholic organisations multiply, rather than confirm and intensify existing ones. Maybe our polyglot condition, that divides everything but faith and morals and immutable discipline, so disposes us; certainly a great variety of human institutions is adverse to the unity in which there is strength. It hardly comes within the scope of a seminary to provide a normal-school course. It goes without saying, however, that the seminarian should learn something about "pedagogy and the care of schools." In the classes of pastoral theology, psychology, and pedagogy, special attention is to be given to the teaching of children, according to the last Council of Baltimore, (chapt. 2, Title VI). It

is of recent years only that pastoral theology, as a distinct branch, was introduced in some seminaries of the United States. Psychology, being a branch of philosophy, was always taught, but hardly given such a practical turn as to offer incentive for operation. Besides, experience alone can fructify its principles. The Council requires that the alumni of seminaries learn method and manner, too, of explaining the catechism and sacred history to children, lucidly and solidly. That may mean, they should be given actual opportunity to teach in schools, and show evidence of their ability in this matter before ordination; or that, besides principles in the abstract, they should be taught their application in the concrete. As far as I know, the first is part of no seminary course in this country. There are colleges and schools in which students teach while they study theology, but that surely is not what the Council provides for seminaries, as appears from its minute chapter on seminaries, beginning with number 136 and ending with 185. Some seminaries in Europe give the opportunity of catechising and test the candidate preparatory for holy orders. To know "di fare la dottrina" was long a practice in parts of Italy. In France the treatises on Christian doctrine by Msgr. Dupanloup awakened a fresh interest, while German publications on pedagogy, with special emphasis on teaching catechism by Catholic authors, are easily first for thoroughness.

The introduction of a new branch in our seminary course is not so simple as it looks. Within the short space of such a course such a number of studies are already crowded that it is impossible to give adequate attention to all of them. If the capacity of seminaries is unduly taxed, the result will be a clergy trained to perform by routine, but lacking thoroughness in fundamental knowledge. And of the two, the latter would be most deplorable; for, if that is wanting, decline of discipline is inevitable. What must be done however in present circumstances is this:—the student of theology should be convinced during his course in the seminary of the indisputable

necessity of Catholic education and of parochial schools, in accordance with the mind of the Council of Baltimore (see Title VI, No. 194.) Then as a priest, he will not fail to carry out what the Fathers of that Council have decreed in number 199. The care of souls implies preëminently the religious training of children. Thus, the seminaries, in their present condition, can furnish priests equipped sufficiently "to encourage the hard-worked sisters and brothers," to show also "those little attentions to children which will make them love him and their school." It must be remembered, he is not a school-teacher, neither is the priest to supplant the teacher. Catholic education is to provide secular as well as religious knowledge. Teachers belonging to religious communities must be encouraged indeed, but the teacher who stands alone is entirely dependent on the priest. There ought to be more Catholic normal schools, or those already in operation should be helped and enabled to improve their standing. Demands are readily made, but no assistance is given to meet them. It is an honor to be a teacher in a Catholic parochial school, but the lay-teacher should receive such a competency as will enable him to live up to his state. Some indeed are of opinion that parochial schools should be in charge of religious bodies only; however, it must be remembered, there is a state of life for school-teachers which does not require them to join a religious community; and that there may be reasons for engaging a lay-teacher.

If the promoters of the organisation of Catholic school superintendents keep in mind what the Council of Baltimore urges, both in its pastoral letter and in its decrees; if priests hold to the letter, "Jubemus ergo parvulorum curam assiduum habeant animarum rectorum," and both promote uniformity and excellence, so far at least as the Roman Congregation exhorted, that Catholic schools be not inferior to public schools (see No. 200),—then the project will be a blessing and certainly help to advance true Catholic education.

JOS. SELINGER.

Letters to the Editor

The Pronunciation of Latin.

TO THE EDITOR OF THE REVIEW.—*Sir*:

In a recent number of your REVIEW, I noticed your remarks concerning the necessity of a common pronunciation as well as of a common language, at meetings of various nationalities, such as church councils, etc. What I wish to know, is: Have any steps been taken to obtain such a common pronunciation? In this country, to my knowledge, most people sound the Latin vowels the same way; they differ mostly on the g and c. The former is gay or jay; the latter, dsay or say. Many of our colleges and universities decided upon gay and kay, every time. Virgo, virginis—virgo, virg(u)inis; vacca, vaccae—vacka, vaccae. This, in turn, has been called a fad by some who seem to know. Those who favor it, say it is the Roman way. Cicero-Kikero. The Greeks agree upon this. Their opponents say we don't know what the Roman way was. The modern nations embodied many words in their own language and pronounce them accordingly. It will not do to change. You can not say Sissero, when reading English, and Kikero, when reading Latin.

I am not competent to go into a deep discussion of this subject; but I should like to have some practical decision. Since the Roman orator is called Tsitsero by a German, Sissero by an Englishman, Sissarro, by a Frenchman, Tchitchero, by an Italian, he must scarcely mind getting one more name, Kikero. Since we are hopelessly divided on the subject, would it not be better to follow what seems to be a rational system: Every letter has its sound, and keeps it, no matter what relation it may have accidentally to other letters. Since almost everybody is agreed upon sounding vowels the same way, why can we not agree upon the consonants as well? No exceptions to be admitted under any plea. a [h]; e [h]; i [e]; o [h]; u [oo]; g [gay]; c [k]; t [t]; tio—t-i-o; etc. Some of those things will sound funny, at first; but not funnier than a Frenchman's talk to a Dutchman, or

a Dutchman's to a Frenchman, when first they meet. Nothing's like getting used to it.

Hoping to hear something on this subject, in the not too distant future, etc.

(Rev.) C. EICHNER.

Dayton, O., Nov. 11th.



The McGrady Scandal.

TO THE EDITOR OF THE REVIEW.—*Sir*:

In your REVIEW [No. 32] you "call the attention of the Rt. Rev. Bishop of Covington to the pernicious extra-diocesan Socialist propaganda of a pastor of his jurisdiction, which has been for many months a source of scandal to clergy and laity alike in at least a dozen States."

Allow me to tell you the experience I had this summer in regard to this matter. While serving temporarily as pastor of St. Andrew's Church, Saginaw, Mich., a highly respected lady of the congregation asked if I had ever read Fr. McGrady's book on Socialism. I replied, No, but I would be very much pleased to see it.

After a few days she brought the book. It was entitled: 'Beyond the Black Ocean.' I read the preface, and started to read the rest, but was soon convinced that it was not worth reading. A short time afterwards, the lady asked me if I had read the book and what I thought about it. I told her simply, that she would perform a good deed by casting it into the fire. These words disappointed her. She endeavored to defend the book and to convert me to Socialism. I refuted her false, sophistic arguments, all taken from Fr. McGrady's book. Finally she said she would leave my conversion to stronger minds than hers.

I told her I would read the book once more before returning it, and in the meantime made some notes on it, refuting its manifold errors.

Labor Day was approaching, and on a certain morning I read in the *Courier Herald* that this same Fr. McGrady was invited by the labor unions of Saginaw, to deliver an

address. I thought it was my duty to notify the Bishop about his coming, and so I did.

Labor Day came and the "eloquent" Fr. McGrady addressed the people of Saginaw twice, in the afternoon at Union Park, and in the evening at Central Labor Union.

I will quote a few texts from his "prosaic poetry and poetic prose."

"The laws are made by the capitalists for the capitalists, they should be made by the wealth-producers for the wealth-producers. The club must be taken out of the hands of the despots." "If we had a just economical system, the laborer could have all the luxuries for two hours' work a day. And it is plenty. The history of the world is the history of the slave." "Socialists don't want to touch any man's property, nor have any man touch theirs. That is why they object to the capitalists taking the lion's share of the profit of labor." "The average salary under Socialism would not be less than eight dollars a day, and the day's work not over two hours. Men could then accumulate some money and have a good time. They could go to Europe and do many things for the comfort and enjoyment of their families." "The laboring people produce 75 per cent. of the wealth and get 3 per cent. in wages." (See Saginaw *Courier Herald*, Tuesday, Sept. 3rd, 1901.)

I need not say that many, especially of the laboring classes, sympathized with Fr. McGrady. They were "just crazy about him." I even incurred the anger of a Catholic family for the simple reason that, in obedience to the Holy Father, I condemned Socialism as a false and dangerous system. That such talk (or rather nonsense) as the above mentioned is liable to give rise to social difficulties in cities as Saginaw is clear as the day to the most superficial thinker. Moreover, I am certain that Fr. McGrady's romance 'Beyond the Black Ocean' and his pamphlet 'Socialism and the Labor Question,' are widely spread in some places in Michigan and not unknown in Wisconsin. It is high time, I think, that the misplaced endeavors of this misled priest, who journeyed from Kentucky to Saginaw "to further the Socialistic cause," be effectively stopped by his ecclesiastical superiors.

(Rev.) G. RYBROOK, Ord. Praem.

West De Pere, Wis., Nov. 9th.

A Significant Coincidence.

TO THE EDITOR OF THE REVIEW.—*Sir*:

Your comments (issue of Oct. 30th) upon what you call "the unwise position of the French-Canadian Catholics toward the Federation of Catholic societies" and your endorsement of their grievances, are strangely inconsistent. We have already a "conquering phalanx" that we should "present to our enemies on the outside," in the shape of the divinely instituted federation—the Catholic Church—and we need no other. It would be a spurious substitute. Besides the French-Canadians feel that the proposed federation would serve only as a prolific means towards the—en effet—"decatholicizing of the Catholic Church" not only among them in New England, but among the other nationalities all over the country.

Your "sympathy with the gallant fight made [by] the French-Canadians for their sacred rights" might be more consistent, and, by the way, may be extended to all nationalities alike. The Poles, for instance, are in the same box with the French-Canadians, only perhaps in a tighter compartment; they suffer most at the hands of the Germans, especially in their own country, Poland. Therefore, like the French-Canadians, they also held a congress in the city of Buffalo, N. Y., two weeks before that of Springfield, and said nothing of the "federation," because their sentiment against it can be readily supposed, without the absurdity of expressing it in words.

Neither congress knew of the other, yet their programs, grievances, resolutions, and the means to draw a little lightning are surprisingly similar—almost identical. The coincidence is significant. It means that "there are others" whose "sacred rights are being trodden under foot." Like the Germans, no nation "wants any enslavement," and instead of one "veritable thunderbolt," there is likely to be a regular fusilade in the Roman skies, as the nations wake up to a sense of their wrongs. Too long already, for the benefit of the Catholic cause, have the nations, numeri-

cally stronger, used the Church to de-nationalize their subjugated victims. It should not be so in the Catholic Church, but, to quote your own words:—"So long as we American Catholics can not agree among ourselves and treat one another as brethren, it will be vain to try to present a solid and conquering phalanx to our enemies on the outside," at least not in the shape of an ephemeral fad of a federation. I can assure THE REVIEW that the above are the sentiments of the Poles, both clerical and lay.

(REV.) JOHN KUBACKI.

East Chicago, Ind.

EDITORIAL LETTER-BOX.

Rev. P. P. Z., O. S. B.—A careful perusal of the circular convinces us that it is calculated to "rope in" the unwary. Hands off! . . . *Lectoribus*.—Can any one our readers oblige Mr. J. P. Tardivel, editor of *La Vérité*, Québec, with information regarding a series of articles published some time ago in this country, presumably by a Jesuit Father, on Albert Pike and his 'Dogma and Morals'? Mr. Tardivel thinks the subject was mentioned in THE REVIEW, but our memory and indices both fail us in the matter. . . . *Rev. U. F. M.*—The article mailed us some weeks ago was duly received and will be printed as soon as space permits. . . . *Pluribus Amicis*.—We again must call attention to the fact that newspaper clippings without the name of the paper from which they are culled and the number or date, are in most cases practically valueless. . . . *D. A.*—Our plebiscite is progressing nicely. By New Year we hope to be able to come to a conclusion about the wishes of the majority of our readers regarding the outward form of THE REVIEW. . . . "*Alberto*."—We have too much space to fill weekly to be able to print nothing but original matter from our own pen. You are not the only one of our readers who would "prefer a smaller REVIEW with more 'Preussic acid.'" You seem to be under the impression that the editor has nothing else to do but get out THE REVIEW. The fact is he can devote only a comparatively small portion of his time to this journal, having much other indispensable and necessary work to attend to. He fondly hopes to be in a position some day to devote all his powers to THE REVIEW; for the present, however, you will have to be satisfied with the paper as it is or cancel your subscription. We do the best we can, and, as one of our old Jesuit professors used to say, "If you do your best, angels can't do better."

With Our Exchanges.

The *Northwest Review* of Winnipeg, edited by an eminent Canadian clergyman, has the following in its No. 4:

In our issue of October 9th, we quoted Bishop Spalding, a noted American patriot, as saying that the average of professional attainment in the United States is low, "lower than that found in the progressive nations of Europe." That average must, indeed, be very low if so ardent an admirer of his native land is forced to make such an avowal. This accounts for the presence in the ranks of Catholic journalism of men whose impertinence is on a level with their stupendous ignorance and their utter absence of Catholic spirit. The *Catholic Journal* of Memphis, Tenn., is one instance of many. Mr. Preuss in his REVIEW had said that the attitude of the *Catholic Journal* and of several other Catholic papers in condemning Bishop Janssen for excluding the Knights of Columbus from his Diocese of Belleville "savours of presumptuous arrogance." Thereupon the editor of the Memphis paper spits out half a column of slangy abuse, calling Mr. Preuss "a fourth-rate Jim Crow editor" with a "smattering of education." Our St. Louis friend could easily defend himself against insults so diametrically opposed to the truth, since THE REVIEW is a first-rate journal, so high in fact as to be caviare to the general Catholic public, yet infinitely valuable to learned Catholics and journalists who really want to get at bottom facts; but the editor of the Memphis (paper) is hardly worth wasting good powder on. A man who has so little independent Catholic spirit as to join in the Southern un-Catholic clamor against President Roosevelt because he had a colored University President to dine with him at the White House, is quite incapable of understanding what humility and reality mean.

Will our friend Fitzgerald of the *Catholic Journal* please put this in his corn-cob pipe and smoke it?

☞ In the language of the judicious Cap'n Cuttle, the bearings of this observation lies in the application of it.



Now that federation is so to speak in the air, the *Catholic Universe* (No. 1426) earnestly

pleads for a federation of the Catholic press, a sort of Catholic Associated Press. "A union of Catholic journals in the United States," it suggests, would be powerful in every way, among our own and those not of us."

If nothing else were in the way of this plausible plan, the business rivalry existing between our Catholic weekly newspapers, we fear, would kill it. ARTHUR PREUSS.

GEOGRAPHICAL AND ETHNOLOGICAL.

THE CHICKASAW INDIANS IN MISSISSIPPI.—The Chickasaw Indians in Mississippi are dying out. That race is probably stronger in the traditions of its ancestors than any other tribe in the United States. The Chickasaws of Mississippi have been there for centuries, no one knows how long. When De Soto went struggling through that country he encountered the Chickasaws. They were powerful and frequently conquered their neighbors, the Seminoles, of Florida, in battle. The early explorers had a taste of their bravery at various times, and it was years before they became civilized enough to give up the war dance.

Seventy years ago the chiefs signed a treaty giving up their property in Mississippi for land in the Indian nation. The majority of the tribe moved into the new land, but three or four thousand, in whose bosoms the traditions held, refused to go. They were permitted to remain under a clause in the treaty, and they have lived in the southern part of the State since. They get as far away from civilisation as possible and do not mingle with the white inhabitants. Many of them sold their allotments of land to the whites, and after that money was gone, they lived as best they could. The Dawes Commission is still engaged in sending those who care to go to the Territory, but the majority will die where they are, in Mississippi. There are many living who remember when the treaty was signed. They are gradually dying out, that is, the death rate exceeds the birth rate considerably. I think there must be at least two thousand still left, and many of these will never see the country of the setting sun, not if they can help it, and it looks as if the government was lenient with them.—J. A. SMITH.

The Religious World.

...Domestic...

... Fr. Ketcham's latest appeal in behalf of Catholic Indian schools is urgent and pathetic, and we hope it will be heeded. These schools, as we have already pointed out on a former occasion, are threatened with destruction unless the charity of the faithful supports them. \$140,000 per annum is required. For the present fiscal year this sum has been secured, with the exception of \$40,000, and the appeal goes out to every Catholic family in the land to give a small donation. If every Catholic would give ten or fifteen cents a year to this worthy cause, not only could our schools be perpetuated, but missionary efforts among the unfortunate Indians could be multiplied. The work of converting the Indians is incumbent on the whole Church in America, as Fr. Ketcham rightly points out. By performing it conscientiously perhaps we Catholics can spare our country at least a portion of the awful punishment due it by the Almighty Avenger of all wrongs for the inhuman and outrageous treatment this nation has accorded the poor red man. Thus it seems to us this work is one of national expiation.

All contributions should be forwarded to Rev. W. H. Ketchman, Director, Bureau of Catholic Indian Missions, 941 F. Street, Washington, D. C., or to Cardinal Gibbons at Baltimore, Archbishop Corrigan in New York, or Archbishop Ryan at Philadelphia.—A. P.

...Foreign...

... We note from a Havana correspondence of the *Catholic Mirror* [No. 45] that Msgr. Sbarretti received on the 20th of October official notification of his appointment by the Holy Father to the mission of Apostolic Delegate Extraordinary of the Philippine Islands, with the rank of archbishop. Archbishop Barnado of Santiago is named administrator of the Diocese of Havana. Rev. Dr. B. F. Broderick, of the Diocese of Hartford, who has been acting as private secretary to Bishop

Sbarretti, will accompany the new Delegate to the Philippines.

... We learn privately from Rome that Cardinal Martinelli will not leave the United States before Spring. There will be a consistory in December, in which no new cardinals will be created, nor will any hats be imposed. Cardinal Martinelli is expected to return for the Spring consistory, which may be between March and June, the Pope living.

As to Cardinal Martinelli's successor in Washington, it looks probable that he will be Msgr. Falconio, though Cardinal Ledochowski favors Msgr. Zaleski; and as the Apostolic delegations of America partly depend on the Propaganda, the Prefect of the Propaganda naturally is not without considerable influence in determining their personnel.

It is quite positively asserted that Msgr. Zaleski will not return to India, though he still holds the office of Apostolic Delegate to that country.

[A cablegram in the Sunday *Post-Dispatch* mentioned Msgr. Otto Zardetti, formerly Bishop of St. Cloud, now Titular Archbishop of Mocissus and Assistant to the Pontifical Throne, Honorary Canon, and Consultor of a number of Roman Congregations, as probable successor of Msgr. Falconio at Ottawa. We have no private advices confirming this speculation; though we believe that our Canadian brethren could hardly find a better substitute for their beloved Delegate than Archbishop Zardetti.]

... We see from the Cologne *Volkszeitung* (No. 967) that four American clerics are at present studying Polish in the seminary at Krakow, by order of their respective bishops, who want to put them in charge of Polish parishes in the United States. These same bishops—their names are not mentioned—are credited with the intention of sending clerics regularly to Krakow for the purpose of supplying the want of Polish speaking pastors in their dioceses.

The wise and the active conquer difficulties by daring to attempt them.—Rowe.

Catholic Federation.

The Archbishops and Federation.

Towards the end of the present month the archbishops of the country will hold their annual conference at Washington, and the *Catholic Transcript* [No. 24] wonders what their Graces will say to the Federation movement, which in its present stage it thinks they can hardly afford to ignore. Our contemporary says it knows of two archbishops who maintain that Federation is not a desideratum (Msgr. Ireland, be it incidentally remarked, recently visited the sanctum of the *Transcript* at Hartford), and gives it as its opinion that it behooves the archbishops, as "the highest embodiment of Catholic policy in the Church of the U. S.," to take up the matter and issue directions for the faithful. The *Transcript* seems rather opposed to the plan and advises the advocates of federation to get the approbation of the assembled archbishops: "With it they may hope for a partial success; without it, they should adjourn sine die."

We believe we can assert without fear of contradiction that both the archbishops and the bishops of the country are divided on the subject, and that their Graces will not take official cognizance thereof; nor will their reticence, as the *Transcript* affects to believe, "of necessity be taken as a mark of disfavor."

It is better for various reasons that the Federation be a lay affair.—A. P.



A Dissenting Voice.

The *Catholic World* Magazine of the Paulist Fathers (November) says

editorially:

"The scheme of the Federation of Catholic Societies is again on the carpet, and they who are interested in Catholic movements have had time to think over the project of uniting all Catholic fraternal societies, and have made up their minds pretty thoroughly about it by this time. The scheme itself is not without its attractive features. The same sentiment that creates the fraternal organisation creates

the federation of fraternal societies. But are there not in our present circumstances more dangers attendant on the federation than there are advantages? First of all, is there a reason for its existence just now? There might have been some shadow of a reason under previous administrations, but there will be absolutely none under the present administration. President Roosevelt is determined to give Catholics all that they reasonably ask, and there will be nothing denied them that belongs to their rights. This fact of itself takes away the reason for the existence of a national body to redress grievances. What may be the dangers attendant on such an organization? It is created in order to secure political rights. It must of a necessity go into politics. A huge political factor in the hands of men who, though worthy in themselves, yet are responsible to no one, is a most dangerous element.

"Are there not many local grievances to be redressed? Yes; but there is no need of a national organization to right local wrongs.

"Moreover, the Catholics of the country do not want to stand before their fellow-citizens with a running sore to be healed or a grievance to be redressed. We desire rather to unite with all the people of the country and to do our share in securing its ends. We are heart and soul American, and thoroughly in accord with the best sentiments of the American government, and sympathetic with the highest aspirations of the American people. The time may come when it will be necessary for us to unite in a Catholic party, as the Catholic people did in Germany, but the time is not now. Nor is it wise to hasten the necessity of such a state of affairs."

Our opinion is: "Si vis pacem, para bellum."



The two German members of the provisional board of the Catholic Federation, Messrs. J. B. Oelkers and L. J. Kaufmann, write THE REVIEW that they regret the recent circular of the President and Secretary of the Central Verein and enclose copy of an invitation just sent out by them to the German Catholic

press and addressed to all German Catholic organisations in the land, inviting every society, no matter what its affiliations, and every parish, to send delegates to the Cincinnati conference on Dec. 10th.

. . . . CHURCH MUSIC. . . .

"The best part of the music of each church should enter into the service of all," according to an article in the *International Monthly*.

Commenting on this in the *New World* (No. 2) "Piccolo" says:

"The Spanish have a dish called 'Olla Podrida,' which in English is perhaps best described as 'Hotch-Potch,' a dish not usually served at the best of tables. When offering our service of praise and prayer to the Almighty, we are anxious to offer our best and not an 'Olla Podrida' of scraps, many of them redolent of heretical sentiments and fraught with schismatical associations."

A LIST OF NEW BOOKS.

[This list is published with the purpose of announcing important new publications of special interest to Catholic readers. B. Herder, 17 S. Broadway, St. Louis, Mo., supplies the list and has the books in stock.]

In a Walled Garden. By Bessie Rayner Belloc. Net \$1.25.

A Passing World. By Bessie Rayner Belloc. Net \$1.25.

By the Grey Sea. Net 60 cts.

A Benedictine Martyr in England. Being the Life and Times of the Ven. Dom John Roberts, O. S. B. By Dom Bede Camm, O. S. B. Net \$1.25.

Thoughts on Hell. A Study in Eschatology. By Victor Morton. Net 50 cts.

Monasticism: What Is It? A forgotten Chapter in the History of Labor. By H. J. Feasey. Net \$1.

God and the Soul. A Poem. By Rt. Rev. J. L. Spalding, D. D. \$1.25.

Chats Within the Fold. Little Sermons from a Lay Standpoint. By H. J. Desmond. Net 75 cts.

Sermons for the Sundays and Feasts of the Year. By the Cure of Ars. Net \$2.

Short Sermons for Low Masses. For all the Sundays and some Feast Days. By Rev. F. Heffner. Net \$1.1

The Holy Sacrifice of the Mass explained in Sermons; and eleven Sermons on the Sacred Heart. By Rev. J. Fuhrrott. Net 75 cts.

Instructions on the Sixth Commandment. By Rev. I. de Bressauvids. Paper. Net 25 cts.

Her Father's Daughter. A Novel. By Katherine Tynan Hinkson. \$1.25.

Terra Paterna, Vale! Being a Latin Verse Translation of Childe Harold's Pilgrimage and Other Poems. By Rev. W. J. Brennan, C. S. Sp. Paper. Net 75 cts.

The Little Imperfections. From the French by Rev. F. P. Garescho, S. J. Net 60 cts.

Luctus Flavus. An Historical Tale of the Time immediately Preceding the Destruction of Jerusalem. By Rev. Joseph Spillmann, S. J. \$1.50.

Domitio, St., by Jean Guirand. (The Saints Series.) Net \$1.

Treasure of the Devout Soul. Twenty-eight Meditations for Persons Consecrated to God. Net 40.

Ten Years in Anglican Orders. By "Viator." Net 50 cts.

NOTES AND REMARKS.

We were positively shocked when, glancing over the table of contents of the *New World* (No. 10) the other day, we read: "Mgr. (the *New World* has not yet seen fit to adopt the better form of abbreviation: Msgr.) Conaty Dead." Reference to the page indicated showed, however, that it was a typographical error for "Msgr. Conaty Honored." As our readers are aware, the Rt. Rev. Rector of the Catholic University has been raised to the episcopal dignity by the Holy Father and will be consecrated Titular Bishop of Samos, in the Baltimore Cathedral, on the 24th of this month, by His Eminence Cardinal Gibbons. He has our good wishes.



By special request we call the attention of our St. Louis readers to the approaching lecture of Dr. John C. Sundberg, a convert, and for more than six years a resident in India, for the benefit of the Hospital of St. Rose, conducted by the Sisters of Mercy. The subject of the lecture is "Babylon and the Holy Land," and it will be illustrated with stereopticon views. Time and place: Sunday Nov. 24th, 7:30 P. M. at the Liederkrantz Hall. St. Rose's Hospital is the only hospital for consumptives in St. Louis. The Sisters are working very hard to complete it with at least seventy-five beds, and they deserve the support of the Catholics of St. Louis.



The Chicago *Chronicle*, commenting on certain Halloween hoodlum manifestations in the Windy City, (Nov. 2nd), expresses grave apprehension "that American citizens are laying up future trouble in their good-natured toleration of street hoodlumism."

In the unchecked youthful rioter who roams the streets at night we have the raw-material of the future anarchist.



May be the following item of the Sunday Chicago *Inter Ocean* (Nov. 10th) will help the

digestion of some of our readers by causing a hearty laughter:

"Cardinal Svampa dying. Papal succession greatly influenced by his death. . . . His supporters have always claimed that his succession to Leo XIII. was foretold in the book of the Prophet Malachi," etc. O sancta simplicitas!



According to Edward Miller, editor of *Liston*, a monthly magazine published in Evansville, Ind., Czolgosz was hypnotized and committed his horrible crime as the irresponsible agent of anarchist murderers who had control of his mind during and after the deed. He bases his theory chiefly on the man's callousness. So long as the possibility of such a terrible abuse of the hypnotic power is admitted by men who have made a study of it, Catholic moralists are absolutely justified in warning against the practice, as they do.



It is pretty generally believed that the word "Culturkampf," in the sense of a fight made by the State upon the Church, dates back no farther than the seventies, and that it was coined by Prof. Virchow. The *Volkzeitung* of Cologne (No. 940) proves this impression to be erroneous, by quoting from the fourth volume of the *Freiburger Zeitschrift für Theologie* (Catholic), printed in 1840, a citation from a pamphlet of a certain Dr. Snell on 'The Import of the Battle of Liberal Catholic Switzerland with the Roman Curia,' wherein the word "Culturkampf" is used in precisely the same sense in which it became current in Germany, and in fact all over the civilised world, over thirty years later.



Bishop Messmer has resigned the presidency of the Columbian Catholic Summer School, but still remains a director. His earnest labors and untiring efforts in behalf of the school have earned him a vote of thanks from the Board of Directors, but little else. The School is again homeless, and there is a rumor that it may convene in the St. Paul Seminary next year.

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An Irish View of the Language Question.



We find in the *Freeman's Journal* of Nov. 16th a remarkable article, credited to the *Irish World*, which, we believe, is published from the same office by the same concern, about the "dismantling of a French-Canadian church." Some years ago, it is stated, Rev. A. Laroque established a Canadian parish in Newark. Learning recently that the new Bishop, Msgr. O'Connor, was about to dissolve it, he went to Washington to make an appeal to the Apostolic Delegate. In his absence, Fr. Richmond, of St. Patrick's Cathedral, by order of the Bishop, took possession of the church property, carried off all the church belongings and stored them in a room in St. Patrick's Hall Building. On his return Fr. Laroque found a dismantled church. The reason for Bishop O'Connor's summary treatment of Fr. Laroque is thus stated in one of the New York dailies:

"Bishop O'Connor has been known to hold

to the view that, unless absolutely ignorant of English, all Catholics should attend English speaking churches, no matter what their nationality."

Without entering into the details of the case, which at this distance we can pretend to judge still less than the *Irish World*, we will reproduce a portion of that paper's comments on the matter under consideration and the so-called language question in general. It is the first time we have found such sentiments as these expressed in an Irish-American newspaper:

"The Catholic Church, in her world-wide embrace, takes in all nationalities. She knows no distinctions based on race, color or language. Our French-Canadian friends are, therefore, justly incensed at the attempt of certain ecclesiastics to discriminate against their native tongue. Under the plea of hastening the assimilation of the different elements which make up our complex population,

the use of the French language in French-Canadian parishes and French-Canadian parochial schools is to be discouraged. What these would-be assimilators are aiming at is the Anglicizing of Catholics of non-English origin.

"We use the word Anglicizing deliberately, and we want to insist on the broad difference between the process of Anglicizing and that of Americanizing. The one means the adjustment of national ideals to an English standard; the other implies the inculcation of loyalty to the principles embodied in the Declaration of Independence, on which rests our government as on a sure foundation.

"Anglo-Saxonism' and Americanism are as far apart as are the poles. An American believing in the teachings of the charter of our liberty could not, for instance, be an imperialist, or, in other words, an advocate of the employment of the army and the navy to coerce another people into laying aside their aspirations for self government. An Anglicized American who takes England as a model in all things would experience no qualms of conscience in advocating the subjugation of a weaker people. We have called attention to this difference between the American and the Anglo-man for the purpose of emphasizing that anything which tells against the Anglicizing process is a distinct gain for true Americanism.

"Now, the keeping alive of race pride in Americans of non-English descent is the surest way of preventing the evil effects which would inevitably result from the triumph of Anglo-mania. There is no better way of keeping this pride from dying out than in teaching the young the language of their forefathers. Every child born on American soil, no matter what may be the nationality of the parents, will be sure to learn and speak English as he or she grows up. Why, then, the objection to having French taught in French-Canadian parochial schools? Why, also, the covert and, not infrequently, the open opposition to French-Canadian parishes?"

Though this view is obviously tinged, if not dictated, by hatred of England and every-

thing English, it emphasizes a principle which is true and correct and which has time and again, though in calmer language perhaps, been stated and advocated in THE REVIEW.

The *Irish World's* remarks on Bishop O'Connor's alleged utterances, quoted above, sound wondrously like an echo from the files of THE REVIEW:

"We are not certain that this is the view held by Bishop O'Connor. He certainly must know that it is possible for a person to understand a language, and yet that language not touch him as the one he used in childhood when he lisped his prayers at his mother's knee. A good Redemptorist Father, who speaks Irish, told us that not long ago he heard five hundred confessions in Irish in one of the mining districts of Pennsylvania. Every one of these five hundred understood English, yet they all preferred to use the Gaelic, which linked them to their childhood. It is the same with French-Canadian Catholics. They may understand English, but the message of good tidings from God's altar does not go so directly to their hearts as when conveyed in their own beautiful French.

"Let us be plain in dealing with this language question. There is a great deal of nonsense gotten off about the need of assimilation. As we said before, the children of French-Canadians who are born in this country will speak English and will be a thousand times better Americans than those who dub themselves 'Anglo-Saxons.' In the meantime, much harm may be done to the cause of religion by trying to coerce the elder generation of French-Canadian Catholics into using English. Many of them may be thereby alienated from the Church.

"Behind this coercion one can detect a species of 'Anglo-Saxon' propaganda which aims at making American Catholics of non-English descent forget the race from which they drew their blood. This propaganda, if it should be crowned with success, may help the cause of 'Saxondom' in the United States, but it will surely not contribute to the development of virile Americanism."

If these views were generally entertained

and put in practice by the nationality which the *Irish World* represents, if the so-called language or nationality question were permitted to solve itself, for which we have always contended, we could hope for lasting

peace in the Catholic Church in America, and federation would within a few years make us a power with which the most independent and ambitious statesmen would have to reckon.

ARTHUR PREUSS.

SUBJECTS OF THE DAY.

The Image of the Sacred Heart.

We have repeatedly been asked which images of the Sacred Heart are forbidden and which are approved. Only the other week we referred a reverend correspondent to the Director of the League of the Sacred Heart, Fr. Wynne, S. J., in New York. To him we are indebted for the subjoined information :

The simplest and safest solution of any doubt about it is found in the decrees and approbations of the Holy See.

1st. It is forbidden to place any representation of the Sacred Heart separated from the figure of our Blessed Lord on altars where liturgical service is held. See the decree of the Congregation of Rites, April 15th, 1879 : "Dummodo altariibus non apponantur."

2nd. It is certain that such Hearts can not be exposed for public veneration. The Sacred Congregation of the Inquisition has so declared on the 26th of August, 1901 : "Tabulæ exhibentes solum Cor Jesu publicæ venerationi exponendæ vêtantur."

But, 3rd, such pictures of the Heart alone are authorised for private devotion and approved by the Holy See. The first decree declares : "Ejusmodi emblemata privata ex devotione permitti posse." The second reiterates the permission : "Tabulæ exhibentes solum Cor Jesu privatæ devotioni permittantur."

4th. Better yet. The Church favors our scattering widecast such representations, because they recall vividly the love of Our Lord Jesus Christ.

In fact, on the 18th of October, 1872, and on the 28th of March and the 20th of June, 1873, the Pope issued indulgences for the little

Scapular of the Sacred Heart. Now, that Scapular has a picture of the Heart by itself. Blessed Margaret Mary frequently saw that representation in her visions, and with her own hand traced the design."

Finally, Pope Leo XIII., in his immortal Encyclical, *Annum Sacrum*, depicts the Sacred Heart with its emblems and holds it up before our gaze as the sign of our salvation ; a new "Labarum," as it were. Here are his words : "At the time when the Church, still in its beginnings, was crushed beneath the yoke of the Cæsars, a young Emperor saw in the skies a cross which promised and prepared for him the magnificent victory which he was soon to win. To-day there appears before our eyes a new sign of salvation, a divine sign inspiring supremest hope. It is the Most Sacred Heart of Jesus, over which arises the cross, and which shines with dazzling splendor in the midst of flames. In it we should place all our hope, and expect from it the salvation of mankind."

Moreover, a decree of the Sacred Congregation of Rites on the 4th of April, 1900, approved the Scapular of the Sacred Heart, properly so called. This decree, after speaking of the feast instituted in honor of the Divine Heart says : "The ingenious piety of the faithful has adopted other methods besides this, for propagating this devotion which produces such abundant and delicious fruit. With that view, many have adopted the praiseworthy custom of wearing on their breast the image of the Heart of Jesus, as a scapular ; a custom which the Blessed Margaret Mary, enlightened by divine revelation, has introduced, and which the Church has enriched with partial indulgences."

Lately Leo XIII. has approved a scapular of the Sacred Heart, along with a ceremony and formula of blessing for imposing it, composed of two pieces which are made of white wool united by a double cord; on one piece there is to be the image of the Sacred Heart of Jesus such as it is usually represented, on the other, that of the Blessed Virgin under the title of the Mother of Mercy.

Can anything be clearer? The Holy See approves and praises the custom which the Blessed Margaret Mary, under the guidance of Divine Light has inaugurated, and which the Church has enriched with indulgences.

What are we to conclude from all this? Instead of discussing the question whether it is better to represent the image of the Sacred Heart independently of the Divine Person or not, we are to conclude that priests who are charged with the responsibility of looking after the requirements of the public worship are not to place this separate representation on the altars, but are to encourage the faithful as the Sovereign Pontiff has done, to cultivate the pious and praiseworthy practice of having such representations on scapulars or elsewhere. They are thus acting in accordance with the wishes of Leo XIII., and lifting up this divine emblem as the Labarum of modern times. Of course they have to explain the doctrine connected with the devotion, so as to obviate any error that might arise. Lastly, and above all, they will thus be at one in heart and soul with the words of the Sovereign Pontiff, viz.: "that it is from this Heart we must ask and expect the salvation of the world."



Society Banners.

The *Sacred Heart Review* lately advised our societies to abandon the absurd custom of inflicting high-cockalorum titles, such as Grand and High and Excellent, upon their officers.

The *Catholic Record* (Nov. 9th) supplements this timely suggestion with another: "May we further suggest that they erase the banner and scarf items from their list of

expenditures? The money that would be thus thrown away could be used as a nucleus for a library fund, for subscription to sound periodicals, for anything in fact that makes for better Catholic manhood."

We suppose the banner and especially the scarf business is oftentimes overdone, and so far as the latter is concerned—and we may here include the many pins and charms and emblems now in use—we are inclined to second the *Record's* motion for its abolishment.

There is something inspiring in the use of church banners, however, which constitutes them a helpful factor, as appears very clearly by the benediction only recently formulated and approved by the Holy See for this purpose:

"Domine Jesu Christe, cujus ecclesia velut castrorum acies est ordinata, benedicere digneris hoc vexillum, ut omnes sub eo Tibi Domino Deo exercituum militantes per intercessionem beati N. inimicos suos visibiles et invisibles in hoc saeculo superare et post victoriam in coelis triumphare mereantur per Te J. Chr., qui vivis et regnas, etc."

Here we have the symbolism of the flag beautifully expressed, and we do not see why our Catholic societies should not avail themselves of it.



Large and Small Dioceses.

It is reported that the Spanish government has suggested to the Holy See to reduce the number of dioceses in Spain. In Roman Church circles it is considered that such a reduction would prove decidedly advantageous. "The larger the diocese and the better the diocesan seminary, the more efficient and zealous the clergy," says one well informed writer, who adds that a like reform might also be advantageously introduced in Italy, France, and some other countries.

A writer in the *Portland Catholic Sentinel* recently warned against the tendency to keep on dividing and making new ecclesiastical sees in States which have already several dioceses. Before going too far in this direction,

he suggested that our Church authorities investigate the conditions in some European countries where the dioceses are many and small.

A comparison of these with the conditions obtaining in countries with large dioceses, such as Germany and Belgium, will indeed show that organisation, discipline, and progress are better where the priests are many and the seminaries, in charge of the diocesan clergy, large and well-attended. But we in this country with our vast dioceses, some of them growing almost unmanageable, are still far from a condition of affairs which would justify us in taking a stand against the multiplication of dioceses. Besides, the flourishing state of the Church in Germany and Belgium is due to a good many other and more important causes than the large size of the ecclesiastical jurisdictions. Even in Germany there is a strong movement, favorably viewed by the Holy See, to cut out a new diocese of Aix-la-Chapelle from the great Archdiocese of Cologne.



The Manila Bishop's Pastoral.

Under this caption the *Independent* prints in its number 2763

the translation of a pastoral letter issued on Sept. 20th by Msgr. Martin Alcocer, O. F. M., Bishop of Cebu and Apostolic Administrator of the Archdiocese of Havana, on the occasion of the assassination of President McKinley. The letter is too long and hardly important enough to be reproduced here. The Bishop declares the assassination of Mr. McKinley to be "a crime of lèse majesté, since the august victim was invested with the supreme authority of the nation." He declares that, "in order to feel this misfortune, it is necessary to smother certain low resentments and harken unto the voice of Christian conscience and the throbs of every noble and loyal heart in the presence of a crime of this nature." To measure the sorrow of America at the death of its President, he says, "it would be necessary to have a genuinely American heart."

After speaking of the Holy Father's profound sorrow over the dastardly crime, Msgr. Alcocer says that, while the Church prohibits obsequies or funeral honors of a religious and public character in behalf of any person who neither in life nor in death belonged to her bosom, or who has not manifested a desire to belong to her, her inflexibility of doctrine and practice does not prevent her from having a motherly feeling for all men; and while it is impossible for him as a bishop to permit religious services in honor of the murdered President,—which he would have done gladly had Mr. McKinley died within the Church,—he desires all the faithful to behave like good citizens and to open their hearts to true sympathy, not allowing themselves to be surpassed by any one in manifestations of loyalty, respect, love, and courtesy toward the legally constituted authority.

In conclusion the Bishop gives public expression to his own detestation of the perfidious crime, to his profound grief and sincere condolence, and orders religious services to be held in the Cathedral of Manila "for the double purpose of making atonement to the Lord for all the offenses against him and the crimes which are committed, and to ask him to impart to the authorities of America and of the Philippines the necessary skill and fervor, that they may work out the common welfare and happiness."

The *Independent's* translation of the pastoral is clumsy, and it clearly appears from the comments added to it, that it was made by some one who is opposed to the Church and the Friars. Hence we would not be surprised if it should turn out to be inaccurate and colored. But taking it as it is, admitting its authenticity and correctness, we do not see how any sane man can find therein anything treasonable, insidious, or evil-minded. The editor of THE REVIEW is a staunch American, to the manor born; but if he had been Apostolic Administrator of Manila at that juncture, he would have expressed identically the same sentiments, though perhaps in a language untinged with monarchical traditions and less picturesque than the stately

Spanish idiom employed by the Bishop of Cebu, which, despite its innate beauty, grates on the average Anglo-Saxon ear.



Indian Education Reform.

The N. Y. *Evening Post* (Nov. 18th) informs us that Wm. A. Jones, Commissioner of Indian Affairs, in his annual report just out, under the title "Well-meant Mistakes," "says what many a thoughtful man has had in mind to say, but what almost every one has abstained from saying through fear of misinterpretation."

Mr. Jones considers a large part of the present educational system maintained by the government for the Indians an obstacle rather than a help to the advancement of that race. In the first place, he declares, the children must be brought into the boarding-schools by cajolery, threats, bribery, fraud, or some other form of persuasion or force. In the second place, they are brought up in the midst of luxury which they will have to forego in later life. Their education puts them beyond their sphere. The industrial branches that are taught, take a form which is not conducive to the training of the boy or girl in a way to be of benefit later. All the surroundings of the returned student are hostile to his continuance in the path he has begun to follow. He is buoyed up by no local sentiment friendly to civilisation and progress; he must either leave his people and go and live among the whites, or he must readjust himself to his surroundings, and try to be both an Indian and a white man in a strictly Indian atmosphere. The tendency of all this is to sour him with life.

Mr. Jones deduces his discouraging conclusions from actual statistics as to the Indians' condition after all these years of coddling. In the last thirty-three years, he says, something like a quarter-billion dollars has been spent on an Indian population of 180,000—enough, if equitably divided, to build each family a house and barn, pay for furniture, stock, agricultural implements, etc., and fit it for as good a place in the world as it could fill.

As a matter of fact, after the passing of a generation, a large part of the Indian population is still on the reservations receiving help from the government in the form of food, or money, or, mechanics and farmers to wait on them, or all of these together, and the children are still going to school under government auspices, with a very fair prospect of being, when another thirty-three years have rolled around, in no better situation.

The Commissioner's remedy for existing evils would be a prompt reversal of the government's long-continued policy of apron-string rule. He would pay more attention to the day schools and home teaching of the Indian children than to the ornamental features of the present system. Having given the Indian a fair start, he believes that the government should throw him upon his own resources, as the only means of teaching him that the good things in life come from labor and thrift, and that there are obligations every one owes to society, as well as to himself.

If Mr. Jones were the keen and frank man the New York paper makes him out to be, we think he would have recognised and fearlessly declared that the Catholic Indian schools are the only ones that really benefitted the Red Man, and that the best and cheapest and justest way for the government to bring about the desired reform would be the adequate and hearty support of them.



The Monroe Doctrine in a French Light.

M. Hector Pétin has published a valuable review of the Monroe Doctrine, under the title 'Les États-Unis et la Doctrine de Monroe' (Paris: Librairie Nouvelle de Droit). He traces it through its various phases of development, from its appearance in the message of 1823, as the defensive declaration of a rising democracy, to its final affirmation at The Hague, where it appears as the handmaid of a very undemocratic imperialism. The author thinks, as a good many have thought before him, that logically our executive at The Hague had to

choose between Monroeism and imperialist expansion in the East; but as a matter of fact he "chose both." In other words, the Monroe Doctrine gives us at home the hegemony of America, prescribes the exclusion of Europe, is prophetic of the absorption of Canada, and enables us to make any interoceanic canal a national toll-gate; while in the rest of the world it authorizes us to wrest colonies from European powers, and, making of them American dependencies, extend our system into the heart of the antipodes. The American doctrine, as latterly interpreted in this country, makes absolute nonsense of the original Monroe Doctrine. It is neither international law nor common sense, but a vague declaration that we shall do what we please anywhere. That such an assertion of our position tends to involve us in perpetual aggression and to array Europe against us, any one can see. It consequently becomes more and more idle every day to attempt to discuss our foreign policy in terms of international law or traditional policy. "Might makes right" is the sum and substance of it. To any American who wishes to know how our playing fast and loose with the Doctrine looks to enlightened and disinterested minds, we commend this book.

A well known Minneapolis physician, who has made a specialty of nervous diseases, has found a new remedy for the "blues." His prescription reads something like this, if we may pin our faith in such delicate matters to the *Catholic Mirror* (Nov. 2nd): "If you keep the corners of your mouth turned up, you can't feel blue. Smile, keep on smiling, don't stop smiling." It sounds ridiculous, doesn't it? Well, just try turning up the corners of your mouth, regardless of your mood, and see how it makes you feel. Then draw the corners of your mouth down and note the effect, and you will be willing to declare "there's something in it." The Minneapolis doctor treats his nervous patients to medicine when necessary, but when the case is one of pure melancholy, without bodily ill, he simply recommends the smile cure.

EDUCATIONAL TOPICS.

The Proposed Minimum Requirements for College Entrance.

To begin the college course and to pursue it successfully and profitably, we think that it is necessary and sufficient that on leaving the preparatory school a young man should be able to stand the following tests:

1. In Latin, he should be thoroughly grounded in grammar, including prosody. He should be able to read ordinary Latin prose at sight, and to write Latin with some degree of ease. He should have seen the authors usually selected for beginners' work in the order in which they are usually read: Nepos, Caesar, Cicero (Letters and In Catilinam), Phaedrus, Ovid, and selections from Virgil's Georgics, with perhaps one book of the Aeneid.

2. In Greek, he should have a good knowledge of Greek grammar, including the rules for accents and simpler rules of prosody. He should be able to translate simple sentences, illustrating constructions, etc. He should have seen the usual Greek authors read in our preparatory department, beginning with the easy witticisms of Hierocles and the fables of Aesop, and going to the Anabasis and Cyropaedia, St. Luke's Gospel, the Odes of Anacreon, and at the end perhaps taking one book of Homer.

3. In English. The study of English should be correlated with that of the classics, the aim being to secure that fluency and command of language, that accuracy in the use of words, that refinement of diction, which is invariably the reward of careful work in translating. The elements of rhetoric should be mastered, i. e., the principles regulating the use of words and the structure of sentences and paragraphs, and the principles of good prose style, etc. The student should, moreover, be made acquainted with what is best in our literature.

History should as much as possible be correlated with literary studies. In this way the student should be made acquainted with sacred and ancient history, Roman and Grecian history, the outlines of ecclesiastical history,

and of the political history of his own country. Selected topics and periods of Church history, therefore, of English and American history, should be mastered, both for the sake of the facts and in the two higher classes for the sake of gradually training the student to observe and to note the relation of cause and effect, etc.

Modern languages should find a place in the curriculum, and on entering college the student should have a reading knowledge at least of French or of German, or of both. In mathematics he should have finished algebra and geometry, plane and solid. As regards the sciences we believe that a certain amount of time should be set apart for physical geography, physiology, elementary astronomy, or physics and chemistry.

As to religion, we need not go into details. It is clear that a young man entering college should be able to explain his belief and be able to give valid reasons for the faith that is in him.

We urge the importance of insisting on living teaching in religion, history, and English literature, not mere text-book work.

We would urge, too, the importance of oral work in Latin, so that the usage of the Latin tongue be not lost among us, seeing that Latin is the universal language of the Church.

Your committee wishes to close by recommending that the matter of entrance requirements be not allowed to drop, but that a special committee be appointed to study the matter thoroughly and to report in detail on the study of English literature and of science in the preparatory school.

* * *

The above is from the Report of the Third Annual Conference of the Association of Catholic Colleges in the U. S.

It was a happy afterthought of the committee to recommend a special committee to study the matter thoroughly. But there was no need of adding to the task a program for the preparatory school. Or are we to understand there is to be a new committee charged with studying thoroughly the entrance requirements for the preparatory school? If

the first is meant, we believe the college will be heard from; if the second, instead of studying English literature, it would be better to study plain writing.—J. F. M.



A New Job.

Under the sanction of the San Francisco Board of Education, the educational department of Stanford University is asking some pertinent or impertinent questions about the school-children in that city. Parents are asked to give a pretty comprehensive sketch of the family history, and to put on paper their unbiased opinion of the character and abilities of their children, telling which one they consider the best and the brightest, and which one the worst and the dullest. A few of the the parents, thinking that they are required to answer the questions, or being fond of talking about their offspring, have filled out the blanks, but the majority are amused and indignant. Teachers are asked to make like returns of the children under their care, and a comparison of the teachers' reports with the mothers' as to the same children shows the scientific "value" of the data.



§ Dr. Condé B. Pallen gives it as his opinion (in his column in the *Pittsburg Observer*, No. 25) that the conferring of an honorary degree upon Archbishop Ireland by Yale University was simply a bid for Catholic patronage, and he apprehends that the bait will be swallowed. Which is a great misfortune, for, as Dr. Pallen points out, the attendance of Catholic students at such institutions means the loss of their faith or of that of their offspring. Under modern conditions Catholic education is the only way of preserving the faith. How much wiser the children of this world are in their generation than the children of light!

§ People who imagine that public schools are a product of Protestantism may be interested in hearing that the oldest public school in the Southern States has been conducted by the Ursuline nuns in Louisiana constantly for 175 years.—*Casket*, No. 44.

Catholic Federation.

Rt. Rev. L. M. Fink, O. S. B., Bishop of Leavenworth, has issued an official circular under date of Nov. 11th, in which he says :

"Like all movements of great importance this movement (for Federation) has given rise to a great many opinions, one differing from the other. Some have arisen from prejudice, some from narrow-mindedness, some from misunderstanding the object, some from being adverse to all movements that are required at the present juncture, others from indifference to any religious movement. By meeting together matters are cleared up and are better understood ; the objects of this federation are presented in their proper light, members will talk to members, the east and the west, the north and the south will commingle together, all of which will tend toward intensifying the Catholic spirit.

"That there is a real need of such a step in our days, as is the object of the Federation, goes without saying. There are so many questions in these days affecting every Catholic, and the Catholic body at large, and the social life of even the American people as such, the tendency towards Socialism for lack of firm and unalterable Catholic principles, on the one hand, and on the other such feeble efforts to stem this tide because the Catholics form no large body in social life, though the greatest and most numerous body in the religious world, that many of our rising generation are lost to the Church, despite the zeal of our good priests and the efforts of our leading Catholic men.

"I know of no means more powerful for the furtherance of Catholic societies than this Federation. I deem it my sacred duty to invite all our Catholic societies to take the greatest interest in this movement and to take part in the coming national convention. I request the Rev. Pastors to use their good influence and put forth their zeal to further this project, encourage the sending of at least one

delegate from each of their larger societies of married and of unmarried men.

"The Rev. Pastors are requested to read this circular from the altar after its receipt and add such words of encouragement and counsel as they may deem proper, and make known the particulars to the members of the different societies in special meetings called for this purpose."



The Archbishops and Federation.

We last week took notice of the assertion of the *Catholic Transcript* (No. 21) that two archbishops are opposed to the federation movement. Asked to give their names, the paper says (No. 22):

"The Archbishops to whom reference was made last week have not so far as we are aware, disclosed their views to the public. One of them, however, spoke in unmeasured terms within our hearing, and we could do the movement no greater harm than to repeat his words in connection with his name. The other Archbishop did not, indeed, reveal his mind to us directly, but we have his opinion on the authority of one who interviewed him specially and found him utterly opposed to any undertaking of the kind. While entertaining no doubt as to the precise views of these two metropolitans, we feel that we have no right to make public their names or give further divulgation to the exact words in which they expressed their distrust of the wisdom of the undertaking. They are the proper judges as to the time when it will be opportune to treat the public to their views."

The *Transcript* adds that a canvass of the remaining twelve archbishops would result in a notable augmentation of the number of dissenting voices.

If such is the sentiment of the archbishops, they will no doubt consider it their duty, after their Washington conference, to raise their voices against the Federation movement, for if it is a movement they, or the majority of them, can not only not approve, but view with apprehension, the sooner it is nipped the better.

Meanwhile we prefer to think that Msgr.

Ireland and the other Archbishop whose name the *Transcript* refuses to divulge, are quite alone in their unfavorable attitude, and that Bishops McFaul, Messmer, and Fink represent the majority of the entire American hierarchy in this important question.—A. P.



Secretary Bourscheidt of the German Catholic Central Verein writes THE REVIEW that he fails to see how any one can interpret the circular addressed by him in conjunction with President Gonner to all the branches of the Society, as an advice to the State organisations not to send delegates to the Cincinnati conference. He adds that he certainly would be for a reconsideration of the circular if it could be construed in that sense; but prays most earnestly not to put a meaning into it which was not intended and is not there.

The real question is not of the State organisations only, but of all German Catholic societies in general. The officers of the Central Verein have been criticized for dissuading the branch societies of that big organisation from sending delegates to Cincinnati, thinking that, as the Verein at large would be represented, it would only be a waste of money for the individual branches to send separate delegates. It is justly urged that Messrs. Gonner and Bourscheidt should have left this matter for each branch society to determine, since the more German societies, State or local, large or small, are represented in Cincinnati—and many Central Verein branches are well able to send delegates—the better it will be for the cause of Federation in general and the influence of the German element in particular.—A. P.



The sessions of the first convention of the American Federation of Catholic Societies in Cincinnati, booked for Dec. 10th, 11th, and 12th, will be held at the Auditorium, and the Cincinnati *Catholic Telegraph* [No. 47] expects that more than two thousand delegates will attend. Even in distant Porto Rico the meeting has attracted attention and Bishop Blenk will send duly accredited representatives, one of whom will be the distinguished Dr. Sa / dan

a.

GEOGRAPHICAL AND ETHNOLOGICAL.

THE OLDEST MAP OF AMERICA.—The oldest map of America has been found at last in the library of the Prince of Wolfegg (Württemberg) by the Jesuit Father Jos. Fischer of Feldkirch (Austria.) This map was drawn in 1507 by Martinius Waldseemüller (a Württembergian), the same who first made the proposition to name the newly discovered world after Amerigo Vespucci. W.'s 'World-Map,' which embraces 24 pages in folio, shows also for the first time the name 'Amerika.' Since this map could not be discovered in spite of diligent searchings by the historians of three centuries, its existence was denied, especially by Nordenskjöld.

The fortunate discoverer informs me that the map, measuring more than 3 meters, will be phototyped and prefaced by himself and Dr. von Wieser, Professor of Geography at the University of Innsbruck as soon as possible. Together with this map Father Fischer found in the same library the "Carta marina," another very interesting map made by Waldseemüller. This carta will also be phototyped. The next supplement-fascicle of the well known *Stimmen aus Maria-Laach* will bring by way of preliminary some information accompanied by pictures of Norman Greenland.

It is only to be pitied that these two antiquities were discovered by a Jesuit father: thus they will, with many people, lose most of their value!—Dr. J.

All the faithful believe that the Blessed Virgin gloriously came forth from her tomb and was assumed, body and soul, into Heaven. Nevertheless, the Assumption has never been defined as a dogma. Latterly a movement has developed in France, to prevail upon the Holy See to make such a definition. The *Revue Thomiste* is publishing a learned series of papers on the "définibilité" of the Assumption, and there has been formed, under the auspices, we believe, of the Bishop of Tarbes, a pious society whose members daily recite a short prayer (to which the Bishop of Tarbes has attached an indulgence of forty days) to further this holy cause.

Literary Notes.

Columbus Series, Fourth Reading Book. By W. T. Vlymen, Phil. D. Schwarz, Kirwin, and Fauss. 42 Barclay Street, New York.

After a long delay, the Fourth Reading Book of the Columbus Series has recently made its appearance. On 416 pages it contains 100 lessons, more than two-thirds of which are selections from classic authors, illustrated and accompanied by numerous excellent reproductions of famous paintings. One might have wished for a little less poetry and more subjects from natural history, the arts and crafts, yet not a single lesson lacks interest, and most subjects can readily be used for composition. As in the former reading books, so here the language lessons are apt and numerous, especially on the correct use of irregular verbs.

□ On page 281 it is said of the earth-worm that it penetrates the soil "sometimes as deep as six and eight feet." Two or three feet is nearer the truth and should be substituted in the following editions.

Paper, printing and binding are splendid. We congratulate editor and publishers on the successful completion of the series and hope that their labors and expenses will be amply repaid. Catholics now possess a series of reading books that for graduation, choice selection, and excellent workmanship are thoroughly up to date.—J. F. MEYFUSS.



The Feast of Thalarchus. A Dramatic Poem. By Condé Benoist Pallen. Boston, Small, Maynard & Co. 1901. Price \$1.

It is seldom in this age that a really great work of art is produced. Unfavorable surroundings warp and dwarf the conception of truth. There is a pruning here and an undue sprouting there in obedience to the unperceived promptings of prejudice or error, and when the time comes to bring forth, there is nothing but leaves. The truth is compromised or altogether suppressed, and there is an empty form. If art be not the expression of truth, it is void. In 'The Feast of Thalarchus' we have once more, after many years of wait-

ing, a Catholic drama. Thalarchus and his friends, proud and powerful, live only to indulge every appetite. St. Simeon Stylites, on his pillar in the desert, suffers self-imposed punishment for their crimes, and struggles successfully with the temptations to which they yield. His prayers obtain for Thalarchus the grace of conversion. Such is the outline of the poem. It is cast in classic mould, and the symmetry and unity of its plan contribute no little to the force and clearness with which its message is conveyed. The author has complete control of a language which is probably at the high-tide of its power and wealth, and his manner of using it—his style—is the natural expression of a marked individuality.

This poetry surpasses anything which Dr. Pallen has as yet produced, and must delight even those who do not appreciate the work as a whole. There are passages which bear comparison with the very best of which English poetry can boast, and throughout, however profound the thought may be, however luxuriant the wealth of allusion and figure, the thought is never obscured in the utterance. We believe 'The Feast of Thalarchus' to be a most important contribution to Catholic literature.—S. T. O.



—*Die Christliche Mutter*, a Catholic monthly magazine for home education, which we have repeatedly recommended to our readers, winds up its fifth volume with the December number. It has the approbation of no less than twenty-six archbishops and bishops, and, what is better, deserves it. Each number with its rich store of well-selected reading-matter is a regular treasure-trove for the Catholic family in which German is spoken as the mother-tongue. The subscription price is only fifty cents per annum. Address the publisher, Mr. Joseph Schaefer, 9 Barclay St., New York City.

—The 34. Heft of the 'Gymnasialbibliothek' (Gütersloh, Bertelsmann) contains all accessible information on the life of Maccenas. The learned author, Wilhelm Vollbrecht,

while by no means blind to the weaknesses of the wealthy Roman, justly ranks him as one of the most eminent men of his age; first, because he served Augustus well with his wide knowledge, as a friend and counsellor, and, secondly, because, as the patron of several Roman poets, he enabled especially Virgil and Horace to devote themselves, unharassed by material cares, to the Muses and to create their immortal works. The little book is enriched by a valuable bibliography.

—We have a note from Harper & Bros., dated Nov. 18th, in reference to our recent criticism of what they themselves now style "Mrs. Wharton's unfortunate poem" in the November number. They enclose copy of a letter addressed by them to Fr. Wynne, S. J., the author of the note in our No. 33, in which they concede the justice of the criticism, express their regret for the slip, and promise to make "such amends as are possible in the next available number of the *Magazine*—the January issue."



A LIST OF NEW BOOKS.

[This list is published with the purpose of announcing important new publications of special interest to Catholic readers. B. Herder, 17 S. Broadway, St. Louis, Mo., supplies the list and has the books in stock.]

- In a Walled Garden.** By Bessie Rayner Belloc. Net \$1.25.
A Passing World. By Bessie Rayner Belloc. Net \$1.25.
By the Grey Sea. Net 60 cts.
A Benedictine Martyr in England. Being the Life and Times of the Ven. Dom John Roberts, O. S. B. By Dom Bede Camm, O. S. B. Net \$1.25.
Thoughts on Hell. A Study in Eschatology. By Victor Morton. Net 50 cts.
Monasticism: What is It? A forgotten Chapter in the History of Labor. By H. J. Feasey. Net \$1.
God and the Soul. A Poem. By Rt. Rev. J. L. Spalding, D. D. \$1.25.
Chats Within the Fold. Little Sermons from a Lay Standpoint. By H. J. Desmond. Net 75 cts.
Sermons for the Sundays and Feasts of the Year. By the Cure of Ars. Net \$2.
Short Sermons for Low Masses. For all the Sundays and some Feast Days. By Rev. F. Heffner. Net \$1.1
The Holy Sacrifice of the Mass explained in Sermons; and eleven Sermons on the Sacred Heart. By Rev. J. Fulbrott. Net 75 cts.
Instructions on the Sixth Commandment. By Rev. I. de Bressauids. Paper. Net 25 cts.
Her Father's Daughter. A Novel. By Katherine Tynan Hinkson. \$1.25.
Terra Paterna, Vale! Being a Latin Verse Translation of Child Harold's Pilgrimage and Other Poems. By Rev. W. J. Brennan, C. S. Sp. Paper. Net 75 cts.
Ten Years in Anglican Orders. By "Viator." Net 50 cts.
The Little Imperfections. From the French by Rev. F. P. Garesche, S. J. Net 60 cts.

Photograph of Members of the 2nd Eucharistic Congress. \$2

With Our Exchanges.

The latest numbers of the *Pittsburg Observer* contain each three columns of "Catholic Comment on Current Matters" from the able pen of Dr. Condé B. Pallen. We hail the reappearance of our old friend and colleague in the journalistic arena, where such dauntless knights as he are sorely needed. Keep it up, Doctor!



The *Observer* (ibid.) editorially suggests the use of the phrase "liberal press," in stead of "yellow," to signify the sensational daily newspapers, which are so clearly in league with the power that seeks to overthrow the Christian world-view. But how are we then to refer to the *soi-disant* Catholic organs that openly or covertly advocate "Liberalism"?



The *Transcript* itself, on another page of the same number, though without any reference to the article above quoted, says some things of the Catholic press in this "land of promise" which belie its own optimistic prophecies:

Some of our journals do not admit, with the Psalmist, that it is a blessed thing for brethren to dwell together in unity. A few of them run of the conviction that their rivals should be smashed right and left. Some of them would much prefer to be stamped with the opprobrium of plagiarism than to give honest credit to a contemporary of the Faith, and that, too, while showing themselves chivalrously punctilious in dealing out justice to journals whose advancement augurs no special good to the Catholic cause. All these things call for remedy.

Surely they do; and it would be infinitely more in accord with the true Catholic spirit to go to work humbly and energetically to remedy them than to indulge in vapid boasts and acrid criminations against erring Catholic nations.



The *Catholic Transcript* [No. 22] refers to France as "ex-Catholic France," and declares that the Church's hope for the new century is centered on America.

What inexplicable pride in a Catholic newspaper published in a country where out of a population of seventy million people only twenty-three million belong to any Christian denomination, Catholics included; where so many ministers of religion are revolting against the essential tenet of what little Christianity there is left in Protestantism, the authority of the Bible; where divorce is ominously increasing; where legislation is drifting more and more into atheistic channels; where the record of crime is going from bad to worse; where the common school system is essentially godless; and where the very elect are largely corrupted by an insidious Liberalism.

Of course it is beyond human calculation what outpourings of grace Providence may yet have in store for America; but our present condition of affairs, brought about not by want of grace but by lack of coöperation, is not promising; and we should be the last of all to play the rôle of the Pharisee.

ARTHUR PREUSS.

Dr. Jules Payot, in his book on the 'Education of the Will,' declares strongly against smoking and the abuse of alcohol. Moderate coffee-drinking, on the other hand, he considers beneficial. He is emphatic in his condemnation of the apotheosis of muscular strength now so popular, that pleasure in brutal sports which gradually brutalizes him who indulges in them. Strenuous mental labor, he says, involves such a consumption of power that the average student should content himself with a moderate daily walk. The student who deserves the name is not to be compared to the average clerk or public officer whose mind is as lazy as his body.



An atheist who was badgering a simple-minded old man about a miracle and Balaam's ass, finally said, "How is it possible for an ass to talk like a man?" "Well," replied the honest old believer, with meaning emphasis, "I don't see why it ain't as easy for an ass to talk like a man as it is for a man to talk like an ass."

The Religious World.

... Foreign. . .

The German Evangelical Federation.

The Evangelical Federation of Germany had its annual meeting this year in Breslau (Silesia.) It had been preceded by the Convention of Catholic Germans in Osnabrück, and so we understand why the warning was sounded in Breslau somewhat louder than ever. "The servants of the pure Evangelium" demanded that the Pope should cease cursing Evangelical Christendom—they proclaimed that "the great mass of Protestant workmen are united in the negation of Rome"—they stated "that the duty of fighting Rome is for the Evangelical Federation a duty of Christian charity" (!), but that they are fighting "Ultramontanism" and not the Catholic Church;—that the "Away from Rome-Movement" in Austria is God's will, which will have to be accomplished by the help of German Protestantism;—that Rome is "on the way to become the power in Germany;—that Romanism is a rebel against God's will;" that "Evangelicalism must be trump in Germany;" and, finally, that a Protestant must be president of the German Reichstag.

A certain "man of God," P. Bräunlich, probably a pastor, had fabricated a "poem" to stir up the enthusiasm of his brethren in Breslau. Its keynote is "Away from Rome! not Roman, but German be the Church."

Whether this "church" should be Lutheran or Reformed or Methodist or Harnackian, the poet did not say; only Roman it must not be!

In one of the resolutions made at Breslau the Evangelical Federation appealed to the nobility of Germany: "Remember the most glorious history of your ancestors! Enter upon the sacred war on which the welfare of Germany depends!"

The journal of the German nobility (*Deutsches Adelsblatt*) answered this warning by saying that the members of the "Society of German Nobles," will not be impressed at all by the war-cry, "which means nothing more nor less than a war against the domestic peace of the Fatherland." The

Court Preacher Rogge (Berlin) should understand that "to speak to-day of a sacred war is bordering on blasphemy." It would be much better for the authors of the resolution not to neglect their sacred duties as practical Christians and to watch those preachers who stifle the germs of faith by the crass rationalism of their own barren hearts.—Dr. J.



...Switzerland has a new law which deprives any citizen of his civil rights if he bears arms for a foreign State. The members of the Vatican Swiss Guard are anxious to know whether this law applies to them. Their office being purely honorary, and the provisions of the law applying manifestly to active military service, it is believed they are exempt. Should the government decree otherwise, however, the Holy See will have to make a special treaty.

INSURANCE NOTES.

Some time ago the Fall River *Indépendant* (Aug. 1st) wisely warned the French-Canadians against forming new mutuals on the old makeshift basis and pointed out to them as a far better scheme mutual assistance in case of sickness or accident, and possibly an allowance in case of death to defray the expenses of an appropriate funeral.

There would be enough of worldly interest in such a plan to cement and hold together the members of such unions, and on the other hand, the contributions would not become burdensome and irksome as is now the case with most mutuals.—J. H.



The United States Supreme Court has decided, in the famous *McMasters vs. New York Life* case from the Northern district of Iowa, that a life insurance policy begins from the date of application if, in accordance with the almost universal custom of insurance companies, the contract calls for payment of the premium on making the application. In the *McMasters* case the company had refused to pay the insurance sum because of a clause in its contract which dated the policy from the time of actual delivery.

SCIENCE AND INDUSTRY.

The Rev. H. J. De Laak, S. J., Professor of Physics in the St. Louis University, read a very interesting paper on the Teaching of Science at the Third Annual Conference of the Association of Catholic Colleges in the U. S. He said in part :

The text-book and the teacher who has only a text-book horizon, will leave the student under the impression that there is no appeal from atoms and molecules. Scientific propositions—almost all of them are "working hypotheses," some of which may be objectively true, while many of them are certainly not true. But they are treated, and quite properly so, for science purposes as if they were true. The world overlooks this, and does not question the objective validity of the "placita" of science. This is philosophically the most powerful reason why science must be taught in a college, taught properly, and not taught exclusively. For of itself science has no tendency whatever to develop a "broad," well-balanced habit of mental estimate any more than the discredited "metaphysics of the schools" with its quibbles. A warped mind—one fed on a single pabulum is always cocksure, and that is the very reason why our army of sciolists (largely the "writers" and science camp-followers, but seldom the workers) is agreed that science is everything and all else "antiquated." This "schlagwort" is particularly directed against metaphysics, and then does service for stronger terms which would declare it ridiculous if not grotesque.

Though a man may, with increasing admiration as the years of his work in science increase, note the marvelous compactness, solidity, simplicity, and beauty of the theories of physics and chemistry, as they have been worked out, altered, and bettered gradually by real master minds, it is not true that they gain in the same proportion in the objective probability of their being final. Serious reflection, or better, years of experience, in conjunction with reflection, will convince a man that on the one hand a true master in the

physical sciences is the least inclined to be a dogmatizer, and that on the other a discovery, such as that of the existence of undreamed-of "radiations," does not at all signify the "collapse of another scientific theory." In fewer words, all this means that the science teacher can work in a wide educational field, and ought not to forget to state the standing of science in intellectual court. The text-book will not—nor the self-styled "great educator of the people"—the press. For much of what passes as science the proof is iteration of statement:

"I've said it thrice;
What I say three times is true!"

It is therefore greatly to be desired that the science teacher should stand for more than the explanation of the parallelogram of velocities, or as the mouth-piece of the text-book. He should be the mentor of his class, for he is supposed to educate.

NOTES AND REMARKS.

Postmaster Baumhoff of this city writes us, under date of Nov. 22nd:

"I have your note of Nov. 16th together with papers and note submitted by Rev. Chas. Brockmeier of New Orleans. The attention of the Post Office Department has already been called to the book 'The Devil in Robes,' and if anything can be done to stop the libel, strenuous action will be taken."



The report that President Roosevelt in his forthcoming message will propose the admission of the territories of New Mexico and Arizona into the Union, is of special significance to Catholics the country over, because the population of both these commonwealths is overwhelmingly Catholic.



The *Catholic Telegraph* [No. 47] announces that the Central Passenger Association will in future issue annual half-rate clergy permits to all clergymen, whether they reside in

Central Passenger Association territory or outside of it, except those who are residents of New York, New Jersey, Delaware, Pennsylvania, Virginia, and West Virginia. Heretofore permits have been issued by the C. P. Association only to clergymen residing in the territory of the Association.



The New York *Evening Post* commemorated its one hundredth anniversary on Nov. 16th by a splendid memorial issue, comprising a facsimile of its first edition. The *Post* is by far the ablest and cleanest daily newspaper in America and fully deserves the success it enjoys. We are glad to see that Archbishop Corrigan attended the banquet held in honor of the occasion. From his felicitous little address we quote this passage:

"The press has no larger or more receptive audiences than those on our own shores, where even the poorest man is rich enough to buy the daily papers. And as a distinguished light of the New York bar has said, it is too often that they do our thinking for us. And so the daily press not only gives us the history of the world day after day, but also supplies us with the lines of thought that are ready for instant use. The press has an immense temptation, sometimes yielded to, of using the great power it has for evil purposes when the invitation presents itself, and it presents itself in the most attractive manner, and sometimes it will listen to sordid voices of men, or to sensationalism, instead of having higher and worthier purposes. And it is very much to the credit of the *Evening Post* that during all its existence it has ever taken the highest and most worthy position in journalism, and I, at the close of its century, join most cordially in all that has been said this afternoon in its favor."

The very success of the *Evening Post* would seem to show the fallacy of the reasoning of those timid Catholics who apprehend that a bright and clean *Catholic* daily newspaper could not find subscribers enough to live. The *Post* has never stooped to low methods and has ever been fearlessly independent.

Why should not a Catholic newspaper conducted along the same lines prosper in a city like New York, for instance?



Does the St. Louis *Globe-Democrat* imagine that it has made an acquisition by securing from the N. Y. *Sun* "Innominato's" Roman letters for simultaneous publication? or does it fancy that it is pleasing its Catholic readers by giving a prominent place in its Sunday edition to this drivel, which is on a par with some of the low-grade cartoons and alleged jokes which now find a place in this newspaper, which under the late lamented McCullagh gloried in the title of "the great religious daily," but is latterly, we regret to notice, slowly drifting into yellow journalism.



Commenting on the statement of the Chicago *Chronicle*—a statement, by the way, which lacks verification—that President Roosevelt carries constantly on his person a little silver statue of St. Joseph from the shrine of St. Roche in New Orleans, as a sort of amulet to protect himself against harm and danger, the *Pittsburg Observer* [No. 25] appositely remarks:

Catholics will reflect, however, that in order to get the benefit of such blessed objects as amulets, holy water and the like, the person using them must be a member of the Church, and must have faith in the power for good that the Church has put upon them through a ceremonial blessing by some one of her ministers. In this belief and use of our Catholic sacramentals there is no tinge of credulousness nor the shadow of superstition.



The Vicariate-Apostolic of Athabaska-Mackenzie has been divided, the southern portion remaining under Bishop Grouard, O. M. I., while the northern, together with the Yukon District, will have another Oblate bishop, Father Gabriel Breynot, who is only ten years a priest. The mention of Bishop Grouard recalls the fact that shortly after he had become an Oblate, some forty years ago, a distinguished doctor in Paris told him that

if he wished to escape a consumptive's grave he must go to a warm climate. Shortly after came his marching orders for the Arctic Circle, where he has since lived the life of an Esquimaux or a Polar explorer, eating things the mere mention of which would destroy the appetite of any of our readers, and frequently taking his night's rest in a sleeping-bag out of doors with the temperature fifty or sixty below zero. To-day he is still alive and in good health at the age of sixty-one.

Moral: The doctors do not know it all.—*Casket*, No. 45.



Msgr. Ireland, as our readers will remember, in one of his lectures transferred the late eminent German Bishop Ketteler to Cologne. Since Cologne is an archbishopric, it is not to be wondered at that our esteemed Protestant contemporary the *Independent* [No. 2763], refers to "Archbishop Ketteler." But we are at a loss why it should have transferred him back to Mayence, which is to-day still an humble bishopric. Msgr. Ketteler is one of those eminent men of the past whose names are in the mouths of many now-a-days who know little of their lives and less of their works.



The recent silly attacks upon the Jesuits in England have moved Mr. Andrew Lang to write a generous defence of them in the columns of the *Pilot*. Mr. Lang pays the following tribute to the honesty of their scholarship: "If ever one has met absolute, sportsmanlike fairness, in the discussion of historical points which excite partisanship, it is among the members of the Society of Jesus."



Catholics may condemn bad literature in words; but they too often buy a yellow journal which costs them ten cents and take it home to corrupt the innocence of the minds of their children and pass by two cents worth of honest Catholic journalism in the shape of their local Catholic paper with a contemptuous sniff.—*Casket*, No. 44.

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STATE HELP FOR OUR PAROCHIAL SCHOOLS?

ARDINAL MORAN in Australia and several bishops in the U. S., especially Msgr. McFaul, of Trenton, are advocating State help for our parochial schools.

"What is there wrong," asked the *Freeman's Journal* of Oct. 19th, "with Bishop McFaul's suggestion that the parochial schools should be made a part of the public school system, the boards of education to appoint examiners to inspect the parochial schools for the purpose of seeing that the secular part of their educational methods were kept up to the standard? Would not all the educational interests that the State has any concern in be adequately taken care of through the operation of this plan?"

Were we living under a Catholic government, we should be inclined to support this plea. But as we have what is called, in theory, a neutral, but what is, practically, an infidel

government, great caution is needed in conceding to the State rights and privileges that might turn out to the ruin of our schools. Switzerland has compulsory education, but each canton rules its schools supreme. Hence in Catholic cantons we have nothing but Catholic parochial schools, taught in many places by sisters, and mostly inspected by the pastors. Lately the Bund, i. e., the federal government, has offered its assistance, but the Catholics and many Protestants do not want to accept it because they fear that if the Bund helps, it will also claim a certain measure of control over the schools, and in that case many religious schools would be made irreligious. Thus a Protestant writes in the Protestant *Berner Volkszeitung* [No. 76], commenting on the beautiful dictum of a State Counciller, "We want to have God in our schools," says: "If that is desired, the Bund must never

be let in . . . The truly saving hand will be the one that frees the school entirely from the grip of the Federal government."

The same cry is raised in a German Protestant paper *Die Welt am Montag* [No. 40]. The Cologne *Volkszeitung* [No. 917], quoting a whole column from it and taking exception only to the criticism of the teachers made therein, admits it to be a deplorable condition that the State has taken education entirely into its own hands. "The State," it says, "is no maid-of-all-work; nor is it called to drill and exercise all youth. Only too often, however, it disregards the rights of parents and educates the young in entire opposition to their views. In the East [the Polish provinces of Prussia] we even behold a cruel attempt to teach the children a strange language and to educate them into a nationality not their own."

These warnings, coming from countries where the State supports or subsidizes all the schools, ought to be heeded here. Before we

can accept State help for our parochial schools, we want to know what rights we can safely grant the State in return. Independence in poverty is better than thralldom with abundance. The more help we receive from the State, the more we shall have to fear State interference. When last summer Msgr. Bruchesi had arranged a teachers' institute for his Catholic teachers and accepted the offer of the government to defray the expense, several Canadian priests expressed to THE REVIEW their apprehension that this might lead to new encroachments by the State on the autonomy of the Catholic schools. And seeing the general run of things elsewhere, who can blame them for their fear?

Although State help is a matter of justice, to which we Catholics are fully entitled, yet it will be well for us, before accepting it, to examine whether we are not bargaining for a Trojan horse.

J. F. MEIFUSS.

An Extract From the Ritual of the "Catholic Elks."

CHAN.—FIRST DEGREE.



*** perfect and exalted life.

Chan.—Sirs: The eye is the most delicate, beautiful and useful organ of the human body; it is a masterpiece of God's handiwork, the index of character, the window of the soul; it is the guide, by which the beauties of nature are reached, admired, and understood; and while we have deprived you temporarily of its use, we have done so to symbolize the darkness and the doubt in which we all wander, who are not guided by the light of faith and the teachings of holy church. Urged by the necessity of impressing clearly and indelibly upon your mind a prime essential of this order, we have thus shut out all distraction from your vision.

Curiosity has ever been a great impelling force with men. It is this that electrifies that wonderful magnet "secrecy," which attracts all mankind.

Secrecy is one of the most valuable charms

of this society, and is therefore to be guarded absolutely. Hence before you shall behold even a glimpse of the hidden mysteries of this order, solemnly and slowly, weighing every word, speaking it clearly and firmly and understandingly, allowing its full significance to sink into your very soul there to ever remain, we demand of you this first indispensable pledge, the violation of which is dishonor as a man, disgrace as a Knight and ignominious casting out from our ranks. And that you may fully realize what you are doing, I shall first repeat it to you. "I promise, upon my honor as a Catholic gentleman, never to reveal directly or indirectly, by word or deed, any, even the slightest detail of the doings of this order, as they occur in this or any other council chamber, to anyone not absolutely known to me to be an equally qualified brother, in good standing; with this single exception, that I may, as a matter of confession on-

ly, reveal any such doings to my confessor. I further promise not to use or introduce or imitate any of the degree work of this order in any way outside of this society, I promise not to write, print or copy any of the written or unwritten work of this order. These promises I regard as binding in conscience upon me until death."

If any man thinks he should not take or can not keep this obligation, let him now depart. You will now repeat it after me. (All do so.) To impress it more firmly upon you I shall now give you each this reminder :

(Gives each candidate a light blow on the mouth with the back of his hand. Takes place beside banner during G. K.'s examination.)

G. K.——. I bid you to proceed.

Chan.—Worthy Sirs, behold the inscription upon this banner, the permanent general pass word of this order. (Gives it and translation.) And you, sirs, while ever mindful of that eternal sleep, do not forget that life to the good and noble has many compensations, and an ever illumined sky to him, who will observe and discharge its duties faithfully. Here, Sirs, (holding up the skull), you behold a relic of mortality, a casket that in time long past, contained the precious treasure of the human mind.

Here (pointing to the eye-sockets), from these empty sockets, fashioned by the hand of God, did once look out on the field of life and light, eyes fresh and bright and young as thine; here (still pointing to the eye-sockets) did once well up at sorrow's sight the pitying tear, that took from grief its pang. Here (pointing to the mouth) in this stronghold, guarded by these sentinels of bone, the tongue was placed; and sirs, since God foresaw the experience of guarding well the tongue, let us profit by the divine wisdom, and by moderation in its use, by truth and purity in its utterance and reverence for His holy name, please God and win the reward of the just. Here (pointing to the lower back of the skull, where the spinal cord once joined) was placed the sympathetic cord, that reached from wisdom's seat to affection's fount and prompted

acts of love in charity's sweet name. Sirs, when you look upon this remnant (still pointing to the skull) of a being once endowed with life and health, as you are now, remember that the angel of death is ever hovering about, and that ere long the bodies now animated by our souls will be naught but ashes. Let our lives be such in honesty, integrity, purity and charity, that on the last day, our souls replete with happiness may enjoy the reward of a life well spent, an eternity with God.

Now, Sirs, behold this symbol emblematic of man's redemption (holding up the cross), the cross! through which was wrought out the freedom of the Christian world, the supremacy of the light of divine intelligence over the darkness of idolatry and superstition. It is the cross of the crucified Christ, of God the Saviour, of Him, at the mention of whose name, let all heads be bowed in silent adoration. It is the cross emblematic of divine fortitude, charity, and brotherly love; that for the sake of which our Holy Mother Church was crimsoned with precious and plentiful blood of her martyrs and which, by the faith and memories that it awakens in every Catholic heart, admonishes us all, Brothers of this Council, to renew the covenant with ourselves and with you, my worthy sirs (speaking to candidates) of our allegiance to our Lord, our country and our order.

Yet, worthy sirs, standing before this cross, let us remember that many times in the history of mother church, there have been societies as full of devotion to her and of promise as this. But under misguided influences they have drawn her condemnation, instead of her blessing, and their blinded members, heedless of her admonitions, unmindful of her appeals, and rebellious against her authority, have been lost to church and God. That such a fate may never be ours, let us watch and pray and pledge you all with me :

"Oh! Holy Catholic Church, tender, solicitous, protecting mother, my guide to sweet eternity. I promise by this cross unswerving loyalty and obedience to thee, even to the relinquishing of my membership in this Or-

der, if in thy wisdom it should be deemed necessary, which God forbid."

As proof of your promises before me, I shall now invest you each with the cross, and resting it upon your shoulder, remind you, that each has his cross to bear. (Gives each candidate a small cross, and rests degree cross on right shoulder of each.)

Chan.—Sirs, relying on your promises we will now prepare you for the solemn pilgrimage you are about to undertake to full Knighthood in our Order. It is customary for pilgrims to wear a distinctive garb to proclaim to all their laudable purpose, and thereby give edification, and also to secure the respect and courtesy which should be ever shown to those embarked on sacred missions. We shall accordingly now robe for your journey and let this gown not only impress you with the importance of the solemnity of your undertaking, but likewise be a reminder to you of the necessity of donning the robe of virtue for your life pilgrimage, through this valley of tears. The worthy W. will then escort you to the worthy D. G. K., to whom you will present the cross, with which you have been invested.

W., proceed :

* * *

MEMORIAL MEETING.

In absence of Chap., Chan. takes part as follows :

G. K.—In the light of our Holy Faith, worthy Chaplain answer me. What is man?

Chap.—Man is a creature, composed of body and soul, and made to the image and likeness of God.

G. K.—Why did God make man?

Chap.—God made man to know Him, to

love Him, to serve Him in this world and to be happy with Him forever in the next.

G. K.—What are the last four things to be remembered?

Chap.—Death, judgment, heaven and hell.

G. K.—When shall we die?

Chap.—We know not when, nor where, nor how.

G. K.—What say you of prayer for the dead?

Chap.—It is a holy and wholesome thought to pray for the dead.

(As the memorial meeting is public, Chan. is forbidden to bring this ritual to such a meeting. He must memorize part.)

NOTICE.

This ritual is the property of your Council. It should be carefully guarded so that it may not fall into the hands of strangers. Councils should provide a strong tin box with lock and key, and all the rituals and parts should be kept in it, officers should not be permitted to retain parts longer than is reasonably necessary to memorize them. The W. should be the custodian and the G. K. should see that this notice is obeyed.

This ritual in every particular of language and ceremony, must be conformed to strictly. Additions, omissions, changes, and corrections of any kind are absolutely prohibited, any such should be at once reported to the National Secretary.

All parts must be memorized. Reading parts must not be tolerated.

A penalty of \$5 for the loss of a book, or \$1 for the loss of a part will be exacted before another copy is furnished.

By order of

RITUAL COMMITTEE.



The French Culturkampf as Viewed by the "Catholic Citizen" and the "Ave Maria."



A few weeks ago a "friend" of the monks declared in the columns of the *Catholic Citizen* that the religious orders were out of date, like the old forts erected against the Indians in the Western States. Godless France acted on that same opinion when it framed the Law of Associations by which so many religious men and women have been driven from their country. Instead of condemning the outrage, whereby innocent and peaceable citizens are deprived of the inalienable right to serve God according to the dictates of their conscience, some of our Liberal Catholics express satisfaction.

The *Catholic Citizen* of Nov. 16th denies the truth of the statement made by two expelled religious and published in the *Casket*, that "the law is the product of the lodges and that they are deadly enemies to Christianity." Neither Jews nor Masons are to be blamed in its opinion, and it continues :

"There are conditions of political antagonism, temptations of Church temporalities, conflicting interests growing out of the mutual relations of the secular and religious clergy, and a variety of other conditions, to be studied in order to arrive at the true estimate of the attitude of the French people in this matter. The French people may be mistaken, and are probably wrong in enacting the Law of Associations. But it is not Atheism, nor Judaism which sends that law, after months of discussion, through the French chambers. France is still a religious country and the middle class and the peasantry who go to church on Sundays know that so important a law has not gone on the statute books without their acquiescence. There were laws of associations in the middle age—like England's Mortmain statutes—enacted by our Catholic ancestors. Does not history enlighten us as to the social forces back of such movements? Are not these similar results

due to similar tendencies? The body-politic at times wishes to be eased of its load."

So the religious were threatening the very existence of the French Republic by the accumulation of the "dead hand." That was alleged against them in the French Parliament also, but proven untrue. Were the value of all convents, asylums, schools, churches, etc., possessed by the religious, divided among them, each religious, man or woman, would have \$625. Therein can be no danger to the Republic, but if 160,000 persons, possessing each \$625 are a menace to the Republic, it were high time to confiscate the property of all others richer than they, especially that of the millionaires, and drive them likewise from the country. Why do they not do it? It is false also that the middle class and peasantry that go to church on Sundays, have acquiesced in the law. It is this very class that has protested and is protesting; but they are a small minority, unable to check the evil.

And now comes the *Ave Maria* [Vol. LIII, No. 29] and comforts the religious by saying:

"That good will result from the persecution of religious Orders in France can not be reasonably doubted. Bismarck was a benefactor. In driving the communities out of Germany be rendered a service to foreign missions. This was not his intention, of course; but such is the fact. The drastic measures of the French government will have the same result. We have nothing to say against those religious that have elected to remain in their own country and submit to humiliating requirements. They must know that greater sufferings and more violent persecution than they have yet endured are probably in store for them. Those who have been exiled will reflect that if their work had been more generally appreciated the conditions for its continuance might have been rendered less difficult; and they will recall the precept ad-

dressed to the Apostles of old: 'When you are persecuted in one place, flee to another.' It seems to us that compliance with the divine instruction should have been a very simple matter. Religious must expect persecution betimes: it is part of their lot; and when they are driven into exile the disguised blessing to themselves may be greater than the seeming chastisement to the country from which they go out.

"It is a significant fact that there has been no great, general outcry on the part of the French bishops and clergy against the banishment of the religious. Possibly it was thought that the services of many of them might be dispensed with. In any case, the exiles have the consolation of knowing that the world is a big place, and that their assistance will be welcomed in many a foreign mission. There is the Upper Nile region, for instance, where the laborers are all too few for the harvest. It is said that in all heathendom there is no more promising

field for the Catholic apostolate than the vast vicariate presided over by Bishop Hanlon. Those words of the Apocalypse, 'The harvest of the earth is ripe,' are not yet fulfilled."

What sweet consolation! Bismarck a benefactor! Waldeck-Rousseau likewise! Nero is a still greater benefactor on this principle: he helped his victims straight into heaven! Should the A. P. A., in league with such Liberal Catholics as have no use for religious orders, ever succeed in passing a similar law, how the heart of the editor of the *Ave Maria*, himself a religious, would rejoice at the "disguised blessing" of being expelled from his native land, and at the thought of "the world being a big place." How kind of him to direct the eyes of the exiled to the Upper Nile region! How thoughtful and how *Citizen*-like it is to let the French bishops and clergy think "that the services of many of the religions might be dispensed with"!

SUBJECTS OF THE DAY.

A Marian Museum. The Bishop of Sherbrooke has undertaken to establish in Canada a *Musée marial*, i. e., a collection of articles relating to the cult of the Blessed Virgin Mary, and has confided the preparatory work to the Rev. F. H. Lavallée, a priest of his Diocese. The Apostolic Delegate has blessed the project and encouraged its promoters. Father Lavallée solicits especially the coöperation of the religious communities, the guardians of sanctuaries and shrines dedicated to the Blessed Virgin, publishers and manufacturers of church goods, and all lovers of the Immaculate Mother. Among the articles especially sought for exhibition in the projected museum, of which we find a long list in our excellent contemporary *Revue Ecclésiastique* of Valleyfield [No. 10], are: books treating of the Blessed Virgin, periodicals especially devoted to her cult; prayers, musical pieces, and songs inspired by devotion to her; paint-

ings, engravings and all sorts of pictures representing her; banners, emblems, scapulars, medals, buttons with her image; statues, large and small, busts, and statuary groups; relics, monograms, rosaries, etc. Any reader interested in this pious project should address the Rev. F. H. Lavallée, St. Charles Seminary, Sherbrooke, P. Q., Canada.



Conditions in the Philippines.

What the actual condition of affairs in the Philippines is to-day (Dec. 1st) is probably not known outside of the inner administration circle in Washington. That it is extremely unsatisfactory there can be no doubt. There have been no signs of an approaching understanding between the military authorities and the Civil Commission in Manila. Gov. Taft's illness and probable return to the United States for a rest have still further involved matters, and the President is said to be seri-

ously handicapped in preparing his message by his failure to receive Gov. Taft's annual report, owing to the breaking down of two transports. To add to the general uncertainty, there is a growing impression in Washington, according to dispatches to the *Philadelphia Ledger*, that the President will find it necessary to undo much of the work of the Taft Commission, and again put the military in charge. How much truth there is in these reports it is impossible to say, because of the absolute secrecy maintained by those concerned. This much is plain, that the fighting is going on steadily, and that the Spanish reconcentrado policy of starving all the inhabitants of Samar to death is being effectively carried out by Gen. J. H. Smith's troops, that officer having declined to accede to the requests of heads of towns to give rice to their suffering townspeople. This inhuman conduct, as we called it in 1900, is exactly what we went to war with Spain about. Our newspapers rang with it, and public indignation ran high. Presto, change! Now that we are in the reconcentrado and starving-out business, it is merely an item of news not worth commenting upon. The "rebels" must be put down.



Morality in Church Affairs.

wholesome lesson :

"That was high moral ground which Dr. Lorimer of Boston took the other day when he refused to use his personal influence in raising the debt on Tremont Temple. He was unwilling to urge those who could ill afford it to deprive themselves and their families of home necessities for the sake of luxuries in the church. The magnetic personality of Dr. Lorimer could easily have lured the willing giver into the temptation of wronging his family 'to give to the Lord.' The doctor regarded such a use of his power as little better than highway robbery. He deemed it unworthy of his office, of the religion that he preached and the morality he claims to practice.

There are professional beggars among the clergy—men who are specially gifted in the art of persuasion, and who are employed to go from church to church to assist in raising debts. There seems to be little hesitation in employing these professional beggars, little question about using the hypnotic power of eloquence to extract money from the pockets of unwary hearers. Theft is denounced; so, too, are gambling and lotteries, but the undue use of personal power and persuasion is still admitted in the ethical code of the religious profession.

Dr. Lorimer has set a rare example, which his clerical brethren would do well to follow. Removing the mote from their own eye will enable them to see more clearly the guilty practices of those whose morals they are supposed to direct."



The Danger of Patent Medicines.

A physician in New York, declares the *Brooklyn Eagle*, advocates an authoritative analysis of proprietary medicines in the public interest, and urges that the Society of Medical Jurisprudence take the matter in hand. Our contemporary believes that the medical societies have power to deal with cases of this kind, though they have always been bashful about meddling with commercial interests, and the boards of health never do anything to restrain the sale of patent medicines, so called, that contain alcohol and opium.

According to Professor Sieberg, some of the proprietary medicines are really dangerous and should be kept out of the drug-stores. Drugs are more extensively adulterated and substituted, he says, than is generally supposed, and he is indignant that persons stricken with disease should be subjected to the danger that arises from the cupidity of manufacturers. A purely vegetable tonic recommended for the cure of drunkenness, he finds to contain 41 per cent. of alcohol, and to be a source, therefore, of merry jags. Some other compounds are so charged with opiates and poisons that if the contents were

accurately known, the druggist who sold them might be sent to jail."

To the readers of THE REVIEW there is nothing new in these "revelations," which come to us by way of the *Pittsburg Observer* [No. 26], a paper that, we are pleased to note, carries no patent medicine advertisements but one, and that of a remedy pretty generally acknowledged to be harmlessly beneficial to nervous persons. One of the ablest chemists in the West told us ten years ago that a careful analysis which he had made of a number of the most popular patent medicines, had shown them nearly all to be dangerous to the health if taken regularly; and we have more than once declared in this REVIEW (which has never, on principle, printed a single line of such advertising) that we consider it the duty of every Catholic, nay of every decent and conscientious newspaper to test any remedy offered before advertising it in its columns; and recommended as the best policy—since such testing is expensive and in most cases hardly practicable—to close their pages entirely to such matter. We are glad to see the correctness of this position more generally recognised from year to year and hope that soon there will not be a single Catholic journal in all this wide land that prostitutes its columns to the quack nostrum vendors.



The Monroe Doctrine Improved by the II. Pan-American Congress.

Sr. Chavero, a delegate of Mexico, said in part:

"We had already the Monroe Doctrine, the safeguard of the New World; to complete it now comes the Diaz Doctrine, which may be concisely stated thus: 'The international law of America is based upon a peace that rests on respect for the sovereignty, independence, and integrity of each and all of the republics of America.'"

The Monroe Doctrine thus modified will certainly lose its terrors for our Central and South American cousins and will be looked

upon with better grace by all Europe. Our jingos, of course, will see the door locked by which they hoped to enter for new aggrandizements. Perhaps the Diaz Doctrine was the reason why the chief delegate of the U. S. showed a lack of common politeness by refusing to lead Mrs. Diaz to the banquet-table, saying he preferred to go to bed and sleep.

GEOGRAPHICAL AND ETHNOLOGICAL.

THE ETEOCRETANS.—The *Catholic Telegraph* printed the following in its No. 46:

"Scholars are interested in the recent discoveries in Crete made by Mr. Carr Bosanquet, of the British School at Athens, in the course of excavations at Praesos, on the central plateau of Crete, and at Petras, on the north coast. Homer, among others, tells of the Eteocretans, a people who occupied the island before the Greek immigrants or conquerors, arrived. Praesos in historic times was their chief center, and it was reasonably hoped that excavations would bring to light traces of the civilisation of the Eteocretans, together with that of the later Mycenaean epoch. One specimen of the primitive language had already been found in the neighborhood of Praesos. An inscription 17 lines long in a non-Hellenic language—presumably Eteocretan—was in fact found by Mr. Bosanquet. It was in Greek characters of the fifth century B. C. A mile from the town various objects of the Mycenaean period were found, among them a beehive tomb and other tombs containing many vases of various periods."

The most important and interesting work we have on this and allied subjects is 'Gli Hethei-Pelaški,' in three volumes, by Rev. P. de Cara, S. J.

His theory is that the Eteo-Pelasgians came from Asia Minor and that the peoples which settled Italy were their descendants. In *Quad.* 1233 of the *Civiltà Cattolica*, to which he is a regular contributor, P. de Cara develops a new argument for his thesis from the "templa auguralia" (entrails arranged for divination purposes) recently found in Babylon and Etruria. He says there can no longer exist any doubt that the Etruscans came from Asia Minor, most likely from Lydia.

The Religious World.

... Domestic ...

...Mormonism is slowly gaining a foothold in New England. Several Mormon elders are working in Massachusetts, and a Boston office for the dissemination of the doctrines of the Latter Day Saints has been established almost within the limits of Copley Square. Probably there are no more members of the Mormon Church in Boston to-day than there were a year ago, but because the society formed in that city does not increase in numbers does not signify that the missionary efforts of the elders in that neighborhood have been fruitless. Within the last year possibly one hundred have been "converted" in New England; in New York and Pennsylvania the number has been about one hundred more. Their increase here is not noted, however, because as fast as families accept the faith, they move West to settlements where they will not be alone in their belief. Few "converts" have been obtained within the year in Boston. Although the presiding elder of the conference is located in Boston, the work of his fourteen assistant elders has been directed almost exclusively to the rural districts.

...Dr. Pallen, writing in the *Pittsburg Observer* [No. 26] enquires into the reason of empty churches, so bitterly complained of by Protestant preachers, and rightly declares it to be the want of religious schools. "You can not expect children educated without faith and God to be true to God when they grow up." By insisting, out of sheer hatred for Catholicity, upon a purely secular school system, "Protestantism has simply bitten its own nose off to spite its face."

... We learn by way of Pittsburg (*Observer*, No. 26), that Archbishop Elder of Cincinnati, in a circular letter to the German-American pastors urges them to preach from time to time sermons in the English language for the benefit of the younger generations, who have asked for this privilege. We should like to see this circular.

... Archbishop Corrigan is preaching in his Cathedral in New York a series of sermons on Socialism, and for the sake of the Rev. Thomas McGrady, of Bellevue, Ky., and a (happily small) number of deluded lay Catholics throughout the land, we are glad to see both the secular and the religious press print copious extracts from these timely and thoroughly orthodox instructions.

... Foreign ...

Some New Decrees of the S. Congr. of Rites.

We find in the *Revue Ecclésiastique* of Valleyfield [No. 10]

the text of a decree of the S. Congregation of Rites, dated Dec. 7th, 1900, which says that in the Litany of the Blessed Virgin, after the three Agnus Dei's, the later editions of the Roman Ritual should be followed which omit the traditional "Christe, audi nos," and "Christe, exaudi nos." The versicle and response as well as the oration may be changed to suit the season.

The same sacred Congregation, in reply to a dubium, has decreed that, if the two orations of the Missal "Pro Ecclesia" and "Pro Papa" happen to be both obligatory on the same day, one by virtue of the rubrics, the other by episcopal ordinance, both must be recited.

According to a *Decretum Urbis et Orbis* under date of Feb. 10th, 1901, the feast of St. John the Baptist will from 1903 be celebrated throughout the universal Church as a "duplex minor."

... On Sunday Oct. 20th, Pope Leo XIII. completed 23 years and 8 months of his pontificate. His reign has thus risen very high in the scale of duration, being now the sixth in order, and if he is spared until the octave of Epiphany it will be the fifth longest of papal reigns. The popes who have reigned longer than Leo XIII. are: St. Peter [33-67], with a reign of 34 years, 6 months; Pius IX. [1848-78], 31 years, 7 months and 22 days; Pius VI. [1775-98], 24 years, 6 months and 14 days; Adrian I. [771-95], 23 years, 10 months and 27 days; and Sylvester I. [314-37], 23 years, 10 months and 24 days.

....Some interesting statistics are published by the *Tijd* of Amsterdam concerning the growth of Catholicity in Holland. Fifty years ago the Catholics were estimated to form about 40 per cent. of the population. By 1869 this percentage had gone down to 35. From that date till 1899, whilst the general growth of the population was from 12 to 13 per cent., that of Catholics was only from 10 to 12; so that at present it is reckoned that these form only about 33½ per cent. of the Dutch people. What is the cause of this relative decrease? The *Tijd* suggests several reasons. One is the constant influx of the population into the towns, where so many Catholics easily lose their faith; another is the relatively poor condition of the Catholic provinces of North Brabant and Limburg; lastly the great numbers of clergy and religious. The latter, it is said, number more than 2,000 communities, with 16,500 male and 11,150 female members, or 1 per cent. of the entire Catholic population. The Amsterdam organ thinks that with the growth of prosperity among the Catholics, their percentage of the general population will also rise.

....*El Tiempo* [No. 5437] publishes a correspondence, dated Cali, Colombia, Oct. 13th, from which we learn that Leo XIII. has instituted two new archdioceses in Colombia, one in Popayan, the other in Cartagena; also two new bishoprics, in Manizales and Garon.

We learn also that the second attempt of the revolutionists, aided by the Liberals of Ecuador, Venezuela, and Nicaragua, to upset the Colombian government, has completely failed, and that the successor of Alfaro, General Leonidas Plaza, seeks friendly relations with Colombia and tries to preserve a friendly neutrality.

To judge from No. 10 of the *Notre Dame Scholastic*, some of the students of that institution are devoting a considerable portion of their time to the study of love problems and the writing of ditto letters.

Catholic Federation.

A Statement from the
President of the
Central Verein.

President Gonner of the Central Verein sends us a lengthy explanation of the recent circular addressed by him and Secretary Bourscheidt to the branch societies of the Central Verein, dissuading them from sending delegates to the Cincinnati conference. He declares that he stands firmly upon the resolutions adopted by the Verein at its Bridgeport convention and considers a participation of the local branch societies in the national congress a measure apt to promote centralisation rather than federation, and therefore opposed to the constitution of the National Federation itself, which guarantees autonomy to all existing organisations. Besides he holds that it will be better to have a limited number of select delegates, experienced in society matters, together at Cincinnati, than a large mass of promiscuous representatives.

Mr. Gonner has no objection to the sending of delegates on the part of the various German State unions. He is moreover in favor of a preliminary caucus of all the German delegates to ensure harmonious and concerted action at least on the part of one of the various elements to be represented. He advises the German delegates to proceed with great caution in this whole matter. When the German Catholics of Ohio, a number of years ago, were trying to organise a State federation of all Catholics without regard to language or nationality, he says, the present treasurer of the Federation, Mr. M. P. Mooney, frustrated the hopeful plan by his strong opposition to the motion to print the proceedings both in the German and the English language. "We do not want to tear down, but to build up. In Ohio the attempt to bring about a State Federation resulted in tearing down [as the dissension arising from Mooney's conduct not only prevented the organisation of a general State Federation, but seriously weakened the already existing German Staatsbund], and it will be necessary to keep our eyes wide open from the very start to prevent the Cincinnati

conference from winding up in disaster..... The Central Verein is opposed to centralisation, but in favor of federation."



**State Federation as the
Groundwork of a Na-
tional Federation.**

H. J. S. writes to THE REVIEW to express his misgivings with regard to the

plan of Federation to be worked out at Cincinnati and to suggest another, by which he thinks more can be accomplished with less expense and without the danger of diverting our various Catholic societies from their proper aims and of kindling a political reaction against us among the non-Catholic majority.

It is to establish in every State of the Union a State federation after the example of those already existing among the German Catholics in Arkansas, California, Connecticut, Illinois, Indiana, Iowa, Kentucky, Michigan, Minnesota, Missouri, New York, Ohio, Pennsylvania, Wisconsin, etc..

"What has been done through organisations in Wisconsin, Illinois, Ohio, and Missouri in protecting the rights of Catholics, Catholic parents, in avoiding obnoxious school laws, is a matter of history," says our correspondent: "yet I have never come across an attack upon them because of taking prominent part in State or municipal legislation; because the parties concerned are known to each other personally; representatives, in Congress or State legislature or municipal council, know their constituents, and vice versa."

That we have not in Congress, the State legislatures, and city councils the number of representatives to which we are entitled, our correspondent thinks is our own fault,—a fault for which State federations will be a much more efficacious remedy than a National Federation. He adds that another advantage of a State union over a national Federation would be that it would bring clergy and laity into closer touch with one another. At the meetings of the German *Staatsverbände* the reverend clergy have invariably been well represented and their participation in the debates and resolutions has been productive of much good.

We fully share these views, but do not believe they tell against the plan of a national Federation. Rev. Dean Hackner some years ago developed the idea that State federations were the "primum necessarium" and only substantial basis for a successful national organisation, and THE REVIEW espoused this view. Since there are as yet so few State federations, it might be argued that the plan which is to bring together delegates from all parts of the land in Cincinnati next week, is premature. But what is there to prevent the Cincinnati conference from recognizing the need of State federations as a *conditio sine qua non*, and the delegates thus convinced from taking up the work of organising State federations in their home bailiwicks? From whatever coigne of vantage we view it, we can not but expect beneficent results from an interchange of opinions between Catholic men gathered together from all parts of the land.

—A. P.



Speaking of the *Catholic World's* opposition to Federation, Dr. Pallen says in the *Observer* (No. 26) that it is inspired by a mistaken notion of prudence. This same mistaken notion, he declares, has held us so lamentably back in securing our rights and that recognition which is our due in this our own country. "We have been kept crowded under the back steps simply because we have been too timid to come out, in the open and square American fashion, and claim our right to walk upon the front steps with the rest of them."

Dr. Pallen thinks that, far from hurting us politically, the very possibility of a Federation is sufficient reason in the eyes of politicians, whether in or out of any administration, to extend the open hand to us and express the best possible good will to do anything under the sun for us.

Mothers are, as it were, guardian angels that guide the world, though they remain invisible as the angels.—OZANAM.

The hero is the man who is immovably centered.—Emerson.

EDUCATIONAL TOPICS.

The Question of School-Books.

Hon. J. Sterling Morton, Commissioner under President Cleveland, said

last September in an address to the National Association of Merchants and Travelers in convention assembled at Chicago :

"In many of the States the common-school system has been debauched, so that it assumes general parenthood for the commonwealth. The books are purchased by the State. Thus the great lesson of ownership, of care, of thrift, which was instilled under the old system, when each child received the books from his parents with the injunction to take good care of them, each book being carefully covered with strong cloth by a competent and thrifty mother in order that the money invested therein might not be wasted or lost, is eradicated from the mental and moral discipline of the pupils.

"The ownership of books by the children in the old-fashioned country school carried with it a lesson in self-reliance, in self-denial and in economy, which not one of the public schools of to-day teaches half so well. Now, in many of the States the educational system is primarily for the benefit of certain types of modern educators, rather than for the intellectual expansion and training of pupils. Boards of education in many of the cities of the northwestern States have been involved in great scandals of corruption, because of the bribes [which have been alleged to have been paid to their members by the agents of the publishers of certain classes of school-books. The frequent changes of text-books in the public schools are largely the result of the log-rolling of book agents with boards of education; and the unnecessary taxation thus saddled on the citizenship of the country runs annually up into millions of dollars."

"A Tax-Payer," who communicates this valuable utterance to the *Catholic Telegraph* [No. 47], proposes in connection therewith a pertinent question :

"What are we to think of the wisdom of

those Catholics, some of them educators, by the way, who imagine that our schools in order to keep up with the times, should immediately adopt every change that is made in the public schools, although experience has taught them to suspect both the utility and the stability of such changes?"

He adds : "If our methods of education are solid and thorough, we need not care what 'certain types of modern educators,' as Mr. Morton calls them, say or even think. But as tax-payers we have a right to object to expensive and useless fads in the common schools, even though the children of others, and not our own, are the moral and intellectual sufferers."



§ Mother Julia, Provincial of the Notre Dame Sisters of Namur in the U. S., died in Peabody, Mass., Nov. 12th, and was buried in the mother-house of the congregation at Cincinnati. She held the office of Provincial since 1886. She was the foundress of Trinity College, and Father Walsh, the Superintendent of Boston's parochial schools, has paid her the compliment that she possessed such a vast fund of practical knowledge on educational subjects that after every conversation with her he found it useful to take notes for future application in his work.

§ In Oakland, Cal., Fathers McSweeney and King are waging a fight against the Board of Education for introducing into the public high school, as a "literary" text-book, a certain compilation of excerpts from the Bible. They rightly insist that, the constitution of the State prohibiting sectarian teaching of any description in the public schools, it is a manifest violation of the law to insinuate into the curriculum, under the mask of literature, or in any other disguise, teaching of a religious nature. The *Monitor* announces that, unless the School Board yields to the dignified and respectful protest and revokes its manifestly incompetent authorisation of these "Bible Studies," recourse will be had to more vigorous measures.

Letters to the Editor

Roman vs. German Letters.

TO THE EDITOR OF THE REVIEW.—*Sir:*

Your recent article about the substitution of Roman for German script was very welcome. Years ago I tried to abolish the German letters in the schools of N. E. Arkansas for the reason that most scholars leave the schools long before they can master both alphabets and consequently mix them up in a horrible manner. I was repeatedly criticized for it, and even the good sisters returned with their scholars quietly to the German script, to the detriment of the pupils.

The postmaster here tells me that he uses Latin letters altogether and that in money-orders, etc., they are forbidden to use German letters. There are schools in Switzerland where only Latin penmanship is taught, and why should we bother our poor children in America, especially in the country, where as a rule they receive not more than five to six years' schooling, with German letters, whilst they could read and write German as well without this additional burden?

(Rev.) J. E. WEIBEL.

Eschenbach (Switzerland), Nov. 9th.



A Suggestion.

TO THE EDITOR OF THE REVIEW.—*Sir:*

Will THE REVIEW kindly tell Rev. W. H. Ketcham that there is no need of an appeal in behalf of Catholic Indian Schools, because the Paulists say that "President Roosevelt is determined to give Catholics all that they can reasonably ask, and there will be nothing denied them that belongs to their rights." So, if Rev. Ketchman will not in person take the trouble of asking the President, then let the Paulist Fathers do the asking for him, and all will be right.—C. M.

Sociological Questions

The Temperance Movement in Germany.

That the temperance movement is making headway in

Germany is proved by the fact that the University of Breslau lent its great hall the other day for the annual conference of the Society for Combating the Abuse of Spirituous Liquors. In his opening address the President, Baron von Diergardt, declared that three milliards of marks were annually spent in the German Empire on intoxicating liquors, and only twelve milliards on food. It was estimated that on an average every German man, woman, or child consumed ten litres of pure alcohol, or thirty litres of spirits, in a year, which meant five glasses of spirits for each person daily. The people generally had no conception of the dangers of alcohol. This was especially the case in Upper Silesia. Among the working classes in that part of the country, when a child cried, it was the custom to place a sponge dipped in spirits in its mouth. The very infants were thus accustomed to schnapps. He said that the campaign against alcohol was closely connected with the struggle against tuberculosis. Millions were spent upon hospitals, asylums, and sanatoria, but the root of the evil was neglected. The reason why they could not achieve success was that everywhere in the State they came in collision with those who were interested in the traffic in alcohol. As a matter of fact, the State itself was interested in this traffic, since it derived a revenue of 165,000,000 marks from spirits and 100,000,000 marks from beer. It was a matter of gratification that methylated spirits were more employed for technical purposes, as this diminished the interest of the State in their consumption as beverages. The professors of the Breslau University have issued an appeal to the students pointing out the evils of indulgence in alcoholic liquors, and protesting against the folly and indecency of drinking contests.

... CHURCH MUSIC ...

The program for a "sacred concert" held in St. Malachy's Church, Chicago, the other week, comprised, according to the *New World* (Nov. 2nd) such pieces as the Overture from "William Tell," by Rossini; Cantabile from "Samson and Delila," by Saint-Saens; Grand aria from La Jonive, by Halery (?); a sacred song, "The Way of the Cross," sung by Rev. J. F. Callaghan; Selection "Barbe Bleue," by Offenbach; and in conclusion, the March, "Spirit of Liberty," by Sousa.

How refreshing to turn from such a hodge-podge to the program of the Second Cecilian Festival, held about the same time in St. Boniface Church, in this city:—1. Ecce Sacerdos, by P. Rampis; 2. Tui sunt coeli, by Oberhofer; 3. Gloria from Witt's "Missa Septimi Toni"; 5. Justus ut palma, by Mitterer; 6. Aferentur Regi, by Singenberger; 7. Regina Coeli, by C. Becker; 8. Sanctus from the Missa in honorem S. Jacobi, by Quadflieg; 9. Agnus Dei from Mitterer's Mass in honor of the Holy Ghost; 10. Haec dies, by Habert; 11. Salve Regina by Singenberger; 12. Emitte Spiritum, by Habert; 13. Laetentur coeli, by Kornmüller; SERMON BY REV. E. J. LENKES; 14. Ave verum, by Singenberger; 15. Tantum ergo, by Mitterer. In conclusion: "Holy God, We Praise Thy Name," sung by the entire congregation.

SCIENCE AND INDUSTRY.

|| A remarkable shell of a new type has been introduced into the German army, and is receiving the close attention of the British War Office. By the introduction of a cartridge composed of amorphous phosphorus into an ordinary charge of smokeless powder, thick white smoke is emitted when the shell bursts, thus showing the gunners, even at the greatest distance, how close the projectile has gone to the enemy's position. By increasing the proportion of this chemical operation, which will not lessen the bursting effect, it has been found possible to deposit in front of an enemy's position a thick bank of white smoke, which for many seconds will altogether obliterate his view of the field. —P. A. H.

EDITORIAL LETTER-BOX.

Rev. P. Phil. R., O. S. B.—I should like to have all the information you have gathered on the matter referred to in your letter.... *Rev. C. Br., N. Orleans.*—St. Louis has several successful parish mutuals which insure their members against sickness and defray funeral expenses from moderate monthly dues. We think Mr. Jacob Humm, 17 S. Broadway, can give you more detailed information..... *J. P. T., Quebec.*—R. S. refers you also to the *Dubuque Catholic Tribune* of March 29th, 1900.... *Rev. Th. H., Phila.*—We were assured a few years ago, by a priest who claimed to know positively, that the person you refer to is a "sacerdos defectus" and an ex-monk. Ever since a Jesuit Father ventured to criticize in *THE REVIEW* the pagan ideals and tendencies of his publication, he has not sent us a single copy. If you want a really good Latin periodical, both in matter and form, we would advise you to subscribe to the *Vox Urbis*, of Rome, for which any Catholic bookseller will take your order..... *Rev. G. P., Paris.*—Thanks for your kindness. I shall follow your advice. What is the address of the editor of the *Ami du Clergé*?

A LIST OF NEW BOOKS.

[This list is published with the purpose of announcing important new publications of special interest to Catholic readers. B. Herder, 17 S. Broadway, St. Louis, Mo., supplies the list and has the books in stock.]

- First Religious Instructions for Little Ones.** By Rev. Albert Schaffler. Net \$1.25.
General History of the Christian Era. Vol. II: The Protestant Revolution. By A. Guggenberger, S. J. \$1.50.
Scripture Manuals for Catholic Schools: The Gospel according to St. Mark. By Rev. S. F. Smith, S. J. 95 cents.
The Liturgical Year: Time after Pentecost, vol. IV. By Rt. Rev. Dom Prosper Guéranger. Net \$1.75.
The Marriage of Laurentia. By Marie Haultmont. Net \$1.60.
The King of Claddagh. A story of the Cromwellian occupation of Galway. By Thomas Fitzpatrick. Net \$1.25.
Sermons: by the Mt. Rev. Dr. Moriarty. 2 Vols. Net \$4.75.
Gems from Geo. H. Miles. Edited by Rev. Thos. E. Cox. Padded leather, gilt top. \$1.
In a Walled Garden. By Bessie Rayner Bellco. Net \$1.25.
A Passing World. By Bessie Rayner Bellco. Net \$1.25. |
By the Grey Sea. Net 60 cts.
A Benedictine Martyr in England. Being the Life and Times of the Ven. Dom John Roberts, O. S. B. By Dom Bede Camm, O. S. B. Net \$1.25.
Thoughts on Hell. A Study in Eschatology. By Victor Morton. Net 50 cts.
Monasticism: What is it? A forgotten Chapter in the History of Labor. By H. J. Feasey. Net \$1.
God and the Soul. A Poem. By Rt. Rev. J. L. Spalding, D. D. \$1.25.
Chats Within the Fold. Little Sermons from a Lay Standpoint. By H. J. Desmond. Net 75 cts.
Sermons for the Sundays and Feasts of the Year. By the Cure of Ars. Net \$2.
Short Sermons for Low Masses. For all the Sundays and some Feast Days. By Rev. F. Heffner. Net \$1.

NOTES AND REMARKS.

The Parisian journal *Voltaire*, whose name is indicative of its tendency, the other day asked: What has become of the celebrated Père Didon? Has he been exiled to Corsica or punished in some other way for his compromising utterances of two years ago? etc.

Père Didon has been dead these many moons, and the *Univers*'s remarks with an irony too fine, we fear, for the dull wits of the *Voltaire* editors:

"We hope the government will, in deference to the *Voltaire's* wishes, set its cleverest sleuths upon the trail of Père Didon to find him and bring him back. At the same time it might also make a search for a certain Père Lacordaire, another Dominican and an exceedingly dangerous man, who, it appears, also enjoys a certain degree of notoriety."



There is material for deep reflection in this inconspicuous little item in the *Chicago Chronicle* of Nov. 24th:

"Mrs. George Gould creates a sensation in society by appearing with her six pretty children all gathered around her in an apparently affectionate group. Mrs. Gould is not the only woman of Gotham society who boasts a large family, and the manner in which she brings her children forward shows that she is proud of them."

Students of Juvenal will not be at a loss for drastic comments on this significant news item.



As our readers are aware there is a movement on foot to reduce the number of Irish members in the House of Commons. We have already pointed out that this would be an injustice, as the representation of Ireland was settled by the Act of Union itself. John Morley, M. P., in a recent address at Foxfar, Scotland, brought a still more telling argument: If the number of Irish representatives in the lower House be reduced, the laws affecting Ireland will be settled in the last issue by

the House of Lords, in which not a single direct representative of the National majority of Ireland has a seat or vote. This would reduce the constitutional government of unhappy Erin to a complete farce.



The *Buffalo Volksfreund* reports the organization of "the first Catholic laboring men's society in the United States," in St. Anne's parish in that city, which is in charge of the Jesuits. The society has fifty-two charter members and is presided over by a board of nine officers. It is open to all Catholic laboring men of good repute and over eighteen years of age. We hail this foundation as the nucleus of a strong Catholic social movement after the mind of the holy Father, for which several eminent Buffalo clergymen, notably Rev. Dr. A. Heiter and Rev. P. Maeckel, S. J., have been laboring for some time.



A gentleman named Strange, who was a fine lawyer and conceded to be an honest gentleman, told his wife, that when he died he did not want any long-strung-out inscription on his tombstone. His wife asked him what he would have put on it. He replied: "Here lies a lawyer and an honest man." She said if nothing else was there the people would not know who he was. He replied: "Everybody will say 'that is Strange.'" The gentleman died and the inscription was placed upon his tombstone. An Irishman passing through the cemetery read the inscription. "Here lies a lawyer and an honest man," and he said to a bystander: "How the devil could they get both of them in one grave."



A priest of the Diocese of Pittsburg furnishes the *Catholic* [No. 45] of that city with some specimen letters that he receives from time to time, together with his brother-priests, which seem to indicate that the writers take the average Catholic clergyman to be either a fool or a knave. We know what sort of missives these are.—circulars from speculators

and whiskey merchants chiefly. And like our contemporary, we are of the opinion that the firms that send them out, even if they offer altar wine under apparently good guarantees, should not receive the patronage of the reverend clergy.



The *Saturday Evening Post* of Nov. 9th published an article on "The Ideal City," by Tom L. Johnson, Mayor of Cleveland. Among other things the Mayor relates how he closed the Cleveland dives :

"The ideal police system is yet to be found. One thing is certain : the system so generally in vogue of making sporadic raids on disorderly places fails entirely of effectiveness. No permanent good was ever accomplished by a police raid on a disorderly resort. The keepers pay their fines and resume business. They make good their losses by perpetrating additional outrages on the public. My father was at one time the Superintendent of Police in Louisville, Kentucky. The most difficult question he had to deal with was the regulation of low saloons, dance halls and other resorts. He found, after repeated experiment, that the most effective measure with places against which complaint was made, was to station a policeman in uniform at the door. The policeman was instructed to inquire the name and address of every one who went in and out. Of course, in most instances the man declined to give either, but the presence of the policeman and the query were sufficient to keep that particular person away from there, and the result was that the business of the place was ruined.

"Since the present administration has come into power in Cleveland this method has been tried with excellent results. We have driven six disorderly establishments out of business, and have closed up twelve dives that were the resorts of notorious thieves. The disorderly and criminal element, having lost its choicest meeting-places, has found Cleveland very unattractive. Some of the resorts that we closed made a considerable show of resistance. One man who kept a particularly vicious dive, withstood the presence of a policeman at his

door for six months. He brought all sorts of political and personal influence to bear to secure the withdrawal of the policeman, and when he found this unavailing, he declared he would run anyhow. At the end of six months, however, he threw up the sponge."

The plan is excellent, but unfortunately there are not enough Johnsons to execute it.



The *Baltimore Sun*, Nov. 21st, reviewing the Rev. E. Taunton's 'History of the Jesuits in England,' says among other things:

"We do not like the tone of the book in any part. Occasionally there is grudging justice done, as in the case of Campion, but it is hidden amid a mass of fanaticism which can see nothing good in Jesuitism. We grant that Parsons was a mistaken enthusiast. . . . but he was not all bad, and all English Jesuits were not of his stripe. The manner in which Mr. Taunton endeavors to implicate Parsons in complicity in the plots against the life of Elizabeth is the most disingenuous piece of special pleading we have read for many moons ; he disregards all the evidence which he himself adduces. . . . There is a mass of detail in the book and for this it possesses some value. But all is intended to bear witness against the accused, and so loses worth of comparison. Mr. Taunton can see but one side of the shield, and so has written a book which can as readily be classed among works of fiction as among works of history."

What a sad spectacle to see a non-Catholic daily obliged to vindicate the Jesuits against the unfair charges of a Catholic !



Our esteemed contemporary, the *Courrier de Bruxelles*, in its Supplement Illustré du Dimanche for Nov. 3rd, publishes a group picture of twelve aged couples who recently, on the same day, celebrated their golden wedding in the Belgian town of Marbois-Marbisoux. Twelve simultaneous golden weddings in a town of 2,334 inhabitants is certainly a rare occurrence. To judge from their likenesses, the twelve venerable couples are all still hale and hearty.

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Historical Criticism and the Spirit of Charity.

In necessariis unitas, in dubiis libertas, in omnibus caritas.
—St. Augustine.

WHEN Father Grisar delivered his famous lecture at Munich in September, 1900, it could hardly have been foreseen that its results would be so far reaching as they have been. The Catholic press in Germany has given unmistakable signs of agreement with the views of this distinguished historian. Theological reviews have begun to labor along the lines indicated in that lecture. In England, too, the Catholic press is coöperating with that of Germany. The Catholic Truth Society has published a translation of the speech in pamphlet form under the title: "Church History and the Critical Spirit."

It is not difficult to explain the cause of the hearty approval which Father Grisar's statements have won from many Catholics. Some Catholics, it is true, are inclined to ascribe the whole movement to the hypercritical spirit of our age or even to a trace of Liberal-

ism. But a more charitable explanation offers itself. For years Catholic students of history have been convinced that many pious legends were untenable in the light of well-established historical evidence. However, few had either sufficient reasons or the necessary boldness to utter convictions so apt to disappoint many devoted Catholics. When, however, one of the most prominent Catholic scholars, a man of indisputable loyalty to the Church, publicly gave voice to these convictions, many others came forth with their own doubts and arguments against certain pious legends. The movement has been set on foot; it is not only tolerated by the ecclesiastical authorities, but to a certain extent even encouraged. It is a legitimate movement, and it would be utterly useless to denounce it as dangerous. It is true that it deals with delicate subjects. Hence it is necessary to guide it wisely; to stop it is impossible.

In this country, at least two esteemed re-

views, the *Pastoral-Blatt* and THE REVIEW, both of St. Louis, have published Father Grisar's lecture and various articles bearing on that question. On July 25th a paper in the REVIEW on "Historical Criticism and the Catholic Mind" proved that no danger for our faith or even our popular devotions was to be apprehended from the historical criticism as carried on by Catholic historians like Fathers Grisar and Thurston, and others. Indeed, the anxiety of some pious Catholics, who see danger in this criticism, is unreasonable and based on want of clear distinction between what is a matter of theological teaching and what is a mere question of devotion or history. It is said that certain savage tribes can not see an eclipse without being anxious about the fate of the sun; when they see the sun beginning to be obscured, they think some monster tries to devour the "light-bearer," and they begin to yell and to fire guns, in order to frighten away that monster. Enlightened Catholics should not resemble these poor savages. They should know that even a bold theory against revelation can not in the least affect the source of light; that the theory itself will pass like the shadow before the sun, and that the sun will shine as before. Much less ought Catholics to be startled when doubts are cast upon the truth of some pious legends, on the origin of some devotion, or on the genuineness of some famous relics. This has recently been well explained by the Cardinal Archbishop of Westminster in a letter printed in the *Tablet* and translated in the October number of the *Pastoral-Blatt*. There it was stated that the Church herself does not claim any infallibility in regard to relics, and that no Catholic is bound by faith to believe in the genuineness of relics. (See REVIEW, No. 31, p. 491.) But as this whole question has sufficiently been treated in the article of THE REVIEW of July 25th, we need not further dwell upon it.

There is another most important point which claims our attention to-day, viz.: the spirit in which such controversies are frequently carried on. It is the spirit of unnecessary bitterness sometimes manifested in

these controversies, on which we wish to make a few remarks. The "critics" are apt to treat with contempt those who endeavor with might and main to uphold the old and dearly cherished traditions. We think also that Professor Funk's expressions, quoted in THE REVIEW (No. 34, Nov. 21st), are too severe. We do not see why "it is humiliating for the German Catholics that our leading theological cyclopedia (the *Kirchenlexikon*) at the end of the nineteenth century contains the crass and legendary story" of the "Holy House of Loreto." It is true, many prominent Catholic scholars long ago doubted this legend. Still, as was stated in the article "Historical Criticism and the Catholic Mind," "from the very outset there ought to be an inclination to stand for such traditions, but if the proofs against them are really convincing, the Catholic need not and can not defend them further." In 1893, when the article "Loreto" in the *Kirchenlexikon* was published, the historical documents which compel us to abandon the legend were not known. Probably even then a more critical historian would not have asserted the truth of the tradition so positively as the writer of that article has done.

Still more unjustified is the charge of the *Katholische Kirchenzeitung*, Salzburg. [No. 81,] that "a portion of the clergy uphold exploded legends for the sordid reason that they derive pecuniary advantage therefrom." We admit that this may have happened in very, very few cases; but we agree with the editor of THE REVIEW that "the charge appears exaggerated," may we add, it is unjust and insulting to the vast majority of the clergy. The reason for upholding such legends is rather an excessive conservatism, and a well-meaning but imprudent piety. "They have a zeal of God, but not according to knowledge" (Romans 10, 2).

On the other hand, the "hyper-conservatives," as we may call them, are not less sparing in their attacks on the "critics." Thus for instance, a Catholic paper in this country, edited by a priest, said of P. Grisar's statements that they "may trench on dangerous ground"; that "to the calm Catholic mind,

well grounded in the faith, and ever conscious of the supernatural side of the Church, they will make an adverse, painful impression" (see refutation of this charge in THE REVIEW July 25th). Now these expressions read very much like theological censure passed on dangerous or unsound doctrine, when the Church declares an opinion as *periculosa* or *piarum aurium offensiva*. Hence this charge is probably more serious and uncharitable than the contempt manifested by the critics. For nothing can hurt Catholic priests or religious more than to question the soundness of their teaching or their loyalty to the Church, their *sentire cum ecclesia*. But we think the Roman Congregation has proved that it does not share the apprehensions of some over-anxious priests. For, as the *Pastoral-Blatt* stated not long ago, Father Grisar was invited in June to take part in the revision of the Breviary, and this a few months after the lecture which shocked some Catholics.

We see, therefore, that both parties may easily go beyond what the spirit of Christian charity demands. Zeal is a precious gift in the advocates of the good cause, but this zeal should never become bitter. Here we may apply the words of the Apostle St. James: "If you have bitter zeal and there be contentions in your heart, glory not" [3, 14]. It is to be regretted that able and zealous Catholic writers in scholarly works, in magazines and newspapers sometimes forget this important maxim. Thus they often embitter their adversaries, and what is worse, they do not accomplish one-half of what might be accomplished were they more moderate; what they build up with one hand they tear down with the other. In June of this year the second volume of Louis Veuillot's biography was published by his brother Eugene. In this volume it is stated that one of the deepest sorrows which this noble champion of the Catholic cause took with him into his grave, was the conviction that "he was frequently too bitter, too vehement, against his adversaries, especially Montalembert; and he thought that if he had been more amiable, he would have advanced much better the cause for

which he fought." The *Kölnische Volkszeitung* (weekly edition, Oct. 17th, 1901), is inclined to confirm this, and says that the words of Veuillot are a serious warning for all who defend the cause of God and the Church never to forget the maxim, *noblesse oblige*.

It may be interesting and at the same time instructive to call attention to a period when a discussion, much like the present, was going on between two parties. It was in the early days of the Church. Some Christians, converted from Judaism, thought they were obliged to observe the whole ceremonial law of the old dispensation. Others, more enlightened, especially converts from paganism, thought themselves free of all these Mosaic obligations. The first party "judged" the second, thought them too free, not fully imbued with piety. The "stronger in faith," the converts from paganism, "despised" the others as "weak in faith." Then it was that St. Paul wrote that beautiful passage to the Romans: "Now him that is weak in faith, take unto you; not in disputes about thoughts. . . . Let not him that eateth [of what is forbidden by the Mosaic law], despise him that eateth not; and he that eateth not, let him not judge him that eateth. For God hath taken him to him. Who art thou that judgest another man's servant? To his own lord he standeth or falleth. . . . For, whether we live or die we are the Lord's" (Romans 14, 1-10).

It will be well to remember this. For probably more than one pious legend will be carefully examined and perhaps rejected. Another instance has recently come forth, viz.: about the famous basilica S. Maria Maggiore in Rome. Father Grisar [*Geschichte Roms*, 1901] proves that this Church had originally no reference to the Blessed Virgin. The beautiful legend (related in the Breviary for August 5th) of the miraculous fall of snow and of the piety of John and his wife, can not stand in the light of modern criticism. As early as 1741, the commission appointed by Pope Benedict XIV. for the reformation of the Breviary recommended that these lessons be struck out, and that the ancient

title of the feast *Dedicatio S. Mariæ* should be restored. 1)

Above all the critics must prove their assertions, not merely make startling statements or raise doubts without solid reason. On the other hand, it is the duty of educated Catholics, particularly of the clergy, to examine the arguments and to acquaint themselves with the established results of Catholic historical criticism. If this is done, and St. Paul's advice followed by both parties, the labors of Catholic historians and archaeologists will contribute to the cause of truth and to the honor of Holy Mother Church. But all this can and must be achieved without any detriment to charity. *In omnibus caritas!*

—TH.

1) See *Dublin Review*, October, 1901, p. 316. —On the "Holy Manger" and the picture of the Blessed Virgin, said to have been painted by St. Luke—in reality a Byzantine picture of much more recent date—see *Pastoral-Blatt*, October, 1901. The 'Kirchenlexikon,' vol. VIII. 821, seems to uphold the legend of the snow-fall. It may be well to make a few remarks about the 'Kirchenlexikon.' The *Pastoral-Blatt* for Sept. 1901 said the article "Sindon"

needed a correction. Rev. J. F. Meiffuss calls this assertion "premature" (*REVIEW*, No. 31.) However, the following point should be considered. The said article states the tradition about the "Holy Sindon of Turin" quite positively without mentioning that any doubts exist as to its historical value. But it can not be denied that serious doubts exist about this tradition, in spite of Mr. Loth's contentions. Hence the article needs correction or modification. In fact there are numerous articles in the 'Kirchenlexikon' which need correction, as has been pointed out by various Catholic critics in Germany. This applies especially to historical and archaeological articles in the earlier volumes, which appeared nearly twenty years ago. Within the last years the researches of Catholics have brought forth material of which two decades ago no one would have dreamt. This is no slight to this magnificent work to which the German Catholics can point with justifiable pride, as no other nation possesses a work which can be compared to this invaluable mine of ecclesiastical lore. But it would be rather naïve and manifest little scientific spirit if one simply referred to the 'Kirchenlexikon' as a conclusive and almost infallible authority on ecclesiastical questions. Therefore while using this excellent work we must not fail to keep track of later researches, which in many cases rectify the articles of the 'Kirchenlexikon.'

THE RELIGIOUS SITUATION IN FRANCE.



few weeks ago we gave reasons for the lamentable apathy of the French Catholics in the face of a government whose chief occupation seems to be persecution of the Catholic religion. What strikes the outsider particularly in the present expulsion of the religious is, as the London *Tablet* has pointed out, the absence of protests on the part of the bishops and secular priests. How are we to explain it? Were we to say it is due to fear of losing their salaries, we would be on the one hand fundamentally wrong, for thousands of priests are not paid by the State; on the other hand we would have touched only a superficial cause whose roots lie deeper. These deeper roots we find traced in an article published by Rev. Dr. Maignen

in the *Vérité Française*, No. 3,037, under the heading, "Our Seminaries." He writes:

"M. Oscar Havard has published in a number of journals curious details about the mental state of certain seminarists before the Revolution. He says, e. g.: 'At that epoch the youthful clerics who followed the courses at the Sorbonne, gave an example of the most singular licentiousness. One of them, a democratic abbé of those times, the famous Morellet, in his *Memoires*, tells us that the authors mostly read by his comrades were Voltaire, Bayle, Locke, Spinoza, etc. Even the Seminary of St. Sulpice had become a hotbed of fermentation. The "advanced" minds of the time complained of the length of prayers, of the too mystic forms of the evening pray-

er, of the monotony of the Rosary. The works of Rousseau and other philosophers invaded the seminary. The Abbé Emery tried to counteract these tendencies, whereupon the discontented attempted to set the house on fire. The provinces were not safe against the scourge. At the seminary of Toul, during a procession, a deacon was caught reading the works of the Baron de Holbach. At Nancy, the students passed the works of Voltaire and Rousseau from hand to hand. Cardinal Mathieu, in his 'History of Lorraine,' states that the young men, in thought, lived in the new world that the philosophers had discovered. The more serious meditated on the 'Spirit of the Laws' and the 'Social Contract'; ordinary minds were satisfied with the works of Helvetius. The "democratic abbés" of to-day seek to introduce into our seminaries the doctrines current in lay circles under the pretext that "one must march with his age." You see, nothing is changed: the great religious and social revolutions are always preceded by the same phenomena. On the eve of 1789, an abbé of Prades, at the Sorbonne, defended a thesis in which the most heterodox ideas were presented as the theology of the future.'

"Scarcely had we read these lines," comments the Abbé Maignen, "when we met a young priest who left the seminary about two or three years ago. 'What M. Oscar Havard relates,' said our young friend, 'I have observed with my own eyes during the latter years of my stay at the seminary. It is true, our students did not read the same books, but the result was the same. They came mostly from two diocesan preparatory seminaries, one known as "retrograde," the other as more "advanced," more "in the swim." The pupils of the former (the retrogrades) were generally pious and observed the rules; those of the other (whose professors were readers of the *Justice Sociale*) were less edifying. They had been told to keep posted on the move-

ments of modern thought, to cultivate modern rather than ancient literature. Many a time I have seen in their hands the works of Emile Zola, George Sand, Victorien Sardou, and Victor Hugo (especially those of his works that are on the Index.) I saw that infamous book "Sous-offs" circulate and had to resist more than once the temptation to read such writings.'

"The veracity of this witness," continues the Abbé Maignen, "is above suspicion. He told us he had seen it with his own eyes, not surreptitiously, but openly, for several years. One or two of the culprits were discovered and expelled from the seminary; but many others escaped. 'How many,' added our young friend, 'complained loudly of the long prayers and the many exercises of piety, how many told every new comer how they, when once out of the seminary, would be rid of prayers and rosaries, etc., the Breviary would do them.'—The 'savants' and 'intellectuals,' (for such there are in our seminaries) read preferably the German philosophers and exegetes; of French writers only the Protestant preacher Réville and the Abbé Loisy are studied.

"In view of such facts," asks Dr. Maignen, "is it astonishing that the bishops feel uneasy? More than strikes and the deficit in the budget, this upheaval of ideas, this lax discipline among a part of the clergy, is a symptom of the most dire catastrophes."

In view of such facts, we add, it is not astonishing either that the clergy are dumb in the face of a most revolting violation of the rights of religion and of citizenship, when religious only are concerned. They clearly share the ideas of the American Vicar-General who sees in the religious orders nothing but old, decrepit remnants of the once powerful forts which Uncle Sam erected against the Indians in times past, but which to-day are become useless. J. F. MEIFUSS.



“THE NEXT CONCLAVE.”

WITH this heading Signor R. de Cesare, a member of the Italian Chamber of Deputies, publishes an article in the *North-American Review* (Nov. 1901), which is nothing short of a disguised attack on the Temporal Power and its defenders, a libel against our gloriously reigning Pontiff and several princes of the Church. It is certainly no credit to this well-known magazine to publish such defamatory writings. What we have to criticize in the “New Conclave” is of a threefold kind: First that its writer tries to tell the Pope how far his policy should reach; secondly that he maliciously misrepresents the nature of the Conclave; and lastly, that he misrepresents and slanders several cardinals.

As to the first point, we wish to say that this is not the place or occasion to defend the political views of the present Pope. But Sig. de Cesare, whilst he censures the Pope’s attitude towards several “Great Powers” of Europe, conceals the grief and anguish which Leo XIII. has expressed, on several occasions, over the religious slavery under which Poland suffers at the hands of the intolerant Russians, over the massacres in Armenia, and only lately over the shameless proceedings in the “most Christian” country. What the great Pontiff can not alter and prevent, he tolerates to avoid greater evils, just as he is, by present circumstances, constrained to tolerate the so-called religious liberty, even where it would be most beneficial to the State itself if he could shut it off. Sig. de Cesare, if he were not blinded by prejudices and paralyzed by the sonorous declamations of the Montecitorio (the place where the deputies meet), would have ample means to see into the conditions of his own country. Some points of meditation he might draw, on the one hand, from the allocutions of the Pope, and on the other, from the lately published statistics on the corruption of Naples. But the Pope’s crime (?) of waging “an eternal and inexorable war-

fare” against “the [Italian government]”—that is, “New Italy”—makes him an ex-communicated person in the eyes of the Freemasonic leaders, and he must not be listened to. Had the Pontiff hearkened “to the warning of the saintly Father Hecker”—everything would now be in order, the Pope’s reign would have been a triumph over narrowmindedness and old traditional superstition (?). Sig. de Cesare forgets to tell us, whether Father Hecker wished to warn the Pope as a prophet or simply as a kind counsellor. In the latter case, Leo XIII.—and already Pius IX.—had them nearer. In the first hypothesis, of course, a longer discussion as to the merit of the prophetic claim for the “saintly Father Hecker” would have to ensue. It is, at any rate, amusing to see writers who otherwise care very little about saintly men, appealing to the warning of such men if it happens to serve their purpose.

Next, Signor de Cesare arraigns the Conclave before his wise tribunal. The rules laid down by Gregory X. (1271-1276), concerning the Conclave have been enforced by Gregory XV. (1621-1623), and are still in force. There is no communication allowed during the time of the Conclave; even the victuals are strictly investigated to prevent communications from the outside; the cardinals are forbidden to admit anyone, except those who, by the consent of all present, should be called upon concerning the election (comp. c. Ubi periculum 6°. I. 6.) Every conclavist (a priest and two laymen are admitted for company’s sake) is under oath to keep silence with regard to whatever occurs during the Conclave. How, then, can Sig. de Cesare speak of “holding receptions,” as if the cardinals were assembled in a parlor, or a lobby, for political wire-pulling? The “picturesque description of a Conclave in the XVI. century,” left by a French poet, corresponds with Sig. de Cesare’s ideal of the same, but is as chimerical as the Depu-

ty's comments on it. We might fain suppose that a Roman Deputy would not be so ignorant in such a historical, and otherwise, well-known matter. Yet he displays his ignorance in an other assertion, viz.: by saying that the election also tended to the choice of a Prince of the "magnificent kingdom in the heart of Italy." This is entirely wrong. The cardinals elect and always have elected a successor to St. Peter, but not a worldly prince. This would clearly appear to Sig. de Cesare if he would condescend to read the announcement and investment formulas; nowhere is the "Temporal Power" mentioned—though these formulas bear a venerable date.

Finally we must touch upon the defamatory criticisms passed upon some illustrious cardinals. Sig. de Cesare speaks of the reactionary spirit animating the Sacred College. This "reaction," however, he explains, "is more collective than individual, more conventional than sincere." For "there are many (?) among the Italian cardinals who deplore the enmity between the State and the Church."

There are also, he informs us, two contrary currents of ideas with which Italian society has to contend: "Rationalism, degenerating into Socialism, and Clericalism, degenerating into political reaction." On the other hand, however, other cardinals in their "esprit de corps" (that means, we suppose, the high idea they conceive of their belonging to the college of the cardinals) "and the power of prejudice have their influence upon all." They are even bound to have it, according to the oath taken when created cardinals, for they "swear to defend" the Temporal Power "usque ad effusionem sanguinis" (even to the shedding of their blood). Consequently no change of policy concerning this Temporal Power is to be expected. This is a most arbitrary and calumnious theory of Sig. de Cesare. To have pronounced it is also equal to a refutation. Or can any cardinal be found who would join a party whose current opposing idea is Clericalism? If he seems to arraign His Eminence Card. Capecelatro, Archbishop of Capua, on this side, we rather believe that this eminent Prince of the Church

would be the first to repudiate such a compliment. Furthermore, there is a misrepresentation of that oath alleged above: "usque ad effusionem sanguinis." These words occur in the formula of putting the red hat on the newly-created Cardinal. By it (red hat) is signified, the Pope says, "that you (Card.) should prove yourself intrepid, even to death and (the) shedding of blood, in defending the exaltation of Holy Faith, the peace and tranquillity of the Christian people, the increase and condition (statu) of the Holy Roman Church. In the name of the Father, etc." Not a word about the Papal States occurs, for the "Holy Roman Church" explains the word "status," which, though clear in itself, appears still more clearly from the opposition. This, then, is the famous oath, which, with Sig. de Cesare, includes an "unconquerable prejudice" against New Italy, a warrant for the Papal States, and a restraint upon the cardinals which prevents them from putting forth their "liberal" ideas. Certainly the foundation of "Italia Unita" must not be very strong—and what a misrepresentation of the "usque ad effusionem sanguinis." There is no idea of such an oath in the words quoted above—"it signifies," says the Pope.

But we need not wonder that we encounter such absurd misrepresentations in the article on "The Next Conclave." There are more numerous and more-malicious descriptions of a slanderous character to be found there. The author aims especially at their Eminences Cardinals Rampolla and Gotti. The latter Sig. de Cesare enumerates amongst the "papabili" (those likely to be elected.) The picture he draws of this illustrious Cardinal is not only too absurd to reproduce here, but it is calumnious as well. He is by no means "of a cold and impenetrable nature," he is rather affable and frank—such at least is the impression we received on several occasions, when Card. Gotti appeared in a favorable light to all who were present. Neither is he, nor appears to be, of such violent nature that he "would create great disturbance or have recourse to extreme measures."

If he is "impenetrable" to some spies who

surround the Roman court like specters—all the better. Whether he is "full of scruples and prejudices," we are unable to say. Sig. de Cesare must presume it, as we can not believe that he is the spiritual guide of Card. Gotti. Absolutely unfounded is the assertion that he is "a violent anti-American." And how does Cesare know that Card. Gotti "is not held in great esteem in his own Congregation"?—A calumny still more absurd and vile is the one directed against Card. Rampolla. It needs no refutation for a man with sound judgment who does not make his own prejudices the standard by which to judge his fellow-men. As to the alleged fabulous income of His Eminence the Secretary of State, we wish for him it were real; for thus a large field would be opened to his charity, which "to have recourse to is" *not* "useless," as Sig. de Cesare declaims. Certainly for a monument of Garibaldi or Mazzini or Victor Emanuel (on which, some years ago, 15 millions were spent) His Eminence might refuse to empty his pockets. What the Cardinal gives to the poor or the nuns whom the Italian government has robbed of their necessary support, he has not of course, confided to Sig. de Cesare. "Cardinal Rampolla," says this

Italian Deputy, "is a man without friendship." though, on a foregoing page, he makes Cardinal Gotti "a great friend of Cardinal Rampolla." Let this, however, suffice. These arraignments against two saintly Cardinals called for a word of protest and refutation. Their noble and self-sacrificing lives contrasted with the accusations and calumnies hurled at them, is their best apology and a splendid refutation of the libels of Sig. de Cesare, whose words were certainly not dictated by charity or love of truth.

As the whole paper clearly is nothing else but an outburst of ill-concealed hatred against the illustrious Pontiff and his policy, as well as an arraignment of the defenders of the "Temporal Power," we leave other accusations untouched. The abusive language, the presumptuous tone, and the self-confident judgment passed upon personages who are really worthy of everyone's admiration and love, sufficiently characterize a deputy of a Chamber where, within our memory, scenes worthy of ruffians and villains have occurred. (June 30th, 1899, on account of the famous Decreto-legge. Cfr. *Civiltà Cattolica*, 1899, 3. 234.)

FR. AUGUSTINE, O. S. B.

Conception, Mo.

SUBJECTS OF THE DAY.

New Postal Rulings. The *Catholic Column* [No. 47] is authority for the following information which will interest not a few of our readers:

Under a ruling of the third assistant postmaster general, a fraternal paper, to hereafter secure transmission through the mails as second-class matter, can not contain advertisements of interest to persons other than the society. Because of this decision all general advertising has been eliminated from the columns of the *Modern Woodman*. This advertising had become quite profitable to the society, amounting some months to more than \$2,000.

Under a stricter interpretation of the postal

laws, the Catholic Directory, published by Wiltzius & Co., has been denied second-class (or pound) rates. The publishers hope to convince the Department that a mistake has been made in this ruling. At the same time the Church directory of the Episcopalian sect, also published in Milwaukee, has been excluded from second-class rates.



Football Methods in Religion.

Boston may not go so far as to carry religion onto the gridiron, but if we may believe the *Chicago Chronicle* [Nov. 30th], it has gone so far as to bring football methods into religious services.

Flushed with the recent success of Harvard over Yale, two athletes on a recent Sunday afternoon addressed the Boston Young Men's Christian Association. One took for his text "Three Downs, Four Yards to Gain," and then showed the likeness between the Christian's career and that of the football enthusiast. He ended by saying: "Christ is the best coach I know of."

In a similar vein the other athlete advocated the advantages of a strenuous life and urged the football spirit into daily religious affairs. Nothing was said of the Christian spirit of helpfulness to the weak, compassion for the downtrodden or of the blessedness of mercy. All of the essentially Christian virtues were wholly lost sight of in appreciation of the controlling, domineering power of the victor.

Football unquestionably has its valorous and meritorious side, but its merits belong to the physical—not to say brutal—and to the crafty intellectual powers rather than to the spiritual. They savor of earth rather than of heaven, of the conqueror rather than of the crucified.

Even the *Chronicle* thinks that a little more of the methods of religion on the gridiron would result to better advantage than applying the methods of football to religion.



**Msgr. Conaty and the
"Ave Maria."**

No. 22 :

"The elevation to the episcopate of the Rev. Dr. Thomas Conaty, Rector of the Catholic

The *Ave Maria* prints the subsequent editorial note in its

University of Washington, doubtless presages his appointment to some new or vacant diocese. We hope so, because we should be sorry to see the episcopal order conferred *in honorem*. This would be lessening its importance in the eyes of the public. It is understood that priests are ordained to exercise the priesthood, and that bishops are consecrated for no other purpose than to exercise the offices of the episcopate. In our country especially everything ecclesiastical ought to mean something and be all that it seems. A cheapening of the episcopal dignity would be most deplorable. We shall not be praised or thanked for saying this; however, we write with deliberation, remembering certain things and apprehending certain other things. Dr. Conaty is worthy of his promotion. His career as a priest has not only been blameless, but zealous, energetic and devoted; and of his work at the Catholic University it must be said that he has consecrated all his powers to the duties of an extremely difficult position. Through innumerable cross-currents he has sailed a safe and straight course, realising the highest expectations of those who knew him best. We wish him many fruitful years in a new field of labor."

That is a fine compliment to the Holy See which has surrounded itself with so many prelates who wear the episcopal title purely *in honorem*.

We are curious to learn, by the way, why the *Ave Maria* insists on a removal of Msgr. Conaty to "a new field of labor." Can it be that he is not liberal enough for the eminent gentlemen who are understood to inspire our pious contemporary?



Catholic Federation.

The Paulists and Federation.

On this head the *Catholic Columbian* [No. 47] says, unkindly but none the less

truly :

"The Paulist Fathers usually sneeze when the cold wind blows out on the Western prairies. Their 'Americanism' is their weak point. Their opposition to federation is a fresh indication of their lack of harmony with the vast majority of their fellow-Catholics. In this matter, their view is shaded to see only how such a movement might affect the wishes of Protestant Americans. Our losses through the general persecution that we endure in every public institution they do not look at. The million of our children, for example, to-day being Protestantized in public schools, through the use of Protestant histories, Protestant prayers and Protestant Bibles, give them no concern. Hush! Let us make no objection — Protestant Americans may not like it, and the Paulist Order may fail to make one convert who would come over if we'd keep quiet."



According to the **Opposers of Federation.** *Catholic Transcript* there are two archbishops in the United States who do not believe the federation of Catholic societies desirable. The *Transcript* says it knows of two, and in THE REVIEW Arthur Preuss opines that one of these, possibly, is Archbishop Ireland, since it is known that the latter visited the office of the *Transcript* recently while in Connecticut.

It would be curious for Archbishop Ireland to assume such a position. About two years ago, in England, he delivered a striking address before the English Catholic Union, in which he boldly advocated precisely such federation of the Catholic societies of Great Britain. At the moment, the committee appointed on federation by the Knights of St. John was feeling its way cautiously. When Archbishop Ireland's address appeared in this

country, the committee at once seized upon it, applied it to conditions existing here, and gave it especial prominence in a circular sent out to various archbishops, bishops, and heads of societies in the United States. At this late hour we do not see how Archbishop Ireland consistently could withdraw from a position he voluntarily assumed two years ago.

It is a fact, however, that those Catholic journals supposed under his influence have strenuously thrown cold water on the federation idea ever since his return to this country. The circumstance has not escaped the attention of the promoters of the movement. It can not be, however, that a movement approved by His Eminence Cardinal Martinelli, and by numerous archbishops and bishops throughout the land, will be easily side-tracked. The fact that such eminent ecclesiastics approve it rather argues that its purposes are not unworthy. Those journals which attempt to belittle it virtually are assuming that they possess greater wisdom than two-thirds of the archbishops and bishops of the country combined. Whence did they receive such wonderful illumination?—*Catholic Telegraph*, No. 48.

THE STAGE.

The new play "Ben Hur," built upon Gen. Wallace's famous story, has had a very successful three weeks' run here in St. Louis. It is the best of its class we have yet seen, though by no means a dramatic master-piece. In the words of the *Mirror's* critic, to which we heartily subscribe, it has its strong taint of shoddy and fustian and religious claptrap, but nevertheless it has qualities which, in the hands of competent actors, are capable of such treatment as can render it dramatically, no less than scenically, one of the most effective plays ever produced on the American stage. The present cast is mediocre, the scenery beautiful.

... CHURCH MUSIC ...

Psallite—Catholic English Hymns Collected by Alexander Roessler, S. J.

Organ accompaniment to the above edited by L. Bonvin, S. J. Published by B. Herder, St. Louis. (Price 50 cents.)

We greet with great satisfaction this new hymn-book which has been prepared with the greatest care and discrimination both as to the melodies and the poetry. The volume contains one hundred and sixty English hymns for every season and festival in the liturgical year, and an appendix with six Benediction hymns and the Litany of the Blessed Virgin. Many of the tunes with their accompaniments have been taken from those two standard collections, Mohr's 'Caecilia' and Dreves' 'O Christ hie merk,' the accompaniments for both of which were written by J. Singenberger. The fact that the Rev. L. Bonvin, S. J., has edited the accompaniment to the whole work is ample guarantee of its musicianly excellence. Both volumes have been issued in elegant and convenient form by the publisher. I hope and pray that this book will find its way into those choir lofts where such miserable excuses for Catholic hymn-books as 'May Blossoms,' 'St. Basils' Hymnal,' 'The Catholic Youth's Hymnal,' 'Laudis Corona,' and any number of other trashy collections hold forth, corrupting children's taste and rendering it almost impossible to initiate them into music and religious poetry worthy of their object, namely, the worship of Almighty God, and in accord with Catholic intelligence. With 'Psallite,' 'The Roman Hymnal,' and 'Laudate Pueri' at hand there is no longer any lack of hymn-books in English and consequently no further excuse for continuing the use of the above-named make-shifts.—JOSEPH OTTEN.



The "New World" and Church Music. On November the sixteenth the Chicago *New World* published a so-called musical number. The event was heralded some time before and aroused some interest and curiosity on the part of those

concerned. Those who expected a treatment of the subject worthy of its importance were sadly disappointed. The only article in the whole issue which has any value is the one by Brother Arcadius on the Palestrina style. Mr. Leo Muther recognizes that there is room for reform, but casts a slur on the St. Cecilia Society and its school. He evidently does not know that the Society is approved by the Church, and that it has a protector in the person of Cardinal Steinhuber, S. J. Mr. Muther should take the trouble to read the biography of Dr. Witt, the founder of the Society, and look through its catalog. With his good disposition he will be amazed to realize how much he can learn from the perusal of both these works.

The *New World's* own position on the question of Church music is defined by its musical (?) editor. In his column, under the heading "Correspondence," appears the following note:

"George King. Please tell me of a good Benediction service suitable for a choir of moderate ability. □□□□□"

Ans. Wiegand has written a "Tantum Ergo" and "O Salutaris" in B flat. Fischers are the publishers.

Wiegand's compositions are not only unfit for performance in Church, but they lack every artistic quality. They are sloppy and vulgar in character. Any man who recommends them establishes his own status.

On page 24, Professor Bertrand Mulette gives a list of books to be studied. Most of the works mentioned were written by their authors for use in the Anglican Church or for secular purposes, and have no relation to Catholic church music. E. Hanslick's, "The Beautiful in Music," with its materialistic principles—will hardly do the Catholic organist any good, unless he study and digest well A. W. Ambros' refutation of it entitled, "The Boundaries between Poetry and Music." Professor Mulette does not mention the latter work.

It is, however, the Rev. F. N. Perry, in his article, "The Ideal Organist," who carries off the palm in this wonderful music-literary tournament of the *New World*. I am incapable of following the Reverend Father up the

dizzylights to which his eloquence leads him. I will quote verbatim a paragraph or two for the benefit of the readers of THE REVIEW :

The Ideal Organist must be a technician truly, but as a means to an end ; he must know the thing beyond technique, — the soul. He must give for the little ones, "the infants crying in the night," who have "no language but a cry," the wonderful melodies so dear to the truly religious, because they give the heart's vocabulary and speak a language that would bring peace to Babel.

Palestrina, Allegro, Marcello, Peroglese, in Italy, reborn to melody ; Bach (Johan Sebastian), the greatest of geniuses ; Handel, the majestic and simple ; Haydn, the graceful and spirited ; Mozart, the nearest to perfection of all musicians, who did many things and did them all well ; Beethoven, creator of masterpieces ; Schubert, the author of the overwhelmingly beautiful Ave Maria ; Liszt, Chopin, the peerless tone poet ; Gounod, the melodious and resonant ; Wagner, the adored and hated of our own day, and the suggestor of infinite futurities — these are only a few of the names like pearls on a strand of silver, telling the wealth which the Ideal Organist has at his command to offer in praise to God.

Father Perry is unconscious of the fact that he writes bombastic nonsense.

Dante has said some pointed things about people who do not distinguish.

The *New World* promises more "musical numbers." Unless the articles in future issues be written by people who know and are willing to obey the laws of the Church concerning music, and who are cognizant of the difference between artistic music and drivel, between liturgical and secular music, it is impossible to see what good can come from this new departure on the part of our well-intentioned and otherwise excellent contemporary.—JOSEPH OTTEN.

Here is a sample of the brilliant editorial work done on some of our weeklies :

"Mgr. Merry Del Val, is again mentioned as Mgr. Martinelli's successor. Mgr. Del Val's mother was an English woman. If sent here, he will probably prevent the Irish from ruling or ruining things. Hoch der Herr Dr. Koppes !" — *Catholic Citizen*, No. 5.

ART NOTES.

ART IN CHURCH VESSELS.—Proceeding upon the principle that holy things must be treated with reverence (*sancta sancte*), our holy Church has always devoted special care to ecclesiastical implements, especially to the vessels used in divine service—chalices, ciboria, ostensoria. As she has ever cultivated art and enlisted it in the service of religion, thereby ennobling it and elevating it to the rank of sacred art, so she has also employed it to give to her liturgical vessels an exterior form worthy of their sublime purpose.

When new sacred vessels are needed, the ancient artistic, ecclesiastical form, as it has been developed in the Middle Ages in the most beautiful and unsurpassed models, should be adhered to as strictly as possible. It is a duty of the clergy, the professional custodians of the sanctuary and guardians of sacred art, to combat the empty and unspiritual modern tendency in the making of sacred vessels, which prefers unartificial manufactured articles to really artistic handiwork. A great many of these factory productions (see e. g., No. 746, 743, 744, 745, 747 in the new catalog of an Eastern firm) by their profane form, cast in the mould of ordinary drinking vessels, are absolutely unfit to grace the altar. True Christian art, which, fortunately, is again beginning to flourish in these latter days, requires that the sacred vessels conform both in spirit and expression to the splendid models of those times from which the finest monuments of painting, sculpture, and metal-working have come down to us.

God protect us from phantastic playfulness in the making of those articles which the Church employs in her liturgical service ! Art must not cling as a parasite to the rock of the Church, but as a strong and healthy tree should cast deep root in her bosom and produce, as in days gone by, a wealth of blossoms and sound fruit.—A. H. Sch—r.

ARCHAEOLOGY.

The Papyri Finds. A dozen years ago, when the first great papyri finds were made in the tombs of Egypt, especially the poems of Herondas and the work of Aristotle on the 'Constitution of Athens,' a prominent German savant expressed his regret that he had not been born a hundred years later in order to learn what new additions to Greek literature would have been secured from this source. So rich has been the wealth of these discoveries in the last decade that their investigation is even now already more than one man can expect to control. At the recent National Philological Convention in Strassburg, Professor Ulrich Wilken, of the University of Würzburg, recognised as the great papyrus specialist in Germany, gave a survey of the investigations in this department that contained surprising data. There are about two dozen papyri collections on a large scale in European universities and libraries, and the number of papyri reaches the tens of thousands. Among the most important finds have been the hymns of Bacchylides, the Logia of Christ found by Grenfell and Hunt in Oxyrynchus, the twenty-first book of Homer, extracts from the Septuagint translation of the Old Testament, etc., while the almost countless documents that pertain to the politics, the economics, business, private life, religion, etc., etc., of the centuries that preceded and followed the birth of Christ furnish the particulars for the study of the historical background of the New Testament that have proved to be particularly acceptable, and incidentally have furnished material for the study of the Greek of this period that puts the language of the New Testament into its proper position historically. Among recent contributions from this source nothing is more interesting than a pamphlet published by Reitzenstein, entitled 'Zwei religionsgeschichtliche Fragen,' in which the author, on the basis of several of the 2,000 papyri that are found in the Strassburg Library, has furnished parallel data on the biblical custom of circumcision and on the biblical account of the Creation and the Logos. On the first named subject he shows that, as is corroborated by the examination of

a large number of mummies by Dr. Fouquet, of Cairo, only the Egyptian priests and none others were circumcised. The other piece is a fragment written by a heathen Greek author at the end of the third century after Christ, in which the creation of the world through Jupiter from the four elements of air, fire, water, and earth is depicted, with the son of Hermes taking the role of the Logos, the whole being a combination of Greek and Egyptian ideas, showing also the influence of Christianity on Gentile literature. The largest collection of papyri in Germany is found in Berlin, where the University has undertaken to publish its possessions of this kind rapidly, and has issued fully one thousand of them already. Only lately Professor Wilamowitz discovered fifty new verses of the so-called catalog of Hesiod. A most interesting find was made in this collection lately in the shape of a remarkable late Greek novel, in which Chinone is the chief heroine. The Heidelberg collection, which reaches the thousands, is being studied by Professors Crusius and Deissmann, and it is already apparent that these papyri belong to the oldest of their kind—namely, to the Ptolemean period—while those in Berlin, Vienna, Geneva, and elsewhere do not, as a rule, antedate the Augustinian age. The famous Archduke Rainer collection in Vienna is the oldest in Europe, coming mostly from Fayyum. In France the bulk of the papyri are found in the National Library in Paris. The British Museum has not published many of its treasures of this kind, but Kenyon proposes to do this as a third volume to his collection of Greek inscriptions. The first volume of the Amherst papyri collection, containing the Ascension of Isaiah and other theological fragments, has appeared, and a second volume, with 140 documents from the Ptolemean, Roman, and Byzantine periods and a number of new literary texts, with fragments from Æschylus, Euripides, and Aristophanes, will be furnished in the near future. A prominent German theologian recently stated that he would not be surprised to hear that the original of one or another New Testament book had been found among the papyri of Egypt. —*Independent.*

EDUCATIONAL TOPICS.

When Cardinal Moran recently laid the cornerstone of a new school building at Lavender Bay, he spoke about the attitude of the Church in regard to education. He showed the brilliant success Catholic institutions had obtained at public examinations and continued :

"Although we have received no help from the government, we have erected schools all over the country, and equipped them with teachers, whose services are unpurchased and unpurchasable—teachers who are second to none in the whole world—and they train up our children to be worthy citizens of great Australia and worthy citizens of Holy Church, as I hope they ever shall remain. With regard to the future, I reiterate that having achieved a moral triumph, it is not for us to reopen the political question. On the contrary, when those who were our victors in the political arena come to appreciate the mistake they have made, and desire to retrace their steps, they will find that we will be their best friends, and that we will do everything we can to build up a system of national education for Australia which will be worthy of the country and worthy of the children who are educated in those schools. I trust there is nothing in what I have said which will give offence to any of our non-Catholic brethren. The spirit of Australia is one of fair play. It is one that recognises merit, and it is the merit of our schools as training institutions which will justify our fellow citizens in saying, 'We were mistaken many years ago. We must retrace our steps. Those who carry on this work of education deserve to be respected by the State, and in so far as they are doing the work of the State, it is only a matter of justice that we should recompense their labor.' I am happy to say that very many of our noblest citizens have testified to myself that they realised that the Catholic Church has done great work in the schools, and that so far as this work has been carried on successfully, it would be vain to say that the action of the past had not been a mistake. Sir Henry Parkes,

in the closing years of his life, when he visited some of our schools, said that he realised that such a mistake had been made, and that the sooner the mistake was rectified, the better it would be for the whole work of education in Australia. Also one of the vice-presidents of the first Education League—a leading citizen, still living—told me that he had spent many years of his time, and much of his means, in assisting to develop the present system of State education, thinking that it was in the best interests of Australia to do so; but he now acknowledges that he made a mistake. He found that the system had not justified itself, and that, after all, religion must be the groundwork of true, abiding, and solid education. I am pleased to say, too, that leading non-Catholics of Victoria, Queensland, Western Australia, and Tasmania have confessed to me their admiration for the wonderful spirit of sacrifice Catholics have shown, and have also confessed that we have proved ourselves genuine citizens of Australia in the magnificent work we have carried on.

"The view that I have attempted to put forth to-day is not advanced to stir up political excitement. It is not by mere political agitation and intrigue that the great works of civilisation have reached their perfection, but by silent, unpretentious work, based upon the self-sacrifice and earnestness of devoted men and women, true to their principles, and true to the dictates of their consciences—and it is by that means that in the long run we hope to win the approval of our fellow-citizens."

Australian and American bigotry seem to be twins.



§ Now the demand is made, in Chicago (see the *Chronicle* of Dec. 1st), that the School Board shall give a midday meal to all children attending the public schools. The demand is just as reasonable as that the School Board shall give free books to all children attending the public schools.

"Once let in the wedge of Socialism and it rives the timber," says the *Chronicle*, editorially. The wedge is in already. Our paternalistic school system itself is that wedge.

The Religious World.

...Domestic...

...Attention has been awakened by the protest of Rev. A. S. Crapsey, rector of St. Andrew's Episcopal Church, Rochester, against the idea of establishing Protestant missions in the Philippines. The islands, he remarks, have been "Christian for generations." Is Protestant religious life so pure as to condemn Catholicism? Why introduce religious rivalry and bitterness? "Those people (the Filipinos) have suffered enough without having forced on them all the evils and discords of sectarian Protestantism." "It is impossible that any new form of Christianity should take root on that soil, for the reformation is sterile in lands long under the influence of the Latin race." "Our (Protestant) missions are barren in Mexico and South America, and will be so in the Philippines, Cuba, and Porto Rico." "Leave them to develop their religious life along the lines of their history." One of the clergymen who answered Mr. Crapsey asserted that the people of the Philippines were amongst "the most depraved and debased of mankind."

... We learn by way of Milwaukee (*Catholic Citizen*, No. 6) that "Maine Catholics are agitated by a decree of Bishop O'Connell of the Portland Diocese. He says there must be no more church fairs of any sort because of the drain they have proved on poor families; furthermore, they have brought a train of evils from lotteries, excessive dancing, etc."

According to a St. Paul despatch dated Dec. 5th, Attorney General Douglas of Minnesota upheld a ruling of former Attorney General H. W. Childs in an opinion given to State Superintendent Olson, that under the State constitution the Lord's Prayer can not be used in the public schools. This ruling is because of section 16, article 1, of the State constitution, which says:

"Nor shall any man be compelled to attend, erect or support any place of worship."

Literary Notes.

—Lovers of good fiction read Mrs. Henrietta Dana Skinner's story, 'Espiritu Santo' with great pleasure and eagerly awaited another book from her pen. Her last book—one of the Harper Bros.' Christmas publications—is in quite a different style from 'Espiritu Santo,' but not less interesting. 'Heart and Soul' is the autobiography of a Catholic man, and an extremely subtle and frank portrayal of the soul of the hero is presented.

The scene of the story is laid in Cuba, in the early days, and in Paris, with which city Mrs. Skinner is familiar from long residence. She has copied nature closely and given us a strong Catholic story, full of incident, though much of it is too tragic for the ordinary novel reader.—M. F. N.-R.

—The issuing of the last volume of the 'General History of the Christian Era,' by the Rev. A. Guggenberger, S. J. (B. Herder, St. Louis,) completes the three volume series of this interesting work.

It is necessary to a Catholic, surrounded as he invariably is with doubters of and scoffers at his faith, to know whereof he speaks, especially upon mooted points of history, and this book of Fr. Guggenberger's is a compendium of useful information. Disputed facts are carefully considered, the evidence sifted, the conclusions conscientiously drawn and the book written in such a pleasant style that the reading of it is more an agreeable pastime than a serious duty.—M. F. N.-R.



A LIST OF NEW BOOKS.

[This list is published with the purpose of announcing important new publications of special interest to Catholic readers. B. Herder, 17 S. Broadway, St. Louis, Mo., supplies the list and has the books in stock.]

- A Girl of Galway.* By Katharine Tynan. Net \$2.25.
Miss Varney's Experience. By Eleanor C. Donnelly and Mary G. Kilpatrick. \$1.
A Stormy Life. By Lady Fullerton. (Cheaper edition.) 75 cts.
Too Strange not to be True. By Lady Fullerton. (Cheaper edition.) 75 cts.
Mrs. Gerald's Niece. By Lady Fullerton. (Cheaper edition.) 75 cts.
Rules and Constitutions of the Sisters of Mercy. [Net 0 cts.
A Course of Religious Instruction for Catholic Youth. By Rev. John Gerard, S. J. Net \$1.
Treasure of the Cloister. [Prayer book for Religious.] Flexible leather. Net \$1.10.
Juvenile Round Table. Stories, Illustrated. \$1.

NOTES AND REMARKS.

President Roosevelt's first message to Congress is no longer than President McKinley's last one. Yet we can not help thinking that it is much too long. The tendency of our presidents to multiply words in their annual communications to Congress has been very noticeable in recent years, yet it can not be said that the number of readers has increased correspondingly, or that the effect upon Congress has been improving. On the contrary, the attention which the President commands, either in the country or among senators and representatives, is rather in inverse proportion to the number of words that he uses to convey his ideas. The reason is very plain. The mass is so great that the average man can not assimilate the whole at once. The mind is fatigued by the attempt to do so. The effect of the message upon Congress will always be in proportion to its effect upon the country. Congressmen will, of course, read the whole of it, but as a general rule, they will not be moved by it unless they find that the people are moved.



The main effect produced by Mr. Roosevelt's message upon the American people, and equally upon foreign observers, is the impression that we have in the new executive a conservative president. Never in our history have we had a more striking illustration of the sobering effect of great responsibility upon an impetuous nature. There will be a quick and hearty response from the nation to this display of conservatism. Mr. Roosevelt will speedily learn the lesson that the surest road to public confidence is evidence that a public man may be trusted.



A subscriber writes :

"Intending to join a certain Catholic benevolent society, I find, by reading the constitution, an obstruction in article xvii, which seems to me a little too liberal. I should be pleased to have you favor me with your opin-

ion of the matter in *THE REVIEW*, as I think it is a subject of general interest."

The paragraph objected to by our correspondent reads as follows :

"Ladies and gentlemen of all denominations of Christians, who, for the honor and glory of God, for the benefit of their poor brethren in Christ, or for their own spiritual advantage, wish to promote the prosperity of the society, are earnestly requested to become honorary members. A contribution of ten dollars per annum constitutes an honorary member. A donation of one hundred dollars constitutes the donor an honorary member for life."

While we do not know the circumstances which led to the incorporation of this paragraph into the constitution of the society mentioned,—circumstances which may in a measure extenuate such an extraordinary proceeding,—we do not hesitate to say that a Catholic benevolent society which declares its willingness to receive Protestants as honorary members upon the payment of a few paltry dollars, can not claim to be absolutely and thoroughly Catholic, and should be made to realize the duty it has of eliminating the offending paragraph as soon as possible from its constitution.



Beautiful are the words Msgr. Rutten addressed to the clergy of Liège when they offered their congratulations upon his nomination to the bishopric of St. Lambert: "You know, Fathers," he said, "I have done what I could to escape this honor; but the command of the Holy Father was positive, and I could not refuse without disobeying him. Consider me as your superior, if you please; faith and reason make it your duty; but regard me also as a friend, such as I have been to you hitherto and as I wish to remain. Come and tell me your difficulties and troubles. Come and give me your advice; I hope to be in the happy position to follow it always. From a union of minds and hearts it seems to me, light must come. Help me especially by your prayers. The task I assume is heavy; let each of you ask from God the graces I stand so much in need of."

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THE GRIEVANCES OF THE FRENCH-CANADIANS.

BY ONE OF THEM.

THE *Providence Visitor*, a weekly Catholic newspaper edited by the Rev. Cornelius Clifford, "which represents the interests of the Catholics of Rhode Island," published on November 23rd an editorial article *) which seems sorely out of place in a paper so highly recommended by the Right Reverend Bishop of Providence "to the attention and good will of the clergy and laity" of his Diocese. In truth, it were difficult to crowd in so short a space more erroneous information and more misleading statements.

The *Visitor* claims to "have received news from Rome that the Memorial prepared by the Congress of French-American Catholics, who met not so long ago at Springfield, has been presented to the Holy Father, who ap-

parently 'reserves his decision on the subject.'

As a matter of fact, the Springfield Congress prepared no memorial; it simply drew up a set of resolutions embodying a general statement of the conditions which had led to the calling of this meeting, and authorized its Executive Committee to appoint a Permanent Commission, which, in due time, shall lay before the proper authorities a memorial "setting forth the grievances of the French-Canadians with regard to the administration of their parishes," supplemented by "all the necessary statistics therefor." This Permanent Commission held its first meeting on December 12th, more than two weeks after the publication of the *Visitor's* article. It would appear, therefore, that the *Visitor's* "news from Rome" was a little premature, to say the least. But perhaps the *Visitor* has only reference to the resolutions adopted by the

*) The article was reproduced in part and commented upon approvingly by the Catholic Columbian (Dec. 7th), a journal not otherwise addicted to Americanistic notions.—A. P.

Springfield Congress. Even then, the writer has good cause to believe that the editor of the *Visitor* is laboring under a delusion.

These resolutions had not been officially presented to the Holy Father at the time the *Visitor's* article was penned. It took the organizers of the Springfield Congress two years to bring that movement to a successful issue. They did not expect that a condition of affairs which has been growing from bad to worse for thirty years, more or less, could be righted in a day. There was no particular reason why they should use the cable to lay the resolutions of the Congress before the Holy See. Haste too often makes for waste. They could afford to bide their time, waiting patiently until they had the assurance that the "statement of their spiritual needs" would reach the ears for which it was intended. All ways lead to Rome, but they do not all lead to that humble apartment from which the Vicar of Christ ever and anon turns a watchful eye upon His Church. Ergo, the readers of THE REVIEW will not be surprised to learn that if the Holy Father had taken cognizance up to November 23rd of the resolutions passed by the Springfield Congress, it must have been through the kind offices of some unknown sympathizer—or otherwise.

The *Visitor* "has every sympathy with the legitimate aspirations of the 'exiles' who prepared that statement of their spiritual needs to the Holy See."

Indeed! What then can be the "legitimate aspirations" of these "exiles," unless it be the enjoyment of those "inalienable rights"—among them "life, liberty and the pursuit of happiness"—which the Constitution guarantees to all who take up their abode in these United States? And on what authority does the *Visitor* term "exiles" those who "prepared that statement"? We happen to know that the members of the Committee on Resolutions who had the most to do with the drawing-up of the statement alluded to are American-born. Since the Springfield Congress, the Chairman of this self-same Committee has been honored with a nomination for mayor of his native city,

the third largest city in the very State in which the *Visitor* is published.

We ourselves have no compunction in confessing to having seen the light in a State which, although it boasts of Plymouth Rock, had a son of the mother-country of our forefathers for its first Catholic Bishop. And there were quite a few other such "exiles" at the Springfield Congress.

The *Visitor* "regrets, in common with many of its French-American co-religionists throughout New England and the Middle States, that the framers of the Memorial were allowed to strike so aggressively national a note in lifting their cry."

In how many cases can a physician diagnose a disease correctly unless the patient has himself explained his ailments? Perhaps the French-American Catholics who went to the trouble and expense of sending some 750 delegates to Springfield in the early days of October, are as good judges of their "spiritual needs" as the handful who think as the *Visitor*. If there is any doubt about the matter, why not have recourse to a plebiscite? We have seen what little credence should be attached to the *Visitor's* Roman news; is it not natural to suppose that its information regarding the sentiments of "many of its French-American co-religionists," etc., is not above suspicion?

The *Visitor* goes on to say:

"We have maintained again and again in these columns, and we shall repeat the contention as often as may be necessary, that the *national spirit is the greatest obstacle to the spread of true Catholicism that the Church has ever encountered in her long history*. To insist, as some of the Springfield delegates did, that the preservation of orthodoxy among our immigrant Canadian population can only be accomplished by perpetuating their native language and their purely local customs in public devotions and in social life, is to take a narrow and intolerant—we would even say an ignorant—view of the character of our Catholic faith" (*The Italics are the Visitor's.*)

If the editor of the *Visitor* will take the pains to look up the resolutions passed at Springfield, he will find that the Catholics of

French-Canadian extraction "demand the right to be attended to by priests of their nationality, not purely from national considerations, but because their religious interests imperiously demand it." Did it ever occur to the Rev. Cornelius Clifford that the great problem before the Catholic Church in America is not so much "the spread" as the preservation of "true Catholicism"? It will be too late to lock the stable-door after the horse is stolen. Take good care of the eggs and the brood will look out for itself. Writing in the *Boston Transcript* (July 31st), under the caption "The French-Canadians of New England," Mr. William Frederic Osborne †) says: "It is not hard to understand why even thoroughly Americanized French-Canadian parents should let their affection for old Québec prompt them to send their children north for a training that will certainly serve as a counterbalance to some not wholly desirable influences in their present environment."

And again (August 7th):

"The ordinary French-Canadian hasn't much to say about France, but he is as loyal to Québec as the Swiss to his native hills. This is one of the most lovable points about a really attractive race. Towards each other they are remarkably affectionate. To be bred in the same village is assurance of intimacy. But they are mistrustful of the outsider, until sure of their man. I have never made up my mind whether this is an affair of religion or of nationality."

"They are kindly and hospitable, and above all a devout race. I doubt if there are better Catholics in the world than the French-Canadians. I had an idea, certainly not quite unfounded, that large numbers, especially of the men, were drifting away from the fold. I believe, though, that the shadow of their own—not, mind you, Irish Catholic—churches falling across their thresholds, and the moving about of priests of their own stock, are rapidly and effectually checking that. I suspect that they still drift away from confession

and communion more in the West, where there are not so many French-Canadian churches or priests. The women, for their part, are peerless daughters of the Church."

But to return to the *Visitor*:

"The Holy Father, it is said, intends to put the matter in the hands of one of the French cardinals; but it is also said that he has no intention whatever of permitting a recrudescence of Cahenslyism under a new guise."

Quod est demonstrandum!

"The real remedy for the Springfield 'grievances' will be found in accepting all sensible American customs and in submitting in a perfectly loyal and *Catholic* spirit to the members of the hierarchy whom God has appointed to rule His Church in a free land."

Mr. Osborne says (*Boston Transcript*, August 7th):

"To conclude this little analysis of the French-Canadian temperament, let me say that there are two classes of these people here in New England. So far as the observer is concerned, they stand apart with complete distinctness. The one consists of the older generation, the more illiterate, and the poorer, who are to all intents as they were in Canada, who intend to return there, and who, to the crack of doom, will remain Canadian—'du poil aux pattes.' The other is made up of those you meet down town, in the restaurant shoulder to shoulder with the rest of the world, with a substratum of the courtesy and loquacity of the race, but thoroughly Americanized, looking back, as I said, with a sort of bland and not unloving tolerance on the old life, but totally enamoured of the new."

"The French-Canadians of the six New England States and of New York are shortly to meet in convention. I am inclined to think this will be a most important meeting—that it will, in fact, mark an epoch in the history of French-Canadians in this country. The immediate object of the gathering is to impress upon the Pope—who will be waited on by a delegate bearing an address from the convention—the desirability of providing Canadian parishes throughout with Canadian priests. There has for a long time been con-

†) Professor of English in Wesley College, Winnipeg; the son of a Protestant minister, born and reared in Ontario and himself a Protestant.

siderable tension between the Irish and the French-Canadian Catholics. The Canadians are seized with the notion that the Irish priests are after all the plums. They think that if His Holiness sends Italian priests to America to look after Italians, they, too, should be provided with clergy of their own blood."

Yet the *Visitor* is of the opinion that "to set up differences, 'to create divisions' may be quasi-patriotic, but it is not Christian, and will bring no blessing to the 'faith' in its train."

And now for the "pièce de résistance":

"If the immigrant could be induced to show

half as much trust in the genuineness of our Catholicism as he does in the genuineness of our dollars, there would be little talk about 'rights' or disabilities."

In cauda venenum !

Does it not stand to reason that the "immigrant" would show more trust in the genuineness of *their* Catholicism, if they devoted less time and thought to the reaping-in of his dollars, and more to the study of his spiritual needs and the best means of ministering to them ?

Le tout respectueusement soumis.

J. ARTHUR FAVREAU.

Worcester, Mass., December 5th, 1901.

THE CATHOLIC CHURCH AND THE INDIANS.

THAT the government has made a mess of it in attempting to educate Indian children with a view to civilizing them, is the conclusion reached by the Commissioner of Indian Affairs, as set forth in his annual report to Congress. We learn from that report that there are 113 boarding schools for the Indians, with an average attendance of something over 16,000 pupils ranging from 5 to 21 years of age, who have been brought together from the cabin and the tepee. Education, to be of any value to these children of parents who are emerging from the nomad state, should be of a character to make them self-reliant and self-supporting. The training these young Indians receive has just the opposite effect. It makes them dependent and leaves undeveloped whatever natural abilities they may possess for wrestling with the difficulties with which they will have to contend later on in life.

We can not better describe the wrong done the Indian youth under the guise of kindness than by quoting from Commissioner Jones' report. Here is his description of the way the Indian lad is trained for roughing it later on in life :

"The Indian youth finds himself at once, as

if by magic, translated from a state of poverty to one of affluence. He is well fed and clothed and lodged. Books and all the accessories of learning are given him and teachers provided to instruct him. Matrons wait on him while he is well, and physicians and nurses attend him when he is sick. A steam laundry does his washing, and the latest modern appliances do his cooking. A library affords him relaxation for his leisure hours, athletic sports and the gymnasium furnish him exercise and recreation, while music entertains him in the evening. He has hot and cold baths and steam heat and electric light, and all the modern conveniences. All of the necessities of life are given him and many of the luxuries. All of this without money and without price or the contribution of a single effort of his own or of his people."

Is it any wonder that a young man sprung from a race that has always been averse to manual labor should be utterly demoralized by such a system of coddling ?

When his so-called "education" is completed he returns to his early surroundings, where he finds everything the reverse of what he has been accustomed to. He has no real training for what should be his life work. He

is not a good Indian in the sense that he knows how to earn a livelihood as his fathers did before him, nor is he, thanks to his "education," fit to be a farmer or a mechanic. He is simply in a fair way of becoming a first-class loafer.

We learn from Commissioner Jones that in the last twenty years fully \$45,000,000 have been expended by the government in turning out these specimens of demoralized Indians, whose number is estimated at 20,000. We have the authority of the Commissioner for the statement that if the present rate of expenditure be continued for another twenty years it will take \$70,000,000 to make useless loafers of the next generation of our Indian wards. What else can we expect from these young Indians, who are more sinned against than sinning? The Commissioner of Indian Affairs tells us that the "education" they receive at the cost of so many millions to the government has the tendency "to encourage dependence, foster pride, and create a spirit of arrogance and selfishness." Surely that is not a desirable moral outfit for a young man, be he Indian or white, to begin the battle of life with. It will be a piece of incredible folly on the part of the United States government if in the next twenty years it spends the enormous sum of \$70,000,000 in demoralizing Indians by thus handicapping them in their youth.

The other day the Catholic archbishops of the United States dealt with this important question at their meeting in Washington. To those who are familiar with the Indian question it is known with what injustice Catholic Indian schools have been treated. Anti-Catholic bigots, wholly ignoring the good work done by these schools in the cause of civilization, made an outcry against government aid to them. As Senator Vest put it in a speech delivered in the United States Senate on April 7th, 1900, these bigots "believe that an Indian child had better die an utter unbeliever or an idolator, even, than to be educated by the Society of Jesus or in the Catholic Church." As a sensible person, Senator Vest did not take this view. He recognised that the winning

of the Indians to civilization was what the government was most concerned with.

If the Catholic Church, who fifteen hundred years ago tamed and civilized the Goths and Vandals, who had broken up the Roman Empire, can make the wild Sioux or Apaches embrace civilisation, she ought to be allowed to do this good work. Senator Vest took the common sense view of the question when he said on the floor of the Senate :

"I look upon this as a man of the world, practical, I hope, in all things, and especially in legislation, where my sphere of duty now is. I would give this question of the education of Indian children the same sort of consideration that I would if I were building a house or having any other mechanical or expert business carried on. I had infinitely rather see these Indians Catholics than to see them blanket Indians on the plains, ready to go on the warpath against civilization and Christianity."

The man who spoke in this way knew from personal experience whereof he was speaking. He had seen and examined for himself the practical effects of Catholic education, so far as the Indians were concerned. As a member of the Senate Committee on Indian Affairs, he was assigned to the duty of examining Indian schools in Wyoming and Montana. This is his testimony after a careful personal examination: "I did not see in all my journey, which lasted for several weeks, a single school that was doing any educational work worthy of the name of educational work unless it was under the control of the Jesuits."

Senator Vest found schools with 1,500 enrolled, and not ten in attendance, except on the days when the Indian agent distributed free meat, when every one of the 1,500 put in an appearance. He also found schools conducted by broken-down Protestant ministers and politicians receiving \$1,200 a year, with a house free, for work which was shamefully neglected. To what extent this neglect was carried may be judged from this extract from Senator Vest's speech: "When I cross-questioned them (the ex-Protestant ministers and the broken-down politicians) I found their ac-

tual attendance was about three to five in the hundred in the enrollment." The whole Indian system was simply a huge bunco game practiced on the government, which had to foot bills for which it and its Indian wards received no proper equivalent.

After examining the condition of the schools managed by broken-down Protestant ministers and politicians, Senator Vest turned his attention to schools under Catholic auspices. He tells us that he found that the Jesuit missionaries among the Indians had grasped the true meaning of education, so far as the red man is concerned. "They established," says Senator Vest, "a different system, separating the boys and girls, teaching them how to work, for that is the problem, not how to read or spell, nor the laws of arithmetic, but how to work and get rid of the insane prejudice taught by the Indians from the beginning, that nobody but a squaw should work, and that it degrades a man to do any sort of labor, or in fact to do anything except to hunt and to go to war."

A generation or two of this sort of education, and the red man will be a totally different being from what he is to-day. Wherever the Catholic Church has had an opportunity of bringing her moral influence to bear upon savages, she invariably has uplifted them. In dealing with our own Indians she is simply duplicating what she has done in so many other lands. If anti-Catholic bigots, who have made a muddle of the whole Indian business, fail in their endeavors to impede her in her noble mission, the Catholic Church will eventually place the Indian on a high plane of civilization. What she has already accomplished is a guarantee of what she can do in the future. Senator Vest has witnessed some of the fruits of her benevolent influence upon our Indian tribes, and thus testifies to them:

"The Jesuits have elevated the Indian wherever they have been allowed to do so without interference of bigotry and fanaticism and the cowardice of the insectivorous politicians, who are afraid of the A. P. A. and the

votes that can be cast against them in their districts and States. They have made him a Christian and a workman able to support himself and those dependent upon him. Go to the Flathead Reservation, in Montana, and look from the cars of the Northern Pacific Railroad, and you will see the result of what Father De Smet and his associates began and what was carried on successfully until the A. P. A. and the cowards who are afraid of it struck down the appropriation. A few years ago on my way through to the Pacific coast I stopped over to see that school. They heard I was coming and met me at the depot with a brass band, the instruments in the hands of Indian boys, and they played without discrimination 'Hail Columbia' and 'Dixie.' I went up to the mission and found there these Indian boys making hats and caps and boots and shoes and running a blacksmith shop and carrying on a mill and herding horses and cattle. The girls and boys, when they graduated, inter-marrying, became heads of families as reputable and well-behaved and devoted to Christianity as any we can find in our own States. They were Catholics. That is a crime with some people in this country."

What a picture this of the results of true education. Those Indian boys whom Senator Vest found making hats, caps, boots, and shoes and carrying on a blacksmith shop may not be able to play a game of football as well as the graduates of the Indian school at Carlisle, but they have been trained in a school in which they have learned the lesson that to work is man's duty. Having learned that lesson they have placed their feet on paths that will lead them and their children's children to the most advanced civilization.

While the government is spending millions on a system of education which, according to the official report of the Commissioner of Indian Affairs, does not educate, it would be a pity if anti-Catholic bigotry should succeed in depriving the schools that are really civilizing Indians of government aid.—*Freeman's Journal*, Nov. 30th.

REFORMING THE LANGUAGE.

TWO OPPOSING VIEWS.

I.

Prof. Alexander H. Chamberlain of Clark University, Worcester, Mass., in writing to *Science* on the English language and its modifications says:

"Phonetic spelling must triumph in the end, and as complete a victory waits for free speaking and free writing—i. e., language untrammelled by grammatical artificialities. Not a backwardlooking Volapük, but English with its face to the future, foreshadows the true world-language. Phonetic spelling has already made a good beginning, which suggests the possibility of similar intentional reforms in English grammar."

Prof. Chamberlain contents himself with specifying "certain ameliorations of grammar, which, perhaps, may serve, like the ten 'rules' for amended spelling proposed in 1883 by the English and American Philological Associations, or the list reported by the American Committee in 1886, as starters for more ambitious movements of reform."

The list is as follows:

1. Drop the so-called subjunctive mood altogether. It is moribund in much of our best prose, and can be allowed to die out of our poetry with no injury to rhyme or reason, strength or beauty.

2. Drop inflected forms for the past tense and past participle, making all new verbs, whether introduced from foreign tongues or made within the language itself, conform to the type of hit, let, etc. In America, in particular, drop gotten.

3. Avoid the use of differing forms for verb and noun. Follow the model of boycott, under 'rule' two.

4. Avoid the use of plural forms of nouns, making all new substantives, whether borrowed from other languages or born of the mother-tongue, conform to the model of sheep, deer, etc.

5. Avoid the use of Greek or Latin names for "new things." Follow the good example of certain scientists, and name them after their discoverer, the place of origin, etc. Make new words here conform to the model of gatling, ampere, and the like.

6. Avoid the feminine forms of nouns previously employed with reference to males, letting the thought control the grammar. Drop particularly authoress, poetess, etc.

7. Avoid forming adverbs by inflection, using for all new words of this class the same form for adjective (or other word) and adverb.

8. Omit the conjunction that wherever possible. For example, in such cases as "I know that he is dead."

9. Use but and as as full-fledged prepositions.

10. Drop whom, using who for both cases.

11. Ceasing the attempt to distinguish between who and that and that and which, let the fittest survive in each instance.

12. Use the pronouns compounded of self and their plurals both as subjects and objects.

13. Drop the apostrophe in the possessive case.

II.

The conservative view is thus stated by Horace White:

There have been many attempts to better the poor old English language, which all of us, so reformers insist, write and speak in a wasteful and illogical way. These well-intended efforts have been quite unsuccessful, and the language continues to run its old disreputable course. This has not deterred the well-known ethnologist, Prof. Alexander H. Chamberlain of Clark University, from offering his programme of reform.

Professor Chamberlain believes that "phonetic spelling must triumph in the end, and as complete a victory waits for free speaking and free writing—i. e., language untrammelled by grammatical artificialities." To this end

he makes thirteen specific recommendations, looking towards simplification.

The suggestion of such definite reforms presupposes some power which is able to enforce them. The reformed spelling in Germany has made gradual progress, chiefly because a large number of scientific journals adopted it simultaneously. In this fashion "tho" and "altho" are beginning to get a standing in the language, and the unsightly "thru" is used by certain journals which ought to know better. The American Science Association has decided, in a number of cases, to drop a superfluous e in its publications, writing iodine, chlorine, etc. Minor changes in orthography can always be compassed if sufficient authority can be brought to bear, and if Noah Webster's authority was enough to carry the day for "or" against "our" in honor and the like, the consensus of a handful of monthly magazines and a score of prominent newspapers could certainly carry the day for these minor changes in spelling. Whether it would be worth the while is quite another question; for it is to be feared that the English language is beyond hope.

What the theorists, like Professor Chamberlain, fail to do is to determine just what the English language which is to be reformed means to the average English-speaking person. If it means spoken English, then there is no escaping the contention of the great phonetician, Dr. Henry Sweet, that every person should spell as he pronounces. Our books according to their authors' pronunciations, should be read in the nasal twang of New England, the mellow drawl of the South, or the rasping utterance of the West. But as a matter of fact, does not each of us understand by the term English something which includes everything from the Irish brogue to the Chinese Pidgin English, but is better and other than all the sub-varieties which it includes—in short, literary English, the language of Shakespeare and of King James's translators of the Bible? If this is what all of us mean by English, and if we constantly refer the language we hear to the language we see in our mind's eye, the cause of the re-

formers is hopeless in the extreme, for there is bound up in this visible language a whole series of associations of the most durable sort. Language is not, as the reformers vainly imagine, an individual possession, but a corporate tradition. Righteousness is not the way the first man in the street acts, nor is the English language merely the individual manner of speech of Tom, Dick, and Harry.

It is the ignorance of so fundamental a fact which sets amiable persons of severely logical bent upon such wild-goose chases as endeavoring to impose upon the great reading public those methods of phonetic notation which have a limited usefulness for the study of foreign languages and the recording of dialects. There is no arguing with these persons, and they are, in fact, generally condemned out of their own mouths. If Professor Chamberlain really desires the desuetude of so valuable a stylistic resource as the "moribund subjunctive," the subjunctive might retort in a swifter and nobler phrase than Professor Chamberlain would let us use. "Though he slay me, yet will I trust in him." Would any one really prefer in this case, "Though he *should* slay me"?

Just how insensible the promoters of these reforms are to the instinct which the cultivated have for the look of the English language is best shown by an example. Here, then, is the first stanza of Shelley's beautiful song, "To Night," both in "reformed" English and in "unreformed" English:

REFORMED ENGLISH.

swiftly waok ouvhdhə westəu weiv
spiritəv nait—
autəvdhə miste iystəu keiv—
whær ældhə loʒən(d) loun dei lait
—dhau wovest drilmzəv joiu flæ—
—whic meikdhiy terebələn diiə—
swiftlydhai flait—

UNREFORMED ENGLISH.

"Swiftly walk over the western wave,
Spirit of Night!
Out of the misty eastern cave,
Where all the long and lone daylight,
Thou wovest dreams of joy and fear,
Which make the terrible and dear,—
Swift be thy flight!"

These extracts bear their own lesson, but fully to grasp their significance it should be realized that Professor Sweet presents this

version of Shelley not as an ideal example of phonetic spelling, but as a compromise calculated to allay the apprehensions of those who are wedded to the old illogical English.

It may also be recalled that the minor reforms which have had a partial success in France and Germany have not been generally extended to the classics in those languages. Some instinct tells intelligent publishers that the slightest tampering with the text of Goethe or of Molière is in the nature of a profanation. A revolutionary change is, in the nature of the case, impossible in language. The "thos" and "thrus" may possibly make their way, though we doubt it; but no combination of authors and publishers could effect any such transformation as would be necessary to bring English spelling and pronunciation together. No newspaper or book which made the attempt could weather the ridicule and indignation it would arouse.

Letters to the Editor

Dealers in Church Goods.

TO THE EDITOR OF THE REVIEW.—*Sir*:

At different times some of your readers protested against clergymen and religious dealing with Jewish firms handling church goods, and whilst I think they were right on general principles, I am nevertheless inclined to think that in reality there is very little actual difference between them and some of our Catholic church goods men. "Business is business" seems to be the only motto for them, and even when the firms are composed of ecclesiastics, you sometimes get no better treatment from them than from a Jew or a Gentile firm. These sentiments I have heard expressed by more than one priest, and I venture to think that more than one of your clerical readers will agree with me. It is not necessary to go to a Jew firm to get cheap goods and high prices, and it is possible to get fair value at moderate prices even from a Jew. If our Catholic dealers would all be reliable, there would be no chance for the Hebrew, hence I think all this hullabaloo is, to say the least, a little one-sided. People will deal where they think they are treated best, and that is all there is to it

TH.

ARCHAEOLOGY.

THE RESULTS OF EGYPTIAN EXPLORATIONS. —At the recent meeting of the Egyptian Exploration Fund in London, Professor Petrie stated that during the past year "the continuous order of seventeen kings had been established," adding that "the very foundations of Egyptian history have been settled in a manner which has hitherto seemed entirely beyond hope." The historical character of the supposed mythical Mena has been demonstrated: "We have seen and handled the gold, the crystal, the ivory with his name and engravings; and even the kings which went before him are better known to us by actual objects than are half the Saxon kings of England. No such complete materialization of history has been obtained at one stroke from any other country or age." The next work before the Fund is the excavation of the great temple site of Abydos, the ground of the earliest temple, that of Osiris, "the great relic which drew around it the burials of the historic times," and possibly those of the earliest dynasties. The site is about 500 feet by 1,000 feet, and its excavation will occupy some three years.

Professor Petrie closed his address with a review of what has been accomplished since he first began work in Egypt twenty-one years ago. The monumental history has been carried back to the very beginning of the written record, which has been entirely confirmed; and, beyond all that, the whole course of the prehistoric civilization has been mapped out, for perhaps 2,000 years, more completely than has been done for such ages in any other land. The connection with Europe —of which twenty-one years ago there was no trace earlier than the Ptolemies—has been led back to the first dynasty, and "Egypt is the sounding-line for the unmeasured abysses of European history."

Begin; to have begun is half of the work
Let the half still remain; again begin, and
thou wilt have done all.—Ausonius.

The Religious World.

... Domestic. . .

We reproduce without comment two items which have lately appeared in the newspapers and which seem to have some connection with one another.

The first is from a Roman letter to the N. Y. *Freeman's Journal* (Dec. 7th) and reads thus:

"Another very important change may now be made public. The Archbishop of Manila has resigned his charge into the hands of the Holy Father, who has been pleased to replace him by a well-known prelate of Western America. Perhaps the name will be telegraphed across the ocean before this letter is published in the *Freeman*, but in the mean time I am forbidden to announce it. The appointment will cause considerable surprise, but it will be regarded as a very excellent one, and the prelate in question will have a splendid field for the exercise of his diplomacy and pastoral zeal."

The second is a special despatch to the St. Louis daily *Globe-Democrat* (Dec. 12th) as follows:

"Sioux City, Ia., December 11th.—There is a well authenticated report that Rt. Rev. Thomas O'Gorman, Bishop of Sioux Falls, S. D., is to be made Archbishop of Manila. . . . Bishop O'Gorman is a personal friend of President Roosevelt and most intimate friend of Archbishop Ireland, of St. Paul. He has been Bishop of Sioux Falls since 1896, having formerly been connected with the Catholic University, Washington. In an interview over the telephone to-night he denied the report as far as any knowledge he had of the proposed change."

[According to other papers, Bishop Montgomery of Los Angeles is the man selected for Manila.]



. . . We see from a Western exchange that a new religious body has been organized in San Francisco. In the belief that there are

denominations enough, this is to be an "und denominational" body, with no test of dogma, but with the Sermon on the Mount and the Beatitudes as the confession of faith. Seceding clergymen from the evangelical faiths and others dissatisfied with existing denominational conditions are the organizers. They call themselves "Christian Comrades," and their movement the "New Evangelism." With the enthusiasm of reformers, they believe that they have started a movement towards non-sectarian Christianity, and they are to push it with all of the zeal, but none of the sensation, of the Salvation Army. They intend to conduct not only a church, but all the institutions of the Salvation Army, such as rescue work, care of the suffering, and publications setting forth their objects. In connection with their other activities, they will run some sort of a business, partly, they say, to pay the first costs of the movement, and partly to give an example of how commerce can be carried on through Christian principles.

... Foreign. . .

The Re-Union of the Churches.

A few years ago it was the dream of certain enthusiasts that by a recognition of Anglican orders by the Pope, the whole of England might, as a body, be led back to its old allegiance, Rome. Rome decided that the Anglican orders were invalid, and ever since the hope of Christendom to see England once more Catholic rests on individual conversions. Of late the *Vérité Française* has published a remarkable series of letters on the re-union of the Oriental churches with Rome, and there we meet with the old expectation of a return *in globo*. The writer even deprecates any attempt at the conversion of individuals. In No. 3,037 of the *Vérité* he says:

"I am far from asking the Catholic missionary to reject the very rare cases of Orthodox Christians who come to him with a load of real and serious doubts. But I dare tell him: Do not carry on a propaganda among the Greeks. Do not seek to draw them indi-

vidually to Catholicism. Do not tear up the old and venerable church which they love so tenderly and profoundly. If you do, you will rouse against you and Catholicism the most ardent, the best and most respectable of their feelings."

The writer then declares how drawing little children by means of candy or simple people by other crooked ways to Catholicism is working into the hands of Protestants with their larger chunks of candy, etc. . . . He does not even want to listen to the complaints of certain souls that find in their church-service no satisfaction for their aspirations of piety.

"Let us not confound," he continues, "as superficial Catholics too often do, the deeper causes of the schism with the difference in customs and discipline, that exist between the two churches. Neither should we, as a means of persuasion, abuse their miseries and shortcomings, due only to circumstances or bad times. Nothing is accomplished by adducing the benefits of frequent communion, such as it obtains with us, but is almost impossible among the Greeks; nor by opposing the resourceful abundance of a spiritual direction in our Church to the dearth of which the Orthodox complain. There have been times and places in which frequent communion was as rare in the Catholic Church as it is to-day among the Greeks. And up to the present we have still nominally Catholic countries, where the clergy is neither fit nor anxious to consecrate itself to a conscientious guidance of souls; in certain colonies the fulfilling of the Easter duty is almost impossible. Have we, therefore, to quit the Catholic religion?"

"The Greek Church has the means of sanctification; she has the seven sacraments, an admirable and absolutely Catholic liturgy, that is altogether sufficient to nourish piety. She has nothing in common with the sterility of Protestantism that has lost all sacraments save baptism. What the separated Greek church lacks is not wanting to her faithful, adherents individually, as the sacraments are lacking to a Protestant. The only question that in reality divides us, the supremacy of the Pope is hardly ever placed before the

simple Christian. Any one but a priest or theologian can perceive it only by a deeper study of history. Hence I think that, instead of filling souls with aversion against a church of whose authority they have never doubted, we should show them how they can find in it the life-giving Christian sap and encourage them to profit by it. Having become fervent in their orthodoxy, they would be nearer to, not farther from, Catholicism; for only the love of God can make them triumph over certain remembrances which centuries of trials have rendered as it were sacred. Look at Newman and other great converts of our times; when they wished to perfect their church and thereby to perfect themselves, they approached Catholicism without knowing or willing it, rejecting in the beginning even the very idea of such an approach."

The writer once more gives it as his opinion that to draw a soul to embrace Catholicism by motives not essentially Catholic is labor lost. He wants the Catholic missionaries among the Greeks to work for the salvation of the dispersed Catholics and the conversion of the Turks, but nopes to draw the heads of the Greek church towards Rome by more sympathy and a more generous attitude towards them in their difficulties.—J. F. M.

At the Conference of Catholic Colleges held last May at Ushaw, in the course of a discussion on Dr. Casartelli's paper pleading for the adoption of the Italian method of pronouncing Latin, the Bishop of Southwark remarked that even in France this "Roman" pronunciation was gradually becoming popular. In confirmation of this fact we learn that the *Vérité Française*, of Paris, lately published an article by the Abbé de la Guéronnière, which indicates that a movement is going on among the clergy of the Diocese of Coutances, in Normandy, for the abolition of the French pronunciation of Latin and its replacement by the Italian system. The reform movement is said to be gaining ground in France. The Abbé lays down seven simple rules of pronunciation according to the actual Italian method.

Literary Notes.

L'Intervention du Pape dans l'élection de son successeur. Par M. l'abbé G. Peries. Paris. Roger and Chernoviz. 2 francs.

The question discussed in the present volume of the indefatigable former Professor of the Washington Catholic University is: May the Pope appoint his own successor? Catholic canonists and theologians do not agree. There are three answers given to this question: 1. Victoria, Martin de Ledesma, Vasquez, and Boncina assert that the Pope can name his successor, always validly, though licitly in extreme cases only. 2. Suarez and others concede the right to the Pope in exceptional cases of necessity, but say it would be unjust and disastrous should it be made the rule. 3. With Cajetan, Torquemada, Bellarmine, and many others, Dr. Peries contends that the Pope has the right to direct the method of electing his successor, by fixing the time, place, and rules to be observed, but denies him absolutely the right to name his own successor.

The arguments for his thesis he draws in the first part of the book from history; in the second part, from reason; and, although the accumulation of proofs makes his answer very plausible, yet the evidence is not so stringent as to render the opinion of his opponents entirely improbable.

Any one wishing information on the question will find in this latest work of Dr. Peries a rich source, as it abounds in pertinent quotations from numerous authors. It is to be regretted, however, that the German quotations are marred by so many misprints.—
J. F. MEIFFUSS.



The Little Imperfections. By the Rev. Frederic P. Garesché, S. J. (B. Herder, St. Louis.)

All good Catholics can be heroic in any great stress, but it is the little, trivial every-day faults which mar the finest characters, and anything which treats of these small faults should appeal to earnest minds.

This book, adapted from the French by Fr. Garesché, is exceedingly sensible and clever

in an ascetic way, which is by no means unnecessarily severe. Those who read it can not fail to be grateful to the providence which "rescued these letters from a heap of rubbish destined for the fire."—M. F. N.-R.

[Rev. Fr. Meiffuss, in a note on this same book, says it deserves special recommendation to priests who are directors of sodalities, affording them a variety of useful topics for their sermons and addresses.

There is also a German edition of this useful booklet, edited by Rev. P. Tilmann Pesch, S. J., under the title, 'Der Christ im Weltleben und seine kleinen Unvollkommenheiten.' B. Herder. Price 50 cts.]



A LIST OF NEW BOOKS.

[This list is published with the purpose of announcing important new publications of special interest to Catholic readers. B. Herder, 17 S. Broadway, St. Louis, Mo., supplies the list and has the books in stock.]

- The Catholic Church from Within.** By Lady Lovat. \$2.50.
The Only True American School System By Rev. Thos. J. Campbell, S. J. Doz. net 40 cts.
Meditations on the Duties of Religious. Net \$1.50.
Meditations on the Great Mystery of the Incarnation. By St. Alphonsus. Net 60 cts.
Communion-Day. Fervorinus before and after. By Rev. Matthew Russell, S. J. Net 60 cts.
Henry Schomberg; Kerr, Sailor and Jesuit. By Mrs. Maxwell-Scott. \$2.50.
St. Francis of Assisi in the World. A Drama in three acts, by Rev. A. Dekkers. Net 45 cts.
A Girl of Galway. By Katharine Tynan. Net \$2.25.
Miss Varney's Experience. By Eleanor C. Donnelly and Mary G. Kilpatrick. \$1.
A Stormy Life. By Lady Fullerton. (Cheaper edition.) 75 cts.
Too Strange not to be True. By Lady Fullerton. (Cheaper edition.) 75 cts.
Mrs. Gerald's Niece. By Lady Fullerton. (Cheaper edition.) 75 cts.
Rules and Constitutions of the Sisters of Mercy. Net 50 cts.
A Course of Religious Instruction for Catholic Youth. By Rev. John Gerard, S. J. Net \$1.
Treasure of the Cloister. [Prayer book for Religious.] Flexible leather. Net \$1.30.
Juvenile Round Table, Stories, Illustrated. \$1.
First Religious Instructions for Little Ones. By Rev. Albert Schaffler. Net \$1.25.
General History of the Christian Era. Vol. II; The Protestant Revolution. By A. Guggenberger, S. J. \$1.50.
Scripture Manuals for Catholic Schools: The Gospel according to St. Mark. By Rev. S. F. Smith, S. J. 95 cts.
The Liturgical Year: Time after Pentecost, vol. IV. By Rt. Rev. Dom Prosper Gueranger. Net \$1.75.
The Marriage of Laurentia. By Marie Haultmont. Net \$1.60.
The King of Claddagh. A story of the Cromwellian occupation of Galway. By Thomas Fitzpatrick. Net \$1.25.
Sermons; by the Mt. Rev. Dr. Moriarty. 2 Vols. Net \$4.75.
Gems from Geo. H. Miles. Edited by Rev. Thos. E. Cox. Padded leather, gilt top. \$1.
In a Walled Garden. By Bessie Rayner Belloc. Net \$1.25.
A Passing World. By Bessie Rayner Belloc. Net \$1.25.
By the Grey Sea. Net 60 cts.

EDUCATIONAL TOPICS.

The Curse of Education. A recent book by a Mr. Gorst, under the title 'The Curse of Education,' brings a terrible indictment against present methods and tendencies in modern education. It is extreme in its views, but nevertheless has a solid substratum of truth, too much indeed to be relished by the faddists who now hold the reins. He describes some of the results as "Flourishing Mediocrity," "Square Pegs in Round Holes," "The Destruction of Genius," "The Greatest Misery of the Greatest Number," "The Output of Prigs," "Boy Degeneration," "Mental Breakdown," etc.

Dr. Pallen, in the *Pittsburg Observer* [No. 28], comments thereon sanely and strongly as follows :

"These results are true enough as education is now organized in its defective secularism. In other words, it is imperfect education that brings about these disastrous effects ; it is education without the wheel of morality, education without religion. The radical fault in the educational system of the day is, that it holds up education as an end in itself, as the panacea of all human ills, the summum bonum of the race. As a result it is neither prudent nor discriminate in its administration and its application. It begets a false notion of life and an ideal utterly incompatible with the conditions and circumstances of the vast majority. It therefore breeds discontent, fosters unrealizable aspirations, both crude and cruel. It is an insane system, i. e., it breeds unsound minds. Instead of giving balance to character it unsettles and distorts it. Hence the round pegs in square holes, degeneracy and mental breakdown with all the other attending ills, which Mr. Gorst rehearses. But this by no means leads to the conclusion that education in itself is a curse. To train and develop human faculties and powers, to form and guide character with discretion and prudence as a means to higher ends is a blessing to mankind. This can not be done without religion as the informing spirit of the process. It is in this essential

point that secularized education makes its dismal failure and leads to the abnormalities which Mr. Gorst stigmatizes so vigorously, and it is this aspect of the question he misses in his criticism. Nevertheless he has done a good service, though he swings to an extreme in his indictment, in bringing out the most pernicious results of the modern perversion of education. Religion in education, as in all else, can alone make the crooked way straight, and when men abandon God in their intellectual life, they will in turn be left by Him to their own vain devices, leading to that abyss which is the darkness of a blinded understanding."

... CHURCH MUSIC. ...

Cardinal Satolli explained recently to a correspondent the principal difficulties in the way of the removal of bad music from the church. "First," he said (v. *Pittsburg Observer*, No. 28) "the taste of the people has become vitiated ; second, the rectors are often convinced that the churches would be deserted if the present florid music were replaced by the severe liturgical chant; and, third, the great body of choristers who make their livelihood by the present kind of music, and who are either unwilling or unable to adapt themselves to Plain Chant, must be reckoned with. But you may say that we are making progress in the right direction in Rome."

The Fleming H. Revell Company of Chicago is now publishing a 'Twentieth Century New Testament,' for which a revision of the old version has been going on for eleven years. It is written in modern English.

When extracts from this Chicago translation were published in London recently, the *Evening News* commented on the work as follows :

"In Chicago even the masterpiece of literature is not sacred. Twenty misguided inhabitants have just issued a translation of the New Testament into modern American. Such an atrocity almost makes one sigh for a few hours of the Inquisition."

SCIENCE AND INDUSTRY.

MISCELLANEOUS.

Here is a chance for those
Anti-Vaccination. who are continually criticizing
THE REVIEW's opposition to

vaccination to earn a snug sum. In *Vaccination*, the monthly journal of the Anti-Vaccination Society of America (Terre Haute, Ind.), Vol. IV, No. 8) one of the vice-presidents of that Society, Dr. M. R. Levenson, whose address is 81 Lafayette Ave., Brooklyn, offers to pay \$1,000 to any person who can explain:

"1. What is it that is put into the blood of the vaccinee when he is vaccinated, either with 'pure calf lymph,' or with 'arm to arm' lymph.

"2. What is the process which then takes place in the blood of the vaccinee whereby it is pretended that such vaccinee is thereafter protected from smallpox?

"3. That the introduction of the 'vaccine virus' into the organism can be so governed and controlled to prevent its producing septicaemia?"

We take this opportunity to recommend anew to our readers the work and publications of the Anti-Vaccination Society of America, of which Mr. Frank D. Blue, 1320 N. 12th St., Terre Haute, Ind., is the efficient Secretary. The recent wholesale slaughter of innocents by vaccine virus here in St. Louis, in Camden, N. J., in Milan, Italy, and elsewhere ought to open the eyes of even the most prejudiced to the deadliness of this damnable practice of modern "scientific medicine."

INSURANCE.

Secretary of State Nichols, who is head of the Insurance Bureau, has determined to limit the number of fraternal orders doing business in Washington to those which can make a satisfactory showing of resources and assets. Some orders are reported to be in excellent condition and conducted on business principles. Others have not made a sufficient showing of assets and will be forced to discontinue business after January 1st.

We take the following from the
Weltmerism Resurrected. *Chicago Mail Order Journal* (vol. IV, No. 12):

"Has the American press become so inoculated with the love of money that it has lost all respect for its moral principles? It seems so, by the appearance again in the metropolitan newspapers, of the conspicuous advertising of that arch-medical fakir of modern times—Weltmer, and his magnetic treatment.

"There was some excuse for publishers to accept this advertising before the Postoffice Department exposed Weltmer's incapacity to accomplish any cures (unless it was to relieve the sick of their surplus cash). The spirit of justice which permeates the American people and press is accustomed to give everyone the benefit of the doubt until it is proven by law that a scheme is fraudulent.

"The law has not only proven Weltmer to be a fakir, but Weltmer and his partner have proven the law just, by confessing their guilt before a United States judge and throwing themselves upon the mercy of the court to secure a lenient sentence. Notwithstanding all this, publishers welcome Weltmer's business with open arms, because he has the money to pay for large space. They assist him by circulating among their readers freely and unrestrainedly his large announcements, to continue to make the sick sicker and fools more foolish, and to aid him to put in the grave both feet of those who have now but one there...."

"In Chicago the press has raised a great hue and cry about the divine (?) healer, Dowie. They have heaped upon him the most virulent attacks that words in the English language could frame. This seems to be because Dowie is not as shrewd a fakir as Weltmer. If he was, he would follow Weltmer's method and advertise extensively. He would thus gain immunity by silencing the press, and would not receive the scathing denunciation that the press gives him on every side. Dowie is unlike Weltmer. Dowie claims to cure through a divine assistance. Weltmer rises above God himself, by claiming to perform what the Maker has delegated to no one but himself."

NOTES AND REMARKS.

Next week's issue will be the last of volume VIII, since, for convenience sake, we have decided hereafter to begin each volume with the first issue in January and to conclude it with the last December number.

On Jan. 2nd THE REVIEW will not be published. No. 1 of volume IX. will appear, D. v., in a somewhat reduced form, with a colored cover, on the ninth of January.

Next week's edition will contain the general alphabetical index for volume VIII.



In the review of '*Psallite*' in our last the price was wrongly stated. The hymn book '*Psallite*' by Alexander Roesler, S. J., 12mo, vi and 222 pages, retails for fifty cents; the Organ or Harmonium Accompaniment to the same by L. Bonvin, S. J., oblong quarto, 76 pages, cloth, costs \$2 net. Both books are publications of B. Herder.



We suggest that a year's subscription to THE REVIEW would make an appreciated Christmas present for an intelligent friend. In that way you may delightfully recall to him or her your interest fifty odd times between now and next Christmas. For two dollars you can have a pleasant remembrance of yourself thus recalled every week. If you like THE REVIEW, the people you like are apt to appreciate it too.



It is pleasing to learn that one of the "Ripper" bills passed by the "gang" in Pennsylvania has been declared unconstitutional by the Supreme Court. The word ripper is applied to any measure passed by the legislature for the purpose of ousting local officers elected by the people for a definite time, when the gang can not wait for the legal expiration of their terms. In such cases they "rip" the law and the institutions of the State as a butcher sticks a pig. They ripped the cities of Pittsburgh and Scranton in this way successfully

in the persons of their chief magistrates, and they attempted to rip Philadelphia in the persons of her principal tax officers. The object which the gang had in view was not only to get possession of the patronage of the Board of Tax Revision, consisting of fifty-four assessors and a large clerical force, but also (as the *Ledger* thinks) "to increase taxation to meet the vast increase of the city's current obligations growing out of bad government, not by frankly raising the tax rate, but by the indirect and less noticeable method of increasing valuations, with shrewd discriminations in favor of machine followers." In other words, they intended to "make it hot" for the reformers by increasing their taxes.



The *Catholic Journal of the South* [No. 24] asks Bishop Byrne to make Memphis, instead of Nashville, the seat of his Diocese, because Memphis is a bigger and more important city. Our simple contemporary believes there is "nothing prohibiting a bishop from making his home in whatever part of a diocese he may desire, or deem most appropriate and convenient."

The editor of the *Journal* ought to study up Canon Law a bit.



The *New York Press*, copied by the *Mirror* of Dec. 5th, pleads for the restoration of what in these regions was known as a "bit," elsewhere a "shilling." It says:

If the government will restore the Pine Tree shilling it will save many of us financially and morally. The shilling of New York and North Carolina is what we need in the shape of a subsidiary coin. It was worth 12½ cents. When two of anything are worth a quarter, the charge for one is 15 cents. With a 12½ cent piece we would save 2½ cents every time we made such a purchase. A 15-cent piece would be in the way. We tried a 20 cent piece for three years and retired it because it was too nearly the size of the quarter. In the rush of business it was often worked off for the quarter. The 5 cent nickel is fit only for paying fares on elevated roads

and surface lines. Copper cents are useful for buying newspapers and fooling women into the belief that they are securing tremendous bargains at 99 cents. Yes; this two-for-a-quarter business is an outrage. Give us a coin to halve the quarter—eight to the dollar. Then see us lay up treasure.



The *Iowa Catholic Messenger* (Dec. 14th) says:

"Our friend Preuss is running the ritual of the 'Catholic Elks' as a serial. Why he has it 'in for' the 'Catholic Elks' is not disclosed—no more is the source from which he gets the ritual. Who are the 'Catholic Elks,' anyway?"

This query as well as a number of other newspaper flings with regard to the same subject, and diverse letters received recently by the editor of THE REVIEW, will be treated in a future issue.

To-day we will only state that the Rt. Rev. Bishop of Belleville had absolutely nothing to do with our publication of the extracts from the Ritual of the "Catholic Elks," which, we are told by several "Knights of Columbus," is that of their Order.



Judge Talty, of the local Circuit Court, handed down an opinion the other day in the divorce suit of Jennie M. Thiebaut against Albert F. Thiebaut, dismissing the case and stating, according to the *Globe-Democrat* (Dec. 12th), that too many marriages nowadays were of the "experimental" character. The judge is right; but he should have added that our lax divorce laws, so utterly unworthy of a nation claiming to be Christian, instead of discouraging the pernicious tendency to "experimental" marriages, practically encourages and furthers it.



The Germanic Museum Association at Cambridge, Mass., has issued a circular setting forth its aims, which are to parallel the Germanic Museum at Nuremberg, the Swiss Museum at Zürich, the Hotel de Cluny, and the like national collections. What is typical

and characteristic will be sought in preference to what is striking, and contributions to a collection illustrating, through objects of art and industry, the history of civilization among the Germanic peoples (including England of the Anglo-Saxon period), are requested from "all those who care for the ideals of German culture." Membership is open to every one on payment of the prescribed fee (annual, two dollars; life, twenty-five). The President is Carl Schurz, and the Treasurer, Frederic S. Goodwin, No. 183 Essex Street, Boston.



The esteemed *Catholic Columbian* has a new idea. It thinks [No. 48] "that every priest of tried virtue and long service in [the ministry should fittingly be clothed with the full powers of sacred orders," i. e., receive episcopal consecration.

Between the *Ave Maria*, which wants no honorary or titular bishops at all, and the *Columbian*, which advocates the elevation of practically every senior clergyman to the episcopal dignity, the Roman authorities will have a time of it—or rather a hearty laugh if these papers are read in the Vatican at all.



TRAVELLER'S PRAYER.

Sanctus Gabriel cum Maria,
Sanctus Raphael cum Tobia,
Sanctus Michael cum omni coelesti hierarchia,
Comitentur nobiscum in via.



Among current newspaper flings at the fair sex is a story of a husband and wife who, while driving in an Eastern city, turned the corner into a narrow street and encountered a heavy wagon. There was no room to pass, and the lady, in toplofty tones, demanded that the teamster go back. The husband mildly suggested that it was difficult for the man to back his horses out of the way, but madam was determined. Finally the teamster said: "Never mind, mister, I'll back out. I'm sorry for you. I've got a woman at home just like that."

The Review

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THE KNIGHTS OF COLUMBUS AND THE REVIEW.

THere had been any doubt in our mind as to the origination of the Ritual from which, to the apparent mystification of some of our readers, we quoted extracts in No. 36, that doubt would have been dispelled by the prompt and vehement protestations, both public and private, which the publication elicited from various members of the Order of the Knights of Columbus in St. Louis and elsewhere.*)

*) Here is a sample, from the *Catholic Columbian*, whose editor is himself a K. of C. [No. 49]:

"Mr. Arthur Preuss has earned for himself the contempt of the Catholic press by the use he is making of the ritual of the Knights of Columbus. He has placed himself in the attitude of being either a receiver of stolen property or a party to the violation of a solemn pledge. In the last analysis, the receiver of the misappropriated ritual is no better than the original thief, or the man who perjured his soul to contribute to a newspaper sensation."

In matter of fact the editor of THE REVIEW

Before setting forth what we deem prudent to say in this matter to-day, we want to squelch an infamous suspicion, freely entertained and as freely expressed by a number of sir knights, viz.: that we obtained the Ritual of the Order from, or through the instrumentality of, the Right Reverend the Bishop of Belleville, to whom, we understand, it was recently submitted for examination under a pledge of secrecy. The fact that members of this Order, styling themselves Catholic Knights, accuse a bishop of the Church of breaking his episcopal word upon no other evidence than that a document has leaked out which is in the hands of dozens, or perhaps hundreds, of laymen in various parts of the land, is anything but creditable to these members. In matter of fact the Bishop of Belleville did not furnish THE REVIEW with

is neither "a receiver of stolen property" nor "a party to the violation of a solemn pledge." This unfounded calumny proves that in at least one Knight of Columbus the spirit of Christian charity is sadly wanting.

the Ritual of the Knights of Columbus, or a copy thereof, or any information concerning it; nor had he any knowledge of our being in possession of this precious document until he saw the extracts in our issue of Dec. 5th.

In publishing these extracts, we had in view several objects, three of which, being duly accomplished, we will now divulge.

The first was to prove to those members of the Order who had on various occasions disputed our competence to "deal with this subject intelligently" and "with the full knowledge a Catholic editor ought to have before undertaking to discuss a subject of such grave importance," that, though an outsider, we were not ignorant of their carefully guarded secrets and mysterious inner workings.

The second object, which we believe we have likewise accomplished, was to show these gentlemen, what they might have learned long ago from the experience of various Masonic bodies, that it is impossible in this age of fierce publicity to hedge in any ritual or esoteric doctrine or practice with absolute secrecy. †)

Our third object was to convince the Catholic public at large that the boasted Ritual of the Knights of Columbus, which unfortunately they appear to have made their chief glory and *pièce de resistance*, is little more than a hodge-podge of Masonic apery diluted with

†) This secrecy is one of the chief objections we have against the Knights of Columbus. And we base this objection not on a hobby or a foible, but on the solemn warning of the Fathers of the Third Plenary Council of Baltimore, who say in their Pastoral Letter (xcvi): "There is one characteristic which is always a strong presumption against a society, and that is secrecy. Our Divine Lord Himself has laid down the rule: 'Every one that doth evil, hateth the light and cometh not to the light, that his works may not be reproved: But he that doth truth cometh to the light that his works may be made manifest, because they are done in God.' (John iii. 20, 21). WHEN, THEREFORE, ASSOCIATIONS VEIL THEMSELVES IN SECRECY AND DARKNESS, THE PRESUMPTION IS AGAINST THEM, AND IT RESTS WITH THEM TO PROVE THAT THERE IS NOTHING EVIL IN THEM." (Capitals ours.)

religion. †) From a number of communications received since, we believe that this point too has been well established.

It was not one of our purposes to "disrupt this new Catholic society which has so rapidly spread over the land;" and it is upon the urgent request of friends, members of the Order, who fear this dire catastrophe would inevitably result from a divulgence of the entire Ritual, that we withhold for the present other interesting documents which we have in our locker.

Needless to say, we have been in private and in public prints severely taken to task for our unheard-of audacity in attacking a strong Catholic organisation approved by the Church.

To which we may reply that we would plead guilty, were it not that the indictment is utterly false in both of its counts. For in the first place, we have not attacked the Knights of Columbus, and, secondly, they have not the approval of the Church. And we can assure them here and now they are not apt ever to get it. Rome has been and is unalterably opposed to mock rituals and Free-

†) It may be interesting to note here that the founder of the Order is said to have had the help of an ex-Mason in framing the Ritual, and that Rev. Dean McClancy of Middletown, N. Y., declared somewhat over a year ago that "the buffoonery and vulgarity of the billygoat-chivalry" by which it is inspired, "is unworthy of decent men." (Cfr. N. Y. *Sun*, July 28th, 1901.)

The impression this Ritual makes on sane and unprejudiced outsiders may be seen from this note by the editor of the *Herold des Glaubens* (No. 11), written, we believe, without any knowledge on the part of that gentleman that it belonged to the Knights of Columbus:

"The Ritual of the 'Catholic Elks,' as published by THE REVIEW, is a hodge-podge of childish phrase-toying and the magnificent teachings of our holy Church, and it ought to have a repulsive effect upon every well-intentioned Catholic: but unfortunately there is such a difference in tastes that even silly nonsense finds admirers."

(A similar opinion was expressed by the scholarly editor of the *Excelsior*, No. 955.)

masonic apery. The Church has her own, unspeakably sublime, divinely inspired Ritual, which, even in its simplest forms, surpasses infinitely anything the most exalted human genius can conceive, and which ought to satisfy the craving of the most aesthetic Christian for ceremony and outward manifestation.

With regard to secrecy, if the ends aimed at are good, there is no need it, and the Church has expressly forbidden the abdication of free will involved in the taking of obligations to obey rules of which one is yet in ignorance. §)

Moreover, the practically absolute secrecy enjoined by this society upon its officers and members, if it could be kept up—and it can perhaps be kept up temporarily among the ignorant masses—besides that it is useless and ludicrous, is likely to prove a source of danger to the Church and souls. The experience of South American countries, where semi-secret Catholic organisations, inspired originally with as pure and worthy a purpose as the Knights of Columbus now profess, have developed into Masonic lodges of the most anti-Catholic kidney, ought to teach us a wholesome lesson.

We have been told the Order can not be kept up except by dint of secret features.

§) Holding with the Fathers of the Third Plenary Council (Pastoral Letter, xcv.) that "it is the evident duty of every reasonable man, before allowing himself to be drawn into any society, to make sure that both its ends and means are consistent with truth, justice, and conscience"—it has been our invariable reply to those who have asked us to become a K. of C., that we could not conscientiously join a society which refuses to acquaint a candidate with its ritual and inner workings and requires him to promise at the outset not to reveal the slightest detail of its doings or workings, before he knows what these are. Such a promise, as any moralist will confirm, might eventually lead to a very serious clash of duties and the ignominious expulsion of one who would undertake to consult on dubious happenings even with his spiritual director, outside of the confessional.

One brother would have no sure means of recognizing another, for buttons and badges and certificates may be stolen or forged, and the charity of worthy Knights in consequence be unworthily bestowed. But are we not all brethren regardless of society affiliations? Are we not, every mother's son of us, bound to help our neighbor in need, be he knight or yeoman? Is the circumscribed "charity" cultivated by this would-be Catholic society, not at bottom a good deal of a sham? Indeed, brethren, true charity, like true mercy, is not strained.

While the papers have reported some edifying things of the Knights of Columbus, we have knowledge of many others that challenge censure. A number of these we have registered, from the columns of one of their official or semi-official organs, the *Columbiad*, in our edition of March 29th, 1900.

We have since learned of others,—cases, for example, where applicants for membership who posed as prominent Catholics, were admitted without any enquiry as to what schools they sent their children to. ||) We have read in various public newspapers of balls, Sunday excursions, etc.,—held in direct violation of the decrees of the Third Plenary Council or the general rules of the Church.

The admission and membership fees of the Order are high and the "exemplification" of especially the higher degrees admittedly in-

||) Commenting on Bishop Byrne's recent address to the Knights of Columbus, the Reverend Dean O'Brien, editor of the *Kalamazoo Augustinian* says:

"How different are the K. C.'s we know from the ideal prescribed by the distinguished prelate. Some are out and out opponents of the Catholic schools; others send their children to the public schools, and none contributes one penny towards the support of the Catholic school, not as much as pay 25 cents a month to the School society. Yet they are K. C.'s and pose as the light of the world and take care, principally, of number one." (Quoted in the *Catholic Sun* of Dec. 13th.)

Dean O'Brien is by no means the only pastor who has made bitter complaint on this score.

volves considerable financial outlay,*) for the reason, we are told, of attracting only "the best Catholics."

"The standard of Catholicity"—lately remarked a leading German Catholic newspaper, the Milwaukee *Excelsior*, in an article which was reproduced by several of our most widely circulated weeklies, without eliciting a word of public protest from the Knights—"the standard of Catholicity accordingly seems to be, not a practical Catholic life and a certificate attesting such life from the pastor of an applicant, but 'prominence' and the Almighty Dollar. The canvassers of the Order appear to solicit chiefly the wealthier business-men. But can it be for the good of a parish that a *soi-disant* Catholic, exclusive society sets up within its limits a partition as it were between the poorer and the richer 'class'? As moreover, among the 'prominent citizens' and dollar-servers, 'Liberal' Catholics are generally more numerous than those who earnestly and conscientiously live up to their faith privately and in public, the lodges of the Knights of Columbus are frequently the gathering-places of the first-mentioned species."

Nor can the circumstance that a number of priests belong to the Order essentially alter an objective estimate. A contemporary canonist has recently been quoted as saying that no aggregation of Catholics can associate themselves under a secret ritual without in time becoming an object of suspicion and the subject of the Church's investigation as to its character and tendencies, and it would make no difference if every second member were a priest. It is the open boast of these democratic Knights that they admit clergymen only upon an equal footing and under precisely the same conditions as laymen; that in their "exemplifications the anointed have "to ride the goat" just like the unanointed. And we have heard of at least one worthy priest who was deeply mortified by being made the laughing-stock, in an initiation ceremony, of a crowd of alleged Catholics who were much

more conspicuous in the parish by their bold transgression of nearly all the rules and ordinances of bishop and pastor than by their attendance at holy mass or by frequent communion.

One of the most scholarly and worthy priests in this western country lately expressed himself on this subject in no uncertain terms.

"A pastor," he said, "who allows lay members of his parish to put him through a series of ludicrous, if harmless, billygoat buffooneries under the solemn promise of divulging nothing of what he sees or hears in the lodge-room to any human soul, (except possibly his confessor), not even to his bishop, degrades his sacerdotal dignity and has none but himself to blame if he loses the respect of his people and consequently his pastoral authority."

In conclusion a word as to the vaunted obedience of these loyal Knights to ecclesiastical authority. When, last August, the newspaper champions of the Order were violently attacking the Rt. Rev. Bishop of Belleville for refusing to recognize the K. of C. in his Diocese—an un-Catholic and scandalous proceeding, against which no officer of the society, so far as we are aware, ever once raised his voice—one of the afore-mentioned journals, the *Pittsburg Catholic*, said (edition of Aug. 28th):

"The spirit of the Knights, however, through their superior officers, is highly commendable. They live up to their professing standard by yielding perfect submission to the Ordinary of the Belleville Diocese and withdrawing from the territory under his spiritual sway."

In matter of fact, however, they did *not* withdraw, but have even now in the Diocese of Belleville a council, for which they are strenuously and defiantly, under the very eyes of the Bishop, in his own Cathedral parish, recruiting members.

"THE DUTY OF THE KNIGHTS"—said their Pittsburg journalistic champion in the same article from which we have already quoted—"IS TO SUBMIT TO HIS (THE BISHOP'S) JUDGMENT IN THE MATTER, even at the sacrifice of their

*1 Cfr. *The Columbiad*, Jan. 1900.

preferences, their convenience or their temporal interests. A CONTRARY SPIRIT OF DISSATISFACTION WITH SUCH A DECISION FOMENTS OPPOSITION, DISOBEDIENCE OR DISSENSION AND IS UN-CATHOLIC IN ITS SPIRIT." †)

We have nothing to add to this characterization of the conduct of these gallant Knights by one of their most enthusiastic advocates in the Catholic press of the country.

And now a word *pro domo*. Though several members of the Knights of Columbus have already cancelled their subscription to this journal, ‡) and others threaten to follow suit if we do not reverse our attitude on this subject, we mean to continue to do our duty as a Catholic editor in raising our feeble voice in warning. It may prove a "vox clamantis in deserto"—"vox et praeterca nihil"—; but neither this possibility nor the opposition of "a national organisation a hundred thousand strong," even if it should manifest itself in a boycott, will prevent us from speaking out frankly and boldly our honest and, we firmly believe, unbiassed opinion on a subject that

is clearly open to free discussion.

Whatever THE REVIEW may be or not be, it is, in the language of the gallant Henry Watterson, "straight goods." What it pretends to be, it is—a fearless and honest frankness in the service of Catholic truth and justice. For what it says, it has reasons and gives them with fullness and candor. Its readers are never left in the dark or in doubt. They do not have to read between the lines. Having so often given offence by its prompt action and plainness of speech,—disclaiming subterfuges, consistent in thought and policy, making no pretence to inspired authority or claiming any jurisdiction save that which may be accorded honest conviction, a fair fighter in the arena of intellectual combat; equally ready to give and to take blow,—THE REVIEW can not by any possibility make itself congenial to those who will not brook honest independence of thought and action in a journal which "has no debts to pay, no axes to grind, no injuries to avenge, no enmities to perpetuate" *)—but whose sole and only *raison d'être*, purpose and endeavor, is at all times to tell the truth and to defend the right.

ARTHUR PREUSS.


†) Capitals ours.

‡) One, we are sorry to say, in a very unchivalrous manner and without paying his arrears.

*) From our Prospectus, Vol. I, No. 1.



LIQUEUR BENEDICTINE.

s promised in my letter to THE REVIEW of Oct. 17th, 1901, I endeavored to find out the truth about the *liqueur bénédictine*.

Rev. Louis Charon, O. S. B., in reply to a letter of enquiry, writes from Paris as follows: "The *liqueur bénédictine* has never been manufactured by monks. The secret of making it was discovered by a druggist who, at first, started on a small scale. But as the sale of the liquor increased rapidly, he bought the ruins of the old Benedictine Abbey at Fécamp. He turned this dilapidated structure into a distillery and called his liquor *Bénédictine*. Intelligent people are well aware that the monks have not, and never had, anything to do with it."

A bookseller at Paris sent me articles from two encyclopedias. The writer of the article "Bénédictine" in *La Grande Encyclopédie* mentions the fact that the liquor is made in the old monastic buildings at Fécamp. Though this is obviously the reason why it is called *Bénédictine*, this writer goes out of his way to give the monks a dig. He suggests that the manufacturer, wishing to recommend his liquor to epicures, called it by the name of an order whose members, he would make believe, are known as high livers. He concludes by saying: "No bottle is sent out without bearing the seal of the Prior, who has no existence. This speculation, original in its form, seems to enjoy the public favor."

Nouveau Larousse, a new edition of the *Grande Dictionnaire Universel du 19. siècle*, does not say a word about the Benedictines who erected the original buildings which modern enterprise has changed into a distillery.

It explains the use of the name *Bénédictine* for the liquor made at Fécamp as an endeavor on the part of the manufacturer to enter into competition with the *liqueur chartreuse*.

Thus it is evident that the *liqueur bénédictine* has nothing in common but the name with the French, or any other, Benedictines. This name is due to the fact that the place of manufacture at Fécamp had formerly been a Benedictine monastery.

Considering this fact, the question naturally suggests itself: How did the slander originate, that the French Benedictines derived a yearly profit of seven million francs from the manufacture of this liquor; that Pope Leo compelled them to build the Benedictine University, St. Anselmo in Rome, at the cost of twelve million francs; that they must contribute two million a year towards its support? These are inventions pure and simple. The originator is a liar, who certainly lied for a purpose. As the lie was circulated just previous to the enactment of the Associations Law, it is not difficult to guess its purpose.

The papers which unwarily copied these slanders are not guilty of the same charge. Still they are not blameless, as the editors failed to exercise the proper vigilance demanded by their responsible position. They effectively helped, through their fault, to spread the slander. Will they be honest enough to repair the evil done? Will they do it honestly by giving the correction as much prominence in their columns as the slanderous item occupied? They owe it not only to the French Benedictines who are the victims of the slander, but they owe it also to themselves and to their readers.

P. JOSEPH SITTEAUER, O. S. B.



MISCELLANEOUS.

Workingmen's Insurance in France.

The following are the chief points of the French Workmen's Superannuation Bill, as explained in an address in the Chamber by M. Guieysse :

Every workman under sixty-five is to be subjected to a deduction of five centimes a day, if he is under eighteen and if his wages are below 2 fr. a day, while above eighteen the deduction will be 10 centimes a day for wages between 2 fr. and 5 fr., and 15 centimes if he has higher wages. The employer will contribute an equal sum. The money will be paid into a national treasury, managed by a commission at the Ministry of Commerce. The money will then be handed over to the Caisse des Dépôts et Consignations, which will invest it in government or local stocks. After the age of fifty-five any workman can demand a pension based on the payments made by himself and the employer, but if prematurely disabled while under the age of sixty-five he can claim a pension, supplemented by a bonus from the State, if his payments represent at least 2,000 days' work. If such pension does not reach 200 fr. per year, the national treasury makes up the deficiency. The State contributes 75 per cent. to such deficits, the department 15 per cent., and the commune the rest.

Employers who have organised superannuation pensions on their own account are exempted from the operation of the bill. Pensions up to 360 fr. are not liable to judicial seizure.

Workmen who are sixty-five years of age at the time the bill comes into operation will receive a pension not exceeding 100 fr. if they can prove that they have done thirty years of work; and for such pensions an annual credit of 15,000,000 fr. will be opened at the national treasury. Workmen under sixty-five will be similarly dealt with on reaching that age.

M. Guieysse stated that the persons who would benefit by the bill would, according to the best calculations, number 8,300,000. The charge on the budget would at the outset be 7,000,000 fr., and in the eighteenth year would

reach a maximum of 90,000,000 fr. after which it would decrease to 45,000,000 fr.

It is to be noted that while such a bill has been introduced, it is far from becoming a law. France has reached the limit of its taxability; hence it can not possibly pay pensions to so many workingmen. Yet the government has introduced this bill because a sop was needed for the radical Cerberus. Queer to say, the Socialists oppose the measure.—
J. HERNAN.



Protestants and Church Music.

The Protestants, too, keenly feel the need of training their seminarians in the principles of church music. We learn that the Chicago Theological Seminary (Congregational) is soon to enlarge the opportunities offered its students for the study of church music. "The fact is," says the *Standard* (Bapt.) of Chicago, "that too few theological students and pastors are well grounded in church music, and, therefore, capable of guiding and elevating the taste of their congregations and effectively enriching the service of the church. Many a pastor selects his hymns with only two things in mind—pertinency to his sermon and familiarity. Many a church, therefore, after paying a large sum for a good hymnal, never really uses more than a fifth or a tenth of its contents, these being the hymns set to tunes already familiar. When the selection of hymns is left to the choir-leader he is likely to go to the opposite extreme. Not every pastor can learn even enough about music to tell a good tune from a poor one; but every theological student can be trained in the principles of hymn selection so far as to arrange intelligently the service of worship."

Not being a newspaper. THE REVIEW has not published a report of the proceedings of the Cincinnati Federation convention. We have read carefully the various reports in the secular and religious press and are now waiting for an approved copy of the resolutions and a few more documents, before giving our critical estimate of the work of the meeting.

SCIENCE AND INDUSTRY.

|| According to the *Indépendance Belge*, a certain Dr. Sylvestre has invented a spectrograph which enables a person using a telephone to see his interlocutor and his surroundings.

|| Marconi claims to have sent electric signals across the Atlantic by wireless telegraph. Scientists and electric experts are yet sceptic and require further assurances of the genuineness of the feat before accepting it as a fact. Father de Laak of St. Louis University is quoted in one of the daily papers as saying that, even if transatlantic communication without wire is feasible, the method will hardly prove of practical benefit or commercial value under present conditions, because of the fatal defect which makes it impossible to direct the electric waves so that they can not be intercepted. Here lies the real solution of the problem of wireless telegraphy.

|| The Boston Board of Health has been considering for some time the question whether typhoid fever lurks in ice, and is prepared to report that there is little danger.

Further evidence that water purifies itself from bacteria in the process of freezing is furnished in the reports of experiments and investigations made by the Massachusetts Board of Health during the early part of the present year. It was learned in these experiments that water, in its tendency to purify itself during the period of crystallization, will push the bacteria down into the unfrozen liquid, but if the pond is so shallow that all the water freezes into a solid mass, it is evident that all the bacteria are contained in the ice, and are more numerous at the bottom than at the top. Hence the Board feels that ice should be cut only on deep water, the deeper the better, inasmuch as the depth furnishes a retreat for the bacteria. Illustrative of this point may be mentioned that part of the experiment when polluted water was frozen in a pail. In the rapid transformation of that water into ice, the bacteria did not have time to escape from the top and sides entirely, but during the freezing process the

greater bulk of them moved toward the center, which was the last to solidify, and when the ice was cut into pieces for examination, the outside was found to contain about 100 bacteria per cubic centimetre, while the middle contained about 20,000. Similar experiments were made with sewage, and bacteria were always driven back from the ice formation.

EDUCATIONAL TOPICS.

§ We have repeatedly asserted that one of the effects of the distribution of free school-books would be loss and destruction of books and incitement to dishonesty among pupils and parents who were greedy or unscrupulous. Before the adverse decision by Judge Neely was reached, the Chicago Board distributed wagon loads of free books. Abandoning its projected appeal to a higher court, the Board sent wagons the other day to collect the books that had been distributed. According to the *Chronicle* [Dec. 14th] many of the books had been destroyed or lost. Many pupils who had asserted that their parents were too poor to buy books were found to have been prevaricators. Many of the books had been fraudulently sold. The task of collecting the books thus unwisely distributed was practically abandoned as futile.

Business men in Hazleton, Pa., are to act jointly in an endeavor to abate the nuisance of the peddling of tickets for fairs, society balls, and the like. It is more than a nuisance. In essence, it is blackmail, and it is not necessary that threats of withholding of patronage should be made to make it so. Those who approach the merchants with tickets which the latter do not want, do so because they believe that fear of the consequences will lead to purchase. The Hazleton merchants have reached the conclusion that if they all refuse to submit to the nuisance, they can end it, and at the same time avoid a boycott. Their fellow-sufferers elsewhere will wish them success, and may copy their plan.

Literary Notes.

By-Ways of War. The Story of the Filibusters.
By James Jeffrey Roche. Boston. Small,
Maynard & Co., 1901. Price \$1.50.

The chief of the filibusters, the author considers, was William Walker, and most of this highly interesting volume is given over to the narrative of his operations in Nicaragua. That the filibuster had admirable and most attractive characteristics does not alter the fact that all his gifts were subverted to an end absolutely vicious and unjustifiable. One is a little apt to lose sight of this fact when influenced by the excitement and fascination which the extraordinary experiences and dare-devil exploits of these men can not fail to arouse. Mr. Roche on the whole treats his subject with praiseworthy impartiality. This book affords the general reader the opportunity of studying a page of history which has hitherto been somewhat inaccessible.—S. T. O.



—As this is undoubtedly the age of statistics in literature, as is shown not only by the weekly and monthly lists of books "most in demand," and figures revealing the quantity of the paper, ink, etc., used in making the book "most in demand," we suggest a new field, hitherto, we believe, unexplored. We know now what books are being read, why not go a step further and learn by whom they are read; that is, as far as the reader's occupation or profession is concerned? Of course it would hardly do for a bookseller to enquire of a purchaser his or her calling, but the trick might be adequately performed by librarians, who, in most cases, could probably rely upon the cordial coöperation of the public. A simple request might be made upon the book slip for the borrower to state his calling, just as now he is asked to give his name and address. Thus some interesting statistics might be compiled.

A LIST OF NEW BOOKS.

[This list is published with the purpose of announcing important new publications of special interest to Catholic readers. B. Herder, 17 S. Broadway, St. Louis, Mo., supplies the list and has the books in stock.]

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Scripture Manuals for Catholic Schools: The Gospel according to St. Mark. By Rev. S. P. Smith, S. J. 95 cents.
By the Grey Sea. Net 60 cts.

Photograph of Members of the 2nd Eucharistic Congress. \$2

Our theatre managers are often accused of being hostile to genuine dramatic art. *Town Topics*, of New York, lately thought to test the claim. It offered a prize of \$1,000 for the best play submitted in a period of more than half a year. Many plays were offered for examination. Most of them had passed through the hands of the syndicate of theatre managers. These plays were carefully examined a competent committee. The prize was bestowed upon the author of a drama called by 'Chivalry,' and the play is reproduced in the Christmas number of *Town Topics*. It deals with a Southern rape and the suicide of the violated heroine, making the awful subject ghoulishly ridiculous, and we agree with the *Mirror* [No. 44] that it is inexpressibly bad—a silly-frightful thing. If it got the *Town Topic's* prize, the others must have been something almost unimaginable for badness, and the state of the American drama must be truly deplorable.

NOTES AND REMARKS.

THE REVIEW will not be published next week.

This is the last No. of Vol. VIII. Vol. IX. begins January 9th, 1902.



The committee of Polish priests who have been elected to go to Rome and lay Polish Catholic matters before the Pope, consists of Rev. Wenceslaus Kruska, of Ripon, Wis., and V. Rev. John Pitass, Buffalo. It is said the committee will not ask for a bishop of their nationality. We have not been able to get any definite statement regarding the exact character of their mission.



As is well known, the French government wants to hear the views of the diverse municipalities before it grants the religious orders the applied-for permission to stay. While nearly all the larger cities have pronounced against granting any such permission, the City Council of Paris manfully rejects the whole Associations Law as an attack upon the personal liberty of citizens. Radical Paris wants the religious to stay.



It may interest those of our clerical readers who were lately offered from ten to twenty-nine per cent. profit on investments by Henry L. McCauley & Co., of New York, to learn that this gang of clever swindlers have been arrested by the police. They had been operating for eighteen months under no less than ten different names and in ten different places in New York City, besides their branch offices in Boston, Chicago, and perhaps other cities, when, realizing that their dupes were getting noisy, they transformed themselves into a "Detective and Collecting Agency," which sent out plainly worded circulars to the defrauded customers, offering for a small consideration to collect dollar for dollar from the "swindlers," who were, of course, no other than the "detective agency" itself. In this they succeeded in getting back from a majority of their dupes their original letters and circulars, together with any other evidence

the victims might have had in their possession. The amount of cash thus secured may easily reach a million dollars. This is said to be the most remarkable Wall Street swindle ever palmed off on a gullible public, and yet, unfortunately, as the *Northwest Review* (No. 10) remarks, the next one will be sure to find plenty of dupes.



In a letter from Rome to Archbishop Kain, if we may believe the *Western Watchman* [No. 5], the practice of asking for dispensations by telegraph was condemned, and attention called to the law requiring that a reason be given for the dispensation in every case, under pain of nullity.

The Archbishop has also been informed by the Roman authorities that where the ordinary enacts that Easter Communion shall be made in the parish church, people can not make it in any other. In this Diocese the Archbishop in synod positively decreed that Catholics must make their Easter Communion in their parish church.



Justin McCarthy writes in a letter to the *Independent* [No. 2762]:

"At present there is hardly a European imperial or royal family which is not oppressed by serious and boding illness of some kind, and it is only reasonable to say that some explanation of this fact may be found in the system of intermarriage."

Here we have a new proof of the wisdom of obeying the old Church in her disciplinary regulations, even from a purely worldly point of view.



The only two cities in the United States that have ever elected a Socialist mayor, according to a New York religious weekly, are Haverhill and Brockton, Mass., both shoe manufacturing towns. Haverhill elected a Socialist mayor two years in succession, but he failed of an election last year, while Brockton last year gave its Socialist mayor a second term. This year the Socialists were defeated in both cities, losing in Brockton 179 votes and in Haverhill 533 votes.

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