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George Washington's Relations to Freemasonry



THE *Sacred Heart Review* of Boston recently called attention to an epistle written by John Quincy Adams (the younger), to the *Boston Press*, August 22, 1831, and reprinted in a volume of letters and addresses by that statesman entitled *Letters on the Masonic Institution*, in which he says: "The use of the name of Washington, to give an odor of sanctity to the institution [Freemasonry]... is, in my opinion, as unwarrantable as that of my father's name."¹

This testimony ought to be of some value. Nevertheless Mr. Martin I. J. Griffin, who is well informed on all matters pertaining to the revolutionary era, poohpoohs it on the ground that Washington's record as a zealous and loyal Freemason is altogether too well authenticated. (*American Catholic Historical Researches*, New Series, Vol. iv, No. 4, p. 383).

Mr. Griffin summarizes Washington's Masonic record as follows:

"On Wednesday, November 4, 1752, George Washington, at the age of 20 years and 8 months, received the Entered Apprentice Degree in Free Masonry in the Lodge at Fredericksburg, Virginia. On March 3, 1753, Washington was passed to the degree of Fellow Craft and on August 4, 1753, raised a Master Mason." And he adds: "Ample additinal evidence has been given and more can be to show that *Washington was in full accord with the principles of the Masonic Order*. It is foolishness for Catholics to be declaring or hinting that he was not a member." (Ibid.—Italics mine.—A. P.)

While we are not at all inclined to set up, against such high authority as Mr. Griffin's, the counter thesis that "It is *not* foolishness for Catholics to be declaring or hinting that he [Washington] was not a member" of the Masonic Order; we are considerably hobbledepoise with regard to the statement contained in Mr. Griffin's second-last sentence.

Has any one ever made an attempt to refute the message presented by Governor Joseph Ritner (who was not a Catholic!) to the Pennsylvania House of Representatives under date of March 8, 1837? We have this message before us in the form of a little pamphlet issued by the well-known anti-Masonic firm of Ezra Cook & Co., of

¹ We have not at hand a copy of Adams' *Letters on the Masonic Institution*, but find the passage correctly copied from his letter "To a Reviewer of Shepherd's Defence of the Masonic Institution" (dated August 23rd, 1831),

as given in *Letters of Hon. John Quincy Adams on the Nature of Masonic Oaths, Obligations and Penalties, to Col. William L. Stone, Edward Livingston, and Others*. Chicago: Ezra A. Cook & Co. 1875. p. 24.

Chicago, in the year 1877. It is entitled: *General Washington Opposed to Secret Societies. Official Communication of Hon. Joseph Ritner, Governor of Pennsylvania, to the House of Representatives of Pennsylvania, Presented March 8, 1837, at the Special Request of that Body. Proof from the Records of King David's Lodge that Washington Never Had Been Master of a Lodge and would not like to be addressed as a Masonic Brother. Ample Proof that Washington was a non-Affiliated Mason the last thirty years of his life and twenty years before his death, pronounced Masonry "Child's Play," etc., etc.*

In the course of his annual message for 1836 Governor Ritner had referred to Freemasonry as a "lawless combination" of the kind "against which the Father of his country sent forth his last and most solemn warning." Thereupon sundry citizens petitioned the House of Representatives to appoint a committee to wait upon the governor "for the purpose of ascertaining and reporting how far General Washington's Farewell Address, and other writings, sustained the said inferences" in his (the Governor's) message. The committee was appointed and drew from His Excellency the remarkable special message with which we are here concerned.

Governor Ritner begins by quoting all the testimony available for the statement that Washington was master of a Masonic lodge, shows that it rests on uncertain authority, and proceeds to disprove it at considerable length.

His first document is a written statement by the Rev. Ezra Styles, editor of the *Philadelphian*, to the effect that Governor Jonathan Trumbull had more than once told his (Styles') father, that when aid-de-camp to Washington, the latter had, in reply to Trumbull's request for advice as to whether he should become a Mason, replied, that "Masonry was a benevolent institution, which might be employed for the best or worst of purposes; but that for the most part it was merely child's play, and he [Washington] could not give him [Trumbull] any advice on the subject" (p. 12).²

Proof No. 2: the authentic records of King David's Lodge, of Newport, R. I., contain a report from a committee appointed to draft an address to Washington, in which that committee declares that, upon enquiry, "they find General Washington not to be Grand Master of North America, as was supposed, nor even Master of any particular Lodge," and that they "think it would not be agreeable to our worthy brother to be addressed" even as "a private brother." (p. 13).

Document No. 3: A letter, dated Sept. 25, 1798, and certified to by

² The bracketed page references are to the brochure whose title we have quoted further up in our text.

such high authority as Jared Sparks, directed to a Rev. Mr. Snyder, in which Washington undertakes to "correct an error" the Rev. Mr. Snyder "had run into, of my presiding over the English Lodges in this country. The fact is I preside over none, nor have I been in one more than once or twice within the last thirty years." (p. 13).

Document No. 4: A letter from the same Mr. Jared Sparks, Washington's biographer, replying to the query whether he had ever seen or had in his possession any original letter or letters in the handwriting of General Washington, addressed to any body of men denominating themselves Freemasons; Mr. Sparks replies: "I have seen no letters from General Washington of the kind described..." (p. 15).

Document No. 5: A letter from Washington's other biographer and former intimate friend, Chief Justice John Marshall, saying that he had never heard Washington utter a syllable on the subject of Freemasonry. (p. 16).

From these documents, the authenticity of which he challenges the legislature to examine, Governor Ritner draws the subjoined conclusions:

"1. That in 1768, General Washington had ceased regular attendance at the Lodge. This is proved by his letter to Mr. Snyder.

"2. That so far back as about the year 1780, he had become convinced, at least of the inutility of Freemasonry, and called it 'child's play.' This is established by his reply to Governor Trumbull.

"3. That on the 25th of September, 1798, (one year and four months before his death), his opinions on the subject of Freemasonry remained unchanged from what they were thirty years before when he was only thirty-six years old. This is established by his letter to Mr. Snyder.

"4. That up to February, 1781, as appears by the records of King David's Lodge, and up to the 25th of September, 1798, as appears by his letter to Mr. Snyder, he had not been 'Grand Master of North America, nor even Master of any particular Lodge.'

"5. That in 1781, as appears by the same record of King David's Lodge, it was not agreeable to him to be addressed *even as a private Mason.*³

"6. That all the letters said to be written by Washington to Lodges are spurious. This is rendered nearly certain: *First*, by the non-production of the originals: *Second*, by the absence of copies among the records of his letters: *Third*, by their want of dates: *Fourth*, by the fact that his intimate friend and biographer, Chief Justice Marshall (himself a Mason in his youth,) says in his letter just given,

³ Italics as we find them in the text.

that *he never heard Washington utter a syllable on the subject*³—a matter nearly impossible, if Washington had for years been engaged in writing laudatory letters to the Grand Lodges of South Carolina, Pennsylvania, and Massachusetts.” (pp. 16—17).

Governor Ritner’s explanation of Washington’s conduct with regard to Freemasonry is as follows:

“He became a Mason when young, and was ignorant of the nature and tendency of the order till after he had taken the oath of secrecy and fidelity forever. At a later period of life, when engaged in the arduous struggle for American liberty, experience, reflection and observation manifested to him the full character of Masonry. But if he had then rashly and publicly renounced and denounced a society with whom defamation is a system, and vengeance is a sworn duty, his reputation, and perhaps his life, would have been the forfeit.” (p. 18) But “Did he take no means to guard his country from the evils of such combinations? He did. In his Farewell Address, of September, 1796, we find these warnings, which cannot be mistaken: ‘All obstructions to the execution of laws, all combinations and associations, under whatever plausible character, with the real design to direct, control, counteract, or awe, the regular deliberation[s]⁴ and action[s]⁴ of the constituted authorities, are destructive of this fundamental principle, and of fatal tendency. They serve to organize [a]⁴ faction; to give it an artificial and extraordinary force; to put in the place of the delegated will of the nation, the will of the party, often a small but artful and enterprising minority of the community: and, according to the alternate triumphs of different parties, to make the public administration the mirror of the ill-concerted and incongruous projects of faction rather than the organ of consistent and wholesome plans, digested by common councils,⁵ and modified by mutual interests.

“However combinations or associations of the above description may now and then answer popular ends, they are likely in the course of time and things to become potent engines, by which cunning, ambitious, and unprincipled men will be enabled to subvert the power of the people, and to usurp for themselves the reins of government; destroying afterwards the very engines which have lifted them to unjust dominion.” (p. 19.)

We do not know just how these conclusions look to one fully versed in the results of the most recent historical research. At any

⁴ The bracketed portions do not appear in the Farewell address as it is printed in Richardson’s *Messages and*

Papers of the Presidents. 1900. Vol. I, p. 217—218.

⁵ The *Messages and Papers* has “counsels.”

rate, we should like to see them thoroughly discussed and refuted before we shall be willing to accept the current theory of Washington's relation to Freemasonry, as set forth, for instance, in Mackey's *Encyclopedia of Freemasonry* (1906 edition, pp. 869 sqq.), where the "evidence" adduced consists almost entirely of extracts from letters of which we find no mention in any authentic biography of the "Father of his country."

Perhaps Mr. Griffin can let in more light on this interesting and not altogether unimportant subject.

The Woman Question in Church Music

In its July number (1908) the *Pastoralblatt*, of St. Louis, Mo., reprints a professional opinion on the question of allowing women to sing in church. It is taken from the Roman *Ephemerides Liturgicæ* for March 1908, and bears the signature of C. Mancini, President of the Liturgical Commission. This commission is usually consulted by the Congregation of Rites before issuing its decrees. Thus the writer of the document is in close touch with the liturgical authorities and therefore his opinion, even apart from the objective value of its argumentation, is not without some weight.¹

By way of introduction the *Pastoralblatt* expresses the conviction, that Mancini's article will greatly interest all, and console many, of its readers. In fact, the question of allowing women to sing in our church choirs is of great practical importance. For have not such as are thoroughly acquainted with the situation expressed the fear, "that an absolute enforcement of the respective rulings, probably even based on a misconception of them, will effect the opposite of what is intended, practically ruining in most places the artistic rendition of church music, and doing away with the flourishing organizations spoken of by the Holy Father, only to make room for a system that may be more in conformity with the letter of the law, but less productive of good results? Thus one reform, already accomplished, would be killed by another."

¹ The above I see confirmed by the March number of the *Ephemerides* themselves, which has only now reached me. It presents Mancini's opinion as a commentary to the decree sent to Los Angeles under date of Jan. 17, 1908. (see below, No. 28), and introduces it thus: "We take pleasure in placing before our readers the opinion of Mancini, which he drew up in his official capacity as president

of the Liturgical Commission connected with the S. Congregation of Rites, and which has determined the answer of this Congregation." Accordingly also the Congregation of Rites itself observes in its above-named decree, that it publishes the same, after having sought the opinion both of the Liturgical Commission and of the Commission on Music and Sacred Chant.

The opinion set forth in the *Ephemerides Liturgicae*, however, solves the difficulties in a manner favorable to art, and deserves to be made widely known. I shall therefore present as faithful a translation as possible of the original Latin document in its entirety; such passages, however, in connection with which some explanation or illustration may seem desirable or expedient, I shall furnish with notes that are partly my own and partly drawn from other sources. The *Ephemerides* begin by saying:

"1. Many are of the opinion, that the *Motu Proprio* forbids women to sing in church. They base their view on the following passage from that official pronouncement of Pius X: 'Singers in church have a real liturgical office; therefore women, *as being incapable of exercising such office*, cannot be admitted to form part of the [clerical] choir or of the musical choir.'

"2. But opposed to this is the consideration that, if women were quite generally and unconditionally incapable of exercising the office of singers in church, they would have been guilty of a misdemeanor in the most ancient Christian times, when women recited and chanted the Divine Office in church together with the rest of the faithful."

Indeed, St. Ambrose, for instance, says: "*Also women* do well in singing their psalm, as it is pleasant for every age and *suitable for every sex*. . . . It is an effective bond of union to have the whole multitude of the faithful sing together." He compares to the ocean a church in which the song of men, *women, maidens*, and children re-echoes with mighty, surging sound in the alternating chant of the psalms.² The singing of women in church may be traced back to the first century. Philo Judaeus expressly mentions it in his *Vita contemplativa*, where he describes the sacred services of the "Therapeutae", who, according to the reports of Eusebius, St. Jerome, and nearly all writers of ecclesiastical history, were the first Christian disciples of St. Mark in Alexandria. "All arise," he relates, "and form two choirs: the choir of the men and *that of the women*. Each choir has its own director, distinguished as well by personal dignity, as by musical ability; then hymns, having a rich variety of rhythm and melody, are sung in such a manner, that at times one choir sings alone, then again both choirs respond to one another. . . . At last all sing together. . . . The low voices of the men blend with the high voices of the women, and from this union of different voices results a very pleasing and really musical harmony."

But let us return to the text of the *Ephemerides*:

² Cf. "Analecta" in the Innsbruck *Zeitschrift für katholische Theologie*, 1905, iv.

"3. Besides, the Motu Proprio would contradict itself; for it desires that the Gregorian chant be re-introduced among the people, in order that the faithful may again, as of old, take a more active part in the divine services. But the women also must undoubtedly be said to belong to the people.

"4. Finally, we should have to condemn the practice of all Christian nations, who always sang the divine praises in the house of God: among the faithful, however, the female sex always took and still takes the most active part in this practice.

"5. Hence it is simply erroneous to maintain, that the Holy Father Pope Pius X, by his Motu Proprio wished to exclude women from singing in church; no, he rather desires most ardently that the women as well as the men, who together constitute the people, should learn the ecclesiastical chants and sing them in church."

What the *Ephemerides* here deduce from a passage of the Motu Proprio, Pius X himself has more than once expressly declared; thus, for example, in an audience granted some months after the appearance of the Motu Proprio to Dr. P. Wagner, who thereupon published this statement in the *Ost-Schweiz*: "I was satisfied to hear from the lips of the supreme legislator of the Church an interpretation of paragraph V of the Motu Proprio on church music, dated Nov. 22, 1903. It was to the effect that *women and girls are by no means to be excluded* from the common rendition of the liturgical chants spoken of in that paragraph." The same has now been officially and clearly declared also by the Congregation of Rites in a decree issued on Jan. 17, 1908. I shall cite the respective passage from this decree farther down, under No. 28.

If women are allowed to partake in congregational singing as long as they are in the nave of the church, it logically follows, that in general it is lawful for them to sing in the lay-choir stationed in any part of the church from which the laity is not excluded, hence also in the organ gallery. The lay-choir there located may in fact most naturally be looked upon as a select congregational choir. This conclusion has already been drawn time and again, by various authorities; and, as must be admitted even by *Church Music* (Vol. iii, No. 5, p. 239),—a periodical whose attitude in this question is unfavorable to women,—this argument "is not,—so far as reasoning goes,—easy to answer; for if women may sing in the congregation, what is to forbid them singing in that portion of the congregation which is located in the gallery over the doors of the church?"

Our view of the matter clears away a contradiction that would seem to arise from declaring the participation of the same performers

to be lawful on the one hand and yet unlawful on the other, though there is question only of a change of location, which in neither case is of any consequence from a liturgical standpoint. And, after all, is it not a rule of interpretation to explain a law, if possible, in such a manner as not to lay the blame of a contradiction at the door of the lawgiver?

But with this I have in some measure forestalled the ideas of the *Ephemerides*. The first five divisions of the expert's opinion referred mainly to the congregational singing; from No. 6 on, the musical choir, properly so called, is taken into consideration.

(To be concluded)

Canisius College, Buffalo, N. Y.

LUDWIG BONVIN, S. J.

The Necessity for Social Reconstruction

It is "a sign of the times" that such a conservative magazine as the *Atlantic Monthly* gives the place of honor in its September issue to a strong article, by John Martin, on the reconstruction of American social life. It is the abandonment of our *laissez-faire* policy which interests Mr. Martin, and with it the new feeling of public responsibility. Until recently, he says, every one believed in the perfection of our institutions and economic conditions. If a man with all the chances before him in this republic failed to rise, it indicated some personal lack; "if social conditions were at all to blame, a fuller provision of schools and colleges would make all right." Now the situation is entirely altered. *The necessity for social reconstruction is apparent, and with it has come an equally sudden recognition of the fact that we are, after all, our brother's keeper.* Remedies or remedial associations are visible on every hand.

Mr. Martin instances the Civic Federation, with its admission that in the public there is found a third party to labor disputes; the Public Health Defence League, the National Association for the Prevention of Tuberculosis, the child labor and anti-immigration leagues, and a host of similar movements, all busy in fields heretofore deemed by our social conscience quite needless of tillage. Then there are even more striking developments, like the presidential interference in the railroad and coal strikes, and Mr. Roosevelt's withdrawal of the public coal and oil lands from entry and settlement, with his insistence that they shall be forever a federal possession. The threatened federal child labor law and the eight-hour one already in force represent another phase of this

tendency which the President would carry still further: "He advocates inheritance and income taxes, not for raising money to run the government, but for the novel purpose of equalizing fortunes. He fulminates against the outcome of free enterprise in railroad management. In consultation with all sorts and conditions of men, he is framing a federal programme of reform which will occupy Congress several years. Each of its items will probably contradict the idea that free play is fair play, each will mock the patriarchs who hold to the teachings of the fathers."

While disclaiming adherence to the faith of the hard-shell Socialists, Mr. Martin is not averse to these new tendencies. Indeed, he sees in them not only the gradual improvement of unsatisfactory conditions, but the slow process by which we shall rid ourselves of outworn conditions, the sloughing-off of needless social skins. He is full of optimism as to the outcome of this process. Primarily, it means *organization*, in order to "conform with the aim of civilization to substitute order for discord"—that is, the discord of competition. From his enthusiastic reading of what all this means, we learn that this new principle of order and organization will end the evils of speculative and inhuman builders. For our municipalities or our millionaires will invest in large housing schemes, with low rents and adequate profits. It may result also in the organization of all workmen into unions or guilds, and a corresponding union of employers, "in order that it may substitute for the strike and the lock-out and the irregular intervention of outsiders in the settlement of trade conflicts a legalized system of conciliation and arbitration." It may even insist that the teaching of trades shall be systematized, "estimates being made of the number of recruits annually required by each trade, and that number being trained. Thus justice could be done to the wage-earners, whose wages would not be threatened by an over-supply of workmen, and industry would not be checked by a dearth of skill." This new organization of society would also direct our immigrants to the parts of the country needing them, regulate the number of foreigners who may enter, and best of all, control unemployment, for we are now under an indictment of inability "to control our affairs when double shifts one year are followed by shut-downs the next"...

One may not feel inclined to share Mr. Martin's optimism, as one must object to his reference to Smith, Ricardo, and the other leaders of the Liberal school of economics as "the fathers," unless he mean the fathers of the crazy system of political economy to which we owe our present social misery. The significance of the *Atlantic* article lies in this that it betokens an inkling, in the conservative circles in which that magazine chiefly circulates, of the utter collapse of eco-

conomic Liberalism and the crying need of social reform on the basis of "Solidarism", as opposed on the one hand to extreme Individualism, and on the other to radical Socialism. Students of Ketteler, Hitze, Ratzinger, A. M. Weiss, and other Catholic social reformers of the Old World will note Mr. Martin's practical endorsement of the suggestion that our only salvation socially lies in a return to the fundamental notions underlying the system of the medieval guilds. True, this system was in a measure Socialistic; but we may as well reconcile ourselves to the idea, which such eminent Catholic authorities as Bishop von Ketteler and Dr. Hitze proclaimed a generation and longer ago, that we shall not be able to solve the burning social question unless we return to the "Socialism" incorporated in the medieval guilds.

The Question of a Catholic Daily Press

Rev. J. T. Roche, LL. D., Vice-President of the Catholic Church Extension Society and author of several popular booklets (*Obligation of Hearing Mass, The Ought-to-Be's*, etc.) says in the course of a syndicate article written for the Catholic press (we quote from the *Newark Monitor*, Vol. VIII, No. 10):

"It may be a matter of surprise to some people to learn that we have already ten Catholic dailies. None of them, however, appear in an English guise. They are not what might be called great money-makers, but they are keeping their heads above the financial waters and all of them are playing their part in the matter of neutralizing the irreligious and atheistic daily papers published in the foreign languages. There are two Polish dailies in Chicago, one in Milwaukee and one in New York. The *Amerika* of St. Louis brings its grist of daily Catholic news into hundreds of German homes throughout Missouri and the surrounding states. The *Czas* of Toledo and the *Narod* of Chicago lead the fight against a brood of infidel Bohemian papers, which are the worst of their kind to be found the world over. New England has two dailies, *La Tribune* of Providence and *L'Independant* of Fall River, but they are the mouthpieces of the French and French-Canadian elements and the only English in their columns is that which appears in the advertisements. The English-speaking Catholics of the country are out in the cold. They subscribe for the secular daily and are apparently content, so content indeed, that we take it for granted *they will not patronize or support a Catholic daily press, even if it were possible to make the latter an established fact.*"¹

¹ Italics mine.—A. P.

While the total number of our Catholic dailies (ten) given by Father Roche is to the best of our knowledge correct, the details of his statement are somewhat inaccurate. There is but one Polish daily that deserves the name Catholic published in Chicago. The *Catholic Directory*, whose editors live in Milwaukee, give no Polish Catholic daily in their list of Milwaukee papers. Nor are we aware of the existence of a Catholic Polish daily in New York City. New England has not two Catholic French dailies, but six. We are personally sure of five, (*L'Indépendant* of Fall River, Mass., *L'Étoile* of Lowell, Mass., *L'Opinion Publique* of Worcester, Mass., *L'Avenir National* of Manchester, N. H., and *La Tribune* of Woonsocket, R. I.), because these five are, and have been for a number of years, on our exchange list. The *Catholic Directory* lists another, *Echo du Soir* of New Bedford, Mass.

Despite the inaccuracies of Father Roche's enumeration, and regardless of the fact that we ourselves have several years ago pointed out that most, if not all of the Catholic dailies published in this country are not Catholic dailies in the ideal sense in which this term is understood in Europe, but rather Catholic in a negative sense only, so far forth as they edit the news of the day for Catholics by excising objectionable features and give special attention and prominence to ecclesiastical news items, commenting thereon occasionally from the Catholic view-point and allowing nothing to creep into their columns to which a Catholic might reasonably object:—in spite of all this, we say, Father Roche's main point is well taken. Even such negatively Catholic dailies—that is to say, secular daily newspapers edited for and by Catholics—would prove powerful factors for good if we had them in English and if we could prevail upon our people to read them instead of the sensational journals that form the daily intellectual pabulum of so many Catholics today. We are numerous enough and strong enough financially to support a *dozen first-class positive Catholic dailies* of the stamp of *L'Univers*, or *La Croix*, or the *Kölnische Volkszeitung*, or the *Germania*, in such cities as New York, Boston, Philadelphia, Chicago, St. Louis, San Francisco, etc.; and yet we have not even one "negative" Catholic daily printed in the English language anywhere in the country. In the words of Father Roche, we "English-speaking Catholics of the country are out in the cold" and must hide our heads in shame whenever we see a German speaking Catholic poring over his *Amerika*, or a Polish Catholic brother reading his *Narod*, or when we look over the newspaper list in the *Catholic Directory* and observe that our French-Canadian brethren in the North Atlantic States can boast of six dailies.

It is truly a shameful condition of affairs; and until it is thoroughly remedied, we have no right to plume ourselves upon our brick-and-mortar achievements or to indulge in grandiloquent predictions concerning the future of the Church in America.

Enlisting Protestant Scholars to Dispel anti-Catholic Prejudice

We learn from the *Souvenir* recently published in honor of the triple anniversary of the Rev. John O'Brien, of East Cambridge, Mass., founder and managing director of the *Sacred Heart Review*, that the much discussed collaboration of the Protestant minister Mr. Starbuck of Andover on that admirable Catholic weekly, did not come about accidentally but grew out of a systematic plan of the owners of the *Review* to reach honest Protestants.

"The new owners [after the incorporation of the paper by a number of clerical friends of the founder]", we read there, pp. 79 sq., "inaugurated in a short time what was the most surprising, and the most important, as well as a unique departure in Catholic journalism. They determined to secure the assistance of Protestant scholars to correct Protestant blunders and to instruct honest Protestants in the doctrine, history and practices of the Church. Some Catholics and even Catholic papers do not appear to understand the great advantage to the Church of having Protestant, as well as Catholic, scholars correct Protestant errors. But it should be clear to all that a Protestant scholar will get a hearing where a Catholic could not. Assuming the correctness of the Gospel principle: 'You shall know the truth and the truth shall make you free,'—free from error, free from passion and prejudice,—Father O'Brien made strenuous efforts to find some Protestant scholar who, for the sake of truth, of patriotism, and of love for his fellow-citizens, would be willing to work with them to remove from the Protestant mind the blight of religious error, and to neutralize as much as possible, by the presentation of the truth, the poison of misinformation or ignorance. Finally, the Rev. Mr. Starbuck of Andover, Mass., easily the foremost Protestant scholar in America so far as a knowledge of the doctrine and history of the Catholic Church is concerned, was induced to undertake this work; and, as a consequence, as our readers know, the *Review* has had that series of irenic and conciliatory papers which has been and continues to be the surprise of the country, any one of which is worth many times over the annual subscription price of the paper. [The *Sacred Heart Review*] goes into the editorial offices of the principal

Protestant papers of the country, and, in order to realize somewhat its influence for good, one has but to consider the tremendous effect on intelligent Protestant minds of such articles as the Rev. Mr. Starbuck furnishes every week in refutation of Protestant misconception or misrepresentation of Catholic doctrine or history." (Ibid. p. 81).

Mr. T. P. Morand, in a letter to the *Sacred Heart Review* from Richmond, Va., in 1904, (reproduced on p. 85 of the O'Brien *Souvenir*), cites one example of the direct good effected by this policy.

"Some years ago," he writes, "living in a western city, the name of the principal of the high school in the town of C—, Arkansas, appeared in the local paper. A subscription for six months to the *Sacred Heart Review* in the name of the lady, was paid for. Some time after, a Catholic friend wrote me how pleased Mrs.— was with the *Review* sent her. After [my] moving to this present address the same friend sent the pleasing intelligence that Mrs. B— and her sister were under instruction by the resident priest preparatory to becoming members of the Church."

Five or six years ago, in Germany, when the apostate Hoensbroech and others violently attacked the Jesuits, and the Catholic Church in general, the *Augsburger Postzeitung* engaged Dr. Viktor Naumann, also an eminent Protestant scholar, who at first wrote under the pseudonym of "Pilatus," but soon came out with his real name, to set forth the truth—*la vérité vraie*, as the French would say. Dr. Naumann's contributions were later on published in the form of a book,¹ which, it is no exaggeration to say, has done more to dispel prejudice than the writings of a score of Catholic apologists. Of late Dr. Naumann, through the medium of a Munich newspaper, has taken a hand in the notorious Wahrmond case,² with the result that the eyes of many non-Catholics, who would not listen to Catholic scholars of the high standing of Father Fonck, have been opened to the incompetence and dishonesty of the notorious Innsbruck Jew professor of canon law.

We think there is today no longer any doubt among Catholic editors, whatever their first impressions or earlier opinions may have been on the matter, that the policy of the *Sacred Heart Review* in

¹ *Der Jesuitismus. Eine kritische Würdigung der Grundsätze, Verfassung und geistigen Entwicklung der Gesellschaft Jesu, mit besonderer Beziehung auf die wissenschaftlichen Kämpfe und auf die Darstellung von anti-jesuitischer Seite. Nebst einem literarhistorischen Anhang: Die anti-jesuitische Literatur von der Gründung*

des Ordens bis auf unsere Zeit. Von Pilatus (Dr. Viktor Naumann). (ix & 591 pp. Regensburg: Manz. 1905. \$2.75 net.)

² *Die zweite Wahrmondbröschüre. Anmerkungen und Ausstellungen von Dr. Naumann (Pilatus). Graz: Verlagsbuchhandlung "Styria." 1908.*

enlisting Protestant scholarship for the removal of Protestant errors is most commendable and effective. The disadvantage under which the rest of us labor is that there are not enough Starbucks to go round.

We were about to conclude this article by expressing the hope that like Dr. Naumann, Mr. Starbuck would publish in a more permanent and accessible form his scholarly "Considerations on the Catholic Church by a Protestant Theologian," when, on reading farther in the O'Brien *Souvenir*, we came upon a notice (page 122) to the effect that "at Father O'Brien's suggestion, he [Dr. Starbuck] is now devoting most of his time to the preparation of his many papers for future publication in book form. . . . and it is hoped the volume will soon be ready for sale." We are sure it will have a wide circulation and do much additional good.

MINOR TOPICS

TO OUR SUBSCRIBERS

For some time past, we have been trying to impress upon our subscribers the importance of promptly remitting for their subscription under the new United States postal law. Besides, we have sent statements to those who have fallen behind. Some responded immediately, and we thank them for their attention. Others will have to be dropped from the list unless we hear from them soon. Several have already met this fate.

THE CATHOLIC LAITY

Archbishop Glennon of St. Louis said recently:

"It is quite true that the commission to teach divine truth was given by our Lord to the Apostles and to their successors; but it is also true that it was not thereby intended that a monopoly should be created. On the contrary both natural and divine law suggest and sanction that the teaching of the truth is incumbent on the possessor, whoever the possessor be; indeed the very fact of sure possession is a sufficient incentive to its zealous propagation.

Hence, all through the Church's history we find not alone the official expositors (priests and bishops) zealous in the cause of truth and God, but we find paralleling their activity a learned and zealous laity in groups and individually, who spend themselves in the same holy mission. If they do not ascend the Catholic pulpit, they have the great world rostrum to speak from and the great world audience to hear them. If they are not the ministers accredited to offer sacrifice at the altar, they are co-ministers there, and in the sanctuary of their homes they are the high priests of God.

If the Lord walks with His priests in the holy places of Zion—
He walks with His children of the laity along the way of life, down

to the evening at Emmaus—and onward to the end of the way when they will find rest eternal.

There is a place then in the kingdom of truth for priests and laymen—and the Lord expects of each fidelity to him—and to the place and duty assigned to him. If the priest deserts his post, there is scandal and schism, as in the Orient today; but if the laity fail, as in France, then come spoliation, decay and death.

One of the tests of a nation's religious vitality is to have therein an educated, zealous and devoted religious laity, for such a laity are not only a tower of strength themselves, but in that they are such (in part at least) you infer that they are ministered to by an intelligent and devoted clergy." (Quoted in *Church Progress*, Vol. 31, No. 17).

MARTIN LUTHER AND HIS ENEMIES

Prof. G. Kawerau has recently published the eleventh volume of the correspondence of Martin Luther. (*Luthers Briefwechsel*. Bd. XI. viii & 400 pp. Calw and Stuttgart: Verlag der Vereinsbuchhandlung. 1907). Reviewing this volume in the literary supplement to the Cologne *Volkszeitung* (No. 30), Dr. N. Paulus shows how the sixteenth-century heresiarch was punished for the many calumnies he circulated during his lifetime about the death of divers of his opponents:

When e. g. Erasmus had breathed his last, in 1536, two Protestant preachers, Capito and Butzer, promptly informed Luther that he had died with a petition for mercy on his lips, addressed to the Savior. They had this fact on the authority of Grynäus and Amerbach, both favorably inclined to Protestantism, who had attended Erasmus in his last moments. This did not prevent Luther from telling his friends that Erasmus had died as he had lived, like an Epicurean.¹

The motives by which in this and similar instances Luther was impelled, appear from a passage of his "Table Talk", in which he declares that it would be much better to consign Zwingli and Oecolampadius to the hordes of the damned, *even though it were untrue*, because it would prevent the people from embracing their false doctrines.²

Does it not look like a just punishment for Luther, that after his own death his enemies promptly spread the lie, which has survived up to the present day, that he had committed suicide by hanging himself to one of the posts of his bed? For instead of using his influence to stamp it out, he had done not a little to sustain the wicked custom, then so common, of imputing a horrible death to one's adversaries.

"CHRISTIAN SCIENCE" AND HOW TO COMBAT IT

The Rev. Robert Hugh Benson says in the course of an instructive paper on "Christian Science" in the *Dublin Review*, No. 286, pp. 61 sqq.:

¹ *Lauterbachs Tagebuch auf das Jahr 1538, hrsg. v. Seidemann*. Dresden 1872. pp. 114, 138. For a number of other examples see Paulus' article "Luther über das schlimme Ende seiner

Gegner" in the *Katholik*, 1899, II, 490—505.

² *Tagebuch über Luther, geführt von Cordatus*. 1537. Hrsg. von Wrampelmeyer. Halle 1885. No. 1077.

"Mrs. Eddy has taken this truth [of the power of mind over matter], undoubtedly as much a law of God as that of physical force—and equally open to abuse—and has systematized it in what she calls 'Demonstration.' 'Demonstration' consists in the intense fixing of a disciplined mind upon some object—practically, that is, the mind of the patient, either directly or indirectly through the medium of the pain or disease from which he believes to be suffering, and which Mrs. Eddy assures him is no more than an illusion. The effect of this must be obviously great, and stands quite apart from the philosophical and religious theories on which she bases it: and by this method it seems probable she has succeeded firstly in conquering hypochondria and 'hysterical simulation' in an immense number of instances; secondly in ameliorating the condition of many whose actual diseases depend directly upon the nervous system; thirdly, it is even possible she has won certain victories in the realm of disease whose connexion with the nerves is not so apparent—as in the case of injured tissues—but whose connexion may be none the less real, although indirect.

In this manner, with that extreme insistence upon continuous habits of self-control in things of the mind in which she is plainly an expert, she has succeeded in forming groups of persons—in fact, by now, a very large community of persons—whose influence, considered only in respect of the fixity of their ideas, is bound to have a strongly infectious force upon the thoughts of those upon whom it is brought to bear; and this is exactly where the heart of the mischief lies. Her system is based upon nothing else than that upon which recent research tends to show that hypnotism is also based, namely, the force of impressive and continuously sustained suggestion. We still know very little of the laws of this enormously important subject: but all modern study goes to indicate the possibility that even a small community utterly united in thought may be capable of a serious influence upon all comparatively passive minds about them. And it is exactly that impression that those describe who, once under her spell, have succeeded in shaking it off. It was not her intellectual system, they say, that convinced them, though it may be they were attracted by her optimism; nor was it her 'miracles' that compelled their assent; it rather was that they had a sense of being drawn into bonds by a mysterious power that was all but irresistible—an intangible, indefinable force that, particularly in the company of 'Scientists,' affected them so deeply as to seem a guarantee for the truth of the preposterous 'philosophy' in which it was enshrined.

Before Christian Science can be adequately met upon its own ground, it will be necessary that we know a great deal more about this obscure subject. The present state of things is as if a body of amateur experimentalists had discovered how to avail themselves of a new combination of gases of whose constituent parts they were largely ignorant. We cannot simply laugh at 'Christian Science,' since it partly succeeds; it is not enough to show the absurdity of its intellectual system; we must know more of the force which is so adroitly used before we can understand its antidote; further, even as Catholics, we ought to learn to understand more exactly the dividing-line that sep-

arates the supernatural from the physical, or, rather, their interrelation, just as we are fast learning the interrelation of the physical and the supernatural."

MODERNISM IN AMERICA

"A week after the Archbishop of Westminster assured the Vatican that Modernism was unknown in his diocese his professor of philosophy and six of his pupils studying for the ministry threw off their soutanes and renounced the faith."—Rev. D. S. Phelan in the *Sunday Watchman*, xxi, 39.

Which proves that a bishop may sometimes be unaware of dangerous tendencies in the very nursery of his own diocese. Do (or did) like conditions exist in this country? Not long ago an American clergyman of high standing and wide experience wrote to us:

"I bumped into Modernism at every turn during a visit to several seminaries. I would not like to put on paper all I know about this matter. . . . here is a little item to show how widespread the poison had become. The *Ecclesiastical Review* and the *Catholic World* gave Dr. Barry's book *Tradition of Scripture* most flattering notices. There was not a word of condemnation for its outrageous propositions. . . . Strange to say, all those dangerous propositions in Dr. Barry's book have been specifically condemned in the Pope's encyclical. This merely illustrates the old saying that too much learning is sometimes a dangerous thing. Sacred Scripture was being torn to pieces in the house of its friends when the Holy Father put the whole tribe to confusion. You can not realize how bitter that pill has been and how much it has meant for sound teaching in our ecclesiastical seminaries."

Rev. Dr. Peter C. Yorke writes in his paper, the *San Francisco Leader*, vol. vii, No. 34: "That Modernism constitutes a grave danger to the Catholic Church in the United States no well informed person will deny. When the Pope's Encyclical condemning Modernism first appeared there were many 'Thank Gods' on this side of the Atlantic that the thing concerned a few learned men in France and Germany. A fuller discussion of the opinions involved, a better understanding of the encyclical and a more watchful survey of our surroundings have discovered the disquieting fact that the leaven of Modernism has been working in the United States in almost every department of Catholic activity.

"There were at first a few fervent disclaimers of the existence of Modernism, but these have died away. Proceedings in Rome connected with this country have been unusually heated, and there has been some plain talk coming from the ecclesiastical authorities. It is a circumstance that is not to be lightly passed over that there is a rumor afloat that the Holy See has returned an unfavorable answer to the petition of the Bishop of Rochester that his seminary be empowered to confer degrees in Canon Law.

"If one were asked how much of this Modernism is formal, especially among the clergy, justice would compel the answer, 'Very little.' The vast majority of our Modernists are Modernists without knowing it. They have adopted the principles of Modernism unconsciously, but all the same effectively."

To the objection "How it is possible for a body of specially educated men like the clergy to be infected with an error which strikes at the very root principles of their religion, and still be not aware of the infection?" Dr. Yorke finds the answer in "the great and growing neglect of formal theology in the seminaries."

"A seminary," he says, "is a place where the candidate for the priesthood is trained for his office. The seminary training proper is completed in two years philosophy and four years theology. Circumstances have made three years theology more usual than four. We may therefore take the seminary course as five years. Two years is little enough for the philosophy course if the candidate comes up well prepared. But there is a universal groan from the seminaries that the candidates come in wretchedly prepared. They are supposed to be fit to take up a Latin text-book of philosophy, to understand Latin lectures and to reply in the Latin language. The professor who would try that program in an American seminary would be laughed out of class. The time of the student is taken up in trying to translate the crabbed Latin of his text-book into a more crabbed English and then wondering what it is all about anyhow.

"Theology is much more interesting for the American boy. Here at last he is learning his professional duties. He is in touch with realities. But he learns by rule of thumb. It is not hard to get enough of moral theology out of cases and common sense to hear confessions, and the Apostles' Creed furnishes him with all the dogmatic theology he will ever need. Rubrics come easy to him, or at least their general direction, as he has no taste for niceties. Preaching is of more importance than anything else, and the tradition of good sermon books never dies out in a seminary.

"Now theology is the queen of the sciences, and a jealous queen. No man unprepared in philosophy can make a theologian. A great deal of the Modernists' disrespect for scholasticism, as they call it, arises from the want of a serious training in philosophy. It is therefore easy to understand the attitude of the American student, and of the American professor, for that matter, to formal theology. He has no interest in it. He votes it dry and dead. Its use has passed away. Let us have the questions of the day. In seminaries where they make some attempt to enrich the curriculum and raise the standard formal theology is neglected. New subjects are introduced. All theologies appear on the program. But theology, the most important of them all, is from the scientific side almost ignored.

"When therefore the Scriptures are discussed by those who have never read them, and dogmas are disputed by those who know only the outside of them, and men philosophize on principles they have learned from the newspapers, and not from the masters in Israel, is it any wonder American theological opinion should be in such a chaotic state? The remedy for it all is not the making of new text-books, nor the introduction of new studies, but a serious course in philosophy and the restoration of scientific theology."

TOLEDO'S SANE FOURTH OF JULY

Here and there it seems the efforts made towards reforming the celebration of the Fourth of July¹ are beginning to bear fruit. Thus Mr. Albert J. Neuhausel writes to inform us that in Toledo, Ohio, the "sane Fourth of July" is a reality. It came about in this way, according to the *Toledo Blade* (Sept. 1, 1908):

July 4, 1903, when Mayor Samuel M. Jones was on his death-bed, a proclamation was issued by Robert H. Finch, acting mayor, that the shooting of firecrackers, cannon, and the like, would be prohibited, so that the suffering chief executive might not be disturbed. After the death of Mayor Jones, Mr. Finch became mayor. On that one day when there was no noisy celebration it was found that no one had his fingers blown off, no eyes were blinded and no faces scarred with powder, and no children were killed. The previous year eight boys had been killed in Toledo with toy pistols. The way was pointed to the city legislators, and during the following year an ordinance was enacted which prohibited the use of firecrackers and other explosives. It reads as follows: "That it shall be unlawful to discharge or explode or to have in possession for any such purpose within the city of Toledo, Ohio, any firecracker, cannon, or torpedo of whatever description, cartridge, blank cartridge, toy pistol or toy gun, or to discharge any other pistol, revolver, gun or explosive or to place upon any street railway, or upon other railway tracks, or to place under any vehicle or other moving object any mixture of sulphur and potash, or to so place any other explosive." Mayor Finch, in 1904, issued another proclamation declaring that the ordinance would be enforced. Mayor Whitlock, when he assumed office in 1906, continued and made perpetual the new idea. As a result of this sensible policy Toledo has had no fatalities from wounds sustained in the use of Fourth of July explosives, while other cities each year report hundreds of deaths and thousands of injured.

THE SOCIALIST STORM CLOUD

We have received the following lines from an American priest who has studied the social question thoroughly for years and is himself the author of an important book on one aspect of it:

"I was much pleased with your article 'The Socialist Storm Cloud,' in the CATHOLIC FORTNIGHTLY REVIEW, Vol. xv, No. 14, pp. 421—423. It is quite true that we Catholics are doing too little to ward off Socialism, for the solution of the great social question, for the working classes. Our civil government does absolutely nothing in this direction; at most brute force is used against Socialists. The working people are left helpless and in consequence their unions are one after another going over into the Socialist camp. Leo XIII's encyclical on the condition of labor, which not only throws admirable light on the whole question, but also indicates what can and should be done to solve it, is almost entirely disregarded by the Catholics of this country. We are indulging in a *dolce far niente* policy, until one fine day in the near future we shall find that the laboring people of the country

¹ Cfr. CATHOLIC FORTNIGHTLY REVIEW, xv, 17, 532 sq.

have become Socialists. Do continue in your REVIEW to utter words of warning and to insist on the necessity of organizing for social reform."

AN AMERICAN ASS?

Not only the Socialist Party, as we have shown, but also that other dissenting wing of Marxian Socialists in America, the Socialist Labor Party, is distinctly unfriendly to the Catholic Church. Thus its principal organ, the *New York Daily People*, edited by Daniel De Leon himself, is trying to help the publishers of that snotty anti-Catholic sheet, the *Asino*, which was recently shut out of the U. S. mails at the instigation of the American Federation of Catholic Societies, to establish an American edition, presumably under another name. In its edition of Aug. 29 (Vol. ix, No 60) the *People* gave over a column of its scant space to an appeal signed by the publisher of the *Asino*, in which that publisher, Ottorino Ronchi, protests against "the Holy Christian Inquisition raising its stakes in the shade of the Statue of Liberty" and announces the forthcoming publication in New York city, of a special weekly edition of the *Asino*—which the *People* itself (*ibid.*) designates as an "anti-clerical and revolutionary weekly"—which, with the exception of the advertising page, is to be identical both in text and illustrations with the original edition issued at Rome.

Ronchi's appeal, with the programme which it announces, deserves the attention of the Catholic Federation.

THE CATHOLIC PRESS

Appropos of our paper "The Decline of Book Buying" in No. 16 of the CATHOLIC FORTNIGHTLY REVIEW, a Kentucky pastor writes us as follows:

"You are quite right when you say that our Catholic laity have no taste for sound Catholic reading. One of the causes of this deplorable lack of taste and interest, in my judgment, is criminal neglect on the part of those who should have recognized and insisted upon the value and necessity of good reading from the beginning,—I mean our bishops and priests. I have been engaged in the cure of souls for over forty years, but cannot remember during all this time ever having heard any bishop addressing a congregation specifically on this subject. Beyond a weak suggestion now and then in a pastoral letter, nothing has been done towards impressing our people with the necessity of cultivating the habit of reading Catholic books and periodicals. You are no doubt familiar with the various questions that the bishops have to answer when they report to the Holy Father on the condition of their dioceses. These questions are *ad rem* so far as they go; but they do not cover the whole field. In my opinion another ought to be added, reading something like this: What has your Lordship done to elevate and propagate the Catholic press in your diocese?—And should not the bishops demand of their priests to note in their annual reports how many families in each parish subscribe for a Catholic paper, whether the parish has a Catholic library, etc.? Incalculable good could be done along these lines if

only the right man took the matter up in the right way. Our Catholic people are good and willing, but they lack organization and leadership. No doubt many young Catholic men—clerical and lay—read your REVIEW; oh, that God gave you the grace by your writings to raise us up an American Windthorst or Ketteler!"

THE DECLINE OF "REVIVALS"

Speaking of the late Ira D. Sankey's "Gospel Hymns," the N. Y. *Evening Post* (Aug. 17) says:

"Such revival services as first gave them vogue we are not likely to see again, at least in the East. The efficacy of this method of appeal is now gravely distrusted even in denominations—like the Methodist and Baptist—which once relied on it. Mr. Moody himself, in his later years, is said to have doubted whether the effect of revivals was permanent. He found that, after the excitement had died out, the tears and groans from 'conviction of sin' and the ecstasies of conversion left many men about where they were before, only a little more indifferent and callous. A community 'burnt over' by a wild revival often proved a difficult field to cultivate by sober and steady means. Mr. Moody's interest thus became more and more engaged in forming the character of the young by the slow, calm, and laborious process of education."

A NEW RELIGIOUS ORDER IN AMERICA

We are indebted for the subjoined interesting information to the *Scraptic Child of Mary*, a little magazine published by the Capuchin Fathers at Pittsburg (Vol. vii, No. 9): Besides the Third Order *Secular*, there is also a Third Order *Regular*, that is to say, congregations of men and women who profess the Rule of the Third Order of St. Francis, make the simple vows of poverty, chastity and obedience, and live in community.

There are a number of such communities, both of men and of women, in the United States. Until recently all of these communities were under the immediate jurisdiction of the bishops in whose dioceses their establishments happen to be situated.

There exists, however, an Order of Franciscan Tertiaries directly subject to the Holy See, whose members make solemn vows and have a Minister-General, residing in Rome, like the Franciscans, Conventuals and Capuchins, who form the first Order of St. Francis. There are, at present, four provinces of this order, the Roman, the Sicilian, the Umbrian, and the Dalmatian, with a total of twenty-five monasteries, two novitiates, and two houses of studies. It is this Order that has recently been introduced into the United States. Its introduction into our country took place in the following manner:

A little over fifty years ago a number of Tertiary Brothers came to this country from Ireland. They founded a house in Loretto, Pennsylvania, where they established a flourishing community and have, since 1859, conducted a classical and commercial school. Another band of these brothers settled in the Diocese of Brooklyn, where in the course of years they established two colleges and took charge of some fourteen parochial schools. Another community was

subsequently established at Spalding, in the Diocese of Omaha, Nebraska. These communities made simple vows and remained under the immediate jurisdiction of their respective bishops. For a long time, however, the Brothers, feeling the need of a central government have seriously considered the advisability of uniting with the Roman organization. Such a step would assure the preservation of the true spirit of the Order and promote discipline; it would enable them to have priests of their own; it would give them the privilege of making solemn vows; it would give canonical establishment to their congregation and elevate it from the rank of a mere tolerated community to the position of a province of a Regular Order canonically recognized by the Holy See, etc., etc.

These and other reasons led the Brothers to apply for affiliation with the Third Order Regular in Rome. This was done by a number of Brooklyn Brothers, by the Spalding community, and recently also by the Brothers of Loretto. Their petition was granted last year, and about three months ago the Brothers of Loretto also received letters-patent from Rome affiliating them, together with the community at Spalding, to the Dalmatian Province of the Order. The Brooklyn community did not join the movement in a body, but remained under the jurisdiction of the Bishop, only individual members going over to the two affiliated houses at Spalding and Loretto. A priest of the Order was sent by Rome recently, who has taken up his residence at the Spalding monastery, for the time being.

Several members of the new province or, to speak more accurately, the new commissariate, were recently sent to Rome to complete their studies for the priesthood. Quite a number of candidates are now ready to begin their novitiate at Loretto. It is the intention of the authorities in Rome to withdraw, in the course of time, the foreign superiors who were of necessity appointed to temporarily guide the new commissariate and acquaint its members with the workings of the Order. The American houses are to be raised to the rank of an independent and self-governing province as soon as its men are prepared to continue the work in accordance with the spirit and traditions of the Order. The chief object of the Third Order Regular of St. Francis is teaching. Candidates may, however, enter with a view of preparing themselves for the priesthood, although the Order does not intend to take up the parochial ministry, but will confine itself to educational work, as do the Brothers of Mary and similar communities.

The Brothers opened a college at Spalding, Nebraska, last year. The membership of the Spalding community has since its affiliation to the Roman organization increased from five to thirty.

"THE FATAL YEAR"

Mr. Frédéric Duval has recently published *Les Terreurs de l'An Mille* (Paris: Bloud. 1 fr.) It is a work of small compass, but of deep erudition and research. The *Month* (No. 530, p. 220) gives the subsequent interesting account of its contents:

"It is a critical examination of the constantly repeated assertion of historians that at the close of the tenth century, there was a universal expectation throughout Christendom of the end of the world

and that in consequence all human activity practically ceased. Historians hostile to the Church go on to state that this common belief was exploited by the clergy, so that the Church grew enormously rich through the numberless donations which terror of the judgment caused to be made. M. Duval shows by documentary evidence of all sorts, that there was no such general expectation, that texts which seem to support it have been wrongly interpreted or wrongly dated, and that war and commerce, religion and pleasure, and all human enterprises were pursued during the fatal year with no less activity than before. The legend would probably never have got vogue if it had not been considered a convenient weapon to attack the Church with, and M. Duval's labors have been well expended in overthrowing it definitely."

FLOTSAM AND JETSAM

With admirable timeliness the International Catholic Truth Society (407 Bergen Street, Brooklyn, N. Y.) has undertaken to prepare a catalogue of works on Socialism. It is to be hoped that this catalogue will be made as exhaustive as possible, both on the *pro* and on the *con* side.

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The secret of the growing popularity of baseball seems to be that it is taking the place of horse-racing as an occasion and a means of betting. We notice that in Chicago the chief of police has instructed his men to suppress this new form of gambling. Saloons and cigar stores take bets on baseball games, and the *Chicago Daily Socialist* (II, 237) is authority for the statement that many of these stores operate "tickers" and score-boards, whereby boys and young men are enticed into sneaking away from their desks for a few moments, "just long enough to lay a bet."

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Canonists will be interested in the intelligence that Friedrich von Schulte, author of the famous *Geschichte der Quellen und Literatur des kanonischen Rechts*, (three volumes, 1875—1880), and with all his idiosyncrasies and despite his defection to the Old Catholic sect, undoubtedly in his day one of the foremost Catholic canonists, has just published a volume of memoirs (*Lebenserinnerungen. Mein Wirken als Rechtslehrer, mein Anteil an der Politik in Kirche und Staat. Erster Band.* 450 pp. Giessen: E. Roth. 1908. Price 8 marks). Dr. von Schulte is now over eighty years old and since his retirement from his professorial chair in Bonn, two years ago, has been residing at Meran in the Tyrol. Age does not appear to have mellowed his temper nor is there any indication that he will return to his early faith. The Cologne *Volkszeitung* (1908, No. 670) reviews the first volume of his memories at some length, and concludes with the remark that it is a profoundly sorry book ("ein tieftrauriges Buch"), in the perusal of which only a fanatic could find pleasure.

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In a review of *Psychical Research and the Resurrection*. By James H. Hyslop (409 pp. Boston: Small, Maynard & Co. \$1.50 net), the *Nation* says: "The reader who in opening this book hopes to discover some positive deductions relating to the nature of a future life will surely close it with disappointment. A large part of the book is given up to such discussion of cases as is familiar to those who see the Proceedings of the Society for Psychical Research; and this leads the author to an attempt to explain why we gain practically no knowledge at all of anything non-terrestrial through the mediums, or 'psychics', as they now call themselves."

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In the new German magazine, *Der Pitaval der Gegenwart* (Leipzig, I, 1), devoted to the publication of reliable information about all sorts of criminal cases with a view of furnishing valuable material to the jurist, the sociologist, the psychologist and the psychiatrist, Dr. Schmitt, under the title "Der falsche Zisterzienser," gives the life history of our old friend Adrian Gorder, alias Alfred de Rohan, alias Baron D'Alonzo, alias Viscount Alfonse de Gortere, not to mention the dozen or more other aliases under which this arch-humbucker in clerical garb swindled good-natured clergymen in nearly every part of the United States, in Canada, and in various countries of Europe. Dr. Schmitt acted as prosecuting attorney in the case against Gorder at Mayence and has carefully gathered up the details of the swindler's life from official court records and other reliable sources. The Rev. J. Ambos, of Butzbach, summarizes Dr. Schmitt's paper in the *Pastor Bonus* of Treves, xx, 11, (Aug. 1908) pp. 515—519.

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The question of making spiritual provision for the Catholic students attending non-Catholic colleges and universities is one that cannot be so easily solved as several of our readers seem to think. It is easy to say: Catholic students have no business to attend such institutions. The fact is a very considerable number¹ do attend them. The case was succinctly and correctly put by Rev. John J. Farrell at the fourth annual meeting of the Catholic Educational Association (Proceedings, p. 150) as follows:

"Catholic parents, notwithstanding the protest of the Church, persist in sending their children to the secular colleges. Here they are exposed to many serious dangers. If we fail to follow them we may lose them, and yet we must follow them in such a way as not to encourage others to imitate their example."

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The population of China is still a somewhat obscure subject. We gather from a report of our vice-consul at Tsingtau (*Daily Consular and Trade Reports*, No. 3237), that the latest estimates by the Chinese customs service give the native population of the great empire

¹ Estimates of from three to five thousand have been made, but in the opinion of one well informed on the subject, "these are much less than the actual attendance," probably somewhere near 9,000, which is but little over 1,000 less than the estimated attendance of the Catholic students at Catholic colleges. (Proceedings of the fourth annual meeting of the Catholic Educational Association, p. 150.)

as 438,214,000. The number of foreign residents, exclusively of foreign troops on duty in China, is 69,852.

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The average American's ignorance of any but his own language hurts us also in a business way. The U. S. *Daily Consular and Trade Reports* offer many examples. Here is the latest from No. 3234:

"Vice-Consul H. M. Wolcott, of Santiago, notes that much of the advertising matter printed in the Spanish language arriving at that consulate in Cuba, not only from American export houses, but from some schools and colleges in the United States seeking Latin-American students, contains so many errors, both grammatical and typographical, that it must not only fail to serve its purpose, but operate directly against it. It seems proper, therefore, to impress upon American exporters and others interested the necessity of exercising more care in this particular."

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U. S. Consul-General George Horton reports from Athens (*Daily Consular and Trade Reports*, No. 3232):

"There is probably no city in the world where dust is so pronounced a nuisance and so difficult a problem as in Athens. During the spring months especially, when residence in the city would be otherwise delightful, winds prevail which sweep the dust into thick clouds, comparable to nothing but sand storms in a desert. The city authorities have been fighting this plague with the limited means in their power. Several of the principal streets and squares have been covered with asphalt, and as much water is used for sprinkling as can be spared, but the supply is inadequate. Salt water could be brought up from Piraeus, a distance of only ten miles, but there is a fixed objection to this, as it is generally believed here that salt water used on the roads is injurious to the eyes and destructive to vegetation."

Which leads the friend of classical antiquity to wonder what the Grecians of Periclean times did to make life tolerable in Athens.

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Corrigenda.—Our last issue contained several errors, of which those subscribers who save their copies for binding at the end of the year, are requested to correct at least the following:

1. The item "Priests in the Knights of Columbus" (p. 599) should be credited to the *Messenger* (New York), not to the *Month* (of London, England).

2. The author of the interesting communication to which we gave the heading "Les Misérables," is the Rev. Victor Stepka, not Stepke.

3. Foot-note number 3 on page 583, which appeared hopelessly muddled, should read thus:

"We take this opportunity to answer a recent query: "Why do you use *nom de guerre* instead of *nom de plume*?" *Nom de guerre* is the French phrase for the name that an author chooses to write under. "We, in the pride of our knowledge that *guerre* means war, have forgotten that there is such a

thing as metaphor, assumed that another phrase is required for literary campaigning, thereupon ascertained the French for pen, and so evolved *nom de plume*. It is unfortunate; for we now have to choose between a blunder and a pedantry; etc."