

THEOLOGICAL QUARTERLY.

VOL. XVIII.

OCTOBER, 1914.

No. 4.

DR. KEYSER'S "CONSENTING FREEDOM" OF THE HOMO CONVERTENDUS.

"Apage tragicas accusationes ecclesiis nostris a Bellarmino in *Praefat. libror. de lib. arb.* intentatas, quasi arbitrii libertatem tollamus, ipsam naturam tollamus, ipsam naturam violemus et nos ipsos non beluarum similes, sed omnino beluas rationis expertes profiteamur,"—these words of Gerhard¹⁾ come to mind as we glance over the numerous protests contained in Dr. Keyser's review of Dr. Pieper's book against the teaching of "a forced conversion." Dr. Keyser regards the teaching of the Missouri Synod on the origin of saving faith in man as imperiling, yea, destroying, the essential freedom which enters necessarily into every act of human volition; and this constitutes Dr. Keyser's second objection to Dr. Pieper's treatise. This objection is voiced throughout the book in ever varying terms and in ever new connections. A few selections may suffice to show what Dr. Keyser believes to be our teaching:—

How do our Missouri brethren preach to unconverted sinners? As if they were logs and stones, or as if they were men capable of receiving, through God's enabling grace, an ethical salvation? God never works on man, a personality, in a mechanical way; always in a vital and ethical way. The fact is, man, even in his sinful state, still has ears and eyes and self-consciousness, through which God, by the Gospel, is able to reach that dead spiritual corpse within him and bring it back to life. (p. 75 f.)

1) *L. de lib. arbitr.*, § 8.

CURRENT EVENTS.

SHALL THE LUTHERAN CHURCH ADVERTISE? The success of a modern business depends to the largest extent on its ability to advertise. The statement is quite apparent. A business depends on customers for its existence. If the customers are not brought in touch with it, how can they feel a need for its products? The sums of money expended for publicity in America are fairly startling. A page in some of the widely circulated magazines costs in the thousands for one insertion. Advertising managers receive princely salaries. We are informed that the bill-board campaign of the Republican party in 1912 involved \$200,000. Aside from the logic of the thing, the sums expended by sane and conservative business men show the value of advertising.

Shall the Church advertise? The question is timely, for a great number of churches and church-bodies do advertise, and if the policy is proper and promises results, it would be a grave neglect not to do it. Under advertising we understand not only the formal paid announcements in newspapers, on bill-boards, through throw-cards and dodgers, but every means of calling attention to the teachings and activity of the Church in newspapers, magazines, encyclopedias, libraries, etc. The question presents two aspects. In the first place, is it proper for the Church to do this? In the second place, is it feasible?

A number of reasons are urged against Church-advertising, some apparently weighty, others of a rather flimsy nature. The weightiest reason is, perhaps, this, that frequently such publicity is sensational, and tends to undermine the spirit as well as the prestige of the Church. If that is true, and if advertising cannot be done any other way, then, indeed, the Church must leave it severely alone. But in the first place, things are frequently called sensational by timid minds that do in no wise deserve this name. To some any deviation from old cherished forms seems sensational. Of course, they do not realize that then Jesus was the most sensational preacher of all times, and Paul a close second, and Luther and Walther also well up in the race. Sensational advertising may be defined as freakish advertising. As marinistic poetry forgets the substance and chases after a jingle, a surprising turn of speech, an uncouth thought, so sensational advertising in any form forgets the substance, does not try to convince, but dallies with silly forms of expression.

Now it is a well-known fact that the sensational period in

business advertising is long over. You will have to look far and long before you will find in the paid advertisements of the press or of magazines space dedicated to the cheap rhymes of patent medicine concerns or the funny twists of some article that has no real value back of it. As a big business man has expressed it: "Advertising must convince of merit quickly and thoroughly."

But there is a perfectly legitimate sensationalism, if you will call it thus, and that is the desire to express an old truth in a new, perhaps, more striking and timely way, to present a view-point, and find an application that has not been used before. Such sensationalism is not at all bad also in sermons. It makes them fresh and vital as the product of personal thought and experience. Such was the sensationalism of Jesus at Jacob's Well speaking with the Samaritan woman. Such was the heroic sensationalism of Peter speaking before the Jews who had crucified the Savior: "Him you have killed." Such was the sensationalism of Paul, of Luther, of every big living figure in the service of God that took its religion not as a matter of tradition and custom, but as a vital, present, overwhelming reality that would pour and tumble forth from the depth of innermost conviction.

Any kind of Church-publicity, to be most effective, must, of course, be this kind of sensationalism. But it is not necessary that the Gospel of Jesus should be traduced, made humorous, placed amid the most uncanny associations. In fact, instances of that sort of thing in comparison with really legitimate, straightforward, manly advertising are so few that the objection is not at all serious. It exists in theory and not in fact.

A frequent experience with churches and pastors who are up to date in their methods of Church-work is that they are also up to date in their beliefs and teachings. A sermon on pure milk for babies is followed by a discourse on the laws of eugenics, and eugenics is, in turn, superseded by consumption and consumption by an anti-saloon crusade. The sermon announcements in any metropolitan paper offer an interesting epitome of the state of religion in present-day America. Good, solid churches and church-bodies have felt reluctant to appear in such company, as though they were bound to lose their foundation by the mere fact of appearing in public print. It is apparent how similar is this attitude to the attitude of the woman who maintained the Bible was written in German, therefore God wanted every one to learn German before he could be saved. The pity of it is that your unsound churches are so alert for every advantage, and succeed in spreading the impression that they are the representatives of religion.

No, we have so far failed to meet with any really valid reason that would show sane Church-publicity to be improper.

Another question is, whether such policy be worth while and feasible. Does it pay? What is gained by it? There are two kinds of publicity: general and specific. General Church-publicity merely brings the Church at large to the attention of outsiders, without making a direct appeal to a specific person to become a member of a local church. Such general publicity is gained in the press, in magazines, through books that reach a wider readership, through encyclopedias, through the book-lists of libraries, etc. Consider, as a striking example, the advertising value to the Catholic Church of a song like the Rosary. We know the daughter of a Missouri Synod professor who did not tire repeating it. We have seen frivolous audiences turn serious at hearing it. The result—the Catholic Church is glorified. Objections are forgotten, sentiment is gained for it. In increasing number Catholic priests are the heroes of magazine stories or plays. Compare with that the disgusting, clownish figure of the parson on the American comic and melodramatic stage. Then apparently sane papers are beginning to carry lengthy news stories of miraculous healings that are purported to have happened at Catholic shrines. And the mention of the presence of Catholic officials at government functions and the reports of their protestations of loyalty to the fundamentals of democracy or the principle of religious liberty are common occurrences.

But why carry coal to Newcastle by repetition of well-known facts? Who would deny that the Catholic Church is insinuating itself into the unwary, credulous heart of the American people, that in time it will thus overcome opposition, allay suspicion, win the confidence of the people? It is a psychological fact. The final hope of this policy of trying to create public sentiment in its favor is seen in a letter sent a few years ago to a number of prominent non-Catholic business men by the Society of the Propaganda with about this line of thought: Socialism is making great inroads. If it succeeds, it will overthrow your business. Protestantism is no bulwark against it. The Catholic Church is the only safe protection. Therefore help to build Catholic churches. One of the annual reports of the Goerres-Verein, that has set out to make sentiment for the Catholic Church in Germany, tells in detail how the efforts of the society have helped to gain standing and popular favor for the Church.

The same holds true of a number of Protestant bodies. Dr. Stelzle, in a personal interview, pointed to the work of the

Presbyterian Church, which had arranged with 200 labor publications to carry an article a week on Church and Labor. The articles were carried free. The advertising campaign of the Men and Religion Movement was remarkable for its large scope and effective management. It is noteworthy that it was, so far as we know, the very opposite of sensational. Why can a man like Billy Sunday draw crowds in most American cities? Organization and publicity. He has become a news feature.

The Lutheran Church in America sadly needs such general publicity. It is hardly known, and what is commonly known is frequently distorted by prejudice or misunderstanding. A sad state of affairs it is that ought to make us stop and think most seriously that the last edition of the *Encyclopedia Britannica* carries articles on our Church written by men that do not belong to us. But it is the unwritten law in such publications that articles, to be thorough and authoritative, must be written by men within the circle of which they treat. The silent insinuation is that our intellectual niveau is so low that we cannot do the work. And in order that you may not consider it as a mere oversight, that contention was made in our presence by a prominent American educator as a matter of commonly accepted fact. Whether that contention is true or not is not now the question. A more thorough or timely education may, perhaps, be of advantage, for methods of education advance. One fact is plain,—that such an idea can exist is entirely our fault, and to dispel it is entirely our business.

We have met with editors, with business men, with schoolteachers who seemed never to have heard of Luther. In one instance the Lutheran Church was hailed as a brand-new religion. Most every one who has gotten about can cite parallel instances. With most people the name Lutheran is associated with the idea: foreign, un-American, and the result of this sentiment is seen in the many Lutherans now members of English denominations because their church has no standing. Again the fault of this rests entirely on our shoulders. We have neglected to make use of our opportunities. We have lacked the initiative to create opportunities when they were not present. We have walled ourselves up within the circle of our own thought and the routine of our own people, and we are reaping the harvest of our own sowing.

However, that hide-and-seek policy does not only ruffle our Lutheran consciousness. It throws a long shadow over a hope cherished by many that God has destined a great future for the Lutheran Church in America. Roosevelt prophesied that the Lutheran Church

will become one of the dominant churches in America. Aside from the big fact of the efficiency of the pure Gospel, there are three prominent reasons, humanly speaking, why the Lutheran Church ought to become a force. It stands on a solid, clean-cut basis; it is pervaded by a healthier spirit of unity, the unity of the Spirit; for devotion to the cause and faith in the work its ministers will bear most favorable comparison with any. Able observers of religious tendencies in America have for some time remarked that the pendulum of negative and hysterical religious experimenting has come to the extreme, and that solid, conservative religion will have its opportunity. Nor is such reasoning a denial of God's power or of the full sufficiency of the Gospel to save men. But God has His times and seasons, and woe the man or the Church that will stand aside when God has prepared everything for the harvest! The "fullness of time" means surely also that God would make use of the singular opportunity of sending the Gospel of Love into "a world without love," a world that had lost faith in all, and was blindly groping for a respite. It has ever been the experience in Church History that when human reason has progressed from proud independence to doubt, to skepticism, to despair, that then men became ready to believe though they understood not. That is God's opportunity and the time for the army of Christ to move onward with flying banners for the attack.

But whether such reasoning be sound and such hopes justified must ever remain with the inscrutable wisdom of God. Neither way does it remove the duty from our shoulders by every means to eliminate the opposition, and prepare the way that men may get in touch with the Word of Salvation. As soon as we have completed our task of aiding in the spiritual upbuilding of the West,—and many of us will live to see the day,—then the further task stands before us of bringing the Savior to the churchless Americans; for to let the missionary die out would mean to drive Christ out of the Church and retain a skeleton. The important preparatory work for this obligation is general publicity, to make known the unknown Church, to overcome prejudice, to gain recognition and standing, to create favorable sentiment.

Is it feasible to do this? The magazines are there, if we will supply them with material. The public press is open, if we will avail ourselves of its columns. Public libraries are bringing books to the general reader, if we will take the trouble to suggest them.

The thought has risen in our mind again and again. We are prominent in the building up of the West. There is no theme so

fascinating to the average man as pioneer work. The mysterious spirit of the boundless prairie, the struggle of man with virgin nature, the patient courage, the high hope! Should there really, among all the able men we have in that section, not be one who could and would portray it so that human hearts will be gripped by the bigness, the vitality of the country, the people, the work? Ralph Connors has done it most fascinatingly. Nor is he alone in the field. There are other themes to write on, equally well adapted to bring the Lutheran Church before the people through the columns of magazines. America is alive with discussion of public questions, and time and again we are confronted with theories and arguments that tear our cherished ideals in shreds. But the occasion is rare, indeed, when one meets with articles that set forth the Lutheran view-point. But why mention topics when they lie so close at hand?

The public press. It seems that it has become a sort of a bugaboo in our circles. It is worthless. It is prejudiced. It is unreliable. Such appreciative epithets are legion. Now we will proceed cheerfully and emphatically to deny all of them, and put up this proposition: We can have space and recognition in the American press, and if we do not obtain it, it is best that we see first whether the fault was not our own before proceeding to wholesale condemnation. The simplest proof are examples: Pittsburgh, Detroit, Brooklyn, and, most likely, a number of other cities.

It may be more helpful, though, to analyze the situation. The press is a public institution, catering to diverse classes. It is morbidly afraid to offend any, and be obliged to retract. Dr. Norton, of the *Chicago Tribune*, relates with glee how the *Record-Herald* offended against this rule, and was obliged to grovel in the dust the next day. It seems a Lutheran policy to seek the favor of the press only when some one is the target. Involuntarily, editors are filled with suspicion when receiving news from Lutherans. Nor is it really right to blame them. They are not editing a Lutheran paper. At the same time there is so much positive news to be given. Why not supply news continually, and make it represent every side of Lutheran church-life? In that case there will be much more opportunity of getting also the militant stories into print.

The policy of supplying news continually is demanded also to give the Lutheran Church standing in the public press. At present it is an unknown, a new factor, a factor that lies outside of the routine channels. It takes effort and insistence and personal visits at times to change this situation, and the mountain must be ready for some time to travel to Mahomet. A little consideration will show

the truth of this statement. To get out eight, ten, twelve pages of interesting news that will keep up the circulation books, and to do this in a few hours, at times necessitates an inconceivable rush. Stories are accepted or cast aside on a moment's decision, no time to consult encyclopedias or medieval histories to lend weight to the judgment. What chance has a story that does not come from a known source, or is carried through by personal argument? Newspaper-publicity, to be successful, must be continuous.

Again, news stories are literature in their way. Some of the news stories in metropolitan dailies have been gems that need not bow before the classics. Every story ought to be a unit built about a feature that has news value. Either the item is of local interest, or it is extraordinary for various reasons, or it is very prominent. Many a story has wandered into the waste-basket because it was a loose jumble of heterogeneous thought. Is the editor to blame? It would be futile to define this at length. A little observation and some common sense will be sufficient guide after the fact is emphasized.

News stories,—the word suggests a reason why some intended articles never reach their goal. Some people cannot take the pen in hand without becoming didactic or argumentative. The newspaper is not a public forum. It proposes to present facts and happenings. It proposes to do that in simple, uncolored language, with enough paragraphs that even the commonest reader will not lose his way.

Finally, the warning may be given that nothing worth while in this world is obtained without paying for it in the hard coin of service, self-sacrificing devotion, and unbroken courage to win out. It is not a day's work to gain standing and recognition for the Lutheran Church in America. Nor will the road at all times be smooth. But, surely, it is a task worth while, a man's task that will call forth all the latent resources, that will demand struggle and strife, that will at times call for the high faith of the pioneer; a glorious task, however, for it offers an opportunity to pay a debt of gratitude to Martin Luther, and to reach out ever wider with the Gospel of Christ Jesus.

O. H. PANNKOKE.

AT THE MID-WINTER BIBLE CONFERENCE which was conducted at our capital during the week ending February 14, our Secretary of State, W. J. Bryan, delivered an address on the Bible, a portion of which we would offer here:—

Is the Bible the work of man, or is it an inspired book? Is it the product of human wisdom, or did its authors speak as they were commanded by the Lord?

Atheists and materialists declare that it is merely the work of man, that it was written under the limitations that apply to human wisdom. Taking this position, they must necessarily contend that, unless man has degenerated in ability and declined in wisdom, he can now produce a book equal to the Bible. Let them produce it.

Judged by human standards, man is far better prepared to write a Bible now than he was when our Bible was written. The characters whose words and deeds are recorded in the Bible were members of a single race; they lived among the hills of Palestine, in a territory scarcely larger than one of our counties. They did not have printing presses, and they lacked the learning of the schools; they had no great libraries to consult, no steamboats to carry them around the world and make them acquainted with the various centers of ancient civilization; they had no telegraph wires to bring them the news from the ends of the earth, and no newspapers to spread before them each morning the doings of the day before.

Science had not unlocked nature's door and revealed the secrets of rocks below and stars above.

From what a scantily supplied storehouse of knowledge they had to draw, compared with the unlimited wealth of information at man's command to-day! And yet these Bible characters grapple with every problem that confronts mankind, from the creation of the world to eternal life beyond the tomb. They have given us a diagram of man's existence from the cradle to the grave, and they have set up sign-posts at every dangerous point along the path.

We turn back to the Bible for the Ten Commandments, which form the foundation for our statute law, and for the Sermon on the Mount, which lays down the rules for our spiritual growth. The Bible gives us the story of the birth, the words, the works, the crucifixion, the resurrection, and the ascension of Him whose coming was foretold in prophecy, whose arrival was announced by the angel voices, singing peace and good will; the story of Him who gave to the world a code of morality superior to anything that the world had known before or has known since; the story of Him who is the growing figure of all time, whom the world is accepting as Savior and as the perfect example.

Let the atheists and the materialists produce a better Bible than ours if they can. Let them collect the best of their school to be found among the graduates of universities—as many as they will and from every land. Let the members of this selected group travel where they will, consult such libraries as they please, and employ every modern means of swift communication. Let them roam at will wherever science has opened a way; let them take advantage of all

the progress in art and in literature, in oratory and in history; let them use to the full every instrumentality that is employed in modern civilization;—and when they have exhausted every source, let them embody the results of their best intelligence in a book and offer it to the world as a substitute for this Bible of ours.

Have they the confidence that the prophets of Baal had in their god? Will they try? If not, what excuse will they give? Has man fallen from his high estate, so that we cannot rightfully expect as much of him now as nineteen centuries ago? Or does the Bible come to us from a source that is higher than man—which?

But our case is even stronger. The opponents of the Bible cannot take refuge in the plea that man is retrograding. They loudly proclaim that man has grown, and that he is growing still. They boast of a world-wide advance, and their claim is founded upon fact. In all matters except in the science of how to live man has made wonderful progress. The mastery of the mind over the forces of nature seems almost complete, so far do we surpass the ancients in harnessing the water, the wind, and the lightning.

For ages the rivers plunged down the mountainside and exhausted their energies without any appreciable contribution to man's service; now they are estimated as so many units of horsepower, and we find that their fretting and foaming was merely a language which they employed to tell us of their strength and of their willingness to work for us. And, while falling water is becoming each day a larger factor in burden-bearing, water, rising in the form of steam, is revolutionizing the transportation methods of the world.

The wind that first whispered its secret of strength to the flapping sail is now turning the wheel at the well.

Lightning, the dread demon that, from the dawn of creation, has been rushing down its zigzag path through the clouds as if intent only upon spreading death, has been metamorphosed into an errand boy and brings us illumination from the sun and carries our messages around the globe.

Inventive genius has multiplied the power of a human arm and supplied the masses with comforts of which the rich did not dare to dream a few centuries ago. Science is ferreting but the hidden causes of disease and teaching us how to prolong life. In every line, except in the line of character-building, the world seems to have been made over. But the marvelous changes by which old things have become new only emphasize the fact that man, too, must be born again, while they show how impotent are material things to touch the soul of man and transform him into a spiritual being.

Wherever the moral standard is being lifted up, wherever life is becoming larger in the vision that directs it, and richer in its fruitage, the improvement is traceable to the Bible and to the influence of the God and Christ of whom the Bible tells.

The atheist and the materialist must confess that man ought to be able to produce a better book to-day than man, unaided, could have produced in any previous age. The fact that they have tried, time and again, only to fail each time more hopelessly, explains why they will not — why they cannot — accept the challenge thrown down by the Christian world to produce a book worthy to take the Bible's place.

They have prayed to their god to answer with fire; prayed to inanimate matter with an earnestness that is pathetic; they have employed in the worship of blind force a faith greater than religion requires, — but their Almighty is asleep. How long will they allow the search for the strata of stone and fragments of fossil and decaying skeletons that are strewn around the house to absorb their thoughts to the exclusion of the Architect who planned it all? How long will the agnostic, closing his eyes to the plainest truths, cry "Night, night," when the sun in his meridian splendor announces that noon is here?

The Bible has stamped its impress upon the map of the world; its boundaries are clearly marked, and the light that emanates from the Christian nations is flowing outward toward those who sit in darkness. Back of the progress that marks the present day is the code of morals that Christ proclaimed, and back of that code of morals is the divine character of Him who is both Son of God and Savior of mankind.

D.

THE ROMAN CATHOLIC CHURCH in our country maintains a most efficient news service which goes by the name of "American Catholic News Bureau." This service supplies copy also to the large dailies in our cities, and many of our secular newspapers accept and print what the Bureau supplies. Pastor Breihan sends us the copy which was furnished by the Bureau to the *Dubuque Telegraph-Herald* of February 15. Catholic influence in Dubuque, we surmise, is extraordinarily great. For in no previous instance have we noted a secular journal yielding so much space for the information of the general public on *Catholic aspirations, customs, and hopes*. The contribution of the Bureau is virtually a digest of the important happenings during the week in the world of Catholicism, and blandly assumes that everybody is interested to know them. Here is the contribution: —

(American Catholic News Bureau.)

St. Paul, February 14. — The *Annuario Pontificio*, or Catholic Year Book, just published for 1914, contains a fund of interesting information concerning the Catholic Church. Beginning with Pius X, "gloriously reigning," it traces his descent through an unbroken line back to "St. Peter of Bethsaida, Prince of the Apostles, elected by Jesus Christ to the supreme pontifical power, to be transmitted to his successors." It next treats of the cardinals, of whom there are to-day fifty-four, one of them being still reserved "in petto," which is sixteen short of the full number. Cardinal Di Pietro is the oldest, being eighty-six years of age, and Cardinal Merry del Val is the youngest, being forty-nine. There are twenty-eight Italian cardinals and twenty-six of other nationalities. Eight cardinals are octogenarians, eight are septuagenarians, twenty-one sexagenarians, and only eight are under sixty. There are fourteen Oriental and Latin patriarchs and 1,423 archbishops and bishops. The oldest bishop is Mgr. Monnier, titular bishop of Lydia, who was born January 5, 1820. Only thirty bishops date their consecration back to the days of Pius IX, and among these are Cardinal Gibbons and Archbishop Ireland. One hundred and forty-six new sees, vicariates, and prefectures apostolic have been created by Pope Pius X. The modern "lay" idea, says *Rome*, commenting on the above facts, is to deny to the Catholic Church the character of a corporate entity, distinct, independent, international, and supreme in its own sphere. On the other hand, it is well to note that in spite of two notorious defections, and a few notable absences, the civil powers in the year 1914 continue to formally recognize it as being the perfect society, or organization, it claims to be. Among the powers that sent telegrams to Pope Pius on January 1 for a "Happy New Year" were Emperor William of Germany, Emperor Francis Joseph of Austria, Sultan Mahomet V of Turkey, Czar Nicholas II of Russia, King Frederick of Saxony, King Nicholas I of Montenegro, King Ludwig III of Bavaria, Her Majesty Queen Analia of Portugal, King Manuel II of Portugal, King Haakon VII of Norway, and King Gustavus V of Sweden.

It is gratifying to note, says the bulletin of the American Federation of Catholic Societies, that the "absent treatment" employed for the purification of the stage is spreading. The Catholics of Memphis, Tenn., have already received 10,000 signed indorsements to apply the "absent treatment" to any theater which will produce an immoral play. A similar crusade has been begun in Washington, D. C. The students of Trinity College (Catholic) have served notice that they will never attend a theater that will stage an immoral or

suggestive drama. Other cities are falling in line. No theatrical manager will dare to defy this protest against indecency. If the crusade is wisely guided and extremes avoided, much good may follow. The defenders of the suggestive drama usually say that the people want these plays, and we must give the people what they want. But who are the people? Do not the decent men and women who abhor impurities belong to the people? Are they not the better part of the people? Do Catholics or non-Catholics of decent habits want these exhibitions of immorality?

A railway company circulated a post-card entitled, "Chief Holy Water." The card represented an Indian chief, in a ridiculous posture, drinking holy water from a font. On the complaint of the American Federation of Catholic Societies, the general agent of the company wrote as follows: "I will call the attention of my superior officers to the Federation's letter, and can assure you that this card will be withdrawn from further circulation immediately. Our railway company has no desire whatever to do anything injurious to the Catholic Church."

The use of holy water among Christians is very ancient, for the "Apostolical Constitutions" contain a formula for blessing it. Washing with water is a natural symbol of spiritual purification. Indeed, the ritual ablutions of the Old Testament were universal among the Jews. The use of the *aqua lustralis* with which the Romans sprinkled themselves, or were sprinkled by their priests, shows that the same symbol existed even among the heathen. A like custom, beautiful and natural in itself, was adopted by the Catholic Church. Water and salt are blessed by the priest, and special prayers are offered that they may promote the spiritual and temporal health of those to whom they are applied. Catholics do not attribute to holy water any virtue of its own. It is efficacious simply because the Church's prayers take effect at the time it is used.

The eloquent Bishop John P. Carroll of Helena, Mont., who was a delegate to the recent convention of the American Federation of Labor used these words when speaking of unionism: "Unionism should welcome the help of the Church. The Church is strong; she is wise with the wisdom that comes of two thousand years' dealing with all classes of the children of men. She is the best organized institution in the world. Her patronage, her favor, would mean much for unionism. How impolitic, therefore, to say the least, it would be for unionism to commit itself to a theory of economics which, while useless and even harmful to the interests of labor, must incur the censure of the Church! Millions there are of the laboring men that belong to the great Catholic Church. These men love their

religion as their very lives; it is part and parcel of their nature. For them it carries the promises of the life that now is, as well as that which is to come. A sad thing it would be for unionism to disaffect the Catholic laboring men of the world!"

The date of this year's Eucharistic Congress, which is to be held at Lourdes, France, has been changed from August to July, from 22 to 26, inclusive. When Bishop Schroepper, in whose diocese Lourdes is situated, pointed out that on account of the enormous crowds of pilgrims that flock to Lourdes in August it would be impossible to house the extra numbers that would be attracted by the congress, it was decided to change the date. Bishop Schroepper and Bishop Heylen, president of the permanent committee, are now engaged in sending notices to the bishops of the world of the change, and asking for particulars regarding the probable number of pilgrims, and suggesting early reservations in order to avoid overcrowding and disappointment.

The Catholic cable correspondent from Rome declares that he has excellent authority for stating that all the stages of the controversy that has been stirred up by the Anglican bishop of Zanzibar over the Kukuyu Conference are being followed with interest at the Vatican, and that Cardinal Merry del Val, who has a thorough knowledge of the existing differences among the members of the Anglican Church, keeps the Holy Father fully informed on the subject at His Holiness' special request. It is thought that many earnest and devout Anglicans may be led by the controversy to go over to Rome.

It is estimated that 300,000 pilgrims visited Rome from all parts of the world during the Constantinian jubilee last year. On the other hand, 900,000 Italian emigrants left Italy last year for other lands, about half of them coming to America. There is something suggestive in the facts.

To-day is known in the Christian calendar as Septuagesima Sunday, and the name is of very ancient origin, though there is some controversy as to the significance of the fact. Alcuin suggested that it was because there are seventy days from to-day to the octave of Easter, or Low Sunday.

Mrs. Robert Bridges, wife of the present poet laureate of England, is among the recent converts to Catholicism.

The adage that "cardinals die by threes" has again been verified in the death of Cardinal Gennari, the other two, in the trio just completed, being Cardinals Oreglia and Rampolla. D.
