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By Paul T. Haagen, A.I.A.

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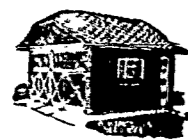
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INFORMATION about the NATIONAL HOUSING ACT

READERS of the CATHOLIC COURIER are invited to obtain FREE copies of a booklet on the "Better Housing Program" of the Federal Housing Administration. THIS BOOKLET gives clear concise, detailed information about how you can benefit from this modernization program. Clip and mail the coupon now for the complete facts. Please print or write.

Form for requesting the booklet: Please give me the booklet on the "Better Housing Program" of the Federal Housing Administration. I have _____ copies of this booklet. I am interested in the following home modernization plan: [] Roofing [] Painting [] Plumbing [] Re-roofing [] Electrical [] Repainting [] Additional Rooms [] Sewer Work [] Heating [] Gas Range. Name: _____ Address: _____

BETTER HOUSING EDITOR

Catholic Courier Official Newspaper of the Diocese of Rochester, N. Y. 50 Chestnut Street Rochester, N. Y.

BELIEVE IT - - Not

By REV. OWEN B. MCGUIRE, D.D.

(Continued from Page One)

of the coast railroad—the Santa Fe, which is itself an example, meaning Holy Faith—and the list of stations reads like a Spanish version of the Litany of the Saints. Then these bare-footed Priars had an eye for beauty as well as zeal for the souls of the poor Indians.

Original Architecture

In erecting their humble Churches and Convents, built of wattle and adobe (sun-dried) bricks, they developed a style of architecture which may be said to be the only genuinely original style of architecture developed within the territory of the United States. Californians of all creeds are proud of it; and they have adapted it to their home and hotels and public buildings. It is worth noting, too, that it was an association of non-Catholics that took steps half a century ago to raise funds to preserve, or restore, those old Mission Buildings.

But as an apology for introducing this subject I must tell you how these thoughts came to fit across my mind. The snow is flying outside my window; but this is the feast of San Diego.

On this 13th of November, the Church celebrates the Feast of Saint Didacus. This is the Franciscan Saint after whom the Franciscan Missionaries of California named the City of San Diego. A quarter of a century ago I was reading a very fine book on the California missions written by a non-Catholic out there whose name is Mr. James. He explained that Diego is the Spanish for James, and that the Apostle St. James (the Greater, brother of St. John the Evangelist) is the patron Saint of Spain. That seemed to me very strange, as I had always thought that the Spanish for Saint James was Santiago; and indeed the Shrine of this Saint at Compostela in the north of Spain was the most famous and most frequented center of pilgrimages throughout the Middle Ages. People flocked to it from all parts of the Continent and from Great Britain and Ireland. Also in the wars of the Reconquista, which lasted for nearly 80 years, the battle cry of the Christians was "Santiago! Santiago!" It seemed to me, therefore, that Santiago, and not San Diego, was the Spanish for Saint James.

I referred the question to a Spanish-born priest whose answer was that Mr. James was wrong. The Latin, he said, for San Diego is Sanctus Didacus, while as everybody knows, the Latin for Santiago is Sanctus Jacobus. That settled the matter for me at the time. I did not then know much of Spanish or Spanish nomenclature. And in the Roman Breviary and Missal the 13th of November is the feast of Sanctus Didacus.

Named After Franciscan

Years later I found out that Mr. James was right. Diego is a corruption of the Latin Sanctus Jacobus, and Santiago is another form of the corruption of those two words. This Saint, after whom the California city was named, was a Franciscan lay-brother. His name in the world was Diego; and at that time (in the 15th Century) it was not yet customary to take another name in Religion. He entered the Order in Spain and was sent to the Canary Islands. Although he always remained a lay-brother, he was, because of his zeal and sanctity, made Superior of the Convent there, and became a very successful Missionary. He died at Alcalá, a small city a few miles from Madrid; small but famous, for it was the birth place of Cardinal Ximenes, the great Churchman and Statesman, Confessor of Queen Isabel the Catholic, and Regent of Spain after the death of King Ferdinand. Alcalá was also the birth place of Cervantes, the greatest name in Spanish literature. It was also at Alcalá that Cardinal Ximenes had prepared and published the first polyglot Bible, a work whose preparation took fifteen years. It is known as the Biblia Complutensis, because in Roman times the name of the town was Complutum.

The Moors built a fortress there; and, as the Arabic for fortress is Al Kala, it became the Spanish Alcalá after the Conquest. Cardinal Ximenes founded a University there which became the rival of Salamanca. It numbered at one time 12,000 students. The whole population at present is but 11,000. On the walls of the old assembly room hangs a large number of portraits of its most famous students. Among them is the portrait of St. Ignatius of Loyola. In our own times Alcalá became the birth place of another famous, or rather infamous, Spaniard, Manuel Azana, the anti-Catholic ex-Prime Minister now under trial for rebellion.

Shrine Standing at Present

These things have interested me; but, perhaps, they will not be of so much interest to you. So let us return to San Diego de Alcalá. That is the Saint's full name and it was the full name of the city in Southern California. The Saint is called Al-

cala, because it was there he died and there is his shrine today.

Mystery in Derivation

But how did the Spaniards make Diego out of Sanctus Jacobus? And how did they make Santiago out of Sanctus Jacobus? Well, a great many changes occur in any language in the course of centuries. That is especially true when a new language is developed by the common people from an old one. How, for instance, did the English make James out of Jacobus? And how did the Irish (or were the English to blame for this too?) make Owen out of the Gaelic Eogan? The mystery seems greater than the derivation of Santiago from Sanctus Jacobus.

In old Latin the "g" was equivalent to "l." Hard and harsh sounds of the old Romans became unpleasant to the ears of the new conquered peoples and especially to the Spanish ear. Hence Sanctus became Santus, later Santo. Jacobus became iacobus; and the hard "c" becoming "g," the name became iagobus; and dropping the final syllable (as people are accustomed to do. Foreigners say that the English "eat" the final syllable)—dropping the final syllable the name became iago. People speaking in a hurry especially of they have no respect for, nor even thought of, grammar are inclined to make elision and run two words into one. Remember that these things do not occur overnight, but in the course of generations.

Common Baptismal Name

Therefore it is really no great mystery to understand that Santo iago became Sant' iago, and then Santiago. Such is the Apostle's name in Spain today. It has this peculiarity that the "Saint" and the name have become identified in one word. Hence "San" is never placed before this name Santiago. As it is already contained in it. As a baptismal name it is common among the people of Spain and Spanish America.

According to a Spanish author, who is also the greatest Spanish writer on Canon Law, the name Diego was developed from Santiago. He traces the development through eight different forms. To understand him and agree with him it must be remembered that a number of dialects developed from old Latin on the territory which is now Spain; and in these diverse "regions," many of which were at times independent states, the phonetic value of the letters of the Alphabet was not uniform.

Even today the difference between "b" and "v," and between "d" and "t" is so slight (in sound) that the common people, with little education, confound them continually in writing letters to one another. The sounding of "b" and "v," especially are hardly distinguishable. A Spanish scholar has said that they will soon become identical. Spaniards are not alone in this. In modern Greek the sound of "b" as we have it and as the old Greeks had it, has been lost. Over the Greek run-shops in Cairo one sees the work "mpar." That is their way for writing the English word "Bar," because if they wrote, it "Bar," it would mean, for a Greek, that the pronunciation was "Var."

But to return to Diego, "as I was saying." From "Santiago" they dropped the San and had Tiago. The "T" easily was softened to "D," and the name became "Diago." In the different provinces the vowels "a" and "e" were not always pure, and the difference between "a" in one "region" and "e" in another was very slight. Hence when the half-literate came to write the name, "Diago" easily became "Diego." When the Franciscan lay-brother Diego came to be canonized, they Latinized the name into Didacus. Spanish nomenclature is very interesting and in many respects different from that of the other nations of Europe. But I think I hear you say: Enough of it for the present. Give us a rest.

ELMIRA

By WILLIAM STOWELL, JR.

Elmira Holy Name Basketball League, with teams from each parish, will be started immediately after Thanksgiving under the auspices of the Elmira Holy Name Athletic Association.

This Association just held a successful smoker to aid in financing their activities which include the fostering of athletics in Catholic schools and circles in the city. Various parish Holy Name Societies comprise the membership of this group.

Myles G. Kelly was master of ceremonies at the smoker on Nov. 20; assisting committee was as follows: Bernard Hartnett, John J. Shaugnessy, Andrew Von Hendy, Harry O'Neil, Thomas McGill, Stephen Bednarek, Frank Schwartz, Alie Quatran, William Supple, Louis Baupera, John Powell and Justin McCarthy.

Bishops Take Vigorous Steps to Make Film Campaign Permanent

(Continued from Page One)

efforts to bring it to an end. The undersigned film campaign the Catholic Hierarchy had no desire to deprive the people of any legitimate source of recreation, nor to get themselves up as a universal board of censors. No group of men, six less inclined than the Catholic Bishops to interfere with legitimate amusements, or in these times of trial and uncertainty, to deprive people of any pleasure that may bring joy into their lives. Nobody can deny the tremendous potentialities, recreational and educational, to be found in moving pictures, but there is nobody who will assert that these potentialities can be realized unless those who control the production and distribution of these pictures aim at high standards in taste and morals.

"The moving picture has become a force second only to the school in forming the taste, the minds, and the morals of youth. In many respects the influence of moving pictures is greater than that of the schools because their appeal is directly to the senses and the emotions. Moving pictures must not be permitted to corrupt or to nullify the purposes for which schools are established and maintained. They must not be allowed to hold up ideals to young and old which are destructive of the finest things in life and which are frequently incentives to crime, disorder, and immorality.

"It is just as inconceivable that the educational system of the country should be placed under the direction of the men who control the moving picture industry, as that their

DE VISSER BROS. HARDWARE "DUPONT PAINTS" Flower City Pl. Cor. Dewey Rochester, N. Y. Glenwood 441

standards of life should dominate an agency which is equally potent in its influence on minds and morals. The campaign against the crimes and exaggerations of the makers of moving pictures has been undertaken with no other purpose than to show that a clear line must be drawn between what is elevating and instructive and what is debasing and degrading. The campaign will go on, and, if the producers should return to their old ways and the moving picture industry is made to suffer, the responsibility must be placed at the door of those who failed to understand the inherent decency of the American character."

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