

BELIEVE IT - - - Not

THIS WEEK: An arresting article in the "Civiltas Catholicas" Authority of the "Civiltas" What is lacking in our "line writers" What results from a thoroughly Catholic mental training; The causes of our present woes as Epstein sees them, and the remedies.

By REV. OWEN B. McGUIRE, D. D. In another column, on the editorial praise—the art of disfigurement, page of the issue of "THE CATHOLIC COURIER" will be found the translation of an article that appeared in the "Civiltas Catholicas" last month. This article was the subject of much comment both in the secular and Catholic press. Father de Parson, the Editor of "Americas," gave an interpretation of it to the news agencies. The interpretation is necessarily false. In fact it is impossible to understand fully the import of the article without having before one the entire text. The editor has, accordingly, asked me for a translation of the article, and has also suggested that I make in this column some comments on its meaning and importance. It is, in truth, well worthy of study; apart entirely from the authority of the "Civiltas," the article is a fair example of the clear, logical, and logical production of the Italian mind more especially when that mind has had a Roman training in what outside the higher training schools of the Catholic Church has today the art of clear division and logical argumentation.

Best Schools of Style What is prized most today is "fine writing." "Fine" is the last (and first) word of criticism. If you can spin out a string of ornate phrases without any regard for definition of terms, for distinction of concepts, for clear division or logical argumentation, you are a "fine writer." Oceans of "fine writing" are being produced in the Roman, the great French style of the last century, writing in his "Souvenirs de la Jeunesse" of his part is a resume of other opinions. At San Sulpice they cherished style, but San Sulpice and his two seminaries of the Sulpician Fathers were in fact the best possible schools of style. They taught me how to think, to put order in my thought, and that there is nothing more satisfying than a concentration of ornate phrases beneath which there does not run the thread of logical argumentation.

From his seventh to his twenty-third year Roma's teachers had been priests. In the latter year he abandoned the Faith, and for forty years thereafter became in his writings an implacable enemy of the Christian religion. Yet he speaks in the same book of teachers in the same book he says: "What is the experience of others I know not, but I have known only good priests. . . There was enough virtue at San Sulpice for the government of two worlds." But what is more to the point here is this testimony: "They (the Sulpicians) taught me that for which my writing have received most

in its actual form, as the supreme authority for imposing "peace." At another time we may see why the English are especially concerned and active in this enterprise. At the same time that Epstein's book appeared, an association of French Catholics published an appeal for Catholic activity along the same lines. These two publications were the occasion of the "Civiltas" article.

Therefore, in the first part of the article the writer gives a summary of Epstein's argumentation. It is briefly this: The crushing victory of the Allies in 1918 created conditions much less favorable to peace than those proposed by Benedict XV fifteen months earlier; and in these fifteen months over one million men had been killed. Still worse the peace dictated at Versailles in the spirit of "victor over the conquered" sowed the germs of new wars. All this was the result of not listening to a voice that is above national ambitions and hatreds. The nations today no longer listen to the voice that united them in defense of the whole of Christendom as they did in the Middle Ages, eg. in the Crusades. But why, asks Mr. Epstein, is the Pope's voice no longer heeded in international affairs? The causes, he answers, are two, or can be reduced to two: 1. Ignorance, the idea of a purely lay state which has poisoned all international life, as well in the so-called Christian States as in the pagan and atheistic, excluding as it does from all their "public acts" every consideration of the spiritual and supernatural when they seek to regulate their respective interests. 2. The political influence of Catholics not in the sense of party activity, but in the broader sense of their influence on public opinion has become inefficient, because in almost all the nations this influence of Catholics has become infected by an excessive nationalism. Hence it has become easy for Protestantism in the countries of English speech, and for Liberalism and Socialism in the other countries, to render powerless the moral influence of the Catholic Church as the champion of those practical means to prevent war and insure peace—divine remedies. What, continues Epstein, are the remedies to counteract these evils? The remedies for the first cause must be, he says, spiritual and especially prayer, public and private. Following out the exhortations of the Holy Father. For the second cause of the evil he recommended that Catholics—not as Catholics and not as members of political parties—should work publicly for peace unitedly and internationally, for a peace founded on justice and charity. Such a means is afforded by Catholic Action. Peace here does not of course mean pacifism. With all this, when properly understood, says the "Civiltas," all Catholics can and must agree. It is, however, quite clear in virtue of Mr. Epstein's public activities and especially in view of his position in the two associations named above, that he considers, for the present at least, the League of Nations affords the only road to a permanent peace founded on justice and charity. This terminates the first part of the article. The second part will be found textually in another column. For the moment we will leave the reader to study it himself. Next week we may do something to help him in the study.

About Mr. Epstein The English Catholic publishing house of Burns and Oates and Washbourne had just published a pamphlet from the pen of Mr. John Epstein with the title, "Must War Come?" Mr. Epstein is the founder of the association known as the Catholic Council for International Relations. This association is exclusively Catholic, but international. He is also a high official of the League of Nations Union, which is exclusively English but non-nationalist. As the "Civiltas" says, "both associations have practically (pursue a) pool the same scope" to fortify the League of Nations.

Young Man: "To what do you attribute your longevity?" Old Man: "To the fact that I never died."

Society for the Propagation of the Faith

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Federal Head Lauds Fingerprint Records Of Rochester Police

The Identification Division of the Federal Bureau of Investigation Section, with records of about 60,000 law-abiding citizens. These establish the identity of the unclaimed dead, amnesia victims, kidnapped persons and disaster victims. The Single Fingerprint Section enables the police to identify a criminal who leaves but a single fingerprint at the scene of a crime. From a nucleus of 810,188 fingerprints it has grown until it The International Identification Unit, in which 68 foreign countries co-operate, has proved less worthy records, the largest collection of criminal fingerprint data in the world.

In recent years various units have been added to the Identification Division. The Civil Identification Section, with records of about 60,000 law-abiding citizens. These establish the identity of the unclaimed dead, amnesia victims, kidnapped persons and disaster victims. The Single Fingerprint Section enables the police to identify a criminal who leaves but a single fingerprint at the scene of a crime. From a nucleus of 810,188 fingerprints it has grown until it The International Identification Unit, in which 68 foreign countries co-operate, has proved less worthy records, the largest collection of criminal fingerprint data in the world.

Mr. Hoover, Director of the Federal Bureau of Investigation, has highly commended the Rochester Police Department for its splendid cooperation in building up this Identification Section. The number of fingerprint records maintained by the Rochester Police Department during the past five years is as follows: 1931, 11,700; 1932, 12,700; 1933, 14,100; 1934, 15,200; 1935, 16,300. The value of the Identification Division is apparent in view of the fact that each month some 200 fingerprints are taken from persons of that Division.

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