

NEMO MITTENS MANUM SUAM AD ARATRUM, ET RESPICIENS RETRO, APTUS EST REGNO DEI  
NO MAN PUTTING HIS HAND TO THE PLOUGH, AND LOOKING BACK, IS FIT FOR THE KINGDOM OF GOD

## Featured Articles

### The Responsibility of Wealth

Fr Cuthbert OSFC

Man's wealth is not his own in a complete sense, but rather only his in trust. Contrary to the liberal *laissez-faire* mindset, man is his brothers' keeper.

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G.K. Chesterton

While man certainly has duties to his employer, in today's godless age, we can be tempted to elevate these duties above the first three commandments. G.K. Chesterton puts these duties in perspective.

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### Rhythm: the unhappy compromise

Fr. Hugh Calkins, O.S.M.

A novel and anti-family spirit has leaked into Catholic circles, and even traditional ones. Let us once again hear this warning from the Church.



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# Catholic Liberalism or Liberal Catholicism

Félix Sardà y Salvany

**P**eace in war is an incongruity. Foes in the midst of battle cannot well be friends. Where the pressure of conflicting forces is intensest, there is little opportunity of reconciliation. Yet this absurdity and contradiction we find in the odious and repulsive attempt to unite Liberalism with Catholicism. The monstrosity resulting is what is known as the Liberal Catholic or the Catholic Liberal. Strange as it may seem, Catholics with good intentions have paid tribute to this absurdity and indulged the vain hope of peace with the eternal enemy.

This fatal error has its source in the vain and exaggerated desire of reconciling and harmonizing in peace, doctrines utterly incompatible and hostile by their very nature.

*Liberalism is the dogmatic affirmation of the absolute independence of the individual and of the social reason. Catholicity is the dogma of the absolute subjection of the individual and of the social order to the revealed law of God.* One doctrine is the exact antithesis of the other. They are opposites in direct conflict. How is it possible to reconcile them? Opposition here necessarily means conflict, and the two can no more harmonize than the square can be made one with the circle.

To the promoters of Catholic Liberalism the thing appears easy enough. "It is admirable," they say, "for the individual reason to be subject to the law of God if it so wishes, but we must distinguish between the public and the private reason,

especially in an age like ours. The modern State does not recognize God or the Church. In the conflict of different religious creeds, the public reason must stand neutral and impartial. Hence the necessary independence of the public reason. The State as State can have no religion. Let the simple citizen, if he wishes, submit to the revelation of Jesus Christ, but the statesman and the man in public life must comport himself as if no Revelation existed." Now all this means civil or social atheism. It means that society is independent of God, its Author; that while individuals may recognize their dependence on the divine law, civil society should not—a distinction whose sophism is founded on an intolerable contradiction.

It is clear that, if the individual reason is obliged to submit to the law of God, the public and the social reason cannot logically escape the same duty without falling into an extravagant dualism by virtue of which men would be forced to submit to the law of two contrary and opposed consciences. Privately, men would have to be Christian; publicly they would be free to be atheistic. Furthermore, the road is open to an odious tyranny, for if the public conscience were independent of the Christian law and ignored it, there would be no public recognition of the obligation by the civil arm to protect the Church in the exercise of her rights. Nay, more, the civil power would readily become the means of persecution, and rulers hostile to the Church, condemning divine law, could actually, under cover of authority, legislate against

Christianity. Nor is this a fanciful picture, for France and Italy, legislating today<sup>1</sup> on the basis of the sovereign independence of the social and public reason, have enacted odious laws which hold the Church in those countries in distressful legal bondage. And the Holy Father himself is now a prisoner within the walls of the Vatican on account of the violent usurpation of his domains by an atheist government.<sup>2</sup>

But the results of the fatal distinction do not stop with the functions of legislation and administration subjecting the Church to social and civil persecution; in modern times it has gone further still and extends its baneful influence to the schoolroom, propagating itself by placing the education of youth under its dominating influence. It forms the conscience of youth, not according to the divine law, which acknowledges the will of God, but upon a premeditated and careful ignorance of that law. It is as secular education that it seizes upon the future and breeds atheism in the hearts of the coming generations.

The Catholic Liberal or the Liberal Catholic, admitting this fatal distinction between the private and the public reason, thus throws open the gates to the enemies of the faith, and posing as a man of intellect with generous and liberal views, stultifies reason by his gross offense against the principle of contradiction. He is thus both a traitor and a fool. Seeking to please the enemies of the Faith, he has betrayed his trust, the Faith itself; imagining he is upholding the rights of reason, he

**"This fatal error has its source in the vain and exaggerated desire of reconciling and harmonizing in peace, doctrines utterly incompatible and hostile by their very nature."**

surrenders it in the most abject way to the spirit of denial, the spirit of untruth. He has not the courage to withstand the derision of his cunning foe. To be called intolerant, illiberal, narrow, ultramontane, reactionist, is gall and wormwood to his little soul. Under this epithetical fire he gives way and surrenders his birthright of faith and reason for a mess of Liberal potage.

*This article was taken from "Liberalism is a Sin", written by Félix Sardà y Salvany and published in 1884.*

1. 1884

2. This refers to the elimination of the Papal States, a central portion of Italy governed by the Popes, as civil rulers, from the year 800 to 1878, when modern Italy was constituted.—Editor, 1992.

## NOTE FROM THE EDITOR

Welcome, dear Reader, to the first issue of *The Plough*.

*The Plough* is a monthly newspaper founded for the Catholic layman.

Our aims are manifold. We desire to encourage the intellect and the will of the layman to: counter the modern spirit that surrounds us, be the leaven that sets the temporal realm in order, take seriously the realisation of the motto "Restore all things in Christ".

To this end, *The Plough* will publish articles old and new on: the rediscovery of the duties of laymen, the building up of Catholic institutions, Christendom both ancient and late.

Some might ask: "What's the point in publishing old articles?" Our answer: the truths of the Catholic Church *do not change*. The opposition to liberalism and modernism demanded by the popes *is not subject* to an epochal egg-timer. What was useful and edifying for Catholics in

former times, *is useful* for us now—perhaps even more so, owing to our much degenerated times.

Continuing in the Catholic Church's great tradition, *The Plough* pledges to humbly take up the mantle of anti-modernism and anti-liberalism. We take this pledge seriously, but my words may be vain: rather test *The Plough* for yourself.

We welcome and invite all readers to contact us. Thoughts, criticism, or anything that may be interesting for our readers will be republished in our *Letters to the Editor* section. Such letters are subject to editorial supervision. Letters may be sent anonymously.

We hope to earn your loyal patronage, dear Reader, and may God bless you,

Editor of *The Plough*.



Félix Sardà y Salvany once described the Jews as "a moth gnawing at the log of Christian people" coming out openly to destroy Christendom by using a plan based on masonry. He enjoyed the acclaim and support of the Holy Office for his writings.



# The Responsibility of Wealth

Fr Cuthbert OSFC

The question of wealth and its possession is one that has exercised the Christian mind from the beginning, and still is a fruitful source of controversy.

There are those who read in the Gospel a condemnation of private property. How hardly shall they that have riches enter into the kingdom of God! ... "It is easier for a camel to pass through the eye of a needle than for a rich man to enter into the kingdom of God."<sup>1</sup> Again, "Ye cannot serve God and mammon."<sup>2</sup> "Lay not up to yourselves treasures on earth ... but lay up to yourselves treasures in heaven."<sup>3</sup> These passages are sometimes quoted to prove that the possession of wealth is in contradiction with the Christian life, and opposed to the mind of our Saviour. Especially is stress laid upon the injunction of Christ to the young man: "Sell all whatsoever thou hast and give to the poor ... and come, follow me."<sup>4</sup>

On the other hand, we find our Lord the friend of those who had riches; nor can we think that He would have given them His friendship if the holding of wealth was in His eyes a sin. Lazarus of Bethany and Joseph of Arimathea were not poor men, and it is to be remarked that our Lord did not command Zachaeus to sell all that he had, but commended rather his generosity in giving one half of his goods to the poor, moreover, in the parables the rich are frequently spoken of, not merely without censure, but their position is assumed to be quite legitimate. The man who goes into a distant country and leaves his wealth in the hands of servants to be traded with, is not rebuked. It is the indolent servant who

neglects his master's interests who is condemned. Hence the attempt of those who would make of the Gospel a charter of socialism cannot possibly hold in face of our Lord's general attitude towards the rich.

The truth is that our Lord was not concerned at all with the question of wealth as an economic factor. The Gospel is not a political programme, and was never meant to be. It looks to man's spiritual perfection, and it is in reference to this spiritual perfection that our Lord regards all mundane affairs, even the possession of wealth. It made no difference to Him whether a man was rich or poor, so long as that man took care of the interests of God and his own soul. Riches to the mind of Christ were manifestly a matter of temporal concern, which might be utilized for good or for evil, for the fulfilment of the Gospel or against it. If riches prevented a man from fulfilling his spiritual vocation, as in the case of the rich young man,<sup>5</sup> then they were an evil, and as such fell under condemnation. Or again, when our Lord saw men forgetful of their higher good in their anxiety to amass riches, He bewailed their lot. Far better to be poor in this world and live for eternity than be rich in temporal goods: "for what doth it profit a man if he gain the whole world and suffer the loss of his soul?"<sup>6</sup>

Apart, then, from individual circumstances, our Lord's attitude towards wealth should be described as one of indifference rather than of condemnation. At the same time He did not fail to warn His disciples against the temptation of riches. "How hardly shall they who have riches enter into the kingdom of God!" So powerful is this temptation over the heart of man, that

He considers it is only by a special grace of God a rich man can be saved. "With men it is impossible but not with God: for all things are possible with God."<sup>7</sup> Therefore by the grace of God it is possible for a rich man to inherit the kingdom which is the reward of "the poor in spirit": if being rich, he keeps his heart detached from possession in such wise that he is ready to part with it rather than fail when conscience demands of him a surrender. And here we have the fundamental law of the Gospel concerning wealth. A man must be ready to part with it for conscience sake, and be ready, should the call come, to embrace poverty and its consequent discomfort, and "leave all things to follow Christ"; otherwise he cannot belong to the kingdom of God. Subject to that law a Christian may lawfully hold wealth; and in the holding of it he can become as perfect a disciple as he who for Christ's sake renounces wealth.

Manifestly, however, the holding of wealth must be subject to the general ideal of the Gospel, namely, the perfecting of the spiritual life and the establishment of the Christian brotherhood. Granting this condition, riches may well be made a subsidiary means for promoting the kingdom of God, even as the intellect may be, though naturally on a lower plane. We know quite well that all our speculation upon eternal truths adds but little to our real knowledge of God; little, that is to say, compared with the knowledge of vision which belongs to eternity: yet even so, the knowledge we get by the exercise of our

"It made no difference to Him whether a man was rich or poor, so long as that man took care of the interests of God and his own soul."

reason may be a valuable stimulus to the striving after a godly life and in no small measure may assist our spiritual advancement. In like manner, riches may indirectly at least minister to our spiritual life. The alms which are given to the poor, the wages distributed to one's employees, even the presents given to a friend, if actuated by worthy motives, have a moral bearing upon our own life, reacting upon our souls to their purification and spiritual refinement, and cementing the bond of Christian brotherhood. In the eyes of our divine Master this was the only value He saw in riches: that they are a sort of moral discipline, even whilst they are a temptation.

Wealth, then, must be considered as a trust put into the hands of the rich to be held by them not for the gratification of mere individual pleasure, nor for the fostering of worldliness, still less as a means for any actual violation of God's laws; but to minister rather to the life of the spirit. In

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## William Cobbett's Cottage Economy

Thoughts on dress, household goods, and fuel

Sir William Cobbett

William Cobbett was an Englishman and defender of the rural classes in the early 19th Century. The following is a chapter from his book *Cottage Economy*.

Earlier in, I said, I think, enough to caution you, the English labourer, against the taste, now too prevalent, for fine and flimsy dress. It was, for hundreds of years, amongst the characteristics of the English people, that their taste was, in all matters, for things solid, sound, and good; for the useful, and decent, the cleanly in dress, and not for the showy. Let us hope that this may be the taste again; and let us, my friends, fear no troubles, no perils, that may be necessary to produce a return of that taste, accompanied with full bellies and warm backs to the labouring classes.

In household goods, the warm, the strong, the durable, ought always to be kept in view. Oak tables, bedsteads and stools, chairs of oak or of yew tree, and never a bit of miserable deal board. Things of this sort ought to last several lifetimes. A labourer ought to inherit from his great-grandfather something besides his toil. As to bedding, and other things of that sort, all ought to be good in their nature, of a durable quality, and plain in their colour and form. The plates, dishes, mugs, and things of that kind, should be of pewter, or even of wood. Anything is better than crockery-ware. Bottles to carry a-field should be of wood. Formerly, nobody but the gypsies and mummers, that went a hop-picking in the season, carried glass or earthen bottles. As to glass of any sort, I do not know what business it has in any man's house, unless he be rich enough to live on his means. It pays a tax, in many cases, to the amount of two-thirds of its

cost. In short, when a house is once furnished with sufficient goods, there ought to be no renewal of hardly any part of them wanted for half an age, except in case of destruction by fire. Good management in this way leaves the man's wages to provide an abundance of good food and good raiment; and these are the things that make happy families; these are the things that make a good, kind, sincere, and brave people; not little pamphlets about "loyalty" and "content." A good man will be contented fast enough, if he be fed and clad sufficiently; but if a man be not well-fed and clad, he is a base wretch to be contented.

Fuel should be, if possible, provided in summer, or at least some of it. Turf and peat must be got in summer, and some wood may. In the woodland countries, the next winter ought to be thought of in June, when people hardly know what to do with the fuelwood; and something should, if possible, be saved in the bark-harvest to get a part of the fuel for the next winter. Fire is a capital article. To have no fire, or a bad fire, to sit by, is a most dismal thing. In such a state man and wife must be something out of the common way to be in good humour with each other, to say nothing of colds and other ailments which are the natural consequence of such misery. If we suppose the great Creator to descend to survey his works in detail, what object can be so pleasing to him as that of the labourer, after his return from the toils of a cold winter day, sitting with his wife and children round a cheerful fire, while the wind whistles in the chimney and the rain pelts the roof? But, of all God's creation, what is so miserable to behold or to think of as a wretched, half-starved family creeping to their nest of flocks or straw, there to lie shivering, till sent forth by the fear of absolutely expiring from want?



In a meet rejection of communism, Catholics have been coaxed to believe that modern capitalism is the Christian alternative; forgetting that two of the four sins that 'cry out to heaven for vengeance' regard the relations between rich and poor.



# The War on Holidays

G.K. Chesterton

*Our author is one that needs no introduction. Known for his witty style, he and Hilaire Belloc were the great "weights" behind the Catholic economic movement "Distributism".*

The general proposition, not always easy to define exhaustively, that the reign of the capitalist will be the reign of the cad—that is, of the unlicked type that is neither the citizen nor the gentleman—can be excellently studied in its attitude towards holidays. The special emblematic Employer of today, especially the Model Employer (who is the worst sort) has in his starved and evil heart a sincere hatred of holidays. I do not mean that he necessarily wants all his workmen to work until they drop; that only occurs when he happens to be stupid as well as wicked. I do not mean to say that he is necessarily unwilling to grant what he would call “decent hours of labour.” He may treat men like dirt; but if you want to make money, even out of dirt, you must let it lie fallow by some rotation of rest. He may treat men as dogs, but unless he is a lunatic he will for certain periods let sleeping dogs lie.

But humane and reasonable hours for labour have nothing whatever to do with the idea of holidays. It is not even a ques-

tion of ten-hours day and eight-hours day; it is not a question of cutting down leisure to the space necessary for food, sleep and exercise. If the modern employer came to the conclusion, for some reason or other, that he could get most out of his men by working them hard for only two hours a day, his whole mental attitude would still be foreign and hostile to holidays. For his whole mental attitude is that the passive time and the active time are alike useful for him and his business. All is, indeed, grist that comes to his mill, including the millers. His slaves still serve him in unconsciousness, as dogs still hunt in slumber. His grist is ground not only by the sounding wheels of iron, but by the soundless wheel of blood and brain. His sacks are still filling silently when the doors are shut on the streets and the sound of the grinding is low.

## The Great Holiday

Now a holiday has no connection with using a man either by beating or feeding him. When you give a man a holiday you give him back his body and soul. It is quite possible you may be doing him an injury (though he seldom thinks so), but that does not affect the question for those to whom a holiday is holy. Immortality is the great holiday; and a holiday, like the immortality in the old theologies, is a double-edged privilege. But wherever it is genuine it is simply the restoration and completion of the man. If people ever looked at the printed word under their eye, the word “recreation” would be like the word “resurrection,” the blast of a trumpet.

A man, being merely useful, is necessarily incomplete, especially if he be a modern man and means by being useful being “utilitarian.” A man going into a modern club gives up his hat; a man going into a modern factory gives up his head. He then goes in and works loyally for the old firm to build up the great fabric of commerce (which can be done without a head), but when he has done work he goes to the cloak-room, like the man at the club, and gets his head back again; that is the germ of the holiday. It may be urged that the club man who leaves his hat often goes away with another hat; and perhaps it may

be the same with the factory hand who has left his head. A hand that has lost its head may affect the fastidious as a mixed metaphor; but, God pardon us all, what an unmixed truth! We could almost prove the whole case from the habit of calling human beings merely “hands” while they are working; as if the hand were horribly cut off, like the hand that has offended; as if, while the sinner entered heaven maimed, his unhappy hand still laboured laying up riches for the lords of hell. But to return to the man whom we found waiting for his head in the cloak-room. It may be urged, we say, that he might take the wrong head, like the wrong hat; but here the similarity ceases. For it has been observed by benevolent onlookers at life’s drama that the hat taken away by mistake is frequently better than the real hat; whereas the head taken away after the hours of toil is certainly worse: stained with the cobwebs and dust of this dustbin of all the centuries.

## The Supreme Adventure

All the words dedicated to places of eating and drinking are pure and poetic words. Even the word “hotel” is the word hospital. And St. Julien, whose claret I drank this Christmas, was the patron saint of innkeepers, because (as far as I can make out) he was hospitable to lepers. Now I do not say that the ordinary hotel-keeper in Piccadilly or the *Avenue de l’Opera* would embrace a leper, slap him on the back, and ask him to order what he liked; but I do say that hospitality is his trade virtue. And I do also say it is well to keep before our eyes the supreme adventure of a virtue. If you are brave, think of the man who was braver than you. If you are kind, think of the man who was kinder than you.

That is what was meant by having a patron saint. That is the link between the poor saint who received bodily lepers and the great hotel proprietor who (as a rule) receives spiritual lepers. But a word yet weaker than “hotel” illustrates the same point—the word “restaurant.” There again you have the admission that there is a definite building or statue to “restore”; that ineffaceable image of man that some call the image of God. And that is the holiday; it is the restaurant or restoring thing that, by a blast of magic, turns a man into himself.

This complete and reconstructed man is



the nightmare of the modern capitalist. His whole scheme would crack across like a mirror of Shallot, if once a plain man were ready for his two plain duties—ready to live and ready to die. And that horror of holidays which marks the modern capitalist is very largely a horror of the vision of a whole human being: something that is not a “hand” or a “head for figures.” But an awful creature who has met himself in the wilderness. The employers will give time to eat, time to sleep; they are in terror of a time to think.

To anyone who knows any history it is wholly needless to say that holidays have been destroyed. As Mr. Belloc, who knows much more history than you or I, recently pointed out in the *Pall Mall Magazine*, Shakespeare’s title of Twelfth Night: or What You Will simply meant that a winter carnival for everybody went on wildly till the twelfth night after Christmas. Those of my readers who work for modern offices or factories might ask their employers for twelve days’ holidays after Christmas. And they might let me know the reply.

*Taken from “Utopia of Usurers”, 1917.*

**“If the modern employer came to the conclusion, for some reason or other, that he could get most out of his men by working them hard for only two hours a day, his whole mental attitude would still be foreign and hostile to holidays.”**

# The Responsibility of Wealth Cont.

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this sense it was that our Lord virtually approved of Zacchaeus retaining his riches, since the giving away of half his income to the poor was a moral discipline, shaping his character and leading him to a higher life through thoughtfulness for the needs of others. In like manner did our Lord point out the moral value which may be attached to wealth, when He accepted the costly spikenard which the Magdalen poured upon His head and feet as a token of her repentant love.

There is then an utter difference of view regarding wealth between the Gospel and the theory of socialism, a difference very evident notwithstanding certain apparent points of contact. The socialist regards wealth from the standpoint of temporal comfort and prosperity; to him it is symbolical of that ultimate possession of the earth, which he would have every man strive for, though he would secure that no

man should make it his own in any individual sense. Yet the enjoyment of this world is his highest good, and he would prohibit individual ownership only that he might distribute the enjoyment more widely. To him, therefore, wealth has a present tangible value of the highest importance; it is the keystone of his edifice.

Quite otherwise was it with our Lord. As has been remarked, His attitude towards individual ownership was one of indifference except in so far as it affected a man’s spiritual welfare. He was not indifferent to the use men made of their wealth, nor to its influence over them: but He certainly was not anxious that men should strive for riches or earthly comforts. The reason is that He did not come to create a temporal kingdom, nor to set going economic systems. He dealt with man’s higher, spiritual life, and His one endeavour was to direct men’s thoughts to that. He accepted the economic systems of the world, just as He accepted a suffering human body. These

things belong to this world, and are to be endured and made the best of, till the kingdom is established wherein there is no suffering and no need of economic systems. Not that the Gospel favours idleness or want of energy, it gives no sanction to those who sit down under a burden and allow troubles or hardships to unman or dehumanize them. Our Lord’s view seems to have been that time will rectify the ills of time, if men accept as their guide in life the eternal principles He came to reveal. But it was not the purpose of His mission to perfect the world’s economic system. Only indirectly and in its moral aspect would His teaching affect the world’s policy. Take away the selfishness from men’s hearts and there will not be the recklessness of competition which has brutalized so many lives, and against which the socialist rightly protests. But our Lord would have seen in the socialist’s aim just as deep a worldliness and love of mere earthly self as in the greed of the avaricious capitalist.

Both socialist and capitalist regard wealth from the point of view of earthly possession; both are intent upon material comfort and enjoyment. Thus both are equally at variance with the spirit of the Gospel. With our Divine Lord the more perfect way is evidently the renouncing of wealth altogether so as to be free for God’s service; and if this cannot be done, then one must hold one’s wealth with a detachment of spirit not at all compatible with the socialist’s thirst for earthly comfort.

Inasmuch, however, as wealth enters into one’s earthly life, it must, according to the Gospel, be regarded as a trust, of which the holder must give an account to God. No man, properly speaking, has absolute ownership of any goods to do with as he wills without reference to the purpose for which it is placed in his hands by God. A man’s wealth is his under God; and to God he must render an account of it.

As we have seen, the Gospel gives us various instances of the right use of wealth. What strikes us most forcibly is perhaps the implied obligation of the rich

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# Rhythm: the unhappy compromise

Fr. Hugh Calkins, O.S.M.

*Written in June 1948 for Integrity magazine, Fr. Hugh Calkins, O.S.M., discusses the problems of Natural Family Planning (NFP), then known as the "Rhythm Method".*

**W**hat about Rhythm? That simple question is rapidly becoming a storm-center of controversy. It comes up during parish missions, Cana Conferences, bull sessions on careers, even high school retreats. All too often, wrong answers are given, bum theology is handed out. Even more often, right answers are given but very imprudently. These cause confusion among the laity and lead to cynical questioning.

This article will discuss Rhythm thoroughly. First, the latest and best theological thought concerning the morality involved shall be presented. This will remove the guesswork of beauty shop theologians and gabfest experts who too easily settle everything with: "Oh, Rhythm's okay. It's Catholic birth control." Secondly, we shall present the true picture of how Rhythm is currently being used around America. It is not a pretty picture, but it's based upon wide missionary experience and thorough research. It may surprise a few too glib advocates of Rhythm—lay, cleric, religious—to see how widely astray Catholic couples have gone on this moral question. Thirdly, we shall discuss how all this fits into a full Christian life, into the synthesis of religion and life any earnest Christian must promote, if we are "to restore all things in Christ."

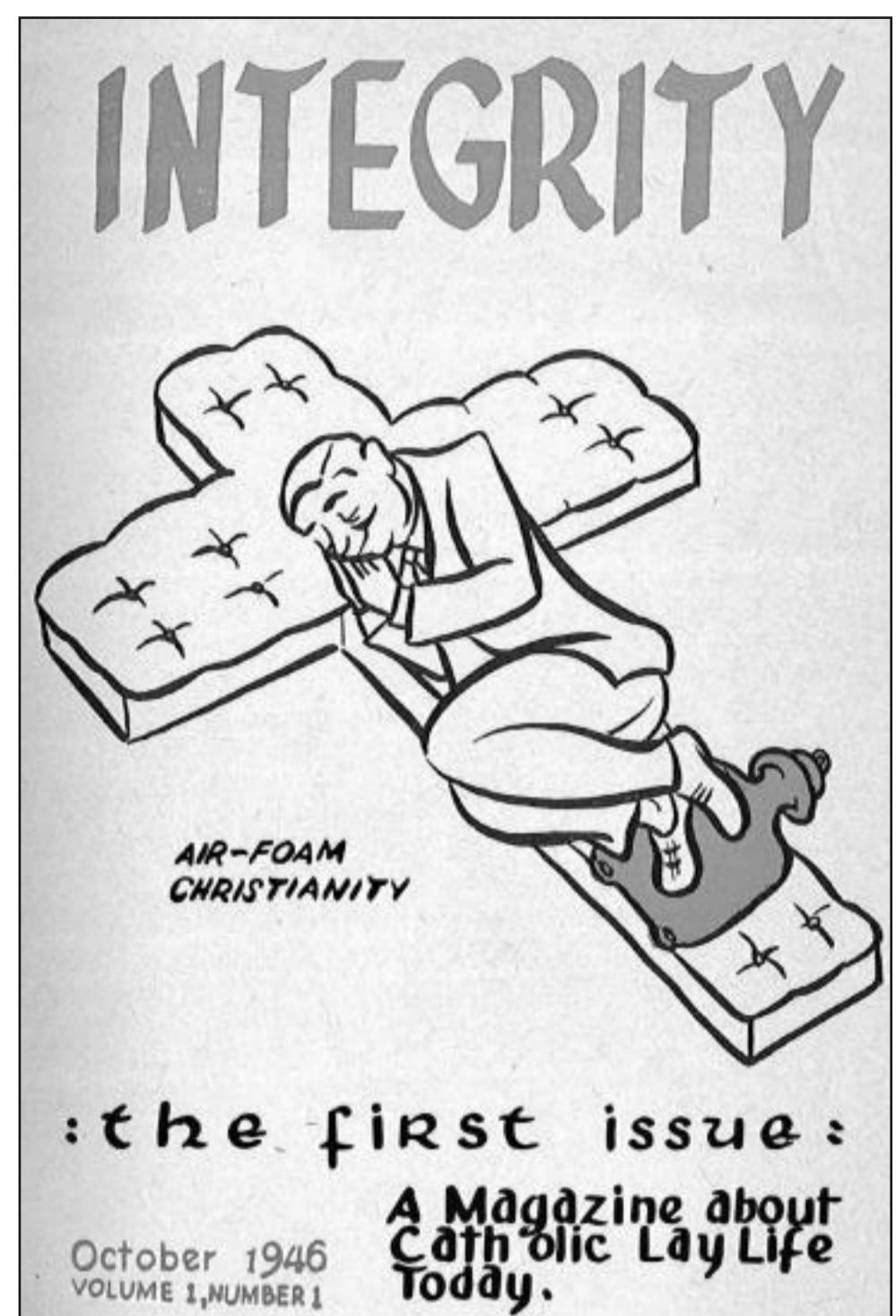
#### Moral considerations

Let's understand what we mean by Rhythm. Incidentally, we are permitted to discuss the method. The only official prohibition issued by the Church deals with the teaching and recommending of the method. Too long have we kept silent,

while imprudently zealous advocates spread the method nationwide. The term Rhythm is a convenient name for a systematic method of performing marital relations on certain days of the month. The method is built around the Rhythm of fertility and sterility which occurs in the monthly cycle of a woman's menstrual periods. Briefly, it now seems medically certain that on certain days of the month a woman is quite likely to conceive new life and on other days she is quite unlikely to conceive. The days on which conception are quite likely are called "fertile": those on which conception is quite unlikely are called "sterile".

The Rhythm Method consists in following a systematic method of performing marital relations only on "sterile" days and abstaining on "fertile" days. This method is followed in order to space children or to avoid having children. Whether the method is used for a few months, a few years, or all during childbearing years, the motive remains the same. The motive in using this method is to avoid conception and pregnancy. Let's have no talk about "virtuous continence." That's the red herring often dragged in to confuse the issue. The people who use Rhythm are not primarily concerned about continence. They seek to avoid conception. Hence, they restrict sexual intercourse strictly to sterile days, safe periods. Contrary to widespread misunderstanding, Rhythm is not the same as contraception. It's true that often the aim of the married couple is the same—they use Rhythm to avoid conception—but their method is not the same as the birth-controller. The practice of Rhythm is natural so far as the biological aspect is concerned. The practice of contraception is unnatural, against nature, a perversion just as truly as homosexuality. But just because Rhythm is

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Integrity Magazine was published in the United States and ran from 1946 to 1956. They published a range of articles, typically with a focus on lay issues and the need for an integral Catholic life.

# Land-work and Hard-work

Fr Vincent McNabb

*Fr McNabb was a well loved Dominican Friar of England during the turn of the century. He preached around London on the sterility of modern cities and the threat of industrialised society.*

**S**o many of our town-dwellers will take their summer holiday on the land that we would encourage them to rest their weary brains not merely by a change of scene and air, but by a change of interest and thought. Doomed, as most of our town workers are doomed, to the dismal routine of office or factory, let them go out from the towns which man has made and meditate on the land as God has made it. If it can be arranged, they should go to some farmhouse, as far as possible from what we pathetically call the conveniences of modern life. I knew a great architect who, in choosing a summer dwelling place in the Cotswolds, made it a point of necessity that there should be no railway to the nearest town.

It is best for the town-dwellers when the farm to which they go belongs to their kindred; and still better if it belongs—as many still belong, thank God!—to a good Catholic stock, for whom not a few of the conveniences of modern life are but masked inconveniences bought at a great price. In such a home and homestead there is a chance of seeing in full life some of the old hand-crafts which once made a farmhouse.

#### A Kingdom in Little

Much wisdom—perhaps more than might be expected of townsfolk—would be shown if these summer dwellers in the homestead could lead the same daily life as their hosts. In saying this I am not counselling the heroic, but merely suggesting to common folk the common sense of health-finding. It is the wearisome round of town-life that makes summer holidays in the country such a yearly need. But it would be good for these fugitives from town life, and in some slender degree good even for the land and the land-tillers, if their kinsfolk took a part in the daily hand worship of the God of the hills and vales.

A man might even give his watch a rest, and time each day by the sun. The healthy, strengthening sleep bought by a day's work under the sun will come to its own natural end when the sun gently summons him through the open window to another day of fellowship in praising God. At night, whilst the hours are still young and darkness has not yet cloaked the full shoulders of the day, weariness after a day's work will be the irresistible summons to sleep.

To be afiel when the earth is still sparkling with the morning's dew is to see God's earth, perhaps, as God saw it on the morning of its making. A man should make any pretence with himself or with his kin to see this miracle of jewellery in which the earth—a vain Eve, I warrant—decks and undocks herself for very joy. He should show sudden interest in the milking of the cows or the search for hidden eggs or the

making of breakfast cream or the leading of cattle to their day's pasturage. No craft in life has so many things to do as the hand-craft of wooing Nature for those her gifts which are the necessities of our life. Nor need any hour or minute be spent in merely seeking health, as, alas! it must be too often spent by...

#### The Poor Broken Potsherds

of our town-life. A man who, for the rest of the year, has but one little thing to do, and who is almost as broken in mind as in body because "he sees it and does it," has now each day a thousand things to choose. Whilst the grain is ripening night and day towards harvest he can take the horses to be shod, or cut back the summer effrontery of the hedges in the lane where the harvest wain must pass, or dung the byre, or, on wet days (how my fingers tingle as I write) twist straw-ropes in the barn in time for the ricks of grain, or dig potatoes in the home-garden or weed in the wheat fields, or—if, like all good farmers, he has a turn for tools—make ready the reaper, or mend the thatch, or build up fallen walls, or steep the flax in the lint-hole, or, with the farm-dog to heel, harry and shoot those thieves of rabbits in the sandy ditches near the field of oats.

None of these thousand works, that give a man the most motley day, will fail to give him time and a challenge to think. He will think all the better, and his thoughts will almost unfailingly be prayer if he is at pains to be beyond earshot or eyeshot of a daily paper. A

man who has the scholarly instinct for first-hand information can hardly need a morning's paper when God has given the daily good news of daylight and the morning sun. Let him read that First (not Last) Will and Testament of his Father in Heaven, and all day long his mind will be filled with faint murmurings of the good news. Here on the land, and on the land alone, is all to be found. Everything that crowds the city shops, and makes town-life possible, must have been one day taken from the open hand of the earth. Here, and here only, nothing need go to waste: not even the leisure moments which a tired brain must have to fit it for more and more weariness of spirit. Here, and here alone, is...

#### The World's Cleansing Place

where all the dross of human life is given back its cradle innocence. Here, and here alone, the earth takes even the ordure of our towns and gratefully gives us back her thanks in the harvest of autumn. Here what the earth might corrupt the air will cleanse. Here, where earth or air or water will not mend, the sun with sovereign power will touch to life. Here, and here only, when men have built Romes and Jerusalems for inevitable doom, may the nations flee as to a City of Refuge: yea, as to a very *Hôtel-Dieu*—Hostel of God—where not a tear shall fall without springing up into flower and fruit, and God, in very joy for our wisdom returned, shall once more walk amongst the corn-fields.

*This article was taken from a chapter from his book "The Church and the Land".*

# The Responsibility of Wealth Cont.



Avarice: one of the Seven Deadly sins.

*Continued from Page 3*

to share their goods with the Poor. The rich man is in a special sense God's steward to give to those in need their due measure of corn. When the socialist points to the early Christian communities as an exemplification of his theory of common property, he points to a truth even whilst clothing it in error. There can be no doubt that the early Christians did understand that the goods of the rich were in a sense the common property of the community, inasmuch as they who had, must share with those who had not. Where the socialist misreads Christian history is in depriving the individual holder of property amongst the early Christians of his personal ownership. That certain individuals did transfer their property to the common funds of the Church is certain; but they seem to have been few in number, and in any case the transfer was voluntary and in no way demanded by the Church.<sup>8</sup> The body of Christians retained their property; but in retaining it they acknowledged themselves burdened with the responsibility of providing for their poorer brethren. In the sight of God, this sharing of one's wealth with the poor was a duty, the neglect of which imperiled one's salvation, inasmuch as it was a betrayal of a divine trust.

This sharing of one's wealth with the poor must, however, be taken in conjunction with the still larger duty binding upon all—rich and poor alike—of sharing oneself with one's neighbour; giving one's affection, sympathy and thought to others. Almsgiving as a Christian virtue is far from being attained if it does not include a thoughtful consideration and practical sympathy towards those with whom one

shares one's wealth. Hence the reckless parting with one's money in order to get rid of a beggar and free oneself from further responsibility is hardly an act of Christian virtue; and for this reason much so-called almsgiving is not almsgiving in the Christian sense of the word. Money plays the least part in the spiritual communion of the Gospel, and divorced from the human element it tends to degrade the poor rather than to heal their misery.

Hence the rich man's responsibility for the poor goes far beyond the giving of money; he must also give of his thought, and provide such opportunities for bettering the conditions of their life as money puts into his hands. It is his duty so to manage his property as to provide labour for those willing to work. To assist a man to earn his own livelihood is a far higher work of charity than to support him in idleness when he can work; for in work a man fosters and maintains his self-respect, and in idleness he loses it. The employer of labour who deals fairly and honestly with his workmen fulfills the law of neighbourly charity in a nobler sense than he who throws money to be scrambled for by the crowd; for such an employer shares his brains and energy as well as his money, and so fulfills the larger law. It is no more right to distribute money in such a way as to contribute to the degradation of a fellow-man than it is to squander it in mere self-indulgence. Such reckless giving of money, without thought of the consequence, may well be a sin against one's neighbour rather than a fulfilment of the law of charity.

The rich man therefore is bound by the gospel so to share his money with his fellow-men that they may be enabled to live human and Christian lives. His object must be to produce the best human results; and,

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# Rhythm: the unhappy compromise Cont.

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"natural" doesn't mean it is always morally good and permissible. The practice of Rhythm proceeds from a free and deliberate will—the will not to have children—that is directly opposed to the primary purpose of marital relations as ordained by God. Is such a free will choice contrary to the will of God and sinful?

Without getting too technical, there are two schools of thought on the essential morality of Rhythm as a system. The more common opinion, the majority opinion, holds that this method is not of itself illicit, and becomes lawful only when there is sufficient cause present for sidestepping the primary purpose of marriage. Both opinions are approved by expert theologians: you may follow either one until the Church makes an official pronouncement on the subject. But keep in mind that all theologians hold certain basic facts to be true. There is perfect agreement among theologians that Rhythm can become sinful because of circumstances and dangers involved.

## Important conditions

So we can summarize the latest and best theological thought on the subject. The Church neither approves nor disapproves of the Rhythm Method as a system to be followed. The Church merely tolerates the use of this method. Tolerance indicates reluctant permission. And the Church only tolerates this method, when three definite

factors are present. These three are:

First, there is sufficiently serious reason for a given couple to use this method, sufficiently serious enough to justify sidestepping the first purpose of marriage;

Second, both husband and wife are truly willing to follow the method—neither one can force the other to adopt this system;

Third, the use of this method must not cause mortal sins against chastity nor become a proximate occasion of such sins.

The breakdown of any one of those three factors makes the use of Rhythm sinful. So the correct attitude is this: The use of Rhythm is sometimes no sin, sometimes venial sin, sometimes mortal sin. Please stop saying, "Oh, it's okay, the Church approves it."

Now study carefully those three factors. First, a sufficient reason; theologians admit there are at times solid reasons to justify the use of the Rhythm system. These reasons may be permanent or only temporary—poverty, poor health of the mother (real, not pretended), frequent still-births or Caesarean births, medical necessity of spacing births because of the unusual fecundity of the wife, in other words, solid and honest reasons for avoiding births for a time, or maybe for all time. But even when such honest reasons are present (and so often today they are not) it still remains true that husband and wife must both be truly willing.

But all too often in actual daily life, one spouse is unwilling and is being high-pressured by the other. All moral

theologians would condemn as a grave sin the exclusive use of the sterile period when it is not a truly free agreement on both sides. If not free, a grave injustice is done the other spouse. Such dangers and such mortal sins are frequent in our materialistic age. Confessors would do well to investigate the close relationship between "cheating" by married people and their use of Rhythm. So a good reason by itself is not enough. Circumstances change cases. A confessor's help is advised. More about those three factors later.

Assuming there is free consent and no special dangers of mortal sin, would a couple be justified in using Rhythm for only selfish reasons? Theological opinion is divided: some say such a course would be mortally sinful, others say venially sinful. But all eminent theologians say such a course would be sinful and fraught with grave danger. The more you study the theologians on this question, the more you see how cautious priests and laity should be in advocating Rhythm. You see why the Holy See, only with reluctance, tolerates this method. It certainly has never been declared officially that the Holy See approves of the "safe period" method. Not even the much-quoted paragraph from the *Chaste Wedlock* encyclical of Pius XI [*Casti Connubii*] can be accurately used as giving such approval. It is far more likely that Pius XI was referring to physically sterile people ("certain defects") or those who have passed the menopause ("reasons of time") and not the use of Rhythm. Yet the new

**"The use of Rhythm is sometimes no sin, sometimes venial sin, sometimes mortal sin. Please stop saying, Oh, it's okay, the Church approves it."**

super-colossal campaign for selling Rhythm devices by mail dares to quote the Holy Father in approval of such crassly commercial restriction of birth.

## Face the cold realities

Now that we've laid the theological groundwork, let's be terribly practical. Catholic couples have gone hog-wild in the abusive employment of Rhythm. Theological distinctions have been pitched completely in the utterly selfish desire to avoid conception at any cost. Too many priests are acting imprudently in the public recommendation (in classrooms and sermons) of the method which the Holy See has cautioned "*the confessor may cautiously suggest*." There is abundant evidence increasing daily that only spiritually strong couples can be trusted

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# The Responsibility of Wealth Cont.

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as the Gospel tells us, man does not live by bread alone. Philanthropists, in the presence of the material distress which meets their eye, are often apt to reduce the whole law of almsgiving to the feeding of the body, and to ignore the spiritual side of man's nature, whether in intellect or emotion. They seem frequently to forget that man requires to be sustained in the mind as well as in the body; and hence much narrow dogmatism about the use of wealth.

To endow scientific study or to promote art, is to feed the mind of man, and is sometimes a more urgent duty than the giving of bread. And even more urgent is it at times to contribute to the religious nourishment of man's soul. Human needs are in truth manifold, and the duty of the rich is to use their wealth so that these various needs shall be met as far as wealth will meet them. The narrow philanthropy which would limit the responsibility of wealth to the feeding of the hungry or providing warmth in winter, might easily, making life meagre, sordid and brutish, do more harm in the long run than the exclusive spending of wealth on artistic enterprise.

But there is one aspect of the question the rich man cannot take too much to heart. His responsibility for the distribution of his wealth is personal. He can never entirely shift the burden from his own shoulders. Nor will it avail, in the day when an account of his stewardship is demanded of him, to say that he appointed

agents to do the work for him, if he is wanting in supervising their work. The responsibility is his, and before God he is answerable for it. Truly does wealth make a man the servant of his fellow-men, "to minister to them in due season!"

Such then are the responsibilities which accrue to the possession of wealth under the Gospel dispensation. Some there are doubtless who would fain reply in the manner of those who first heard our Lord enunciate His doctrine concerning marriage: "If such be the case of a man with his riches, it were better he were not rich." And without any doubt, with many men it were better they were not rich. For when we think of the obligations implied in the possession of this world's goods, it is evident that a man must be particularly unselfish and detached not to fail in some measure in the discharge of his trust. Not that the mere fact of the responsibility justifies a man in casting off the burden of wealth. The abandonment of one's property is justified only when it is a hindrance to the fulfilment of one's proper duty or the following out of one's proper vocation in life. Otherwise, the man who has wealth does better to bear its burden and discharge its duty. Not for leaving all things were the apostles blessed, says St Jerome; but because they left all things to follow Christ. That is the Christian law, and it implies that they who are called by Christ not to leave all things, but to bear the burden of wealth, shall do this faithfully according to the mind of Christ.

Nevertheless, the Christian does well to

bear in mind the temptations peculiarly inherent in the possession of riches. The rich man has the pleasures of the visible world open to him in a measure denied to those who are not rich; and as Cardinal Newman has remarked, worldly possessions are apt "to become practically a substitute in our hearts for that one object to which our supreme devotion is due. They are present; God is unseen. They are the means at hand of effecting what we want: whether God will hear our petitions for those wants is uncertain; or rather, I may say, certain in the negative. Thus they minister to the corrupt inclinations of our nature; they promise and are able to be gods to us, and such gods too as require no service, but like dumb idols, exalt the worshipper, impressing him with a notion of his own power and security. And in this consist their chief and most subtle mischief."<sup>1</sup> Yes; that is the great danger to which the rich man is exposed—to use his wealth for sense-gratification and for the exalting of himself. His possessions are apt to set him upon a pinnacle in his own imagination, and to make him regard the rest of creation as existing for his pleasure or interest. And so he loses the right perception of his relation to God and to his fellow-men; he becomes to himself as another god, and ceases to be amongst men as a fellow-man.

And yet even here a narrow dogmatism may over-reach itself. The rich man undoubtedly has a greater need than the penniless beggar to be on his guard against those self-indulgences which are so easily within his grasp, to exercise greater self-restraint, and to consider his responsibilities for others before he thinks of his own comfort. Only thus will he escape the snare of his wealth. Nevertheless, there is a false asceticism to be avoided by the rich, just as there is a self-indulgence. There is a parsimony in personal expenditure which is morally hurtful, and there is a lavishness which is good. An example of this lavishness was the costly spikenard which the Magdalen poured upon the feet of Jesus as an expression of her gratitude. Had the Magdalen been a poor woman, her tears perhaps would have been her only token; being rich, she added the spikenard to her tears; nor was our Saviour displeased at her lavishness, though one of the disciples was. Personal expenditure has in truth but

"The employer of labour who deals fairly and honestly with his workmen fulfils the law of neighbourly charity in a nobler sense than he who throws money to be scrambled for by the crowd..."

one law—it must express the man and bear a direct relation to his vocation in life and to his character. On that basis alone—and on no lesser—is personal expenditure ever justified. Thus a man may rightfully symbolize his affection or esteem for others by gifts in accordance with his means; he may create to himself material surroundings which manifest his sense of the beautiful; and generally he may expend upon himself whatever is necessary for the proper development of a fully human life. But the fully human life has many instincts, and does not live in one groove; it seeks the beautiful as well as the useful; it is in touch with inanimate nature, as well as with humankind. And all these instincts claim expression and are lawful objects for the expenditure of one's money. And indeed in the proper development of his own life does a man best secure a right service of his neighbour for the greatest help one man can give another is the example of a perfect human life, perfect in its fullness and breadth, as well as in its utter conformity to the mind of God. The man of such a life will not fail in due consideration for others; but will serve them with all the better service for being himself a better and more perfect man, using his wealth to symbolize and foster noble thoughts and worthy affections wherever he moves. Such is the ultimate responsibility of wealth.

1. Mark x, 23, 24.

2. Matt. vi, 24.

3. Matt. vi, 19.

4. Luke xviii, 22.

5. Mark x, 22.

6. Matt. xvi, 26

7. Mark x, 27.

8. Acts v, 4.

9. Parochial and Plain Sermons, "The Danger of Riches."

## "Abstine!" Know How to Deny Yourself!

Bishop Tihamer Toth

This good Bishop is the author of "The Young Man of Character" from which this article was taken.

During the long years I spent educating boys I have suffered many bitter disappointments. I had many students in the lower grades of high school whose fiery eyes and lively intellect promised a rich harvest for their manhood, yet those hopes were destroyed in the higher grades by the cunning enemies of youth: passions, carelessness, inexperience, and temptations.

Often I am shocked to see how, following the work of these four enemies, the plant of noble idealism that is present in most boys in the lower grades withers away. But the worst of the four enemies is the first one: that softness and enervation with which the boys of today run after their passions, after the instincts of their animal nature, without offering the least resistance. Today, everybody wants "to live," "to enjoy" and "to have fun." That is why I list as the first method of the training of the will self-denial and renunciation. Constraining our senses, controlling ourselves, renunciation, restricting our desires is not an end in itself, it is merely a means of liberating the soul.

So when I emphatically recommend, my son, that you deny yourself many times in little things (e.g., do your duties gladly, even if you would prefer not to, forego some entertainment, enjoyment or food even if you would very much like to have it) I have very serious reasons for doing so. Renunciation has a very noble goal: it gives wings to the soul, it gives the soul control over the body.

I know it myself that these are only schools of a strong will, but they are schools from which a strong moral life springs. There is deep wisdom in the Romans using the word "virtus" for both virtue and force; in Hungarian they also have the same root (virtue = force = *erő*), meaning that there is no virtue without exerting ourselves and conquering ourselves. Both theory and practice day by day confirm and corroborate the words of Eternal Wisdom, of Our Lord Jesus Christ: "If any man will come after me, let him deny himself and take up his cross and follow me" (Matt. 16:24).

Clumsy is the gardener who does not cut the rose back ruthlessly. Just as there will be no rose on the stem that was spared by the clipper, there will be no strong will for the young man who never denied himself of anything.

What moves a windup clock? The energy stored up in the wound up spring. Well, self-denial is the equivalent of the winding of the spring. So do not think that complete self-control and constraining your desires, what I am expecting from you, is an obstacle to a strong, complete and beautiful life. On the contrary! That will save you from the withering away of your will and thousands of spiritual ills.

The man who conquers himself can be delivered from the yoke under which mankind labors.

—Goethe

Inner freedom is obtained by self-control, and self-control is acquired by self-denial. Thomas à Kempis (1380-1471) writes from experience in the *Imitation of Christ*: The more violence you do to yourself, the more progress you will make.



The grown man will never lament the time spent denying himself. How many men lament never practicing discipline in their youth? How many men are truly masters of themselves?

# Rhythm: the unhappy compromise Cont.

*Continued from Page 5*

really to observe Rhythm prudently, even when a sufficient reason is present. All too many other couples say they're using Rhythm, and they really are following a system of "Don't become pregnant at any cost." So they use Rhythm, when it "works," varied methods of contraception when it doesn't work, and even abortion when they get "caught" (what an expression to describe the start of an immortal existence). Yet all the time such people try kidding confessors with "Oh, no, no birth control, we just use Rhythm."

It's becoming a scandal to their sincere neighbors. John Doe is no theologian. He doesn't make fancy distinctions between unnatural and natural birth control. All he sees is these selfish couples are married and don't have kids—even brag about how they're through having anymore. He begins to wonder how they can so easily go to Confession and Communion. I'm beginning to wonder too. Even our adversaries throw a body blow at us by saying: "What's the difference? You forbid contraception so firmly, but your couples slip through by using Rhythm."

## Promoting sterility

The thing is out of hand. A method meant to be a temporary solution of a critical problem has become a way of life, a very selfish, luxury-loving, materialistic way of life. What theologian would ever justify practices like these actual cases I now cite: parish priests giving a copy of a book on Rhythm to each engaged couple with a word of approval; preachers explaining in weekend retreats the advantages of this method for having children as you planned them; teachers in

some of our best colleges teaching the method, often to girls who are well set financially; gynecologists lecturing in leading Catholic medical schools and telling classes of young doctors how to teach this method to patients, so that the doctors assume Church approval to recommend the method has now been given them; engaged couples planning their wedding day with rhythm cycle all plotted so no pregnancy results until a year or two passes, so that they can enjoy all the privileges and none of the obligations of marriage.

It is one thing to permit Rhythm reluctantly, as the Church officially does. It's quite another to become promoters of sterility, as too many of our people have. Naturally, the commercializing of Rhythm has hit a new high. Expensive gadgets are now available—"every medical and theological student, nurse and social worker should have one," reads the blurb. So now our people have fool-proof methods of "making love by a calendar," effectively blocking God's creative designs. It's enough to make God vomit out of His mouth the creatures who ignore so completely the divine purposes of marriage. How will we ever convert godless America, how produce modern saints, if we won't give God citizens for His Heavenly Kingdom? And most ironic of all, Catholics so anxious to be in on Catholic Action (which to them means anything from bingo to flag-waving) are often the most determined advocates of Rhythm. They labor so hard to get others to attend lectures, Cana Conferences, book reviews; but to have babies as God wants them to—don't be silly. Have you noticed the heavy emphasis on Rhythm among our wealthy

parishes, among our college graduate couples, our social and cultural leaders?

## Rhythm mentality

So there has sprung full-grown from pagan propaganda this vicious Rhythm mentality—a state of mind that won't trust God. Our moderns concede God knows how to balance the universe in the palm of His hand, knows how to harness atomic energy, can dangle stars and planets at His fingertips, but children? Oh, no, God just doesn't know how to arrange things there. We'll take care of that through family planning. But the planning centers about how not to have a family. So our do-gooders extol either the practice of total sexual abstinence (oh, so piously), even when the other partner is unwilling and is being unjustly defrauded, or the practice of methodical Rhythm. They don't admit or don't care about the mortal sins such systems produce. They are determined: No Pregnancy Now! There is the state of mind that despairs of God's help.

These bleeding hearts, especially busybodies-in-law, and nosy neighbors, scream protestingly: "Who'll take care of the next baby?" The simple answer is: The same God that takes care of you even when you resist His Will. "But we must give our children security and education." Just because God doesn't give parents and children all today's phony materialistic standards require, doesn't mean He fails them. He didn't give His own mother much in material security. But heaven, not security, is the goal set for the babies God sends. God established marriage primarily to give children life in this world that would bring eternal life.

Too many people are trying to play God.



Pope Pius XII treated the problem of so-called 'Natural Family Planning' in his address to Italian Midwives in 1951.

God alone is still the Author of new life. And God doesn't need alarmist doctors, despairing parents, nor even thoughtless priests trying to run His affairs and deciding when new life shall be born. What God wants from us is free will cooperation with His Will. That's the one contribution we alone can make. What God demands from married partners is willingness to have the children He shall decide to send. People go to heaven only by doing God's Will, not by planning things for Him.

Well, then, should every couple have a flock of children? That's up to God. Every couple should have the children God wants them to have. But they are not having them. Forty-four percent of American families have no children. Twenty-two per cent have only one child. And Catholics living in cities now have far fewer children

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# Mirror of True Womanhood

## Baptismal Names

*Fr Bernard O'Reilly*

We should be untrue to our own most cherished convictions, as well as to our duty to Christian families, if we did not, before concluding what concerns childhood, state what is the mind of the Church, and the uninterrupted custom of nineteen centuries of Christian civilization, with regard to the names given in baptism to each child newly born. Let no reader judge hastily of what he fancies we are about to say. Rather, let our words be read attentively and our reasons carefully weighed; then, if we mistake not, but few who have done so will differ from us in opinion.

The whole history of revealed religion, both before and after Christ, brings before the believer an immortal society existing simultaneously on earth and in heaven, into which enter with the three adorable Persons of the Trinity and the faithful and glorified angels, the saints already resting in eternity from their trials here below, and the body of believers scattered over the earth and following the divine law handed down to them. This, of course, is not an adequate definition of the Church. It is only an imperfect description sufficient for our purpose and satisfactory to all who have present to their minds the correct idea of the Church as it embraces earth and heaven.

From the earliest dawn of historic times there is apparent in that portion of the race to which God had entrusted the primitive revelation and the promises attached to it, a deep veneration both for the great patriarchs or ancestors who had, from age to age, been faithful to the truth in the midst of infidelity and corruption, and a no less veneration for

the glorious spirits who from the beginning held intercourse with men, and were the messengers of the Divine Goodness in their behalf.

Hence a very natural tendency to bestow on newly born children the name of some one of these glorious ancestors or of the mighty spirits who had been sent on some memorable errand of deliverance or mercy. This tendency, though much less remarkable among the Hebrew people before the Christian era, became very speedily a common custom among the followers of Christ; and to the names most popular and venerated in the Old Testament period, were substituted or added those of the men and women most conspicuous in Christian story, the names of the Blessed Mother, of the apostles and disciples, of the most illustrious of the early martyrs and teachers of the gospel, and, from age to age, of the persons instrumental in propagating Christianity in different countries, as well as of those who had been most venerated in life, and after death, for their holiness and eminent services to the flock of Christ.

The ancient Hebrews incorporated the name of God in their language with most of the names which they bestowed on their babes, both for the purpose of placing them thereby in a special manner under the protection of Jehovah, and for that of stimulating them when grown up to be worthy of the name they bore. Such, in a certain measure, was also their aim in bestowing on their children the names of men or angels.

Nor was the object of the early Christians substantially different, when they showed a predilection for the names of Mary, Martha, Peter, Paul, John, or in later ages when they called their sons Augustine, Cyprian, Basil, Gregory, Patricius or Patrick, and their daughters Monica, Agnes, Cecilia, or Scholastica. The babe who was incorporated

with the Church of earth under the good omen of such a name, was held to have a claim on the protection of the great saint in heaven who first illustrated it by godlike virtues, and an obligation to emulate the sanctity of the patron thus given in baptism. Indeed, among the ancient Irish, the custom was common of adding the word *Gilla*, "servant," to the saint-name, to declare positively this profession of honoring and serving the saint given to one as patron.

While, therefore, the family or clan name, whether glorious or obscure, continued to be borne by all the members as a common appellation, the individual was distinguished by some sweet saint-name from every other among the kindred. Thus in every Christian land the entire population was connected in fellowship and spiritual intercourse with all that was most glorious in the past, all that was greatest and highest in the divine society of heaven: thus the earthly Jerusalem, by the very names born by its members, was the image of the city of God on high. There is in this venerable and time-honored custom of giving saint-names in baptism to every new child of the Christian family, a something so beautiful, so deserving of all reverence, so deeply rooted in the holiest and far-reaching affections of the race, that it is unaccountable how any family calling itself Christian should overlook it, and sacrilegious in a Catholic family to violate it by bestowing on their babes some name of modern notoriety, and, not seldom, of very doubtful fame.

The Reformers of the sixteenth century set aside the beautiful Christian customs of the preceding ages, rejected the saints, and substituted for them Biblical names. The Independents and Puritans went further, and showed an almost exclusive predilection for Old Testament heroes and heroines, and for many names which were those of any thing but heroines or heroes. From this extreme there has

been a reaction among the descendants of the Puritans in America, and now the rage is for the names of modern distinguished men and women, or for every name of man and woman which may tickle the ear or please the fancy of fathers and mothers who delight in "Dime Novels," and worship the names they find therein.

It is the custom of the universal Church, and a positive ecclesiastical law in many countries, that one at least of the surnames given in baptism, should be that of a saint.

We are writing in a country where, unhappily, with some of the objectionable customs of the sturdy old Puritans, other most laudable customs, having their roots far back in the past, are fast dying out. Catholic families who have come hither to cast their lot with the posterity of their bitterest foes of old, are and it is a pity forgetting not a few of the traditions of their fathers, traditions dear to the "Old Land" and blessed of God and man. Their children in this liberty and novelty loving generation would blush to bear the name of Patrick, so nobly borne by the soldier-President of France; they disdain the name of John, or James, or Paul; while young girls are ashamed of being called Bridget, or Winifred, or Margaret, or Monica, names which shall eternally remain in human history as some of the most glorious ever borne by woman. We say nothing of the ever-blessed name of Mary, or only mention it to protest against seeing it disfigured by the abominably vulgar rage for "pet names," which has seized on all classes of American women. Let the sweet and hallowed name of her who is the Mother of our Life, the true "Mother of all the Living," remain unchanged and unveiled in our Catholic households. Blessed be the mothers who bear it nobly, and who teach their daughters to honor it with all the virtues and graces of true womanhood!

*Mirror of True Womanhood was published in 1883.*

# The Great Siege of Malta

## Victory for Christendom and Europe

*The Siege of Malta took place and 1565. This rousing account was given circa 1850 and details the bravery of the Knights of the Order of Malta.*

When Suleiman, sultan of Turkey, had resolved to extirpate the Knights of Malta, pursuant to his ultimate design of taking vengeance on Philip II of Spain for the loss which he had suffered in the reduction of the (as he supposed) impregnable Penon de Valez, and for the hostility which the Spaniards had visited upon the Morescoes, to which may be added the incentive of radical religious differences, for the depredations which those famous warriors had visited upon his commerce, he gave the command of his fleet to Piali, and that of his land forces to Mustapha. Having equipped all of the ships in his empire, to which were united the corsairs of Hascem and Dragut, viceroys of Algiers and Tripoli, he ordered them to repair to the siege of Malta.

The Christian powers on the Mediterranean, having heard of his extensive preparations, were in doubt as to the destination of the Turkish fleet; but it appearing from the report of spies that it was bound for Malta, the grand master called immediately upon the Catholic king, the Pope, and the other Christian princes for their aid in withstanding their common enemy, the infidels. These powers were under no small obligation to the Knights, who had made it a part of the faith which they held in unity with these powers, to destroy them upon every occasion which presented the opportunity. But, to their disgrace, these powers discovered an ungrateful hesitancy in responding to this demand, save Philip, and even he, the historian relates, was actuated by motives not wholly engendered by a sense of honor, and whose tardiness was well-nigh fatal to the cause which he professed to zealously espouse, and upon which the Knights of Malta relied for suc-

cess.

About the middle of May, three hundred years ago, the Turkish fleet arrived in sight of Malta, with a strength of upward of 40,000, composed chiefly of janissaries and serapis, the bravest troops of the Ottoman empire.

John de la Valette, the master-spirit of the defence, commands our highest admiration for his intrepid efforts in inspiring every aspect with the buoyancy of hope. The troops at his disposal to stay this tide of destruction, which set so furiously against his little sea-washed isle, amounted to only 700 knights and 8,500 soldiers, which flattered Suleiman into the egregious error that it was an easy conquest to his janissaries and serapis, who, under their distinguished commanders, were accustomed to victory.

The Turks landed at some distance from Il Borgo, and, unresisted, devastated the defenceless territory; but they now drew near a goal which was calculated to deceive those who entertained the fantasy that an easy victory waited them.

Mustapha, in view of the Spanish forces daily expected to relieve the enemy, counselled an immediate attack upon St. Elmo. This was a fort deriving much of its strength, as well as importance, from its natural advantages. It was situated on a narrow neck of land which was washed on either side by important harbors; it was accessible only over a road which was either bare rock or thinly covered with gravel, and, in the rear, communications with Il Borgo were protected by the forts St. Angelo and St. Michael.

The basha, to secure himself a safer approach to St. Elmo, caused to be erected a parapet of heavy timber, covered toward the fort with a mixture of earth, straw, and rushes, to receive the enemy's missiles. Here he planted his heaviest guns and prepared for the siege.

The governor of St. Elmo delegated a

member of the fort to convey intelligence to La Valette, the grand master, that the place could not sustain an action for a great length of time; the messenger represented, in exaggerated coloring, the information that the fort could not withstand the siege for more than a week. La Valette, in his reply, administered a rebuke, although convinced that it could not, with its limited capacity for sustaining troops, remain long in the possession of the order; but he was none-the-less impressed with the policy of holding it, even at a great sacrifice, till the arrival of the Viceroy of Sicily, who had been instructed by the King of Spain to represent the kingdom, in response to the call of the grand master. He concluded, in view of the necessities of the case, to head in person a body of reinforcements; but being dissuaded by the importunities of the Knights, he consented to intrust its charge to De Medran, in whom he placed implicit confidence.

Stung by the rebuke, and encouraged by their new accessions, the garrison sallied forth upon the offensive, dealing consternation to the unwarned foe; but having recovered from their surprise, the Turks turned upon their assailants, who were discomfited by a perverse wind which blew the smoke so as to obscure the enemy, and drove them within the walls. When the smoke cleared away, what was the dismay of the Knights to discover that the Turks had planted a battery in such juxtaposition as to compromise much the security of the fort. It was, unquestionably, a doubtful advantage which the Christians obtained by quitting their works, as they now found it necessary for a greater vigilance to be called into action.

The tireless infidels having discovered a gun-port but a few feet from the ground, well-nigh made themselves masters of the cavaliers by means of ladders. But after slaughtering many Christians, the garrison, aroused from sleep and inspired by their sense of danger, compelled, by the fury of their assault, the Turks to retire

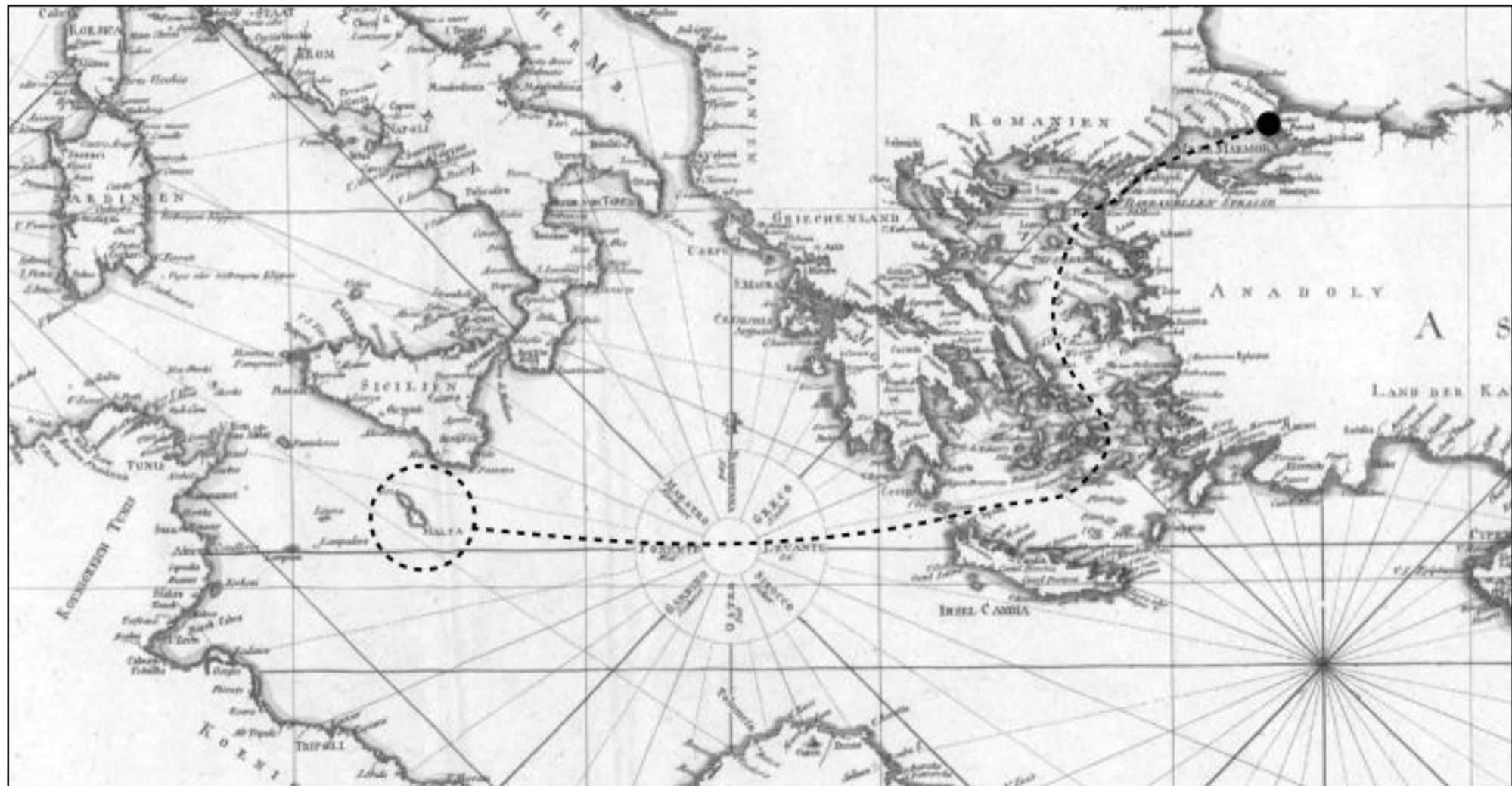
*"The Turks landed at some distance from Il Borgo, and, unresisted, devastated the defenceless territory; but they now drew near a goal which was calculated to deceive those who entertained the fantasy that an easy victory waited them."*

into the ravelin. The conflict was now renewed upon the part of the janissaries, and the contest raged with unabated vigor from daylight till noon, when the besiegers were forced to withdraw. About a hundred and twenty soldiers and Knights were killed, at a cost of nearly three thousand to the enemy.

The situation of the fort was now grown critical. Mustapha held the ravelin, and, conscious of its significance to the foe, whose attempts to regain it were strenuous, filled up the ranks as fast as the desperate struggles thinned them. La Valette sent reinforcements; still the infidels persevered in battering breaches in the walls. Fearing lest Mustapha would attempt to effect his purpose by storming, the faltering Knights applied a second time to the grand master, recommending a despatch of the works.

La Valette, in opposition to the majority of his council, held, though regretting the fate which awaited his brothers in the order, that the place must not be evacuated, and called upon the defenders to execute their vow, if necessary, which bound them to sacrifice their lives for the welfare and perpetuity of the order. He also determined to follow soon his reply in person, and fall in the common cause of Christianity. Such was the grand master who withstood,

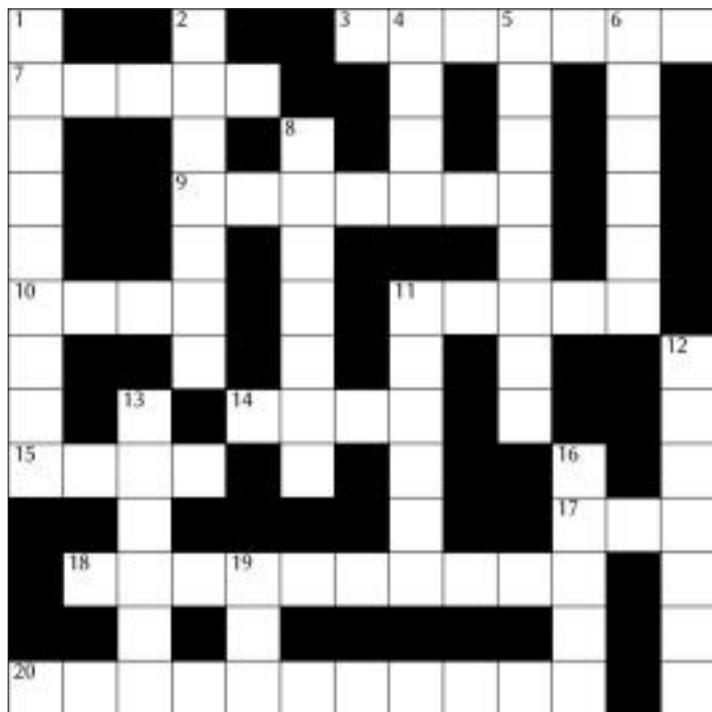
*Continued on Page 10*



The Turkish fleet set sail from Constantinople, the Seat of Power of the Ottoman Empire.

# PUZZLES FOR THE LETTERED FOLK

## CROSSWORD



### Across

- 3) Good habits which makes it easier to do difficult things. (7)
- 7) State of being made one (5)
- 9) Lowest rank of the English nobility (7)
- 10) Handed-down tales or teaching (4)
- 11) Lucky trinket, superstitious (5)
- 14) Thirst quencher for Trappist Monks (4)
- 15) Certain ruin, especially for eternity (4)
- 17) The night before (3)
- 18) Act of feigned holiness (10)
- 20) Holy Wisdom' church built by Justinian (5-5)

### Down

- 1) Cooperation for common benefit (6-3)
- 2) Shoemaker by trade (7)
- 4) Steel is composed of \_\_\_\_\_ and carbon (4)
- 5) Third-order member of a religious congregation (8)
- 6) Syrian hymnographer and Doctor of the Church (6)
- 8) Archbishop of Canterbury during the reign of King Henry VIII (7)
- 11) Greek word meaning "annoited one" (5)
- 12) Moorish General of the Venetian Republic, Shakespeare (7)
- 13) \_\_\_\_\_ must be done before reaping (6)
- 16) Italian Republic
- 19) New-world federalist republic of the North American continent (3)

## CALTROP SWEEPER

1	2			3		1	2	2	
3	2	2	2			3	3		
3	1	0	2	4		5	5	5	
3	1	0							4
	2		2	5		4			
4	3	2	2		4	3	2	2	4
1	3		2						3
3	3		2	3	4	6			3
		2					3	2	
1	2	2		2	4		2	1	
1	1	2		2	3	4		2	
2	1	2		2		4	3	3	
2	1	1		1		2		2	

## Rhythm: the unhappy compromise Cont.

Continued from Page 7

than the families in rural areas (which are about eighty per cent Protestant). Obviously, family planners are planning families out of existence. That certainly is not God's Will. The use of Rhythm by so-called "devout" Catholics is a major factor in that falling birth rate. You say the birth rate is up higher now? Yes, on the first and second babies. But it continues to fall steadily in the number of third, fourth and later babies.

### Too much prudence

The Rhythm mentality has a tear-jerker argument. It's turned on, full stops, something like this: But God wants people to use prudence in bringing children into the world. Neither God nor His Church demands people have as many kids as possible. People should use discretion, be decent enough to plan their family. Isn't it far better that a few kids be well-fed, clothed, educated than a large family endure poverty?

It sounds good, doesn't it? People advancing this line are often quite righteous about it. With pharisaical smugness, they feel sorry for "imprudent pregnancy" of poor parents. But I'm sick of them. They're the kind who probably pitied Mary of Nazareth, carrying a Baby God has sent, but for whom Joseph and Mary couldn't find a home (talk about a housing shortage and tough landlords). They're the kind who pitied my own mother, when she carried me, her twelfth child. Sweet chance I, and many another poor kids like me, would have to be priests, if Rhythm mentality prevailed. And what would the bleeding heart of another day have done about Nancy Hands carrying the Baby who became Abe Lincoln? There would have been no Bernadette of Lourdes, coming from a jail flat, nor Teresa of Lisieux from sickly parents and a mother who lost three babies in a row, and most certainly not a Catherine of Siena, a twenty-third child, if the "prudent planners" had their way.

What all these extollers of prudence forget is: God's Will is the end of man. The essence of the world: ours to do His Will. Prudence is a cardinal virtue, highly praiseworthy indeed. But faith, hope, and

charity are supernatural virtues far more praiseworthy. And the greatest of these is charity. What nobler way to practice charity than to co-operate with God in passing on new life, when God wants it to be born, not when humans think it should? Let only God play God.

### Hidden costs

Such a manner of using the marriage right, followed without a very serious reason during all, or almost all of the married life, is opposed to the plan of Providence for the propagation of the human race, represents a serious attack on the honor of marriage and particularly on the dignity of the wife, and creates grave dangers for the married people.

So spoke the bishops of Belgium in their Fifth Provincial Council back in 1937. Their words point up the hidden costs of using Rhythm. Take that point on debasing the honor of marriage and lowering the dignity of the wife. Fifty per cent of today's mothers are neurotic, say several leading non-Catholic psychologists. In many cases, Rhythm produces the neurosis. It made the "rejecting mother" type. She "got caught" with a pregnancy she had sedulously fled. The unwanted pregnancy results in the lonely, neurotic, unwanted child. Neurosis like this can increase sterility, so often when the "Rhythmer" finally wants a baby, she can't have one. It's odd that women can't see the debasing results of a system that uses them systematically to satisfy sexual desires but seldom to produce children.

Advocates of Rhythm are fond of stressing how "natural" the method is. But as Fr. Lavaud, O.P., has said: "*We cannot see an adaptation to nature in something which is, in effect a trick to frustrate nature.*" Rhythm is quite unnatural as currently employed. It requires the couple to "make love by a calendar," so charts, gadgets, graphs rule romance, not the loving desire of devoted partners. Some medical men assure us a wife's desire for marital union is most vehement precisely during the fertile period. It appears the Jews followed a more natural procedure in abstaining during sterile periods, as the Book of Leviticus indicates. Even Dr. Ogino, the originator of the method, viewed the

method primarily as a means of having children. "Rhythm in reverse," having relations on fertile days just to have children, is natural.

Another hidden cost is infidelity. Women puzzled by male misbehaving at certain time periods might well remember the desires of the flesh respect no calendar. And remember, too, man's sexual life follows a monthly cycle of vehemence and subsidence, as well as a change of life later. Men not living a properly satisfactory sexual life with wives, too much calendar restriction, are easy victims to feminine wiles outside the home. The coolness and jittery bickering caused by Rhythm is incalculable. The fulfillment of marriage as a vocation demands that husband and wife minister to each other's needs through tenderness and understanding often best expressed through love-making and intimate union postponed by the Rhythm calendar. How stupid to live a love-life holding your breath.

Who shall estimate the hidden costs generated in a woman's finely adjusted emotional and psychical life through fear of having another baby. Once such fear is implanted, how difficult to eradicate it. How easily it leads to desperation about avoiding pregnancy at all costs. Be sure that Satan knows how to employ it to create despair about trusting God. Only in eternity shall we know the immortal souls denied a chance to have life because they were snuffed out through abortions caused by such fear.

### The new synthesis

What's the answer to all this bogeyman propaganda about babies? It could be expressed in a word *vivant* (let them live). One group of splendid parents in Milwaukee have taken that word as their slogan and the title of their magazine circulated among young married couples. It's a vivid expression of the forgotten virtue of hope. God's providence still rules the world. True Christians, mindful of their supernatural birth at Baptism, the growth of that life of grace through Mass, Sacraments and prayer know that hope not only springs eternal, but it brings eternity as its reward. It devastates right here on earth the creeping paralysis of despair

born of these hard times. It cures insecurity by abandoning itself to the constantly supporting arms of God.

Married couples, so fearful of what to eat and wear with children arrived or coming, need frequent meditations on that famous sixth chapter of Matthew: "*Seek ye first the Kingdom of God and His justice, and all these things shall be added unto you.*" Seeking His justice means doing His Will, doing it with hope in your heart that God will provide and reward generosity. He is never outdone in generosity, as we all should know from experience. Surprising how God fills your heart and life with pulsating affection of children, once you trust Him enough to have the children. Surprising how little warmth there is in the mink coat, the vacation, the television set, the car that you fought so hard for, while denying your arms the warm embrace of children. Or is all this surprising? God keeps His word.

It would be well to meditate frequently on Paul's vivid reminders about "the great Sacrament" married people give each other on their wedding day. Matrimony joins two hearts and souls and lives by fusing natural and supernatural bonds that day. God and husband and wife become partners that a great vocation might be fulfilled. The virtue of hope receives a mighty increase that day through the grace of Matrimony. At every instant of their married life, the married couple has God's assurance that His grace is sufficient for them. No obstacle is insurmountable to God.

As Fr. Orville Giese, in his famous book, *The Rhythm in Marriage and Christian Morality*, says: Christian couples ought to realize that it is a singular, providential blessing to be able to bring forth new life, thus assuring man and wife of a deeper, most lasting union, offering them means of personal sanctification and of contributing to the strength and growth of both Church and State. The mere fact that the future looks a little uncertain or that the child might be frail or sickly is no reason for substituting faith in the biological computations of the safe period method for trust in God.

*May God grant all Catholic families the strength and zeal to bear the burdens of a fruitful married life for His honour and glory.*



# The Great Siege of Malta Cont.

*Continued from Page 8*

alone and unsupported, as we might say, the whole infidel forces, and who declared his fealty to the cause in so determined a manner—a manner not weakened by faltering acts—as to inspire courage into the most craven heart.

Some murmured at this response, and fifty-three of the malcontents addressed him a letter, in which they expressed the purpose that, unless on the next night he sent boats to take them away, they would seek sudden death without the shelter of the fort. To this letter he replied by sending three commissioners to examine the tenability of the works, and explaining to the disaffected soldiery their paramount duty to the organization, and the futility of sacrificing their lives to no good end, which were now so needful to sustain the defence against the enemies of their holy faith. Two of these commissioners concurred in pronouncing it untenable, but the third, Constantine Gastriot, esteemed the fort far from being reduced. To guarantee his good faith he offered to attempt its defence with what soldiers the dangerous post would voluntarily command.

La Valette gladly accepted the offer, and, with consummate address, informed the hitherto clamorous Knights that they might now obtain their discharge; that he would relieve them by another garrison; and also promising them facilities for transportation to Il Borgo. "You my brethren," concluded he, "may be in greater safety here, and I shall then feel less anxiety for the preservation of the fort."

Conscious of the infamy that would await them upon their return, and stung by the latent expression of the letter, they resolved to only quit the fort when called to face the enemy. The grand master, to try their feelings, intimated that willing troops were preferable to those who were mutinous. This answer greatly affected the Knights, and they humbled themselves still more till La Valette gladly receded from his rigor.

Having now consecrated themselves for the immolation, and more troops having come to their relief, operations were re-

sumed. An invention productive of great mischief to the enemy was resorted to by the fertile genius of the besieged. Hoops were constructed of very combustible material, and ignited and thrown among the Turks as they were crowding to the assault. These were calculated to clasp a few of them together, and, in confusion, to render relief impossible, and a horrid death probable.

For a month the engagement was daily renewed, and Mustapha was as frequently repulsed. On the 16th of July, intent upon a grand, overwhelming assault, the Turkish fleet was drawn up near the fort, supported by 4,000 musketeers and archers in the earthworks. The Turks attempted to rush in at the breaches, now filled up with the invincible Christian soldiery. But the immense number of the former defeated the end they sought by so great a force. The cannon belched forth a broad-sweeping desolation among the assailants for six hours; the enemy were terrified almost beyond control of the officers, till, at length, Mustapha was mortified in having, without gaining any advantage by the slaughter which his command had sustained, to recall them.

Mustapha despairing, after this sanguinary resistance to his arms, of subduing the garrison so long as communication was kept open with the town, by which the attenuated ranks were supplied with fresh troops, resolved, as his surest resort, to extend his works across the neck and connect with the harbor in the rear. This work was executed with much difficulty and loss. At this time Dragut, the most accomplished naval officer of the Ottoman empire, was killed. Great as was this loss, Mustapha did not hesitate, but seemed with every new adversity to strengthen in his purpose of encompassing the Christians with ruin.

Having rendered, by this precautionary expedient, the reception of supplies from the town impossible, he again renewed the assault. The four spirited attacks which were made upon the 31st of July were repulsed by the Knights and soldiers, displaying, in the words of our author (Watson), "a degree of prowess and fortitude

tude which almost exceeds belief, and is beyond the power of description."

Intelligence having been conveyed to the grand master of the perilous situation of the fortress, troops were despatched to the rescue; but they were forced to return, leaving the little garrison weak but determined, faced with certain destruction, yet prepared to meet it heroically. It commands our deepest admiration to see, even through the film of distance, that little band, undaunted, cooped up within that fiery furnace awaiting that doom which was drawing nearer and nearer, and which heralded its dreadful approach with a pageantry at once terrible and sublime; to see them with the blazing canopy showering death down upon their uncovered heads; to see them, having only to regret their former cowardice, adding to their already resplendent laurels. A prouder moment does not come to the historian—a moment more replete with the fulness of joy than can ever be known to the fictionist, as he lingers with enchanted pen upon such scenes; and yet, when followed by those which are revolting to our more refined sense of enlightenment, he painfully discharges his duty.

Having spent the night which witnessed the blasting of every hope of relief in prayer, they bade each other affectionate *adieu*, and repaired to their death posts. To throw themselves upon the mercy of a foe which indeed knew no mercy, was not for a moment entertained by those who were wedded to the Catholic Church. The wounded and disabled, at their request, were placed where sure death might meet them. St. Elmo was attacked upon the 23rd of July, 1565, which day saw the infidel flag flaunting triumphantly over its ramparts, so soon to be struck in disgrace and be replaced by the standard of St. John. The resistance which its handful of defenders made provoked rather the rage of the Turks than incited their admiration, and, after an unparalleled struggle of four hours, nothing was left but the broken walls to urge resistance to the overwhelming foe. Supremely grand was the terrific display which its heights commanded amidst the fiercest of the strife! A multi-

“To throw themselves upon the mercy of a foe which indeed knew no mercy, was not for a moment entertained by those who were wedded to the Catholic Church.”

tude of swaying human beings, actuated by a maddened revenge, hurtling one against the other, stretching away, whilst those more closely drawn to its sides were in numbers joined in fiery chains, and in the embrace of their blazing bonds expired with the wildest shrieks of agony! St. Elmo, wrapped in fire, arrayed in its funereal pall of lowering smoke, became the prey of the Turks.

Mustapha surveyed the scene of his dear-bought victory with feelings no doubt adverse to those which flattered him upon his arrival. Brutal, indeed, were the means by which he sought to carry consternation to Il Borgo; all that had been found yet alive were ripped open, and, with the holy symbol of their faith gashed upon their bodies, they were thrown into the harbor, and winds and tides invoked to beat these messengers to the gates, to inform the town of the fall of St. Elmo.

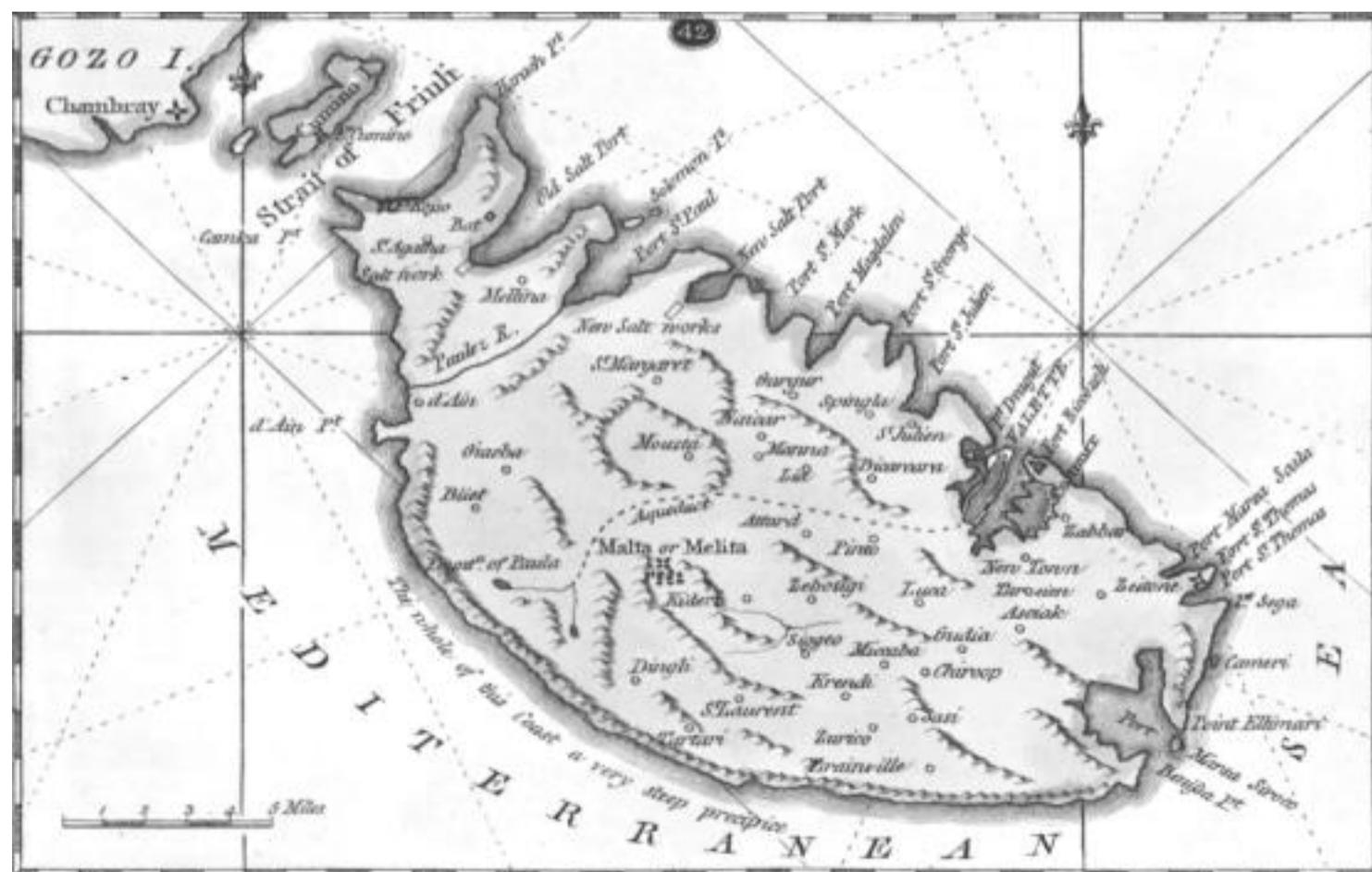
But a period awaited the siege of Malta which reflected more disgrace upon Mustapha than one hundred victories could efface.

La Valette looked out upon the harbor now filled with the floating bodies, horribly gashed, of the gallant defenders of St Elmo, but no one could read his reflections as he viewed those dead-freighted waves depositing their burden upon the beach; no matter what his acts may have been when suggested by such an inspiration, for they were no index by which to read his heart.

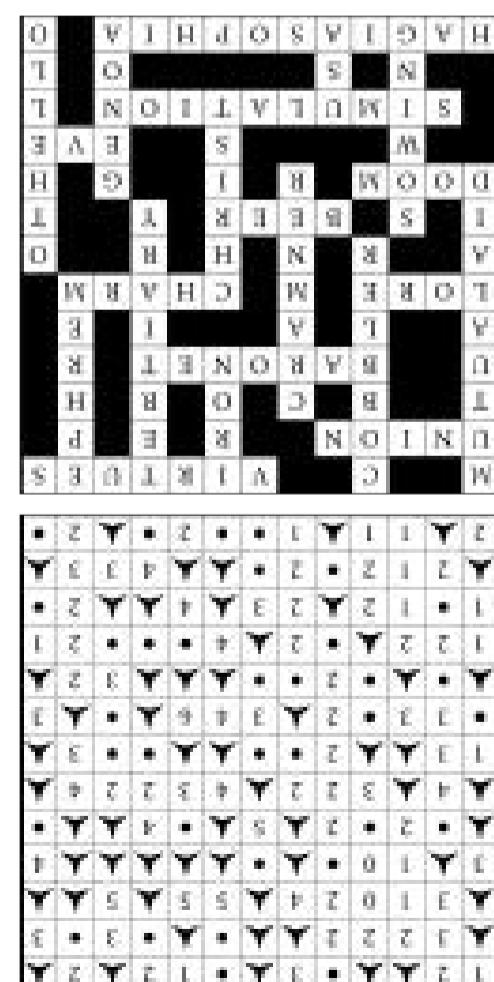
We are informed by the historian that he dissembled his true feelings that the Knights and soldiers might not see in him a cowardly exemplar. But it is not impossible that the grand master looked unmoved

*Continued on Page 11*

## PUZZLE SOLUTIONS



The Main Island of Malta. The harbour in the northeast of the island was the site of the siege.



# LETTERS TO THE EDITOR



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# The Great Siege of Malta Cont.

*Continued from Page 10*

upon those whose dress and sacred wounds alone betrayed them to have been bound to him by the endearing ties of the order. His retaliation, however, is not in accordance with our finer conceptions of right, but who will question the justness of war-expedients? La Valette was the master-spirit of the defence, and he evinced himself not unworthy his station. For had he been less decided, and succumbed to the importunities of his subordinates, indeed the siege of Malta would have been of short duration; no Spanish forces that would have been sent could have retrieved the advantages that would have been lost by a cowardly precipitation. And thus to him may we ascribe the glory of the long masterly defence which kept an enemy, thirsting for Christian blood, at bay, and which made an ultimate recovery practicable; which, indeed, made the Turkish triumph but preparatory to an indelible disgrace. La Valette's emotions of sorrow soon hardened, and he ordered his captives to be decapitated and their heads shot from the cannon's mouth into the enemy's camp. The significance of this act, in part, may justify its commission, though it would be more in harmony with our ideal to believe him incapable of perpetrating such an offence. The object which Mustapha aimed to accomplish in forwarding those ghastly dead to Il Borgo was to intimidate the place into submission; the return which La Valette made was designed to bespeak an unwavering disposition, and to hurl defiance in the face of the infidels.

Mustapha, incensed at the undaunted response made to his white flag, and the message sent back by his Christian slave, that they hoped soon to bury him and his janissaries in the only ditch which they could consistently surrender, immediately invested the town and re-commenced the carnage. Subsequent to the fall of St. Elmo, the basha had been strengthened by the arrival of Hascem with the bravoes of Alters, amounting to 2,500 choice troops.

Il Borgo and St. Michael were now con-

tinuously under fire; but, to expedite his purposes, Mustapha adopted the suggestion of Piali, to make the Christian slaves draw their shipping across the neck upon which stood St. Elmo, into the harbor, that there might be a simultaneous charge from both land and Naval forces. This hardship was rendered necessary because the grand master had caused a heavy chain to be swung across the mouth of the harbor, to which impediment were added the resources of St. Angelo, which commanded its entrance.

Having mastered this difficulty, Mustapha consented to the pompous de-

mands of Hascem to intrust to him the assault of St. Michael, promising to support him if necessary. Hascem shared his command with Candelissa, an experienced corsair, who was to sustain the attack by sea.

With much display Candelissa proceeded to perform his part. Meeting with unexpected resistance in the staccato which had been erected to perplex his landing, he suffered great loss from the fort, which did not delay in improving so cardinal an advantage, He resolved to abandon this and attempt the intrenchments under the care of Gulmaran; the

Christians reserved their fire until it might be spent effectively, and, at their first discharge, cut down 400 of the assailants. Candelissa pushed vigorously on whilst Gulmaran was reloading, and gained the shore; the latter, having prepared for such an emergency, now threw from his cannon grapeshot, which did overwhelming execution, and Candelissa, seeing with dismay his wavering troops, ordered his boats to be put off a little from the shore.

The Algerines, seeing no avenue of escape, were conscious that through success alone could they secure their safety. They therefore marched forward with maddened

*Continued on Page 12*



In later times, a town named Valette grew up on the peninsula of St Elmo. Il Borgo (know today as Birgu) is the village situated on the point of St Angelo.



# The Great Siege of Malta Cont.



Jean Parisot de Valette, Grandmaster of the Order of Malta

*Continued from Page 11*

resolution upon the earthworks. Before their irresistible charge the Knights fell back in confusion. But stung with shame upon seeing the infidel colors planted upon their works, they rushed to the rescue, having been reinforced; the ardor of their charge struck terror to the hearts of the assailants, and Candelissa was among the first that fled. Of 4,000 only a fifth escaped. The Christians continued firing upon the boats, sinking many, and covering the waters with wrecks. Amidst this vast devastation, dying and dead bodies were mingled in the wildest confusion. This defeat was decided, and Candelissa's untimely exultation, which characterized his reparation to the contest, was of a marked contrast to his inglorious return as his craft ploughed their way through the thickly strewn waters. The Knights were in nowise discouraged in this sudden turn in the fortunes of the day.

In the meantime the attack was also going on by land. Hascem had well-nigh expiated in disgrace his taunting threat; having led his troops to the charge, he was confounded with the confusion which the fearful havoc wrought among the ranks. Being driven back, he renewed the assault in the face of the belching cannon roaring defiance to his arms in vindication of the sanctity of invaded rights, but to no purpose. His mortification was extreme in being compelled by the intrepid garrison to sound a retreat. The basha now advanced with his janissaries, and the united forces compelled the Knights to retire from the beach, where, with undaunted spirits, they had proceeded to meet the fresh troops. But they did not yield without the most strenuous exertions, and the invaders had paid a dear price for the dreadful spot. Though exhausted by fatigue, their determination knew no abatement, and they awaited within the breach the renewal of the conflict. Their hopes were now re-inspired by the addition of those forces which had contributed so largely to the discomfit of Candelissa. The janissaries, unable to withstand their onslaught, were forced to retire amidst the showering missiles and cheers of the gallant Christians.

Mustapha, enraged beyond control by the obstinate defence, employed one-half of his troops under Piali against the town, and with the remainder resolved to reduce the fort at any cost. To secure every chance of success he raised more batteries, dug new trenches, sprung mines, and prepared in every way possible to facilitate his design. But upon every hand did the valiant Christians, animated by the presence of the

grand master, baffle his arms. Mustapha's principal engineer constructed a machine, upon the efficacy of which they entertained high hopes; it was a huge cask, firmly made, and filled with powder, chains, bullets, and everything calculated to work mischief which the place could command. This was projected into the midst of the Christians, who, ere it exploded, managed to roll it back upon its artificers, which did fearful execution among them. Whilst yet the Turks were paralyzed by the effect of its report, the Knights rushed out and engaged them hand to hand. Many of the infidels were killed, and the remainder made good their escape. But Piali was not idle. Though coping with superior strength, he was more successful against Il Borgo than his rival against St. Michael. He had gained great advantages, and, as night terminated his operations, he prepared the minds of his intimates for the glorious entry which he proposed to make on the morrow. He had, by a piece of stratagem in calling off the attention of the garrison by a furious assault, managed in another and important position to erect a platform of earth and stones. It was upon this that night closed his work, and which inflamed within his breast lively hopes of speedily terminating the siege, and of reaping new laurels.

A council of the Knights was now held, and an abandonment of the works advised by the principal part; but La Valette was inexorable, and defeated every such proposition by his superior wisdom. He employed all available hands in digging trenches during the night, and by a master-stroke gained possession of the cavalier which had so excited the exultation of the Turkish basha. He detailed a select body of troops to steal along the foot of the wall, and who, when arrived at the spot designated, raised a loud shout and rushed upon the guard; these, supposing that the whole garrison were upon them, precipitately fled. The Christians were not slow in securing this advantage beyond any hope of recovery which the Turks might entertain.

The delay of the Spanish troops was inexplicable to La Valette, who attributed it to the treachery of the Viceroy of Sicily, but which historians impute to the infidelity of Philip. Now, the grand master was aware that their only hope was to hold out till they brought relief; and the bashas were

fearful lest they should arrive after so long a delay at this very opportune moment.

Piali, receiving intelligence that the Spanish forces were to be landed at St. Angelo, lay in wait there, after interposing every obstacle practicable to impede their progress. Resolved to urge every possible resistance, the infidels awaited the Spanish sail, and were ill prepared for the tidings which came, to the effect that they were already landed in another part of the island. Thus was accomplished by the duplicity of the Catholic king a result which was not anticipated; his object in landing his forces at the extreme of the island was to shield, as far as possible, his subjects from the rigors of the siege. But Mustapha no sooner learned of their approach than he withdrew all of the Turkish forces into the shipping. In his haste he had deserted St. Elmo, manned with his best cannon. Ere long he was informed by a deserter that he had thus disgracefully fled before a force of 6,000 poorly officered Spaniards, the same being only little more than one-third of his own numbers. His rage knew no bounds. From this indelible disgrace he knew his only escape was to disembark and retrieve his fallen fortunes; but his command was shared by those whose personal considerations and jealousies prevented them from extending any sympathy to him.

La Valette improved the interim in taking every precaution to prevent the fort from again falling into the hands of the Turks. The grand master was now looked upon as the one to whom too much credit could not be given, and whose orders were obeyed with cheering alacrity by all who were able in any way to assist. A stronger affection was generated toward him, to which his merits entitled him, as the most fitting reward which the Knights could return.

Mustapha having convened a council of his principal officers, they determined with little dissent to land and renew the siege. The soldiery, greatly disheartened at their late reverses, were very reluctant to obey, and frequently force was resorted to to compel them. But it must have been patent to the commanders that thus, being forced to use compulsory means, they could not expect them to effect what willing and eager troops could easily accomplish. Mustapha was unable to stay the current of flying soldiers, and was hurled along with

it; twice was he jostled from his horse, and was with difficulty rescued from being captured. Such was the overwhelming defeat visited upon Mustapha's command, who, we doubt not, would have welcomed even captivity rather than face the sultan, whose arms he had thus signally disgraced. What the reflections were that this destiny animated in his mind, we are left to infer—a destiny so different from what he anticipated for the thousands who were to destroy the Knights of Malta, only as an insignificant incident collateral to the brilliant career which awaited them at the hands of the larger Christian powers. When he saw the mere skeleton of his army returning, he might well be impressed with the vanity of human calculations.

The siege of Malta continued four months, and it, amid the general destruction, worked no little benefit to the Knights of Malta. This success created joy throughout Christendom, which was expressed in the most gratifying manner. If they were left to fight their battles alone, it was only to achieve the greater glory. And thus ended the famous siege of Malta, whose valorous defence is unparalleled in the records of history.

*From the Catholic World Magazine of the Paulist Fathers, 1866.*

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*The portraiture of the devout and holy King Edward the Confessor: who founded thabbe of Westmin: and is ther buried.*

country grew prosperous, the ruined churches rose under his hand, the weak lived secure, and for ages afterwards men spoke with affection of the "laws of good St. Edward". The holy king had a great devotion to building and enriching churches. Westminster Abbey was his latest and noblest work. He died January 5, 1066.

#### Reflection

David longed to build a temple for God's service. Solomon reckoned it his glory to accomplish the work. But we, who have God made flesh dwelling in our tabernacles, ought to think no time, no zeal, no treasures too much to devote to the splendor and beauty of a Christian church.

*Taken from Lives of the Saints, Benziger Brothers Edition.*

King Saint Edward the Confessor, England's only Saint King: *Ora pro nobis!*

## October 13: St. Edward the Confessor

*Fr Alban Butler*

**E**dward was unexpectedly raised to the throne of England at the age of forty years, twenty-seven of which he had passed in exile. On the throne, the virtues of his earlier years, simplicity, gentleness, lowliness, but above all his angelic purity, shone with new brightness. By a rare inspiration of God, though he married to content his nobles and people, he preserved perfect chastity in the wedded state. So little did he set his heart on riches, that thrice when he saw a servant robbing his treasury he let him escape, saying the poor fellow needed the gold more than he. He loved to stand at his palace-gate, speaking kindly to the poor beggars and lepers who crowded about him, and many of whom he healed of their diseases. The long wars had brought the kingdom to a sad state, but Edward's zeal and sanctity soon wrought a great change. His reign of twenty-four years was one of almost unbroken peace, the