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giveness. "My own sinnings," he says, "have been the most disheartening experiences I have known. May God, in His mercy, forgive me."


The eighth volume of Father Augustine's excellent Commentary on the New Code of Canon Law (Canons 2195 to 2414), treats of the nature and division of crimes, the judicial effects of crime, penalties in general, censures, excommunication, interdict and suspension, crimes against faith, religion, and ecclesiastical persons and things, unlawful administration and reception of Orders and the other Sacraments, the violation of the obligations of the clerical or religious state, and the abuse of ecclesiastical power.

In a brief introduction, the author contrasts the classical theory of criminality—the Catholic view—which assumes a moral and a social responsibility, based upon the notions of obligation, free will and personality, with the pagan theories of modern criminologists, who build entirely upon determinism and transformism or natural selection. He also calls attention to the fact that the ancient sources of the penal code have today only an interpretative value. For the code is the sole authentic source of ecclesiastical law, to the exclusion of all others, whether found singly or in collections. In accordance with the postulata of the French and German bishops at the Vatican Council, the new code has set aside a number of the old censures and reserved papal cases.

CRIME: ITS CAUSE AND TREATMENT. By Clarence Darrow. New York: Thomas Y. Crowell Co. $2.50.

The keynote of this book is to be found in the concluding paragraph of the preface: "I am aware that, scientifically, the words 'crime' and 'criminal' should not be used. These words are associated with the idea of uncaused and voluntary action." Mr. Darrow does not believe in free will, and is quite sure that any person placed under certain circumstances could commit any crime. The concluding sentence of his chapter on "Homicide" is: "But beyond doubt all persons are potential murderers, needing only time and circumstances, and a sufficiently overwhelming emotion that will triumph over the weak restraints that education and habit have built up, to control the powerful surging instincts and feelings that Nature has laid at the foundation of life."

Unfortunately, Mr. Darrow fails to realize that there is some-
thing divine in the majority of men, and his book is likely to do a great deal of harm among those with criminal, or as he prefers to call them, unsocial tendencies. In his chapter on "Remedies," he begins by saying: "All investigations have arrived at the result that crime is due to causes; that man is either not morally responsible or responsible only to a slight degree." A little later, he suggests that "the first thing necessary to lessen crime . . . is a change of public opinion as to human responsibility." This is exactly the sort of teaching that will confirm the criminal in his unsocial career. He is not responsible, he cannot help it; why then should he try to repress any tendencies that he has?

Mr. Darrow's book, on the other hand, is a very valuable contribution to current criminology, inasmuch as it comes from a man who knows prisoners from their standpoint; he has been, for forty years, a criminal lawyer. It is true that about one in five or six of the so-called criminals are really irresponsible, and should not be punished. Punishment will do them no good, and very often harm. The remaining four or five, however, are just like the rest of us, only they have, as Osborne says, gone wrong. Opportunity does not make the thief, lack of restraint and self-control does. It is for normal individuals, who follow the path of least resistance and go wrong, that our laws are made.

Who will not agree with Mr. Darrow, however, in the declaration that "life should be made easier for the great mass from which the criminal is ever coming? As far as experience and logic can prove anything, it is certain that every improvement in environment will lessen crime."


Ten years ago, we reviewed the two volumes of the Abbé Hgueny's Critique et Catholique in the pages of The Catholic World. The first volume set forth the solid reasons for our belief ("Apologetics"), and the second proved that our faith is not contrary to reason ("Apology for Dogma"). The first of these volumes has just been translated by Father Hogan, and we are certain our readers will welcome this excellent treatise of apologetics in its English dress.

In a dozen chapters, the Abbé Hgueny treats of the divinity of Christ, the resurrection, the Messianic prophecies, the foundation of the Church, the primacy of Peter, the value of St. Paul's testimony, the cause of Christianity's rapid growth, the necessity of the episcopate, the problems of schism and heresy, the doctrine