

The Catholic Record.

"Christianus mihi nomen est Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname)—St Pacien, 4th Century

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G. K. C. ON SHAW'S "SAINT JOAN"

Mr. George Bernard Shaw's object in writing his play "St. Joan," and his treatment of the subject, were discussed by Mr. G. K. Chesterton in a lecture in London.

The first thing which struck him about the play, said Mr. Chesterton, was that it was very extraordinary that Mr. Shaw should write on the subject at all. Still more was it extraordinary that he should call his play "Saint Joan." If anyone had prophesied some years ago that he would write a touching and beautiful play on a great Catholic saint, no one would have believed the prophecy, least of all Mr. Shaw himself.

"PRIMITIVE PROTESTANT"
Being a man of very definite Protestant tradition, Mr. Shaw had tried to suggest in his play that St. Joan was a kind of primitive Protestant, and that it was on that account that she suffered.

"Now," said Mr. Chesterton, "considering what a number of Protestant prophets and prophetesses have roared over the world since the Reformation—thousands in England and tens of thousands in America—it seems very strange that if one wants a Protestant heroine, one cannot find her except among Catholic saints."

If he wanted to write about a heroine pursuing the light in the spirit of liberty, why had not Bernard Shaw chosen, for instance, poor old Joanna Southcott? There was a perfect parallel, even for the name. She was English, and no doubt a loyal subject, while St. Joan was foreign and an enemy.

MR. SHAW AND THE BISHOP
Referring to Mr. Shaw's fine portrayal of a medieval Bishop, Mr. Chesterton said when he remembered the atmosphere of dereliction on the part of individuals in earlier plays, such as "The Philanderer" or "You Never Can Tell," it was not easy to imagine what he would have made them of an aged Roman Catholic Bishop.

Just as the young people had had it all their own way in those plays, so now it seemed that the old people did—rather more, in fact, than he himself quite liked. He thought there was more to be said for the young revolutionist, and even for the heretic, than Mr. Shaw made apparent.

Nowhere in the whole play did they hear that clear, ringing challenge which denounced old conventions and standards as nonsense and old people as fools. He had not put into the mouth of Joan, nor of anyone else, any answer to her accusers. All the strong, crushing argument was on the side of the Inquisitor and the Bishop.

NOT A JOANNA SOUTHCOOT
"If it was Bernard Shaw's purpose to prove Joan a Protestant, then he proves too much for his own point of view. All he proves is that if she was a Protestant, she was wrong. If she was merely pitting herself against the established tradition and order of things, then she was no better than Joanna Southcott."

"But even Bernard Shaw does not believe St. Joan to have been of a mere Joanna Southcott type. The subtle figure represented says nothing to justify individualism in religion, and the first conclusion to draw from the play is that if you want a really heroic figure you cannot find it better than in the Catholic Middle Ages."

The second point is that those Catholic Middle Ages were founded on a common code of morals, and if one individual attempted to upset the general order of society, that person was wrong. It is in this that St. Joan ever told the Church to stand aside."

CHURCH'S CAUTION OVER MIRACLES
It was important for non-Catholics to understand the caution exercised in the Church towards those who have—or think they have—experiences like St. Joan. He was told the quickest way to get snubbed in a religious order was to start having visions. Other saints' visions had been doubted at first by Catholic authorities. Bernadette had been ruthlessly snubbed for many years by the curé of the parish, and St. Ignatius had had a similar experience at first with his superiors. There was no institution in the whole world so cautious about miracles as the Catholic Church.

That caution was the simple truth behind a great deal about St. Joan. It was complicated by unworthy motives and the political conditions then existing. Paris was anti-Joan, and the conflict was very fierce and unscrupulous.

That brought one to another idea running through the play—that she was the founder of nationalism. There was much more to be said for that than for her as a precursor of Protestantism. But Bernard Shaw exaggerated it. He himself believed St. Joan was a leader in the spirit of patriotism and nationalism,

but that that spirit originated within the ancient religious culture, not outside it.

Mr. Chesterton's lecture was the second of a new series organized for non-Catholics by the Messengers of Faith, and was delivered before a large audience at the Sodality Hall, Mount Street, W.—Universe.

CARDINAL GASQUET

THE GREAT HISTORIAN GIVES AN INTERESTING TALK

On the eve of His Eminence's Golden Jubilee as a priest or Roman representative called at the famous Moroni Palace, in Trastevere, where Cardinal Gasquet has his residence. Our representative was very graciously received, and was willingly accorded a brief interview, although His Eminence was in the full current of the congratulatory reception of a busy afternoon. After a few moments' preliminary conversation, our representative ventured to ask one or two questions. The interview was as follows:

Would Your Eminence be so kind as to tell the readers of the Catholic Times something about your youth?

Most certainly. I was born almost within sound of Bow Bells, and am therefore what people call a Cockney. As a boy I was at school in Downside, and there I became intimate with Dom Roger Vaughan, who afterwards became Archbishop of Sydney. He made a lasting impression on me as a boy. Owing largely to his influence, I went to the Benedictine novitiate. I made my solemn vows as a Benedictine in 1870 at Belmont in Herefordshire, where I also made my ecclesiastical studies. Roger Vaughan was the Prior in my time. Among my teachers there, perhaps the most remarkable was Dr. Hedley. A diligent student all his life, he was also a born teacher, brimful of information and most interested in all his students. A rather brusque manner somewhat concealed his natural amiability. He gave one a real love of study, and succeeded in making more than one of his students a lover of books. It was a very stimulating personality.

How did Your Eminence first take up historical research?
Strangely enough, owing to a breakdown in health, I suffered some illness—heart trouble, I believe—through overwork as Prior of Downside, and the doctors gave me six months to live. That was forty-six years ago, in 1878. I had to give up my incessant administrative activity, but on medical advice I kept going gently at the subject which I had been teaching at Downside, namely, history. Just about this time Pope Leo XIII. issued his famous Encyclical on historical studies. In a personal request to Cardinal Manning, he asked the Cardinal to get English ecclesiastics to research work on the origins of the Reformation, because, as His Holiness said, knowledge of the facts was one of the best argumentative weapons the Church in England could have against attacks made in the spirit of the day. I happened to be on the convalescent list at the time, and I got the order therefore from the Pope through Cardinal Manning, to do some work in that line. That is really how I began. The work brought me into contact with all classes of educated non-Catholics in England. It was an experience the memory of which I value. I must say that I never met with anything but kindness and consideration from those non-Catholic associates of mine. I think that at any time they would have been prepared to give me any honor in the course of my short career; this is especially true of those of my many friends in the Historical Association. When I became Cardinal my non-Catholic friends in London literally showered congratulations on me and gave me every evidence of their good will and pleasure at my elevation to the Sacred College.

What of the present position of Catholicism in England?
The condition of the Church in England to-day is such as to admit of no real comparison with what it was when I was a boy. Catholics are now to be found in every walk of life in England. I think that much of the change in what one might call the social aspect of Catholicism in England is due to the work of Cardinal Newman. I never knew him very well personally, for he was already old when I was a young priest. But I believe that it was certainly he who lifted Catholicism in England and gave it the possibility of being the prosperous institution it is to-day.

A message, Your Eminence, for the Catholic Times.
Tell your readers that Catholics in England must stand together. The Church in England has grown because of this great spirit of Catholic unity. This unity does not mean intolerance of others, but it certainly does mean that no principle of Catholic truth is to be surrendered or bartered for any consideration whatever. Talking of this reminds me that I cannot un-

derstand the mentality that dictates what is called to-day the Anglican position. The truth seems so clear, the historical argument so convincing, that I frankly admit my inability to understand overtures for what they speak of as reunion. In this case, as in other questions of principle, there can be no weakening among Catholics. At the same time we must pray for those earnest enquirers that God may send them the grace and the light to bear witness to the truth.—The Catholic Times.

SISTER MARGARET, M.P.

HUNGARIAN NUN AN ACTIVE SOCIAL REFORMER

The first Catholic sister to become a member of a national parliament won her office by defeating three male candidates and braving threats to riddle her meetings with bullets.

Sister Margaret Slachta of the Social Service Sisters of Budapest, Hungary, who performed the feat, told of it in Washington, D.C. She came to make inquiries concerning an interparliamentary conference she will attend as representative of her party in Hungary, the Christian Social. While in this country she also will visit members of her order, some of whom are in Buffalo, Los Angeles and Canada, and she expects to make several addresses.

Demure of appearance in her gray habit, Sister Margaret is in tense and eager, with the fire of a crusader in her eye, when the subject of Christianity in government, or of her country's welfare, is mentioned. It was her brilliant mind and indomitable spirit, as well as her ability as a speaker, that won her a seat in the Hungarian chamber of deputies, the first woman to attain to that honor.

One of Sister Margaret's opponents was a minister of the government in power, and the other two were strong political leaders, when in 1920 her party, newly organized, nominated her for a seat in the chamber of deputies. She had been a teacher, a social worker, and a keen student of government, and so had attracted the attention of the party. But members of the older parties laughed. They said it was humorous for a woman to seek such an important post. That she was a religious was not an innovation; with its great Catholic population, Hungary has consistently had some priests in its chamber of deputies. But a sister—that was different. Never had a sister sat in the chamber.

But many took her candidacy in a far less humorous spirit. The Reds in Hungary were strong, and Sister Margaret's party was founded on the avowal that there should be Christianity in government. So, at the outset, the Reds announced that if Sister Margaret held meetings they would "shoot them up" through the windows. She was undismayed. She had been one of the strongest leaders in the organizing of the Christian Social party against huge odds, and the fire of her enthusiasm had been breathed into the women of Hungary, the group among whom her work had been chiefly centered. Besides, she had experience as a teacher and social worker and she knew the psychology of her people. "The women were brave. The threat of bullets only made them more determined. So they came to the meetings," she said. Then, with a small smile, "And when the men saw, they came too." And there was no shooting.

The Christian Social party had been hardened into a determined body of men and women by the severest sort of hardships in the course of the Christian Social party rallied splendidly to such leadership. Founded in the regime of Karolyi, the Red president of Hungary who took over the reign at the end of the War, it had set itself to save the nation from the wave of revolutionary, non-Christian extremism of the day, using the homely slogan that the spirit of Christ must be at the basis of sound government.

Karolyi had tolerated it. Then came Bela Kun and his extreme Communists, lashing down all that savored of religion. There was one thing which the Communists could be counted on to respect, said Sister Margaret, as she recounted those dangerous days. It was work on the soil. So the religious and the leaders of the Christian Social party went to the farms and worked, that they might survive. The Roumanian invasion which ended Bela Kun's regime brought no relief, and still the party waited. Then came intervention and the restoration of Hungarian government, and the Christian Social party came forth militant and triumphed. Through it all, the part of the nun was logical. One of the stated objects of her order is to carry Christianity into government.

So when Sister Margaret entered the house of deputies, she went in as a member of the new majority party, and Huszar, a Christian Social leader, became premier. And throughout the country, the

little religious in her gray habit, was given a large measure of credit for the victory, and high tribute was paid her organizing ability, her courage, her eloquence and above all the soundness of her thought.

Sister Margaret justified her election. She won respect and close attention on the floor of the chamber, she inaugurated several important bills which were passed, and she was held in great esteem as a party councillor. Her first speech on the floor was made as the champion of social reforms for the factory workers of the country, particularly for the women. The reforms were voted.

Legislation which Sister Margaret inaugurated and which was passed included a bill to give women the same rights as men in the acquisition and holding of land; a bill to place nurses in the schools who would take up the cases of backward and under-privileged children—a system which, incidentally, is only now coming into use in the United States; and a bill for a higher tax on betting at race courses. A furor greeted her introduction of the racing reform bill, and great opposition developed, but she won in the end. When she emphasized the fact that her bill proposed to use the money saved for the social uplift of the people, no adequate reply was made.

Sister Margaret's most vivid memory of the days in the chamber of deputies is an occasion on which two deputies engaged in a fist fight on the floor, with their partisan in the debate joining in. She did not faint or flee from the chamber. Instead, she mounted a platform, where she could gain a better view of the fighting. She is going to write a book on the psychological aspects of parliamentary bodies, and her first thought, she said, was that here was prime material for her writing.

In the midst of her parliamentary duties, she did not forget her religious obligations. One of her first moves to bring a Christian spirit into legislation was to propose a three-day retreat for the deputies. The deputies were startled, but to Sister Margaret's gratification a large number of them attended, and twenty went to Compostion in a body. With this success, she engineered a similar retreat for the members of the municipal council of Budapest, the capital.

Sister Margaret is returning to Hungary after the conference in the spring. She intends to resume her role as a political leader. Already she is making her plans and outlining the issues she will present. Each of those she has evolved thus far is preeminently a measure for the carrying of practical Christianity into government. Many of them call for social reforms for the betterment of the masses of the country.

FIVE MILLION CATHOLICS

A PRIEST'S FIGURE OF THE POPULATION IN ENGLAND

Are there 5,000,000 Catholics in England? The official estimate is 2,000,000, but Father Pius O'Carroll, C.P., of Sutton Monastery, St. Helens, stated, in a speech at Newcastle the other day, that the actual figure is nearer 5,000,000.

Father Pius, in an interview, gave me his reasons for this estimate. "I first began to take an interest in this subject in December, 1920, the year after the census of England," he said. "I then heard Mr. Hilaire Belloc and the late Canon Hughes address a C. Y. M. S. demonstration at Wigan, and unless my memory plays me false, Mr. Belloc estimated the Catholic population of Great Britain at seven millions and Canon Hughes at five millions.

These seemed to be amazing estimates, for I knew the official figure was about two millions. PRACTISING CATHOLICS ALONE INCLUDED
"The discrepancy may be explained for the most part by the diverse meanings attached to the word 'Catholic.' In the official statistics, the aim seems to be to include only practising Catholics. One can easily see the wisdom of thus estimating our strength, but if we enlarge the scope of the word 'Catholic' so that it means anyone validly baptized and possessing the true Faith, I think our numbers in Great Britain would be nearly five millions.

In almost every parish of any considerable extent there are hundreds, sometimes thousands, answering to this definition. They are Catholics who have neglected Mass and the Sacraments.

POVERTY THE CAUSE OF LEAKAGE

"Their neglect is due, in the vast majority of cases, to the fear and degrading poverty of their lives and the insufficiency of the priests. But they belong to God and to His Church, and they should certainly not be left out of the estimation of the growth of the Church in this land.

"This frequent insistence on their presence in our midst should make

us more indefatigable in our efforts to remedy social evils that make practical Catholicism a matter of heroic virtue for so many, and be even more earnest in our prayers that more laborers be sent into the vineyard.

"I recall one city parish—and it is no exception—whose Catholic population is given officially at 7,000. I know for a fact that it is 15,000.

"Margins of two thousand and three thousand between the official figures and the actual population are common up and down the country, and make a great difference to the total figures."—The Universe.

INVINCIBLE PREJUDICE AND TRADITIONAL IGNORANCE

By Joseph Clayton, M. A., F. R. H. S.

It is told of that eminent Anglican prelate, Samuel Wilberforce, Bishop of Oxford, that on reading in the Times of any strange aboriginal tribe, or utterly alien race, he would at once rush off to an encyclopaedia to learn all that could be learnt of so foreign a people. Nor would he rest until he had mastered the knowledge available. But no allusion to the Catholic Church, no reference to its dogmas, no description of its ceremonies, could persuade Samuel Wilberforce to seek further light on the subject of the Old Religion of Christendom. When Rome was mentioned Wilberforce would have no more of it. He refused to pursue the topic. Ignorance on the matter was a tradition, prejudice was invincible.

And this traditional ignorance concerning the Catholic Church is still cultivated by a very large number of our non-Catholic friends. It is not only the non-Catholic newspaper that makes amusing (and sometimes amusing) mistakes in affairs ecclesiastical, scholars and other learned persons are apt to go even more extravagantly astray, and are content to abide in ignorance. It is quite common, for instance, to meet men and women of real classical scholarship, trained in our ancient Universities, familiar with the meaning and significance of the pagan pre-Christian mysteries, who are completely at a loss when asked to explain some rite or doctrine of Catholic Christendom. They know all about libations to the gods of Greece and Rome and know nothing about the Mass. Others there are who who have specialized in Scandinavian folk lore, or in the religions of India—to the entire neglect of all knowledge of the faith and worship of Europe for a space of a thousand years. It really is queer to see even more apparently invincible prejudice against any intelligent study of the religion of our Catholic forefathers.

FEAR AT THE ROOT OF IT

Fear is probably at the root of this aversion from knowledge, as it is at the root of so many of our prejudices—political and social and economic alike. How else explain the furor of persecution in the sixteenth century, and the struggle to extirpate the Old Religion in the lands where the Protestant Churches were established, save by the utterance of that ex-Catholic priest, John Knox: "One Mass was more fearful to him than ten thousand armed enemies." And for Knox, as for the rulers of the newly-established Church of England, the only way to stop people going to Mass was to stop the saying of Mass. If today there is less fear amongst Protestants of attendance at Mass there is still very great fear of instruction in the doctrine of the Mass. It is not the ignorance that is invincible, it is the prejudice—the prejudice rooted in fear lest a study of the Catholic Church and its teaching will persuade to conversion, and that such conversion may result in much inconvenience in temporal matters.

(While many talk of "joining" the Church as though it were no more than becoming a member of a tennis club, and involved no more serious responsibilities, there are others who do discern the tremendous character of the undertaking, and the high and solemn adventure of the soul. It is these latter, the more discerning, who deliberately take refuge in prejudice from the pursuit of conscience, fearful where truth may lead, and the consequences of its leadership. Frequently do such timorous souls enquire "Shall I be happier if I become a Catholic?" Is Blank more comfortable since he made submission to Rome?" Probably had St. Paul made similar enquiries his conversion might have been indefinitely postponed.)

But if fear is at the bottom of the invincible prejudice the traditional ignorance is fostered and nourished on the mistakes of historians and the false readings of history.

THE IMPORTANCE OF HISTORY

To glance at the text books used in the schools and colleges where

the wealthy non-Catholics of Great Britain send their sons and daughters is to understand why ignorance flourishes and prejudice retains its power amongst people who are on many subjects well informed, and are in general called educated. The teaching of history in the common elementary and secondary schools to the teaching in the so-called "Public schools" of the rich. In both cases the teaching suffers because the subject is not treated scientifically. For example, nothing is more common than to find it assumed in the teaching of modern history that Protestantism—i. e., the revolt of a large part of Christendom from the authority of the Papacy, brought a permanent addition of knowledge to mankind in Europe, and superseded quite definitely and for all persons of intelligence quite finally the Old Religion.

Confronted by the simple and obvious fact that persons of intelligence and learning have never ceased to become Catholics, and that at the very time the Reformation itself whole regions of Europe were recovered for Catholicism, our teachers of history fall back on the popular historians whose works are still used in schools and colleges, and say nothing at all about it. And this is to treat history in a horribly unscientific way. Equally unscientific is it to pretend that Protestantism is a permanent contribution to religion when on all sides there is abundant evidence of the neglect and rejection of the sixteenth century Protestant confessions of faith. The decrees of the Council of Trent are as potent today as the decrees of the Council of Nicea; not how many Presbyterians acknowledge the authority of the shorter Catechism or profess obedience to the doctrine contained in Calvin's "Institutes of a Christian Man?" How many Lutherans stand by the Augsburg Confession for all the influence it exerted in its day?

SIGNIFICANT SILENCES

As for "our separated brethren" of the Anglican communion, the very arguments used at the Reformation to justify the rejection of Papal authority—that the Papacy was a medieval development and that all medieval developments, not only the Papacy, but the full doctrine of the Mass and transubstantiation, the observance of Corpus Christi, and of devotions to Our Lady and the saints, and prayers for the dead, must all be discarded in the Church of England—are no longer mentioned in those of a tiny remnant who cleave to the Elizabethan settlement of religion, which, after all, was no final settlement. The present Anglican Bishop of Truro, the learned Dr. Frere, while assuming that Protestantism—i. e., the rejection of Papal authority—is a permanent feature in religion, is quite content that his readers shall know nothing of the Anglican formularies, and succeeds in his volume in the history of the Church of England—in writing a whole book on the reigns of Elizabeth and James I. without mentioning the changes effected in religion or explaining that the Anglican position was vindicated in the Thirty-nine Articles of Religion and the Apology of Bishop Jewel. The resolute determination of many Anglo-Catholic clergymen that their flocks shall remain in ignorance of the historic teaching of the Church of England helps to account for the invincible prejudice and traditional ignorance so potent in keeping Anglicans from submitting to the Catholic Church.

History, then, is the thing that at all costs must faithfully be taught in our own schools and colleges. For Catholics can at least afford to know the truth in human affairs, since to us the truth in things eternal has been revealed. Hence for Catholics there is less excuse for prejudice, and for ignorance less authority.

STORMS SWEEP OVER IRELAND

Dublin, Jan. 5.—Tremendous rain storms have swept Ireland for many days, creating general havoc and misery, and endangering life. So vast is the flood, that the courses of many rivers are now untraceable. Water oozes up through floors, and motor lorries are floated about on roads.

The copper sheeting on the dome of St. Mary Church, in Clonmel, was ripped open by the storms and is flapping about like a flag. The roof of the Protestant church there has been torn away.

Part of Kilkenny City is completely submerged, and the suffering there is great.

Many marvellous escapes are reported. In some districts, the visitation has been so severe and the dangers are so great that people have been keeping night watches by

CATHOLIC NOTES

Dublin, Jan. 1.—Cork Harbor has received a communication from the representative of the United American Lines announcing a joint service with the Hamburg-American line of new passenger steamers that will call at Cobh (Queenstown) on the voyage to and from New York. This will establish another important link between Ireland and the United States.

Senora Cecilia Hernandez de Carsea, of Monterey, Mexico, gave birth to triplets exactly at midnight Christmas Eve. All three were boys. Senor de Carsea knows the Bible. So the triplets have been named Balthazar, Melchior and Kaspar, after the three Wise Men from the East, who arrived in Bethlehem seeking the Messiah.

London, Eng.—The Rev. George Frederick Sharland, Anglican rector of Folkington, Sussex, and Mrs. Sharland, have been received into the Church at London Oratory. Wilkinson Sherren, noted author, and his wife also have entered the Church from the Non-Conformist faith. Their young son was baptized recently.

Munich.—Another notable figure in the German nobility has taken his vows as a Catholic priest. He is Lieut. Gen. von Reichlin-Meldegg, who held important commands in the field during the War, and who is a member of an ancient noble family. General Reichlin-Meldegg assumes the name Father Antonius, as a member of the Franciscan Order. He has been assigned to the Franciscan Church in Dietfurt.

Rome, Dec. 29.—Two decrees were read on Sunday, giving the authorization to proceed with the sanctification of Blessed John Baptiste Vianney, parish priest of Ars, and approving the miracles proposed for the canonization of Blessed Madeleine-Sophie Barat, foundress of the Religious of the Sacred Heart, an order with houses in America. Archbishop Virili, postulator for the cause of Blessed Barat, spoke, thanking the Pope.

London, Eng.—In the village in which G. K. Chesterton lives—Beaconsfield, in Buckinghamshire—Mass is said every Sunday in a hall attached to an inn. For ten years the hall has been loaned free of charge by the innkeeper and his wife, who are both Catholics. In all there are about seventy Catholics in the neighborhood. Steps are now being taken to acquire a suitable site in a central position for the erection of a church.

Paris, Dec. 29.—A fine gesture of tolerance as between Catholics and Protestants was recently witnessed at Ardon, in the Canton of Turgozie, in Switzerland. The Protestants having built a new church, restored to the Catholics the ancient church of Saint Martin, which had formerly belonged to them. Catholics and Protestants met at a banquet where promises of peace and co-operation were exchanged.

London, Eng.—English lovers of the Little Flower are to present a set of gold brocade vestments and a set of altar cards to be used at the Carmel of Lisieux on the occasion of the canonization of Blessed Teresa of the Child Jesus. The Benedictine Nuns of Princethorpe Priory, Rugby, are making the vestments and painting the altar cards. The same Nuns illuminated and painted the altar cards used at Lisieux when the Little Flower was beatified, and they embroidered the altar linen used at the Mass.

Detroit, Mich., Jan. 1.—In an essay contest on "Home Lighting" conducted here by the Electrical Extension Bureau, fifteen of the thirty Detroit winners of prizes were pupils of Parochial schools. The contest is international, including all the school children of the United States and Canada, and the best essays written here have been forwarded to New York to be entered in a final judging for international honors. The first prize is a model electrical home. Catholic pupils won the first eight places, the tenth, eleventh, twelfth and fifteenth in the high school section. In the elementary section they took second, eleventh and fifteenth.

The Rev. F. L. Odenbach, of the John Carroll University, Cleveland, has evolved a new universal language which he terms Ido. Ido, says Father Odenbach, may be learned in a few months, and simplicity is its keynote. The English alphabet is used, with a single sound for each letter, and the spelling is wholly phonetic. Each word has only one definite meaning, and there are only twenty grammatical endings to be learned. There are 10,000 root words in the dictionary of the new language, with about seventy-five suffixes, giving about 30,000 words in all. Since these words all come from the living cultured languages, the author says, persons speaking any of the common modern languages will recognize most of them.