

PROPAGANDA FOILED

A Contribution to the Study of Prejudice and Intolerance

By

Fr. Theodosius Plassmeyer, O.F.M.

Henry Plassmeyer was born at Westphalia in Osage County, Missouri on March 28, 1868 to German immigrant parents, the first of his family to be born in America. He started his formal education at Winkelman School, up the hill from the home place, in 1874. On July 30, 1892 he became a member of the Franciscan Order and was ordained to the priesthood July 2, 1898; taking the name of Father Theodosius Plassmeyer, O.F.M. He is the first son of St. Joseph Parish at Westphalia to be ordained to the priesthood.

He lived and worked in Teutopolis, Illinois during the period from 1887 to 1923, the time of The Great War and a time of difficulty for Americans of German descent. The articles reprinted here set forth the experiences of the people of Teutopolis in the hope that they will offer guidance to others who find themselves subject to the kinds of "unwarranted annoyances" suffered by the people of that loyal and industrious community.

The articles were printed in Social Justice Review, "The Pioneer American Journal of Catholic Social Action", during the period from 1949 through 1952. A long standing friendship and correspondence between Mr. F. P. Kenkel, editor of SJR and Fr. Theodosius led in significant part to the publication of the articles, which are reprinted here by permission of the current editor, Rev. John H. Miller, C.S.C., S.T.D.

Correspondence between Fr. Theodosius and F. P. Kenkel is preserved in the University of Notre Dame Archives where it was recently uncovered in an internet search by Susan Plassmeyer, a great grand niece of Theodosius. I hope the reprinting of these articles contributes to the purpose for which they were written.

Norbert B. Plassmeyer
205 County Road 514
Freeburg, Missouri 65035
July 2004

Social Justice Review
3835 Westminster Place
St. Louis, MO 63108

HISTORICAL STUDIES AND NOTES

PROPAGANDA FOILED

A Contribution to the Study of Prejudice and Intolerance

By

FR. THEO. PLASSMEYER, O.F.M.

Prologue

EVEN before our boys had returned from overseas, the late Fr. Roger Middendorf, O.F.M., Rector of St. Joseph's College, had urged me—and others have renewed this request repeatedly since—to write the history of Teutopolis, Illinois, covering the period of World War I. This history was to be written as a sort of follow-up of what we accomplished during those few hectic years; because the religious celebrations and the civic demonstrations we staged at the time, especially in Teutopolis, to which everybody was invited, and which were always well attended by our non-Catholic fellow citizens not of German extraction, had produced decidedly two good effects that deserved to be perpetuated.

On the part of our people, Catholics and non-Catholics, these gatherings caused those of German descent to shake off the apathy to meet their other fellow Americans, and the fear of criticism and ridicule of their ways of living as un-American; and on the part of our visitors, irrespective of origin or religion, these meetings served to dispel those prejudices, fears and hatreds that were still hanging over them as an unfortunate heritage of the past. At these social functions both parties learned that they had been "seeing things", had been viewing their neighbors through a perspective distorted by personal feelings and prejudices. They departed with better mutual understanding and appreciation; as better neighbors and better citizens.

I was to write this monograph, because I had been a witness to all these events. Since I had lived in this community from 1887 to 1923 with but slight interruptions, nobody could know better the sinister underground influences that brought about these disturbances, the historical background upon which they were reflected, and the final return to normalcy. And these records were to be preserved. They will forever show the character of the people of Teutopolis of those days, both as practical Catholics and as loyal citizens, and will also testify to the nature of the education given them for almost three generations

under the guidance of the Franciscan Fathers and the Notre Dame Sisters, directing them in the process of Americanization. Moreover, they might some day have special apologetic value, if ever again such a nefarious propaganda should flood our country. Because, as on this occasion, trusting to the American spirit of fair play, we put before the public, with reserve and clarity, the well established loyalty of Teutopolis in the past and turned criticism and suspicion into applause and mutual confidence: So our present record might well serve the same purpose in some similar, future emergency.

Not that our plight was out of the ordinary; in fact, our experience could not but be essentially the same as that in many other communities of German-Americans in our country. But there is no doubt that, in consequence of circumstances, the subtle and insidious forces which produced this hysterical phenomenon in our history were bared more clearly, and the features of our common experience were brought out more sharply in this instance. The knowledge, then, we are enabled to obtain from our case, will aid us better to understand the experience of other communities which, in spite of their well proven loyalty, were subjected to these unwarranted annoyances. And the fortunate solutions we happened to discover in our predicament might eventually be of some guidance to other groups.

To write this account was indeed a laudable enterprise; but for years I declined to undertake it. As long as I had the care of the parish in Teutopolis and later of the large St. Mary's parish in Waterloo, Iowa, the administration of the latter being especially difficult during the years of the prolonged depression, I lacked the necessary leisure. Moreover, since I had been in the midst of the turmoil in Teutopolis and in my capacity as Pastor had to take a guiding hand in the events, the idea of swinging incense at myself did not appeal to me.

Thus the affair rested for twenty years; Father Roger had died in the meantime. Then, one day, we were rudely awakened to the fact that what we had vaguely anticipated as "some similar, future emergency," was actually staring us in the face. Teutopolis celebrated the Centennial of its incorporation as a village on September 1st, 2nd and 3rd, 1939. I had been invited to take part in the festivities. Sunday, the second day, lent itself well to the religious celebration and a Sol-

emn Field Mass was arranged. The choir of the seminary enhanced the solemnity. A vast number of people assisted. The Most Rev. James A. Griffin, Bishop of Springfield, was celebrant and also preached the sermon for the occasion. Before the sermon His Excellency announced what he believed would be news to many, news that cast a shadow over our jubilee celebration: England had declared war against Germany the day before. He warned his audience that we might again experience all the espionage and skullduggery of World War I; and His Excellency appropriately admonished our people to guard against saying or doing anything that might again draw suspicion upon us. How that announcement aroused me! How I recalled all the harrowing experiences of the first World War! How I regretted that the story of the loyalty of Teutopolis had not already been written! Right then and there I changed my mind towards the task. After all, our life and our life's work are not wholly ours. The finger of God moves us on the stage of life in much the same way as we move the figures on a chessboard; and as each figure, tower and bower, has its special purpose in the game, so each of us has his special task to perform in God's design, which is at the same time our contribution to the welfare of society; for all of which we shall be held responsible. And if we, especially we older ones, looking back a few decades of our life, should feel tempted to pride ourselves on what we may have accomplished,—let us take a second look, and look correctly. We shall find so much of what we could and should have achieved, if we had had only common sense and faith enough to permit ourselves to be guided by Divine Providence. Retrospection shatters all pride, leaving a sense of responsibility to goad us on to make up for past negligences.

Here, then, was my obligation. Some one else might be better qualified to write the account of the loyalty of Teutopolis, but no one could, humanly speaking, be better fitted to gather the material. I knew where it was to be found, every line of it; and no one was in a better position to get access to the sources. Some valuable material, indeed, was to be found in Washington, D. C., in the *Congressional Record* and in the Federal Bureau of Investigation. But I knew my good friends, the Rev. Francis B. Steck, O.F.M., Professor of Spanish-American History at the Catholic University in Washington, and Mr. An-

thony B. Kenkel, would be able and glad to lend me a helping hand; especially the latter, since for over twenty years he has been engaged in research work in Washington, and is, therefore, well acquainted with the manner of procuring desired information from any of the Bureaus and Departments.

However, in proportion to the success with which I met in collecting the material, my hesitancy in writing the book seemed to increase. Not the least reason for my hesitating to proceed was the fact that the Federal Bureau of Investigation definitely declined, as we shall see later, to make available for me an official report to the Department of Justice on the happenings in Teutopolis during World War I. This report was in the archives of the Federal Bureau of Investigation. The question with me was: could the Department resent it, if I should dare to publish information which was supposed to be safely stowed away and sedulously guarded in the archives of the Federal Bureau of Investigation, though I had the knowledge from personal experience and from the records of my diary? I recalled that in those kaleidoscopic days of 1918 I had acted, under the strain, without even thinking of the Department of Justice or any other Department. Never kowtowing to anyone, I had taken a firm stand in the defense of truth and of legitimate authority. And for that attitude, even before I was aware of it, I had won the absolute confidence of the Department of Justice and that confidence I retained to the end. All the dealings of the Department with the people of Teutopolis were directly through me, and repeatedly I received expressions of appreciation and gratitude for that stand. I could ill afford now to incur the displeasure of the Department. Since, however, the Department of Justice had approved my procedure in those turbulent days, what reason could either the Department or the Federal Bureau of Investigation have to find fault now, if I should continue to maintain that same attitude?

I submitted the reasons for my objections to our Father Provincial, the Very Rev. Vincent Schrempp, O.F.M., now deceased, and to Mr. F. P. Kenkel, K.S.G., Director of the Central Bureau of the Central Verein, St. Louis, Missouri. The latter's opinion on matters of this kind I have always esteemed very highly. On May 11, 1941, the Very Rev. P. Provincial wrote to me: "It is my wish that you write the history of the wartime activities of our beloved Teutopolis." And

after considerable correspondence with Mr. Kenkel, he gave me the following as his final answer: "By all means carry out your intention; a history of this kind is most necessary for a number of reasons."

That left me no choice. I gladly write the story "of our beloved Teutopolis." I do not dare to call my ramblings by the dignified term "history." I fear that my account will naturally appear rather egocentric, but I hope that the indulgent reader will not consider it egotistic. May my monograph contribute its modest share in maintaining our peaceful, civic solidarity.

CHAPTER I.

Beginnings

The village of Teutopolis is located in Effingham County, Illinois, about two hundred miles south of Chicago and about a hundred miles north-east of St. Louis, Missouri. The old records show that the first settlers arrived between 1825 and 1828. However, in consequence of the political and religious unrest in Germany, a large influx commenced in 1837. The emigrants hailed from the kingdom of Hanover, the Grand-Duchy of Oldenburg, and some from the Prussian province of Westphalia; many were unskilled laborers, cotters (small farmers) and farm-hands; others were skilled laborers plying a variety of trades; some professional men soon followed: A doctor, a teacher, a millwright, even a brewer. Low German was their language. These simple Teutons had left the fatherland with poor prospects, yes, even without the intention of ever seeing it again; their parting was final; they hoped to improve their lot and that of their children in the New World.

In the same year 141 of these newcomers, with characteristic common sense and thoroughness, formed a Land Company in Cincinnati. In the person of John F. Waschefort they had found an enterprising and prudent leader. He came from Hanover where he had disposed of his holdings in land (Landgut), and was therefore a person of considerable means. Under his leadership the newly formed Land Company bought a tract of 10,000 acres of land in Effingham County. The land was surveyed, the village platted, farm land and village lots were distributed by drawing numbers from a hat and the trek to the new homes began at once. In spite of the hardships they encountered, the colony prospered and Teutopolis township soon buzzed with activity.

Anxious to become a part and parcel of the great commonwealth of Illinois, the little village was incorporated in 1839.

After these pioneers had secured the most necessary things for their material welfare, they turned their attention to the higher values of life, religion and education. They wanted to preserve their social customs, civil liberties and cultural treasures,—all the fruit of centuries of Catholic life and Catholic traditions. Almost from the beginning they had their resident priest, the pastor frequently functioning also as teacher. Years before the public schools were inaugurated, the settlers maintained their own private schools. Whilst German naturally was the vehicle of all instruction, it was not only German that was taught. These immigrants realized that English was the language of the land and that they needed it in their business, social and civic life. The three R's were taught in English. They were ambitious to acquire their citizen papers as soon as possible, to function as full-fledged citizens of the United States.

Progress in Civic Life

Ever since 1845 these people held their regular village elections; seven votes were cast at the first election. The same seven voters were the first ones to take part in the next general election. They had to walk all the way to Ewington, then the county seat of Effingham County, seven miles west. Their approach caused a sensation and a delegation was sent out to meet them. Amid continuous cheering they were guided to the polls. Mr. Clement Uptmoor explained the ticket to the others. This done, they delivered their solid bloc of seven Democratic votes. Hereupon the local band struck up a patriotic tune and led the new citizens to the hotel, where the ladies had prepared for them a fine dinner. Afterwards Judge Thorton made a speech, read the names of the seven voters who had marched so far and declared that "not only the Democratic party, but the whole county might well be proud of them." Teutopolis is strongly Democratic to the present day.

Progress in Religion and Education

Though there was a constant flow of immigrants, it was with the advent of the Franciscan Fathers in 1858—to take charge of the church and schools—that the colony grew rapidly. Within a few years six additional parishes were founded from Teutopolis: Effingham, Green Creek, Sigel, Lillyville, Bishop Creek and Island Grove; the

Franciscans had charge of all of them. The schools also witnessed a remarkable growth. By 1866 Teutopolis had a grade school for the girls and the smaller boys, conducted by the Notre Dame Sisters; and a separate school for the higher grades of the boys, taught by Prof. Louis Rieg for nearly forty years. These schools were public schools by this time. In addition, the Notre Dame Sisters opened an academy in 1866 for the higher education of the girls; and since 1862 the Franciscan Fathers have conducted St. Joseph's College for the higher education of the boys of Teutopolis and of all southern Illinois. When we entered World War I on the side of the Allies, the grade schools were standard schools; and only a few years later Teutopolis had an accredited high school of three years and the fourth year was under consideration. Ten districts belonged to this high school. German is taught at the express insistence of the Hon. Francis G. Blair, State Superintendent of Public Instruction. At the commencement exercises of 1923, which he himself attended, Mr. Blair bestowed no small measure of praise upon pastor and teachers for their successful work.

Character

By 1917 the colony was in reality 90 years old and had developed into a large farming community of fully 1200 families: all Catholic, except a little parish of about 70 Lutheran families 4 miles southeast; all Low Germans with the exception of 40 families of the Island Grove parish 9 miles southeast, who were Alsatians. Teutopolis naturally was the center of trade, banking, education, religion and social doings. Whilst their German language began to disappear rapidly, many of their laudable social traits remained: their thrift and economy, their sociability (the proverbial *Gemuethlichkeit*), their profound sense of truth and justice, and their loyalty to the Stars and Stripes and to the Church. These Low German Catholics certainly were not in sympathy with Prussian militarism, and still less with Bismarck, the Iron Chancellor of Germany. Their whole psychic make-up was of a different cast.

Fruits

If by its fruits we may judge a tree, the fruits of the education imparted in the homes and schools of Teutopolis may be gauged by the following facts: from their portals have gone forth enterprising business men—the Webers and Rundes, who operate the substantial Bank of Teutopolis, which weathered all depressions and recessions;

the Weber Brothers, proprietors of the largest farm implement business in the state; the Siemers, still operating the largest flour mill between St. Louis and Terre Haute; John Schultz, of the largest seed house in the state; Worman and Probst of the Teutopolis Press and its exceptional printery; and scores of truly progressive farmers. Also many leading business men of Effingham are Teutopolitans. Finally, their schools have laid the academic foundation of many men and women of the higher professions: doctors, dentists, lawyers, judges, teachers,—not to mention the eight priests and some fifty Sisters. All this was accomplished up to World War I.

Additional Civic and Social Accomplishments

The people of Teutopolis certainly are human, with all the frailties, which constitute our common inheritance, however the following facts were established on the occasion of their centennial celebration of the village: no delinquent tax payers, no unemployment. Not one of them had ever been confined in a penitentiary; not a child had been sent to a reformatory, nor to an orphanage; childless couples were in the habit of adopting orphans; both during the Civil War and World War I, they had furnished their full quota of volunteers; and last, but not least, throughout the whole century not a single divorce.¹⁾

(To be continued)

¹⁾ On the contents of this chapter so far consult also: Chas. Eversmann, genial chronicler of Teutopolis, (d. July 20, 1913), *History of Effingham County*. O. L. Baskin & Co., 1883; *Historical Sketch of Teutopolis*, Rev. Eugene Hagedorn, O.F.M., 1926; and *Parish Records*.

Two of the windows in the Chapel of the new Stepinac High School at White Plains, New York, were designed by a well-known member of the New York Kolping Society, Albert L. Brink. They represent St. Thomas Beckett and Pope Gregory XII.

The CV Library possesses a number of drawings by Mr. Brink. To this collection a new cartoon by the artist has recently been added. It depicts, as it were in a tableau, the foundation and purpose of the organization which is known by the insufficient name, "Kolping Society". It is rather a Guildsman's Guild organized in accordance with Kolping's motto that "the vocation is a gift of God." Let us add: we need a book on Kolping's social thought. It would help to clear in the minds of American Catholics ideas on the corporate order of which Pius XI pleads in *Quadragesimo anno*.

HISTORICAL STUDIES AND NOTES

PROPAGANDA FOILED

A Contribution to the Study of Prejudice and Intolerance

By

FR. THEO. PLASSMEYER, O.F.M.

II.

Reputation

WHAT was the reputation these men and women enjoyed among their fellow citizens? "Well," in the words of Al Smith, "let us look at the record." It would seem to have been the fairest.

The Rev. Carl Jos. Oppermann, Director of the Priests' Seminary, Vincennes, Indiana, in a letter written in 1845²⁾ has the following to say about their religious spirit: "Tears of joy flowed when with old German honesty (*Biederkeit*) they shook hands with me. The devotion and piety of this parish deeply edified me. Gamblers and tipplers are not to be found amongst them. The love of order, the thrift and industry of the local farmers will soon transform Teutopolis into a pleasant and charming place of residence. These poor North Germans have already accumulated \$500 earned in the sweat of their brow, to proceed to the erection of a new church.—Happy the priest who presides over a parish which is aware that sacrifices made for God's sake do not impoverish but enrich."

What Judge Thornton thought of them as loyal citizens, we have already learned.

In 1887, when the so-called drummers were the liaison between the wholesalers and the retailers, the Rev. August Brumleve, Red Bud, Illinois, travelled with two of them from St. Louis to Teutopolis, the one a veteran of the Simmons Hardware Co., St. Louis, the other just a beginner from the Wulfing and Dieckriede, wholesale grocers. Rev. Brumleve was amused to listen to the following counsel given by the veteran to the beginner, when the latter was anxious to find out with what kind of people he would have to deal. Said the veteran: "Listen, young man, you will get into a vast settlement of German Catholics. They are religious and mean it. See their large church and watch their attendance at divine services. They are prolific and give their children the right education. See their schools. And above all they are honest. They

²⁾ *Central Blatt and Social Justice*, St. Louis, (September, 1918), Vol. 11, p. 183-84.

will not buy goods for which they have no sale, and they turn over the goods on a small margin of profit. You may have trouble to sell to them, but they pay for what they buy."

As to what our Congressman, the Hon. M. D. Foster, thought of his constituents of Teutopolis,—the men of the Teutopolis Press want to go on record for the following: "On October 23rd, 1906, the Congressman with a few companions appeared unexpectedly at the wedding celebration of Joseph Kremer and Mary Wernsing at the Wernsing home a few miles south of Teutopolis. The parties enjoyed themselves heartily. Mr. Foster delivered a short address in which he expressed profound appreciation of the cultural and moral value of these traditional German folk-feasts. He declared that their loyalty to their adopted country was well known to him and that he considered it a special privilege to represent at the national capital such a large group of law-abiding American citizens of German descent, to which his constituents of Teutopolis belonged. We, the undersigned, were personally present."

C. H. Worman, Publisher of the Teutopolis Press; John H. Probst, Editor of the Teutopolis Press.

When in 1916 the Americans of German descent were accused of disloyalty by Congressman Gardner of Massachusetts, Mr. Foster delivered a remarkable speech in their defense.³⁾ That the Hon. Congressman had his constituents of Teutopolis especially in mind, is evident from the fact that he made a reprint of his speech and mailed it to the Teutopolis people.

Mr. Harry S. Parker, a prominent non-Catholic lawyer of Effingham, who enjoys the absolute confidence of the Teutopolis community, paid them an exceptional tribute on the occasion of the monster Loyalty Demonstration in Teutopolis, April 14th, 1918. Said Mr. Parker:

"You are a law-abiding class of citizens, which is evident to me as a lawyer of this county from the fact that, during my experience of many years, I do not recall a single instance where anyone of your citizens has been indicted for violating the laws of the land." "In your Church patriotism is part of your religion and I congratulate you fortunate people of Teutopolis." Further comment is superfluous.

Finally it should be mentioned that Teutopolis

³⁾ *Congressional Record*, Jan. 11, 1916, p. 922.

is not an isolated unit; not in the sense that there are not many more similar racial groups scattered practically all over the country, but for many years it has belonged to an organization known as the Catholic Central Verein. This Verein was founded in Buffalo, N. Y., in 1855. From its beginning it had the approval of Bishop Timon of Buffalo, given with the understanding that it stay out of party politics. Its purpose was mainly to look after the spiritual, social and civic needs of the German Catholic immigrants. This organization has spread from Boston to San Francisco and has branches and affiliations in almost every state. To its credit it must be said that it was never seriously suspected of disloyalty.

Hence the Central Verein must be distinguished from the still larger organization, the National German-American Alliance. The latter became involved in politics during Woodrow Wilson's second campaign, incurred the President's displeasure and decided to dissolve in 1918. The two were never in sympathy; in fact the Alliance contemptuously called the Verein "Kirchen Deutsche," Church-riden.⁴) This label may be allowed to stick, in as much as the Verein always had the approval of the American hierarchy. But the Verein is far from being simply a religious society. On one occasion at least, when its state branch of Illinois had its annual convention in Springfield, during the incumbency of Edmund F. Dunne, I heard the Governor deliver an eloquent speech in which he not only heartily welcomed the Verein to the capital, but also expressed his appreciation and his gratitude to them for the aid they had given in securing sound, much-needed social legislation.

Throughout its history the Central Verein has pioneered in many endeavors (in behalf of the best interests of the country), and enjoys today an enviable reputation among Catholics and others, not only in this country but abroad as well.⁵)

From the contents of this chapter it should be evident that the people of Teutopolis, while interested in their church and in their schools and business enterprises, were free from narrow-minded parochialism. They were truly public spirited, always ready to assist to the best of their ability in all movements intended to advance our civic and social welfare in general; and, hence, were always highly esteemed by their neighbors.

⁴) Child, Clifton J. *German Americans in Politics (1914-1917)*, p. 176.

⁵) Central Verein: *History, Aim and Scope*. The Central Bureau, St. Louis, p. 4.

CHAPTER II

Peace Sunday, March 21, 1915

The Calm Before the Storm

By this time it was evident that the hopes for a just and speedy peace among the belligerents in Europe were vain. Science, lauded for years as the panacea of private ills and public catastrophies, had failed to prevent the outbreak of the war; all the jockeying of diplomats to localize it, proved worse than idle; war had already engulfed practically all Europe; and now leading newspapers deluged the world with atrocity stories and atrocity scenes fabricated in their own studios, and poisoned the minds of the people and stirred up racial hatreds. Pope Benedict XV took this occasion to call the attention of the nations to the only two means that ever have placated the anger of God and secured the peace of nations, prayer and penance. For all Catholics the world over he set aside Passion Sunday, March 21st, as a day of prayer for peace, calling upon all Christians to join with the Catholics. Details he left to the Bishops and to the ingenuity of local pastors. As usual, these instructions of the Holy Father were promulgated by the Ordinaries in circulars issued for the purpose.

After consulting with the Rev. Eusebius Helle, O.F.M., the zealous assistant of those days, we decided on a program which is to be found in the parish announcement book of that year on Sunday, March 14. It reads: "Our Holy Father, Pope Benedict XV, has appointed next Sunday a day of universal prayer for peace. Our Bishops and our President have already repeatedly exhorted us to prayer in this visitation. Our Holy Father urges Catholics of all ages to do so, also to receive the Sacraments and to make the day a day of prayer. We know what that means. World conditions grow worse from day to day. We believe that God Almighty is the Ruler of nations and we believe in prayer. Many of your relatives in the Old Country are in dire distress. Let us aid them and make the best of this grand occasion. Here is the program:

"Next Friday is the feast of St. Joseph. Let as many as possible go to Confession and to Holy Communion on that day. Moreover, since the Holy Father wishes the children especially to take part in this crusade of prayer, I will conclude this week the instructions of the little ones of the parish for their first Holy Communion. They will

go to Confession Friday morning after the Lenten devotions. All other children will go to Confession Friday afternoon. In the parish Mass on Saturday morning all these children will receive Holy Communion, the little ones for the first time. Ample opportunity will be given to the grown-ups to go to Confession all day Saturday and Sunday morning, in order that the whole parish can comply with the wishes of the Holy Father next Sunday. At ten o'clock Sunday morning there will be a solemn High Mass with exposition of the Blessed Sacrament and adoration the rest of the day. A sermon appropriate for the occasion will be preached in the High Mass.

"Program for adoration in the afternoon:

- 12-1, first division of the school children;
- 1-2, second division of the school children;
- 2-3, the married ladies of the parish;
- 3-4, Vespers and Compline;
- 4-5, the young ladies of parish;
- 5-6, the young men of parish;
- 6-7, the married men of parish;
- 7—, solemn close with Benediction.

"I know that the parish choir, under the direction of Prof. Louis Rieg, will be only too glad to do its best on this memorable day."

That was indeed a strenuous program for one week; but we felt confident that we could carry it out. The response of the parish to this appeal was indeed generous. We, in our peaceful Teutopolis, commenced to feel the first tremors of the upheaval that was rocking the social and political structure of Europe. The people sensed the seriousness of the conditions and put their whole heart and soul into that day of prayer. I take the report on that celebration partly from my diary and partly from the *Teutopolis Press*. In my diary of that year on page 156, I find an entry which in part reads as follows:

"Today, March 21, we celebrated Peace Sunday; it was Passion Sunday. It was certainly edifying to observe the readiness with which our people responded to the appeal of our Holy Father for a day of prayer for peace in Europe. Catholics thus give a magnificent example of their unity of faith and devotion. Of course, rationalists that have drifted into barren infidelity will scoff at the simplicity of Christians and say that prayers have very little to do with the success of arms. However, we do believe that the Almighty still holds the universe in the palm of His hand, that it is ruled by His Providence and that He shapes the fate of nations. Does not the Old Testament demonstrate

repeatedly how much prayers, especially the prayers of His anointed and of little children, have to do with the issues of battles and the fate of nations? Repeatedly I have today been reminded of a remark the learned exegete Allioli makes regarding Matthew VI, 6: '*Ob die groessten und segensreichsten Ereignisse der Geschichte durch das Schwert eines Kriegers und die Klugheit eines Staatsmannes, oder mehr durch das Gewimmer der Kinder und durch das Flehen der in ihren Kaemmerlein Betenden entschieden worden sind, wird einst das Weltgericht lehren.*'"

In the issue of the *Press* of March 25, we find the following: "All honor to Teutopolis for observing the day of universal prayer for peace, as it did! Even the school children, as directed by the Holy Father, had their share in it. The Rev. Pastor had prepared 29 of them, from seven to nine years of age, for their first Confession and first Holy Communion for the occasion. All of them received Holy Communion in a body on Saturday, and again on Sunday. The Fathers report that they heard at least 600 Confessions of adults; and fully 800 received Holy Communion on Sunday in the 7:30 Mass. Practically the whole parish received the Sacraments and assisted at the Masses.

"At ten o'clock a solemn High Mass was celebrated. The Rev. Joachim Maier was celebrant, assisted by Rev. Fathers Eusebius Helle and Gregory Knepper as Deacon and subdeacon, resp., the Rev. Frater Paul Eberle acting as Master of Ceremonies. The church was packed. The Rev. Pastor preached a sermon that measured up to the occasion. In the introduction he sketched the grief of the Holy Father over the havoc of war, wrought amongst his children in Europe,—a grief which had shortened the days of the late Pius X, and which had induced the present occupant of the Chair of St. Peter to make an appeal to all Christendom to pray for peace. The sermon was on the causes and on the meaning of war in the light of faith, emphasizing the fact that the crimes of nations are the causes of war, and that the time of war is a time of prayer and penance and moral regeneration. In his conclusion he exhorted the faithful to join in the prayers for peace, both for Europe and for our own country. And he invoked St. Joseph, the patron of the entire Catholic Church; the Immaculate Queen of Heaven, patroness of the Church in the United States; and St. Francis, the patron of our parish,—to intercede for us and to obtain for us pardon and grace and

peace. After Mass the Blessed Sacrament was exposed.

"In the afternoon, not only did the sodalities, in turn, observe their hour of adoration, praying and singing lustily, but many also assisted at Vespers or in some other way put in an extra hour of prayer.

"At the solemn closing at 7:00 p. m., the Rev. Pastor was celebrant, assisted by Rev. Fathers Gregory and Eusebius as Deacon and Subdeacon, respectively. Again the crowded attendance gave ample proof of the devotion of our people; and with the same fervor that had characterized all the services of the day, the prayers prescribed for the conclusion were recited. After Benediction with the Blessed Sacrament, the parish sang the "Holy God". Special thanks are due to the choir for the liberal share they took in the religious program of the day.

"Similar services, according to the decree of the Holy Father, were held the same day in the churches of Effingham, at Bishop Creek, Island Grove, Lillyville and Green Creek."

So far the reports. It should be noted that our neighbors, not of German extraction, clearly did not seem to have entertained the slightest suspicion that this generous outpour of prayers for peace, could have been for a victory of the Kaiser. The poisonous propaganda had not yet infected our people.

CHAPTER III

Clouds gather over Teutopolis

It is not within the scope of this monograph to trace all the nefarious propaganda that developed during these kaleidoscopic years; nor can it concern itself with the question which of the two parties was the more successful in this doubtful enterprise, the pro-Allies or the pro-German.¹⁾ If this unenviable distinction should be ceded to the former, it is only because they were better equipped for their task. At the same time, however, we can not well understand the impact of the campaign of vilification, to which communities like Teutopolis were subjected, unless we take into consideration the local circumstances which readily exposed Teutopolis to suspicion and misrepresentation, and also the attitude of those in higher places in our country. It was these conditions that finally caused such an alarm in Washington that the Department of Justice ordered an investigation.

¹⁾ Frank Sinclair, Milwaukee Journal, October 8, 1939.

Local background

While the better informed neighbors, irrespective of creed or class, held the people of Teutopolis in high esteem, there was still at this time a considerable element in southern and southeastern Illinois that considered them in a different light. A good many of them were descendants of the frontiersmen who had come from Kentucky, like the Lincoln family, and belonged to various Protestant denominations. Catholics amongst them were few and priests still fewer, if any. People in Pope county, as late as 1920, claimed that they had never seen a priest. Nor was there much contact of these groups with the world at large. They lacked the means of contact. It was the horse and buggy age, no automobiles, no telephones, no radios, and the clay roads were frequently impassible.

Moreover, it was in these remote rural districts that the spirit of Nativism, Knownothingism and APAism not only died hard, but flourished with the aid of the "Menace", the "Yellow Jacket" and the rantings of the notorious ex-priest Fresenborg (Thirty Years in Hell). To all those who fed upon such pabulum, Teutopolis was a veritable bugaboo; and that for a number of reasons. Some were commercial and racial considerations. Located on the old National Road between Cincinnati and St. Louis, Teutopolis was bound to flourish. It was nothing unusual to see farmers from the backwoods come in twenty and more miles to patronize its stores, mills, workshops, yes, and also the saloons. And these Germans knew, too, how to advertize. At least on certain days they served substantial free lunches to their customers, who had to be on the road for an entire day. The "Yankee businessmen" out in the sticks were no match for their competitors in Teutopolis. Hence business rivalry and jealousy; and what was more natural than to hide the green-eyed monster behind a cloak of racial prejudice and call the Teutopolis competitors "Germans", "Dutch", and "foreigners"? It was even claimed that the "Yankee" wives were jealous of their husbands, fearing that the German ladies might alienate the affections of their husbands by their culinary skill. The writer remembers at least one instance when one of these gentlemen from the hinterland, after he had regaled himself with luscious pork sausage, departed with the determination to have every hog he would ever butcher turned into pork sausage, but was disappointed when his good

wife declared herself wholly ignorant of this particular branch of domestic science.

No doubt, however, religious misapprehension, more than anything else, caused our neighbors from the outlying districts to view their fellow citizens of Teutopolis in a distorted perspective. From the earliest days Teutopolis was predominantly Catholic. This fact was enough to draw the attention of the itinerant preachers of those days, known as "circuit riders." But we learn from the letter of Rev. Oppermann, 1858, how utterly they failed to establish themselves.²⁾ For them Teutopolis was hopeless. Never again was there preached a Protestant sermon in the burgh. Then, in 1858, these good people received the surprise of their lives when the Franciscans arrived, these remnants of the "Dark Ages!" These "monks" with their shaven crowns, clad all year round in coarse woolen habits, held together by a woolen cord around their waist! Walking even in winter barefooted in sandals! The lay Brothers, feeling themselves embarrassed in their work and prayers in the garden by annoying spectators, put a high board fence around it. The solemn services on feast days, especially the annual Corpus Christi procession through the village, attracted hundreds of curious visitors. All this naturally stirred the imagination of non-Catholics and gave rise to insinuating rumors. Conditions became worse yet, when immediately after the Civil War the Notre Dame Sisters opened an academy near by. They too put a high board fence around their property. That was evidence enough that the "monks" and "nuns" were screening something from the public. At once appalling "discoveries" were made. To mention only a few of them: they "discovered" an underground tunnel leading from the "monks" convent to the "nuns" academy and, of course, also a dry cistern was "discovered" in the "monks' " garden, containing exactly a hundred baby skeletons. Finally, believe it or not, they "discovered" also that the convent was being turned into a sort of arsenal. They had seen that "guns" were hauled in from Effingham. The Catholics of Teutopolis were going to drive all Protestants from Effingham County. This could not be tolerated. The "patriots" of Mason and Watson organized and drilled "a small company" to defend themselves. However a crisis was fortunately prevented by the timely "discovery" that these dreaded "guns" were organ pipes for a new Gratian Pipe Organ

²⁾ *Central Blatt and Social Justice*, St. Louis, Mo., Sept. 1918, p. 183-84.

to be installed in the local church, and the "patriots" disbanded. How deep-seated, however, these prejudices are and how gullible this class of people, is evident from the fact that these discoveries are periodically re-made, every 20 to 25 years.³⁾ The last time they were seriously made by parties from Montrose, Illinois, in 1940.

Finally, for a few decades around the turn of the century, a Mrs. Ada H. Kepley, of Effingham; carried on the anti-Teutopolis propaganda. She claimed the distinction of being the first woman lawyer in Illinois and was editor of a sheet called *The Friend of Home*. This valiant woman was a worthy commilito (fellow champion) of the notorious Carrie Nation, in the crusade against the saloons. Carrie's favorite weapon was, as we all remember, the crude hatchet, while Mrs. Kepley preferred more cultured weapons, the pen and the platform. For her patriotic sensibilities there were in Teutopolis too many Catholics, too many saloons, too many Democrats, and too many wooden shoes; too much German, especially in the school, too much religion, and too much sauerkraut; and a dire lack of patriotism and flag waving, even on the glorious Fourth of July. Nor was she slow in doing something about it. Her first triumph she registered in the campaign of 1888, when she claimed that she had made eight converts for the Republican party. Her next attempt was a miserable failure. One Sunday afternoon she tried to stage a W.C.T.U. rally on the main street of the village. But some young scalawags gave her such a malodorous reception that she pulled up stakes, shook the dust of Teutopolis from her "missionary" feet and decamped for good. However this failure could not discourage her from firing for years volleys of inky potshots into Teutopolis. The faculty of St. Joseph's College, particularly, she loved to single out as the target of her venomous missiles. The Padres were "corruptors of youth and of students for the priesthood," because they had beer delivered to the College. Now while in time of peace the people of Teutopolis were inclined to consider all this drivel as misplaced jokes, the simple and credulous folks on the prairies of Illinois, with their racial prejudices and religious antipathies, swallowed it as eagerly as a hungry bass in the Maries of the Ozarks swallows bait, hook, sinker and all. This condition proved tinder when the war-hysteria swept our country.

³⁾ Cfr. *History of Effingham County*. O. L. Baskin & Co., 1883. *Effingham Record and Historical Sketch of Effingham Co.*, Rev. Eugene Hagedorn, O.F.M.

HISTORICAL STUDIES AND NOTES

PROPAGANDA FOILED

A Contribution to the Study of Prejudice and Intolerance

By

FR. THEO. PLASSMEYER, O.F.M.

III.

Clouds overhead

THE excitement caused by the European war in the United States, in general, naturally stirred more particularly the different racial groups who hailed from the different countries now at war. President Wilson was quick to sense the danger for our country in the divergent sympathies thus aroused, and on the 20th of August, 1914, issued his famous appeal for neutrality, pleading for "impartiality in thought as well as in action." "His words were received with universal applaud by the German-Americans, of the United States." However, "the President's stand against the arms embargo and in the sinking of the Lusitania, his change of policy in the loans question and his leniency in dealing with the British when their navy intercepted American mail, are but a few of the instances of his partiality towards the Allies."⁴) In consequence friction arose between the President and the German-American, especially the National German-American Alliance, and this animosity was intensified throughout 1915 and 1916. In this feud were aligned with the President not only the pundits of high finance and the captains of industry, such as J. P. Morgan and Charles M. Schwab, but also such forces as ex-President Theodore Roosevelt, Charles W. Eliot of Harvard, Elihu Root, influential papers of the type of the *New York World*, state⁵) universities and other powerful agencies. In the beginning of 1916 the Anti-German agitation was dragged into the House of Representatives by Congressman Gardner of Massachusetts. Mr. Gardner had accused all German-Americans, about 22,000,000 of them, of disloyalty to their adopted country. On January 11, 1916, our Congressman M. D. Foster of the 23rd district of Illinois eloquently refuted the charges of Mr. Gardner and vindicated the loyalty of the German-Americans from their record in our national history. In his conclusion Mr. Foster expressed the hope that such an attack would never again

be made and that our American Congress would never countenance such statements.⁶) However the hopes of Congressman Foster proved idle. The country was deluged with propaganda and he might as well have attempted to stem the tide of the ocean.

This feud between the President and the National Alliance came to a climax during the presidential campaign in 1916 in the famous "hyphen" question. "This uninspiring piece of grammatical terminology assumed for a time a remarkable political significance." It was used to throw the suspicion of disloyalty upon "hyphenated" Americans. The President was so "annoyed" by this agitation that he insisted upon a "definite and unequivocal repudiation" of the "hyphen" vote. This "master stroke of the campaign" was radical. It could have implied also the British-Americans, but everybody knew that the German-Americans, especially the National Alliance, with its alleged membership of 2,500,000, were meant. To reconcile a large number of German-Americans, whose loyalty had never been doubted, an attempt was made to differentiate between the latter and the National Alliance. But President Wilson remained adamant.⁷) This left every citizen with a German name, even those whose ancestors fought in the war of Independence and in the Civil War, under a threatening cloud and open to a suspicion of disloyalty. The people of Teutopolis shared this ominous situation, though they were American citizens of German descent now in their third and fourth generation.

Watchful Waiting

During his first term President Wilson was generally supposed to have pursued a policy of "Watchful Waiting;" and that at least with some semblance of truth, since he not only wrote notes of protest to Germany, but expressed annoyance at the British when they violated our rights on the high seas. Still some claim that the President's attitude was brought about, not so much by his personal conviction as by the hesitancy of Wall Street during the first years of the war to decide to which side to throw its influence.

To which side most of our influential periodicals inclined, need hardly be mentioned. Mr. John Swinton, himself the editor of a large New York paper, passed judgment upon the American

⁴) Child, Clifton J. *German Americans in Politics*, Chapter IV.

⁵) *Ibid.*, Chapter V.

⁶) *Congressional Record*, January 11, 1916, p. 922.

⁷) Child, Clifton J. *German Americans in Politics*, Chapter V.

journalists during an annual dinner of the New York Press Association. The following is part of his crushing indictment: "There is no such a thing as an independent Press in America. You know this, and I know it."—"The man who would be so foolish as to write his own opinion would soon be on the street in search for another job. It is the duty of a New York journalist to lie, to distort, to revile, to toady at the feet of Mammon, and to sell his country and his race. We are the tools in the hands of the rich behind the scenes. We are marionettes. These men pull the string, and we dance. Our time, our talents, our lives, our capacities are all the property of these men; we are intellectual prostitutes.⁸⁾

The British appreciated the service rendered them by our newspapers. Soon after the war the London Chronicle had this to say about them: "What England owes to the American papers, is beyond calculation. The editors of their best papers were fearless and clever champions of the Allied cause. It was these editors that made the German beast a reality for the American people."

How this propaganda swayed the English reading public, is well known; and how it gradually confused Congress. I was well acquainted with our Congressman, the Hon. H. D. Foster, ever since he had been introduced in Effingham County by Mr. Bryan; he always appeared to have the courage of his convictions. Mr. Foster liked Teutopolis and made a number of contributions to our young men's library in the line of maps, books, Congressional Record, etc. In return, he requested me to "keep him informed of the sentiments of the large number of his German-American constituents of Effingham County." I did. And when at one time he seemed to be losing the confidence of his people—it was when some resolution was discussed before the House to warn Americans against travelling on belligerent ships—I informed him of this fact. He answered under date of March 3, 1916 (Diary, Vol. 1, p. 168): "Rev. Theodosius Plassmeyer, O.F.M., Teutopolis, Illinois.

Dear Rev. Plassmeyer,

I am in receipt of your letter and beg to thank you very much for your kindness in writing to me.

I am trying as conscientiously and as best I can to act in such a way as I think will be for the best interest of the people of this country in these matters of international complications and to act in a non-partisan way. I assure you, I want to do

everything I can to keep our country from being involved in a war.

Again thanking you for your kindness in writing to me, I am

Yours very truly,

M. D. FOSTER."

That the suspicion of the people was not without reason, is evident from the fact that, when it came to a showdown, Mr. Foster cast his vote in favor of the war. Later Mr. Foster tried to vindicate his action; but when he ran again at the next Congressional election, the people of Effingham County defeated him.

"He kept us out of War"

Throughout these agitations Wilson succeeded in maintaining a specious neutrality. He was re-nominated in 1916. The campaign was a heated one. His Republican opponent, Charles E. Hughes, conducted himself with exceptional dignity, and the race was close. But with the slogan: "He kept us out of war" Wilson defeated Hughes by twelve electoral votes in this sensational campaign, not decided until the rural California votes were counted. Wilson re-elected, we all sensed that we had arrived at a pivotal date in the history of our country.

Chapter IV

The Storm Breaks

Soon after the re-election of Woodrow Wilson the handwriting on the wall became clear. It meant war. We were to be engulfed in the maelstrom of the European upheaval. "We struggled to remain neutral while we cried 'prepare' and held parades in which we saw tens of thousands march for hours in the cities to convince President Wilson and Congress that we should be ready to defend ourselves.—Germany became desperate. Tightly blockaded by Britain, she unleashed again her one effective weapon, the submarine. She virtually ordered America off the seas, or else—. And unable to stand it any longer, Congress, 'to make the world safe for democracy', declared war against Germany on April 6th, 1917"⁹⁾ As a matter of fact, it was in the early hours of April 7, which happened to be Good Friday.

Events Commence to Move Fast

"Immediately after the declaration of war, propaganda went on a mass-production basis. Its

⁸⁾ Stoddard, John L. *Rebuilding a Lost Faith*, p. 28.

⁹⁾ Frank Sinclair, *Milwaukee Journal*, Oct. 8, 1939.

fountainhead was the euphoniously called Committee for Public Information (C.P.I.) under the direction of George Creel. He was a young advertising man and proved himself a pastmaster at the task. He organized newspapers, movies, libraries, advertisers, manufacturers, chambers of commerce, labor unions, Y. M. C. A. units and thousands of other social bodies into a huge campaign to sell the war. He himself was the dynamo of his organizations. The press spewed venom at everything German. With the President publicly questioning the loyalty of some German-Americans, it was not difficult for these professional propagandists to make people accept their insinuations."¹⁰ The success was enormous. The entire nation joined with a will in Creel's crusade. The effect of all this on the national mentality seems today incredible to those who did not live through it. We in Teutopolis lived through it as Americans of German descent. The air was as full of rumors about Teutopolis as it is full of gossamer during our Indian summer.

A. D. McCallen

However, the first damaging shaft was hurled against us by Mr. A. D. McCallen, editor of the *Newton Democrat*, a town no farther from Teutopolis than some twenty miles. Mr. McCallen evidently was prepared for the occasion, for already under date of April 12, the following article appeared in his journal, hurling at Teutopolis an indictment together with some wholesome magisterial advice:

"Loyalty of Teutopolis"

Teutopolis is the most German municipality in Illinois. Situated on the Vandalia R. R., three miles east of Effingham, in Effingham County, with a population of 600, it has persisted since its foundation in the early '50s by a colony of Germans from Cincinnati in remaining a distinctly German settlement. Nobody but Germans own property there, and the American who has moved there to reside has soon tired of the monotony of wooden shoes and Low Dutch and moved out. There is a large Catholic church, a monastery, a Catholic theological school, and a Catholic paper, the "Franciscan Herald", a monthly publication edited and published in German by the Franciscan Fathers of the Sacred Heart Province.

The town is the only saloon town, except Dieterich, in Effingham County. It has a big flour mill, a creamery and plenty of good stores. It also enjoys a good reputation for the style and

quality of wooden shoes and the peculiar twang of the sauerkraut manufactured there.

In most respects Teutopolis is a veritable 'Little Germany', but it has always been a peaceable, law abiding, and industrious community, with the exceptions common to Protestant American municipalities.

Now, however, since the declaration of a state of war between the United States and Germany, it is said a few of these good people have taken the declaration to mean a state of war between the United States and Teutopolis,—not from anything said, is the inference drawn, but from what they refuse to do.

Up to the present time a United States flag has not been seen in Teutopolis, so the report goes, and there are rumors that none will be permitted to be unfurled there.

Hearing these rumors and viewing the matter from a distance of some twenty miles, which may be said to lend impartiality and frankness to the view, we would say to the citizens of Teutopolis:

We are not willing to believe there is any lack of loyalty on the part of a citizenship planted in the most favored spot of the great state of Illinois, under the flag of a country which has guaranteed equality of political and religious freedom and made it possible for undisturbed political and religious autonomy, and the prosperity of business for nearly three quarters of a century, but,—the way to prove to us and the world that our estimate is correct, is to run up a United States flag and keep it there, on every public and private building in your city. Show that your colors are the colors of the red, white, and blue under which you live, or—be subject to doubts as to your loyalty.

This article descended upon Teutopolis like a bolt from a clear sky. The people were perfectly willing to put up with the pesky, prankish pelting of a Mrs. Kepley in times of peace. But to be ambushed now, after war had been declared and everything German was anathema, by a man who claimed to be the editor of a respectable paper, with a volley of insinuations, distortions and barefaced untruths, calling into doubt our loyalty, and then cowardly screen himself against downright libel by "it is said," "there are rumors," and "we are not willing to believe," winding up with the threat "or else"—all this was more than the people of Teutopolis could stand. Every man and woman of the community resented this uncalled-for attack. So did the people of Newton.

(To be continued)

¹⁰ "Pathfinder," Oct. 7, 1939.

HISTORICAL STUDIES AND NOTES

PROPAGANDA FOILED

A Contribution to the Study of Prejudice and Intolerance

By

FR. THEO. PLASSMEYER, O.F.M.

IV.

WITHOUT any ill will for the author, everybody realized that McCallen's article was charged with explosives; and indeed the charge soon set off with a detonation, the echo of which reverberated far and wide.

Local Reaction

Letter No. 1 from Florent Faller, Newton, Illinois to C. A. Worman, Teutopolis, Illinois.

April 17, 1917

Mr. C. A. Worman,
Teutopolis, Illinois.

Dear Mr. Worman,

I am sending you, under a separate cover, a copy of the *Newton Democrat* edited by A. D. McCallen, a former citizen of Effingham, in which appears a write-up of Teutopolis at which I took exception, and I had some words with Mr. McCallen about it. I understand you are not a Catholic (I am, Worman). And as I would like to get my information unprejudiced, I am taking the liberty of asking you for data concerning the statements made in the article in order to refute them. I do not wish you to say anything that could offend the most radical anti-German or anti-Catholic, but let me know if anyone not of German descent owns property or has lived there for any length of time, also if the American flag is permitted to and does and has waved there. Of course, I expect you to ignore the scurrilous remarks about "Low Dutch," "Wooden Shoes," "Sauerkraut" and "Catholics;" also state if the paper in the article mentioned, is printed in German or in English and give me any other facts pertaining to the loyalty of the good citizens of Teutopolis, that you can gather and can substantiate.

I feel that you, as a citizen of Teutopolis, will gladly help me refute these charges and insinuations.

Respectfully,

Florent Faller

Answer No. 1 of C. A. Worman to Mr. Florent Faller, Newton, Illinois.

Teutopolis, Illinois,
April 18, 1917

Mr. Florent Faller,
Newton, Illinois.

Dear Mr. Faller:

First I want to say thank you, thank you very much. The article you sent me had been sent to me by Effingham people and also by a clipping bureau in Indianapolis. I at once wrote an article answering him along the lines you inquire about, after taking counsel with the Fathers here. I would say more but for the good advice received from them. This article will appear in my paper tomorrow; I was going to send a bunch of the papers to your citizens, and would have addressed one to Mr. Henry Faller, whom I know, and other Germans. I enclose for you proof of the articles which you can use as you see fit, also this letter.

First I want to say that I believe that Mr. McCallen knew better when he wrote the article. He had lived in this county long enough to know many of our citizens personally. When at Effingham he solicited business from our people, and was somewhat of a historian of county events, having written a part-history of Teutopolis, among other things.

Many, many non-Germans, Americans, and non-Catholics for that matter, own property here and have lived here all their lives. How does Brewer, Finnel, Mulvany, Burford, Engle, James, Bourgeois not to mention more, sound for German? They have owned property for years, some for forty years here. Many other Americans and Protestants live here and are well satisfied to stay. They all, by preference, send their children to our parochial school; even offer to pay extra, though these schools are at the same time public schools.

As to the flag—when I received this article Friday, the 13th, it made the two flags which have been flying from the window of my office look just a little better to me, but I went out at once for the purpose of seeing what the town would show. At Jos. Pudenz's saloon I found two over the bar and one flying from the front, and at F. F. Althoff's hardware store at least a dozen were displayed. That was enough for me. I did not even go to the Bank, Weber Bros., and other places. I saw them all decorated with

flags. Further, Mr. Faller, for years passed on every Church holyday a large American flag has flown from the tower of St. Francis Church. I know that the Rev. Pastor's patriotism is second to none and he has told his congregation from the pulpit that their duty is to support the government in every way possible.

I do not think that anyone here mingles more with the people than I do, and I want to go on record as saying that since war has been declared there has not come to my hearing a word but what should be uttered by a true American. Before the declaration of war, it is true, they freely expressed their opinion on war, not with Germany only but with any country. Remember these people came to America to get away from militarism; they do not want war, they want peace; and their religion confirms them in this attitude. But since war has been declared, these people seem to be over anxious to show their colors. The ship, St. Louis, which was the first American armed vessel to go through the danger zone, was in charge of gunner Overbeck, who enlisted from this township. We have a large number of our boys in the navy.

I was at an entertainment the other night and a large majority were Germans. At the close the Star Spangled Banner was rendered by the orchestra, all were on their feet in an instant and I saw tears in more than one pair of eyes.

It has been the practice in this county for years of certain elements, to try and to keep up a propaganda against this community, and wherever I go I hear of things that are supposed to have happened here, when I know there is no truth in these statements.

Now, Mr. Faller, I vouch for everything in this letter as being true. I know many people in your town and many will vouch for me, I married a Jasper county girl, a niece of Willey Honey's.

Again let me thank you for the citizens here as well as personally.

C. A. Worman

Reaction of the "Franciscan Herald"

Answer to Editor A. D. McCallen's insinuations in the *Newton Democrat*—

Teutopolis Press, April 19, 1917:

Dr. Johnson was only half right when he declared that "patriotism" was the last refuge of a scoundrel. For the "patriotism" of which he spoke and of which we have seen a splendid example in the *Newton Democrat* of April 12, 1917,

is the first refuge of demagogues and slackers and cowards, and this so-called patriotism consists in accusing loyal and peace-loving American citizens of disloyalty, not, indeed, because of anything they have done or said, but merely because of something "it is said," they refuse to do. And what is this which our citizens refuse to do which brands them as traitors to our Government? "Up to the present time a United States flag has not been seen in Teutopolis, so the report goes, and there are rumors that none will be permitted to be unfurled."—Thus the *Newton Democrat*.

There we have it. But if this fact is a crime for the citizens of Teutopolis, what must the same thing be for the good and loyal citizens of Newton itself? For we read in the same edition of the *Newton Democrat*, in the third paragraph of the editorial column: 'We have noted with regret the absence of flags from our public buildings, business houses and residences. Are we lacking in patriotism or can't we afford the price of a few flags?' If the absence of flags at this time from public buildings, business places and residences is equivalent to treason and disloyalty for the citizens of Teutopolis, why does not this hold good for the good people of Newton? And why, therefore, did not the worthy and patriotic editor of the *Newton Democrat* first write a scathing rebuke to his own fellow citizens on account of their supposed disloyalty before endeavoring to set his neighbors aright? There are two sayings that apply here: "Sweep first before your own door," and "People who live in glass houses should not throw stones." The editor of the *Newton Democrat* would do well to take both these trite but true sayings well to heart.

But aside from all this, there is a current of malice and senseless race hatred pervading the article above, that deserves the condemnation of every fair-minded and every loyal American citizen, be he such by birth or by free choice. This malice is thus characterized and castigated by the *New York American*, which surely cannot be accused of bias in that matter. Written before the declaration of war, it says:

"But the wholly indefensible and utterly unpatriotic feature of Mayor Mitchell's mean and base attack upon Senator Wagner is the implication that an American citizen who has German blood in his veins is therefore to be suspected of being a secret traitor to America."

We see this same mean and cowardly propaganda constantly spread by untruthful newspapers and untruthful speakers. As far as lies in their

power these propagandists are deliberately at work to alienate the loyalty of all American citizens of German descent, and by every form of abuse, falsehood, and insinuation to create suspicion and division among our people.

"We should think these fools could see what a dreadful disaster to our country the success of their efforts would be.

"What better service could be rendered the German Government, if we do go to war, than the alienation of the affection and loyalty which German-Americans entertain for America? Every word of abuse, every suggestion of suspicion and hatred directed at the millions of our people who have German blood in their veins is treason, and wicked treason, to the best interests of America.

"We should be thankful for nothing else more than for the exemplary patience and admirable good sense with which our fellow citizens of German descent have endured the torrents of shameful and lying abuse and provocation and taunts poured on their heads by senseless newspapers and detestable demagogues.

"No class of people ever before maintained such almost universal loyalty and such almost universal decency of speech and behavior as have the millions of our fellow citizens of German descent, who have endured the unpatriotic, cowardly and shameful abuse heaped upon these Americans by dastards and fools.

"It seems to us that anybody, not a hopeless idiot, ought to be able to see that every effort to discourage the loyalty and abate the devotion of this huge body of citizens, numbering one-fourth of our available fighting men, is a blow straight at the heart of the national defense and the national safety.

"If common sense cannot halt these dunces who are doing their worst to divide our citizenship and fatally weaken our strength before we even begin to fight, then the universal reprobation of men who have good sense should choke off these propagandists of suspicion, slander, hatred, and treason.

"A German fleet off our coasts and a German army landing on our shores would not be half so disastrous as a domestic campaign that would sow discord and division at home and drive millions of our citizens into a sullen state of mind toward the nation's defense.

"The men and newspapers that are spreading this propaganda are doing fatally mischievous work.

"It is as treasonable to the nation's defense as it

is repugnant to truth and to fair play, and abhorrent to men of sense, courage, and loyalty.

"Let us have done with this imbecility and moral treason."

And it is just this kind of treasonable propaganda for the defense of our country, of which the *New York American* here speaks, that our contemporary, the *Newton Democrat*, is guilty of in its article entitled "Loyalty of Teutopolis," and we trust that will be its last offense of this kind. Unswerving loyalty to the country of their birth or adoption is too deeply engraven on the hearts of our citizens to need the display of our beloved Stars and Stripes to prove its presence. And our citizens, when it comes to the crucial test, will not endeavor to hide behind their country's flag but will be among the foremost to defend it from the profanation of foreign enemies and domestic cowards, and they will be second to none in their endeavor to lead it on to final and glorious victory.

While the editor of the *Newton Democrat* was our neighbor for years, his information seems to be rather inaccurate. For his, and others' information we will set him right on a few points:

Teutopolis was settled in 1837.

Many who are not German own property here and have spent much of their lives here.

There is no German paper of any kind published in Teutopolis, and never was.

We believe that it has as many citizens in Uncle Sam's navy and army as any place of its size in this country. To show that the navy department does not think that its citizens are disloyal, we might cite the fact that the first armed American merchant ship to pass through the danger zone was manned by a Teutopolis gunner in Uncle Sam's service.

While the citizens do not favor war with any nation, since war has been declared all have strongly supported the President and nation in the stand taken.

Almost every business house in Teutopolis had flags displayed last week. Some few who had no flags informed us that they were waiting for the dealers to get in a new supply. But eight out of every ten had flags hung out. Also we wish to inform him that since we have been in Teutopolis the past twenty years, that on every Church holiday the American flag has hung from St. Francis Church tower all day.—Thus the *Franciscan Herald*.

Letter from H. A. Faller, Newton, Illinois, April 19, 1917.

15

Mr. C. A. Worman,
Teutopolis, Illinois.

My Dear Sir:—

Allow me to congratulate you on your answer to the *Newton Democrat* in regard to the loyalty of Teutopolis. At first reading I thought that you were too tame in the matter, but on further thought I find that the article said just what should have been said. For Mr. McAllen, you know, either originated in Effingham County or at least he, with his prejudices, evolved from Effingham to us; therefore, he is not in position to give an expression as to the opinion of the people here.

We are very sorry that we have an editor in our midst whose intelligence is so weak that he would try to stir up dissent and brand a loyal community with disloyalty. But with the freedom of our country and press such men are and should be allowed to live for the reasons that they are not to blame, they were born that way.

Will further say that the people in this community are not in accord with the piece referred to, but that our people are generally broadminded, patriotic citizens and will not connive in such utterances.

As to the other parties interested in the *Newton Democrat*, I am sure from my long acquaintance with them that they have no sympathy with Mr. McAllen in said derogatory remarks, but that they hold the citizens of Teutopolis in high esteem.

Again let me congratulate you for withholding your full contempt for the party who would write such a piece.

Trusting that this war will soon be over and that then we shall again enjoy peace and unity, I am,

Your friend,
H. A. Faller

Second letter by Florent Faller to C. A. Worman:

April 20, 1917

Mr. C. A. Worman,
Teutopolis, Illinois.

My very dear sir:

In acknowledging receipt of your letter, magazines and papers, permit me to thank you. I understand from the tenor of your letter that I am permitted to use both it and the masterly article in the *Press*, as I may think best. It is my intention to use both letters and article in the *Newton Press* next Tuesday with an introductory sentence or two of my own, which, crude and amateurish, do not detract from the charitableness of your article

towards the editor of the *Democrat*. If you do not exchange with Mr. Shup of the *Press* I will be pleased to send you a copy when published.

With the kindest of feeling for those who are unjustly accused and with respect for the one who fearlessly refutes false accusations, I beg to remain,

Yours,
Florent Faller

Mr. C. A. Worman's reply to Mr. Florent Faller, Newton, Illinois.

April 21, 1917

Mr. Florent Faller,
Newton, Illinois.

Dear Mr. Faller:—

Replying to yours of the 20th, I say, yes, you are at liberty to use all I sent you as you see fit. The letter was not written with a view to publication, and it would be well to dress it up a little better first. Also I believe I had pencil notation about three boys from here, on that day presenting themselves for enlistment in the navy. I have no other word on this and do not know if they went through with it or not, so, to avoid making a mistatement put this in the proper light, or better drop it altogether.

We get Mr. Shup's paper, also the *Mentor*, but not the *Democrat*. I am doing all I can to let the people here know of your friendly interests, and freely showing your interests. We fully understand the position of the editor of the *Democrat* and his standing in Newton. Every community has a few pin heads. I am having many calls for copies of the paper this week from other places. You would be surprised how his article has been circulated, judging from the letters coming to our citizens regarding it. But all are assurances that they know the article to be false.

When war was declared, the vice-Rector (then in charge) of the College here, called all the boys to the study-hall and read the President's message to them. He then told them their duties as American citizens, the flag was then put up and not a day passes there, but that patriotic airs are sung.

Again let me thank you and all such citizens of Newton who have interested themselves, and assure you that the people here understand that Mr. McAllen does not represent the sentiments of that place. I know too many people there, and know how they resent this.

Yours very truly,
C. A. Worman
(To be continued)

HISTORICAL STUDIES AND NOTES

PROPAGANDA FOILED

A Contribution to the Study of Prejudice and Intolerance

By

FR. THEO. PLASSMEYER, O.F.M.

VI.

WE have frankly communicated our honest convictions to our Representatives at our national capital. I at least, for one, have repeatedly corresponded in this regard with our Congressman, the Hon. M. D. Foster. He expressly begged me to do so. He wants to know, and he should know, the attitude of his constituents to enable him to act intelligently as his people's representative. This is the only correct procedure in a 'government of the people, by the people, and for the people.' Now then, I would like to ask: Is it an act of disloyalty, if we refuse to be blind partisans and stand-patters? Is it an act of disloyalty, if we make use of our privilege, or what ex-President Roosevelt calls the prime duty of free American citizens, to insist by discussion, criticism and advice that our country take the right course of action? Is it an act of disloyalty, if without any previous agreement, we happen to hold the same opinion as some of our brainiest and bravest representatives at our national capital? They are representatives whose names are absolutely free from the taint of suspicion. If that, I say, is an act of disloyalty, then many of our best citizens have become traitors, our constitution is out-moded, and this is no longer the land of the free and the home of the brave.—This has been our attitude in the past and for that we offer no apology. What, now, must be our course in the future?"

"Well, this much I dare say in the name of all present: As in the past we have tried to do our duty, as we saw it, towards our country before the declaration of war, so also shall we try to do our duty now after this momentous step has been taken. Just because we are Catholics and just because we are Germans by descent, we shall know how to overcome our sympathies by our still stronger sense of the obligations we have towards our country. There can be no doubt about that. It is our Catholic religion that teaches us our duty, and as Germans we are known the world over to possess a strong sense of duty and of discipline. And clearly and unmistakably have the two main

duties towards our flag been outlined in St. Peter's Epistle of today.

"The first is that we must stand by our country. St. Peter says that we must stand by our country, and our Bishops in their appeal to all Catholics of the country have declared the same principle. Here are the words of St. Peter: "We must be subject to every human authority for God's sake." We can not go wrong. All legitimate authority is from God and resistance to that authority means resistance to the ordinances of God. The President of our country, the legitimate head of our government, endowed with authority by the vote of our people, after due consultation with Congress, has deemed it necessary for the preservation of the life, property and dignity of our people to declare war against a foreign government. That decides the matter for us. The die is cast. The time for discussion is past and the hour for action has come. We may safely fall in line. The heads of our government must know the full import of their declaration. Prudence may prompt them not to reveal all the reasons that compelled them to make this decision. They must take the greater part of the responsibility, and we must have confidence in their judgment. Remember that our legitimate authority has spoken and that it is our duty to stand by our legitimate authority. We must over-rule our sympathies for the old fatherland, strong as they may be amongst you older folks, by the still stronger sense of duty towards our country. We have but one country, America, and we shall stand by our country, "right or wrong"; if right, to keep it right; if wrong, to set it right. What developments and what sacrifices this declaration may entail for us, we cannot now even vaguely imagine. It is bound eventually to revolutionize our whole national life. What it implies, we shall commence to realize when conscription and military training become a reality, when the burden of the initial \$9,000,000,000.00 war tax is placed upon our shoulders, and when the soil of Europe is being drenched with the blood of our young men. But come what may, when the crisis comes and when our country will need all its brave men, no American Catholic by religion and German by descent, will shirk his obligations. Our country will find us ready to sacrifice our time, our money, our blood, our lives and all—in its defense.

"The second important civic duty we must ob-

17.

serve is definitely stated in these words of the Epistle of St. Peter: "For so it is the will of God, that by doing well you put to silence the ignorance of foolish men: as free, and not as making liberty a cloak for malice." That is well said. It implies that we as Catholics, claiming to belong to the only true Church of Christ, which is at the same time the most numerous body of Christians, must endeavor to give all others a good example and avoid giving them scandal. The more so, since we all know what a dreadful woe, what a dreadful curse, Christ has pronounced against all scandal-givers. Oh my dear friends, here we have matter for self-examination! Even if, politically speaking, as I said before, our conduct is without reproach, you all know, as well as I and better, that we are doing things in this community that are not beyond reproach, because they are not in conformity with the laws of the state. You all know how Teutopolis has for years been criticized for its schools, and there was reason for it. But you all know how, ever since I am your pastor, I have struggled to remove all grounds of just criticism on this score, and thank God, with the wholehearted cooperation of the Notre Dame Sisters and of the school board we are succeeding. Moreover, you all know quite well that this community is still being constantly criticized for its dances on Saturday evenings, and for its open stores and open saloons on Sunday contrary to state laws. Time and again I have been asked by our best friends and neighbors, both from amongst the clergy and the laity, to use my influence that in these matters the laws of the State be observed. Let us heed these wellmeant suggestions. I want to be reasonable in dealing with these problems. I say, and get me right, these things in themselves are not wrong. Open stores and open saloons, no doubt, may have been justifiable in pioneer days when roads were poor and transportation difficult, and when at times it was impossible for the farmers to come to town on week days. But it is different today; you have good roads; you have automobiles; every farmer comes to town a few times a week. Remember that by the Fifth Commandment of God we are bound in conscience to avoid all scandal in our public life. Why not do your trading on week days? Yes, and why not take your beer home and drink a glass with your family and your neighbor at home, especially now in summer? There can be nothing wrong about that. And as to your dances on Saturday evenings, I am told that they are frequented by all kinds of

strangers and questionable characters and that they cause the trouble. Well, supervise your dances. The law demands this. Then quit in time, so you can attend Mass on Sunday morning. Least of all have school children and youngsters under sixteen years any reason to be present at these public dances at night time. And again, as your pastor, I ask you all, especially you parents, and I ask you in all seriousness, for the love of God and your neighbor, avoid scandal and "put to silence the ignorance of foolish men," especially in these trying times. Our kinsmen in Europe are battling for their very existence and are suffering the greatest distress; and now, that we are involved in this world struggle, we are admonished by civil and ecclesiastical authorities that it is out of place to indulge in public amusements of the kind referred to and to squander wantonly our time, our money and our good name.

"Finally I must point out to you, my dear people, an important religious obligation. St. Peter unmistakably indicates it in the Epistle of today when he says: "Glorify God in the day of visitation." Yes, in this dire visitation we must turn to God. He still is the Ruler of nations. The sins of nations, ours included, have outraged God. His rod is upon us. He wants us to return to Him. He demands a spiritual regeneration; and this can come about only by a life of faith, prayer and repentance. Let every man, woman and child turn to God with a contrite heart. In fact, we have begun to do so on Peace Sunday, March 21st, 1915, when we had that magnificent turn-out in honor of the Prince of Peace. Now again the time is propitious to renew our appeals for mercy. May devotions begin this afternoon in honor of Mary, the Queen of Peace, and the Patroness of our country. I want to assure you, my dear parishioners, that I shall make mementoes for peace in every Mass I say and in all my priestly prayers. And I urge you all to do likewise. Attend the May devotions; assist at Mass; receive the Sacraments more frequently. Let us pray unceasingly that through the intercession of His blessed Mother the Prince of Peace may have compassion on the multitudes of the oppressed.

"This is the important message, my dear friends, I want to bring home to you today. Let us be loyal to our country; let our public life be without reproach; let us have recourse to prayer; and may God bless us. May He bless all the warring nations, that this bloody and inhuman carnage may cease. May he bless our leaders with

wisdom and courage to protect us against the greed of the international bankers, who prefer the gold extracted from the nations to the gold coined from unselfish patriotism. May He bless our beloved United States with speedy cessation of hostilities. May He bless our people, that they may abandon their senseless habits of extravagance and wastefulness and apply themselves to the conscientious fulfillment of the duties of private and public life that this visitation of war may bring about the moral regeneration of our country. May He bless us all, so that, when the din of war has subsided, we emerge from this ordeal purged from all greed and egotism, and filled with a nobler conception of truth and duty and love of our neighbor, of our country, and of our God. Amen."

N.B. In delivering the sermon, naturally additional spice was added in places where called for by the inspiration of the moment.

Local Reaction

1. Only a few minutes before the last Mass that morning, the Knights sent over a committee to thank me for the sermon, with the request to repeat the same in the next Mass. But the Mass was already about to begin and I felt too exhausted to go through the ordeal again.

2. A day or two later the spies left as mysteriously as they had come.

3. The stores and saloons have been closed on Sundays ever since.

4. I took my sermon to the local Press to give it wider publicity, but the men of the Press hesitated. It was printed on an appropriate occasion after the war.

CHAPTER VI.

Washington Orders an Investigation

The flare-up caused by the *Newton Democrat* having subsided and the spies departed, there was a relieving lull in the busy life of Teutopolis. Then came Decoration Day. By this time everything began to be viewed in the light of patriotism. Patriotism was in the air, and it had caught the fancy of our school boys. Naturally they had their own idea of patriotism; with them it implied a free day on Decoration Day. This view, however, militated against the program of our good teachers, the Notre Dame Sisters. Though our county school superintendent had only recently

recognized the academic standing of our grade school by fastening an attractive plaque over the main entrance, reading in golden letters on a dark background "Standard School," this did not satisfy the ambition of the Sisters whilst it was quite satisfactory to the boys. And there we were; the teachers wanted to keep school, and the boys wanted a free day. I had to negotiate a compromise. I suggested that we devote the forenoon to our academic pursuits and the afternoon to patriotic doings. It worked. The first number on the program of the afternoon was a parade to the graveyard, to which everybody was welcome, not only all the children, including the pupils of our two years' high school course, but everybody else was free to join, particularly the board of education. Great enthusiasm prevailed.

Mr. W. H. Kerrick

Accordingly by one o'clock there was a large crowd on the school premises. Since the Stars and Stripes had become as numerous in our town as dandelions in May, everybody had a flag. There were the boys with their flags and bats and balls, and the girls with flags and baskets of flowers, mothers with children under school age, and a few members of the board of education. The parade was organized. Three boys with a large flag took the lead. Then came the grades accompanied by their teachers, each grade headed by a middle-sized flag and each pupil carrying a small flag. Professor Rieg and some men made up the rear. The parade started, everybody singing the Star Spangled Banner. I noticed casually that Mr. Worman, publisher of the local Press, was coming up the street with a stranger. Turning the corner at Schoenhoff's restaurant on our way to the cemetery, the boys were lustily singing "America". Suddenly the stranger leaped up the steps of the restaurant, clapped his hands, waved his hat gleefully and joined the chorus of the parade. When we men got near them, Mr. Worman nodded his head towards me. The stranger, without any further introduction, came rushing to me, shook my hand and congratulated me and all the teachers for the "fine patriotic services" we rendered to the country; because in all his life he had never seen such an "inspirational, patriotic parade of pupils." Then he inquired in a business-like way: "Father, when will you be back in your office? I must see you on some important matters." I answered that if it should please him, I would hasten to be back by two o'clock. He said: "Very well,

I shall be at the rectory at two. In the meantime I am going over to the College on some similar business." The gentleman puzzled me. However we proceeded with our parade. The children decorated the graves with flowers, especially those of our departed soldiers of the Civil War and of the Spanish War. I blessed the graves and returned to my office.

I had scarcely gotten back, when the stranger reported his presence. I met him in the parlor and the gentleman produced his credentials, identifying himself as Mr. W. H. Kerrick from Bloomington, Illinois, and as an emissary appointed by the Department of Justice of Washington, D. C., to investigate the pro-German activities of this whole Teutopolis settlement. Moreover, his instructions read that, since his life might be in danger in Teutopolis, he should first go to Effingham and take along some party to guide him in finding his way to me personally; that, in consequence of my public utterances, the Department of Justice considered me 100 per cent reliable; and that I was to guide him in the investigation. This perplexed me. I felt that I had a delicate task on hand. I invited the gentleman with due courtesy into my office, seated him comfortably, and declared myself at his service. Now Mr. Kerrick produced two or three sheets of foolscap covered with charges against us. I was completely speechless at the number and gravity of the charges. These charges were arranged in three classes: Our informers evidently had endeavored to acquaint themselves thoroughly. There were charges against the whole group of German-Americans in Effingham County, of which Teutopolis was considered the center; charges against the two institutions of Teutopolis, the College and the Friary; and charges against a number of individuals in particular. Mr. Kerrick was to ferret out the ringleaders and muzzle them, and the recalcitrants were to be put behind bars without any further ado.

All I wish to say for the present about this *enquête* (official inquiry) is, that I found Mr. Kerrick exceptionally fair-minded. To his utter surprise he found out that all the charges were a maze of suspicions, distortions of facts, and pure hallucination. In the end he assured me that he would send a report to Washington on his findings, that would vindicate Teutopolis; and that he would gratefully mention the aid I, personally, had given him in this complicated affair. Before,

however, I enter into the details of the investigation and the discussions we two had for more than two hours, I wish to give an interesting experience with that report.

When immediately after the war I was approached with the request to write this history, I became aware of the importance of that report, sealed away in Washington, D. C. I at once wrote to Mr. Kerrick to favor me with a copy, if he should have kept a duplicate. After about six weeks he answered: "I am sorry that on account of the stress under which I had to work in those days, I neglected to make a duplicate. I wrote to Washington for a copy and here is the answer from the Department of Justice: 'Sorry, we cannot grant your request. The whole affair is too recent'." That was my first failure; and there the affair rested for many years. Then I was induced to take up the matter again at the time of the Centennial Celebration of Teutopolis in 1939. Now I hoped to succeed in securing a copy of that report in Washington. It was twenty years after I had made a first attempt and all the other countries involved in that war had thrown open their archives to historians, even the dictators. Hence before I left Teutopolis I called on the Congressman of that district, the Hon. Lawrence F. Arnold of Newton, to see what he could do for me. He declared himself quite willing to assist me. In two weeks he would return to Washington, and he felt quite confident that he would succeed in getting the copy so much desired. But under date of October 9th, Washington, D. C., I received the following information from our Hon. Mr. Arnold, member of the Committee on Foreign Affairs: "When I reached Washington, I called on Inspector Rosen of the Federal Bureau of Investigation.—After two days he advised me that the report was in the files, but that permission would have to be secured from Attorney General Frank Murphy.—I have now replies from both J. Edgar Hoover, Director of the Federal Bureau of Investigation and Attorney General Murphy, in which both state that the information contained in the files of that Bureau are held strictly confidential and cannot under any circumstances be released except by an expressed ruling of Congress. The Attorney General states that he realizes "that the purpose for which you want them is entirely proper and legitimate, and that he would like to oblige you and me, but it is not possible." That marked my second failure.

(To be continued)

HISTORICAL STUDIES AND NOTES

PROPAGANDA FOILED

A Contribution to the Study of Prejudice and Intolerance

By

FR. THEO. PLASSMEYER, O.F.M.

VII.

NEXT I decided to approach the task from the non-political angle. I submitted my predicament to my two friends in Washington, the Rev. Francis B. Steck, O.F.M., Ph.D., Prof. of Spanish-American history, at the Catholic University in Washington and Mr. Anthony B. Kenkel, known in Washington for his efficiency in research work for more than twenty years. Both of them had been students under me in their college days; and both at first answered enthusiastically, willing to show their gratitude to their former mentor; and both were hopeful of success. After some time, however, both wrote regretfully that they would prefer to be excused to get this particular "chestnut" out of the fire for me." Mr. Anthony Kenkel advised me that under present circumstances I had "better forget about the report". Doctor Steck lauded my enterprise and suggested that I get a Senator interested in it, because "they have the power in Washington." That spelled the third failure for me. Never-the-less Doctor Steck's remark about a Senator left me a silver lining.

Only a few months previous the Hon. David I. Walsh, Senator of Massachusetts and chairman of the Committee on Naval Affairs, had declared himself "under obligation to me for services rendered," and had remarked expressly that I should never hesitate to apply to him for any service he might be able to give in return. To my mind he was the man for me; and I begged him to assist me in securing a copy of that report. I assured the Senator that in this attempt he could not possibly expose himself to any embarrassment, nor the government; because the denouncement of the plot would vindicate the government which had done its duty to protect the innocent and to punish the guilty; and that the embarrassment, if there should be any, could only reflect on the over-zealous and over-patriotic informers. He at once answered: "Shall be glad to obtain that copy for you." But only a few days later he replied with much regret, quoting from a communication he

had received from the Director of the Federal Bureau of Investigation: "Father Plassmeyer in 1921 (through Mr. W. H. Kerrick) and through the intercession of the Honorable Lawrence F. Arnold, Congressman from Illinois, in September 1939 made a similar request of this Bureau. On these occasions due to the confidential nature of the material desired, it was not possible to comply with the request. In view of the existing Departmental Regulation, I regret that I shall be unable to supply Father Plassmeyer with a copy of the report to which he refers."

Now this reply was very polite and very final. It meant the definite failure of my attempts to obtain a copy of that famous report. However, it made me a good deal wiser. It gave me great satisfaction to have the official acknowledgment that the report is in the files at Washington and that I was not the only one who considered this report important. I knew, of course, that our government was unwilling to permit the use of a good deal of war material of a documentary nature; but I did not know that they would withhold information such as I was looking for, although requested for purposes of historical research. It may be wise to do so, and one would not find fault with a patriarchal government doing so. But it does seem a strange action at a time when we are so emphatically insisting on the virtues of democracy and the right of the people to determine the course of action of their government and to know what the government does and contemplates. I must recognize that the then Attorney General, the Hon. Frank Murphy, abided by "Departmental Regulations" with characteristic conscientiousness. It has been suggested that I write directly to the President for the favor, whom we know not to be particularly hampered by Congressional regulations. But I have declined to do so. I decided to go along without the report, though it would have given additional force and dignity to my statements, had I been able to support them by quoting directly from that official document. As far as the factual contents of that state paper are concerned, they are well known to me. Ninety-five per cent of that information Mr. Kerrick obtained from me personally, and the other five per cent he got from sources to which I directed him. My diary will serve me in following the course of events correctly.

CHAPTER VII.

The Investigation

Going into the details of the investigation, I shall follow the course as mapped out by Mr. Kerrick. The first part covers Teutopolis in general. This comprised not only the people of the village and parish of Teutopolis, but the whole community of Americans of German descent that form a great part of the population of Effingham County. They, according to Mr. Kerrick's instructions, "were the most dangerous pro-German group in the whole state of Illinois." At the same time, however, it was understood that the town of Teutopolis was the hotbed and stormcenter of all the anti-American and pro-German plotting and agitation. Mr. Kerrick had come with authority to investigate the whole community regarding the troubles he might discover to exist and their causes, demand the surrender of all weapons from aliens and alien enemies, ferret out the ringleaders, make arrests as needed; in fact, take any measure he might deem necessary to safeguard the interests of the government.

Specific Charges against the Whole Group

All the people of this settlement were averse, in their private and public life, to conform to the American ways of living, to our common language, customs, laws, etc. They failed to display a patriotic spirit on national holidays, such as Washington's birthday, Decoration day and the Fourth of July: no flags, no parades, no speeches, no demonstration of any kind. They did not enter into the spirit of our democratic institutions—thus they did not seem to be good loyal citizens. On the contrary, these German descendants seemed determined to perpetuate all the old and odd customs of the fatherland of 80 to 90 years ago. Particularly, the German language was spoken in their homes and unduly emphasized in their schools and in their churches; they even harbored alien enemies amongst them. Finally the priests were the mainstay of this un-American attitude. And now Mr. Kerrick called on me to assist him to get to the bottom of this complex situation.

A question: Mr. Kerrick, to my mind we are here confronted with accusations of assumed facts, which only recently appeared in the *Newton Democrat*, mostly as insinuations and heresay. This coincidence may be purely accidental; still it creates the suspicion that these insinuations form the basis of the accusations. Anyway the charges

are grave and many. But I think that I am able to explain them and hope to do so to your complete satisfaction. Would you have time and patience enough, Mr. Kerrick, to listen to me?

Mr. Kerrick: Father Plassmeyer, I realize that the situation is charged with danger and I feel that I must give you all the time you may need. My time is yours. Please proceed.

My explanation: Thank you, Mr. Kerrick. To begin with, we must remember that we are here dealing with a large group of Low Germans, typical Anglo-Saxons. And ever since these people appear in history, they have been known to be honest, conservative, strong-willed, and tenacious in adhering to their religious and racial traditions. Caesar, Charlemagne and Bismarck made the experience that they were such; they are such today. In these traits, I think, we have the key for the solution of our problem; and we shall find that they are so far from being a menace to our government, that they are a positive asset.

Now, then, if it is claimed that these people are "averse" to conform to our American way of living and to enter into the spirit of our democratic institutions, I would call that a mistake, a misunderstanding. Only to one thing they are "averse," yes, even "adverse;" and that is to a change in their religion, this phase is out of our discussion. But "averse" to adopt our way of living and "determined" to stay aloof from our civic and political functions? No, they are not that. These emigrants from the fatherland came into this country to become Americans; and they meant it. True they may have been slow in the past in this process of being Americanized; that is due to their idealism and their conservative character, and to the fact that we are dealing with such a large ethnological body. But they are making good in this educational process, they cannot resist the action of our great national melting pot. Nothing could illustrate this point better than the celebration of Decoration day. These people, as Catholics, have for centuries observed their Decoration day annually on the 2nd of November. And I wish, Mr. Kerrick, you could witness that celebration: the crowded church, the vast procession to the cemetery, the sermon, the decorated graves,—you would realize what a grip these memorial services for the dead have on their souls and what educational, cultural, moral and political values they represent. With all that, we leaders of the people have not neglected to introduce them into observing our national Decoration day. Our success you

have seen with your own eyes hardly two hours ago. You have seen the parade, the flowers, the Stars and Stripes that decorate the homes and wave from our schools and from the tower of our church. And Mr. Kerrick, with all due respect for you as the representative of our government, we are not making this display to honor your visit, because we could not possibly anticipate your coming. And this same reverential sentiment towards the departed you will find to prevail in all neighboring parishes.

Now, Mr. Kerrick, let me ask you, do you think that it would have been wise for me, as the pastor of this large rural congregation, in this process of popular education, to discourage and gradually to discontinue this religious celebration, and urge more strenuously the observance of the national holiday? Would I not have irritated the idealism and deep-rooted sentiments of my people? What would have been the consequences? A gradual neglect of the religious concept and a non-observance of the national holiday, and a citizenry less patriotic. Again, as I said before, our people may have been slow heretofore in holding parades with band music, in staging demonstrations with patriotic speeches, in waving flags, etc., on our national holidays, because they are not of a demonstrative character.—I better not mention to our youngsters that there is a lack of firecrackers on the Fourth of July. But, Mr. Kerrick, what constitutes a loyal citizen and genuine patriot? Is it such external trappings as the waving of flags, the shouting of hurrah, and the displaying of fireworks? Or is it not rather the exercise of solid, sterling civic virtue; that the people conscientiously observe the laws of the country? Pay their taxes? Cast their vote to the last man? Raise God-fearing families? And furnish more than their quota of soldiers in case of war? If the former traits is what counts in the balance, then we are found wanting, I admit; if it is the latter, then the people of our community rank second to none in the land.

An Abuse

I freely admit that there existed in this town for years what was rightly considered an abuse; saloons open practically all Sunday and stores open at least part time, for the farmers. This was a custom hanging over from pioneer days, when it was almost impossible for farmers that lived ten and more miles away to come in, except Sundays; the means of transportation were poor and the roads at times almost impassable. After conditions

had improved, I heard pastors inveigh against this abuse; but in vain. These small businessmen in a rural district, with their unsophisticated outlook upon life, failed to grasp that which was perfectly legitimate on weekdays, and once upon a time also on Sundays, should now be wicked on the Lord's day. But I wish to state to the credit of the parties concerned that, when I took the occasion of our recent disturbances to point out to them that this very abuse was one of the main reasons of the prejudices against us, and that, in consequence of improved roads and transportation, this local custom was uncalled for, the merchants and saloonkeepers had the good sense to discontinue this antiquated practice. That is out, and I can guarantee that it is out for good.

Mr. Kerrick: Father, so far you have vindicated your people to my perfect satisfaction. What about the German language being unduly emphasized?

Myself: Thank you, Mr. Kerrick, for the compliment. With your permission, however, Mr. Kerrick, I would prefer to take up the language question together with the attitude of the priests and dispose first of some of the "obnoxious habits, customs" etc., in the private life of these folks.

Mr. Kerrick: Very well, Father.

Myself: There is no doubt about it, Mr. Kerrick, that our present generation still observes some practices and customs, partly social and partly religious, which their forebears brought along from the fatherland: and this being such a large community, they were easily perpetuated. These are customs observed at their weddings, barn raising, threshing and other gatherings. These are the occasions when they may drink beer, dance, sing their old folk-songs and, in general, make merry. But, Mr. Kerrick, our good Congressman, the Hon. M. D. Foster, not only knows about them, but he loves to attend them and to take part in them. He sees in them no harm to our country; he encourages our people to maintain these traditions for their social and cultural values. Now if our Congressman does not see in all this anything unpatriotic, why should these celebrations be a cause of alarm to anybody?

Wooden Shoes

And why should the ever-recurring wooden shoes arouse such a suspicion? I have lived in this community for many years and mingled with the people. But the only real ones I have ever

seen were on the feet of old "Kleen" (Carolina) Weber, a withered beauty of some seventy years, who lives about four miles south of town and still operates her little farm with her loyal Rosinante. Then there are some miniature ones to be seen today yet on display in the show window of Wessel and Fuelle's store. Old George Deymann makes them and sells them as souvenirs to tourists, to make a little spending money. Poor innocent things! Why should they be dangerous to our well established democratic institutions!

The Language Question

We come now to the discussion of the language question. Is it a fact that German is unduly emphasized in our schools and in our churches? And if so, what part do the Catholic priests play in it? I think, Mr. Kerrick, that I am well acquainted with the whole situation. I know all the priests of this deanery, some twenty of them. More than half of them are Americans, some are of German and the others of Irish descent. Of the older ones, five are from Germany, one from Belgium and one from Holland. But they are all scholarly men, wholesouled Americans and all preach fluently in English. At our meetings we have repeatedly discussed the question to what extent German should still be used. I can assure you, Mr. Kerrick, that these German priests did not come here as agents of the Kaiser; they are not in sympathy with the Prussian regime; nor did they come to make propaganda for any Kultur or Pan-Germanism. They came here to promote the spiritual welfare of their countrymen and the language is only a means to that end. Hence, when dealing with the older people, these priests use German, because German is the language of the heart of the older people, but when dealing with the younger element, they speak English. We feel that the merging of languages we may safely leave to our great national melting pot, and that it would be a pedagogical mistake to use any undue influence either to retard or accelerate the process.

Teutopolis Leads

Since Teutopolis (our village) is supposed to lead in these matters, let me point out to you, Mr. Kerrick, the measures we are adopting to solve this problem. It will shed light upon the attitude of the whole group. I was appointed pastor of this parish in August, 1912. Opening our schools in September, I found the anomaly that no German was taught in the lower grades,

but some easy German in the higher grades. We had no high school. And yet I was to teach religion in German. It was boredom for me and the children. Hence when the second semester began, I changed, to the delight of the children, the religious instructions from German to English. At the same time I introduced more English religious services, taught Sunday school in English and preached more sermons in English. When we organized our high school and the law required of us that another modern language be taught besides English, the Sisters were in favor of French, but Mr. Francis G. Blair, our state superintendent of schools, urged German. He pointed out that in this way we would accomplish more, there still being a good deal of German amongst our people; and that from the cultural and commercial angle, German possessed as much value as any other modern language. And that is our status today: no German in the grades; German in the curriculum of our high school; more English in our Church services. You see, then, Mr. Kerrick, it can be only a question of a few years and everything will be English, except what may be taught in our high school. In this way our people contribute their best spiritual values to the development of the genius of our great commonwealth. To my mind that is the very best that can be done under prevailing circumstances.

Mr. Kerrick: Father Plassmeyer,——.

Myself: Excuse me, Mr. Kerrick, for one moment. There is one more point upon which I would like to touch. We are told that even the diet habits of our people are looked upon as un-American. To be sure, they drink some beer, eat sauerkraut, sauerkraut and spareribs, cottage cheese, schinken (famous Westphalian ham), and pumpernickel. But what about it? Is not this the kind of food, that, according to the latest findings of our dieticians and of the laboratories of our public health institutions, contains all the calories and vitamins that are required to produce the healthy young men we need for our army and navy. The looks of our young men seem to substantiate these claims. Anyway it would seem to me that, if all the young men of our land had been nourished with such food, there would be less reason for the alarm which our draft boards seem to experience already over the large number of boys who must be rejected, because they are physically unfit for the strenuous services to be rendered in the army and in the navy.

(Continued, 2nd col., next page)

Book Reviews and Notes

Received for Review

- McCracken, Geo. E. Ph.D., Arnobius of Sicca. *The Case Against the Pagans*, Vol. II, Newman Press, Maryland, 1949. \$3.25.
 Gassner, Rev. Jerome. *The Canon of the Mass*. Herder Book Co., St. Louis, \$5.

Reviews

- Saunders, Daniel J., S.J. *Reason to Revelation*. St. Louis, Mo., B. Herder Book Company, \$3.50.

WHILE the subjectmatter and boundaries of Apologetics are somewhat uncertain and disputed, not the slightest doubt exists that its central theme is and must be the supernatural revelation made to mankind by Christ the Son of God. The pivotal point is the Divinity of Christ. Once this basic truth has been established Catholic teaching rests on an impregnable foundation and all other matters pertaining to Faith follow with logical necessity. Only Divine Authority can make an absolute claim on human reason and submission. Hence Apologetics must lead from reason to revelation.

It is with this fundamental question, the very heart of Christianity, that the volume under consideration deals. It omits those philosophical doctrines which are known as the preambles of faith, and rightly so, for apologetics is not addressed to the atheist but to those who accept a divine government of the world. Nor does it enter into a discussion of the constitution and structure of the Church for this topic belongs to Dogmatic Theology strictly speaking. It does, however, create a presumption that Christ has not left the preservation and propagation of His doctrine to mere chance but has made appropriate provision for its perpetuation. Truth that has actually come from heaven, that is necessary for the salvation of men, that transcends reason and, therefore, cannot be adequately safeguarded by reason, could not be allowed to float in the air but would have to be anchored solidly and firmly in a Divine institution which in some manner continues Christ's presence on earth among men.

Our age needs salvation. It can find this only in Christ and the sincere acceptance of the message which He brought from heaven. But return to Christ presupposes belief in His Divinity, and for great numbers in our days He is only a man of heroic stature or a mere myth. The author's clear restatement of the proofs for the Divinity of Christ is timely and the popular character of the presentation will gain many readers.

C. BRUEHL

LITURGICAL MEDITATIONS For the Entire Year. By The Sisters of Saint Dominic. B. Herder Book Co., St. Louis, Mo., 1949. Two Volumes, Pp. 1020. \$10.

Sisters, as well as priests, religious and devout laymen, will welcome *LITURGICAL MEDITATIONS* to enable them to bring the spiritual exercises of the day into accord with the Official Prayer and Sacrifice of the day. As the Liturgy was being re-learned and the richness of this spiritual heritage was being uncovered,

many souls were disconcerted by the inconsistency of meditating on, e.g. forbearance on Laetare Sunday. There is often an aimlessness and dissipation of spiritual energies in our exercises unless they are coordinated and unified through the daily message of Mother Church in the Divine Office and Holy Mass. Seeking a solution many turned to the text of the Missal or Office with varying success. Less fortunate were those living in Communities where the meditation is read for all. The Community itself was hard pressed to find suitable material. *Liturgical Meditations* admirably satisfies this need and will be gratefully received by all who wish to bring their meditation into harmony with the thought of the day's Liturgy.

The meditations, given in three divisions for each day, follow the Temporal and Sanctoral Cycles of the Sacred Year. Based on the Gospel or the Epistle of the Mass, each meditation invites reflection on a chosen text, the three points developing briefly the principle thoughts presented by Mother Church. The brief, direct and refreshingly positive applications to religious life flow with ease as conclusions from the scene or lesson of the Gospel and Epistle. The meditations as a whole present a rich treasury of spiritual thought and inspiration that should serve as an invaluable guide to the experienced, advanced Religious as well as the Novice. The work is again proof that the Liturgy is the primary and indispensable source of the full Christian spirit.

In the meditations for the Temporal Cycle one might have preferred a more thorough development of the Mysteries of Redemption. To this reviewer the spiritual gaze turns inward too quickly, whilst the Sunday or Feast invites us to look intently upon Christ. Sacred Liturgy chooses its readings not only to teach virtues but to present a mystery, a phase of the redemptive work, which is operative in the souls of the participating faithful. The meditations emphasize rather the lessons to be learned, the virtues to be practiced in our ascent to God.

The including of the Saints of the Dominican Order is understandable since the Meditations have been prepared by and for the Dominican Sisters. Other Communities would have better served had the authors followed the Roman Missal, adding a Dominican supplement.

C. P. S.

(Continuation from page 242)

Mr. Kerrick: Father Plassmeyer, I admire your sound outlook upon life. You should have been a lawyer; better yet, a lawmaker in Washington.

Myself: Mr. Kerrick, you flatter me. During my student years I did love to attend court sessions to listen to the pleadings of lawyers, and the old spectacular county and state conventions to hear political speeches; but the oratorical fireworks of lawyers and politicians never held any attraction for me.

HISTORICAL STUDIES AND NOTES

PROPAGANDA FOILED

A Contribution to the Study of Prejudice and Intolerance

By

FR. THEO. PLASSMEYER, O.F.M.

CHAPTER VIII.

Investigation Continued

NEXT to be investigated were the two Franciscan institutions in Teutopolis, St. Joseph's College and St. Francis Novitiate. While our school children were finishing their parade to the cemetery, Mr. Kerrick satisfied himself with regard to the spirit of loyalty of the professors and students of the college. Approaching, he found a large flag flowing from the tower. One member of the faculty, Rev. Alois Fromm, had been reported as still an alien, though he had been in the country more than ten years. However, the latter showed that in consequence of frequent transfers during his student years from one institution to another, he had never been in one place long enough to secure his second papers. In fact, Mr. Kerrick was very favorably impressed, as he told me himself, by the unrestrained discipline of the students and their unfeigned respect for their superiors, which he had observed on his stroll over the campus in company with Father Rector.

Charges against St. Francis Novitiate

It should be noted that all Franciscan houses are properly called friaries in English, houses of the Order of Friars Minor (O.F.M.). Since the term friary was so strange to the German settlers, when the Franciscans came to Teutopolis, they called the friary "Kloster" (cloister)—that is what they had called it in the Old Country. Later they named it monastery. Since, however, it should be called a friary, it will be known as such in this story. The superior of a friary of full canonical status is called guardian.

The Charges

The charges against the friary were fantastic, to say the least. The reports about the underground tunnel to the sisters' convent and the dry cistern with the one hundred baby skeletons appeared too silly to Mr. Kerrick to deserve attention. But what about this? The friary was seriously supposed to be a combination of bar-

racks and munition factory. At regular intervals a truck was seen driving into the courtyard of the friary. It brought in the raw material for the manufacture of ammunition; also, at fairly regular intervals, at least a part of the finished product was carted under cover to the college. Most of the fifty-five to sixty inmates of the friary were Germans. The following six were aliens or alien enemies: Bro. Edmund Wissmann, an experienced German soldier; Bro. Anselm Peschel, a Bavarian druggist or chemist; Bro. James Yecovicz, a Lithuanian; Bro. Norbert Majoros, a Hungarian; Bro. Hugoline, a Bohemian; and Fr. Engelbert Bienek, a Polish cleric. I examined the six names and found to my surprise that all these outlandish names were spelled correctly. The informer had taken evident pains not to make a mistake. Furthermore, the approximately thirty-five younger members of the community held daily military exercises in the garden. They all wore long, dark military coats with an odd headgear which they occasionally pulled over their heads. Bro. Edmund, the "experienced German soldier", was the officer supervising the military drills. Moreover, this military organization had some sort of a fieldpiece with which they held target practice. Nobody had ever seen it; but everybody had heard it. Finally the guardian of the friary, whose real name no one seemed to know, was the driving force behind all this intriguing; and the purpose of all the perfidious activities was to join the armed uprising of the alien enemies, which over-zealous snoopers sensed to be brewing all over the country by this time. Mr. Kerrick, having communicated these charges to me, suggested that possibly the best way to expedite the matter would be to cite the guardian before him, and requested, if he were in any way available, that I notify this guardian.

A Surprise

Myself: Mr. Kerrick, there will be no difficulty to cite this mysterious dignitary. He is confronting you right now; he is speaking to you; he is nobody else than myself; and I surrender myself to you.

It was now Mr. Kerrick's turn to be baffled. He looked at me in dumb surprise, no doubt at the duplicity of my character. I had been recommended to him as the most reliable person in this suspicious community; and now I sat before him

unmasked as the arch-intriguer, self-confessed, and unabashed.

Mr. Kerrick (hesitatingly): Well, Father, how is this possible!

Myself: Mr. Kerrick, I hope this will be made clear to you, as I proceed to unravel the tangle. Let us commence with the munition factory which I will personally accompany you to inspect, if you desire.

Mr. Kerrick: Would you, please, Father, tell me first what you know about it.

Myself: Very well, Mr. Kerrick, would you, please, come over to this window (he did) and look across the courtyard. You see that low wing of the friary, with the chimney on it?

Mr. Kerrick: Yes, Father.

Myself: Now this is our munition factory. Bro. Edmund, the "experienced German soldier" operates it. He produces the ammunition for us, not, however, to attack our country, but to "keep the wolf from our door"! You see, Mr. Kerrick, that is our bakery. The Brother of the friary bakes bread for both institutions with their more than 300 inmates, mostly young men. And you know what an important factor good, substantial bread is in the health of young people; and let me tell you, Mr. Kerrick, they consume a lot of this ammunition, morning, noon and evening. That also explains the cart that takes the finished product of the factory over to the college; surely, the Brother throws an oilcloth over the bread to protect it, sometimes against rain, more frequently against the dust that is stirred up on that unpaved street leading to the college. You see that cloud of dust that even now comes rolling over the wall into the courtyard? It would seem to me, Mr. Kerrick, that should explain the truck, the factory, the carting of the finished product to the college, and the consumption. Best of all, there is no harm done to anyone. Shall we now proceed to the inspection?

Mr. Kerrick (laughing heartily): No, Father, there is no need of an inspection tour. I am satisfied. I see, you are operating a munition plant of the best type. No harm done at all. Keep it up. I wish you success. Let us proceed with the other points.

Military exercises

Myself: Very well, Mr. Kerrick, let us proceed then to our military exercises. What are they? And who performs them? These are done by our clerics, and their estimated number of about thirty-five to forty is right. I might mention here

that also the estimate of the total number of friars in this institution is correct, fifty-five to sixty. As to their nationality, we may assume that the majority of them are incidentally of German descent. We are not particularly interested in that. Our alumni are from a variety of nationalities. The clerics come to our friary for three years after they have completed their junior college studies. This first year they are novices in religious life. The next two years they, studying for the priesthood, continue their classical studies: English, Latin, Greek, German, Church history, the history of our Order, etc. The long brown military coat they are supposed to wear, is the habit of our Order, such as I have on. The puzzling headgear is their capuche, cowl, such as mine. They pull that over their heads (I showed how it is done), to protect their shaven crown against sunshine, rain and wind. On ordinary afternoons, they frequently take some of their outdoor exercises in a body, marching to and fro on the concrete walks. On free afternoons, they play tennis, croquet, volleyball, and other games. Naturally they have no commanding officer; but they have a "senior" (cleric). He functions as an intermediary: he relays the wishes and instructions of the superiors to his fellow clerics and is their spokesman before the superiors. Would you perhaps, Mr. Kerrick, like to ask some questions?

Mr. Kerrick: No, Father, just continue.

Myself: All right, Mr. Kerrick.

That fieldpiece

Yes, there is that portentous fieldpiece yet to be explained. I am sorry to report, Mr. Kerrick, that the artillery of our military setup was completely put out of commission last New Year's day. That is the date on which our only gunner, old Bruder Franz, (that is what everybody in town called him) died of old age. He was some eighty years old. However to facilitate the explanation, Mr. Kerrick, allow me to ask you a question.

Mr. Kerrick: Gladly, Father.

Myself: Do you happen to know, Mr. Kerrick, what blue jays are?

Mr. Kerrick: I certainly do.

Myself: That will help me a great deal, you will, then, also know their depredatory habits. On account of the shrubbery, many bushes and trees in our friary garden, many birds, including wrens, "chippies", robins, redbirds, thrushes and others, love to build their nests in this exceptionally quiet spot; blue jays too. In spring the latter constant-

ly prey on the other birds. Moreover, we have also a vineyard; and in fall the blue jays incessantly make inroads upon the grapes. Bruder Franz loved the gentle birds and the vineyard and hated the blue jays proportionately. In fact he waged a perennial war upon them. His only weapon was an old, single-barreled breech-loader. His shots were terrific. He loaded his shells not with bird-shot, but with a sort of buck-shot. Because the Bruder was old and shaky, with his eyesight failing, he had to cover a good deal of territory with his shot, to make sure of his game. His blasts jingled the windows of the friary and scared the horses of the farmers on the street. The farmers more than once complained to me about it. I tried to persuade the Bruder to abandon his blunderbus and promised him a neat, up-to-date gun. But Bruder Franz would not take any chances with any new-fangled gun, which he feared he could not learn to operate, whilst he was sure of success with his "fieldpiece". And he was. I remember well how he, at the end of last fall's campaign, showed me triumphantly a string of 107 carrions of blue jays, that is, of what was left of them after his blasts. I can assure you, Mr. Kerrick, that no Mohawk chief was ever more proud of the scalps of his enemies, than Bruder Franz was of his trophies. But there I was between the complaints of the farmers and Bruder Franz's displeasure. I decided to bear with the complaints of the farmers and leave it to time to extricate me from my dilemma. It did. The death of Bruder Franz silenced the 'fieldpiece' for good.—The first reaction of my explanation on Mr. Kerrick was a hearty laugh. Then he said: Father, I am truly amazed at the fantastic inventions of an imagination stirred by jealousy, fear and bigotry!—But what about the aliens, Father, of whom you are supposed to have charge. They are six. Could you arrange for me to meet them? I must examine them personally.

The Aliens

Myself: Yes, Mr. Kerrick, we have some aliens in the friary; and I am perfectly willing to accommodate you. You may occupy the adjoining room. I shall introduce them to you one by one or all six together, as you may choose, Mr. Kerrick.

Mr. Kerrick: Let me stay right here, Father. You will, please, bring them in together; and I want you to stay with us, as I examine them. Do they speak English enough to get along with them?

Myself: They do, Mr. Kerrick. They are no ninnies. If they were, we could not use them in our Order. Only the Lithuanian, having enjoyed but little schooling in his home country, may have some difficulty with his grammar. But he is not backward; and I am convinced you two will get along together.

Mr. Kerrick: Very well, Father, you may fetch them. I did; and as I introduced them to him, I mentioned their names, their nationality, their particular line of work; requested him to examine the gentlemen, as he might deem necessary, and call on me, if he should need an interpreter. I sat down. At first there was naturally an embarrassing silence. Then Mr. Kerrick broke the ice. He pretended that he was surprised that they were not fighting one another, since the different countries from which they hailed were at war. A gentle smile was the first reaction on the part of the six; then Bro. Edmund, the "experienced German soldier", remarked: That is no reason why we should be fighting one another. We are Americans.

Mr. Kerrick: Boys (thus familiarly Mr. Kerrick addressed them now), I like that spirit. But on account of the report I have about you, I feel obligated to check up on you more in detail. I want you to be sincere with me and fear not. It is to your advantage. Then Mr. Kerrick proceeded to inquire from each one from what country he had come, when and why he had come to America and why, especially since they all had their first papers, they had not yet become fully naturalized. They gave satisfactory explanations; two had not been in this country long enough, and the other four had changed residence too often.

Mr. Kerrick continued: Boys, I feel obliged to ask a few more questions. Are you willing to take out your second papers, as soon as possible, in order to become full-fledged American citizens?

The Boys (each in his turn): I am gladly willing. That is the reason why I left the land of my birth. I want to enjoy the privilege of an American citizen.

Mr. Kerrick: Do you realize, boys, that having become citizens of this country, you may be drafted for our army by our government and thus be obliged to go to war against your native country, possibly against your own brothers?

The Boys: We fully realize this obligation and we shall do our best to live up to it.

Mr. Kerrick: Father, you have here six fine young men. I trust them. I am convinced they

will make first class citizens. Boys (turning to them), I am proud of you. The country is proud of you. I want to shake hands with each one of you (which he did). You have nothing to fear. I wish you good luck. You may go.—Mr. Kerrick was visibly moved and said to me: Father, yours is a typical case. Not one of a thousand is founded upon facts. Many times these vile in-

formers provoke these foreigners, especially the German-Americans, into some imprudent remark against our government and then report them to Washington. These are the ones that should be punished. However, I must proceed. There are some more 'German plotters' in town, whom I must see.

(To be continued)

Book Reviews and Notes

Received for Review

- Maloof, Louis J. *Truth About China's Crisis*. Sunday Visitor Press, Huntington, Indiana (no price).
 Gordon, Andrew, S.J., *Property in Christian Tradition*, Catholic Social Guild, Oxford, one shilling.
 Peace in Industry, 1947 Official Statement of the Standing Committee of the Catholic Bishops of Australia, Melbourne, 5c.
 Socialisation, Social Justice Statement, 1948, Melbourne, 5c.

It is reported in *Um-Afrika*, a Catholic weekly published in the interest of the Bantu, that Fr. Francis Schimlek, C.M.M., has completed his "Biography of Fr. Bernard Huss," and that the book will be available by the end of the present year. The volume should find readers among the clergy in our country interested in the Negroes on the land.

Review

- Jedin, Hubert. *Papal Legate at the Council of Trent: Cardinal Seripando*. Translated by Rev. Frederic C. Eckhoff. St. Louis, Herder, 1947. pp. VIII, 720, \$7.50.

THE present work is a detailed history of the activity of a man who has made a lasting contribution to shaping the course of the Catholic Church in modern times. Girolamo Seripando was privileged to intensify spirituality as General of the great Order of Augustinian Hermits, as Bishop of Salerno and foremost as Legate at the Council of Trent. The author wrote the life of a great churchman, but apart from the description of the edifying death of Cardinal Seripando we do not find anything about the inner life of his hero.

Girolamo Seripando was born in 1492 or 1493 in Naples of parents who belonged to the nobility. Orphaned when he was still a boy, he was educated by an uncle. At the age of fifteen he joined the Augustinian Hermits (1507 or 1508) and was ordained priest in 1512. He soon became known as a great preacher in various cities of Italy, and he continued to cultivate his humanistic studies which helped to make him famous as public speaker. His later efficiency as positive theologian and patrologist would have been impossible without his literary excellence as a Latin scholar. On the other hand his Platonic education proved a handicap, and during the years 1538 and 1539 he

turned away from the teaching of Plato and Plotinus. In his sermons the trivialities of humanistic sermonizing disappear; neo-Platonic mysticism and the favorite dogmatic and moral themes of the Platonist are also gradually eliminated.

Up to the year 1538 Seripando did not take any notice of the great change brought about by the Reformation in his Order and in the Church. In this year Seripando was placed at the head of his Order as General. Worsening of morals, neglect of studies, and favor of Lutheranism were the three evils found in the Order. Abuses in regard to observance of monastic poverty and regular discipline were introduced partly by the grants of papal exemption, the protection of bishops and laity and partly by human frailty of the Friars. In view of these powerful obstacles it was impossible to introduce a uniform discipline and regularity of life. When Friars were punished for irregularities, they could easily find a bishop to adopt them as diocesan priests. Other Friars could not even be punished because they were protected by privileges granted by the pope and the Roman curia. And in regard to the other Friars the average reader of this book will get the mistaken idea that all these unreformed Friars had been in the wrong. The author forgets to stress the fact that the great majority of the Friars could plead not guilty: they made profession on the mitigated Rule and were not obliged to greater strictness. On the other hand the General Seripando caused the stricter or Reformed Augustinians to be suppressed to introduce uniformity. Yet later the Reform was introduced again and made practical by severing the reformed Friars from the body of unreformed Friars. Thus today the Augustinian Order is divided into two autonomous branches. The author merely states the fact that the Augustinian Order began to expand in the West Indies under the direction of Seripando. A note by the translator on this subject would have enhanced the value of his translation for American readers.

The war against heresy was one of the most onerous labors of the General Seripando. Luther, the author of the Reformation, was an Augustinian Friar who had many followers not only in Germany but also in Italy and elsewhere. Just as many or even more Lutheran sympathizers were found in all other Orders. The author, like other church historians, has no explanation of this widespread sympathy for Luther's teaching. It

HISTORICAL STUDIES AND NOTES

PROPAGANDA FOILED

A Contribution to the Study of Prejudice and Intolerance

By

FR. THEO. PLASSMEYER, O.F.M.

IX

Some more "German Plotters"

MR. Kerrick: Here are their names: first and foremost is a certain Rev. Hugolinus Storff; another dangerous man is a Mr. Henry Pruemer, and the other two, less dangerous, are August Schlaarmann and George Deymann. Do you know them and can you be helpful to me, Father, to meet them?

Myself: Easily, Mr. Kerrick, except the Rev. Hugolinus Storff. He is absent from our Province.

Mr. Kerrick: Did he flee?

Myself: Not by any means, Mr. Kerrick. He would be the last one to flee from responsibilities.

Mr. Kerrick: Anyway it might be best to take his case last. Could you put me in touch with the other men?

Myself: Without any difficulty, Mr. Kerrick. Would you wish me to go along with you?

Mr. Kerrick: No, Father; thank you. I would prefer to go alone, if you could direct me to their homes. I want to avoid notoriety, unless they carry weapons.

Myself: No, Mr. Kerrick. Our people do not carry weapons; not even the village police, except on rare occasions.

I could easily direct Mr. Kerrick to the home of Messrs. Schlaarmann and Deymann. But I told him he might have some difficulty to identify Mr. Pruemer, since by this time of the afternoon Mr. Pruemer would most likely be in Buehnerkemper's saloon across the street, drinking a glass of beer with a few cronies.

Mr. Kerrick: Could you describe him to me, Father, for identification?

Myself: Oh, yes, Mr. Kerrick. Mr. Pruemer is about five feet and ten inches and is about fifty-five years old, somewhat stout with stooped shoulders. You will find him in his shirtsleeves. He had a round chin and a full face, which he shaves once a week. He is a retired farmer with all the independence of a retired farmer. The first look you will get from him is a squint of suspicion

from under his slouch hat drawn over his eyes. As a mark of disapproval of what you are saying (and he hardly ever approves of what a stranger says), he will protrude his rounded chin just a little. It implies that you may say what you please, he will think what he pleases, and, vice versa, that he will say what he pleases, granting you the liberty to think what you please.—With this instruction Mr. Kerrick, laughingly, left my office, promising that he would return to let me know the result of his errand. He did return in less than an hour, chuckling heartily.

Mr. Kerrick: Father, you certainly know your people. I found no trouble in locating Messrs. Schlaarmann and Deymann. They are good and honest men and harmless to our country. I did find Mr. Pruemer in Buehnerkemper's saloon, as you surmised, and I identified him at once amongst his pals, enjoying their afternoon beer together; in fact with your description I could have identified Mr. Pruemer amongst a thousand. I had an interesting experience with him, but I made short shrift. I ordered a glass of beer myself, hoping that I might overhear their conversation. I did not have to wait long before I got that unmistakable "suspicious squint" from Mr. Pruemer. He did the talking and I caught him in the act. He was criticizing our President for different measures. I stepped up to him and asked him whether he was Mr. Pruemer. There was at once that "suspicious squint"; next his rounded chin took that defiant shape; then the following scene was enacted:

Mr. Pruemer: Yes, sir, I am Mr. Pruemer. But who are you? And of what interest could I be to you?

Mr. Kerrick: Why, you should not talk that way about our President.

Mr. Pruemer: Who is going to stop me? This is a free country and the President had no business to plunge us into this ungodly war.

Mr. Kerrick (Showing his star): Do you see this, Mr. Pruemer? It is my particular business to silence you. Let us get busy at once. Mr. Buehnerkemper, who is your city mayor? And where can I find him at this time?

Mr. Buehnerkemper: Mr. Ben Weber, senior partner of Weber Bros., is our mayor. He is in his office across the street.

Mr. Kerrick: Mr. Pruemer, will you go along with me to your mayor?

Mr. Pruemer: I don't see why I should.

Mr. Kerrick: If you refuse, I declare you under arrest right now.

Mr. Pruemer: All right, let us go.

The two went together to Mr. Weber's office, and Mr. Kerrick produced his credentials.

Mr. Kerrick: Are you Mr. Ben Weber, the city mayor?

Mr. Weber: I am, sir.

Mr. Kerrick: Do you know this gentleman?

Mr. Weber: I do, Mr. Kerrick. He is my neighbor.

Mr. Kerrick: I heard him unduly criticizing our President and thus stirring up your people. That has to be stopped. Would you take Mr. Pruemer in parole?

Mr. Weber: Anything for the peace of our community.

Mr. Kerrick: You heard this, Mr. Pruemer. Are you willing to be taken into parole? (Mr. Pruemer hesitated.) Very well, Mr. Pruemer, you are under arrest and you go to Springfield with me at once, even as you are here in your shirtsleeves.

Mr. Pruemer: All right, I accept the parole.

Mr. Kerrick: Just as you please, Mr. Pruemer, I hereby declare Mr. Pruemer under your parole, Mr. Weber; and I hold you responsible for Mr. Pruemer's silence; and as soon as he speaks again against our President or our government, I oblige you to report him to me. Here is my card. I shall be back to check up on Mr. Pruemer's conduct. Goodbye.

Upon his return to my office, Mr. Kerrick expressed himself well satisfied with his errand so far, especially since he had detected at least one person that had given a plausible reason for action, though he admitted himself that he had taken action more for effect than anything else. But, he remarked, there is yet the case of Rev. Storff. He is supposed to be the veritable stormy petrel of southern Illinois. You seem to know a good deal about him.

The Rev. Hugolinus Storff

Myself: Yes, Mr. Kerrick, I know him well. But I am sorry to say that for the present he is beyond our reach. He is in California.

Mr. Kerrick: Do you think, Father, that he left to escape trouble?

Myself: Not at all, Mr. Kerrick. He would not escape responsibility. Moreover, he has been absent from Teutopolis since August 9th, 1912. He left therefore before the European war. And he has been in California since 1915; that was

almost two years before we became involved in the war.

Mr. Kerrick: How long have you known Rev. Storff, Father? And what chances did you have to learn to know his character?

Myself: Mr. Kerrick, I have known Rev. Storff since 1887, and ever since our lives have been linked together very much. He was my professor for years; and after I had completed my studies, I taught under him for thirteen years and at one time I was his vice-president. In fact, he is a dear friend of mine and we still correspond.

Mr. Kerrick: Father, you are very frank about the whole affair. But I am puzzled at the discrepancy between your statements and the charges against him. Here they are: 'He is the most dangerous person of this whole settlement; he is the head of all Franciscan institutions; he is at the bottom of all this pro-German and anti-American plotting; and his ambition is to run the politics of Teutopolis.' And I am instructed that he must be ferreted out and arrested, if necessary.

Myself: Mr. Kerrick, evidently our informer has cleverly tried to piece together a jigsaw puzzle. I clearly recognize every piece of it; but the pieces have been put together awkwardly. I think I can easily show that. First, as to the claim that he is at the head of all Franciscan institutions: the fact is that from 1900 to 1906 he was our Provincial; that is, he was general superior of forty-five to fifty Franciscan houses of the Middle West. As such, of course, these two institutions of Teutopolis were under his jurisdiction. From 1906 to 1912 he was again president of St. Joseph's College. But throughout these twelve years he was not interested in local politics. I know this, because all these years I was professor and vice-president of the college. Mind you, Mr. Kerrick, all this was before the war had broken out. In 1912 he was transferred from Teutopolis to St. Louis, Mo. And since that time he has been back only once for a short call; but on that occasion he did not speak to a single one of the villagers.

Mr. Kerrick: Excuse me, Father, but you are making some important statements. Are you sure of what you are saying?

Myself: Mr. Kerrick, I am well aware of the importance of my statements, but I am perfectly willing to assert them under an oath.

Mr. Kerrick: Do you recall, Father, when Rev. Storff made that call?

Myself: I do not remember the exact date; but

it was some time in the summer of 1914 and I know that we did not discuss the European war. We had no time for that. Rev. Storff stopped between two trains coming from the east, he himself having made the necessary arrangements with the railroad officials. He had notified me on what train he was coming and I met him at the depot. We had lunch together here in the friary, and a short visit. Next we went to the college for a brief call on the faculty; and by that time the next train was due. I saw him off. He did not even speak to the ticket agent. And I want to add that in August 1915, hence before we were in the World War, Rev. Storff was transferred to California, and he has never been back since.

Mr. Kerrick: Father, you have established a perfect alibi for Rev. Storff. I have no doubts that your statements are correct. That would eliminate Rev. Storff as a 'dangerous citizen' and as an 'anti-American plotter'.

Myself: Anyway, Mr. Kerrick, that Rev. Storff of all the German-Americans I happen to know, should be accused of being pro-German, sounds to me as a big hoax. The very opposite is the case. During my college days, when he was vice-president of St. Joseph's College, and that was in the latter 80's, he was known as 'Yankee'. There were some German students attending the college at the time. They naturally associated, read and spoke German together a good deal. But our vice-president constantly urged them to cultivate the English language, because that was the language they would need, if ever they wished to be American priests. This peeved the German students and they gave him this nickname. But the humor of it is, that we 'American' students lovingly called him the same; however for entirely different reasons. We called him thus, because it was he who gave us talks on the American Constitution and on our two national parties; because he it was who with great enthusiasm fostered our American college sports, especially baseball and football; because he it was who introduced 'American meals' in our bill of fare. We went on a fast for Tuesdays and Thursdays, because those were the days on which we got real 'American dinners': beefsteak, mashed potatoes, mince pie, etc. Those were the days we staked our mince pies in our bets. Glorious days! Those were the reasons why we 'American' students called him 'Yankee'. And now besmear our beloved 'Yankee' as a 'pro-German conspirator'? That is reposterous!

Mr. Kerrick (laughing heartily): Now I begin to understand why Rev. Storff may have 'tried to run the politics of Teutopolis'. I suppose he endeavored to make the people good intelligent Americans.

Myself: In a way you may be right, Mr. Kerrick. I remember at least one instance when he took it upon himself to enlighten them on a harmful legislative measure pending in Springfield. But for this political crime he drew upon himself the wrath of the Republican converts made by the famous Mrs. Ada H. Kepley in 1888 (mentioned in Chap. III). These political zealots always feared that, through the influence of the Fathers, religion would mix with politics in Teutopolis. Rev. Storff committed this crime during the campaign of 1892, when Cleveland ran again for president. You will remember, Mr. Kerrick, that was the time we were threatened with the obnoxious Edwards school bill, a twin measure of the Bennett law in Wisconsin. The same was before our legislature and caused quite a furor throughout the state. The Sunday before the election, the pastor of this parish had invited Rev. Storff, then president of the college, to address the people from the pulpit to apprise them of the danger. I remember this episode well, because I was a novice in this friary at the time. Even today I see Rev. Storff ascend the pulpit with a copy of the Chicago Tribune under his arm. From the arguments of an editorial in the Tribune he showed his audience that the Edwards bill was detrimental to the rights of the parents and contrary to the spirit of our public education, and especially harmful to our Catholic and all private schools. Immediately after the services these 'Kepley-nites', possibly not even knowing whether the bill was a Republican or Democratic move and knowing still less about its nature, raised the hue and cry that 'this priest is trying to run the politics of Teutopolis' and 'trying to mix religion with politics.' Our informers would not have lived up to their intention, if they had failed to see what a pretty patch this episode made in the picture of their report. And there it is.

Mr. Kerrick: Father, I admire your comprehensive knowledge of local history. I think that both your people and the Department of Justice are fortunate to have the benefit of your experience.

Myself: Mr. Kerrick, 'there is a divinity that shapes our ends.'

(To be continued)

HISTORICAL STUDIES AND NOTES

PROPAGANDA FOILED

A Contribution to the Study of Prejudice and Intolerance

By

FR. THEO. PLASSMEYER, O.F.M.

X.

War Hysteria

THIS atmosphere of suspicion, espionage, exasperation and vilification was not at all restricted to Teutopolis. It was hanging over hundreds of German-American communities, especially in the Middle West. How could it be otherwise?

Propaganda

George Creel had opened all the sluices of his vast publicity apparatus, flooding the country with sensational war propaganda for the express purpose of "selling the war to the people". However, one especially odious channel of propaganda should be mentioned: A committee had been organized which provided all ministers and priests with material for "a ten minutes pep talk every Sunday," and anyone who would not respond to this high-pressure salesmanship rendered himself suspicious. Creel's campaign was intensified by the venom of atrocity stories spewed from across the ocean upon our country by English papers of the type edited by Lord Northcliffe; and not to accept them wholeheartedly was enough to be branded a pro-German. Moreover, it is well known that local authorities frequently connived at the chicaneries and excesses perpetrated against unoffending citizens. President Wilson publicly questioned the loyalty of some German-Americans; and the federal authorities assumed a very tolerant attitude towards this widespread agitation.

Hysteria

The fruit of this intense propaganda was hysteria. Everything German was tabooed. German papers, with an honorable record of fifty or more years of notable service to the public, were obliged to send an English translation of any reference to the war, not excepting Associated Press dispatches, when the mail edition was deposited at the Post Office. The teaching of German was discontinued

in most schools and German professors were ostracized. Zealots dragged from telephone booths persons using the German language, or any other foreign language, and accused them of being spies. German sermons were frowned upon. Ministers preached from their pulpits: "To hell with the Kaiser and his Huns." Naturally other ministers, especially Lutheran ministers of German descent, resented this, made imprudent remarks before their congregations and trouble followed. One day Mr. Kerrick dropped into my office again and complained that he had failed to dissuade some Lutheran ministers in the southern part of the state from using imprudent remarks in their sermons. Whilst he would not criticize them for sympathizing with the fate of their folks and friends of the Old Country, he could not permit them to continue to preach in that hostile spirit—nor would he like to stir up a still worse sensation by their arrest. Now, since most of them were American-born like myself, he had come to ask me for my permission to use my name and example to map out for them a line of peaceful conduct. I answered him that, though I did not think it diplomatic to hold up to Lutheran ministers a Catholic priest for their model and did not like to be placed in the limelight, he could proceed in this matter according to his own discretion. Soon after, he reported that he had succeeded in appeasing his parties.

Things went from bad to worse, everything seemed to go topsy-turvy. Persons with German names were expelled from the clubs of poets. German singers and violinists were barred from the stage. Madame Schumann Heink, heroic mother whose sons were divided, fighting on both sides of the belligerent nations, Gold Star mother at that, was not permitted to sing publicly her incomparable *Stille Nacht*. Dachshund, sauerkraut, German measles were called liberty pup, liberty cabbage and liberty measles. So intense was the feeling!

Suspicion

Self-appointed stool pigeons turned up everywhere to report the slightest discordant note to the authorities. Sound judgment and mutual trust went out the window, and in came confusion and suspicion. The man who *COULD* not buy Liberty bonds was looked upon as one who *WOULD* not.

Many, to escape the annoyance of having their

home daubed yellow overnight or being horse-whipped, borrowed money from the bank and paid interest to buy War Stamps and Liberty Bonds. The President's cabinet, when it dined out together, would talk about the weather for fear there might be a spy among the waiters. Finally, when in 1918 the great influenza pandemic broke out and hundreds and thousands of Americans died, it was even suspected that Germany, the birthplace of the aspirin tablet, had filled these pellets with germs, so that anyone taking one for a cold was sure to get the "flu". Mass propaganda had produced mass suspicion, mass confusion, mass hysteria; that was our war hysteria, bred under the cover of "patriotism".¹⁾ But enough of that. How did Teutopolis fare in the meantime?

Teutopolis and war hysteria

How did Teutopolis bear up under the war hysteria? Our parishioners could not remain unaffected by this national psychosis. The war cut deep into everyone's life. But, thank God, our people were not of the emotional type. They had sound nerves and a sound, Christian outlook upon life; a nervous breakdown was rare amongst them. Still the regulations of the National Food Administration were meant for all citizens, also for our parishioners. We had our meatless days, sugarless coffee and flourless bread, as well as the rest. But we had already our Fridays, and that meant a meatless day every week. Then the Ember days for December, 1917, and the abstinence prescribed by the Church for the season of Advent, four weeks before Christmas, made practically the whole month of December meatless. Finally, in the early part of 1918, we, as Catholics, had to observe the Lenten season before Easter; and that meant forty days of fast and abstinence from meat. Thus we did even more than the Food Administration asked us to do. To tide us over the sugarless coffee, corn sugar appeared on the market as a substitute. But that product did not contain much sugar and was too insipid for the taste of most consumers. The consequence was that sugar bowls disappeared from our restaurants and the socials of ladies, and sugar shakers took their place and they were generally empty. We managed to get along

with our regular allowance. It was different with flourless bread. Meatless days implied the use of more flour; and there was the pinch. When housewives went to buy flour, they had to buy also coarse flour, graham flour, or even rice, to get white flour. Their pantry shelves were overstocked with substitutes. And what about the flour for our altar bread? We used a great deal; the parish was large and frequent Communion was practised. Here Mr. Joseph Siemer of the Siemer Milling Company, who for many years had donated the flour for that purpose, knew a way out. He applied the *epikeia*. Prohibition was already in the offing; and the most zealous prohibitionists were willing to allow Catholics and Jews wine for sacramental purposes. Hence Mr. Siemer interpreted this to mean that the Food Administration would also allow pure flour for the same purpose. It worked with the advantage that Mr. Siemer's procedure did not require any red tape.

German language

Our moderate use of the German language did not seem to provoke any particular suspicion. We had the express recommendation of Mr. Francis G. Blair, State Superintendent of Public Instruction, to teach German in our schools; and I continued to preach every Sunday a German sermon in one of the three Masses—unmolested.

War Gardens

Yes, we had our war gardens. The school authorities enthused our children for war gardens; and the school children brought such pressure to bear upon me that I did not deem it wise to resist them. The girls wanted to raise potatoes and the boys decided that popcorn would be the thing to plant for "the boys in the camp". I had a part of the playgrounds plowed and prepared for the girls. The boys helped themselves to a plow and a team of horses and planted a patch of popcorn about as large as a city block. But, oh, the grief they both experienced! It is said that the children of the country worked 80,000 such war gardens and raised several million dollars' worth of foodstuff. Maybe they did. Ours worked hard... Many a time the girls showed me their chubby hands bloody with blisters, and they raised a bumper crop. But the potato crop of the country was so big that the girls despaired of marketing theirs with any profit. The parents finally took the potatoes off their hands. The boys' grief with their popcorn was still greater. They had raised

¹⁾ For all this and more on "propaganda", "suspicion", "hysteria", etc., see: 1. Pathfinder, March 7, 1939. 2. Frank Sinclair, Milwaukee Journal, March 8, 1939. 3. America, January 11, 1941; and 4. German-Americans in Politics 1914-1917, by Clifton James Child.

an exceptional crop. It was ripe and one afternoon they had decided to gather it the next day. But, behold, when they met at the appointed hour to reap the fruits of their hard labor, every ear of popcorn had been stolen!

The walnut-tree racket

Sometime in July, 1917, two pert young fellows posing as "government employees" called on our county supervisor, Mr. Wm. G. Pruemer, to buy the walnut trees growing on his farm about four miles southeast of Teutopolis. Mr. Pruemer rendered wise by the experience of other farmers in the county, irresponsible "government employees" having caused unpardonable havoc among their walnut trees, called for identification papers. They had none, and departed disgruntled. Shortly after the same "government employees" appeared again and simply proceeded to cut down the trees. Mr. Pruemer approached them and demanded that they either properly identify themselves or leave the premises, and informed them that, if they would cut down a single tree without establishing their right to do so, he would "fill them up with buckshot." Of course, that was one of those "imprudent" remarks that caused so much annoyance. The "government employees" departed, threatening Mr. Pruemer that they would make him "feel sorry for that." Now Mr. Pruemer realized that the lads might "frame up" on him. He called on me; told me the story; and begged me to assist him, if any trouble should arise for him out of this encounter. And, indeed, only a few days after Mr. Kerrick called on me for a very brief interview. Said—

Mr. Kerrick: Father, do you know Mr. Wm. G. Pruemer, your County Supervisor?

Myself: I do, Mr. Kerrick. He belongs to our parish.

Mr. Kerrick: What kind of character is he?

Myself: Do you refer, Mr. Kerrick, to his loyalty as a citizen?

Mr. Kerrick: I do, Father.

Myself: Well, Mr. Kerrick, I can guarantee Mr. Pruemer to be as loyal a citizen as anyone in the whole United States. Only Mr. Pruemer has a weakness.

Mr. Kerrick: What do you mean, Father?

Myself: I mean to say that Mr. Pruemer is hot-tempered; and if anyone should try to take undue advantage of him, that party exposes himself to the danger of being treated to a language not to

be found in Webster's Dictionary, still less in the Bible. Mr. Pruemer might even do worse.

Mr. Kerrick (laughing): I don't blame Mr. Pruemer for that. That will do. You will, please, excuse me, Father. I am in a hurry. I am sincerely thankful for your information. Goodbye, Father.

Since I saw Mr. Pruemer attending Mass on the following Sundays and since we were all living fast during those days of war hysteria, I never took time to inquire what might have happened to Mr. Pruemer. That I learned more than twenty years later, when Teutopolis celebrated its magnificent Centennial in 1939. On that occasion Mr. Pruemer approached with a broad smile, stretched out his hand and said:

Mr. Pruemer: Finally I have a chance, Father, to express my thanks and appreciation to you for what you did for me during the World War.

Myself: Mr. Pruemer, you have me guessing.

Mr. Pruemer: Father, don't you remember the trouble into which I got with Mr. Kerrick on account of my walnut trees?

Myself: Oh, yes; I remember that only too well.

Mr. Pruemer: You know, Father, Mr. Kerrick was a good man, fair and level-headed; but at the same time he was a man of few words and swift action. And this is what happened that afternoon: I was in town and met Mr. Kerrick on the street. He stopped me and asked abruptly: Are you Mr. Pruemer, the County Supervisor? I answered: Yes, sir, I am. *Mr. Kerrick*: Mr. Pruemer, you are under arrest; then he took me to Mr. Ben Weber, our city mayor, put me under his custody, and said: Too bad for you, Mr. Pruemer, if you are guilty of the anti-American conduct of which you are accused. You will either have to furnish a \$15,000.00 bond before I release you or you will have to go along with me to Springfield as my prisoner. *Mr. Pruemer*: You may imagine, Father, how surprised I was. Then he left and I saw him make for the friary. After a few minutes he returned and declared: Mr. Pruemer, your pastor has cleared you. Then he released me, apologized for his conduct, and departed as abruptly as he had arrived.—Later on these same two "government employees", who in reality were only employees of a manufacturing company in East St. Louis, which had taken a war contract to furnish gun stocks for rifles, were sentenced in East St. Louis to a federal prison for some other violations of the law. Mr. Pruemer appeared against them as a character witness.

(To be continued)

HISTORICAL STUDIES AND NOTES

PROPAGANDA FOILED

A Contribution to the Study of Prejudice and Intolerance

By

FR. THEO. PLASSMEYER, O.F.M.

XI.

My personal experiences

UNDER those harrowing circumstances it was but natural that I should have some very personal experiences. I want to mention only a few of them.

There were the regular notifications from the Food Administration. The pastors were supposed to exhort their people to observe conscientiously the sugarless-coffee and meatless-day regulations, and many others. Our *Teutopolis Press* took care that they were properly published; but pastors were urged to cooperate. I deemed it advisable to do "my share." Then came the calls to cooperate with the "drives": "drives" to sell Liberty Bonds, "drives" for funds for the Red Cross and many more "drives"; some "recommended" in no unmistakable terms. Also with these I helped the best way possible. Sometimes it was difficult to find time for a sermon. Finally there came the regular weekly supply of material furnished by some "authorized committee" for the "pep talks" on war. Yes, I got my allotments. But for some time I pigeonholed them, though with some misgivings. There was no telling how I might be spied upon and reported for my lack of cooperation. After some weeks, however, I received an assignment intended especially for housewives, with "practical hints," instructing them how to economize. They appeared almost comical to our Teutopolis ladies. The following Sunday I read them from the pulpit with all seriousness. That done, I looked furtively over my papers, to see how the audience had received the "instruction." As I had anticipated, I saw smiles on the faces of many ladies. I knew what they meant; and to vindicate my prestige, I remarked: "My good friends, my personal opinion is that the National Committee on Food Administration could do well by sending a sub-committee to Teutopolis to receive lessons on economy from our housewives, for they are doing even better than required by these instructions. Our ladies deserve

credit for being pastmasters in the art of practising economy, making, of course, due allowance for some 'extravagance' in their dress." Then I took the opportunity to explain my silence on the other instructions; namely, that they were in keeping with the ones I had just read to them and that I was convinced that I could do more towards fostering genuine patriotism and towards advancing the best interests of our country by preaching plain christian doctrine than by martial diatribes; anyway, I could not prostitute the pulpit by war harangues.

Rev. J. A. M. Wilson

It was distressing in those days to note how the high-pressure war propaganda seemed to upset the sound judgment of many intelligent and well-meaning people; especially such as failed, for one reason or other, to be properly informed on the game, as it was played by the two great belligerent parties. This was the case with the Rev. J. A. M. Wilson, pastor of Marshall, Illinois, about 40 miles east of Teutopolis and a dear friend of mine; many a time had I helped him in his Church services. He was completely swept off his feet, at least for some time. One Saturday, shortly before midnight in January, 1918, on his way home from St. Louis, Rev. Wilson's train was stalled in a huge snowdrift alongside the high wall of our friary in Teutopolis. The conductor informed the passengers that it would take at least till four o'clock, A.M., before they could pull out and advised them to make the best of it.

Father Wilson came to our friary; and since I knew that he was supposed to conduct services in two different parishes the next day, I hastily prepared a little lunch for him. He enjoyed it, and we had a little chat. But Father was still worked up about the horrible atrocity stories he had heard that day from an "English Major in full uniform," retailing them in St. Louis. Since I did not respond to his stories, as he evidently expected me to do, he was shocked, looked at me in surprise and said: "Father, you do not seem to believe me." I answered: "Father Wilson, to be honest, I do not; in fact, I have a lurking suspicion that this 'English Major in full uniform' is an imposter. Could he not do better for his country by staying on the job in France? Moreover, the Germans are still a civilized people. Whilst I am willing to admit that individual soldiers under provocation might commit such excesses, I find it hard to be-

lieve that these barbarities are committed with the connivance, still less with the approval of their military authorities." That abruptly ended our confab. I took him in silence to his room, begged him to rest at ease and assured him that I would wake him up in time to make his train. However, when next morning I went to his room to see him off, he had already departed. Soon after, I discovered that Father had been so upset by my attitude, that he deemed it his duty to report me to our Bishop, the Most Rev. James Ryan of Alton, and that, though my youngest brother Joseph Plassmeyer, a graduate of West Point, was serving as Major in our army in France, I was pro-German; and advised that it was evidently dangerous to have me as pastor of such a large parish with practically all the parishioners of German descent. Our good Bishop was wise enough not to take any action in the case. I have always considered myself fortunate that this episode did not happen a year sooner, when the spies were "anxious to find out my sentiments about the war." It would have afforded them welcome material for a dangerous accusation against me.

Rev. Wilson and myself did not meet again until shortly after the armistice had been signed, when suddenly we came face to face on a Pennsylvania train going east from St. Louis. The first embarrassment over, I invited him to sit down with me, since the train was crowded. He was honest enough to acknowledge with regret that he had been misled by propaganda and generous enough to apologize for his personal conduct towards me. Then we had a hearty laugh about that "English Major in full uniform."

Anonymous letters

Finally, during February and March of 1918, I was favored with an abundance of "suggestions", "advice" and even "threats" by parties that seemed much disturbed by the presence of the friary, church, school and priest in Teutopolis. All this was communicated to me by "patriots", who took advantage of our privilege of free speech, but lacked the courage to reveal their identity. They took recourse to anonymous letters. The letters were thrown into our yard or on the doorsteps of our friary, where I was bound to find them. One party, particularly, called upon me very solemnly "to go back where I had come from, since 'they' had not invited me to fill the pulpit." Who "they" were, I could only surmise. At any rate,

I was not particularly intimidated; I was holding my position not by an "invitation" or a "call" of the parishioners, but by appointment of the Bishop.

However, towards the end of March, I received a letter by mail altogether too vicious, as not to feel uneasy about it. The same bore the cancellation of Lafayette, Indiana, and contained the most blasphemous oaths, threatening "to get me" and "to wipe the whole church compound off the face of the earth by dropping bombs upon us over night". From the history of our country I remembered only too well the havoc wrought by the Knownothing riots not much more than at the time, sixty years ago, as not to sense danger. At that time "poor Irish Catholics were butchered," Catholic priests were maltreated, even tarred and feathered, Catholic churches were burnt down, other Catholic institutions, including a convent and an orphanage, were demolished. There was no telling what mob fury might do again, especially with our modern means of destruction. My first impulse was to give the letter to our postal authorities; but upon second thought I took it to the Rev. Roger Middendorf, Rector of St. Joseph's College, for advice. He was horrified and urged me not to say a word about it and by all means to destroy the letter, because any form of publication would make matters only worse. I did destroy the letter; but I am sorry I did, because today it would be at least an interesting document.

The result was that now more than ever I realized that, whilst we had succeeded in pacifying our immediate, antagonistic neighbors by our public declarations and in convincing the Department of Justice in Washington of our loyalty, there was still that by no means small element of more remote, rural population which, though well-intentioned but with a mind poisoned by tradition and education, was prejudiced against us on account of our race and our religion. It was that hinterland population amongst whom Catholics were scarce, who, on account of the horse-and-buggy means of travelling, had but little contact with the larger outside world, and whose reading was largely made up of such anti-Catholic literature as the "Menace", the "Yellow Jacket", the "Tracts of The Jehovah Witnesses", and possibly also the Bible to which they gave their own interpretation,—from which danger was threatening. For weeks I had been vainly

studying how to overcome this menacing situation, when suddenly an unprecedented opportunity to do so, offered itself.

CHAPTER X.

Loyalty Demonstration

Up to this time the spies, informers and all the other fault-finders kept us on the defensive. Now, of a sudden, there was a chance for us to take the offensive. Could we dare take it? Let us see what happened.

The Demonstration is Ordered

It was 9:30 p.m., Saturday, March 30, 1918. I had just returned from the confessional and was making the final arrangements for the divine services of the next day, when the doorbell rang. The Brother Porter had already retired and I answered the signal myself. In the parlor, I found Mr. William Weber, junior partner of Weber Brothers, waiting, rather nervous: I surmised a sickcall. But Mr. Weber informed me that they were having a meeting in the bank, which I was requested to attend.

Accordingly, we walked over to the nearby bank in silence. Entering, I found almost all the leading men of the town assembled in an informal meeting: there were the Webers, Schultzes, Siemers, Rundes, Brumleves, Fuelles, Mr. C. A. Worman, of the *Teutopolis Press*, Mr. Joe Pudenz, and others. I could easily tell that something was rubbing them the wrong way. Mr. H. J. Weber, president of the bank, held a letter which evidently was the object of their discussion. He showed me the letter and asked me to read it. It was a letter from the State Committee of Defense, Springfield, Illinois, to our mayor, Mr. Ben Weber, directing him to arrange for a "Loyalty Demonstration" for Sunday afternoon, April 14. They, the Committee of Defense, would send the speakers for the occasion. We were to provide a hall, advertise the meeting and urge the people to attend.

It should be noted that "demonstrations" were common in those days. "Someone", an "expert", of course, would get "himself", commonly "herself", appointed by "someone", and that was deemed authority enough for the appointee to be entitled to a hearing and to put on the "demonstration"; that means, to give lessons on some special work or occupation. The "expert" would

show up and advertise, generally through the school children, where and when the "demonstration" would be given and what the topic would be. The attendance would be made a matter of patriotism and, naturally, the non-attendance, or the making light of the "demonstration", would be construed as a lack of patriotism. Thus we had had a "demonstration" on War gardens for children. What came of it, we have seen.

Also our ladies and housewives had had all kinds of "demonstrations". They were arranged on the assumption that our women folks knew, indeed, well enough the rudiments of housekeeping; now they were to be shown how to turn all their drudgery into "art". Accordingly they had "cooking demonstrations", "canning demonstrations", "knitting demonstrations", and many more "demonstrations". But these "demonstrations" soon tired our good ladies. Having attended a few of them, they discovered that all the lessons in "art", all the endeavors of the "experts" to lift their prosaic housework to the high level of aesthetics, to make it inspirational, elevating, patriotic,—might improve the technique of scraping pots; but, after all, scraping pots remained just plain, prosaic pot-scraping. And they became aware that the true inspiration for their humble occupation had to be drawn, not from these "artistic demonstrations", but from the religious ideals and instructions given by their pastors and from the age-old, Christian traditions handed down by their mothers and grandmothers.

Even "loyalty demonstrations" for men were coming into vogue. They had had a few in neighboring towns. But they were given upon the initiative of some local organization of men; and, naturally, some outside speaker would be called in to enhance the celebration. However, now our men—! But I must come back to my story.

The Demonstration is Planned

After I had read the letter from the State Committee of Defense, asked

Mr. H. J. Weber: What, Father, do you think of the letter? And what would you suggest to do about it?

Myself: Mr. Weber, it seems to me that events are taking a new turn, which is not yet sufficiently clear to me. You men have already discussed the contents of the letter. What would you suggest?

Mr. H. J. Weber: Most of us agree that we can not ignore the instructions concerning the Loyalty Demonstration. They come from a state com-

mittee. If we did, it would be too bad for us. We would give our critics additional reason to accuse us of lack of patriotism. But what can we do? Advertise as much as we please, our people will not attend that meeting. However, Father, would you be kind enough to let us have one of the larger schoolrooms for that afternoon?

I perceived that I was getting just such an information as I had surmised. Our men, though they were ever so careful in giving vent to their sentiments, felt hurt in their self-respect, felt insulted in their patriotism. Before they had been given sufficient time to discuss a demonstration on their initiative, certainly before they had expressed themselves averse to one, noisome busybodies in higher places with their yen for reforming others, took it for granted that the people of Teutopolis were lacking in patriotism, took the initiative out of their hands, and attempted to do some public prodding on their part. All this was to be made public through local channels. This was what the men resented. And who could blame them for it? The situation was disagreeable, to say the least. I tried to calm the threatening atmosphere.

Myself: Gentlemen, you have called me to this meeting to take part in its deliberations. I hope you will allow me to make a few remarks on this matter. I am in perfect agreement with Mr. H. J. Weber's first statement. We can not disregard the orders of the State Committee of Defense. If we do, we expose ourselves to adverse criticism which, to my mind, will be used against us publicly. That we can not afford. Then the important question arises: what shall we do? On this point I disagree with Mr. H. J. Weber, that we make only a half-hearted attempt to meet the instructions of the Committee of Defense. It must be wholehearted. I would suggest that Mr. Ben Weber, our city mayor, answer that letter with the best possible grace. Tell them that we received the letter, that we gratefully accept the services of their representatives, that we shall advertise the meeting, that we intend to honor their speakers with a reception program; in fact, that we shall do everything to cooperate with them to make the meeting a success. They can not possibly find fault with that arrangement. Indeed, it should please them. Finally tell them that, if his program is acceptable to them, they need not answer; if, however, they should wish to make any recommendations, they are welcome to do so, and we shall take them into consideration (applause).

Moreover, you all know that we need a Service Flag for our boys already in the army and navy. I accept the responsibility of procuring one, and let us make its dedication part of the reception program. I know also that you men are planning to raise a large flag on the premises of the school across the street from the church. Try by all means to have the pole and the flag ready by that day. In that way we could close our program for that Sunday with a formal flag raising. That would make it an impressive, patriotic celebration and it should convince anybody of our loyalty (applause).

The next thing we need is publicity. We want the crowd to be present. We want a mass meeting, and for that we need advertising, all the advertising we can get, not only in our local Press, but also in the papers of our neighborhood. Let our resolutions of tonight be relayed to them; let it always be mentioned that the State Committee of Defense is sending special speakers. Here is a big job. Somebody suggested Charles Worman, our editor!

Mr. C. A. Worman: I shall gladly function as our committee on publicity. If anyone in town knows anything about publicity, I should. That is the game I have played all my life. As Father suggested, I shall get this information into the other papers.

Myself: Thanks, Mr. Worman; I knew we could bank on you. With this publicity, it would seem to me that a schoolroom will be too small to accommodate our visitors. I think we shall need our Society Hall (parish hall), which, as you know, holds about a thousand people. I shall make it available for the celebration. Moreover, gentlemen, do not forget that we need a chairman. At once a call came for Joe Pudenz, the chairman of our Liberty Loan committee!

Mr. Pudenz: Folks, I think you made a poor choice. But if it's got to be. All right.

Myself: Thanks, Joe. Moreover, gentlemen, that program is not complete with a speaker or two. We have to greet our visitors with a speech of welcome. We all know that Mr. Ben Weber, our city mayor, always acquits himself with credit when there is a question of a speech to be made. I think it is up to the city mayor to welcome our guests and visitors. How about it, Mr. Weber?

Mr. Ben Weber: There is certainly a call for a speech of welcome. I shall try to do my best.

Myself: Thanks, Mr. Weber. I, too, may make

an attempt to sandwich in a brief talk on the loyalty of Teutopolis, when I dedicate our Service Flag. Finally, what about a band? We can not have a spirited, patriotic gathering without a band. No mass meeting is complete without a band. It takes a good band to put the right spirit in a public gathering (applause).

Mr. H. J. Weber: Would it not be grand, if we could secure the college band for that afternoon, Father?

Myself: I do not see why we should not be able to engage its services. The college is part of our community and, no doubt, is interested in our Loyalty Demonstration. I shall see the Rev. Rector about it. And it would seem to me, gentlemen, that with such a program we should be able to tender our most fastidious visitors a most agreeable reception (applause). The meeting adjourned.

(To be continued)

Book Reviews and Notes

Received for Review

De Salza, André: Touring Italy in 1950, A Holy Year Guide with 16 Maps, Greenberg, Publisher, New York, N. Y., \$1.75.

Carmelite Fathers and Tertiaries: Take This Scapular!; Carmelite Third Order Press, Chicago, 1949, \$2.50.

Reviews

The Didache, The Epistle of Barnabas, The Epistles and the Martyrdom of St. Polycarp, The Fragments of Papias, The Epistle of Diognetus. Newly translated and annotated by the Rev. James A. Kleist, S.J., Ph.D., Ancient Christian Writers, The Works of the Fathers in Translation, No. 6. Edited by Johannes Quasten, S.T.D., and Joseph C. Plumpe, Ph.D., The Newman Press, Westminster, Maryland, 1948. Price \$2.75.

WHILE realizing the importance of early Christian writings, priests and seminarians seldom consult these works directly. Various reasons can be given why Father Kleist's excellent translation should remedy this situation considerably.

First of all, this volume, as is plainly indicated in the title, contains basic writings of the early centuries. Secondly, the translation is clear. This in itself is sufficient for recommendation, but the reader will find still greater aids. Father Kleist's excellent introductions to the individual works and his explanatory notes of the text supply the reader with a background and render the difficult passages intelligible. Thirdly, since the contents of the present volume extend to apologetical, dogmatic, moral, and pastoral theology, liturgy, and Scripture, students are able to obtain a fundamental grasp of early Christian beliefs and practices.

Undoubtedly, not all critics will agree with Father Kleist's interpretations, especially that of the Eucharistic celebration as narrated in the *Didache*. But unless new evidence is brought to light this and similar questions will never be definitely solved. Whatever opinions may be held, the unprejudiced reader will admit that Father Kleist's arguments are cogent.

Under the present circumstances, however, matters of this nature are of secondary importance. The value of the entire Ancient Christian Writers series, and in particular of this volume, is to make available in a

convenient and intelligent form, to American and English readers, and especially to priests and seminarians, the basic Catholic works of the early centuries. Father Kleist has accomplished this task admirably.

Although it does not fall directly within the scope of this review, I wish to honor the memory of Father Kleist who died shortly after the publication of this volume. It is a final tribute to the memory of a man who dedicated himself unsparingly to a difficult task—that of making the Fathers, especially the earliest ones, better known—and his efforts should bear fruits for many years.

THEODORE LEUTERMAN, O.S.B.

Rowan, John Patrick, The Soul (Translation of St. Thomas Aquinas' *De Anima*) vii—291 pages. B. Herder, 1949, \$4.

John Patrick Rowan, Assistant Professor of Philosophy at De Paul University, and B. Herder Company have earned the gratitude of all students of psychology and philosophy by bringing out this excellent volume, complete with notes and index. It is an inviting volume, printed in clear type, attractively bound. The notes were prepared carefully, with several helpful historical bits of data added here and there. In the note on page 7, on Galen the early physician we find the date "A. D. 131-201", which, it will be seen, is very clearly proposed as a certain date, whereas usually Galen's dates are given as "circa A. D. 130-200"; many of the notes are of importance to understand the allusions in the text, as on page 95, the words of the text "abundance of spirits" are explained briefly in a note as "an allusion to the ancient belief that the heart by its natural heat produced certain 'animal spirits' which passed through the body and accounted for most of its vital operations." Thus the notes really elucidate the text, and there is no one who does not recognize the need of notes in reading ancient works. Since the "*De Anima*" is generally thought to have been written between 1266 and 1270, modern readers are in need precisely of such help to read it intelligently, for it is a common mistake to read into the text of St. Thomas Aquinas meanings which really were attached to certain words only in the course of the progress of psychology since his death in 1274.

JOHN JOLIN, S.J., Ph.D., S.T.L.

40

HISTORICAL STUDIES AND NOTES

PROPAGANDA FOILED

A Contribution to the Study of Prejudice and Intolerance

By

FR. THEO. PLASSMEYER, O.F.M.

XII.

The Scope of the Demonstration is Changed—A Little

AS I returned from that meeting, I became aware that the more I reflected upon it, the more the solution we were trying to find for our problem, good as it might look to the men, did not satisfy me. I had not revealed my misgivings to the meeting. I did not want to cause any uneasiness and confusion. This procedure of the State Committee of Defense looked mischievous to me. I was struggling to clarify my view of the situation. Clearly the same ill wind was now blowing from Springfield, as had been blowing already for some time from the outlying districts, as mentioned in the preceding chapter. Were the two elements in collusion against us? Anyway the Defense Committee should know us better; and yet they had made bold to fling down the gauntlet at us. Now, if we would kowtow to the Committee, as planned; advertise that its speakers were coming to teach us lessons in patriotism (that was really to what it amounted); and that we would meekly sit at their feet and drink in their precious lessons;—that, no doubt, would please the Committee and attract our assailants to the meeting. But it would stultify us, we would stand before them all, self-confessed of our inferior patriotism, and make the elements from the hinterland still bolder. That solution was out of question.

However that communication from the Defense Committee suggested another interpretation without doing violence to it. We could assume it to mean that the Committee wished to warn us to put on our own Demonstration in time, lest by waiting too long we might draw upon us still more suspicion. Nobody could reasonably object to that interpretation. In all the neighboring places they had held their Demonstrations of their own initiative, why should not we? We could simply make the reception program, as planned, the Demonstration itself. That looked easy enough,

provided we secured a good speaker for our program; nobody would be the wiser for it. The speakers of the Committee could then be present as judges, to decide what brand of "loyalty" we "demonstrate". That done, they could by their speeches advise us how to improve its quality.

Mr. Worman, our committee of one on publicity, could publish this precious bit of news and have it published in the papers of the neighborhood, as much as possible in the words of the letter from the Committee, without any comment. Let the readers do their own interpreting; an easy guess what meaning they would put into the words of the letter. If their interpretation did not agree with ours, that was not our fault. The information given through the papers would stir up interest and bring the right crowds to Teutopolis; and we would put on the Demonstration for the enlightenment of both parties, the Defense Committee and our assailants from the backwoods. Naturally this change in our program could not be emphasized; to do so would cause diversity of opinion and dissension in our ranks. We had to preserve a united front. And, no doubt, it would irritate those in the camp of our opponents and provoke antagonism. There was no reason for that. This latter plan looked decidedly better than the former. No one could blame us for our procedure. We had been challenged and we accepted the challenge with all its implications. Our assailants got what they demanded, and it gave us the best chance to show our true colors. The plan looked good to me, and I did retire with some satisfaction late that Saturday night, or was it already Sunday? I felt that I needed a few hours rest for a schedule of strenuous work for the coming day, Sunday. That very Sunday I announced to the people what was coming. We needed publicity. I wanted to get the people interested in the Demonstration and to talk about it. Upon request, the same announcements were made by the Rev. pastors of the neighboring parishes.

The Program is Forming

My Sunday work done and refreshed by a little siesta, I felt fit to commence working out the details of the changed program for our Loyalty Demonstration. I started with the extra speaker. I called up Father Munday, pastor of Newton, Illinois. (He was the son of the Mr.

Munday who had been one of the directors of the Lorrimer bank in Chicago before it was closed. Mr. Munday was made the scapegoat for the bank debacle and sent to the federal prison in Leavenworth, Kansas.) Father Munday was an able speaker and had a reputation as such. But he answered with regret that he had already an appointment for that day in the southern part of the state for such a purpose; and requested me to postpone our Demonstration for a week. Yet this could not well be done. The Committee of Defense had set the date, and I did not deem it advisable to change it.

My second choice was the Rev. Joseph C. Meyer, O.F.M., a young professor from the college. He was an eloquent speaker. The only reason why I hesitated to ask him was because I knew that he was teaching many classes during the week and I wanted the topic of the speech limited to: Patriotism and Catholics. He might not find it possible to prepare in so short a time a speech for such an important gathering. Fortunately I was in a position to give my young confrere considerable aid. Not more than a week or two before, a friend of mine had sent me a copy of a truly inspiring oration by an eastern congressman on that very topic: Patriotism and Catholics. Realizing its value, I had preserved it. Equipped with that speech, I went to the college to consult the Rev. Rector on my program and to see what other help I might be able to obtain from the faculty members. The Rev. Rector wholeheartedly approved of the program. But when I tried to enlist his personal cooperation to carry out the program or enhance the meeting with his presence, he positively refused, declaring that he was too nervous to bear up under the strain. Yes, he was perfectly willing to let us have Father Joseph, O.F.M., as speaker, and Father Thomas Ruste, O.F.M., with the college orchestra, provided the two were willing. The Rev. Rector sent for them. I knew them well. Both had been students under me during their College years. They soon appeared and I explained my errand to them. Father Thomas accepted at once, but Father Joseph hesitated for reasons already mentioned, too much work and time too short to measure up to the occasion. I said: "Look here, Joe," as we all called him familiarly, "at this Godsend", and with that I handed him the speech I had brought along. As he read on, his face lit up with a smile and he responded: "That is a Godsend; I accept the

speech." I said: "Thanks, boys, that is a relief for me."

The next day I called up a few young ladies of the parish, who were known to be experts at needlework. We discussed the Service Flag and sketched it. The young ladies promised to do their best. I had no doubts about their success. I had likewise taken the responsibility for the flag pole. For that I approached Mr. Harry Osthoff. He had moved into Teutopolis with his aged parents from a farm at Bishop Creek; and I had been told that there were some remarkably tall and slender saplings on his timber land. Harry pledged himself that in due time he would have the flag pole in readiness, a pole at least seventy feet long, all in one piece. We were making good progress. Finally it was time to look into the publicity problem, by no means the least. I went to see Mr. Worman of the Press. He always did a good job. He had already decided that we must be first to publish the notice from the State Committee of Defense; if the neighboring papers should get the lead on us, they would be apt to distort the information. Then we agreed that the notice should be made, as much as possible, in the words of the letter from Springfield without any comment on our part. The news would be interesting enough in itself; and we could safely leave it to the other editors and their readers to make their own comment, interpretation and speculation.

Publicity

In its next edition of April 4 our local Press commenced to advertise the Demonstration; also the neighboring papers brought the notice of the coming event. In its "Church Column" the *Press* of the same date carried this additional information: "In the vestibule of the church may be seen a Roll of Honor, artistically penned and beautifully framed, giving the names of our soldier boys in actual service, either on the front in France or in the camps.

"Above, in the middle, is the Great Seal of the United States; to the right is Old Glory, to the left the Union Jack. Underneath is written 'Remember in your prayers the young men in the service of our country.' Then follows the roster of our boys in service, to which is added the name of Major Plassmeyer, because he is the brother of Rev. Father Theodosius. Below these names is the motto: '*Pro Deo et Patria*' (for God and Country). In the lower left corner is the

Papal Flag and in the right corner the Star Spangled Banner." It was likewise stated that the *Press* of April 11 would bring the complete program of the Demonstration.

This information of the *Press* of April 4, I followed up, on Sunday 7th, with the subjoined announcement, as found in the Announcement Book of the parish:

"A demonstration of loyalty and patriotism.—Next Sunday at 2:30 p.m., will be a mass meeting of the whole parish and the entire neighborhood in our Society (parish) Hall for the express purpose of declaring publicly our loyalty to our country.

1. Needed for our protection. Many German-Americans are suspected of disloyalty to our country, even of plotting against our government. Remember what happened to us a year ago—the investigation by Mr. W. H. Kerrick. To what extremes such suspicions may lead, we learn from what happened in Collinsville, Illinois, about a week ago (a mob had grossly abused a man with a German name).

2. Similar meetings have been held in our neighborhood, Altamont, Dieterich, Newton, etc. We are expected to do the same.

3. This demonstration will take the place of our regular Sunday afternoon devotion; it may safely do so, since love of God and of country are twin virtues. No admission charges.

4. Program:

a. Dedication of Service Flag.

b. Patriotic speeches by first class speakers, college orchestra, singing of patriotic hymns, raising of flag, etc. It is of importance that you all attend. Come and bring your friends."

On April 11 our *Press* brought its advertising program to a climax. It was the last edition before the Demonstration. In first place came this bit of catchy news:

Old Glory's Day at Teutopolis

Following the instructions of both the federal and the state government, Teutopolis displayed conspicuously our country's colors all day Saturday, April 6th, 1918.

Early in the morning flags of all sizes were mounted high and low everywhere, on the church steeple, on the friary, on the school, on the parish hall, on the college; in fact, on all the buildings along the national highway and along the streets.

Precisely at 9:00 a.m., the whistle of Siemer's

mill, under full pressure of steam, joined the ringing of the ponderous church bells. The whistle blew and the bells rang powerfully, with intervals, for fifteen minutes. Anyone who saw Teutopolis on Flag Day, had to confess: "Why Teutopolis is full of loyal American citizens!"

This was only a prelude of what will be demonstrated next Sunday afternoon at 2:30. Come and be convinced.

Then followed the final announcement of the Loyalty Demonstration.

Big Loyalty Demonstration

Dedication of Service Flag next Sunday, April 14, at 2:30 p.m., in Society Hall, Teutopolis, good speakers engaged, elaborate program.

Next Sunday afternoon the citizens of Teutopolis will have an opportunity to pay their respects to the colors at the big flag raising to be held that day. A flag pole seventy-five feet high and a flag twenty by thirty feet will be provided for the occasion. At the same time the Service Flag of St. Francis congregation will be dedicated. The ceremonies for the dedication will be held in Society Hall and are in charge of the Liberty Loan committee. An inspiring program has been arranged and good speakers will address the audience. The college orchestra will furnish the music and the entire assemblage is requested to join in singing our national hymns. A big enthusiastic meeting is anticipated. It will be a splendid occasion to show the world that Teutopolis and the surrounding country are standing squarely behind the boys in the trenches. United we stand for victory. Be there and bring your friends and neighbors.

Finally the detailed program.

The Program

1. Opening of the meeting by the chairman, Mr. Joe Pudenz.
2. The Flag of Victory (March) F. von Blon, College Orchestra.
3. Address of welcome. Mr. Ben. Weber, city mayor.
4. The Star Spangled Banner (Song), Francis Scott Key. Assembly.
5. Dedication of Service Flag and an address on the Loyalty of Teutopolis, Rev. Theodosius Plassmeyer, O.F.M.
6. Social Life (March) J. Boehme, College Orchestra.

7. Patriotism, Address by Rev. Joseph C. Meyer, O.F.M.
8. O Columbia the Gem of the Ocean (Song). Assembly.
9. Address by the Hon. Harry S. Parker of Effingham.
10. High Pride (March), J. Heed. College Orchestra.
11. Address by Edward B. Schneider of Saline, Illinois.
12. My Country 'tis of Thee (Song). Assembly.
13. Boy scouts (March). P. Henneberg. College Orchestra.

All citizens are requested to display national colors on Sunday and also to decorate their homes and places of business.

CHAPTER XI

The Demonstration

The dawn of Sunday, April 14, unfolded over Teutopolis, holding forth the promise of a beautiful day. All day a gentle breeze stirred the leaves of the maple trees that flank our streets; all day a glorious sunshine fell from an almost cloudless sky upon the far-flung fields of Effingham County, quickening the fresh and abundant crops of Spring. Everything was in readiness for our memorable Loyalty Demonstration: the hall, the flags and the tall flag pole, proudly projecting high over Society Hall, the band, the speakers and all. Fully an hour ahead of time, the first visitors appeared, their numbers increasing until they came pouring in. They arrived in automobiles, surreys, buggies and on horseback. The horse-and-buggy arrivals pleased me particularly; they revealed that our publicity had reached the element we desired so much to be present, the population in the off-districts. Some of our school boys, impressed by such a large number of automobiles as they had never seen gathered together, undertook to count them. They counted four hundred on Main Street; but they saw so many more parked on the side streets, that they quit in despair, leaving out of the count all other conveyances and the saddle-horses.

As I went over to the hall, accompanied by a few Fathers, we found a large number of people, steadily increasing, standing outside. They were unable to obtain admittance. As we came onto the stage, there were the usual introductions and hand-shaking. There were present the two speakers sent by the State Committee of Defense; some

of the parties that seemed to feel entitled to sit on the stage, I did not know. The hall was packed, all standing space being occupied; a goodly number of our "censors" were conspicuous in the audience. When the clock in the church tower struck 2:30, our chairman, Mr. Joe Pudenz, a man of few words, arose to open the meeting.

Chairman: "Rev. Fathers, ladies and gentlemen. I am overwhelmed and embarrassed by the large number assembled here this afternoon. I am, indeed, sorry that so many are excluded from this meeting for want of space. Since we have a rather lengthy program ahead of us, I shall not delay you with a speech. We have, indeed, been fortunate to engage the College orchestra for this celebration. The same will greet you with its first piece."

The College Orchestra: Conducted by Rev. Thomas Rust, O.F.M., the orchestra played the Flag of Victory, by F. von Blon.

Chairman: "Thanks, Father Thomas, for the classical music. That is what we expected from the College orchestra. Now, ladies and gentlemen, you will have the pleasure to hear Mr. Ben Weber, our Hon. Mayor. No doubt, many of you know him on account of his extensive business relations. He will welcome you in the name of our little city of Teutopolis. I introduce to you Mr. Ben Weber."

Mr. Ben Weber: "Rev. Fathers, Mr. Chairman, ladies and gentlemen. Our chairman claims that he feels embarrassed at the sight of this thronged hall. Well, I am so confused that I do not even know how I feel. However, it is an encouragement for me to know that I have a companion in my distress (laughter).

"My friends, I want to assure you that I decidedly consider it an honor and a pleasure to appear before you at this impressive gathering. I am here in my capacity as city mayor to welcome you, one and all, in behalf of all our citizens of Teutopolis. We are happy that you have come in such large numbers. We welcome you to our little city; we heartily welcome you to this celebration; we most heartily welcome you to all that we in our humble way may be able to offer you.

"We meet here today, as you all know, upon the express bidding of our State Committee of Defense; and the purpose is to declare publicly and solemnly, in a mass meeting, our loyalty to our country. Under present circumstances such declarations are encouraging, and we are glad that

we are succeeding in realizing that purpose. Everything is in our favor. We are blessed with a beautiful spring day, and everybody seems to be interested. The State Committee on Defense has honored us by sending two extra speakers. Teutopolis has done its best to measure up to the occasion. We have made a special effort to arrange a program which we hope will be not only interesting, but also an inspiration, to every visitor. As directed from Springfield, we have invited all our neighbors. And as I look over this vast gathering of men and women, so many of you coming evidently from distant countrysides, I realize that you have accepted our invitation and that all the people of this wide community are interested in this opportune demonstration of loyalty. On account of all this, we of Teutopolis have reason to feel happy and proud today.

"Furthermore, I am convinced that, as our papers will carry the report of this celebration to Springfield and Washington, our representatives and our Government will feel gratified and convinced that they may safely rely on our loyalty. And what about our boys? They are making the real sacrifices. On the far-away and bloody battlefields of Europe they are staking their very lives in the defense of our beloved Country. How the news of this mass meeting will gladden their hearts, because it will convince them that their home folks are not only remembering them, but are backing them up for victory a hundred per cent.

"Finally, let us hope and pray to God Almighty that men may cease this insane carnage, that our country may aid in bringing about a just and speedy peace, and that our boys may soon return to us, so that we all can devote ourselves again to the pursuits of peace and happiness" (hearty applause).

Chairman: "Well done, Mr. Weber. Thanks. This should make our visitors feel at home with us. I see the program calls for the Star Spangled Banner. The whole audience will arise and join in the singing. Father Thomas with his orchestra will give us the lead."

The Star Spangled Banner: By the College orchestra and the audience.

Chairman: "It gives me special pleasure to introduce to you the next speaker. He is well known. At least I have known him for many years. We used to be fellow students of Old St. Joe's. He has spent many years in Teutopolis; for the last six years he has been our pastor and has always

mingled freely with ^{us} people. We call him Father Theodosius; outsiders know him better as Father Plassmeyer. He will first dedicate our service flag and then address the meeting on the Loyalty of Teutopolis. I introduce to you Father Plassmeyer."

Father Plassmeyer: "Mr. Chairman, Rev. Fathers, honored guests, ladies and gentlemen. Before we continue with our program, I would request your attention for just a moment. I wish to make a few explanatory remarks in reference to the service flag of this parish, which you see here displayed. Then I shall bless the same according to the simple ceremonies of the Ritual of our Church. Moreover, after I shall have dedicated the flag, I would beg you to allow me to voice the one predominant sentiment that animates us all this afternoon,—the sentiment of loyalty, especially the loyalty of Teutopolis.

"When scarcely a week ago I was requested by the local committee to cooperate with them to arrange the program for the present celebration, and to accept the dedication of our Service Flag as my part, I gladly acceded to the request. And, since I have not only as a priest lived amongst these Teutopolis people for many years, but have now for six years been their pastor, I considered this act of courtesy well timed. Naturally the first thing we needed was the flag itself. Thanks to the efficiency of our young ladies at needle work, here it is. It is a hand-made, a 'made-in-Teutopolis' flag. The emblem in the center is a monogram consisting of the letters Y.M.S.C., meaning Young Men's Social Club. It was put on the flag, because our boys belonged to that club before they enlisted under the Stars and Stripes, and we wished to show our respect to an organization that was always dear to them. The monogram is encircled by eighteen stars indicating the number of our boys in actual service. The Gold Star stands for Albert Eggerman, who died recently in the Great Lakes Naval Station. The eighteenth star represents my youngest brother. He graduated from West Point nine years ago and has already for some months served "somewhere in France" as Major in our regular army. The letters, 'S.F.T.', at the bottom read: 'Service Flag of Teutopolis.' Hereafter the flag will grace the vestibule of our church, as does the Roll of Honor of our boys. Both are to remind the worshippers, as they enter, to remember our boys in their prayers. So much about the meaning of the flag."

(To be continued)

HISTORICAL STUDIES AND NOTES

PROPAGANDA FOILED

A Contribution to the Study of Prejudice and Intolerance

By

FR. THEO. PLASSMEYER, O.F.M.

XIII.

NEXT I blessed the flag, using the form of the Church for the *Benedictio Vexilli*. That done, I walked to the footlights of the stage. All eyes in the audience were centered upon me, including a goodly number of those of our fault-finders, whom I recognized. The air was tense. Though the blessing of the flag had given me time to compose myself, my nerves were taut and my heart heavy, what with my not knowing whether the meeting would end in a riot or in a triumph. I faced an ordeal, but faced it had to be *in nomine Domini*. The following address I find amongst my manuscripts of former days and in the Teutopolis Press. While delivering it, additional spice was added, as, inspired by the stress of the moment, I felt that I was gaining my point,—the good will of my audience.

"Friends. The inscription on the banner clearly reveals the purpose of our present meeting. This is to be a patriotic rally, a declaration, a demonstration of loyalty to our flag and of our love for our country. As such it was called for by the bidding of the State Committee of Defense; as such it was advertised, and the crowded hall shows how this invitation has appealed to you. It is truly gratifying to us to see present so many of our fellow citizens from Effingham and all parts of the surrounding country. It is regrettable that so many are barred from coming in, because the hall is not large enough to accommodate them all. This patriotic celebration has been arranged, not so much because we of Teutopolis deem it necessary to demonstrate to the world that we are loyal and patriotic; no, but because we are so filled with love for our country that we must needs open the valves of our hearts to find an outlet for our pent-up sentiments. The love for our young and beautiful and prosperous country is as natural to every loyal citizen as is the love of a husband for his young and attractive bride.

"In fact, our case is much the same as that of a young Chicago couple, as reported in the *Chicago Tribune* on Easter Sunday. The young husband

found himself in a plight the day before Easter. The last few days he had seen his young wife mope in such a melancholy mood that he grew alarmed and urged her to tell him what weighed so heavily on her heart. The young wife looked up in surprise and exclaimed: 'O Dearie, how can you ask me what is on my heart! Only recently we knelt upon the steps of the altar and you vowed love and loyalty to me till death do us part. Now, where is your love? For days you haven't given me a single token, a single demonstration of your love!' Now it was the young husband's turn to be surprised, and he answered: 'Why, Honey-bunch, don't you know that this is Holy Week!? I refrained from all demonstrations of love to you, because I wanted to do my bit of penance, and I decided that this self-denial was the severest penance I could perform. But if that is all you want, how will this do for a demonstration of love?' Then he embraced her affectionately, kissed her repeatedly, and at the same time drew a ten dollar bill out of his pocket and said: 'Take this, Sweetie, and buy yourself a new Easter hat. How will this do for a demonstration of love and loyalty?' (laughter)! It is superfluous to add that this display of her husband's love dispelled all doubts on part of the young wife. We see that the young husband did not waste any time to prove the existence of his love; he was aching for an outlet for its exuberance. Neither are we going to delay to furnish proof for the existence of some dormant patriotism in us. Its vigor and vitality will out! Proof? Proof? Friends, if proof of our loyalty should be needed, take a look at our history. Is not loyal patriotism blazoned upon every page of the history of Teutopolis?

"Did not our forefathers, the settlers of this community, become loyal citizens? Why did they sever all connections with the fatherland with very little hope of ever seeing again the faces of their beloved ones? Why did they settle here on the unbroken soil of Illinois? Was it not because they believed that this Country was a haven of liberty, holding out to them the promise of untold opportunities? Was it not because they believed that the Star Spangled Banner was the most glorious flag in the history of mankind? Was it not because they believed that our Constitution was the most luminous chart by which the ship of the State was ever sailed? And their patriotism was as practical as it was ideal. Behold 'their bit' they have done to build up this part of our

great State of Illinois! Behold their thriving farms with their blest homes! Oh, yes, my dear friends, these people are lovers of home life! This is the reason why divorce is not known amongst them! This is the reason why these homes are filled with healthy children, buxom young ladies and sturdy young men so much desired for the army, all grown strong on the good German fare of pump-ernickel, wurst, schinken, cottage cheese and the now so much maligned sauerkraut; and, frankly, I do not believe that they ever spat in a glass of good beer. Behold, again, our magnificent house of worship, our stately school, the old Sisters' academy and our far-famed Old St. Joe conducted by the brown-robed sons of St. Francis! Remember that the foundations of these institutions were laid almost in the very beginning of the settlement of this colony. And in view of these facts, I say, and say so without any fear of contradiction, that, as these institutions are lasting monuments of the deep sense of the religion of our pioneers and of their high appreciation of education, and as, according to the immortal George Washington, the Father of our Country, religion and education are the very foundations of popular government, so also are these selfsame institutions lasting monuments of the loyal patriotism of the founders of Teutopolis. You may say that when these hardy pioneers settled here, they never gave any thought to patriotism; that they were providing for their personal welfare. Of course, they provided for themselves. But the very nature of these institutions shows that they were also providing for the welfare of their children and children's children, and that they admirably fitted this community, as part and parcel, into the vast fabric of our commonwealth. And we may be sure that today, in case of national danger, they will look to the Stars and Stripes for protection and that they would be the first ones to get any Kaiser's scalp, hide and hair, should he be mad enough to covet their achievements. Nor did this patriotic spirit die with our founders. It was handed down to their descendents as a precious heirloom.

"Also their sons, the second generation, were eminently loyal. They not only continued to enlarge the religious and educational institutions of which this town may justly boast; but behold the prosperous farms, the solid and much patronized bank, and the business organizations they have developed! There is nothing like it to be found in any other city of its size in the whole State of Illinois. It shows that Teutopolis knew and prac-

ticed the patriotic lessons of thrift and economy and meatless days long before our President Woodrow Wilson thought of inculcating them; they hooverized long before there was a Hoover. But they did more than all that. When the Union was threatened with disruption, they profusely shed their blood for its maintenance. I am sorry that, because of the short time allotted me to prepare for this occasion, I could not learn exactly how many Teutopolis boys of those days fought for the cause of the Union; but I do know that there were more volunteers than draftees, and that two of the venerable veterans of the Civil War are still living in this parish. One of them, Mr. Joseph Bussmann, is too feeble to be present, but my friend, Mr. Henry Uptmor, is here. Mr. Uptmor, will you, please, arise (Mr. Uptmor arose, loud cheering). Since my ancestors belonged to that same class of immigrants, I may well, without any intention of boasting of myself, point to their record to show of what patriotic metal this class of people was made. My grandparents had been in this Country only a few years when the Civil War broke out. Four of their five sons volunteered, my father and three of his brothers. The fifth one had hardly outgrown his baby shoes. They could not well take him along. The result was that only the eldest one returned unharmed. The second one was made captain of a Negro company; but in the battle of Lookout Mountain he was made prisoner with all his "Niggers" and taken to Andersonville, where he perished of typhoid fever. My father was made sergeant a few months after his enlistment; was wounded twice and in the battle of Iuka, I think it was, he was sunstruck. After lingering in a hospital for a few months, he was honorably discharged. The youngest one served in the cavalry under Sherman in the South. He suffered so much from malnutrition and swamp fever that he too had to be discharged. He died a few weeks after his return. That is the record of the patriotism of the second generation. No further comment needed.

"Finally we come to the present day population of Teutopolis. What about their loyalty? Are they keeping up the splendid traditions of their forefathers? What is their record? Ah, my friends, it is a source of gratification to me to be able to state that the loyalty of Teutopolis of today can compare with that of any community.

"Loyal are our school children! You should hear how they pray every morning at Mass for the welfare of the boys under arms and see how

they work their 'war gardens' until their chubby hands bristle with bloody blisters!

"Loyal are our young ladies: This Service Flag will tell it for many years. Besides, to keep up the morale of the boys in the camps and overseas, they have organized to send to every boy under arms a copy of our weekly Press. See also the correspondence they carry on with the boys and how the boys appreciate this correspondence. The scores of letters from the boys, printed in our local paper, will tell you that story.

"Loyal are our mothers: They show it by their activities in behalf of the Red Cross and by trying to look after the physical and moral welfare of their sons, sending them religious articles and boxes and knitting for them mittens and sweaters.

"Loyal are our fathers: They have already gone a long way 'over the top' in their subscriptions for Liberty Bonds and Thrift Stamps, and in their contributions for the Red Cross, for the K.C.'s and for other charitable organizations.

"Loyal are our clergy: Every inmate of the friary is enrolled in the Red Cross, and five of the Franciscan priests educated in 'Old St. Joe' are serving as chaplains in the army overseas and in the navy. And I must confess that I do not know how many secular priests educated in that institution are serving in that capacity in the army, in the navy and in the cantonments.

"Last but not in any way least, loyal are our young men available for military service today: Eighteen are already in the service and fully twice as many are getting ready to leave. Is not that a respectable number for our parish? And I must add to their credit that only one third (6) of those now in uniform, have been called by the draft; two thirds (12) have volunteered; and the same proportion holds good for those preparing to leave. My friends, is not that 'going over the top'? Is not that a demonstration of loyalty—of the outstanding, unswerving loyalty of Teutopolis to its country?

"My friends, I have given you a brief sketch of the patriotism of the people of Teutopolis. Though I am not from Teutopolis, (I was not born and reared here,) I am naturally interested in these people: I am their pastor. The facts I have narrated to you, I have come to know during my thirty years' sojourn with them. Let us give these facts a fair appraisal. They have a right to that. Whatever else may be said about these good people, in view of these facts, I wish to say: Teutopolis is loyal; always has been loyal. No,

I want to make my statement stronger. I want to make bold to state before this packed audience without any fear of over-stating my claim, to state with all the emphasis at my command: Teutopolis is loyal; Teutopolis stands by its country first, last and all the time. Teutopolis stands by its country—stands by its country, right or wrong; if right, to keep it right; if wrong to set it right. I thank you."

There followed plentiful applause and cheers on the part of the Teutopolis people and their sympathizers, not so much from the plaintiffs. They seemed to be in suspense, possibly somewhat bewildered, realizing that the tables were being turned on them. I was glad that the chairman arose and urged the program be continued. He thus, at least for the present, forestalled a counter-demonstration.

Chairman: "Thanks, Father Plassmeyer. We all, especially we all of Teutopolis, have reason to be grateful to you for vindicating so splendidly our loyalty. For the next number of our program I call again on the college orchestra. Father Thomas, please."

Orchestra: The college orchestra played Social Life, a March, by J. Boehme (applause).

Chairman: "Well done, Father Thomas. That was inspirational. Thanks. Ladies and gentlemen, I am sorry that I hardly know the next speaker, but I happen to know that he is a professor and that he will treat his subject accordingly. We all shall know more about him after he has spoken. He will address the audience on Patriotism, more particularly on the Patriotism of the Catholics of the United States. It gives me great pleasure to introduce to you the Rev. Joseph C. Meyer, O.F.M."

(Since Father Meyer had to repeat his address before the over-flow meeting outside, I shall give here only a brief resume of his speech and of the effect it had upon the audience. The speech itself, at least the principal parts, will be given in the next chapter. Father spoke about forty-five minutes. It was an inspirational address. His introduction was on patriotism in general; then he developed his themes in the following points:)

I. Catholics and the Revolution—referring only briefly to the part Catholics had taken in the discovery, exploration and colonization—and what Washington said about Catholics.

II. Catholics and the Civil War and what Lincoln said about racial and religious prejudices.

III. Catholics and the present war and what President Wilson, Mark Hanna and Taft said about the Catholic Church and Catholics.

His conclusion was an eloquent apostrophe to our country's flag.

The response to Father Meyer's address was remarkable. There was a spontaneous outburst of applause from the entire audience, repeated again and again. On the stage wholehearted congratulations were offered to the speaker. Some parties in their enthusiasm pronounced it: "A masterful oration, delivered by a masterful orator."

Chairman: "Ladies and gentlemen, your hearty applause is well deserved by Father Meyer. Please, Father, accept my personal congratulations. I am convinced that we shall never forget your eloquent speech. Father Thomas, I think a song would be in its place next. Would you be kind enough to give us the lead on something?"

Led by the members of the orchestra, the audience sang O Columbia, The Gem of The Ocean.

To understand what follows we must first take note of what transpired on the stage. I happened to be sitting next to the Hon. Harry S. Parker, the next speaker on the program. He was a leading lawyer of Effingham and known as one of the best speakers of southern Illinois. We had known each other for some years and there existed between us a high mutual regard. I had not known that he was to appear on the program till three days before the event, when the names of the two outside speakers were sent in for publication. The subject of his talk was not mentioned and could be only vaguely surmised. After Father Meyer's address, Mr. Parker leaned over to me and said: "Father, I am in distress." Not knowing what might have befallen him, I asked: "Mr. Parker, what is the trouble? Can I in anyway assist you?" "O Father," he said, "I accepted the request by the State Committee of Defense to address this audience on patriotism. I am done! You have stolen my fire, every spark of it! How can I face this audience! This is terrible!" Our discussion had taken some time, and meanwhile the chairman had been introducing the speaker. What the chairman had said, I am sure I did not know; in the excitement I had not even heard him. All I heard were his last words: "The Hon. Harry S. Parker of Effingham" (applause). Again Mr. Parker asked me: "Father, what shall I do?" I said: "Mr. Parker, you have my sympathy. There remains nothing else to be done by you, but to

face the audience. This enthusiasm of the people should suggest something appropriate for the occasion." Mr. Parker arose, and there I sat with the guiltiest of feelings, conscious that I was responsible for the embarrassing situation! I had changed the scope of the program without even consulting the committee! Had changed it with the express intention of "stealing the fire" of our opponents! Had done so without giving my definite thought to the one upon whom I might inflict the embarrassment! Indeed it was a terrible plight I had created, a plight beyond control! The speaker had walked to the front of the stage. There he stood, an impressive sight. A man in his prime, with intelligence beaming from his face and dignity in his bearing, visibly moved. The speaker took a long look at his audience, and the audience took a long look at the speaker. He then spoke.

Mr. Parker: "Mr. Chairman, Father Theodosius, Fathers, Friends: I am at a loss for words. I am embarrassed. We have listened to the college band, to Father Plassmeyer's speech on the loyalty of Teutopolis, and to Father Meyer's truly eloquent address on patriotism.

"I have been asked by the State Committee of Defense to talk to you this afternoon on patriotism. After listening to these wonderful addresses, I feel that I must apologize to you people of Teutopolis for permitting myself to be persuaded to yield to the request of the State Committee.

"I served my country as a soldier during the Spanish War in Cuba; and I thought I knew something about patriotism. I have made talks on this subject on several different occasions, but never have I heard such eloquent appeals to the patriotism of the American people, as I have heard here this afternoon; and never have I witnessed such a demonstration of loyalty, as is evidenced by this vast meeting here this afternoon at the dedication of your Service Flag.

"As I look at those stars upon the flag, even one Gold Star, I realize that each one of them represents one of your boys willing to give his all to his country, and I know that I have learned more about patriotism this afternoon than I ever knew before.

"I am an American, not from choice, but because I was born here. But some of you and the immediate forefathers of the rest of you, who settled in this community, left their native country, came here from choice, and became true American citizens.

(To be continued)

HISTORICAL STUDIES AND NOTES

PROPAGANDA FOILED

A Contribution to the Study of Prejudice and Intolerance

By

FR. THEO. PLASSMEYER, O.F.M.

XIV.

YOU are a Catholic community. I am a Protestant, living in near-by Effingham. We are, in a measure, next-door neighbors and it is a pity that we have not known and understood one another better, and probably have not esteemed one another as we should; but this meeting this afternoon, with your demonstration of loyalty, has brought us to a better mutual understanding. Your interests are our interests and our interests are your interests. We may differ in some of our political ideas and in some of our religious views. But our fundamental concepts of society are identical: the God you worship is the same God I worship; the same Jesus Christ that died to save you from your sins, died to save me from mine; and we are all working to obtain the same heaven.

"We are all fellow Americans. You are a law-abiding class of citizens, which is evident to me, as a lawyer of this county, from the fact that during my many years of practice I do not recall a single instance in which one of your citizens has been indicted for violating the laws of the land. And I also fully realize that your first-class citizenship and patriotism is the result of not an hour, but of many years of education. It is the result of the education imparted to you by Professor Rieg and the Notre Dame Sisters in your schools, and by the Franciscan Fathers in your college. And in your Church, patriotism is part of your religion. I congratulate you, fortunate people of Teutopolis.

"I am profoundly happy to be here, happy to have a part in this wonderful celebration. I know of nothing that could be more helpful in bringing about a better mutual understanding and a higher mutual esteem between the people of Teutopolis and those of my home town, Effingham, than just this demonstration which has turned out so unexpectedly.

"Friends, Father Plassmeyer dedicated this afternoon the Service Flag of his parish; he really meant to dedicate his whole parish to the service of our Country. Let us take the hint; yes, let us

all take this exceptional occasion to dedicate ourselves anew to the flag of our country, to the best interests of our country, that our government of the people, by the people and for the people, shall not perish from the earth.

"Happy? Yes, friends, I am happy. I am happy, because I am going home from this meeting with a far better understanding between us, and wiser on patriotism than when I came. I thank you."

The reaction to this fine piece of oratory was a rousing outburst of applause by everyone present. A fine piece of oratory? Spoken extemporaneously, it may not have been such in logic and composition, as called for by the laws of rhetoric of our schools; but genuine oratory it was. What had happened? A complete reversal of psychology on the part of all those who had come to this meeting in a skeptical mood. Mr. Parker had spoken from the heart, and he had touched the hearts of his audience; he had spoken with deep conviction, and he had carried the conviction to his hearers. He had pierced the reservoir of good will and American fair-mindedness of the assembly, and good will and fair-mindedness poured forth flood-like; flood-like it had swept away petty jealousy, racial discrimination and religious bigotry. That is what had happened.

The roaring applause would not cease. The orchestra played a march, but received little attention. The second speaker sent by the State Committee of Defense was a Mr. Edward B. Schneider from the coal mines of Salina County, Illinois. He claimed that he was born and educated in Germany and that he had three sons in the army. Mr. Schneider tried desperately to speak; but it was to no use. The people were leaving the hall. However, this was not yet the end of our demonstration.

CHAPTER XII.

The Demonstration (concluded)

During the commotion created by the speech of Mr. Parker in the hall, Mr. H. J. Weber came to me and asked, Father, what shall we do now?

Myself: What do you mean, Mr. Weber?

Mr. Weber: Father, there are at least twice as many people outside, clamoring for admission into the hall. Could we, perhaps, having asked the people to leave the hall, let the others in and have the program repeated for them?

This did not seem to me practical. It would draw out the celebration too long and by that time it would be nightfall. Many of the visitors having come a far distance, hundreds would have to leave disappointed; and that would lessen the impression our demonstration had made. I asked Father Joseph whether he would repeat the speech to the audience outside. He consented at once. While Mr. H. J. Weber explained to the people in the hall that the program would be continued outside, I went at once to make the necessary arrangement.

Father Thomas organized his brass instruments into a little band, to entertain the crowd outside. Some men lugged from the premises of Weber Bros. Hardware store crates, in which machinery had been shipped, to construct a temporary speaker's platform. Judge W. P. Wright of Effingham managed to climb on the improvised rostrum. His venerable appearance quieted the throng. After expressing his appreciation of the high character of this patriotic celebration and his high regard for the orator, he introduced the Rev. Joseph C. Meyer, O.F.M. (applause). Father Meyer took the floor. Under the circumstances the young speaker was naturally now at his best. This report is taken from the edition of the local Press of April 18, 1918.

Address by Rev. Joseph Meyer, O.F.M.

"Rev. Fathers, honored guests, ladies and gentlemen,—What grand and noble thoughts are not awakened within our hearts by the celebration that has brought us together this afternoon! It is a great honor to be selected to address this vast assembly of loyal American citizens, who have come from far and wide to be present at this ceremony. And I assure you that I appreciate the honor; the more so since the committee has given me an opportunity to speak to you on that grand and glorious virtue found within the heart of every true American citizen—patriotism.

"Patriotism! Ah, there is magic in the word! It is bliss to repeat it! Throughout all ages humanity has burned the incense of reverence at the shrine of patriotism. The most beautiful pages of history are those that record its deeds. Poets are sweetest when they echo its whisperings; orators are most potent when they attune their speeches to its exploits. Patriotism is tender and strong; tender as the affection of son for mother, strong as death itself. Patriotism is generous and disinterested, shrinking from no sacrifice and seeking no reward, save national triumph. Patriotism is

the vital spark of the nation's honor, the living fountain of the nation's prosperity, the strong shield of the nation's safety.

"Humanity pays homage to patriotism because of its supreme value. Next to love of God, is the love of country; next to religion is patriotism. The Catholic knows that devotion to his country is not merely a matter of natural honor or of sentiment; it is a duty which his religion imposes upon him. He knows that, in obeying his country's just laws, he obeys the laws of God and that God alone gives sanction to these laws. In obeying and respecting our civil authorities, we bow our will not to the mandates of a man like ourselves, but to the will of God; in rendering to Caesar the things that are Caesar's, we obey Him who is above Caesar.

"Among the ancient Romans the title of honor was: *Civis Romanus sum*, I am a Roman Citizen. More significant, more glorious, more awe-inspiring throughout the entire world today is the title: *Civis Americanus sum*, I am an American citizen. Wherever you may look in the world, you will find only one government, one republic, one country that is the native home of liberty,—and that is our own dear and glorious republic, America. We have above us not a king saying: '*L'état c'est moi*', I am the State! No emperor proclaiming that for his acts as sovereign he is responsible only to himself. Ours is a government of the people, by the people and for the people. In America all men are civilly and politically equal. And this God-given mission of America extends not only to the American people, but to all the people of the earth, to whom its flag flutters hopes of future happiness.

"And why should we as Catholic American citizens of today stand back and 'lie supine on our back', when every page of our history speaks to us in accents that are Catholic? That dauntless navigator, Christopher Columbus, who opened this country to the world, was a Catholic. Catholic pioneers penetrated the wilderness, razed mighty forests and built towns, highways and citadels. The humble and zealous sons of St. Francis planted the seed of Christianity in the new world, transforming the savage Indian into a docile and submissive citizen, teaching him how to love God and how to be useful to his fellow men. When the American colonies won their independence, Catholics, though hated and looked down upon, joined without hesitation the glorious band of colonists and fought for the liberty we now enjoy. The Father of the American navy, John Barry, was a

Catholic. And what did Washington say about the services rendered by Catholics?

"Washington's words of praise of Catholic loyalty during the Revolution ought never to be forgotten. On March 12, 1790, in an open letter 'To the Roman Catholics in the United States' we find this remarkable passage: 'I hope ever to see America among the foremost nations in example of justice and liberality; and I presume that your Protestant fellow citizens will never forget the patriotic part you took in the accomplishment of the Revolution and in the establishment of the government, or the important assistance which you have received from a nation in which the Roman Catholic faith is professed' (France). Conway, Question Box, Catholics and Civil Allegiance, page 186."

"Glorious and interminable is the litany of Catholic generals and Catholic heroes who fought in the Civil War for the maintenance of the Union.—Let me quote what President Lincoln said in condemnation of racial and religious prejudices and in recognition of the services rendered by Catholics in this war.

"As early as 1855, when Knownothingism caused such a stir with its racial and religious prejudices, Lincoln had this to say in a letter to Joshua Speed: 'When the Knownothings get control, it (the Declaration of Independence) will read: 'All men are created equal except Negroes, foreigners and Catholics. When it comes to this, I should prefer emigrating to some country where they make no pretense of loving liberty.' (Complete works of A. Lincoln by Nicolay and Hay). This attitude Lincoln firmly maintained ever after, especially during the Civil War, and that in spite of bitter criticism he received for his view from friend and foe.

"At the entrance of our country into this World War, our Bishops and Archbishops pledged their own loyalty and that of every Catholic in America to the United States, which called forth from our illustrious President Woodrow Wilson a letter of appreciative thanks. And ever since there has been preached only one gospel from every Catholic pulpit, that of unswerving loyalty and devotion to our country. The Service Flags displayed in our churches demonstrate that we gladly sacrifice our young people for the honor of our land and for the safety and glory of our country. In support of everything I have said, let me call your attention, friends, to what men like Senator Hanna and ex-President Taft say in defense of the Catholic Church and of the Catholics of our country.

"Ex-President Taft, after all his experiences with Catholics, as lawyer, judge, chairman of the Commission to organize the civil government in the Philippines, and his personal contact with Roman dignitaries,—had this to say: 'We have no reason to fear the Catholic Church or Catholics. In fact, the better the Catholic, the better the citizen' (St. Anthony's Messenger, January, 1938, p. 489).

"Mark Hanna, the power behind the throne during President McKinley's administration, on an occasion when the President felt discouraged on account of the fury with which the A. P. A.'s raged against the Catholics, said to the President: 'Mr. President, the A. P. A.'s constitute no particular danger. But the day is not far distant when we shall have a greater crisis in this country than any we have yet passed through. The Catholic Church has at all times furnished some of the most loyal defenders of the flag but I look to it for still more. The day is coming when treason will rear its head and socialism become rampant; and in this hour the flag must depend on its staunch friends. Then in my opinion, our greatest protection will be the Supreme Court and the Roman Catholic Church.'

"Soon after, some of his friends heard of this statement. They were amazed at the boldness of this declaration and asked the Senator whether he had made such an assertion. The latter answered: 'Yes, I did. And today I am prepared to make the statement still stronger. I am leaving out the Supreme Court; and I want to say that, when the crisis comes, the only question will be: will the Catholic Church be strong enough to save our country' (Ave Maria, February 24, 1923, p. 246)."

For the benefit of those who had not heard the other two speakers in the hall, Fr. Joseph Meyer added the following remarks: "And in particular, what shall I say of the loyalty of Teutopolis? Shall I defend it? No, it needs no defense. Those who were fortunate enough to hear the other two speakers in the hall this afternoon, will know it. Our actions speak louder than words. We always have been loyal, still are, and always will be true and loyal citizens of America. Of the eighteen boys who have gone to the front twelve have volunteered. Was not the first American merchant ship that dared to cross the barred zone, manned by a Teutopolis gunner? Have we not gladly over-subscribed to the various Liberty Loans? Have we not willingly helped the War Fund of the Knights of Columbus? Have we

not generously contributed to the drive of the Red Cross? Are we not now ready to make every sacrifice that the honor of our country may demand of us? I challenge anyone to step forth and to give one proof against the loyalty of the Teutopolis people!

"My friends, I wish to take this opportunity to exhort you all, Catholic and non-Catholic, as true American citizens to remember in your daily prayers those fine boys who have gone forth from our midst to fight our battle. Let us pray that the Almighty God of nations bring back those dear boys; bring them back crowned with the laurels of victory; bring them back safe and sound in body and soul."

Our Loyalty Demonstration was coming to an end. The closing scene presented a picture which will never be forgotten by those who happened to be witnesses. The tall figure of the youthful orator, in his brown Franciscan habit, stood high above the audience, upon the improvised stage built of crates. His voice rang clearly and distinctly. The people listened throughout in deep silence and religious attention. Towards the end of the speech, Mr. Henry Wessel and Mr. Al Wenthe ex-navy men, hoisted the large flag according to the regulations observed by the army. When it reached the top of the high pole, a gentle April breeze spread its majestic folds and a flood of the late afternoon-sunlight fell upon the new Stars and Stripes. An inspiring sight! The speaker's peroration again was a stirring apostrophe to the flag of our country. This time it consisted of a happy and fitting paraphrase of Horace's classical ode to the state (*Ad Rem Publicam*), commencing with the words:

"*O navis, referent in mare te novi Fluctus!*"

"O ship (of state), fresh winds will carry thee To the sea!"

Father Meyer's address evoked a storm of applause. And what a chastening influence it had upon all present: our adversaries (if I may still call them such) shook hands with us, congratulated us, thanked us, and apologized for their conduct of the past. The band played the Star Spangled Banner; the crowd dispersed; and our Loyalty Demonstration had become a matter of record. For years afterwards, on my occasional visits to Effingham, I met people who were present at that demonstration, Catholics and non-Catholics, Americans of German extraction and Americans of non-German extraction, but none ever fail to refer to that memorable event and speak of it with unstinted appreciation.

Reports of the Papers

For brevity's sake I shall quote in detail from only two newspapers, the weekly *Teutopolis Press* and the daily *Effingham Republican*. I gladly give the latter an opportunity to speak for itself, because prior to the celebration this publication had at times not been particularly neighborly towards Teutopolis, and hence deserves twofold credit for its gracious report. The other Effingham papers, the *Daily Record* and the *County Review*, also commented very favorably on the event. Unfortunately the files of those days of the Dieterich paper (*Gazette*) covering a three-year period are missing. I had the *Newton Democrat* examined, to find what it might have to say about our celebration; but nothing was to be found. It will be remembered that we owe special thanks to Mr. A. D. McCallen, the editor of this publication on account of his article in the *Democrat* on the interesting developments in Teutopolis.

The *Teutopolis Press* of April 18, 1918 reported:

Big Loyalty Meeting

Last Sunday Teutopolis had its Loyalty meeting and flag raising, and the day was one which will long be remembered by the several thousand present. The day was an ideal one for the celebration and long before the ceremonies began the streets were lined with cars and buggies. By actual count, four hundred automobiles were parked on the main street alone. It was a loyal crowd, one that had come to bear testimony of their unswerving loyalty to Old Glory, the flag of their native or adopted country. The citizens of Teutopolis were glad to see so many strangers present. Teutopolis wants them all to see and feel that her patriotism is of the 100 per cent type and that she does not stand second to any community, when it comes to backing up the boys who are going over the top. All present were outspoken, claiming that the meeting was the best they ever attended anywhere.

"The program was to be given in Society Hall, but it soon became evident that not half of the people could secure admission. The chairman of the Liberty Loan Sales Committee, Mr. Joseph Pudenz, presided over the meeting. The program was under the auspices of the Sales Committee and all its members were seated on the stage: Clem Kroeger, George Buenker, Hermann Willenborg, Henry Thoele, B. Goeckner, Jr., Henry Probst,

John Nosbisch, Andrew Schneider, Jr., Ben Kral- orchestra of St. Joseph's College assisted with its
mann, Henry Fuesting, John Mueller, Frank classical music to make the meeting a success.
Schultz, Clem Schleper, and Wm. Weber. The
(To be continued)

HISTORICAL STUDIES AND NOTES

PROPAGANDA FOILED

A Contribution to the Study of Prejudice and Intolerance

By

FR. THEO. PLASSMEYER, O.F.M.

XV.

THE first number of the program was the dedication of the parish Service Flag by Rev. Theodosius, O.F.M. Speaking of the Flag, he made an excellent address on the Loyalty of Teutopolis. We were fortunate in securing the same for publication. (Chapter XI.) He was followed by the village president, Mr. Ben Weber, who in a few well chosen words welcomed the visitors and explained what could be expected of every citizen of Teutopolis (for practical reasons Mr. Weber was shifted into first place). Rev. Joseph C. Meyer, O.F.M., of St. Joseph's College, addressed the meeting on "Patriotism." He held the vast assemblage spellbound. It was a "masterful oration by a masterful orator." The Rev. Father has a fine voice and his enunciation is clear and distinct. We could secure only parts of his address, which we print in this issue.

The Hon. Harry S. Parker of Effingham next gave one of his forceful addresses. Mr. Parker has the faculty of impressing his listeners with the truth of his message. When it comes to talking loyalty or patriotism, he is full of his subject and his hearers soon warm up to him. His plea is sincere and delivered in a forceful way. He does not handle his subject with gloves.

The last address on the program was by Mr. Edward B. Schneider of Saline, Illinois. He was born and educated in Germany and has three sons in the American army. He left the fatherland to get away from Prussian militarism. He exhorted the audience to be 100 per cent Americans in this great struggle; and that, being loyal, we must buy bonds and make sacrifices until it hurts (Mr. Schneider's talk was almost wholly drowned out).

Since there were fully twice as many people outside, clamoring to have part in the celebration, the program in the hall over, Mr. H. J. Weber directed the audience out; and speakers were drafted for another meeting outside. Addresses were made by Judge W. P. Wright, G. M. LeCrone, Rev. Father Joseph, O.F.M., and Doctor Burkhardt (some of the speakers did not get a chance

on account of the turmoil). Old Glory was unfurled from 75 foot pole; the band played the Star Spangled Banner; three salutes were fired, while the whole assemblage gave three rousing cheers. Teutopolis "went over the top" in showing her loyalty.

The *Effingham Republican*, of April 15, 1918, spoke to its readers about

Patriotic Teutopolis

The account states: "There was a Service Flag dedication, a Liberty Loan celebration and a Flag raising in Teutopolis last Sunday afternoon. The village was profusely garbed with the American colors, truly showing the patriotic spirit. The large crowd was patriotic and there was patriotism in evidence everywhere. The day was ideal and the people were in a happy and patriotic state of mind.

"The meeting was held in Society Hall, presided over by Mr. Joseph Pudenz. Mr. Ben Weber, village president, made the address of welcome; then followed speeches by Rev. Father Theodosius, O.F.M., Rev. Father Joseph, O.F.M., Attorney H. S. Parker of Effingham and Mr. Edward Schneider of Saline, Illinois. The latter represented the State Council of Defense. The large hall was filled to its capacity.

"Father Theodosius blessed the Service Flag of the Teutopolis Catholic congregation. It exhibits to date eighteen stars, one being a Gold Star. The stars represent the number of boys now serving our country from the Teutopolis parish. An overflow meeting was held in the Society Hall yard, over which Mr. Henry J. Weber presided. Patriotic soul-stirring addresses were delivered by Judge W. P. Wright of Effingham, Father Joseph Meyer, O.F.M., of Teutopolis, Hon. G. N. LeCrone and Dr. C. F. Burkhardt of Effingham (on account of the stir amongst the people the last two did not speak). At the close of the program, the flag raising exercises began. Old Glory was being hoisted to the top of the tall pole in front of the hall. Two sailors had charge of unfurling ceremony: Henry Wessel, an honorably discharged sailor, who is now doing business in Teutopolis as partner of the firm of Wessel and Fuelle; and Al. Wente of Lillyville, who was home on a furlough from somewhere on the Atlantic coast.

"The crowd was exceptionally large, people being present from Effingham, Shelby, Cumberland and Jasper counties. The day will long be re-

membered for the patriotic fervor shown. The people of Teutopolis deserve to be congratulated for holding such a patriotic meeting."

Finally, it is of interest to note that our metropolitan papers, such as the *Chicago Tribune* and the *St. Louis Globe Democrat*, took cognizance of these events in Effingham County. It proves the extent to which the dreadful war hysteria of those days agitated the mind of the people. I refrain from quoting directly from these articles in the *Tribune* and the *Globe*, because the answer to them, as found in the *Effingham County Review*, clearly indicates their nature. In the issue of May 8, 1918, the local paper reports:

Mattoon Correspondent Stabs Effingham

"An officious correspondent, hailing from Mattoon, sent a telegram to the *Chicago Tribune* and the *St. Louis Globe Democrat*, which placed Effingham County in an exceptionally bad light. It was false from beginning to end, and the article printed below was wired to the offices of the above papers and published by them in today's (Wednesday's) issues. These papers were imposed upon by some bonehead correspondent.

"To the *Chicago Tribune* and the *St. Louis Globe Democrat*:

There is no foundation for your front page article today, entitled "Effingham County Arms to Fight Anti-Americans." The article libels this county and her people and should be refuted on the front page of your paper. It will do no particular harm in Effingham County where the situation is understood, but such stories may tend to create hysteria in other communities.

"The facts are that Sheriff Jakle in conformity with the desire of Governor Lowden is perfecting an organization, not of armed men but of level-headed, law-abiding citizens, to keep in touch with the gossip of their respective neighborhoods, and to see to it that no citizen is unjustly accused of disloyalty and subjected to mob violence by overzealous persons, under the guise of patriotism. Great danger of an anti-American outbreak in such a county!

"We would not give the article any serious attention, if it had been published outside the country and if we did not feel that it might be the cause of misguided patriotism running amuck in other communities."

Both the *Chicago Tribune* and the *St. Louis Globe Democrat* deserve credit for the way they corrected their mistake.

Appraisal

Some readers may be inclined to believe this Loyalty Demonstration to have been a triumph of Teutopolis. This, however, would not be a fair appraisal of the event. A triumph, indeed, it was; but not a triumph of one community over another, of one faction over another. Such triumphs are mixed with disappointment and bitterness and can not be lasting. It was a triumph of common sense and American fairmindedness, a triumph in which our "antis" had as large a share as we did, if not more so, because they had to overcome the additional handicap of their preconceived ideas with which they had come to the meeting. In American fashion we had met face to face; and in a truly American way we had discussed our diverse and divergent views in newspapers and on the platform. And we had discovered that this much-coveted land of ours, resting upon the solid basis of our Constitution, is large enough to afford all citizens, irrespective of class, color, and creed, ample room to exercise their right to "life, liberty, and happiness" without coming in conflict with their fellow citizens.

CHAPTER XIII.

Contributions in Men and Money

It is the intention of this chapter to substantiate by concrete facts the claims in behalf of the loyalty of Teutopolis made in the preceding chapters. These facts will give substance to the glamor of our Loyalty Demonstration; they will reveal that the Demonstration was not just "a flash in the pan," but the outburst of a genuinely virile patriotism. It will readily be admitted that the love and loyalty for any cause can be gauged best by the sacrifices a person either actually makes, or is sincerely willing to make for that cause. Since it requires chiefly men and money to carry on war, the question is: "What did Teutopolis contribute to World War I in manpower and in money?"

In Manpower

Soon after the war had ended, all pastors of the Diocese of Alton, Illinois (now Springfield), to which Teutopolis belongs, were required to send to the Chancery of the diocese the names of all the young men of the parish that had enlisted in the armed forces. Since I was pastor

of Teutopolis during those years, it was incumbent upon me to comply with that requirement of our ordinary. I prepared and forwarded the list of names and can vouch for the correctness of the information supplied. This list of names was, moreover, printed in the Parish Bulletin of St. Francis church for the year 1920. If it proves anything at all, it proves how splendidly our young men passed the acid test of loyalty. The following is the report:

PRO DEO ET PATRIA

Our Young Men in the Service of our Country in the World War:

Adams, Albert	Kliesner, Edward
*Adams, Hubert	Kenter, Bernard
Adams, Leo	Kenter, William
Adams, Louis	Kemme, Allie
Althoff, Ben	Knabe, Louis
Bertram, Frank	Lau, Theodore
Bourgeois, Leo	*Meyers, Alfred
Borries, Edward	Marek, Bro. Martin,
Brunk, Bro. Pacific,	O.F.M.
O.F.M.	Niehaus, Ewald
Brey, Joseph	Niendiek, Lawrence
Broeringsmeyer, Anton	Poeppelmeyer, Edward
Brumleve, August	Poeppelmeyer, Ferd.
Brumleve, Ralph	Probst, John H.
Brumleve, Sylvester	Pruemer, Edward
Brewer, Allen	Pruemer, Hy. B.
*Buenker, Edward	Reuter, Frank
Burford, Lawrence	Ruesken, Anton
Busse, Edward	Runde, Herman
*Delker, Ferd.	Schoenhoff, Ferd.
Esker, Alphonse	Schoenhoff, Joseph
Esker, Harry	Schoenhoff, Leo
*Eggermann, Albert	Schoenhoff, Albert
Funneman, Edward	Schlanser, Ferd.
Gardewine, Edward,	Schmidt, Aloys
Corp.	Schleper, Clement
Graser, Mike	Schleper, Frank
Hawickhorst, John	Stumborg, Edward
Hess, Joseph	Thoele, Allie
Hess, Clemens	Thoele, Aloys
Heitmann, Bro. Giles,	Thoele, Lawrence
O.F.M.	Thoele, Lawrence
Hoedebecke, Fred.,	Von Oy, Carl
Corp.	Weber, Bernard
Jurgens, Frank	Willenborg, Edward
*Jurgens, Harry B.	Willenborg, Lawrence
Kahtz, Louis	Zerrusen, Ferd.
Kahtz, William	

(Rev. Cyrinus Schneider, O.F.M., Chaplain;
Rev. Isidore Fosselman, O.F.M., Chaplain.)

Total number of boys, 71.

GOLD STARS

Albert Eggerman, died, March, 1918, Great Lakes Naval Station.

Harry Jurgens, died (flu), October 4th, 1918, Ft. McHenry, Md.

Alfred Meyers, died (mumps), October 11th, 1918, Winchester, England.

Hubert Adams, died (flu), October 21, 1918, Camp McClellan, Ala.

Ferd. Delker, died (hero's death), November 10, 1918, Marcheville, France.

Edward Buenker died (spinal meningitis), June 28th, 1919, St. Sulpice, France.

A Brief Analysis

This roster of names should eloquently vindicate the patriotism of the youth of Teutopolis. However a little analysis and a few comparisons will shed still more light on the matter. We find that the total enlistment from Teutopolis is 71. These were in actual service on armistice day, either overseas or in the cantonments. The two chaplains are added because they had been assistant pastors of the parish. All of these 71, except the three Franciscan Brothers, were born and educated and had grown to manhood in Teutopolis. Only one, Albert Eggermann, did not enlist from Teutopolis. He joined the navy from Chicago at the Great Lakes Naval Station, because his parents had moved to Chicago recently.

How does this percentage of our parish population compare with the percentage of our country's total population, that were in military service on that date? According to reports released by the War Department, the total number of men in the army, navy and air forces on armistice day was approximately 3,000,000. Since our total population at the time was 125,000,000, the figures would show that 2 and 2/5 per cent of our total population were in actual service on armistice day.

According to the census the pastors furnished the diocesan chancery annually, the parish of Teutopolis in 1918 numbered about 1400 souls, including widows, widowers, old bachelors and

all "unclaimed jewels of the parish." And since 71 of these 1400 were in military service on armistice day, this would imply that fully 5 per cent of the members of the parish staked their lives in the defense of their country. It should be noted, however, that the difference in the number of enlistments in favor of Teutopolis, as compared with the number of enlistment from the country at large, can partly be explained. By armistice day, namely, a million more young men were to be called to arms. Now this contingent of Teutopolis that expected to be in this draft, together with a larger number of volunteers, had already left for the camps. In spite however of this counting, the rate of enlistment would be: from the country at large 3 and 1/3 per cent; from Teutopolis, 5 and 1/14 per cent. Not a bad record of the loyalty of our boys, especially if we keep in mind that only one third were drafted and that two thirds volunteered. Also our casualties were heavy, 6 out of 71, that is fully 8 per cent of the total enlistment.

Moreover with regard to their fitness, physical, mental and moral, our boys ranked exceptionally high. According to the same report of the War Department, of the 3,000,000 of the nation's young men that went to the camps for enlistment, 21.2 per cent of all men in the draft had to be definitely rejected as unfit for military service, while the remainder, another 15 per cent needed medical treatment before they could be accepted. Of all the 71 that enlisted from Teutopolis not one was rejected as unfit, one received temporary treatment for some nervous trouble and one, Fred Hoedebecke, enjoyed the distinction amongst all the Effingham County boys of being found 100 per cent fit in every way.

No doubt, the entire record is an eloquent testimony of the boys' clean living. It would also seem to justify the conclusion that there could really be no serious objection to the good, old, substantial German diet of sauerkraut, pumpernickel, wurst, schinken and cottage cheese, not even to a moderate consumption of beer. Finally their good mothers and sisters, though they did not know a thing about calories, vitamins, grams and all the other ingredients it takes today to constitute a healthy bill of fare, and though they stayed shy, as much as possible, from the "scientific cooking demonstrations" mentioned in Chapter X,—they nevertheless succeeded in preparing "well balanced meals."

The Case of the Three Franciscan Brothers

It may strike the reader as peculiar that the three Franciscan Brothers served in the army, while it is known that Religious Brothers were exempt from military duty. At the time of the registration all Religious Brothers were required to register. These three Brothers were stationed at St. Joseph's College and they registered in Teutopolis. Then according to a draft regulation of the War Department, all Religious Brothers were declared exempt from military service, and "questionnaires" were sent out to all Brothers to establish their claims for exemption. Since, however, the draft regulations were so clear, especially in view of the very definite declaration of the Provost Marshall General Crowder in a dispatch to the authorities in California, stating: "All Religious Brothers are ministers of religion and exempt from military duty, and no exception is to be made in any case from this ruling,"—the Rev. Roger Middendorf, President of St. Joseph's college, did not deem it necessary to make a special claim of exemption in behalf of these three Brothers. However the Rev. President found himself disillusioned when his Brothers were drafted. Thereupon the Rev. President requested me to try to get the Brothers exempted. I did. Well aware that it would not be an easy matter to rectify the Rev. President's mistake, I equipped myself with a copy of the draft regulations and of the dispatch of the Provost Marshall, and also with a list of local Draft Boards that had exempted Brothers, and, accompanied by Rev. Peter Nolan, professor of the college, appeared before the Draft Board of Effingham County. But I failed to convince the chairman of the Board, Dr. E. L. Damron, that it was the intention of the law to exempt our Brothers.

I appealed to our Congressman in Washington, the Hon. M. D. Foster. He referred the case to the Provost Marshall. Both of these gentlemen advised me to take up the matter with the Adjutant General of Illinois. I proceeded accordingly and informed the Rev. President of the course our case was taking. The latter, however, decided to drop the affair and let the Brothers serve; the more so, since the good Brothers declared that they would rather serve than cause any further annoyance. Thus the Brothers increased the volunteers from Teutopolis by three. (Archives of St. Joseph's College, Westmont, Illinois).

(To be continued)

HISTORICAL STUDIES AND NOTES

PROPAGANDA FOILED

A Contribution to the Study of Prejudice and Intolerance

By

FR. THEO. PLASSMEYER, O.F.M.

XVI.

Contributions in Money

WE all know that wars call for money, for unlimited sums of money, and it is the taxpayer who must furnish these unlimited sums. Also World War I cost unlimited sums, and Teutopolis made its ample contribution.

It is true that, when the agitators commenced to din into the ears of our people the slogan, "give, give till it hurts," some of our men, knowing that they were doing their full duty, resented that; and Mr. Clem Hotze, one of our sturdy farmers, whose parents were immigrants, characterized their attitude most emphatically. His dictum may lack polish and finesse, but it has clarity and Teutonic force. Declared Mr. Hotze: "Yes, it hurts like hell; first to send our boys across the sea to kill our cousins, and then pay not only for that but also help England pay for its war expenses, and that in spite of all the skullduggery it has done us from the beginning of our history. But we show them (the agitators) yet that we are Americans." And did they buy!

Record of Bond Sales

The records of the sale of Bonds of the Third and Fourth Liberty Loans and of the Victory Loan Drive should tell the story. These Loans were floated with special regard to the small investors, small businessmen, farmers, professional men, etc. They were a safe investment, were issued in denominations as low as fifty dollars, paid 4½ per cent interest for ten years, due semi-annually. The committee of salesmen was mentioned already in Chapter X. Suffice it to state that Mr. Jos. Pudenz was its chairman. All this was advertised in the Teutopolis Press. The allotments assigned were turned over to the local banks, to be sold chiefly to their depositors. The following are the records of the Teutopolis State Bank:

Third Liberty Loan, May 4th, 1918. Quota assigned, \$17,000.00; Total sold, \$25,000.00; Number of subscribers, 281.

Fourth Liberty Loan, October 19th, 1918. Quota assigned, \$27,000.00; Total sold, \$30,000.00.

Liberty Loan Drive, April 21st to May 10th, 1919. Quota assigned, \$34,000.00; Total sold, \$46,450.00.

The Drive for the Red Cross was managed in much the same way. The allotment was assigned to the Village of Teutopolis and to the Township. Since a special appeal had been made to the pastors by the Red Cross to support their cause, a meeting of the men of the Village and the Township was called. The assignment was considered; two committees were appointed, one for the Village and one for the Township; Messrs. Clem Hoedebecke and Frank Brumleve were the respective chairmen. I had all 56 inmates of the friary inscribed in the Red Cross, for which I received 56 red crosses. I had a banner made of them; displayed it in the parlor of the rectory; and crowned it with a large picture of my brother who at that time was serving as Major in our army in France. It all worked out successfully. Quota assigned, \$675.00; collected over \$800.00.

In addition the Drive of the Knights of Columbus also proved very successful. This Drive was especially favored by our people, because they had the information from the boys that the 500 buildings of the Knights at the army cantonments and navy posts, and their hundreds and hundreds of recreational and provisional centers throughout France, Belgium, England, Germany, and Italy lived up to their motto: "Everybody welcome and everything free." The Knights gave away not only stationery but candies, chewing gum, tobacco, pipes, cigarettes, coffee, doughnuts, athletic goods, etc.,—free of charge. As further efforts we may mention the sale of Stamps, the numberless sweaters, socks, mittens, and wrist warmers knitted by our women, the countless boxes, religious articles and nicknacks sent to our boys while in the service.

In view of these records it is safe to say, without incurring the suspicion of flattery or exaggeration, that the Teutopolis folks at home did well both in giving support to the war measure adopted by the Government and in granting encouragement to the boys in uniform. In addition to all this, however, we introduced a novel measure to the great satisfaction of our boys. It deserves a special chapter.

CHAPTER XIV.

Our Correspondence

It was but natural that our boys, most of whom had hardly ever been away from home for any length of time, and now living a strange and strenuous life subject to military discipline, should quickly reveal a strong desire for home news and home contacts. This desire became so strong and so general, especially after the soldier boys had learned to what extent the flu had spread, that the home folks decided to meet the demand for information in an organized way. Mr. C. A. Worman, publisher of the *Teutopolis Press*, and myself planned the enterprise. The following article, published in the Press toward the end of May 1918 explains the nature and purpose of the contemplated organization.

Our Girls Organize

"A club has been formed to keep our boys in touch with home folks. It is an excellent move and all should give the girls a helping hand. Last Sunday in all Masses the Rev. Pastor, Fr. Theodosius, issued a call for a meeting on Monday evening in Society Hall of all the young ladies of the parish, especially of the sisters and sweethearts of the boys away from home. The large number present at the meeting and the step they took for the encouragement of the boys shows that the Teutopolis girls are no slackers. After discussing their problem from all angles, they formed a club with Miss Mayme Siemer as president. They call their club the Girls' Auxiliary. Their purpose is to keep all boys from this community in military service in touch with home ties. Both our President Wilson and General Pershing have repeatedly pleaded that the boys should hear from home at least once a week. Since the local Press promised its cooperation to the extent that it will send gratis from its office a copy of each weekly issue to every boy, the girls, tentatively, formed the following plan: The girls will not only continue to correspond with their brothers and sweethearts, so that they may know, practically at any time, where the boys are; but they will also keep in the office of the Press a list of the addresses of the boys, available for anybody that may wish to communicate with them. Moreover, the Press will serve as a correspondence exchange. Letters, or parts of letters, from the boys that are not of a private nature will be published in the Press for the bene-

fit of all of them. Thus they will get all the home news every week, and at the same time be informed of the whereabouts and the doings of their "buddies."

"To this statement the Press added the remark: 'All in all this is the finest move started since the war commenced and all home folks should lend the girls a helping hand. Help the girls, as the girls are helping you and your sons. Send in the letters you may wish to have published and send in any reading matter you may wish to have forwarded. This arrangement will mean ever so much to our boys who are fighting for us and our country. Let them know that we at home are trying to make their lot easier.'

"The young ladies will gladly defray all expenses. They already have some money on hand; and they have devised a plan to raise whatever money may be needed to carry on the work. Let us help the girls."

The Plan Begins to Operate

The first two letters were received from overseas before the Auxiliary Club functioned. The first one is from my youngest brother. I published the same in the first issue sent to our boys from the office of our local press. It shows that the yearning for home news was not restricted to the "doughboys." I published the communication for the encouragement of the boys and to show them how the plan might work out.

Joseph Plassmeyer, the newly created Major, U.S.A., to Father Theodosius.

American E. F., France, May, 1918.

Dear Brother,

Your letter came to hand a few days ago. It came through on what is considered good time, around three weeks. Our trip across the Atlantic was uneventful. We saw nothing of submarines, and I was glad of it. We landed on a day of the last week of March.

Shortly after getting back to Douglas from my Christmas vacation, orders came to prepare for overseas service. We were not up to war strength and had only half of our equipment. The Colonel reported the regiment ready about Feb. 27. On the morning of the 1st of March we received orders to move, though we did not expect to leave so soon. At present I am in charge of a Remount Depot in a French Port, commanding two troops of cavalry. I took to France about 1500 horses

and mules, but have already shipped most of them to the front.

Before I left the United States I had an opportunity to make my peace with the Lord, and made use of it. I went to Confession and to Holy Communion at Camp Merritt. And with my mind thus at ease, the trip across the submarine zone did not disturb me much.

This afternoon a friend of mine took me for an automobile trip along a portion of the coast of Brittany. It was a most interesting trip. This European country is so different from anything to be seen in the U. S. Outside of cities and villages the landscape is like one continuous garden. All land is in a high state of cultivation and exceedingly picturesque.

My title is now that of Major. Whether or not my promotion will soon take me to other fields of endeavor, I can not tell; the chances are that it will. The 15th cavalry has now an excess of field officers while some of the others are short. So I may be transferred to another regiment. As regards the present, I am well pleased. For the first time in my service I am acting the role of boss. My position here is that of a Post Commander, and is to me a novel experience.

I hope to hear from you again, and that soon. The constant din of war around you in a strange land amongst strange people with a strange language tends to emphasize the longing for home and peace.

Your brother,
Joseph.

Next I want to quote an interesting letter written by a real "doughboy", Lawrence F. Burford, familiarly known as "Spain". He was an army baker and cook. Lawrence wrote to his mother, Mrs. John Burford.

France, June 7th, 1918

Dear Mother,

No doubt, you are worrying and wondering why you do not hear from me. Well, mom, I am not in Texas anymore. I am in France; and that is even a few thousand miles farther away from Teutopolis than Texas; and then we have the big Atlantic between us. But, please, do not worry; I am well and never felt better in my life.

There are six cooks in this outfit; and judging from the looks of our boys, we cooks are doing a good job. It is my privilege to cook for officers. We have a doctor in our setup. But he might as well shoulder a gun and get ready for some

real fighting, or go somewhere else to find sick doughboys.

I never had expected to see so much of this good, old world; and then everything is so different here. Even the time of day puzzles us. It never gets dark before ten or ten thirty in the evening, and by four in the morning it is daylight again. We can not even get sleep enough during the hours between. Talk about relics and old churches! The other night we were in a church built in 1462, full of relics.

But, mom, in spite of all these novelties, I am getting homesick. Have not heard from home since I left Camp Upton, New Jersey, and that is more than a month ago. I have read that letter so often that it is going to pieces. Now, hurry up, please, write me another one and get the folks to write. How I wish that I could buy the *Teutopolis Press* or the *County Review* at the newsstand. But everything is *Francais, Francais, Francais!* And what do I care for *Francais!* *Nix ver-steh!*

Lovingly your son,

Cook Lawrence F. Burford,
Co. G., 130th U. S. Inf.,
A.E.F. somewhere in France

(To be continued)

For the collection of tracts and books, directed against the Church and the clergy by Protestant writers in Know-Nothing days, in the CV Library, we have recently procured a copy of "The Familiar Letters to John B. Fitzpatrick, the Catholic Bishop of Boston by an Independent Irishman."

The booklet of seventy-two pages was published in Boston in 1854. Five chapters are devoted to discuss what the author describes as "Catholic opposition to Free Schools."

Quotations from the Catholic press of the day, inserted in the tract by its author, prove the Catholics one-hundred years ago to have been alert to their obligation to warn the faithful against the secularistic system of education which had come into vogue not long before. The *Western Tablet*, of Chicago, is quoted as saying: "If your son or daughter is attending a State School, you may be as certain that you are violating your duty as a Catholic parent, and conducing to the everlasting anguish and despair of your child as if you could take your oath of it! Take him away."

HISTORICAL STUDIES AND NOTES

PROPAGANDA FOILED

A Contribution to the Study of Prejudice and Intolerance

By

FR. THEO. PLASSMEYER, O.F.M.

XVII

Part Second of our Correspondence with our Soldier Boys

BY this time responses came in from our boys to the services of the girls' Auxiliary Club. The subjoined excerpts have been taken at random from a few of the scores of letters to be found in the *Teutopolis Press* of those days. All boys more or less profusely expressed their appreciation for the sympathetic "handout" from the home folks; and this in return naturally intensified the activities of the Club. One of the first ones from whom I heard was Allen L. Brewer, a non-Catholic. He had attended Prof. Rieg's school for boys and had grown to manhood in Teutopolis.

3. Allen L. Brewer.

Camp Stanley, Texas
June 14, 1918

Dear Father Theodosius,

How we appreciate the *Teutopolis Press* which is now coming to us regularly. This way we are getting not only all the latest home news, but we also learn to know all about the other boys. Father, that is interesting. Many thanks for your cooperation. I see that the other boys write to you and I want to get in on that. You may publish this letter in the *Press*; I am anxious to see how it looks in print.

The other Teutopolis boys that are with me are: Ralph Brumleve, Louis Knabe, and Anton Broeringsmeyer. We belong to the 304th cavalry. I like the cavalry; and how I like my horse, noble beast! The climate is hot and the work is hard, but I think it will make good soldiers of us all. The Y.M.C.A. and the K.C.'s are great recreational centers for us boys in this strenuous army life. The Knights hand out everything free to everybody.

They tell us that our training will take at least four more months; I fear that by that time it will be all over.

"Dinner!" Goodbye, Father! I would be glad to hear from you.

Yours gratefully,

Allen L. Brewer,
Troop L., 304th Cavalry,
Camp Stanley, Texas

4. Ewald Niehaus—writes to his mother from overseas. Ewald had gone across with one of the first contingents of our newly trained army. When he wrote this letter, he had already had some experience on the firing line and in the trenches. His letter is decidedly serious.

France, July, 1918

Dearest Mother,

It is time for me to send you my weekly greetings, few as the lines may be. I am well, so are Schlanser, Knabe and Imming. Leo Schoenhoff was in the hospital for some days; he had pleurisy. Had a touch of it myself, but my side does not hurt me anymore. We have plenty of good meals and plenty of cover for our cool nights. My address from now on is:

Pvt. Ewald Niehaus,
Co. A. 306th Mach. and Gun Br.,
A.E.F. via New York.

Well, mother dear, say thanks to Fr. Theodosius, the girls and Mr. Worman for sending me the good, dear, old *Teutopolis Press*. I would hate to do without it. Tell Mary, Frances and Carrie to continue to write and send me kodak pictures, though I may not answer all letters. No time.

Now good night, dear mother. I want to do yet some reading from my Bible and say my Rosary before I go to bed. I never forget them. They mean too much for me.

Your loving son and soldier boy,

Ewald Niehaus

Soon after Ewald had penned this letter, he was wounded in the Argonne Forest and suffered a broken jaw. Having recovered sufficiently, he sent me a graphic description of his harrowing experience and declared himself in perfect agreement with Gen. Sherman that "war is hell!"

My last communication I sent to Ewald only a few days before the armistice was declared. It followed him in all his transfers until he came home in June, 1919. Four days later the letter

came back to my office. Both sides of the envelope were filled to illegibility with directions, pursuing Ewald from station to station. Only the letter heading was still legible. Ewald treasures the letter to the present day.

5. Harry A. Esker—and his brother Alphonse served in the navy. Hence:

U.S.S. Kansas, July, 1918

Rev. Theo. Plassmeyer, O.F.M.
Teutopolis, Illinois

Dear Father Theodosius,

Your last letter gave me so much pleasure that I decided to answer the same soon. The more so, since the time for letter writing is none too plentiful. The authorities seem to think that the best way of maintaining the crew's discipline is to keep them occupied. I think they are right.

Say, Father, I think the idea of publishing the letters from the boys in the *Press* and sending each boy a copy, is great. Who would not like to read them? I know that I do. It keeps all the friends and schoolmates in intimate touch with one another. Thanks to the young ladies of Teutopolis for having taken the boys in military service under their wings. The girls have a charming way of doing their bit. More power to them!

My brother Alphonse is still with me on the U.S.S. Kansas. He likes this life in the navy and the roaming on the sea. You will find included a small snapshot of us two. We may soon be separated; I understand that the Secretary of the Navy has passed a ruling against brothers serving on the same ship.

Oh, yes; we celebrated the Glorious Fourth very fittingly on the ship: special ceremonies, special meals during the day; smoker, movies, boxing, wrestling bouts in the evening and music by the ship's band all day. That was one day on which we all were patriotic.

Greetings, dear father, from your navy boys,

Harry and Alphonse Esker,
U.S.S. Kansas,
% Postmaster, Fortress Monroe

So far we have heard from our boys serving in the cavalry, in the infantry and in the navy. Our aviation was in its infancy in those days; but we all remember that our marines played an important role in World War I and, to complete the picture, we should hear also from one of them. There we have

6. Anton Kenkel.

"Tony", as we used to call him familiarly, was not exactly a Teutopolis boy. He hailed from St. Louis. But I had been his teacher in Latin, Greek and Mathematics for years in St. Joseph's College, and thus we may call him, if not one of "ours", at least one of "mine". Anton writes from

Parris Island, S. Carolina,
August 3rd, 1918

Rev. and dear Fr. Theodosius,

Hello, Father! I am delighted to learn that you have not forgotten me. My father mentioned in one of his letters that he had the pleasure of seeing you at the friary in St. Louis, that you still kindly remember me and that you would be glad to communicate with me, if you knew my address.

Well, Father, I chose to serve in the Marine, and in our case the chances for letter writing are slim. We live in tents and have no adequate lighting in the tents. From dawn to dusk the whole day is cramped with studies and drills. I hardly manage to write my weekly letter home on Sundays.

Our experience in going through the training of the recruits of the Marine is strange and strenuous. We are trying desperately to accustom ourselves to the rigid discipline, to the climatic conditions of the South and to the triple anti-typhoid injections we are taking for twenty consecutive days. No wonder that with all that, not to mention the drilling, we all had at first sore feet, aching bones and sun-burned faces and backs; and after we were given our rifles, it was blistered fingers and swollen hands in the bargain. Our meals are good, but the water is flat and insipid and can not at all compare with the aqua pura we used to drink in old St. Joe. Can you blame us when at times not only the flesh is weak, but that even the spirit loses its willingness?

Our bayonet practice more than anything else is giving us something like a realization of war. Gradually it is dawning upon me that I am out to kill. This is constantly kept before our minds, because at many spots of the bayonet field there are posters, reading: "If you don't kill, you will be killed!" That should arouse my dormant Furor Teutonicus (ye shades of Hermann and Varus!)—paradoxically enough, to crush the Teutons! C'est la guerre!

I have, dear Father, written these lines at intervals snatched in the midst of my work. I may

not find time to add anything later; but I hope you will appreciate my good intention. I did long to write to you, Father; I wanted to be in touch again with my one-time professor, leader and friend.

I was glad to hear of the distinction conferred upon you by the Order; and by the War Department upon your brother, who was raised to the rank of Major in France.

And now, dear Father, I am making bold enough to look to you again, as so often in former days, for a few words of encouragement and inspiration. Goodbye to you and, please, in your prayers at times remember.

Your devoted pupil of long ago,
Pvt. Anton Kenkel,
Co. 232 U.S.M.C.
Marine Barracks
Paris Island, South Carolina

Whole chapters could be filled with the interesting letters from our interesting lads of those days. But enough, I think, has been quoted to give a fairly complete picture of the psychology of our Teutopolis soldier boys. However the final letter which ended the activities of the girls' Auxiliary Club may be of interest. It follows.

7. Father Theodosius to the Boys.

Teutopolis, Illinois
December 19th, 1918

My dear Boys:

Now that the war has come to an end and that some of you are back and others no doubt on their way home, I hardly feel encouraged to answer the letters that came to me the last few days.

Judging from the many expressions of appreciation you have accorded me, I am confident that the purpose of my correspondence with you, which was to do "my share" to keep you in good cheer while you were facing the dire fate of a soldier, has been accomplished. We owe thanks to the activities of the committee of young ladies and to Mr. Chas. A. Worman for putting the *Press* at our disposal, because all this was necessary to obtain our end. On my part the work was gladly done. It was a work of love and many a letter has gone forth from my office to you in the camps and in France, though some may not have reached their destination.

Of the 70 young men that departed for the defense of our country, four will not return (this

is leaving out Albert Eggerman and Edward Buenger—the latter was still living): Harry Juergens, Hubert Adams and Alfred Meyers were victims of the flu. Fred Delker fell on the field of honor, Nov. 10th, 2:00 p.m., twenty hours prior to the signing of the armistice. Let us gratefully remember him in our prayers. We all shall be glad to welcome you home and see you occupied again in the pursuits of peace.

If personally I can ever be of any service to you, do not hesitate to call. Your pastor belongs to you, now in the work of reconstruction as much as ever.

Wishing you a Merry Christmas and praying that the Prince of Peace, whose birth we shall soon commemorate, may make the peace for which you willingly staked your all, a just and lasting one, I am

Most sincerely yours,

Theo. Plassmeyer, O.F.M.

I have dwelt at some length upon the correspondence with our young men in the service. I feel justified in doing so by the lesson it taught us. Only after our boys returned and expressed their sincere gratitude so profusely for this sympathetic and thoughtful arrangement, did we fully realize that our frequent communication with the absentees had been a powerful factor in furthering their morale.

Admittedly manpower decides battles, and manpower is only then at the height of efficiency when the soul is sound. In the emergency of war, the government is always bent on providing enough officers trained in the art of war, trained at West Point or Annapolis, or in other intensive courses. These men will see to the drills, equipments and campaigns, but they can only furnish the external technique. More potent than any technique that is poured on the soldier from without, is the morale that springs from man's soul within. Sound morale, undaunted courage and unselfish patriotism are rooted in religious considerations. Here the chaplain, especially the Catholic chaplain, enters into the life of the soldier. But even the chaplain can not look for much of a harvest, if the soil has not been prepared and the seed sown in the heart at home. And should the supply of chaplains be inadequate, then above all home influence becomes paramount. It is the soldier who cherishes home and all the sacred institutions of home more than life itself, that unhesitatingly stakes his life for his country.

(To be continued)

HISTORICAL STUDIES AND NOTES

PROPAGANDA FOILED

A Contribution to the Study of Prejudice and Intolerance

By

FR. THEO. PLASSMEYER, O.F.M.

XVIII

CHAPTER XV.

Ferd. Delker, Our World War Victim

His Life, Character and Death

WHEN, on November 11, 1918 the cable flashed the news from overseas that the armistice had been signed, there was universal rejoicing throughout the land; also in Teutopolis. Bells rang, whistles blew, sirens screamed, flags fluttered. But before the last echoes of this joy had died away, another message was relayed from across which spread a pall of gloom over Teutopolis: Ferdinand Delker, one of our best beloved and popular young men, had met a hero's fate in the battle of Marcheville, France, on November 10th, scarcely twenty hours before hostilities had ceased.

Sergeant Ferdinand Delker, son of John Delker and his wife, Mary Ellmann, was born June 20, 1896. Ferdinand and his elder sister Elisabeth were orphaned at an early age. They were brought up in the homes of near relatives. Ferdinand passed through the grade schools of Teutopolis, taught by the Sisters of Notre Dame and later attended Quincy College for two years. However, the higher studies had no attraction for the young man; he was anxious to engage in the more tangible pursuits of life. Accordingly young Delker held a few odd jobs until he met a certain Mr. Ward. Ward was a steeple jack, a picturesque character and a good actor. Ferdinand "steeplejacked" with Mr. Ward throughout the fall of 1917. But he had his heart set on serving in the army; and as soon as he could, he volunteered and enlisted in Co. G. of Effingham County.

Young Delker was now twenty-one, slim and slender, five feet nine inches, with light-red hair. His dash had helped him over many a hurdle, but it also marked him for tragedy. He was always a boon companion and with all that was deeply religious. At the time he was the only young man of the parish who belonged to the

III Order of St. Francis. His letters ever breathed the spirit of dash, humor and religion. But he wanted his correspondence to be kept "strictly confidential". He wrote his last letter from Camp Logan, Houston, Texas; it was a classic. It was written the day after his regiment had received orders to go across. He had gone to Confession and Holy Communion to square himself before God, he wrote, and had dedicated his life to God and his country. Blessed with peace of soul, my young friend wrote: "I have no dread to go to the front, I am prepared to sacrifice my life." Soliciting my priestly prayers, he informed me that that might be the last time I would hear from him for the duration, because he was going overseas not as a war correspondent, but as a champion of the cause of our country. Yes, those were the last lines I received from him. Sergeant Delker met a hero's death in the battle of Marcheville.

A lifelong companion of his has this to say about our hero, writing about his conduct the night before he met his fate: "We knew that our regiment was to go into action the next day. I had been detailed as stretcherbearer. We bunked together that night. Ferdinand seemed to have a premonition of his death and he spoke quite freely about it. I was struck with the devotion with which he said his prayers before he retired. When I woke up next morning he was already outside with his platoon. That was the last I saw of him until, to my utmost surprise, we came upon his body on the battlefield, still warm. He was shot through the head, and I hardly believe that he even felt what had hit him." I have been told by others that young Delker, true to his character, had exposed himself rather boldly in the engagement, turned slightly back to his next companion with the remark, "I think I got five Jerries." His head dropped and that was his last sign of life. He had been singled out by a German sharpshooter. Ferdinand Delker had made the supreme sacrifice for the cause he championed.

A Befitting Memorial

Even before the corpse of young Delker was returned from France, his good sister had decided upon a thoughtful memorial for him. She would not erect a costly monument over his grave in the cemetery; for that purpose a modest tombstone would suffice; but she would install one of the beautiful art windows in St. Francis church in his memory. Since her brother belonged to the

III Order of St. Francis, Miss Delker chose the window which represents the Saint in the act of receiving the very first two members, Blessed Lucius and his wife, Bona Donna, into the Order. Thoughtful is also the inscription in the base of the window. It reads:

"In memory of Ferdinand Delker, member of the III Order, our World War victim, Marche-ville, France, November 10th, 1918."

Some "Diehards"

The reader may think that the following lines are a futile digression. However the full implication of the funeral services could not well be realized without these preliminary remarks.

The fact is that, when we had settled back to normalcy again after the stirring Loyalty Demonstration, some of the old "diehards" amongst our fault-finders had, in spite of the favorable impression the demonstration had made, nevertheless discovered another "serious" objection against us; and this was: "Father Plasmeyer has not accorded a military funeral to a single one of the Teutopolis boys, who were buried during the war; and he can not, because that is against the laws of his Church." Indeed a "serious" objection! That we had not had a military funeral heretofore, that statement was correct. But our critics had failed to recollect that all these funerals were burials of flu victims during the flu season, at a time when all public gatherings were prohibited by the State Board of Health. However, where did they get the idea that military funerals were prohibited by the Church? Upon inquiry, I discovered that the parties had adopted this view in consequence of an unfortunate episode that had happened, possibly some twenty years before, while my saintly predecessor was pastor of Teutopolis.

One of the old Civil War veterans had died. All the Grand Army men of the county had come for his burial and they were going to have a military funeral for their comrade; and without consulting the good pastor, they brought the casket into the church, wrapped in a U. S. flag, and they proceeded to display another flag in the sanctuary. At that moment the venerable pastor, another "die-hard" in his way, stepped in, declared that such a procedure was not permissible in the Church and made them take the flags away. That treatment cut the old veterans to the quick; and the bitter memory of it had rankled in their hearts and was kept alive in the community all these years—as can happen only in rural communities.

And the Church got the blame for it! That the Apostolic Delegate, the Most Rev. Diomede Falconio, had soon after the irritating experience made a declaration, stating that it was perfectly permissible to combine the military ceremonies with the celebration of a funeral Mass, seemed to have escaped their attention entirely. Ever since I had learned of that situation, I had patiently been waiting for an opportunity to vindicate the Church and myself. That moment had come with the funeral of Ferdinand Delker, and a military funeral of our only war victim would in every way fit in exceptionally well as the last scene of the drama of World War I, as far as it had been enacted in Teutopolis. Circumstances combined favorably to realize that opportunity most effectively.

Arrival of Corpse, Preparations for Its Interment

Again it was Saturday, and again, as usual, on Saturday mornings, I was busy in my study preparing for Sunday, when I received a dispatch from Camp Knox, Louisville, Kentucky, informing me that the corpse of Ferdinand Delker was on its way and would arrive at Teutopolis the next morning, Sunday, July 31st, at about 9 o'clock on a Pennsylvania railway train. Sunday would be the right day for a military, solemn funeral; but the time was short and it would take fast thinking to plan it, and fast acting to prepare for it. The large church could easily be gotten in readiness: the art-glass windows had only recently been completed and the draping of the church could easily be done. I had the priests available and a complete set of black vestments, brand new. But I needed the people, especially the Legionaires; I needed a preacher who would measure up to the occasion; I needed a strong choir; and what about a band for the procession to the cemetery? And how could I obtain all that in so short a time? But divine Providence was already solving the problem for me. At that very hour the preacher had arrived at the College in Teutopolis in the person of Father Peter Crumbly, O.F.M. No better match for the occasion! He had unexpectedly returned from Rome with our Father Provincial. On their way home they had passed through France, visiting some of the scenes where Father Peter had functioned as chaplain during the war. Hence no one could be better prepared. I hastened to the College to engage his services. I succeeded. That done, I returned to my office and called up the commanders

of the neighboring Posts of the American Legion, inviting them to come, to come in uniform in as large numbers as possible, to pay their last respects to their companion in arms, the only one from Teutopolis who had been killed in action, emphasizing to them the fact that it was to be a solemn, military funeral. They all promised to come. I requested the commander of the Effingham Post to act as marshall over all the Legionnaires and to see to it that the corpse be properly conducted into the church in due time. A band was out of the question.

The Dean of Effingham, the Rt. Rev. Louis Lammert, was glad to send his church choir to reinforce ours. After the Angelus that evening, the church bells rang out the signal, as is customary in Catholic communities, that on the next day there would be the funeral of an adult person. The news of the military funeral spread rapidly throughout the neighborhood. Finally, in view of the large number of visitors we could expect, I urged our parishioners to fulfill their Sunday obligation in the earlier Masses, to make room as much as possible for our visitors at the funeral Mass.

Church Services

There was no delay next morning. The Legion had received the coffin at the depot, taken it to the home of Mr. H. J. Weber, draped it in our colors and escorted it to the church. As usual, the priests and acolytes met the remains at the entrance, blest them and conducted them into the church, chanting the psalm Miserere alternately with the choir on the organ loft. Another large flag was unfurled in the sanctuary, three Legionnaires in uniform acting as color guards. The Legion Posts from Effingham, Mattoon, Altamont and Newton were all represented, more than a hundred appearing in uniform. I sang the solemn Requiem, assisted by Rev. John Ilg, O.F.M., and Rev. Peter Pfeifer, O.F.M., as deacon and sub-deacon, respectively. A well trained choir of clerics from the friary sang parts of the Mass and the combined choirs of Teutopolis and Effingham sang the other parts. The dramatic Dies Irae was sung alternately by the clerics and the lay choirs.

Rev. Peter Crumbly, O.F.M., with his memory fresh and his imagination aglow with the recollection of the battle scenes he had only recently visited, preached a powerful and soul-stirring funeral oration. He sketched the heroism with which our boys had acquitted themselves in the

battles of France; reminded them, however, that their duties towards their country had not ceased with the war; but that, on the contrary, even then they were facing important political, social and economic problems, the happy solution of which would challenge as much the bravery of the American Legion, especially since they were stepping now into leadership, as the battles of Europe had challenged their heroism. In his conclusion the speaker addressed himself mainly to the Legionnaires. He said in part: "Friends of the American Legion, your youthful comrade, Ferdinand Delker, met the hero's death on the battlefield. He died for his country. For almost three years his remains rested in foreign soil. Today they have returned to find their final resting place on the God's acre of his beloved native village amongst his friends and relatives. In this magnificent house of God and under the most impressive circumstances we have assembled to pay our last tribute to our companion in arms. He died for the principles that form the basis of the Constitution of the American Legion. May his heroism be an inspiration to you; may it arm you for the struggle before you, as outlined in your Constitution: "To uphold the Constitution of the United States; to maintain law and order; to inculcate a sense of responsibility to the community, to the state and to the nation; to promote peace and good-will on earth; and to sanctify our comradeship by devotion to mutual happiness." The touching sermon and the harmonious combination of the simple rites of a military funeral with the power and majesty of the liturgical obsequies of the Church, made a deep impression upon Catholics and non-Catholics, many of the latter having never before attended such services.

The Burial

After the services in the church, an imposing procession was formed, in spite of the sweltering heat, for the interment in the cemetery. It was headed by the crossbearer and two acolytes and by three Legionnaires carrying a large flag; then followed the different groups of people: the children, the young men of the parish with their banner, the Legionnaires with their colors, the priests and servers, the remains and pallbearers, and finally the women and men of Teutopolis and of the neighboring parishes. The procession four abreast wended its way in silence, broken only by the recitation of the Rosary. It was well over two blocks long. All having arrived on the graveyard, the corpse received its last blessing, the

casket was lowered, the bugle sounded, the three military salutes rang out, the curtain had fallen upon Sergeant Ferdinand Delker.—The throng around the grave dispersed in marked silence. The colorful funeral of our youthful hero was the almost looked-for termination of his short, dramatic life, and the denouement of the drama of Teutopolis which had reached its climax in the Loyalty Demonstration of 1918.

Reports from Papers

The impression of the funeral services for Sergeant Delker, upon our neighbors in general, is reflected in the reports of the papers on the event. Not that they add anything new, but they confirm what has been said. I shall quote only from the leading papers of the County.

Teutopolis Press, August 4th, 1921

Last Sunday morning St. Francis Church was the scene of the most impressive funeral services ever witnessed, not only in Teutopolis but in this part of the State of Illinois. The body of Ferdinand Delker, the only one of our Teutopolis boys who fell in battle during the World War, was consigned to its final resting place . . .

The Mass was a solemn, military funeral Mass. The Rev. Pastor, Theo. Plassmeyer, O.F.M., was celebrant; he was assisted by Rev. John Ilg, O.F.M., and Rev. Peter Pfeifer, O.F.M., as deacon and sub-deacon, respectively, a cleric acting as master of ceremonies. Clarence Burford, Lawrence Hoedebecke, Robert Brumleve and Charles Esker were the servers of the Mass. A large flag was unfurled in the sanctuary with commander Henry Gebben, Edwin Underriner and Humphrey LeCrone as color guards. The solemn chant of the well trained choir of the clerics of the friary increased the solemnity. Father Peter Crumbly, O.F.M., ex-chaplain, who only the day before, had returned from France, delivered an impressive sermon to the large audience, especially to the American Legion . . .

Addressing himself to the Legionnaires, Father said in part: "My friends of the American Legion, our comrade, Ferdinand Delker, was loyal to his country. He volunteered for the army before he was of age and he made the supreme sacrifice in the battle at Marcheville, France, when the fatal bullet nipped the life of our young hero barely budding into manhood. Young Delker was loyal to his Church in which he was born and reared; he was a frequent Communicant, a member of the

Young Men's Sodality and a member of the III Order of St. Francis. His example is an inspiration for the young men of today."

Miss Delker, the only surviving member of the family, dedicated the III Order window in St. Francis Church to the memory of her brother.

Effingham Daily Record, August 1st, 1921

A plaintive echo of the death-dealing World War occurred in Teutopolis yesterday morning when the body of Ferdinand Delker, who was killed in action at Marcheville, France, was carried into St. Francis Church for the last funeral rites, the blessing of which would put it to its last long sleep in the home soil which he loved so well and honored so much. The spacious edifice was filled to its capacity, one thousand, not counting those standing outside, being the estimate of the number present. A hundred and fifty overseas veterans were present in uniform; every feature of the obsequies was of similar mammoth and deeply religious proportion . . .

Father Peter Crumbly, O.F.M., ex-chaplain of the American army, who had quite recently returned from France, preached the funeral oration. It was a masterpiece. Father Peter, intimately acquainted with the life of the soldiers, spoke from the heart, and his words will not be forgotten by those present. Sunday's services were a beautiful tribute to the memory of the boy whose body came 3,000 miles finally to rest at home where his relatives live, and where it can repose in the hearing of the bells of St. Francis church. One needs to know and to understand the wonderful poem of Poe, entitled "The Bells," to appreciate the meaning, the spiritual meaning, of the Church bells. They have a perfect meaning all their own and Poe develops this language in the drama of life, when he writes:

"Hear the tolling of the bells, iron bells.
What a world of solemn thoughts their monody
compels."

County Review, Effingham, Illinois, August 3rd, 1921

Since the last issue of the Review, memories of the World War were vividly recalled in Effingham, Dexter and Teutopolis, when four former soldiers were placed in their final resting places.

The solemn, military funeral accorded to Ferdinand Delker in Teutopolis last Sunday was an overwhelming tribute to the memory of the youthful hero. He is the only one of the Teutopolis boys who fell in action on the battlefield. From

the moment the cortege, largely made up of the Legionaires from the whole County, left the home of Mr. H. J. Weber until taps were sounded at the grave, the very air seemed permeated with sadness and respect for the fallen soldier . . .

St. Anthony's choir, Effingham, under Prof. Probst, assisted the choir of St. Francis church under Prof. Rieg. The parts rendered by the well trained choir of the clerics from the friary, were a surprise and a revelation of the power and majesty of the liturgy of the Church. This feature contributed in no small measure to the solemnity of the funeral. Congratulations to the choirs. Officiating Legionaires: Marshall: Earnie Vogt, commander of Effingham Post. Color guards: Comrades Henry Gebben, Edwin Underminer, Humphrey LeCrone. Pallbearers: Comrades Henry Engbring, Ben Hoedebecke, Leo Schoenhoff, Earnie Vogt, Ben Weber and Leo Wiedman. Firing squad: Comrades Carl Alt, Oscar Alt, Harry Bordick, John Burr, Thomas Cody, Dan Ashbaugh, Harry McManaway and Ben Thoele. Bugler: Claude Green.

Effingham Republican, August 4th, 1921

The *Effingham Republican* also commented in glowing terms on the funeral, as did the other papers. However its editor voiced a sentiment of his own which deserves to be registered. At that time this sentiment was a wish sincerely entertained by our friends and neighbors, and it has long since become a reality among the people of our large Teutopolis community and among our fellow citizens beyond the boundaries of Effingham County. Writes the *Effingham Republican*: "The large number of Legionaires from Effingham, Altamont, Mattoon, Newton and Cumberland County, who attended comrade Delker's solemn, military funeral in Teutopolis last Sunday, made the fallen hero's interment a notable event, an event long to be remembered by all who had the privilege to be present. *May this spirit of comradeship live forever, not only among the soldiers of the World War but also among the citizens of our community—that is the sincere wish of the Republican.*" Well said!

(To be continued)

HISTORICAL STUDIES AND NOTES

PROPAGANDA FOILED

A Contribution to the Study of Prejudice and Intolerance

By

FR. THEO. PLASSMEYER, O.F.M.

XIX.

Finis

THE reports of these events write finis to the "history of our beloved Teutopolis during World War I." Naturally lessons, practical lessons, yes, a whole litany of lessons could be drawn from our turbulent experiences. However, this story has not been written with a didactic purpose in view; it has been a work of love for the author and he leaves it to the acumen of the reader to draw his own conclusions from these relations. Should a reader find them to contain food for thought, it would be a source of gratification to the chronicler. But this would only be a by-product. The author's purpose has been to erect a modest marker to the memory of the splendid spirit of loyalty of the people of Teutopolis in the war years and to the fair-mindedness that prevailed with the citizens of Effingham County, in general, and guided them in our common crisis.

No doubt, we, the people of Effingham County, lived through an additional crisis, together with that of World War I. Due to the dissonant character of the people who had settled Effingham County, dissonance existed in this community ever since pioneer days. These opposite elements were commonly known as "Germans" and "Americans." Teutopolis was predominantly German and isolated, since it was surrounded by a number of German parishes; hence naturally slow in the process of Americanization. The villagers were thrifty and almost exclusively Catholic; and worst of all, in the eyes of the "Americans" they were "dominated" by that queer, antiquated, medieval institution of priests, called Franciscans. All this our neighbors considered incompatible with true Americanism; they believed Teutopolis to be too much in sympathy with the fatherland and even with the Pope, a foreign element, more or less averse to American traditions and institutions. This attitude of the "Germans" the "Americans" resented. For the same reason the people of Teutopolis and their ways were forever being attacked

with slurs, insinuations and stupid insults, especially during school elections and political campaigns. Naturally the "Germans" of Teutopolis resented the imputation of lack of loyalty to our country constantly directed at them. They knew that their forbears had come to America with the sincere desire to be Americans; they knew also that their own patriotism was genuine. The history of Teutopolis substantiated that claim.

It is not difficult to understand that, our country having declared war against Germany, with espionage and rumor-mongers busy throughout the land, antipathies became dangerously intensified, though both parties meant well. In fact, resentment rose to white heat. And when the State Committee of Defense, taking for granted a lack of patriotism in Teutopolis, made bold to call for a loyalty demonstration, our men interpreted this move to mean lessons on patriotism were to be administered to us. Coming to the meeting in the bank that Saturday evening on March 30th, after the letter of the Defense Committee had been read, I realized the occasion to be charged with TNT. If the more resentful had had their way and if some of their utterances had reached the public, that meeting could have proven disastrous for Teutopolis. Some scorned the action of the Defense Committee and wanted to ignore the letter.

It was fortunate that the appeal, "to remain cool" was heeded and that we were forced to present our case before the mass meeting of Sunday, April 14th. It was doubly fortunate for us that at this meeting there was found in the opposing camp the Hon. Harry S. Parker, an attorney from Effingham. He had been selected by the Defense Committee to address Teutopolis on patriotism. He had the notes for that speech in his pocket, but he never made use of them. He had the intelligence to recognize the sincerity and honesty of character of the people of Teutopolis and the psychology of the audience; and, best of all, he had the courage to defend publicly the patriotism of his fellow Americans of German descent. His brief, extemporaneous, inspirational speech swung public sentiment in our favor. The classical oration of Father Joseph Meyer, O.F.M., before the large audience in the open air, completed the transformation.

That the grudge of the venerable G.A.R. continued after the magnificent Loyalty Demonstration, was quite pardonable. The flag had re-

ceived an unfair treatment at the funeral of their comrade, and they had the idea that the Church had forbidden the display of the colors in the Church during Catholic funeral services. The imposing military funeral of Sergeant Ferdinand Delker reconciled the G.A.R. and reacted upon Effingham County, and beyond, like a bright and peaceful sunset after a turbulent day, leaving in its wake the blessings of peace, the peace of a lasting "good neighbor" spirit.

EPILOGUE

(May, 1946)

It is easily recognized that this monograph was written largely in the political and social atmosphere prevailing in the years immediately preceding and immediately following the outbreak of World War II. The air was still pregnant with extreme nationalism and anti-clericalism, better, possibly, with anti-Catholicism. Though locally, in the large Teutopolis community, we had overcome these two serious handicaps to domestic peace, the general conditions prevailing in our country were still sufficiently threatening to induce the Most Rev. Bishop James A. Griffin, of Springfield, Illinois, to make use of the occasion of the centennial celebration of Teutopolis, begun on the day after England had declared war against Germany, to warn his audience, because it consisted mainly of Catholics and German-Americans, to guard against the danger these two sources represent. Fortunately, however, there was from the beginning of this war a marked change of attitude of the non-Catholics and non-Germans in our country towards our people; it was a triumph of fairmindedness on the part of our fellow citizens towards Catholics and Americans of German descent. And many factors have contributed to this about-face.

Doubtlessly, the encyclicals of our late Popes, constantly calling for the much needed social reform, condemning "power politics" and demanding a just peace; the fact that the American hierarchy re-echoed these principles at their annual meetings in Washington, D. C.; furthermore, the generous response of Catholics to the call of our Government for men and means in both wars; especially the work of the K. C.'s in the first World War and the total absence of prejudice amongst our boys in the Second World War; all of these circumstances have, no doubt, won universal respect for Catholics.

Moreover, the Church's insistence on the sanctity of the home and the indissolubility of the marriage bond, condemning flighty marriages and frivolous divorces, and the subsequent alarming decrease of birth rate; and her opposition to prohibition, and especially to a purely secular education imparted in our public schools, having evoked much resentment in the past,—have by this time been fairly well vindicated by experience. Seriously minded individuals and organizations begin to recognize the claims of the Church. It is encouraging and worthy of commendation that such a large, religious body, as the General Council of Congregational Christian Churches, held in Pittsburgh in the fall of 1944, unanimously declared themselves in favor of religious instruction in our public schools. Our real and better Americans recognize that religion and morality, as emphasized by Washington in his memorable farewell address, are the indispensable props of our national well-being.

For similar reasons we experienced no anti-German hysteria during World War II. The National German-American Alliance, the cause of so much bitterness during Wilson's second campaign, is barely remembered any longer. The loyalty of Americans of German descent has been established beyond a doubt. The great Central Verein, now almost a hundred years old and serving in some thirty states, has not only never been seriously suspected of disloyalty but is favorably commended by the Government for its exceptional and extensive social welfare work. Finally, credit is due to President Franklin D. Roosevelt for declaring, at the beginning of this war, that he wanted every American citizen, irrespective of national descent, to be considered a hundred per cent loyal, unless the contrary be proven. The simple fact is, there was no anti-German sentiment in this country. This is so true that not even a ripple was caused by the appointment of an American of German descent, Gen. Dwight Eisenhower, as chief commander of the great European invasion, if we except Hitler. It is reported that he was much irritated when he learned that he would have to defend his "fortress Europe" against a "German." Apparently the Fuehrer sensed an ill wind in the ominous name "Eisenhower" (originally Eisenhauer), and for once his vaunted "intuition" did not deceive him.

It should be noted that extreme nationalism which, according to Hilaire Belloc, had received such a strong impetus in France under Cardinal

Richelieu, and which flourished in Europe well over a hundred years and finally flowered in the "super-race" of the Hitlerites,—stands condemned by its own fruits. It is evident that the nations are today grouping themselves into two opposing camps: the one we may call pro-God and the other anti-God. The pros proclaim God as the author and ruler of human society, *and the eternal destiny of man*, the antis disclaim God and man's eternal destiny. To what extent these two camps will clash, time will tell. But clash they will, because their ideologies are positively irreconcilable.

In view of the above-mentioned developments, the monograph may have lost some of its apologetic interest, which it would have had yet a few years ago. But as a record of the growth of a saner view on racialism, nationalism and religious tolerance, with which we were fortunate enough to be blest during World War I, as far as the large German-American community of Teutopolis, Illinois, is concerned and which is steadily gaining ground,—the value of this relation will endure.

Catholics. If it is our desire, as it must be, to help bring order out of the present chaos of ideas and to establish peace in society, which is now disturbed by continual feuds engaged in by "capital and labor," we must know the remedies we would apply to a sick society. We cannot even oppose Communists effectively as long as we are

incapable of answering their challenge: "What have you to offer in the place of the existing system of which you disprove on the one hand and Communism on the other? We know what we want, do you?" Many a well-meaning opponent of Communism has been discomforted by this very question.

Fruition of a Sound Program

Soil Conservation in an Illinois Community

AMONG German farmers in Wisconsin seventy years ago the spoilage of the land by their "Yankee" neighbors was a common subject of discussion. Accustomed to crop-rotation and the use of barn manure, they objected to over-cropping on the one hand and neglect to nourish the soil on the other. However, to our knowledge none of them introduced the use of the liquids produced in the barn yard, which in many parts of Germany are collected in pits, hauled on to the fields in sprinkling carts and spread over the fields of growing grain. In fact some German farmers adopted the more convenient methods of their restless neighbors who, when the soil of their farms had been exhausted, moved on to new lands, until the frontier had disappeared. The Garland family, one of whose members, Hamlin, contributed to making farm-life appear drab and dreary, illustrates the tendency common to thousands of Americans who had responded to the cry: "Westward ho!" and never found rest. Some of our social problems of today have their origin in this lack of stability and indifference to traditions. James Russell Lowell thought that character is cumulative and that the process of its gathering head is disturbed by continual change of place. Hence the American appeared to him "nomadic in religion, in ideas, in morals" and ready to leave "his faith and opinion with as much indifference as the house in which he was born." Soil butchery is just another phase of the same characteristic.

At good last the American people came to realize they were dissipating their most valuable natural asset, the fertility of the soil, on which the ability to feed and clothe the present generation and generations yet to come depends. The danger to the land from erosion, over-cropping and starvation from lack of nourishment, had been discussed for a generation before concerted efforts

were made to remedy a serious situation. Harassed by economic conditions, debts and fluctuating prices, not all farmers were willing to accept the new gospel of soil conservation. Step by step, and often through individual efforts, the conversion has been accomplished. How it was brought about in a typical farming community, Teutopolis, Illinois, founded in the thirties of the last century by people of Nether-Saxon stock, is described by Fr. Theodosius Plassmeyer, O.F.M., in a communication addressed to the *Teutopolis Press*. As a contribution to the history of soil conservation in the Middle West, the account is of more than ordinary interest. Fr. Theodosius relates:

"When I visited Teutopolis recently (early in the summer of 1948), I was asked repeatedly for information on the beginning of soil improvement in the vicinity of the village. The parties knew that this movement was begun during my incumbency as Pastor of Teutopolis. Fortunately I have some definite knowledge of this interesting enterprise of the farmers of Effingham County, and the readers of the *Press* are welcome to what I know.

My attention was first called to "scientific farming", as it was called then, by Mr. Joseph McClory. He was a student of St. Joseph's College at the time; that was in 1906 ad 1907. I was his professor. We studied together some literature on soil improvement, and the plan looked very promising to us. After Mr. McClory had finished his course in Teutopolis, he attended Notre Dame University for some time; and here he became acquainted with Brother Leo. This Brother operated a thousand acre farm for the University. Here also Professor Hopkins appears in the picture for the first time. He was connected with the Agriculture Department of the State University of Illinois at Champaign and was considered the greatest soil expert living. Guided by Professor Hopkins, Brother Leo had experimented with soil improvement, especially with limestone and rock phosphate, ever since 1899; and his success was arousing wide attention.

In 1911 and 1912 Mr. McClory commenced to experiment with limestone and rock phosphate on what is now his Legumen Farm at Trowbridge, Illinois. At first his neighbors looked with considerable misgivings on this "student's way of scientific farming", it just looked too "scientific" to them. However Joe's success converted them all.

Naturally I watched McClory's experiments. More so after I had been appointed Pastor of Teutopolis in the beginning of August of 1912. I made it a point to visit all the farmers of the parish in the fall of that year, not only to get a complete census of their families but also to obtain an insight into their economic and agricultural background. I was amazed to find how their soil, after 70 to 80 years of plowing, sowing and reaping, had been depleted. Farmers told me that their land did not produce one third of what it yielded when it was virgin soil. I believed it; but what could be done about it? In private conversation I tried repeatedly to encourage them to build up the emaciated soil again with limestone and rock phosphate. But nothing doing. The "stone" and the "rock" in the terms of limestone and rock phosphate was enough to discard "the pastor's scientific mixture as a fertilizer." In fact a few of them told me in unmistakable terms what they thought of the "whole scheme".

Thus things drifted on until the fall of 1913. The now defunct Districts-Verband (District Union) had its annual meeting in Ste. Marie. I belonged to the committee on resolutions. I personally made the motion that we resolve to authorize the pastors to engage speakers for next winter's meetings to explain the policy of soil improvement to our farmers. The motion had the hearty approval of Mr. H. J. Weber, President of the Teutopolis State Bank, and of the Hon. Judge Barney Overbeck of Effingham. The motion then was seconded and the resolution put on record. That was our first positive step; and ever since, Mr. H. J. Weber has been a great promoter in this movement of soil improvement, not only morally but also by offering to loan money to the farmers for this purpose at a low rate of interest.

Acting upon the resolution passed in Ste. Marie, we, in Teutopolis, secured for our first speaker the Rev. Charles Flori. He was well known to our people. He had been assistant to Rev. Louis Lammert, Pastor of St. Anthony's, Effingham. Rev. Flori was Pastor of Bend, Illi-

nois, by this time, but he was glad to serve us for the sake of the good cause. Father read a very able paper on scientific farming to over 300 farmers assembled in our Society Hall in the afternoon of February 2, 1914. Rev. Flori's address lacked the driving force of experience. It was again too "scientific;" and the reaction was not what we expected. I paid Father Flori five dollars for his travelling expenses.

After a few days I again consulted Mr. Weber. We were not going to be discouraged by failure. We decided that he write to Professor Hopkins to find out when he might be available for a lecture; and I wrote to Brother Leo with the same purpose in mind. In a short time we had our answers. Professor Hopkins was not available. Brother Leo, induced by our good friend Joseph McClory, proposed to visit us on March 24 and 25. Brother came accordingly; we had given him all possible publicity. In the afternoon of the 24th I took him to some of our farmers to examine the soil. He realized the depleted condition of our land, but he assured me that he could offer some very valuable suggestions for its improvement. The next morning, at about ten o'clock, he spoke to about two hundred farmers whom we had succeeded to drum together. Brother Leo's words, speaking as one of them, not in "scientific" terms, electrified the entire audience. The farmers kept him there for consultation till two o'clock in the afternoon. That day soil improvement struck root in Teutopolis and has kept on growing ever since. Further developments are well known.

I paid Brother Leo thirteen dollars from the parish funds; and, as someone remarked, that was the best investment ever made in our community, because it started Teutopolis on the way of its present prosperity.

To all of this I would offer yet the suggestion that the farmers of Teutopolis should tile their fields more extensively."

Toward the end of his communication, Fr. Theodosius points out sources of information on the subject. Among them "the minutes of the old District Verband," which had its origin in the policy of our Central Verein to develop the organization according to federalistic principles, from the bottom up.

In more recent years protection of the soil from abuse and exhaustion has taken on a new importance. Man's health depends on soil that yields good nourishment for plants and animals that supply him with food. The old latin adage: Fish

that standing pools frequent do not supply good nourishment, may now be modernized: A soil deficient in calcium and other mineral matter renders food deficient in health producing qualities. We have only just begun to realize the affinity between the soil and health.

quite successfully as a weekly from 1899 to 1914, and became a daily in 1920. Toward the end the "Tribune", founded by the late Nicholas Gonner, a member of the Central Verein, became a weekly again, and finally ceased publication in 1942.

A previous Catholic daily paper, founded by the German Catholics and promoted especially by them, was not referred to in the above announcement: The "Amerika", published in the German language from 1872 until 1924. This was an amazing and quite successful venture in Catholic journalism, the true significance of which can hardly be appreciated by us, the descendants of these pioneer German Catholics. It appears the "Amerika" was published as a weekly from the first issue, dated October 23, 1872, until about 1881. From that year until it came to an end in 1924, it was published as a daily and a weekly. The only complete set of the "Amerika" still in existence is in the Central Bureau Library.

One of the observations that can be made of present-day endeavors to found Catholic publications of this kind is the well-meaning disposition, but on the whole superficial and incomplete knowledge of the difficulties accumulated by those engaged in such ventures. Much understanding, and hard-headed practical and financial realism are needed in an undertaking of this magnitude.

Necrology

Missouri Branch Members

IT is a wholesome thought that our conventions should remember the priests and laymen who in the past contributed to the cause of Catholic Action as cultivated by our organizations. There is close affiliation with such recollection and the obligation to pray for those who have gone before.

At its recent annual convention the Cath. Union of Missouri has reminded its members of the services rendered by the late Msgr. Schuler, especially to the young men's cause. The declaration states inter alia:

"At great personal sacrifice he reorganized the Young Men's Section of the Catholic Union, not only in St. Louis, but also out-state, and this with full understanding and deep appreciation of the traditions and ideals of the Central Verein of America, with which he strove to imbue our young men. He enjoyed the most gratifying satisfaction of later seeing some of these assume leadership in the Catholic Union."

Nor were the laymen, who have been called by death, been forgotten. A special resolution mentions the late John P. Rehme, Anton Esswein, Herman Krueger and Carl Zeuner, all of whom were devoted members of Catholic Union. As one of the originators of the *Arbeiterwohl*, the late Anton Esswein deserves special mention as a pioneer in the Catholic Labor Movement.

Fr. Theodosius Plassmeyer, O.F.M.

Among the priests whose demise in recent months we are obliged to record, none has left a greater

void in our memory than the late Fr. Theodosius Plassmeyer, O.F.M. He was one to attract men by his manly virtues. He was as upright as the strongest tree in the Ozarks, his native environment, into which he was born. He stood his ground wherever it was a question of deciding right and wrong, the fostering of a deep spirituality, and defence of the truth.

Those of our readers who followed the series of articles on "Propaganda Foiled", printed in S.J.R., will realize what Father Theodosius' qualities of character were like. And it was by no means only during the crisis referred to, when nationalism ran high, that he showed his metal and stood his ground. A faithful son of St. Francis, Father Theodosius deserved the reputation of a devoted Friar.

John Wiesler, Jr.

Having served the Catholic Central Verein of Pennsylvania faithfully for an incredible number of years, forty-three, in the office of State Secretary, Mr. John Wiesler, Jr., of Philadelphia, departed this life. He was an efficient, but unostentatious official, who was held in general esteem by the officers and members of the organization to which he was wholeheartedly devoted.

The deceased added to the services he rendered the cause of Catholic Action by the labor he bestowed on the weekly *Nord Amerika*, which weekly he sustained throughout many years. All in all, Mr. Wiesler deserves to be remembered for the faithful performance of the obligations imposed upon him by the officers and members of the CV of Pennsylvania.

Julius G. Weese

Following closely upon the demise of Mr. Alois Sittel of Joliet, Illinois, death claimed another member from that city in the person of Mr. Julius G. Weese. The deceased, a life-long resident of Joliet, was president of local Branch of the Western Catholic Union of St. John's Church, an office he held for twenty years. He also served as first supreme Vice-President of the WCU for seven years, having been re-elected to that office recently. The Western Catholic Union *Record* declares Mr. Weese to have been "one of the most loyal and enthusiastic member of the Western Catholic Union and one of the ablest officers on its Board of Control."

Correction

IN reporting the death of one of our Life-Members in the last issue of S.J.R., it was stated that Mr. James Post resigned the Presidency of the Catholic Union of Arkansas. It was not Mr. Post who resigned, but rather his successor in office, Mr. A. Pearson.

Mr. Post served his full term of office and continued his active interest in Catholic Union affairs until the very day of his untimely death, on November 17.

July 31st, 1935; the old Winkelmann's school. P. Theo. Plassmeyer, O.F.M., is revisiting this institution on the foothills of the Ozarks where in 1874 he started his student career under ol August Kleinsorge; revisiting the familiar playground of many years ago, where hot battles of Andy Over, Baseball, Batball and Stink Goal were fought. Even a free-for-all-boys fistfight was staged between the "Radicals" & "Rebels", to decide the campaign of Hayes and Tilden. Many things have happened since. No wonder that he looks rather reminiscent.

Theo. Plassmeyer, O.F.M.



Picture of the four Plassmeyers.
Place: the old home in the Ozarks.
Time: June 21st, 1942; Golden Jubilee celebration of Father Theodosius.
Left to right:
Martin Plassmeyer, brother;
Mary (Mrs. Henry Adrian) sister;
Theodosius Plassmeyer, O.F.M., Jubilarian;
Clara (Mrs. Ben. Schwartz), sister;
Lt. Col. Joseph Plassmeyer, brother.

