

788. Habiru, and the Hebrews

SOURCE: Harry M. Orlinsky, *Ancient Israel* (Ithaca, N.Y.: Cornell University Press, 1954), pp. 17, 18. Copyright 1954 by Cornell University. Used by permission.

[p. 17] It would seem that at about 2000 B.C. there arose a term Habiru [or Hapiru, SA.GAZ, Apiru] as a name for various unsettled groups of people, Semitic and non-Semitic, chiefly the former. They wandered about as seminomads from one area to another, sometimes with their own flocks and sometimes as skilled craftsmen, as smiths, musicians, and the like. At other times they made sudden raids on caravans and on weak, outlying communities, or else hired themselves out for specific functions and periods of time, for example, as mercenaries and as private or government slaves... [p. 18] Some of the Habiru settled down in conquered towns and regions and ceased to wander.

There appears to be good reason for associating the Biblical Hebrews with some of these far-flung Habiru. The Biblical account places the career of the Hebrews within the general orbit of the activities of some of the Habiru groups in the different lands of the Near East and in the different epochs of the second millennium B.C.; this can scarcely be merely a series of many remarkable coincidences. [See *SDADic*, "Hebrew."]

789. Halloween, Origin of

SOURCE: Francis X. Weiser, *Handbook of Christian Feasts and Customs* (New York: Harcourt, Brace and World, Inc., 1958), pp. 315, 316. Copyright 1952 by Francis X. Weiser. Used by permission of the publishers.

[p. 315] DRUIDIC ELEMENT. Unlike the familiar observance of All Souls, Halloween traditions have never been connected with Christian religious celebrations of any kind. Although the name is taken from a great Christian feast (Allhallows' Eve), it has nothing in common with the Feast of All Saints, and is, instead, a tradition of pre-Christian times that has retained its original character in form and meaning.

Halloween customs are traced back to the ancient Druids... Halloween fires are kindled in many places even now, especially in Wales and Scotland.

Another, and more important, tradition is the Druidic belief that during the night of November 1 demons, witches, and evil spirits roamed the earth in wild and furious gambols of joy to greet the arrival of "their season"—the long nights and early dark of the winter months. They had their fun with the poor mortals that night, frightening, harming them, and playing all kinds of mean tricks. The only way, it seemed, for scared humans to escape the persecution of the demons was to offer them things they liked, especially dainty food and sweets. Or, in order to escape the fury of these horrible creatures, a human could disguise himself as one of them and join in their roaming. In this way they would take him for one of their own and he would not be bothered. That is what people did in ancient times, and it is in this very form the custom has come down to us, practically unaltered, as our familiar Halloween celebration: ...

[p. 316] ROMAN ELEMENT. In those countries that once belonged to the Roman Empire there is the custom of eating or giving away fruit, especially apples, on Halloween. It spread to neighboring countries: to Ireland and Scotland from Britain, and to the Slavic countries from Austria. It is probably based upon a celebration of the Roman goddess Pomona, to whom gardens and orchards were dedicated. Since the annual Feast of Pomona was held on November 1, the relics of that observance became part of our Halloween celebration, for instance the familiar tradition of "ducking" for apples.

790. Healing, Faith—Gift Believed to Reside in Certain Individuals

SOURCE: Will Oursler, "Faith Healing—Miracle or Myth?" *Christian Herald*, 84 (January, 1961), 49. Copyright 1960 by Christian Herald Association, Inc., New York. Used by permission.

The gift of healing does appear to reside in certain individuals. But it does not appear to be the decisive factor in healing therapies of the religious type. For religious healings also occur at shrines, in hospitals, in regular church services, in special healing services, in private sessions between a minister and one of the congregation.

791. Healing, Faith, Medical Profession on

SOURCE: Editorial, "The Faith Healer," *JAMA*, 160 (Jan. 28, 1956), 292. Copyright 1956 by the American Medical Association, Chicago. Used by permission.

The medical profession recognizes the power of faith on the individual mind as a factor that may affect the condition of sick people. It also recognizes the fact that "faith healing," as such, has no accepted merit whereby it can be regarded as having remedial or curative effect in persons who are actually victims of organic disease...

There have been reported in the medical literature evaluations of "faith healing," and the medical attitude is that such healing is perhaps a part of religious tradition, particularly in the United States, where there has been a wide variety of religious cults whose leaders claimed special healing abilities. These reports refer particularly to those individuals, frequently itinerants, who exhort, pray, and practice "laying on of hands." They have also been designated as "divine healers." These persons are able to interest others, and may, in cases where no organic disease exists, influence the thinking of many lay individuals to such an extent that they believe they have had curative ministrations.

From a public health standpoint, it is known that such faith healers often display a woeful ignorance of public health measures. Diseased persons mingle in crowds in tents and other public meeting places and may very easily upset careful scientific efforts to suppress the spread of contagion or infection by accepted public health measures. The further danger exists that persons whose physical condition demands prompt and adequate scientific medical attention may, by delay or abandonment of such care, contribute to their needless early death.

792. Healing, Faith, a Possible Explanation for Certain Alleged Cases

SOURCE: Berton Roueché, "Annals of Medicine: Placebo," *The New Yorker*, 36 (Oct. 15, 1960), 91, 92, 103. Used by permission.

[p. 91] That the placebo effect exists is clear beyond dispute. It owes nothing to the imagination but its origin. Its reality has been abundantly demonstrated by the many double-blind control experiments whose results are now on record. So, almost as abundantly, has its range. The palliative powers with which suggestion can invest the placebo are extraordinarily broad. Their reach surpasses that of the powers inherent in the great majority of genuinely robust drugs. It extends (at least potentially) throughout the spectrum of psychophysiological distress...

[p. 92] Physical pain, as well as mental anguish, is amenable to placebo therapy. Its susceptibility has been established by numerous double-blind investigations.

[p. 103] A third, and crucial, factor involved in the placebo effect is the nature of the patient. "There are personality characteristics and habits of mind which predispose a person to respond to a placebo," Louis Lasagna, professor of clinical pharmacology and medicine at the Johns Hopkins University School of Medicine, has noted. "The psychological predisposition to respond is probably present in varying degrees in all of us. But some persons are very likely to respond positively in a wide variety of situations. Others will almost never respond, whatever the situation." In Lasagna's opinion, which is

shared by most investigators in the field, the traits that distinguish the former group have a strong neurotic cast. The people most receptive to the magnetic pull of faith tend to be “emotionally expressive and to speak freely, most frequently of themselves and their problems.” They exhibit “somatic symptoms (nervous stomach, diarrhea, headache) during periods of stress,” and are habitual consumers of cathartics and aspirin. They are “anxious, self-centered, and emotionally labile.” Few of them are college graduates, and most are regular churchgoers. Such factors as sex and age appear to be irrelevant. So does intelligence. The trait that chiefly distinguishes those who seldom respond to the placebo is emotional stability. That and sophistication.

793. Healing, Faith, True and False

SOURCE: “Near Life, Near Death, Near God,” *JAMA*, 163 (April 13, 1957), 1361. Copyright 1957 by the American Medical Association, Chicago. Used by permission.

“Faith healing” grew up alongside medical practice in its oldest and crudest forms, when it was thought that evil spirits caused disease. Even today, hundreds of medical missionaries in scattered parts of the primitive world are trying to show ever-increasing numbers of natives that faith in God and in modern medicine is better than mumbo-jumbo reliance on pagan healing rites...

While they may recognize that faith is an element in the well-being of all people, ethical ministers and physicians are firmly allied against the “fake healers,” whose huge fund-raising exhibitions exploit the superstitious wishful thinking of the ill-informed and misinformed. For six years, a Presbyterian minister from Atlanta, Ga., Rev. Carroll Stegall Jr., has interviewed scores of invalids before and after they lined up at healing campaigns. He says: “I have never seen a vestige of physical change.” So far not a single “healer” has submitted one of his “cures” to medical examination. And yet the flamboyant cultists are collecting millions from elaborate radio, television and tent performances.

794. Healing, Religious — held as Being No Respector of Denominations

SOURCE: Will Oursler, “Faith Healing—Miracle or Myth?” *Christian Herald*, 84 (January, 1961), 11. Copyright 1960 by Christian Herald Association, Inc., New York. Used by permission.

Religious healing—in its actual results—is no respector of denominations or dogmatic differences. It cuts across theological lines and doctrines to reach the individual, whatever his need, who appeals to God for help. All the evidence I have been able to piece together in five years of research indicates that this is the fact we must face.

795. Health and Disease—as Concerned With the Whole Man

SOURCE: William S. Reed, “Medical Opinion,” *Christian Herald*, 84 (January, 1961), 13. Copyright 1960 by Christian Herald Association, Inc., New York. Used by permission.

No physician seeks simply to concentrate upon the disease entity which presents itself, involving one organ or one organ system. In recent years it has been found that all organic diseases have their psychological implications. It is also true that there is no illness without its concomitant spiritual aspect. Just as there are illnesses which are basically psychological with their organic manifestations, there are also spiritual illnesses which have psychologic and organic attributes. Thus if a physician is to be a doctor of the whole man he cannot ignore the soul of the patient if he would practice enlightened medicine.

796. Health and Disease—Both Body and Spirit Needs Are Significant

SOURCE: Thurman B. Rice and Fred. V. Hein, *Living* (rev. ed.), p. 3. Copyright 1954 by Scott, Foresman and Company, Chicago. Used by permission.

Once the needs of the body were looked upon as base and low compared with the needs of the spirit. The early Christians, in attempting to turn away from the Greco-Roman worship of physical beauty and strength, succeeded too well and established the doctrine that the needs and comforts of the body were quite insignificant, whereas the needs of the spirit were all-important. They failed to visualize the body as the temple of the spirit and to realize that both are vital and precious.

797. Health and Disease—Clear Conscience a Barricade Against Neuroticism

SOURCE: William S. Sadler, *Practice of Psychiatry*, pp. 1012, 1013. Copyright 1953 by The C. V. Mosby Company, St. Louis. Used by permission of the publisher and the author.

[p. 1012] Prayer is a powerful and effectual worry-remover. Men and women who have learned to pray with [p. 1013] childlike sincerity, literally talking to, and communing with, the Heavenly Father, are in possession of the great secret whereby they can cast all their care upon God, “knowing that He careth for us.” A clear conscience is a great step toward barricading the mind against neuroticism.

798. Health and Disease—Effect of Acceptance of Principles and Teachings of Christ

SOURCE: William S. Sadler, *Practice of Psychiatry*, p. 1008. Copyright 1953 by The C. V. Mosby Company, St. Louis. Used by permission of the publisher and the author.

No one can appreciate so fully as a doctor the amazingly large percentage of human disease and suffering which is directly traceable to worry, fear, conflict, immorality, dissipation, and ignorance—to unwholesome thinking and unclean living. *The sincere acceptance of the principles and teachings of Christ with respect to the life of mental peace and joy, the life of unselfish thought and clean living, would at once wipe out more than one half the difficulties, diseases, and sorrows of the human race.*

799. Health and Disease—Effect of Worry, Anxiety, Tension

SOURCE: Thurman B. Rice and Fred. V. Hein, *Living* (rev. ed.), p. 151. Copyright 1954 by Scott, Foresman and Company, Chicago. Used by permission.

When chronic fatigue is coupled with worry, anxiety, and tension, it appears to be a factor in deterioration of the heart, blood vessels, and kidneys.

800. Health and Disease—Exercise—“American Male Is Soft”

SOURCE: Paul Dudley White, “Exercise” Interview in *U.S. News & World Report*, 43 (Aug. 23, 1957), 54. Copyright 1957 by U.S. News Publishing Corp., Washington.

... *Q Generally, when a person reaches middle age, isn't it time for him to start assessing his exercise as to whether he's getting enough or too much of it?*

A Very few middle-aged people in this country today are getting too much exercise. It looks as if we've gotten into lazy ways with all our push-button devices and automobiles and so on, so that generally the middle-aged American male today is soft. That may be a factor in the production of some of his diseases.

Q Do you think that there is growing interest in this subject of exercise, especially for older people?

A I think that people are beginning to realize, in general, that they've gone too far in omitting exercise. It was common for our ancestors—just one or two generations back—to take a lot of exercise routinely in their lives. They thought nothing of walking five or

10 miles, or of cycling 25 or 50 miles, or of working hard on the farm all day, or of going into the woods and working for hours cutting down trees.

That was more or less the routine life, and all of a sudden, in one generation, has come this rather abrupt change...

801. Health and Disease—Exercise and Coronary Heart Disease

SOURCE: R. G. Brown and others, "Coronary-Artery Disease," *The Lancet*, [273] (Nov. 30, 1957), 1077. Used by permission.

The prevalence [of coronary disease in an experimental group] seemed to be unrelated to the mental demands of the men's occupation... It was fairly closely related to the physical demands of occupation, being highest for men in sedentary work. The Association between prevalence and physical demands of work was most evident among men in professional and related occupations.

802. Health and Disease—Exercise and Heart Disease

SOURCE: *Report of the Study Group on Atherosclerosis and Ischaemic Heart Disease* (World Health Organization Technical Report Series, No. 117. Geneva: World Health Organization, 1957), p. 18. Used by permission.

It has been suggested that the apparent rise in some countries in the frequency of ischaemic heart disease among young and middle-aged men may be related to ... reduction in the average level of physical activity.

803. Health and Disease—Exercise, Benefits of

SOURCE: Paul Dudley White, "Exercise" Interview in *U.S. News & World Report*, 43 (Aug. 23, 1957), 51. Copyright 1957 by U.S. News Publishing Corp., Washington.

... *Q Is exercise important for everyone?*

A I have thought of it as being as important as many other things that we do, such as eating, sleeping, working.

Q It's a normal part of a man's life, then?

A It's perfectly normal and probably improves one's health, but I'm quite sure that people vary very much in their need of exercise. It's quite possible that some people may go through life with very little exercise and still be healthy, but nature intended the muscles to be used and such use does improve the circulation and the digestion and the mental state, and quite possibly may help to prevent certain ills or reduce the tendency to them. But that's for research to determine...

[EDITORS' NOTE: In a statement by Dr. White and others representing The American Society for the Study of Arteriosclerosis it is pointed out that arteriosclerosis is often mistakenly attributed to hard work, but that the hazards of this ailment seem rather to be decreased by regular moderate physical activity (*A Statement on Arteriosclerosis, Main Cause of "Heart Attacks" and "Strokes"*; New York: National Health Education Committee, Inc.). Further it has been suggested that there is significance in the statistics showing that mortality rates from coronary disease are two to three times higher among persons with light physical activity than among those with heavy physical activity. (S. L. Morrison, "Occupational Mortality in Scotland," *British Journal of Industrial Medicine*, 14 [April, 1957], 130).]

804. Health and Disease — Exercise, Mental Worker's Need of

SOURCE: Paul Dudley White, "Exercise" Interview in *U.S. News & World Report*, 43 (Aug. 23, 1957), 50. Copyright 1957 by U.S. News Publishing Corp., Washington.

Q Dr. White, do you think there's any increase in interest in the subject of exercise as a result of President Eisenhower's illness and his subsequent return to playing golf?

A There are a lot of groups in the country who have been intent for a long time in getting the American people back on their feet again. Among them are those interested in cycling, as one example. This isn't wholly a revival as a result of the President's illness.

That has, of course, highlighted it somewhat, and the fact that he has been able to resume golf has pleased the golfers. It has pleased everyone who is an advocate of exercise.

I don't know whether some people have ever had the remarkably pleasant experience of relaxing fatigue after hard exercise, which I think is a very important benefit for one's health. And it's time that we recognize the usefulness of that relationship to exercise—not just the exercise for exercise's sake, but the beneficial effects that may come especially to a mental worker. I think that probably those who are constantly intent mentally need more physical relaxation of that sort than those who have a certain amount of walking to do in their routine work...

805. Health and Disease — Exercise of Our Ancestors

SOURCE: Paul Dudley White, "Exercise," Interview in *U.S. News & World Report*, 43 (Aug. 23, 1957), 52, 53. Copyright 1957 by U.S. News Publishing Corp., Washington.

[p. 52] ... *Q Generally speaking, Dr. White, what kind of ground rules would you lay down for a person in his middle age or older years when he contemplates his own problems of exercise? How should he approach it?*

A In the first place, he should have a good examination and talk with the family doctor. The family doctor knows the family and the person pretty well. If there's anything especially wrong, then a consultant may have to be called in, but the family doctor is still the first line of defense and advice.

That would be the first thing for a person in middle age—or in youth, or in old age, too—to do, namely, to have a family doctor, use the family doctor, and get an occasional examination. The doctor's often too busy—most of us are, you know—always to look up a person and say: "Well, now, your year is up. You must come." We do it with quite a few patients but we don't do it to everybody. The person himself should have that as a prime need in his mind.

And then he should plan his life, partly according to his own desires and his work and to fit the needs of his family, but also for the sake of his own health. And that, generally, would include a plan of exercise, if he hasn't already one particular type of exercise in mind, or in his habits of life. He may need to lose some weight; he may need to have better habits of rest; he may need to smoke less; he may need to do a number of things that he isn't doing. It's quite possible that exercise and these other habits may make it unnecessary later on to get so much medical help.

Here is a favorite quotation of mine from John Dryden which is very apropos. In 1680, Dryden wrote to a kinsman of the same name in the country. These letters of his were written in verse. In the course of this letter, which extols country life, he was also recommending the value of exercise, and this stanza appears there:

"By chase our fathers earned their food."

"Earned their food" physically, you see.

"Toil strung the nerves and purified the blood."

"Strung" means improved, made taut—not tense. Sometimes when you "string" the nerves you think that you're doing harm.

"But we, their sons, a pampered race of men

"Have dwindled down to three-score years and 10."

This was 300 years ago.

"Better to hunt in fields, for health unbought,

"Than fee the doctor for a nauseous draught."

There may be more truth than poetry in that. It may be [p. 53] that if you have regular exercise, relaxation from it, good improvement of the circulation, you may not need to take so many “poisonous” drugs for high blood pressure. And there are poisons in them; they are nauseous.

“The wise, for cure, on exercise de- pend;”

“God never made His work for man to mend.”

Well, that’s a little exaggerated but, nevertheless, there may be something in it.

So I think that we can take a leaf from some of the habits of our ancestors who knew more about health than about disease. We know a lot about disease but we don’t seem to pay much attention to health. This is true of the doctors, too. They have gotten so much new knowledge about all kinds of diseases and such remarkable treatment for these diseases that now prevention of the disease—except for the infections—has been rather neglected...

806. Health and Disease — Harmful Results of Overnutrition

SOURCE: “Management of Overweight,” *Nutrition Reviews*, 10 (April, 1952), 109. Copyright 1952 by Nutrition Foundation, Inc., New York. Used by permission.

The increased incidence of degenerative diseases such as hypertension, coronary disease, and diabetes among the overweight has been firmly established. With a good deal of justification caloric overnutrition has been termed the most prevalent American nutritional disease.

807. Health and Disease—Intelligent Planning for Health Necessary

SOURCE: William Henry Roberts, *The Problem of Choice*, p. 236. Copyright 1941 by Ginn and Company, Boston. Used by permission.

Only rarely can the matter of health be left to our impulses. Intelligent planning is imperative. Such planning must take account not only of immediate pleasure or suffering in any case but also of long-range consequences. To ascertain what such consequences may be often requires elaborate scientific investigation. If we wish to be as healthy as it is possible for us to be, we have to work hard at the undertaking, sacrifice many pleasures, and submit to rigorous discipline. In general our unspoiled tastes and impulses make for health. The trouble is that they do not long remain unspoiled. The conditions of civilized life provide stimuli to indolence or to excessive indulgence against which the inherited patterns of liking or disliking provide no safeguards.

808. Health and Disease—Overeating, Effects of

SOURCE: Charles Glen King, “Trends in the Science of Food and Its Relation to Life and Health,” *Nutrition Reviews*, 10 (Jan., 1952), 1. Copyright 1951 by Nutrition Foundation, Inc., New York. Used by permission.

The fact that infectious and acute diseases such as pneumonia and diphtheria are coming under control rapidly has been cited with great emphasis at recent meetings of the leading medical societies and especially at this past year’s meeting of the American Public Health Association. In contrast, much less progress has been made in finding the causes, other than just simply eating too much, that underlie the metabolic diseases such as hardening of the arteries, heart disease, diabetes, arthritis, premature aging and mental disorders. These are in part, at least, associated with faulty nutrition. They represent the greatest challenge in the field of public health in the years ahead.

809. Health and Disease—Overeating Related to Heart Disease

SOURCE: W. Henry Sebrell, Jr., “What to Eat to Live Longer,” Interview in *U.S. News & World Report*, 48 (April 11, 1960), 91. Copyright 1960 by U.S. News Publishing Corp., Washington.

... *Q* What is the relation between diet and heart disease?

A Well, we're really not sure. Heart disease in this country is an increasing cause of death, and there is certainly a relation between heart disease and overweight.

Overweight, of course, is just due to bad eating habits—eating more food than we need. So in this way diet certainly does contribute to some of the deaths from heart disease...

810. Health and Disease—Overweight a Dangerous Health Problem

SOURCE: Clifford F. Gastineau and Edward H. Rynearson, "Obesity," *Annals of Internal Medicine*, 27 (December, 1947), 893. Copyright 1947 by The American College of Physicians. Used by permission of the publisher and the authors.

Obesity is one of the most pressing and dangerous health problems we face today.

811. Health and Disease—Overweight a Hazard

SOURCE: Donald B. Armstrong and others, "Obesity and Its Relation to Health and Disease," *JAMA*, 147 (Nov. 10, 1951), 1007. Copyright 1951 by the American Medical Association, Chicago. Used by permission.

One of the subtler and more serious health hazards of our times is obesity.

812. Health and Disease—Overweight an Important Factor

SOURCE: W. Henry Sebrell, Jr., "What to Eat to Live Longer," Interview in *U.S. News & World Report*, 48 (April 11, 1960), 91, 94. Copyright 1960 by U.S. News Publishing Corp., Washington.

[p. 91] ... *Q* Is there a certain age at which a person should become concerned about weight, and what he eats? Is it especially important in the 40s and 50s?

A Obesity—overweight from too much fat—we now recognize as an important health matter at any age. Overweight, even in children and adolescents, from too much fat is a bad thing. As we get older it becomes of greater and greater importance because our habits become firmly fixed, and we tend to get fatter and fatter because we take less exercise.

Q Is there a relation between exercise and food needs?

A Very definitely. Everyone should take a moderate amount of exercise, and the less exercise you take, the less food you need.

If you continue to eat as you get to be 30, 40 or 50 years old the same way you ate in your 20s, when you were more vigorous and participating more in athletics, you become overweight. This is why there is more and more attention given to weight in the older age groups...

[p. 94] *Q* Coming back to the question of weight—does everyone have an ideal weight?

A If we assume that you are a normal individual, your ideal weight is probably about what you weighed around age 26. After age 26, any weight that you gain is likely to be fat and to be deleterious.

So weight-to-height tables that show an increasing body weight as you get older—above age 26—may represent the average but they don't represent the ideal...

813. Health and Disease—Overweight and Death Rate

SOURCE: William P. Shepard and Herbert H. Marks, "Life Insurance Looks at the Arteriosclerosis Problem," *Minnesota Medicine*, 38 (November, 1955), 739. Copyright 1955 by Minnesota State Medical Association. Used by permission of *Minnesota Medicine* and Herbert H. Marks.

All of them [life insurance studies] have shown consistently that overweights have a mortality significantly higher than persons of lesser weight, and that this excess mortality is primarily due to cardiovascular diseases.

814. Health and Disease—Overweight and Diseases

SOURCE: W. Henry Sebrell, Jr., "What to Eat to Live Longer," Interview in *U.S. News & World Report*, 48 (April 11, 1960), 94. Copyright 1960 by U.S. News Publishing Corp., Washington.

... *Q* Does overeating have other dangers besides increasing the chances of dying of heart disease?

A Oh, yes. The statistics show that obesity results in a greater disability and a greater mortality from many other conditions, not only cardiovascular disease.

Q What are some of these other effects?

A One of them is gall-bladder disease. Another is bone and joint conditions. Another is diabetes. And increased mortality from all sorts of surgical operations—the fat man doesn't react as well to the stresses of surgery...

815. Health and Disease—Overweight and Heart Disease

SOURCE: Arthur M. Master and others, "Relationship of Obesity to Coronary Disease and Hypertension," *JAMA*, 153 (Dec. 26, 1953), 1501. Copyright 1953 by the American Medical Association, Chicago. Used by permission.

The harmful influence of obesity on the normal and on the diseased heart is well established. Persons with heart disease or hypertension who are obese have a much higher mortality rate than those who are of average weight or below...

The reports in the literature and our own observations, however, clearly indicate the importance of avoiding obesity in cardio-vascular disease.

816. Health and Disease—Overweight and Malnutrition

SOURCE: W. Henry Sebrell, Jr., "What to Eat to Live Longer," Interview in *U.S. News & World Report*, 48 (April 11, 1960), 93. Copyright 1960 by U.S. News Publishing Corp., Washington.

... *Q* Would you say that getting too fat is the major diet trouble in this country?

A Getting too fat is basically our biggest malnutrition problem.

Q And is fat medically dangerous?

A Yes, and this gets us back to the question of the relation of diet to heart disease—or, specifically, coronary-artery disease and atherosclerosis. The evidence today indicates that a high blood-cholesterol level is associated with heart disease, and high blood cholesterol can be reduced by certain dietary procedures...

817. Health and Disease—Physical Activity Lessens Heart Disease

SOURCE: J. N. Morris and others, "Coronary Heart-disease and Physical Activity of Work," *The Lancet*, 265 (Nov. 28, 1953), 1111. Used by permission.

Men in physically active jobs have a lower incidence of coronary heart-disease in middle age than have men in physically inactive jobs. More important, the disease is not so severe in physically active workers.

818. Health and Disease—Prayer a Master Mind Cure

SOURCE: William S. Sadler, *Practice of Psychiatry*, p. 1008. Copyright 1953 by The C. V. Mosby Company, St. Louis. Used by permission of the publisher and the author.

I regard prayer as a master mind cure and personal religious experience as the highest and truest form of psychotherapy. There can be no question that the religion of Jesus, when properly understood and truly experienced, possesses power both to prevent and cure numerous mental maladies, moral difficulties, and personality disorders. It must be evident that fear and doubt are disease producing, while faith and hope are health giving; and in my opinion the highest possibilities of faith and the greatest power of hope are expressed in the sublime beliefs of religious experience. The teachings of Christ are the greatest known destroyers of doubt and despair.

819. Health and Disease—Viruses and Cancer

SOURCE: Ludwik Gross, "Viral Etiology of Cancer and Leukemia?" guest editorial in *JAMA*, 162 (Dec. 1, 1956), 1318, 1319. Copyright 1956 by the American Medical Association, Chicago. Used by permission.

[p. 1318] During the past decade the concept of viral etiology of cancer and allied diseases has gained considerable momentum. Experimental data began to accumulate pointing more and more to the possibility that many, if not all, malignant tumors may be caused by viruses...

[p. 1319] Recent developments in experimental cancer research add significantly to the older experiments in which various tumors in chickens, rabbits, frogs, and mice have been transmitted by filtered extracts. In humans thus far only warts and papillomas have been found to be transmissible by filtered extracts. By analogy, however, it is quite apparent that many other human tumors may be caused by viruses. It is entirely possible that most, if not all, malignant tumors, not only in animals but also in humans, are caused by filterable viruses. Many of these viruses may be transmitted from generation to generation, remaining in a latent form harmless for their carrier hosts. Now and then, however, prompted by some obscure activating factors (some of them physiological, such as metabolic or hormonal, others extrinsic, such as chemical poisons or ionizing radiation), these hitherto dormant viruses may change into tumor-producing pathogens.

820. Heaven—Goal of True Christians

SOURCE: J. B. Phillips, *New Testament Christianity* (New York: Macmillan, 1956), pp. 48–51. Copyright 1956, 1958, by J. B. Phillips and used with the permission of The Macmillan Company.

[p. 48] Although New Testament Christians doubtless prayed, as we do, "Thy kingdom come, Thy Will be done on Earth, as it is in Heaven," and although they therefore [p. 49] doubtless worked and prayed for the improvement of the world in which they lived, their hope rested upon God, not merely upon what He could do in this world, but upon His high, mysterious Purpose. Of comparatively recent years the center of our faith has become, at any rate in some quarters, more and more earthbound. We are concerned with the Christian attitude to housing, to social problems, to juvenile delinquency, to international relationships, and indeed to every department of human life. This is fine as far as it goes, but sometimes one gets the impression that Christians are "falling over backwards" to disavow their otherworldliness. Yet to have the soul firmly anchored in Heaven rather than grounded in this little sphere is far more like New Testament Christianity.

In the here-and-now there are many flagrant injustices which remain unjudged, many problems which remain unsolved, and many loose ends which are never tied up. There are also, in the transitory life of this planet, serious limitations which God has imposed upon His own working through the risky gift of what we call "free will." Such factors as sheer ignorance, lack of faith, disobedience, or downright refusal to obey the truth quite plainly inhibit the operation of the Spirit of God. We can read how such things inhibited the power of Jesus Christ Himself and similarly limited the power of the vigorous Young Church. If Christian hope were a kind of optimistic humanism restricted merely to what happens in this passing world it would be a poor lookout indeed. As Paul pointedly remarked, "If in this life only we have hope in Christ, we are of all men most miserable."

Yet, as we look at today's Christians, is it not true that many of them are earthbound? They have been affected far more than they know by the Communist gibe about [p. 50] "pie in the sky" and similar thrusts suggesting that Christianity deals with the shadowy "spiritual" values, and refers all insoluble "real" difficulties to an imaginary Heaven. The suggestion is that the politician, the psychiatrist, the social worker, the doctor, the nurse,

and a host of others are left to cope with the tensions and muddles of the here-and-now. Christians have sometimes allowed themselves to be swayed more than they should be by jeers at their “spiritual” and “otherworldly” point of view. In defense they make a determined effort to prove that the Christian Faith is extremely relevant in every department of human existence. Consequently it is not uncommon, at any rate in this country, to have a positive riot of advertising the Faith under such titles as “Christianity and the Home,” “Christianity and the Family,” “Christianity and World Peace,” “Christianity and Daily Work,” “Christianity and Local Government,” “Christianity and Education,” “Christianity and Sex,” and so on. Now all this is fine as far as it goes, for it is undeniably true that when people owe a heart loyalty to Jesus Christ it will affect the way they behave in all their human relationships. But Christianity is not a kind of salve which can be applied to a given human situation. It is and has always been a matter of winning individuals to give their heart loyalty to Christ and to the fellowship of Christians. From such a fellowship Christians can indeed permeate the society in which they live and work. But to say, for example, “If only all school-teachers were practicing Christians how wonderful the world would be” is a waste of time. You cannot apply Christianity “in the mass” like that. Even in the most vigorous and flourishing days of the Young Church the followers of the Way were a tiny minority. It can do no harm to point out from time to time how revolutionized our various institutions would be if their members were [p. 51] all practicing Christians. But if this is the limit of our hope, we are laying up for ourselves bitter disappointment.

821. Hell, Appalling Description of

SOURCE: J. Furniss, *Tracts for Spiritual Reading* (New York: P. J. Kenedy, Excelsior Catholic Publishing House, 1882), pp. 12–15, 18–20.

[p. 12] XVI. *The Soul before Satan.*

The devils carry away the soul which has just come into hell. They bear it through the flames. Now they have set it down in front of the great chained monster, to be judged by him, who has no mercy. Oh, that horrible face of the devil Oh, the fright, the shivering, the freezing, the deadly horror of that soul at the first sight of the great devil. Now the devil opens his mouth. He gives out the tremendous sentence on the soul. All hear the sentence, and hell rings with shouts of spiteful joy and mockeries at the unfortunate soul.

XVII. *The Everlasting Dwelling-place of the Soul.*

As soon as the sentence is given, the soul is snatched away and hurried to that place which is to be its home for ever and ever Crowds of hideous devils have met together. With cries of spiteful joy they receive the soul. Is. xxxiv. *Demons and monsters shall meet. The hairy ones shall cry out to one another.* See how these devils receive the soul in this time of destruction. Eccus. xxxix. *In the time of destruction, they shall pour out their force. The teeth of serpents and beasts, and scorpions, the sword taking vengeance on ungodly unto destruction.*

Immediately the soul is thrust by the devils into that prison which is to be its dwelling-place for ever more. The prison of each soul is different, according to its sins...

[p. 13] XVIII. *The Striking Devil.*

Prov. xix. *Striking hammers are prepared for the bodies of sinners. ...*

The devil gave Job one stroke, only one stroke. That one stroke was so terrible that it covered all his body with sores and ulcers. That one stroke made Job look so frightful, that his friends did not know him again. That one stroke was so terrible, that for seven

days and seven nights his friends did not speak a word, but sat crying, and wondering, and thinking what a terrible stroke the devil can give.

Little child, if you go to hell there will be a devil at your side to strike you. He will go on striking you every minute for ever and ever, without ever stopping. The first stroke will make your body as bad as the body of Job, covered from head to foot with sores and ulcers. The second stroke will make your body twice as bad as the body of Job. The third stroke will make your body three times as bad as the body of Job. The fourth stroke will make your body four times as bad as the body of Job. How then will your body be after the devil has been striking it every moment for a hundred million of years without stopping?

[p. 14] But there was one good thing for Job. When the devil had struck Job, his friends came to visit and comfort him, and when they saw him they cried. But when the devil is striking you in hell, there will be no one to come and visit and comfort you, and cry with you. Neither father, nor mother, nor brother, nor sister, nor friend will ever come to cry with you. Lam. i. "Weeping she hath wept in the night, and the tears are on her cheeks, because there is none to comfort her amongst all them that were dear to her." Little child, it is a bad bargain to make with the devil, to commit a mortal sin, and then to be beaten for ever for it.

XIX. The Mocking Devil.

Hab. ii. *Shall they not take up a parable against him, a dark speech concerning him?*

St. Frances saw that on the other side of the soul there was another devil to mock at and reproach it. Hear what mockeries he said to it. "Remember," he said, "remember where you are and where you will be for ever; how short the sin was, how long the punishment. It is your own fault; when you committed that mortal sin you knew how you would be punished. What a good bargain you made to take the pains of eternity in exchange for the sin of a day, an hour, a moment. You cry now for your sin, but your crying comes too late. You liked bad company, you will find bad company enough here. Your father was a drunkard, and showed you the way to the public-house; he is still a drunkard, look at him over there drinking red hot fire. You were too idle to go to Mass on Sundays, be as idle as you like now, for there is no Mass to go to. You disobeyed your father, but you dare not disobey him who is your father in hell; look at him, that great chained monster; disobey him if you dare."

St. Frances saw that these mockeries put the soul into such dreadful despair that it burst out into the most frightful howlings and blasphemies.

But it is time for us now to see where the sinner has been put—his everlasting dwelling-place.

XX. A Bed of Fire.

The sinner lies chained down on a bed of red-hot blazing [p. 15] fire. When a man, sick of fever, is lying on even a soft bed, it is pleasant sometimes to turn around. If the sick man lies on the same side for a long time, the skin comes off, the flesh gets raw. How will it be when the body has been lying on the same side on the scorching, broiling fire for a hundred millions of years. Now look at that body lying on the bed of fire. All the body is salted with fire. The fire burns through every bone and every muscle. Every nerve is trembling and quivering with the sharp fire. The fire rages inside the skull, it shoots out through the eyes, it drops out through the ears, it roars in the throat as it roars up a

chimney. So will mortal sin be punished. Yet there are people in their senses who commit mortal sin ...

[p. 18] XXV. *The Second Dungeon.*

THE DEEP PIT.

Luke xvi. *It came to pass that the rich man also died, and he was buried in the fire of hell.* Think of a coffin, not made of wood, but of fire, solid fire And now come into this other room. You see a pit, a deep, almost bottomless, pit. Look down it and you will see something red hot and burning. It is a coffin, a red hot coffin of fire. A certain man is lying, fastened in the inside of that coffin of fire. You might burst open a coffin made of iron; but that coffin made of solid fire never can be burst open. There that man lies and will lie for ever in the fiery coffin. It burns him from beneath. The sides of it scorch him. The heavy burning lid on the top presses down close upon him. The horrible heat in the inside chokes him; he pants for breath; he cannot breathe; he cannot bear it; he gets furious. He gathers up his knees and pushes out his hands against the top of the coffin to burst it open. His knees and hands are fearfully burnt by the red hot lid. No matter, to be choked is worse. He tries with all his strength to burst open the coffin. He cannot do it. He has no strength remaining. He gives it up and sinks down again. Again the horrible choking. Again he tries; again he sinks down; so he will go on for ever and ever This man was very rich. Instead of worshipping God, he worshipped his money...

[p. 19] XXVI. *The Dungeon.*

THE RED HOT FLOOR.

Look into this room. What a dreadful place it is The roof is red hot; the walls are red hot; the floor is like a thick sheet of red hot iron. See, on the middle of that red hot floor stands a girl. She looks about sixteen years old. Her feet are bare, she has neither shoes nor stockings on her feet; her bare feet stand on the red hot burning floor. The door of this room has never been opened before since she first set her foot on the red hot floor. Now she sees that the door is opening. She rushes forward. She has gone down on her knees on the red hot floor. Listen, she speaks She says; "I have been standing with my bare feet on this red hot floor for years. Day and night my only standing place has been this red hot floor. Sleep never came on me for a moment, that I might forget this horrible burning floor. Look," she says, "at my burnt and bleeding feet. Let me go off this burning floor for one moment, only for one single, short moment. Oh, that in the endless eternity of years, I might forget the pain only for one single moment." The devil answers her question: "Do you ask," he says, "for a moment, for one moment to forget your pain. No, not for one single moment during the never-ending eternity of years shall you ever leave this red hot floor" "Is it so?" the girl says with a sigh, that seems to break her heart; "then, at least, let somebody go to my little brothers and sisters, who are alive, and tell them not to do the bad things which I did, so they will never have to come and stand on the red hot floor." The devil answers her again: "Your little brothers and sisters have the priests to tell them these things. If they will not listen to the priests, neither would they listen even if somebody should go to them from the dead."

Oh, that you could hear the horrible, the fearful scream of that girl when she saw the door shutting, never to be opened any more. The history of this girl is short. Her feet first led her into sin, so it is her feet which, most of all, are tormented. While yet a very little child, she began to go into bad company. The more she grew up, the more she went into bad company against the bidding of her parents. She used to walk about the streets at

night, [p. 20] and do very wicked things. She died early. Her death was brought on by the bad life she led.

XXVII. The Fourth Dungeon.

THE BOILING KETTLE.

Amos iv. *The days shall come when they shall lift you up on pikes, and what remains of you in boiling pots.* Look into this little prison. In the middle of it there is a boy, a young man. He is silent; despair is on him. He stands straight up. His eyes are burning like two burning coals. Two long flames come out of his ears. His breathing is difficult. Sometimes he opens his mouth and breath of blazing fire rolls out of it. But listen there is a sound just like that of a kettle boiling. Is it really a kettle which is boiling? No; then what is it? Hear what it is. The blood is boiling in the scalded veins of that boy. The brain is boiling and bubbling in his head. The marrow is boiling in his bones Ask him, put the question to him, why is he thus tormented? His answer is, that when he was alive, his blood boiled to do very wicked things, and he did them, and it was for that he went to dancing-houses, public-houses, and theaters. Ask him, does he think the punishment greater than he deserves? "No," he says.

[EDITORS' NOTE: The following approbation appears in connection with the publication:

"I have carefully read over this Little Volume for Children and have found nothing whatever in it contrary to the doctrine of Holy Faith; but, on the contrary, a great deal to charm, instruct and edify our youthful classes, for whose benefit it has been written."

"William Meagher, Vicar General. Dublin December 14, 1855."]

822. Heresy, Defined

SOURCE: P. Hinschius, "Heresy," *The New Schaff-Herzog Encyclopedia of Religious Knowledge*, Vol. 5, pp. 234, 235. Copyright 1909 by Funk & Wagnalls Company, New York. Used by permission of Baker Book House, Grand Rapids, Mich., present publishers.

[p. 234] A view or opinion not in accord with the prevalent standards. The Greek word *haireisis*, meaning originally a choice, then a self-chosen belief, is applied by the Fathers as early as the third century to a deviation from the fundamental Christian faith, which was punished by exclusion from the Church. From the end of the fourth century the emperors accepted the view that they were bound to use their temporal power against heretics for the maintenance of purity of doctrine; Theodosius the Great attempted to exterminate heretics by a system of penalties, which was extended by his successors and maintained by Justinian. Any deviation from the orthodox belief might be punished by infamy, incapacity to hold office or give testimony, banishment, and confiscation of property; the death penalty was only prescribed for certain sects, such as the Manichean. The severer punishments were imposed on the leaders of heretical sects, or for the conferring and receiving of orders within them and for public gatherings. This legislation was not accepted in the Merovingian kingdom, which left it to the Church to combat heresy with spiritual weapons; the Visigothic law, on the other hand, took the same standpoint as the Roman. The Carolingian period provided penalties for the practice of paganism; but in the twelfth and thirteenth centuries the rise and spread of heretical sects, especially the Cathari, led to active ecclesiastical legislation against heresy. As early as the eleventh century, the secular authorities in France and Germany had punished individual heretics with death, and the councils of the twelfth declared them bound to use their power in this way. While Frederick I. and II., and Louis VIII., IX., and X. of France were enacting laws of this kind, the ecclesiastical view that heresy came by right before the Church's tribunal led to the erection of special church courts with a procedure of their

own... In the present Roman Catholic practice, heresy is the willful holding by a baptized person of doctrines which contradict any article of faith defined by the catholic Church, or which have been condemned by a pope or a general council as heretical, provided that the holder knows the right faith and makes open profession of his departure from it... [p. 235] Theoretically, the Roman Catholic Church still holds to the old severe legislation, and as late as 1878 Leo XIII. confirmed a ruling of the cardinal vicar based on these principles in relation to those who attended Protestant services in Rome. But the altered position of the Church in modern times permits only the imposition of ecclesiastical penalties [see Nos. 389, 840].

823. Heresy, in Rulers, Deposing Power Used Against

SOURCE: Thomas Francis Knox, "Historical Introduction," in *The Letters and Memorials of William Cardinal Allen*, ed. by fathers of the Congregation of the London Oratory (London: David Nutt, 1882), pp. xxvi, xxvii.

[p. xxvi] The relation which ought to exist between the church [of Rome] and a Christian sovereign ... [is that which obtained] in the middle ages, when the catholic church had remoulded ... the whole fabric of political, social and domestic life...

[p. xxvii] It was chiefly in the case of heresy that the Pope had recourse to his deposing power. Other sins might be tolerated for a time in a sovereign, and their evil effects abated by lesser remedies. But not so heresy, which under the protection of an heretical sovereign will soon pervert a nation. Hence the greatness of the evil calls for prompt and unsparing measures. No monarch so manifestly uses his authority for the destruction, not the good, of the commonwealth as the heretical prince. No one therefore so justly deserves to lose his throne as he. It was in fact an axiom in those days that the heretic, whatever his degree, was an enemy and alien to the Christian commonwealth, and that so long as he continued in heresy he had no part or lot with Christian men... Hence no one saw ground for complaint when the church punished heretics or delivered them over to the civil power for punishment, and men greeted as an act of supreme justice the solemn deposition of an heretical king.

824. Heresy, Punishment Decreed for, A.D. 380 or 381

SOURCE: Edict of Gratian, Valentinian, and Theodosius I, in the Code of Justinian, Book I, title 1, 1; Scott's English version, *The Civil Law*, Vol. 12, p. 9. Copyright 1932 by The Central Trust Company. Used by permission of Jefferson Medical College of Philadelphia, as one of copyright owners, and John M. Rankin, as trustee, and the beneficiaries of the trust created under the Last Will & Testament of Elizabeth W. Scott, deceased.

1. *The Emperors Gratian, Valentinian, and Theodosius to the people of the City of Constantinople.*

We desire that all peoples subject to Our benign Empire shall live under the same religion that the Divine Peter, the Apostle, gave to the Romans, and which the said religion declares was introduced by himself, and which it is well known that the Pontiff Damascus, and Peter, Bishop of Alexandria, a man of apostolic sanctity, embraced; that is to say, in accordance with the rules of apostolic discipline and the evangelical doctrine, we should believe that the Father, Son, and Holy Spirit constitute a single Deity, endowed with equal majesty, and united in the Holy Trinity.

(1) We order all those who follow this law to assume the name of Catholic Christians, and considering others as demented and insane, We order that they shall bear the infamy of heresy; and when the Divine vengeance which they merit has been

appeased, they shall afterwards be punished in accordance with Our resentment, which we have acquired from the judgment of Heaven.

Dated at Thessalonica, on the third of the *Kalends* of March, during the Consulate of Gratian, Consul for the fifth time, and Theodosius.

825. Heretics, Breach of Faith With, Despite Guarantee of Safety

SOURCE: Council of Constance, Session XIX, trans. in James Lenfant, *The History of the Council of Constance*, Vol. 1 (London: Thomas Cox, 1728), pp. 514, 515.

[p. 514] The present Synod [the Council of Constance] declares, that every Safe-Conduct granted by the Emperor, Kings, and other temporal Princes, to Hereticks, or Persons accused of Heresy, in hopes of reclaiming them, ought not to be of any Prejudice to the Catholick Faith, or to the Ecclesiastical Jurisdiction, nor to hinder, but such Persons may, and ought to be examined, judged and punished, according as Justice shall require, if those Hereticks refuse to revoke their Errors, even tho' they should be arrived at the Place where they are to be judg'd only upon the Faith of the Safe-Conduct, without which they would not have come thither. And the Person who shall have promised them Security, shall not, in this Case, be obliged to keep his Promise, by whatsoever Tye he may be engaged, because he has done all that is in his Power to do...

WHEREAS there are certain Persons, either ill-disposed, or over-wise beyond what they ought to be, who in secret and in publick, traduce not only the Emperor, but the sacred Council; saying, or insinuating, that the Safe-Conduct granted to *John Hus*, an Arch Heretick, of damnable Memory, was basely violated, contrary to all the Rules of Honour and Justice; though the said *John Hus*, by obstinately attacking the Catholick Faith, in the Manner he did, render'd himself unworthy of any manner of Safe-Conduct and Privilege; and *though according to the Natural, Divine and Human Laws, no Promise ought to have been kept with him, to the Prejudice of the Catholick Faith*: The sacred Synod declares, by these Presents, that the said Emperor did, with regard to *John Hus*, what he might and ought to have done, notwithstanding his Safe-Conduct; and forbids all the Faithful in General, and every one of them in Particular, of what Dignity, Degree, Preheminence, Condition, State or Sex they may be, to speak Evil in any Manner, either of the Council, or of the King, as to what passed with regard to *John Hus*, on pain of being punished, without Re- [p. 515] mission, as Favoursers of Heresy, and Persons guilty of High Treason.

826. Heretics, Breach of Faith With, Temporarily Abjured by Council of Trent

SOURCE: Council of Trent, Session XV (Jan. 25, 1552), "Safe-Conduct Given to the Protestants," trans. in H. J. Schroeder, *Canons and Decrees of the Council of Trent*, pp. 116, 118. Copyright 1941 by B. Herder Book Co., St. Louis. Used by permission.

[p. 116] The holy, ecumenical and general Council of Trent ... adhering to the safe-conduct given in the session before the last [see Schroeder, p. 87] and amplifying it in the manner following, certifies to all men that by the tenor of these presents, it grants and fully concedes the public faith and the fullest and truest security, which they call a safe-conduct, to each and all ... of whatever state, condition or character they may be, of the German province and nation, ... who shall come or be sent with them to this general Council of Trent, and to those who are going to come or have already come, by whatever name they are or may be designated, to come freely to this city of Trent, to remain, abide and sojourn here and to propose, speak and consider, examine and discuss any matters

whatever with the council... [p. 118] Moreover, it promises in sincere and good faith, to the exclusion of fraud and deceit, that the council will neither openly nor secretly seek any occasion, nor make use of, nor permit anyone else to make use of, nor permit anyone else to make use of, any authority, power, right or statute, privilege of laws or canons, or of any councils in whatever form of words expressed, especially those of Constance and Siena, in any way prejudicial to this public faith and the fullest security, and of the public and free hearing granted by this council to the above-named; these it abrogates in this respect and for this occasion.

827. Heretics, Coercion of, in Augustine's Day

SOURCE: Augustine, Letter 93 (to Vincentius), chap. 5, sec. 17, trans. in *NPNF*, 1st series, Vol. 1, p. 388.

Originally my opinion was, that no one should be coerced into the unity of Christ, that we must act only by words, fight only by arguments, and prevail by force of reason, lest we should have those whom we knew as avowed heretics feigning themselves to be Catholics. But this opinion of mine was overcome not by the words of those who controverted it, but by the conclusive instances to which they could point. For, in the first place, there was set over against my opinion my own town [Hippo], which, although it was once wholly on the side of Donatus, was brought over to the Catholic unity by fear of the imperial edicts.

828. Heretics, Persecution of — “Almost Infinite Numbers” Burned

SOURCE: Robert Bellarmine, *Disputationes de Controversiis Christianae Fidei* (“Disputations Concerning Controversies of the Christian Faith”), Tom. II, Controversia II, Lib. III, De Laicis, Cap. XXII (Colonia Agrippina [Cologne]: Hierati Fratres, 1628), vol. 1, p. 388. Latin.

“The church,” says Luther, ... “has never burned a heretic.” ... I reply that this argument proves not the opinion, but the ignorance or impudence of Luther. Since almost infinite numbers were either burned or otherwise killed Luther either did not know it, and was therefore ignorant, or if he was not ignorant, he is convicted of impudence and falsehood; for that heretics were often burned by the church may be proved if we adduce a few from many examples.

829. Heretics, Persecution of—Basis in Theory

SOURCE: G. G. Coulton, *The Death-Penalty for Heresy* (Medieval Studies, No. 18. London: Simpkin, Marshall, Hamilton, Kent and Co., Ltd., 1924), p. 42. Used by permission of the author's literary executor.

The orthodox doctrine, as formulated by St. Thomas Aquinas and confirmed and elaborated by later Dominicans and by Jesuits like the Blessed Robert Bellarmine and Suarez, runs as follows:—

1. All baptized Christians are, *ipso facto*, subjects of the Roman Catholic Church.
2. That Church is “a Perfect Society” in the medieval philosophical sense.
3. Therefore she has full rights of coercion and punishment over all her subjects.
4. Not only of spiritual punishment, such as excommunication, but also corporal punishment.
5. Not excluding the extreme penalty of death.
6. Heresy—*formal* as apart from mere *material* heresy—is a crime.
7. And therefore punishable in proportion to its sinfulness and to the damage it causes.
8. *Formal* heretics are all who, not being invincibly ignorant (or practically in other words, intellectual deficients) refuse pertinaciously to accept the Roman Catholic faith when put before them.

9. It is not for the individual to judge the point at which this refusal becomes pertinacious, nor for the state, nor for society in general: the sole judge here is the Roman Catholic Church.

830. Heretics, Persecution of, in Spite of “Horror of Blood” (Catholic Professor on)

SOURCE: Alfred Baudrillart, *The Catholic Church, the Renaissance and Protestantism*, trans. by Mrs. Philip Gibbs (London: Kegan Paul, Trench, Trübner & Co., Ltd., 1908), pp. 182, 183. Used by permission of Routledge & Kegan Paul Ltd., London.

[p. 182] The Catholic Church is a respecter of conscience and of liberty... She has, and she loudly proclaims that she has, a “horror of blood.” Nevertheless when confronted by heresy she does not content herself with persuasion; arguments of an intellectual and moral order appear to her insufficient and she has recourse to force, to corporal punishment, to torture. She creates [p. 183] tribunals like those of the Inquisition, she calls the laws of the State to her aid, if necessary she encourages a crusade, or a religious war and all her “horror of blood” practically culminates into urging the secular power to shed it, which proceeding is almost more odious—for it is less frank—than shedding it herself. Especially did she act thus in the sixteenth century with regard to Protestants. Not content to reform morally, to preach by example, to convert people by eloquent and holy missionaries, she lit in Italy, in the Low Countries, and above all in Spain the funeral piles of the Inquisition. In France under Francis I. and Henry II., in England under Mary Tudor, she tortured the heretics, whilst both in France and Germany during the second half of the sixteenth and the first half of the seventeenth century if she did not actually begin, at anyrate she encouraged and actively aided the religious wars.

831. Heretics, Persecution of—Infliction of Death Penalty as Late as 1762

SOURCE: G. G. Coulton, *The Death-Penalty for Heresy* (Medieval Studies, No. 18. London: Simpkin, Marshall, Hamilton, Kent and Co., Ltd., 1924), pp. 56, 62. Used by permission of the author’s literary executor.

[Appendix IV, p. 56] 4. From p. de la Gorce, “Histoire religieuse de la révolution française,” 13^{me} édition, Paris, 1917, vol. I, p. 51. The author is a member of the French Academy, and a loyal and enthusiastic champion of the Roman Church.

The author points out how the French Church, up to 1789, “claimed not only primacy for herself but also the exclusion of every other religious denomination. The King, in his traditional coronation-oath, swears not only to protect her, but to exterminate [*exterminer*] her enemies. That formula, however superannuated it may be, is not altogether vain; the secular arm is numbed but not paralysed; and, in 1762, (under the edict of May 17th, 1724) a Reformed pastor was condemned to death by the high court of Toulouse.” ...

[Appendix VIII, p. 62] There are many unquestionable cases of Protestants punished as heretics in nearly all the lands where Roman Catholics have had power, right down to the French Revolution.¹ [Note 1: And even of the death-penalty: a Protestant pastor was condemned to death at Toulouse in 1762.]

832. Heretics, Persecution of, Justified by Thomas Aquinas

SOURCE: Thomas Aquinas, *Summa Theologica* (Vol. 20 of Great Books of the Western World), Part II of second part, ques. 11, art. 3, Vol. 2, p. 440. Copyright 1952 by Encyclopaedia Britannica, Inc., Chicago. Used by permission of Benziger Brothers, New York, and Burns & Oates Ltd., London.

I answer that, With regard to heretics two points must be observed: one, on their own side, the other, on the side of the Church. On their own side there is the sin, by which they deserve not only to be separated from the Church by excommunication, but also to be severed from the world by death. For it is a much graver matter to corrupt the faith which quickens the soul, than to forge money, which supports temporal life. Therefore if forgers of money and other evil-doers are condemned to death at once by the secular authority, much more reason is there for heretics, as soon as they are convicted of heresy, to be not only excommunicated but even put to death.

On the part of the Church, however, there is mercy which looks to the conversion of the wanderer, and therefore she condemns not at once, but *after the first and second admonition*, as the Apostle directs. After that, if he is yet stubborn, the Church no longer hoping for his conversion, looks to the salvation of others, by excommunicating him and separating him from the Church, and furthermore delivers him to the secular tribunal to be exterminated from the world by death.

833. Heretics, Persecution of, Justified by Theologians, Not Necessarily by Laity Today

SOURCE: G. G. Coulton, *The Death-Penalty for Heresy* (Medieval Studies, No. 18. London: Simpkin, Marshall, Humilton, Kent and Co., Ltd., 1924), pp. 24, 25. Used by permission of the author's literary executor.

[p. 24] Innocent and Aquinas were, by nature, men as kindly as St. Augustine, who was willing to grant a respite to the heretic so long as he did not "defend his opinion, however false and perverse, with any pertinacious fervour." But that case, so grievous for Augustine to contemplate, was the normal case with the thirteenth century Greek, as it would be with a modern Protestant... Very few ... could cling to this one hope which Augustine and Aquinas hold out to us, that we should finally yield to argument and escape punishment.

For this, it must be repeated, is the only final escape allowed by Innocent, by Aquinas, or by any other orthodox writer that I know of, down to the memory of living man... If modern Jesuits hold out hopes which Aquinas denied, this is not because Popes or Councils have had the courage to contradict their predecessors, but because the educated public, everywhere in the world, would now repudiate them—the mass of orthodox themselves, in their hearts if not with their lips, would repudiate Innocent's ideas as immoral and impolitic... Morally, they [earlier Catholics] believed themselves to be saving thousands of souls by the burning of a single heretic. Politically, they believed it possible, by sufficiently persistent and ruthless persecution, to extinguish heresy altogether.

[EDITORS' NOTE: Coulton goes on to add that although professional apologists still use the soul-saving argument (see De Luca on the kindness of killing a heretic, in No. 835), "the ordinary friendly Roman Catholic whom we meet in society would refuse to accept the theologian's doctrine in its naked brutality, while the theologians, for their part, are struggling to reconcile themselves with modern civilization." For modern Catholic writers who attempt to set forth more liberal ideas, see Nos. 1303, 1304.]

834. Heretics, Persecution of — Modern (19th-Century) Approval of Death Penalty

a. Heresy Compared to Murder

SOURCE: A Review of "Maitland on the Reformation: the Lawfulness of Persecution," *The Rambler*, 4 (June, 1849), 119, 126.

[p. 119] The Catholic has some reason on his side when he calls for the temporal punishment of heretics, for he claims the true title of Christian for himself exclusively, and professes to be taught by the never-failing presence of the Spirit of God... [p. 126] We are prepared to maintain, that it is no more morally *wrong* to put a man to death for heresy than for murder; that in many cases persecution for religious opinions is not only permissible, but highly advisable and necessary; and further, that no nation on earth, Catholic or Protestant, ever did, or ever does, or ever will, consistently act upon the idea that such persecution is forbidden by the laws of God in the Gospel.

b. If Catholics Ruled England

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SOURCE: "Civil and Religious Liberty," *The Rambler*, 8 (September, 1851), 174, 178.

[p. 174] You ask, if he [the Roman Catholic] were lord in the land, and you were in a minority, if not in numbers yet in power, what would he do to you? That, we say, would entirely depend upon circumstances. If it would benefit the cause of Catholicism, he would tolerate you: if expedient, he would imprison you, banish you, fine you; possibly, he might even hand you. But be assured of one thing: he would never tolerate you for the sake of "the glorious principles of civil and religious liberty." ...

[p. 178] Shall I lend my countenance to this unhappy persuasion of my brother, that he is not flying in the face of Almighty God every day that he remains a Protestant? Shall I hold out hopes to him that I will not meddle with his creed, if he will not meddle with mine? Shall I lead him to think that religion is a matter for private opinion, and tempt him to forget that he has no more right to his religious views than he has to my purse, or my house, or my life-blood? No! Catholicism is the most intolerant of creeds. It is intolerance itself, for it is truth itself. We might as rationally maintain that a sane man has a right to believe that two and two do not make four, as this theory of religious liberty. Its impiety is only equalled by its absurdity ...

A Catholic temporal government would be guided in its treatment of Protestants and other recusants solely by the rules of expediency, adopting precisely that line of conduct which would tend best to their conversion, and to prevent the dissemination of their errors.

835. Heretics, Persecution of—Modern (20th Century) Approval of Death Penalty

SOURCE: Mariano de Luca, *Institutiones Iuris Ecclesiasticae Publici* ("Institutions of Ecclesiastical Public Law") (Rome: Pustet, 1901), Vol. 1, pp. 143, 259–261. Latin.

[p. 143] In actual fact, the Church at first dealt more leniently with heretics, by excommunication, confiscation of property, ... till she was compelled to inflict the extreme penalty. [He quotes ... Bellarmine (*De Laicis*, bk. 3, chap. 21).] ... The public social order of the Church, against the disturbance of which there are many ecclesiastical charges, must necessarily be preserved for the sanctification of souls by the true faith and good works...

¹Neufeld, D. F., & Neuffer, J. (1962). *Seventh-day Adventist Bible Student's Source Book*. Commentary Reference Series. Washington, D.C.: Review and Herald Publishing Association.

[p. 259] *Second Confirmation*: If heretics were not subject to the jurisdiction of the Church, they could not even be punished by the same on account of heresy. But they can be punished...

[p. 260] As for the 2d Confirmation, cf. Bellarmine on the power of the Church to punish [he quotes Bellarmine citing authorities for punishment (including the death penalty) for heretics]...

[p. 261] *Reasons*: (1) because they [heretics] may be excommunicated; but this is a greater punishment; (2) because this is sometimes the only remedy. (3) Because forgers deserve death, even as do (4) adulterers; but heretics are forgers of the Word of God, and as adulterers do not keep faith with God, which is worse than for a wife not to keep faith; but especially (5) lest the evil harm the good and the innocent be oppressed by the guilty; (6) in order that, by the punishment of a few, many may be corrected; (7) because sometimes it is better for the delinquents themselves, who, if they lived longer, would (since they are altogether obstinate) become worse, and will suffer more bitter pains in eternal fire...

As to the death penalty [he quotes] from Tanner ...: “The civil magistrate, by *the command and commission of the Church*, ought to punish the heretic with the penalty of death...

To this penalty not only those are subject who as adults have fallen away from the faith, but also those who, having been baptized, and growing up [in heresy], defend pertinaciously the heresy sucked in with their mothers’ milk...

[EDITORS’ NOTE: De Luca’s book contains a letter from Pope Leo XIII warmly commending the lectures that formed the basis of his book. De Luca asserts in 1901 the right of the church to condemn heretics to death. As late as 1910 Alexis M. Lépicier, professor of sacred theology in the Pontifical Urban College of the Propaganda in Rome, reiterates this claim in his *De Stabilitate et Progressu*

Dogmatis (“On the Stability and Progress of Dogma”), 2d ed., pp. 194–210, though he concedes (p. 210) that those who were born in heresy or infidelity, unlike those who have once professed the faith, are not to be compelled to the faith but may be required, if the church has the power, to cease from blasphemies, “evil persuasions,” or persecution. He disagrees (p. 202n.) with the statement in Wetzer and Welte’s

kirchenlexikon that “the Church has contended herself with delivering the culprit to the secular arm with the request that his life might be spared”; rather, he says, the church has sometimes forced the judge’s sentence by threat of excommunication. Lépicier’s book also earned a commendation from the pope (pp. vii, viii). In his second edition he disclaims any wish to kill heretics in modern times, but he cites (p. xi) “theologians and canonists of note” in defense of his unaltered view that Mother Church has the right to punish her enemies, though she may desist out of kindness or consideration of circumstances. That same claim of the church’s right, despite her desisting from using it, is asserted (without including the death penalty) several decades later than Lépicier (see No. 836n.)]

836. Heretics, Persecution of—Modern (20th Century) Assertion of Church’s Right (Even Though Not Exercised) to Punish

SOURCE: Mariano de Luca, *Institutiones Iuris Ecclesiastici Publici* (“Institutions of Ecclesiastical Public Law”) (Rome: Pustet, 1901), Vol. I, pp. 258, 259–264. Latin.

[p. 258] The Church’s Power With Respect to Heretics.

No. 63.

We understand by the term heretics those who, when they have been duly baptized, adhere with pertinacity to any error concerning the faith; whence, by such defection, they have become alien from the Church. When this notion has been established, the power of the Church over them is easily determined. [p. 259]

[p. 259] No. 64.

*Proposition 1. Heretics are bound per se by ecclesiastical laws.*¹ [Note 1: From Tarquini.]

Second Confirmation: If heretics were not subject to the jurisdiction of the Church, they could not even be punished by the same on account of heresy. But they can be punished...

[p. 262] No. 65.

Proposition 2. Circumstances may sometimes be such that ... the Church does not wish heretics to be bound by her laws or by any certain law. ... As theologians commonly teach, [the Church] in fact does not in general bind heretics by many laws, although, *per se* [because baptized], they would be bound by them. On this Aichner ... writes: ... "Formerly, as is known to all, heresy was punished as a crime by both [the ecclesiastical and the civil] state. But today, when heretical sects are accepted in full civil right and when, further, men are accustomed to be brought up in them from their infancy, the Church does not pursue heretics with her penalties, except that they are excommunicated, *nor* does she exercise *any jurisdiction* over them." ...

[p. 263] Heretics [p. 264] do not cease to be subject to ecclesiastical laws; that is, so far as subjection to ecclesiastical laws is concerned, they are members of the Church... For from the fact that anyone is validly baptized, immediately he becomes a subject of Christ. But whomever Christ receives as subjects, He delivers all of them to the Church. Therefore, from the point of view of strict law, since heretics remain subject to the Church, they remain subject to its laws...

The question, therefore, at issue, is not concerning the law viewed as such, but concerning the Church's will: *Whether, that is, the Church wills that heretics also be subject to the law.* [All italics in the original.]

[EDITORS' NOTE: The italic statement following each section number is not De Luca's. He always begins each section with a proposition taken verbally from his predecessor Cardinal Tarquini.]

In section 65 De Luca notes that the church now chooses not to exercise her right to punish beyond excommunication, because of the present conditions in civil states. This policy became official in the new papal *Code of Canon Law*, promulgated in 1917, which states that all penalties not mentioned therein are to be considered as abrogated. Nevertheless, a decade after the Code came out a noted English prelate, Ronald A. Knox, went on record as insisting on the permanent right of the church to employ the secular arm, under certain conditions, to inflict penalties at least to the extent of deportation or imprisonment. This statement was reprinted in the 1940 edition of his book (*The Belief of Catholics*, p. 241). Knox repudiates the idea that the church should not use any sort of coercion beyond exclusion from its own privileges. He says that in the past Catholic nations have had an alliance between church and state (as also have Protestant nations), and that the church will not be bound over to repudiate for the future such an alliance in which the civil power would be invoked in her behalf. When the church demands liberty in the modern state, she is appealing to the principles of the state, not to hers (p. 242). Such pronouncements as these, and similar ones even later (quoted in No. 495), are significant in relation to the views on religious liberty expressed by certain modern Catholic liberals—views which have raised ecumenical hopes in some Protestant quarters, but which have not, like those of De Luca and Lépicier, received papal commendation (see No. 835n.). This *Source Book* reproduces, for the sake of balance, statements from both sides.]

837. Heretics, Protestants as, by Catholic Definition

SOURCE: G. G. Coulton, *The Death-Penalty for Heresy* (Medieval Studies, No. 18. London: Simpkin, Marshall, Hamilton, Kent and Co., Ltd., 1924), p. 26. Used by permission of the author's literary executor.

Aquinas, again, with all his meticulous pains to define and to syllogize, excepts the heretic-born only in so far as he does not remain obstinate... Jews and Pagans, in St.

Thomas's vocabulary, have always been *infideles*; the heretic is one who has once been

fidelis, but has become *infidelis*. The heretic-born, therefore, of whom the modern Protestant is the typical specimen, is in a category quite distinct from Jews or Pagans; he has been *fidelis*, but is now *infidelis*. It is strange that we should have to enlighten Roman Catholic scholars on this point; but I am convinced that nobody with a reputation to lose would venture to deny publicly, under cross-examination, the following assertions:—

- (1) A heretic can confer valid baptism; therefore, any Protestant who has been sprinkled with water and intentionally baptized in the name of Father, Son and Holy Ghost is truly baptized.
- (2) Such baptism confers a character no less indelible than if the ceremony had been performed by an orthodox Roman Catholic priest.
- (3) The infant thus baptized becomes at once, in virtue of this sacrament, *fidelis*, since the faith which at that tender age he personally lacks is supplied by the faith of the Catholic Church, of which baptism makes him a member.
- (4) Whatever he may say or do afterwards, he can never lose this character. For a certain time, however short, he has been a *fidelis*.
- (5) Therefore he became at baptism subject to the Church, and, whether in obedience or in revolt, remains legally subject to her until his death.³ [Note 3: These may be found, for instance, explicitly or implicitly, in St. Thomas's own *Summa Theologiae*, pars. III, qq. 66–69.]

838. Heretics, Protestants as, Pope Benedict XIV on

SOURCE: Pope Benedict XIV, “De Matrimonia” (a statement concerning the validity of marriage between a Jewish man and a heretic woman), Feb. 9, 1749, *secs.* 12–14, in his *Bullarium*, Vol. 3 (Rome: Congregatio de Propaganda Fide, 1753), pp. 11, 12. Latin.

[p. 11, col. 1] § 12. But some one might object that the baptism with which we are concerned was not indeed conferred by a Catholic, but by a minister of the Protestants; and that the woman really, as enslaved to heresy after receiving her baptism, had been outside the bosom of the Catholic Church and therefore not bound by her laws. But we can easily refute this if we consider first (what all agree to) that when a heretic baptizes anyone (if he uses the legitimate form and matter, as we suppose to have been done in the case of the woman under discussion), that person is stamped with the character of the Sacrament. For on this, as a foundation, St. Augustine and the ancient Fathers relied in order to refute the Donatists, who contended that those baptized by heretics should be again initiated by baptism.

§ 13. Secondly, this again is well known, that he who has received baptism in the proper form from a heretic is made, in virtue thereof, a member of the Catholic Church: since indeed the private error of the baptizer cannot deprive him of his felicity if he confers the Sacrament in the Faith of the true church and observes her regulations in those matters which pertain to the validity of baptism. This is excellently proved by Suarez in his *Defense of the Catholic Faith against the Errors of the Anglican Sect* (bk. 1, chap. 24), where he proves that the person baptized becomes a member of the Church, and even adds this, that if the heretic, as often happens, baptizes a child unable to make an act of faith, this is not a hindrance to his receiving the habit of faith with his baptism.

§ 14. Lastly, we have the certainty that those baptized by heretics, if they come to the age at which they can distinguish good from evil and cling to the errors of their baptizers, they are indeed [p. 12, col. 1] driven away from the unity of the Church and

deprived of all the benefits that those who remain in the Church enjoy; yet they are not freed from her authority and her laws.

839. Heretics, Protestants Treated as

SOURCE: G. G. Coulton, *The Death-Penalty for Heresy* (Medieval Studies, No. 18. London: Simpkin, Marshall, Hamilton, Kent and Co., Ltd., 1924), pp. 52–55. Used by permission of the author's literary executor.

[p. 52] 1. W. de Gray Birch, "Catalogue of original MSS. of the Inquisition in the Canary Islands," Vol. I, 1903, *introd.*, p. xx.

"Another *auto de la fe* was held on the 22nd of July, 1587, at which George Gaspar, a tailor, twenty-four years old, a native of London, was burnt in person, for refusing to abjure the Lutheran religion in which he had been born and bred. He stabbed himself in prison the night before, but was still alive when his sentence was executed." ...

[p. 53] 2. "English Merchants and the Spanish Inquisition in the Canaries." Royal Hist. Soc., 1912, pp. 41ff. (Extracts from the interrogatory of Hugh Wingfield, an English soldier, son of Robert Wingfield, labourer, of Rotherham).

"Replied, that he is a baptized Christian, being baptized in the said town of Rotherham ... *And that in his land he has never heard Mass, as it is not said, but only the service used by the Protestants of England* ... And that he has never been to confession; because confession is not used in his land, as here; and that he has communicated once a year according to the form of communication in use over there ... Replied that he has believed and held to be good all the said things of the new religion, and for such he believes and holds them to be, *because in this creed he was brought up and has known and knows no other* ...

[p. 54] "The accused, being under obligation ... to sever himself from his false belief, he not only refused to do so, but *defended and pertinaciously upheld* the principles of the said sect of the protestants with all his powers. And, great efforts being made to convince him of the truth, he was brought to say that he was converted to our holy catholic faith, and abandoned his new religion, *which he did out of complaisance and to escape the penalty which he feared*, remaining a heretic as he was before." ...

3. How entirely this practice was in accordance with orthodox theory, and how impossible it would have been to make the allowances which modern apologists now suggest, may be seen by the following arguments by which the great Jesuit Suarez met the pleas of our James I ("Adv. Angl. Sectae Errores," lib. I, c. 24, ed. 1613, p. 123).

"The King, in his first argument, brings forward two excuses: first, that his father and grandfather were of the same sect which he now professes; and secondly, that he himself was never in the Catholic Church... However, whatever may have been his grandfather's or father's faith, their fall [from orthodoxy] will not excuse his own heresy, if, after sufficient warning and instruction, he does not correct it. Let him, I pray, read again that sentence of St. Augustine which I cited a little above (from *Ep.* 162) where the saint speaks specially of those who believe a false and perverse doctrine which they have not brought forth by their own boldness, but have received from parents seduced and fallen into error. Only in one case does Augustine not count these among heretics: *viz.* when they do not defend such a doctrine pertinaciously—*pertinaci animo*, but are anxious for truth and are ready to correct their error. Moreover, on the other side, in other places St. Augustine condemns the man who is pertinacious in his error, without any distinction,

whether he have himself invented the error or whether he have learned it from his parent...

[p. 55] “Moreover, ... through the mere baptism, duly administered and not unworthily received, he [King James] would have become a member of the Church... For, even though the ministers or parents be individually in error, yet he is baptized in the faith of the true Church; and, through that same faith which he received by infusion in baptism, he is made a member of that Church, even though he be detained under the power of aliens and enemies to the Church. Therefore the King of England was in the Catholic Church so long as he did not lose his baptismal righteousness and faith; for by that Church he was regenerated, as Augustine teacheth (*De Baptismo*, book I, ch. 10); and from her he received that mark and that faith which conjoined him unto her. For in that age [of infancy] which is incapable of an act of faith, the habit is sufficient to create such a union; therefore he cannot be excused under that head; nay, in that he hath since lost his faith by his own act of heresy, he hath fallen away from the Catholic Church.”

840. Heretics, Severer Penalties for (Beyond Excommunication), Abrogated in 1917

SOURCE: G. G. Coulton, *The Death-Penalty for Heresy* (Medieval Studies, No. 18. London: Simpkin, Marshall, Hamilton, Kent and Co., Ltd., 1924), pp. 37, 40, 41. Used by permission of the author's literary executor.

[p. 37] The new *Codex* of Roman Church law, which was published in 1917 to supersede the old *Corpus Juris Canonici*, contains a sentence to the following effect: “With respect to penalties of which this Codex makes no mention, whether they be spiritual or temporal, medicinal or what are called vindictive, and whether incurred by general law or by judgement of a court, let them be held as abrogated.” (Canon No. 6, § 5). [See No. 389.] Here, then, for the first time in history, we have an official abandonment of temporal penalties against heretics; but *not on principle*; only as a matter of present-day practice. It is true that, since 1917, any Roman Catholic who inflicted upon a Protestant, for religion's sake, anything beyond excommunication or similar spiritual penalties would be acting in violation of Papal law. Thus, by one stroke of the pen, Benedict XV here silently abolished half the penal legislation of Lucius III, Innocent III, and Gregory IX; but we must face the fact that the present Pope, or any of his successors, could at any moment revive the old penal laws by another stroke of the pen. He would have the modern conscience definitely against him, but he would have equally definite support from centuries of Catholic principle...

[p. 40] During at least seven centuries, Rome has consistently asserted, *on principle*, a disciplinary and punitive power over all baptized Christians. She only ceased to assert this *in practice* when she found herself deprived of the necessary physical force. In so far as the claim was legally abandoned in 1917, this was only by a sort of Declaration of Indulgence which might be revoked tomorrow... [p. 41] The official Roman Church, except for this Declaration of Indulgence revocable at any moment, has shown no sign of repenting that which Gregory IX proclaimed in 1231, which was formally unregistered in the *Corpus Juris Canonici*, which was steadily and vigorously defended against Protestant objectors by the Blessed Robert Bellarmine, and which was publicly repeated and printed (twice with commendatory papal letters) by professors at the Gregorian University of Rome in 1875, 1901, and 1910 [Tarquini, De Luca, and, Lepicier; see Nos.

835, 836]. If these irreligious and immoral doctrines have been really and finally abandoned at headquarters, then let them be formally and finally renounced, in language which can leave no room for suspicion.

841. Herod the Great, as Hellenist and Jew

SOURCE: Edwyn Bevan, *Jerusalem Under the High-Priests* (London: Edward Arnold & Co., 1940), pp. 150, 151. Used by permission.

[p. 150] Are we to regard this king of the Jews [Herod the Great] as being a Jewish king? His family, no doubt, was Edomite, but it had been Jewish in practice and in status for at least two generations before him. Herod himself in such externals as circumcision conformed to the Law. His sons, as we saw, inherited the blood of the Hasmonaeans. Probably if Herod had followed the Jewish traditions with any zeal, the nation would have overlooked the discredit of his extraction; but if he was regarded as an alien, it was only too true that his interests and ambitions lay far outside the sphere of Judaism. He wished to be a great king among the kings of the world, and that in those days meant to be a Hellenistic king... [p. 151] To the world Herod advertised the sterling quality of his Hellenism in the usual form of munificence to Greek cities. He built for them temples and *stoas* and baths. His name was remembered as a benefactor in Athens and Sparta and Rhodes... In his own kingdom, the new cities he built were of Hellenistic type and he was deterred by no scruple from rearing temples in them to the deity of Caesar. Even in the confines of Jerusalem he built a theatre and an amphitheater. One could hardly expect the Jews to regard such a king as a son of Israel.

At the same time Herod did not abjure his other rôle—however inconsistent—of a Jewish national king. In the negative way, he abstained from putting the image of any living thing upon his coinage, or from introducing any graven image into Jerusalem—at any rate till quite the last years of his reign.

842. Holydays, Catholic—All Saints and All Souls (Nov. 1, 2)

SOURCE: Francis X. Weiser, *Handbook of Christian Feasts and Customs* (New York: Harcourt, Brace and World, Inc., 1958), pp. 307–309, 312, 313. Copyright 1952 by Francis X. Weiser. Used by permission of the publishers.

[p. 307] The Church of Antioch kept a commemoration of all holy martyrs on the first Sunday after Pentecost... In the course of the succeeding centuries the feast spread through the whole Eastern Church...

[p. 308] Meanwhile, the practice had spread of including in this memorial not only all martyrs, but the other saints as well...

Finally, Pope Sixtus IV (1484) established it [All Saints, November 1] as a holyday of obligation for the entire Latin Church, giving it a liturgical vigil and octave. The octave was discontinued in 1955...

The need and duty of prayer for the departed souls has been acknowledged by the [Catholic] Church at all times. It ... found expression not only in public and private prayers, [p. 309] but especially in the offering of the Holy Sacrifice for the repose of souls... Finally, in the fourteenth century, Rome placed the day of the commemoration of all the faithful departed [All Souls] in the official books of the Western Church for November 2 (or November 3 if the second falls on a Sunday).

November 2 was chosen in order that the memory of all the “holy spirits” both of the saints in Heaven and of the souls in purgatory should be celebrated on two successive days, and in this way to express the Christian belief in the “Communion of Saints.” ...

[p. 312] PRE-CHRISTIAN ELEMENTS. Our pagan forefathers kept several “cult of the dead” rites as various times of the year. One of these periods was the great celebration at the end of the fall and the beginning of winter (around November 1). Together with the practices of nature and demon lore (fires, masquerades, fertility cults) they also observed the ritual of the dead with many traditional rites. Since All Saints and All Souls happened to be [p. 313] placed within the period of such an ancient festival, some of the pre-Christian traditions became part of our Christian feast and associated with Christian ideas.

There is, for instance, the pre-Christian practice of putting food at the graves or in the homes at such times of the year when the spirits of the dead were believed to roam their familiar earthly places. The beginning of November was one of these times. By offering a meal or some token food to the spirits, people hoped to please them and to avert any possible harm they could do. Hence came the custom of baking special breads in honor of the holy souls and bestowing them on the children and the poor. This custom is widespread in Europe. “All Souls’ bread” (*Seelenbrot*) is made and distributed in Germany, Belgium, France, Austria, Spain, Italy, Hungary, and in the Slavic countries.

In some sections of central Europe boys receive on All Souls’ Day a cake shaped in the form of a hare, and girls are given one in the shape of a hen (an interesting combination of “spirit bread” and fertility symbols). These figure cakes are baked of the same dough as the festive cakes that the people eat on All Saints’ Day and which are a favorite dish all over central Europe. They are made of braided strands of sweet dough and called “All Saints’ cakes” (*Heiligenstriezel* in German, *Strucel Swiateczne* in Polish, *Mindszenti Kalácska* in Hungarian).

843. Holydays, Church Adopts, From Paganism

SOURCE: John Henry Newman, *An Essay on the Development of Christian Doctrine* (London: Longmans, Green, & Co., 1906), p. 373. [See FRS No. 73.]

It is not necessary to go into a subject which the diligence of Protestant writers has made familiar to most of us. The use of temples, and these dedicated to particular saints ...; holy water; asylums; holydays and seasons, use of calendars, processions, ... are all of pagan origin, and sanctified by their adoption into the Church.

844. Hypnotism, and Posthypnotic Psychosis

SOURCE: Bernard Teitel, “Post Hypnotic Psychosis and the Law,” No. 102 in *Summaries of the Scientific Papers of the One Hundred and Seventeenth Annual Meeting of American Psychiatric Association*, May 8–May 12, 1961, pp. 108–110. Used by permission of the American Journal of Psychiatry (Toronto) and the author.

[p. 108] Knowledge of the phenomena connected with hypnosis is relatively old. Traces of it can be found as early as the Renaissance, in the work of such cabbalists in the field of Medical studies as Cornelius Agrippa and Nettesheim (1535) and Paracelsus (1541) who considered hypnotism magic. Paracelsus distinguished between “white magic” where it is used in the service of medicine and “black magic” where its object is to do harm to others.

The primary attention of the law in relationship to hypnosis has been drawn to the possibility of hypnotism being misused for criminal ends. Liegeois, who was professor of law at Nancy, worked in close personal collaboration with Bernheim and Liebault in the 1870’s and 1880’s. It was this group of scientific investigators who first advanced the theory that hypnotism can be misused for criminal ends. While this theory has been

challenged, particularly by enthusiasts of the use of hypnosis in the U.S.A., Liegeois' theories have been generally accepted and proven as far as the European courts and medical community are concerned.

However, since 1815 the period of Mesmer when the study of hypnotism came to be carried out on scientific lines, little study has been devoted to hypnosis and its role in the precipitation of psychotic episodes. As in the controversy regarding the use of hypnosis to further criminal activity creating two opposing theories so has the association of hypnosis to the precipitation of a psychosis had its opposing groups. With the increasing use of hypnosis within the community, and particularly its use in paramedical circles such as dentistry, psychology, and its further use as "entertainment" procedure, [p. 109] post-hypnotic psychosis is a condition of increasing incidence, and thus of great importance to the physician and attorney. From the standpoint of the attorney, the most important problem in this area is the correlation of legal liability, hypnosis and psychosis.

In this paper, a case history is reviewed to point out what the relationship between hypnosis and psychosis might be, and how a post-hypnotic psychosis is recognized. The case history involves a 45 year old caucasian female who suffered an injury to her back while working as a restaurant helper. After a period of receiving supportive care with medications and bindings, she was referred to a neurologist. He recommended a course in hypnosis to relieve her symptoms, and consequently she was treated with a course of six hypnosis treatments by a Ph.D. psychologist.

For six months following these treatments there was no medical contact with the patient. When next seen it was noted that there was "some paranoid ideation," and nine months after her last hypnosis treatment she was diagnosed as suffering from a paranoid psychosis and was hospitalized for treatment.

During the nine month period when there were no medical reports on her condition the patient had been moving from one rooming house to the next in rapid succession. She was suffering from the fear that people "were controlling her mind, hypnotizing her, and attempting to harm her."

The relationship between the hypnosis treatment and the psychosis is evident from the sequential chain of events. Early in the course of her treatment following her injury, it was noted that there was a marked emotional component present which was manifested by multiple somatic hysterical-like symptoms. Through the use of hypnosis, these symptoms which the patient had been using as an ego defense mechanism were forcibly taken away from her through the use of hypnosis. This left her without any appreciable ego defense and she had to resort to delusional pre-occupations with one or several themes.

The delusion of fearing that she was in danger of being overtaken by a pursuing evil force is the type of delusion I have noted in three other cases in which post-hypnotic psychosis was considered. While this type of delusion is common in paranoid psychoses when hypnosis has preceded the overt psychosis there has always been an active moving about from place to place to avoid being "found."

In this case, as in others that have been noted, there was unmistakable evidence of a schizoid personality development as manifested by avoidance of close relationships with others, and inability to express directly hostility or any aggressive feelings. There was marked emotional detachment, fearfulness, and avoidance of competition. It is my impression that the likelihood of post-hypnotic psychosis in individuals with a schizoid

personality development is above average, and that the use of such techniques with such patients should be avoided.

In the legal setting of this case before the Industrial Accident Commission [p. 110] of the State of California, the hypnotic treatments were noted as “one of a series of major contributing factors in precipitating the patient’s paranoid schizophrenic reaction.” To my knowledge this is the first case in the medical-legal annals of the U.S.A., that the aspect of post-hypnotic effects have been accepted as contributory, although not solely responsible, for the development of an undesirable medical result.

845. Hypnotism, Perils of

SOURCE: Fred J. Cook, “Hypnosis: Perilous Passkey to the Mind,” *Coronet*, 48 (July, 1960), 38. Reprinted from *Coronet*. © 1960 by Esquire, Inc. Used by permission.

It is now well recognized that hypnosis can lessen the terminal pains of cancer, make childbirth and tooth extraction painless, help the psychiatrist probe the subconscious mind. Less wellknown are its perils. Hypnosis, improperly or viciously used, can lead to mental and nervous breakdowns; it can even be misused to further crime—to forge checks and wills, to instigate suicide, to promote murder.

²Neufeld, D. F., & Neuffer, J. (1962). *Seventh-day Adventist Bible Student's Source Book*. Commentary Reference Series. Washington, D.C.: Review and Herald Publishing Association.