

money would at the end of the year have increased that much in value. So what has changed is not the teaching of the Church but the view with regard to the nature of money. The "barren metal" of other days has now become prolific, and interest is declared to be its legitimate offspring. What was antagonistic to social well-being in the Middle Ages is expedient now. Under the system that prevailed then the taking of interest worked an injustice and was accordingly stigmatised as usury. Today a money loan that brings a fair return in the way of interest has undoubted advantages for society and works no hardship and accordingly cannot be called sinful.

The Church is the same today as she has ever been throughout the whole process. Restore the Middle Ages and she could with logic once more exact all the old repressive measures. The Church's policy has found distinguished defenders even among Protestant authorities. The change of the attitude of the Church was not brought about through fear of greater evils, but was due entirely to a change in the economic order that made necessary the present attitude.

—Bro. Lawrence Vander Heyden, O. P.

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### IN GOD'S FIRST TEMPLE

I rested on a fallen oak tree's arm  
 One day, half lost amid some Gothic spires  
 Of pine. From out the mist where day retires,  
 A great rose-windowed sunset shed its warm  
 Soft rays of gold, and o'er me fell the charm  
 Of incense, as the sylvan feathered friars  
 Intoned a grand Magnificat from choirs  
 Of wooded hills across the lowland farm.

Though few, I thought, in marts amid the shriek  
 Of iron throats may share the cloister's hush  
 Where anthems rise that Cherubim applaud,  
 Yet fewer still are those who may not seek  
 The templed wood where man's impassioned rush  
 Has not erased the finger prints of God.

—Bro. Constantius Werner, O. P.