

**The Catholic Record**

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LONDON, SATURDAY, MAY 16, 1925

**"AN ADVENTURE IN FAITH"**

A great step toward the peaceful rehabilitation of war-torn Europe was taken when the British Foreign Secretary, after previous hesitations and misgivings, came out wholeheartedly and unreservedly in favor of the peace pact proposed by Germany.

With her population stagnant or diminishing, France is obsessed with fear of her great neighbor across the Rhine. Security is the one essential condition she has always insisted upon. But that security France would have by treating Germany always as a defeated nation; never was the basis to be faith and trust in a Germany readmitted as an equal into the sisterhood of nations. The election of Hindenburg France hailed as a justification of her position; and it seemed that the negotiations looking to the security pact based on trust of Germany had received a severe set-back.

But the speech the other day of the American Ambassador to Britain was a clear, emphatic and significant intimation both to France and to Germany that things must not be allowed to drift back into the old state of confusion, doubt and distrust. America's attitude, he said, was one of sympathy and a desire to help Europe recover from the dreadful consequences of the War, but he added:

"The full measure of American helpfulness can be obtained only when the American people are assured that the time for destructive methods and policies has passed and that the time for peaceful upbuilding has come. They are asking themselves if that time has in fact arrived. . . . The answer must be given them. It must come from the people of Europe, who alone can make the decision. If the answer is peace, then you may be sure that America will help to her generous utmost. But if that answer shall continue confused and doubtful, then I fear that those helpful processes which are now in motion must inevitably cease."

Europe cannot reconstruct her shattered financial and economic life without American money. With real peace based upon mutual trust and good will American aid will be forthcoming; otherwise it will be withheld. In the course of his plea Ambassador Houghton said: "Peace is an adventure in faith." There will be no real peace nor the healing that comes with peace until both France and Germany make this adventure.

In a leading article the Temps voices French resentment of the American Ambassador's plain-spoken advice and warning. It blames the "confused situation of today" on the refusal of the United States to ratify the Versailles Treaty. That gave the Germans "their chance to shake off the chains of the treaty." And the Temps asks if in order to have American help "we must consent to a revision of the peace treaty?" And it adds: "That would be too big a price for such aid, for the worry of our security does not permit us to renounce the guarantees given us by the victory of our soldiers."

That is in the familiar French style. But there is good reason to think that even the French people are getting tired of futile intransigence. The fact that President Coolidge has already made it known that he entirely approves Mr. Houghton's exposition of American views gives added weight to his significant address. He took pains to say that he was not "thinking of any one nation," but was considering the general situation "in which all are alike involved." And it is not too much to hope that he has

given a great impetus to the negotiations for a security pact or league between France, Germany, England and Belgium; that "adventure in faith" that holds the great promise of real and permanent peace.

**AGGRESSIVE AND SHAMELESS PAGANISM**

Birth control, as defined by its advocates at a recent national conference in New York, is "a moral and religious force for the betterment of the human race and the establishment of the Kingdom of God among men." Wherefore, a special appeal was made to all the churches to give support to the movement.

It was realized that there would be no immediate response to this appeal from one large body of Christians in the United States, so Dr. Clarence O. Little, president of the University of Maine, urged the delegates to do all in their power to convince Catholics, both clerical and lay, of the benefits to civilization which birth control would insure.

Now, what is the Kingdom of God? Catholics know it as the heritage of the poor; something that is within men and so much woof and web of their spiritual selves that it "cometh not with observation." But this is not the Kingdom of God which the birth control advocates seek to establish on earth. Their kingdom clamors for recognition and demands a revolution in moral standards.

According to Dr. Harry Elmer Barnes, lecturer on sociology and economics at Smith College, who addressed the New York conference, the present religious code of morals should be discarded and a new code of conduct substituted. The religious code, he said, was based on "myth, tradition and supernaturalism." Clergymen should be ignored in the preparation of this code and advice sought from scientific experts. "It will probably be necessary," he said, "to give up entirely the old concept of morals or morality and substitute the term more accurately descriptive of the new objective—morale."

So the new Kingdom of God among men is to be morale—and here is the definition of morale furnished by this sociologist and economist who is the guide in these subjects of some 2,000 young women from homes of culture and refinement: "A code of super-hygiene, designed to keep one always in tip-top condition physically, socially and industrially. Through such a system, the ideals of the Epworth League, the Y. M. C. A., the K. K. K., John Roach Straton, William Jennings Bryan and John S. Sumner may really be replaced by those of Jesus Christ."

It is to be feared that the apostle of a system of super-hygiene based on birth control knows as little about the ideals of Jesus as he does about the foundations of physical health. He need not ask that clergymen be ignored in framing the new code; he will find none who believes in the Gospel narrative of Our Lord's teaching, whether priest or minister, willing to align himself with those who employ the name of Christ only to pervert every one of His pronouncements.

The trouble with Dr. Barnes is that he does not realize the significance of the very word which he employs to define his so-called Kingdom of God. The chief factor in building up morale is not getting into tip-top condition physically, socially and industrially—it is the acceptance of responsibility. Without this all-important element, there can be no morale.

The gospel which this lecturer on sociology preaches to the thousands of young women at Smith College is the gospel of the shirker. As such it cannot spread very far in this country. Americans are not without their faults, but they do not shirk and they do not quit.

It is perfectly apparent why the religious code should be abhorrent to men like Dr. Barnes, and why they should seek to have it discarded. That code is based on two principles altogether foreign to every soft saying of the shirkers who advocate birth control; it has been sufficient for the great men and women of the centuries because it inculcated the acceptance of personal responsibility and proclaimed the virtue of perseverance to the end.

Catholics are not likely to respond to the appeal of Dr. Little to promote a civilization based on selfishness and denial of personal respon-

sibility, but they may thank him for the compliment paid in singling them out as the chief opponents of such a program. For it is a compliment; it confirms every one of them in the glorious companionship of Washington and Lincoln and every other undaunted American who accepted responsibility and made achievement not only a personal accomplishment, but a glorious heritage—which after all was better than keeping themselves in "tip-top condition."

The cry of America today is for leaders such as these, men who, far from wishing to discard the religious code as "myth, tradition and supernaturalism," sought Divine guidance in their difficulties, then faced their problems with full responsibility and added strength.

The heritage they left is endangered because birth-controlers and others would substitute selfishness for self-denial and "tip-top condition" for individual responsibility. The folly of these "reformers" who discard so contemptuously the code of Christian morals should be manifest to thinking persons upon a moment's reflection. They propose to achieve "tip-top condition" by indulgence. If they had had the intelligence to consult anyone who really knows something about physical culture, they would have been informed that bodily perfection is attainable only through self-control.—N. C. W. C.

**NOTES AND COMMENTS**

In this year of Jubilee, when so many Catholics, financially able to make the journey, visit Rome, information as to its almost countless shrines and places of pilgrimage must be of general interest. The best account we know of is Father Chandlery's "Pilgrim Walks in Rome," which, to the convenience of a guide book, adds that historical interest which only a scholar steeped in the love of the Eternal City can give to it, and that devout atmosphere which comes of many years sojourn amidst the innumerable shrines of saints and martyrs, and almost within sight of the Tombs of the Apostles, which render that city unique among the world's holy places.

ALL THIS is especially felt by the Catholic pilgrim, but the devoutly minded Protestant is not immune from the ineffable charm of the city by the Tiber. "Rome," wrote John Henry Newman in his early Anglican days, "is the first of cities, and all others, even Oxford itself, are but as dust and ashes compared with its majesty and glory." Many others have written in a similar strain, and others, alien from Catholic sympathies, have paid tribute to this same power of attraction. Among these is to be classed Augustus J. C. Hare, whose "Walks in Rome," while devoid of the penetrating insight of Father Chandlery's volume, is nevertheless both interesting and instructive.

THERE is the old Rome and the new: the former somewhat mutilated or obscured by successive Italian Governments since 1870, and the latter a feeble attempt to imitate the modern side of Paris and London and New York. It may almost be said that the average tourist scarcely sees Old Rome at all, or if seeing it gazes on it with misapprehending eyes. But the gates of old Rome are ever open to the scholar, the artist and the antiquarian, even though the light of Faith does not cast an aureole about its holy places.

THIS CONTRAST between the old and the new is thus described by a writer in John O'London's Weekly: "You come to Rome, as you come to any other great city, through fantasies of lights and tunnels and suburban stations and inscrutable tramlines, until you set foot in the Eternal City, and are forced to kneel. The petty anxieties of bed and baggage are the same everywhere. Through the windows of a 'taxi' you see facades and fountains, closed shops and open cafes; you see London, and Paris, and Kelly's Directory, and your own path through life. To arrive in Rome by night is a strange experience, because all that is now is modern, and all that is then is hid. My hotel was so profusely modern that I had to leave it at once, dinnerless, to assure myself that I was in Rome at all. Some vast and cryptic shape of antiquity might surely appear,

or at least some lone star loitering above the city of the Caesars and the Pontiffs. But Rome does not drop into your mouth like that. My foot was on the mat, and my hand was on the door, when an attendant ran to say that if I would but step into the next room for a couple of minutes I should be in time to hear a jazz band playing in London, O Mister Keith! O Mister Crocombe!"

HE CONTINUES: There can be no greater mistake than to propose or attempt to see everything of interest in Rome in a week, ten days, or a month; the penalties are fatigue, bewilderment, and confusion of memory. There is a good story of three Americans who called on a former Pope. His Holiness asked how long they intended to stay in Rome. The first said, "Three years," and the Pope replied, "Oh, then you will see something of Rome." The second replied, "Three weeks." "You will see a great deal of Rome," said the Pope. The third said he was staying "three days." "Ah!" said the Pope, beamingly, "you will see everything." It is useless to see things which afterwards become a mere blur of memory, and that cannot be visualized and possessed in after-years. "Better half," says Augustus Hare, in his "Walks in Rome," a charming and invaluable guide, "leave half the ruins and nine-tenths of the churches unseen, and to see well the rest; to see them not once but again and often again; to watch them, to live with them, to love them, till they become a part of life and life's recollections." Unfortunately, many tourists are incapable of acting on this advice when once they have arrived in a city like Rome. The facilities which motor vehicles provide are really a snare. The best way to see Rome is to walk as much as possible, taking an occasional "lift" in a tramcar.

OF THE ROME thus no more than hinted at Father Chandlery concludes his survey by saying: "During our stay in Rome we have tried to live with the Saints; we have visited their rooms, prayed at their shrines, followed in their footsteps; we now leave their city with regret, envying, perhaps, the happy lot of those whose privilege it is to live on ground so holy, so near to Christ's Vicar, in the very heart of the Church, in the very centre of truth and unity." And echoing the voice of the Fathers he exclaims: "O happy Rome! thou who wast consecrated with the glorious blood of the two Princes of the Apostles. Empurpled with their blood, thou alone surpasses whatever else of beauty the earth possesses."

THE LATEST chemical development is a substitute for glass, made from purely organic materials. "It seems to have many attractive properties," says *Discovery*, "being much softer than glass, so that it can be worked on a lathe into all sorts of required shapes. It can be colored for decorative purposes, but to most interesting thing about it is that its refractive index can be varied over a wide range, making it very suitable for optical instruments and capable of replacing very expensive kinds of glass in telescopes and microscopes."

"ANOTHER INTERESTING optical point is that it appears to be much more transparent than glass to the invisible rays—ultra-violet and ultra-red light. It may be a surprise to those who have not heard of synthetic resins to hear that this glassy substance is made by condensing formaldehyde and urea. At first a kind of soft, transparent jelly is obtained which with the aid of a little heat and addition of traces of some sodium salts is converted to a hard glassy material which has the properties already described. It will probably cheapen optical appliances to an unheard-of degree and supersede the expensive fluoride lenses of apochromatic objectives and may find therapeutic application as a substitute for glazing in hospitals."

THE INCREASE in late years of the number of cases of goitre, particularly, as it is said, in the region of the Great Lakes, gives general interest to a late dissertation on the subject by an English specialist, Dr. C. W. Saleeby. The atmosphere of the lakes is said to be deficient in iodine, a necessary constituent in the human constitution. "The

thyroid gland in the neck, consisting of two lobes and an 'isthmus' joining them across the windpipe," writes Dr. Saleeby, "creates a unique substance, mostly consisting of iodine. Without it none can live. Without enough of it in the blood of an expectant mother, not only is she imperilled but her baby cannot be born normal."

"THE THYROID gland," he goes on to say, "if starved of iodine, tries to make bricks without straw, enlarges, and nearly dies in consequence. We call that result goitre. Astonishing evidence has come from University College, London, suggesting that there is a relation between goitre and cancer. The right course for us in this juncture is to restore the missing iodine to our own food, so that our thyroids can live and work for us as they should." "In my view," he concludes, "the State and the municipalities, notably through education authorities and maternity centres, should see that we are all supplied with iodine at almost costless rates. This will undoubtedly save a vast amount of ugliness in the human form, idiocy, deafmutism and, possibly, cancer."

**ZEALOUS DUTCH LAYMEN**

INSIST ON OPEN CHURCHES  
(By Rev. J. Van der Heyden, (Lourdes Correspondent, N. C. W. C.)

Shortly after the War, Catholic laymen of Amsterdam tried, first individually, then collectively, to prevail upon their clergy to keep the churches, always free of access in the morning hours, open after noon and evening as well. Though quite pleased with this manifestation of lay spirituality, the pastors apprehended too many difficulties to comply with the devout request forthwith. They thought of possible desecrations of the House of God, of thefts, etc., and of the general indifference of the Catholic public to all-day open churches. Then an enthusiastic supporter of the move wrote a letter to the daily Catholic press in answer to the priests' objections. It started a discussion in the papers, mostly carried on by laymen eager for open churches, on the one side, and by priests, denouncing on account of the abuses they feared, on the other.

A TOUCHING APPEAL  
One layman wrote: "Even if there were to be some desecrations, some thefts, I should still say: please keep the churches open. Shall we be more rigorous than the Master? The all-foreseeing God knew that in the daily procession to His Holy Sacrament, century after century, hypocrites and profaners would step alongside of sincere and willing souls."

"He knew, alas; that the Judas kiss would be repeated, repeated year in and year out. And yet He instituted the Holy Sacrament. Neither lecherous kiss, nor profanation, nor curse, nor scorn could move Him to close the door to His Merciful Heart. His love and His pity deterred Him from keeping at a distance, on account of wicked profaners, good loving worshippers. No, he would not have the good suffer with the wicked. The temple of His Heart he wished to be kept open forever."

"The priest, who lives near the Church, who goes in and out at will, as he does in his father's house, has never experienced the sadness and the homesickness of exclusion. Maybe he does not even realize that laymen at times envy him his privilege of free access."

"Do not tell us," said another pleader for open churches, "to ring the bell at the pastor's or the sexton's whenever we wish to perform devotions in the church out of the set hours and that admission shall be readily granted us."

"Is Christ then not the Father of lay people as well? Is His home not their Father's home? Do they not prove their faith in that truth by their gladness to share in the upkeep of that home?"

"The grown-up son and daughter are not expected always to ring the bell at the parental home: they may step in whenever they feel like it, without previous ringing. That's exactly the difference between going into one's own house and going into other people's houses, where one is expected to ring, and the surly look of the servant who opens the door often restrains from repeating the call."

"WATCHMEN'S FUND" RAISED  
The result of the exchange of views was that Catholic students attending the higher schools of learning at Amsterdam took a practical hand in the contention by raising, with the approval of the Bishop of Harlem, a "Watchmen's Fund," to enable the pastors fearing abuses to maintain a custodian in their churches during the dangerous hours of the day.

open churches in the Amsterdam till six in the evening.

Their success has been complete; for all ground of fear for sacrilegious profanation having been removed by the appointment of watchmen for the churches, and pastors acceded to the young men's wishes. As to the objection of indifference to all day open churches, the people themselves answer it by the use they make of the newly granted privilege. Who knows but that they will render the presence of a watchman useless by their ever-increasing numbers on guard before the Tabernacle?

THOUSANDS OF VISITORS  
A recent count made in nine churches, previously not open on week-day afternoons, brought out the fact that they were visited by a thousand persons, between two and six p. m., every day of the week, not including Saturday. The last day of the week was not made to enter the count because the administration of the Sacrament of Penance then brings numerous people to church.

The pastors say that the number of visitors increases from week to week, because, thanks to the young men's apostolate and the efficient way they have organized it, the Catholic people get ever more interested, and better acquainted with the opportunity to do homage with the opportunity of the Sacrament at all times to the Virgin, Himmel, at all times ready to receive His children, to listen to their prayers and to answer their supplications.

The work inaugurated in the city of Amsterdam, the city of the Sacrament of Miracle, will spread, it is hoped, to other large cities of the Netherlands where the churches remain closed part of the day.

In the country and the smaller towns closed churches are not known. People would feel quite estranged if they were not permitted at all times to take refuge to the Home where Jesus dwells, the Home that is theirs, because it is His who is there for them.

**CRITICAL SURVEY OF ZIONIST MOVEMENT**

(By Dr. Alexander Mombelli, (Jerusalem Correspondent, N. C. W. C.)

The Earl of Balfour's recent visit to Palestine has served to center curiosity upon the question of the degree of success which has attended the attempt to establish a Jewish National Home in Palestine under a British Mandate in accordance with the principles of the famous "Balfour Declaration." On this question the opinion and statements of the various interested parties differ widely.

Lord Balfour himself, so far as his public utterances are a guide, is entirely satisfied with the manner in which the mandate is being administered. When he was interviewed by the newspaper men here and asked to give his impressions of Palestine he said:

"What I saw is eminently interesting and eminently satisfactory. My expectations have been exceeded and I am profoundly impressed by the local progress, prosperity, and enthusiasm prevailing everywhere."

On the subject of the relationships between the various racial elements in Palestine Earl Balfour said:

"In my opinion every person who has the future of Palestine at heart must work for harmony and cooperation."

Taking up the question of the Holy Places, he continued: "Fortunately the British Government and the British people have no special claims to the possession or supervision of the Holy Places, the only thing they desire is that justice be done and order maintained."

He expressed the opinion that Great Britain, as the Mandatory Power, and other Christian Powers having claims relating to the Holy Places will be able to adjust these questions in a satisfactory manner.

Quite another view of the picture is given by the Arabs of Palestine through their various publications. The Arabs start off with a direct challenge to one of the fundamental principles of Zionism; i. e., that Palestine is a Jewish country. Palestine ceased to be Jewish, say the Arabs, in the year 71 A. D. when Jerusalem was captured and sacked by the armies of the Roman Emperor Titus. It has been since then and is now, they assert, an Arab land bordering upon the primitive Arab State of Transjordan, beyond which lie Iraq and the Hedjaz—the heart of the Arabic and Islamic world.

**UNEMPLOYMENT DOLE GIVEN**

The Arabs allege that only eighteen per cent. of the Jews in Palestine live on the soil and that these are mostly "remittance men," whose original equipment and present upkeep is dependent upon the generosity of rich Jews in Europe and America. The Zionist organization maintains a comprehensive system of doles for Jewish settlers in Palestine. The settlers are given unemployment pay when they are out of work and their wages, if insufficient to maintain European standards of living, are supplemented from organization funds. The result of this system is an artificial surface prosperity which must eventually be destroyed by the pressure of economic forces.

INCONSISTENT  
Some of the Arab newspapers base their claims of ill treatment upon the "Balfour Declaration" itself which besides promising a National Home to the Jews also contains a pledge to safeguard the rights of the non-Jewish population and a statement that the establishment of the Home would not affect the rights or political status of Jews in any other country. These assurances the Arabs contrast with statements by prominent Zionists.

They cite the statement of Dr. Eder, President of the Zionist Commission, that "There can be only one National Home in Palestine and that a Jewish one; and no equality in the partnership between the Jews and Arabs, but a Jewish preponderance as soon as the numbers of that race are sufficiently increased," and the words of Dr. Weizmann himself that "There are three Palestines; one for the Armenians, that is Armenia; another for the Arabs, and that is Central Arabia; and a Palestine for the Jews and that is Palestine proper."

As evidence that these ultra-Zionist claims are without justification the Arab newspaper *Falastin* quotes from two public statements of policy the Royal Proclamation by the King of England to the people of Palestine, and the Anglo-French Declaration, and asks that the provisions of these declarations be observed. The Royal Proclamation signed by King George V. contained the following words:

"I desire to assure you of the absolute impartiality with which the duties of the Mandatory Power will be carried out, and of the determination of My Government to respect the rights of every race and every creed represented among you."

In the Anglo-French Declaration the following paragraph appears:

"The object aimed at by France and Great Britain . . . is the complete and definite emancipation of the peoples so long oppressed by the Turks and the establishment of national government and administrations deriving their authority from the initiative and free choice of the indigenous populations. . . . Far from wishing to impose on the populations of these regions any particular institutions, they are only concerned to ensure by their support and by adequate assistance the regular working of Governments and administrations freely chosen by the populations themselves."

In the same article the *Falastin* accuses the British government of having allowed itself to be made a tool of the Jews; criticizes the League of Nations for attempting to administer a mandate in Palestine incompatible with the provision in the Covenant of the League which established the mandate system; and asserts that the Government of Palestine is deliberately pursuing a policy of discrimination in favor of the Jewish minority and against the interests of the Arab majority.

**WAR VOW CHURCH TO ST. JOAN OF ARC**

Paris, April 28.—On September, 18, 1914, at 3 o'clock in the afternoon, at one of the most tragic moments during the War, while the Battle of the Marne was being fought at the gates of Paris, an immense crowd, responding to an appeal by Cardinal Amette, crowded the vast interior of Notre Dame to pray for the success of the French armies. At the end of this touching ceremony, the Cardinal, from the pulpit, made a vow, in the name of the people, to raise a basilica to St. Joan of Arc if the battle should terminate in a victory.

In solemn confirmation of this vow, two plates were recently fastened to the walls of the Church of Saint Denis de la Chapelle, near the statue of Joan of Arc. One recalls the vigil which Joan of Arc made on that spot:

"In this church, formerly outside the walls, Saint Joan of Arc, before advancing on Paris, on September 7, 1429, made a vigil of arms and the following day, which was the Feast of the Nativity of the Blessed Virgin, she heard Mass and received Holy Communion."

The other plate bears the vow of Cardinal Amette and the following inscription: "By decision of His Eminence Cardinal Dubois, Archbishop of Paris, under date of May 1, 1923, the solemn vow made at Notre Dame on September 13, 1914, for the salvation of Paris, will be realized here to the glory of Saint Joan of Arc, patroness of France, as a tribute of gratitude."

The great basilica which Paris intends to dedicate to Saint Joan of