

The Catholic Record

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London, Hamilton, Peterborough and Ogdens-
burg, N. Y., and the clergy throughout the
Dominion.

LONDON, SATURDAY, APRIL 18, 1925

HERRIOT'S BROKEN REED

Of interest to all the world and of
special interest to Catholics is the
present situation in France.

For many years before the Great
War the anticlericals had sufficient
influence with the kaleidoscopic
succession of French governments
to subject their Catholic fellow-
countrymen to relentless persecu-
tion. Especially was their fanatical
hatred directed against religious
orders both of men and women.

But the anticlerical war was not
confined to religious. That the
Great War was won by the Allies is
due to the genius of Ferdinand
Foch. In the five years, 1895-1901,
"the very elite of the general staffs
of our army, followed his (Foch's)
teaching and were imbued with it;
and as they practically all at the
beginning of the War occupied high
positions of command, one may
estimate the profound and far
reaching influence of this one grand
spirit." In 1901 anticlericalism
drove this brilliant and inspirational
teacher from the Superior School of
War. For Ferdinand Foch was a
pious and prayerful Catholic,
adhering devoutly to his religious
practices though he knew that this
meant incurring the enmity of the
anticlericals whose insane hatred of
religion prompted the blacklisting
of every officer who even allowed
his wife to go to Mass. In 1907,
however, Georges Clemenceau be-
came Minister of War; and seeking
advice as to the new head for the
School of War everyone said un-
hesitatingly: Foch. So he offered
the post to the man who later was
to lead the allied armies to victory.

"I thank you," Foch replied, "but
you are doubtless unaware that I
am openly a practising Catholic and
I have a brother who is a Jesuit."

"I know it very well, but you
make good officers, that is what
counts in this matter;" and there
was that in the tone and in the
gleam of his eyes that suggested
the sobriquet by which he is still
known. Herriot could not have
done that. Seldom was there a
Prime Minister who was strong
enough to withstand anticlerical
influence. But "The Tiger" knew
the smirking pack and had his way,
foreshadowing the time when the
"sacred union" spirit under the
civil leadership of the redoubtable
old radical and the military leader-
ship of the fervent Catholic was to
save France and the world.

We recall this incident because
it is illuminating. Our papers per-
sistently describe French anti-
clericals as "liberals." They are as
deserving of the title as the Bolsh-
evist clique that is now ruthlessly
strangling religion and liberty in
Russia. The difference is one of
degree—and that difference in
degree is not in the spirit that
animates them but in the power to
carry out their policy.

Nothing in all the Great War was
greater or finer than the patriot-
ism which brought back to France
in her hour of dire need the noble
souls whom anticlerical persecution
had expropriated. Back from all
parts of the world came the exiled
priests, brothers and nuns; thou-
sands laid down their lives, thou-
sands more go through life disabled
from wounds, thousands wear the
highest decorations for bravery and
heroic service, all gave to France
everything that was theirs to give.

After this everyone believed that
anti-clericalism in France was dead.
If anything can die of shame anti-
clericalism should have died. But
where shame is deeply felt there
must be a sense of decency. And
the anticlerical section of the French
population evidently will never die
of shame.

When the turn of the political
tide placed Herriot at the head of
the Government in France the
anticlerical program was blatantly

announced. In the "Left bloc"—
which by the way polled over a
million fewer votes than did the
"National bloc"—anticlericalism
was strong enough to demand such
announcement, and Herriot was
weak enough to accede to the
demand. And as this new war
was declared, amnesty was granted
to the defeatists, deserters, and
traitors who were still in jail or
deprived of their civil rights—in
order, it has been suggested, to
make room for the priests and nuns.

The important conservative organ,
the Paris Journal des Debats, tells
us—we quote from the Literary
Digest—that Premier Herriot never
wishes to cause any trouble, but
with "a disquieting regularity" he
always lets trouble come. This
sincere man, it goes on to say, who
believes himself kindly disposed,
who lets his imagination sway him
with dangerous facility, who is
quick to suspect his opponents and
falls to see the misdeeds of his
friends, has incurred responsibilities
which must constitute a sur-
prise even to himself.

And then:
"His partisans by flattering
assurances ease the sudden onsets
of his scruples and the perplexities
of his debates with his conscience.
He never intended that what has
happened should happen, but it
happened just the same. Mr.
Herriot certainly had no wish to
see religious war and civil discord.
By certain unfortunate acts and
words he has caused more divisions
among the French than have been
seen in a long time."

What the Herriot Government
has actually done in the way of
carrying out the policy of the rabid
anticlericals—who compose about a
third of his following—is very little.
They ordered the dissolution of a
convent of Poor Clares, these
heroic Christian women who with
Christ-like love and devotedness
depend from day to day on the
providence of God and the charity of
men for the subsistence of their
charges and themselves. These
poor women, loved and revered
of all, yielded to the extent of
sending away their novices. But
then it was borne in on the Govern-
ment and its anticlerical support-
ers that the "very soul of France"
revolted against this shameful
and contemptible warfare. Protes-
tations of five, ten, twenty, fifty
and sixty thousand were held
there, everywhere throughout
France. Neither the weak Herriot
nor the rabid anticlericals dared go
on with their announced program.

It is difficult for outsiders to get
a satisfactory grasp of the situa-
tion in France. Doubly difficult
when our sources of information
regard French anticlericals as
"liberals." Liberals and those
who believe in democratic govern-
ment recognize that it is the priv-
ilege, the right, the duty of citizens
to protest against laws they deem
unjust or otherwise against the
best interests of the country.
Liberals do not regard legislation
which was the triumph of factional
hate and subversive of civic rights
as "intangible laws." It is the
right and the duty of French Catho-
lics to agitate for the abrogation
of such laws. They were cravens
else.

The scholarly Abbe Dimnet, whose
reputation as a publicist is inter-
national, criticising in The Common-
weal a previous article by Denis
Gwynn in the same review, writes:
"Let me say, as a conclusion, in
the joy of realizing that nothing
succeeds like success—that the
resistance of the French Catholics
is entirely successful. Mr. Gwynn
praises M. Herriot for 'having
done practically nothing that would
shock the indifferent mass of the
people'—it is even one of his
reasons for extolling his skill and
prudence: saying that you are
going to apply persecuting laws and
not doing it—but in reality
M. Herriot has done nothing because
he has not dared. I personally
should detest seeing the Church of
France organized politically; but
I frankly rejoice to see the Catholic
citizens of France conscious at last
of their numbers and possibilities.
It is thanks to this consciousness
and not to any statesmanship of the
deplorable, unstatesmanlike Herriot,
that we do not see, as we did in
1901 and the following years, the
eviction of thousands of poor nuns
from their convents."

"And the resistance of the French
Catholics is manifested in a per-
fectly legal manner—demonstra-
tions which only anti-Catholic organs
like L'Oeuvre or Le Quotidien,

which I hope Mr. Gwynn does not
trust, ever dream of calling
'threats of civil strife.'"
Herriot leaned heavily on anti-
clericalism, he has learned that it
is a broken reed.

"YOU ARE NOT THE MAN"
Fighting for his political life and
that of his ministry M. Herriot
pleaded with the Senate for a
united France behind its Govern-
ment in this time of great national
and international difficulty.
"You are not the man to come
before us and ask for a sacred
union!"

M. Poincare delivered this
exclamation in ringing tones, with
his index finger extended toward
M. Herriot. This brought the
Opposition senators to their feet
cheering. There and then the fate
of the Cabinet was sealed.

Thus the cable describes the fall
of the Herriot ministry which ten
months ago at anticlerical dictation
shamelessly and arrogantly pro-
claimed war on loyal Catholic
French men and women while
facing a critical international
situation.

Weak, well disposed in many
ways, with some attractive qualities,
M. Herriot yielded to the pressure
of the more rabid anticlericals, and
finally wobbled to his fall. M.
Blum, leader of the Socialists,
embraced M. Herriot and kissed
him, and as the Premier and his
ministers were leaving the Chamber
said: "Behold my victims."

It was on the fiscal question that
ostensibly the Herriot administra-
tion was wrecked. But the difficult,
not to say alarming, fiscal situation
must be met. Had Herriot not
forfeited the confidence of the
country he might have weathered
this storm.

The weakness of the man, his
lack of capacity for leadership was
never more in evidence than in the
crisis under which he went down.
That crisis was foreseen a year ago
when M. Poincare put through his
measure for raising all French taxes
by 20 per cent. He also announced
his intention of suppressing a half-
million official position in order to
cut down the expenses of govern-
ment. To increase the revenue and
cut down expenses was the course
dictated by common sense and
sound finance. But this drastic
measure assumed heroic proportions
when carried, as it was,
just before a general election.
Parliamentary office-holders are seldom
appreciative of heroism and more
rarely still capable of voting
for the heroic measure that
would compass their own extinc-
tion. Increase in taxes for all
is no more popular in France
than elsewhere. The parties of the
Left not only capitalized popular
discontent with Poincare's states-
manlike attempt to meet the
financial crisis but had the political
sense not to run Left candidates
against Left candidates, the various
parties agreeing on one candidate
to oppose the two or more candidates
of parties making up the National
bloc. That gave the Left control
of the Chamber though polling a
million fewer votes than their
opponents.

Intransigent and irritating in
foreign policy though he was,
events have proved that Poin-
care's domestic policy was the only
adequate and statesmanlike policy.
Herriot while disrupting the
sacred union did nothing to solve
or save the financial situation until
everyone could hear the roar of the
breakers ahead. Then he agreed
that there must be an increase by
some billions of the note circulation.
Inflation! With the experience of
Germany many saw the French
franc start on the disastrous course
of the German mark. Still the Her-
riot government had drifted to the
point at which they agreed inflation
was unavoidable. M. Clementel,
Finance Minister, was deputed to
explain the necessity to the Senate.
Meantime the Socialists informed
M. Herriot they would not support
a measure entailing inflation of the
paper currency. Inconsequently this
"leader" rushed to stop M. Clemen-
tel. Too late. M. Clementel had
already addressed the Senate. M.
Herriot had to repudiate him. M.
Clementel resigned.

But the astonishing thing is that
unauthorized inflation to the extent
of 2,000,000,000 francs had already
surprisingly taken place. And
the new financial proposal of a
forced loan had to carry also the
provision for a further issue of
4,000,000,000 francs!

Some journals are now demand-
ing that both the Governor of the
Bank of France and ex-Premier
Herriot be prosecuted. La Liberté
says: "Mr. Herriot has committed
an act punishable by hard labor.
He committed that act for the
purpose of holding his job." And
all the time this illegal inflation was
going on to accommodate the
Herriot Government Mr. Herriot
was proclaiming no inflation!

Caillaux, the defeatist, the sus-
pected traitor, the anticlerical,
would be preferable to Herriot.
For Caillaux is a strong man who
knows his own mind.

But, though the financial question
was the immediate issue on which
the Herriot ministry foundered,
the real reason for Herriot's fall
was that he was the wreck of the
sacred union of all Frenchmen for
the salvation of France. Well
could Poincare say to this floundering
and anticlerical tool:

"You are not the man to come
before us and ask for a sacred
union."

The press of this country carried
the news of the magnificent and
impressive protest of the Catholics
of France against the menace of
anticlerical persecution. It could
not do otherwise. Nothing more
arresting in the line of news
occurred in the wide world. But
the press, it seems to us, did not
give any adequate explanation for
the great Catholic movement. And
this is all the more inexplicable in
that the Associated Press—which
numbers all daily newspapers
amongst its clients—did supply that
obvious news requirement, did meet
the demand of natural curiosity on
the part of readers. In the New
York Times of March 14th last,
under date of March 13th, the
Associated Press had a despatch
from Paris which, so far as we
were able to learn, did not appear
in any of our newspapers:

We subjoin here this very inter-
esting omission:
The whole affair appears to be an
outgrowth of Premier Herriot's
ministerial declaration when he
took power, in which he said he
would suppress the Embassy at the
Vatican and would see that all laws
governing religious orders in France
were fully executed.

This was interpreted by the Catho-
lics to mean that the members of
congregations expelled after separa-
tion of the Church and State, who
were allowed to come back when
the War broke out to fight for
France, would again be asked to
leave the country.

This prospect, more than the pro-
posed suppression of French diplo-
matic representation at the Vatican,
aroused the Catholics, especially
the Catholic veterans of the Great
War.

The movement toward revolt
began to crystallize when the Gov-
ernment announced that the law
for separation of the Church and
State would soon be applied to
Alsace-Lorraine, although Catholics
recalled the promise of Marshal
Joffre when the French entered the
recovered provinces, that all their
customs and observances would be
respected.

At the end of October the move-
ment took an organized charac-
ter. General de Castelnau and other
leaders of the Catholic Church
organizing the "National Catholic
Federation," which arranged meet-
ings of protest all over France.
These manifestations have been
held in 360 cities and towns and
attended in no case, say federation
leaders, by less than 3,000, and in
some cases by more than 60,000 per-
sons.

General de Castelnau, who pre-
sided at a meeting in Marseilles,
which was followed by a riot in
which two persons were killed and
200 injured, speaking of the move-
ment, declared:

"It is an absolutely legal form of
protest against persecution of
Catholics, and we are going to con-
tinue. The contention of the political
groups that we are inciting the
people to rebellion and fomenting
civil war is only a pretext to
justify the aggressions they them-
selves have in view."

"The prime movers in the federa-
tion are mostly ex-service men, who
shed blood to defend France. They
fought alongside of priests and
monks who came back to France
when the country needed every
able-bodied man to help against the
invader. They relied on the
'sacred union' of the parties which
existed at that time. Fourteen per-
cent of those who came back were
killed, and a large proportion of the
rest were maimed for life. They
are determined not to be driven
again from their country on a polit-
ical pretext, and the throngs that
attend our meetings prove that all
Catholics are with them."

Of course over the Associated
Press wires come every day many
times as much news as the news-
paper has space for. It must be
cut down.

But why should that part of the
foregoing despatch which we re-
print be cut out? It is precisely

what readers, Catholic or Protestant,
Jew or Gentile, agnostic or pagan,
desired to know, needed to know, in
order that the successive news
items of the Catholic protest might
be intelligently perused. It is a fair
and temperate presentation of the
Catholics' case. Is that a sufficient
reason to omit it?

THE CHURCH OF THE WHOLE WORLD

By THE OBSERVER

A learned physician who has
recently visited South America has
given us some very interesting
information about conditions in that
country. He tells us of a wonder-
ful medical institute in which 5,000
students are enrolled who take at
least a seven year course and in
many cases a ten year course, and
of which a Spanish American
physician, Professor De Castro, is
the President. He also relates the
wonders performed by another
Spanish American scientist, Doctor
Gorgas, who accomplished so much
in clearing the Canal zone and other
areas of pestilential fevers. He
speaks of Professor Herrera Vegas,
who is Professor of Surgery in
Buenos Ayres, who owns a hacienda
and 125,000 head of cattle, 200,000
head of sheep, 600 horses, and
ostriches, deer and other animals,
and who speaks seven languages,
and is a benefactor of humanity.

It is a pity that more of our
Canadian people are not in a posi-
tion to study the South American
republics and their people at close
range, and it is particularly a pity
that Catholic Canadians do not
know more of what is being done
in those Catholic countries, of which
they know no more than what comes
to them from casual and more or
less unreliable sources. The Church
is better understood and appreciated
when the world-wide character of
her work is seen and reflected upon.

The general attitude in North
America towards South America
and the South Americans is one of
contempt, as a people who are
supposedly very superior are likely
to feel towards peoples who are
supposedly much their inferiors.
For the most part we in this country
are quite content with a general
impression of that sort, and seldom
do we make any effort to get a
clear view of those countries and
their peoples. But Catholics at
least ought to feel an interest in
countries where the Catholic Church
has performed marvels of mission
work, and on which the mark of her
spiritual guidance is deep and
lasting, notwithstanding that she
has done her work, and is still
doing it, under great and many
difficulties.

The Catholic races did not deal
with the native tribes as they were
dealt with by the Anglo-Saxon
conquerors. In all the countries
that were settled by the Catholic
Spaniards, the native races were,
though often ill-treated, on the
whole treated as brothers of a
weaker cast, and a great deal of
intermarriage took place between
the Europeans and the natives.
The result of that intermarriage and
of that policy of fraternizing with
the native population has been to
create a condition which is quite
dissimilar from the conditions that
exist in countries where the native
populations were squeezed out of
existence, as they were in North
America.

Take Mexico for instance: There
the bulk of the population is still
Indian and a large part of it is a
mixture of Spanish with Indian.
This is a situation which requires
for its full development a much
longer time than a situation which
amounts to a complete replacement
of the natives by the dominant and
conquering races, as happened in
North America. And the case is
somewhat the same in relation to a
considerable part of South America.

In such a case, the first impres-
sion of the advance of civilization,
that a visitor from Canada or from
the United States receives, is, of
course, an unfavorable one. Here,
he says to himself, is a country in
which the Spaniards have dominated
for a longer time than the English
or the Americans have dominated
in North America, and what do I
see? Here I see a mixture of half
or quarter breed populations, not
ambitious, not energetic, not the
equals in business and in money-
making capacity, of the peoples of
North America. They are less
concerned about schools. And in
all that as applied to South
America there is a great deal of
truth.

But, as we have pointed out, the
conditions are not the same.
In strict logic, the visitor from North
America ought to regard the
advances made by South American
civilization as much more wonder-
ful than those made in North
America, because the civilization of
South America has carried along
with it as it has advanced, the great
lethargic bulk of the native races;
whereas in the case of North
America, the native races were
forced out of existence.

Of the two procedures, the one
followed in South America is the
more consistent with Catholic prin-
ciples and ideals. All souls are of
equal value in the eyes of God; and
that has always influenced the
Church; and wherever the Church has
been able to influence the counsels
of statesmen she has never failed to
impress on them that the Indian
was, with them, a brother of Christ,
and that they had no right to push
him aside as an inferior being and
to deny him a part and portion in
the rights and possessions which the
common Father of all men permits
the human race to have in this
world.

The Catholic Church is the Church
of all ages and of all peoples; the
Church of the world; and not the
Church alone of what are called the
superior and dominant races. Peon
and prince kneel in like lowliness in
her churches and receive her Sacra-
ments on the same terms, in the
only real democracy—that of the
brotherhood of Christ.

SPREADING OF recent archaeological
discoveries in the vicinity of Rome,
Professor Jones drew attention to
the investigation of a site on the
Appian Way, now occupied by the
church of St. Sebastian, which is
connected by tradition with both
SS. Peter and Paul. The church
stands on the site of an earlier edifice,
and there was evidence that
celebrations were held there from
the third century onwards pointing
to close connection with the two
Apostles. In summing up this evi-
dence the Professor concludes that
about the middle of the third cen-
tury their bodies were transferred to
this place for safety, and later
re-transferred to their original
place of burial. The archaeological
evidence, he declares, fits in better
with the belief of the residence of
St. Peter in Rome than with any
other theory. And that the Apostle
was martyred in Rome no one with
a reputation to lose has ever seri-
ously denied.

**HOLY SCRIPTURE
WEEK**
Ottawa Citizen, March 12

Among the precious historical
relics destroyed by the recent burn-
ing of Mme. Tussaud's celebrated
Wax Works in London was a rosary
once the property of Mary Queen of
Scots. Another rosary, one of
solid gold, also the property of the
martyred Queen, is now in posses-
sion of the Duke of Norfolk.

It has long been a tradition in the
Benedictine Order that the body of
St. Cuthbert lies in a secret resting-
place in Durham Cathedral. To
bring the matter to an issue, if
possible, the Dean and Chapter of
that edifice have made a proposition
to the Benedictine authorities to
test the truth of the traditions. To
this offer the following reply by
Dom Cummins, O. S. B., has been
addressed to the editor of the
London Times: "I am authorized
by our Abbot-President to acknowl-
edge the courteous offer of the
Dean and Chapter of Durham (The
Times, January 28) to test by Invest-
igation the truth of the Benedic-
tine tradition as to a hidden rest-
ing place of St. Cuthbert's body;
and to say that the offer shall be
fully considered, and a decision
made, at our General Chapter
which will be held next summer."

The result may be the solution of
one of the most interesting of his-
torical riddles.

THE "CONTINUITY" of the Anglican
Church of which nowadays we hear
so much, is, according to Father
Ronald Knox (convert of recent
years), purely an "architectural"
one. "They have the cathedrals
and the parish churches," he avers,
"and architectural continuity is
important in its effect upon the
people. The possession of bricks
and mortar seems to many people
convincing proof of continuity."

APROPOS the development of
Catholic sentiment in Norway,
alluded to in these columns a few
weeks ago, comes the announcement
that the Royal Norwegian Society
of Scientists has placed a tablet in
the crypt of St. Peter's, commem-
orating Pope Adrian IV., the only
Englishman who has occupied the
Chair of Peter. This tablet
records in grateful terms Adrian's
(then Cardinal Breakepear) visit to
Norway as Legate of Pope Eugen-
ius III., and also the English Pope's
special consideration for Norweg-
ian pilgrims to Rome during his
pontificate.

IT has long been a favorite con-
tention with Protestant controver-
sialists of a sort that so far from
St. Peter having been the first Pope
and first Bishop of Rome, that
Apostle never was in Rome at all.
The contention is, of course, an
absurd one, and has never been
approved by conscientious histor-
ians. The documentary proof of
St. Peter's Primacy and Martyrdom,
not to speak of the continuous over-
whelming body of tradition, and
the witness of archaeology, are such
as to satisfy any normal mind. Of
late years in particular many non-

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Needless to say, it was impossible
to compute by means of the Bible
the length of time which elapsed
between the creation of the spiri-
tual and material universe, and the
creation of man. As regards the
age of man, the Bible taught clearly
that God created Adam and Eve,
and that we are all descended from
them, but it did not give a date for
the creation of our first parents.
Those systems of Biblical chronology
which endeavored to do so, over-
looked the fact that in a Hebrew
genealogy, it was necessary to
prove your descent, but not neces-
sary to recount all the intervening
generations.

On the other hand, the lecturer
cautioned his auditors against pre-
historic skull stories of an imagin-
ary anthropoid ape, which had now
replaced the sea-serpent story as a
stale piece of fictitious news.

Turning to the subject of his
lecture, Dr. O'Gorman showed that
the Bible is a book that is hard to
understand by reason of its ancient
and Oriental composition, the ob-
scurety of many passages, and
especially because it contains so
much matter of supernatural origin
and interest. The average man
sees at one reading that he needs
help to understand it, but because
there are so many varying inter-
pretations of identical texts, he also
must recognize the need of an Autho-
rized Interpreter.

The doctrine of the Roman Catho-
lic Church was exposed by reading
decrees of the Councils of Trent and
of the Vatican. And these were
explained by quotations from the
"Providentissimus Deus" of Pope
Leo XIII. The Church, said Dr.
O'Gorman, has defined some texts
explicitly, others indirectly by the
definition of doctrine or the con-
demnation of error. Furthermore,
the liturgical use of certain por-
tions of Scripture give an author-
ized interpretation binding the
acceptance of members of the
Church. The fathers are qualified
interpreters when they write of
matters of faith and morals, as
witnesses of Catholic tradition,
provided they are morally unani-
mous. In all other passages the
rule of the Church is that interpre-
tation must follow the analogy of
faith. That is, no explanation of a
passage may be at variance with
the declared doctrines of the
Church.

LITERAL AND MYSTICAL
The lecturer then passed to a con-
sideration of the principles of her-
meneutics. There is a two-fold
sense in Scripture, he said. These
two senses are the literal and the
mystical. The literal sense may be
proper or figurative, and either one
or the other is always found in the
language of the Bible. Inferences
and accommodation are justifiable
within certain limits. The mystical
or typical sense in which the event
recorded is itself a prophetic type
of some other truth, may not be
denied, by reason of the evidence of
the Bible itself, of the Fathers and
of the liturgical usage of the
Church. It is not evident at first
glance. We need revelation to know