

## The Catholic Record

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Dominion.

LONDON, SATURDAY, APRIL 18, 1925

### HERRIOT'S BROKEN REED

Of interest to all the world and of  
especial 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 snarling 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 away 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 Cath-  
olics 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  
then 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 administration  
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.  
Parasitic 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 pur-  
pose 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 num-  
bers 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 Cath-  
olics 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 on 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 politi-  
cal groups that we are inciting  
the people to rebellion and foment-  
ing 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 politi-  
cal pretext, and the throngs that  
attend our meetings prove that all  
Catholics are with them."

Of course over the Associated  
Press wires comes 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  
keen for education, not so much  
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.

### NOTES AND COMMENTS

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 inves-  
tigation 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 Breakepere) 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-

Catholic scholars of name have  
borne testimony to the cogency of  
this evidence. Among the latest is  
Dr. Stuart Jones, Professor of  
Ancient History at Oxford, who  
holds that late researches have set  
forth further cumulative evidence  
that St. Peter was undoubtedly in  
Rome. Incidentally, he takes issue  
with Professor Merrill, whose  
attempt to dispose of the traditions  
to this effect as mythical, Professor  
Jones dismisses as arbitrary.

SPEAKING 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 ed-  
ifice, 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

Because the genealogy of the  
patriarchs, like that of our Lord,  
given by St. Matthew, was selective  
and did not necessarily contain all  
the intervening generations, no date  
could be deduced from the Bible for  
the creation of man or the deluge,  
stated Rev. Dr. J. R. O'Gorman, in  
answer to a question, previous to his  
lecture on the Interpretation of the  
Bible at the Franklin Theater last  
evening.

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 clear-  
ly 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  
staple piece of fictitious news.

### HELP TO UNDERSTAND

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 au-  
thorized interpreter.

The doctrine of the Roman Cath-  
olic 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