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LONDON, SATURDAY, APRIL 4, 1925

**THE DAWN OF REAL PEACE**

The anticlerical policy, which a section of his followers have succeeded in forcing on Mr. Herriot and which threatens the internal peace of France, should not blind us to the very real contribution the French Prime Minister has made toward international understanding and good will.

The Abbé Alphonse Lugan is a learned French priest of Paris, an author, and contributor to many magazines in many countries. In the March Catholic World he bears testimony to the improved international outlook. A few sentences from his interesting and informing article follow:

"International relations are better. It would be futile to ignore this fact. M. Poincaré, with his meddling ways, his quibbling, and his obstinacy, had drawn the enmity of the world upon us.

There is more good will amongst the peoples, a greater readiness to reach an understanding and to consider together their poverty and their wealth.

The last elections in Germany make the task of conciliation easier."

Again, speaking of the new foreign policy under Herriot Abbé Lugan says it bears a striking resemblance to Vatican counsels on international politics. Then, "much as we disapprove the direction given to the present Government's domestic policy, just so much does it appear to us that its foreign policy should be encouraged."

The war spirit is dying out. The unscrupulous propaganda that appealed to the passions of fear and hate and fostered a perverted patriotism is now coming to be recognized for the hideous and un-Christian thing that it always was. People everywhere are beginning to recognize the truth that Benedict XV. solemnly pointed out: "Nations do not die," and their rulers whom he exhorted in vain to come together and with serene minds discuss and compose their differences have at length come to see that this is the only way to lasting peace.

Last week the British Foreign Secretary, Austen Chamberlain, electrified Members of Parliament by what is described as one of the frankest speeches ever made by a Foreign Minister in the House of Commons. And the thrill will be felt throughout the world. For it means the definite abandonment of what may be called the Poincaré ideal of security which was based on fear and force; and the substitution thereof of international agreement based on international confidence and good will. Fear, distrust, force, poison the relations between individuals; mutual confidence and good will are absolutely necessary to civilized human intercourse. And this is not less true of international relations.

The British Foreign Secretary made clear that henceforth relations with Germany will no longer be poisoned by fear and distrust. Speaking of the German proposals for European peace, which a short time ago he had said he regarded with suspicion, he now characterized them as sincere and loyal and warmly urged their acceptance.

"Germany proposed," Chamberlain said, "to accept her western frontier voluntarily by a new binding pact which will replace the peace imposed on the vanquished by the victors. Germany is interested in the establishment of a foundation with this special treaty for peaceful understanding with France. Germany is prepared to consider a comprehensive treaty and to enter into a mutual pact with the powers interested in the Rhine. Similar arbitration treaties might be concluded with other States which have common boundaries with Germany

if those States desire to do so. Further, a pact expressly guaranteeing the present territorial status quo on the Rhine would be acceptable to Germany, and the pact might further guarantee fulfillment of articles 42 and 43 of the Versailles Treaty.

"Germany is prepared to disavow and abandon any idea of recourse to war for the purpose of changing treaty boundaries of Europe.

"Germany is prepared to enter into a mutual pact to guarantee the existing situation in the west.

"She is prepared to say she renounced the idea of recourse to war to change the frontiers in the east, but she is not prepared to say in regard to these frontiers that she renounces hope some day to modify some of their positions by friendly negotiations, by diplomatic procedure or by the good offices of the League of Nations."

Two years ago the German Chancellor Cuno made similar proposals. But in the poisoned atmosphere of distrust and fear they died. The growth of international good will and spirit of conciliation of which Abbé Lugan writes could receive no more striking proof than Austen Chamberlain's unreserved acceptance of the German proposals now.

And it is in this serenity of mind, so urgently advocated by Pope Benedict, that lies the hope of real peace. "From east and west," declared the British Foreign Secretary, "comes a cry to me that war and peace lie in the hands of the British Empire. If we will that there be no more war there will be none. This means that the chapter of war may close and real peace begin."

And again, "British influence has lost greatly in late years by our hesitancy and inconsistency. A new chance is given us by these German proposals. Without our help, Europe will drift straight to another Armageddon, not in my time, but in my children's. With our help, war will be brought to a close."

Practically the acceptance of the German proposals mean that Britain guarantees security to Germany as well as to France. Should militaristic Nationalism again gain control of France its power for mischief will be reduced to the vanishing point by the knowledge that in the event of aggressive war Britain would be lined up with Germany. And yet France would have her much-insisted-upon security.

The new British policy would deal with Germany as an equal; the policy of France has been to treat Germany as a conquered nation doomed to perpetual semi-slavery.

With the proposed pact England will be in a position to dictate peace between France and Germany. Contrast this with the pitiful spectacle of Bonar Law halfheartedly protesting, and washing his hands of Poincaré's dangerous scheme of the military occupation of the Ruhr.

One of the great objects which the Holy Father has asked world-wide prayer during this Holy Year is peace, real peace among the nations. We feel that a great step toward this has been taken; that we now see the dawn of real peace. Much strenuous opposition, both in France and Germany, has yet to be overcome. But a tremendous impetus has been given to the forces that wish to substitute conciliation, good will, and mutual confidence for force, distrust and fear.

Mr. Chamberlain's speech comes near realizing the open diplomacy advocated by President Wilson. And that is all to the good.

Abbé Lugan, while gratefully noting the growth of understanding and good will among the peoples, admits that tremendous difficulties must still be overcome.

"And by no means the least of these," he writes, "is the evils of the old bureaucracy—the methods which prevail in the Offices of Foreign Affairs, at London, Paris and Berlin, where, by ways that are dark and devious, every effort for peace made by accredited Ministers is quietly destroyed."

Chamberlain's speech removes this great question from the sphere of secret diplomacy; the people of France, of England, of Belgium, and of Germany, know how peace may be secured, and they can curb bureaucratic power by the force of public opinion, and back public opinion by intelligent use of the ballot. "Open covenants openly arrived at" will make for peace, for the peoples of all countries desire nothing so ardently as the dawn of real peace.

**PROHIBITION AND EXEGESIS**

In Wisconsin a State Senate Committee is hearing those who want to place before it reasons for or against amending the State Prohibition law so as to legalize home brew and light wines for home use. The Volstead federal law permits the making of wines and beer as well as cider for home consumption. That may be inconsistent but it is shrewd Prohibition politics. The Wisconsin State law makes home brew illegal.

Two State senators appeared before the Committee and openly declared that they make home brew "with a kick in it" and defied the authorities to stop them. Senator Gettleman declared that 90% of the people of Wisconsin are violating the State law as it stands and Senator Barker said: "Before Prohibition we never had wine in our house. Now we have three kinds and all of it has a kick in it."

These Wisconsin law-makers, defiantly proclaiming themselves law breakers, assuredly set a bad example. Youngsters taught by such example will hardly limit the application of the lesson to the particular law that 90% of the people treat with contempt. But it is only one of a thousand such lessons that the youth of this continent must learn under the beneficent sway of Prohibition. At that the Wisconsin senators are not hypocrites; something that can not be said for many politicians who do not vote as they drink.

At this same Committee hearing Mrs. Anna Warner, State President of the Women's Christian Temperance Union, read a passage of Scripture to show that Jesus was a prohibitionist.

Promptly Senator Bilgren asked her: "Do you believe in the Bible?" "I do," she answered. Whereupon Senator Bilgren produced a New Testament and asked her to read the account of the miracle at the wedding feast of Cana, and St. Paul's advice to Timothy to drink a little wine for his stomach's sake.

"There are several interpretations as to just what is meant by wine," said the learned exegete of the W. C. T. U. "Yes, if you want to misconstrue the Bible," retorted the Senator.

Another Prohibition advocate suggested that Paul meant Timothy to apply the wine externally!

After such a demonstration who will question the manifold blessings of Prohibition?

About the very same time as the Missouri Committee was receiving its enlightenment on State Prohibition legislation and direction in the exercise of Private Judgment of the Scriptures, the Republican Senate of the State of New York was rejecting a dry enforcement Bill for that State.

A senator painted this word-picture of the results of Prohibition:

"In seven years, from one of the most law-abiding, civilized nations we have become the most lawless. Respect for law has disappeared, authority is laughed at, the Constitution of the United States has become a local issue, statutes are openly derided and privately flouted. We find the Congress enacting laws that its own members have no desire or intention of obeying and the officers of the Government sworn to uphold these laws openly violating them.

"Boys and girls of classes that never knew liquor in the old days become publicly intoxicated. Alcohol has permeated the home, the colleges, the schools—almost in the nursery."

This senator was an open and convinced opponent of Prohibition it is true. But in spite of Republican election "plank" and promise, and in spite of Anti-Saloon League support and pressure, the Republican Senate at Albany voted down the 'dry' measure. Prohibition does not seem to wear well.

**THE LEPROSY OF SIN**

By THE OBSERVER

After God had expelled from Heaven the rebellious angels, He created another order of beings. These are not, like the angels, pure spirits. They have a body, united to a soul made in God's image and likeness. The first of these beings were placed in the Garden of Eden; they were our first parents. They were allowed full liberty except in one particular; they were forbidden to eat of the fruit of one tree. In the views and ideas of fallen

humanity this might seem a small matter; but God did not intend it as a trifling matter. He meant it as a trial of their obedience; as a trial in the exercise of the free will which he allowed them to have and to exercise wisely or foolishly, well or sinfully. Adam and Eve did not obey. They broke the law of their creation; they committed the first mortal sin of humanity.

The results were terrific. Before their sin they were immortal; they were never to die; they were never even to have pain or suffering of any kind. They were never to be sick. They were to be the Lords of the world. God drove them out of Paradise. "By one man," says saint Paul, "sin entered into the world, and by sin, death." All the sufferings, all the sickness, all the wars, all the deaths, all the bloodshed, that the world has ever seen, are the consequence of the sin of Adam. For six thousand years the whole human race has suffered for that mortal sin. How hateful sin must be in the sight of God.

The world went on, and man became more and more wicked; and at length God determined to destroy the human race all but one man and his family. They were the only just ones upon the whole earth. God sent the flood which destroyed the whole human race except one family. Why? Because God hates sin, and the world was corrupted by sin. Is not that enough to prove that God hates sin? Are we convinced of the hideousness of this spiritual leprosy? There is another scene showing how completely, infinitely, God hates sin. In the Garden of Gethsemane on the first Holy Thursday night, see in the moonlight under the olive trees—whom? God Himself, become man for us and to free us from the enslavement of sin. What is He doing there? Suffering—suffering as no other man ever suffered—suffering in His sacred person the full weight of His Father's detestation of the sins of all the world. There He lay and sweated blood. There He prayed that the Chalice be taken from Him. That horrid cup was filled to the brim with the sins of the world, and for us He suffered it, though He prayed to His Father that if possible it might pass away from Him, yet He was willing to drink it since it was His Father's will.

Christ is God the Son the Second Person of the Holy Trinity, and a cup of the sins of mankind was set to His lips and He had to drink it; that Heaven might be opened to us; and yet we go on sinning and seeming not to care whether Heaven is open or closed to us. All the blasphemies, all the sins of impurity, all the dishonesties, all the drunkenness, all the perjuries, all the calumnies and lies of every sort, all the pride, all the murders of both soul and body, all the rebellions against God's holy will of every sort and kind, went to the filling of that horrid cup which He had to drink that we might be free to enter Heaven; and after all that, done for us by God Himself, we daily refuse to avail ourselves of His merits, and act and live in such a way as to make His Redemption for us a futile and useless thing. That is what sin means; that is what it cost the Son of God to redeem us from it, and that is the measure of our terrible guilt.

Christ the Son of God saw in that dreadful garden of Gethsemane a vision so terrible that it passes the words of any language to describe it. Before His eyes passed a vision of all the sins that man has committed in all their horrid malice and enormity; not as we see them but as they were to His sight. By this vision His human nature was so affrighted that He asked His Father in Heaven that if possible the cup might pass away from Him. So great was His agony that His sacred blood burst through the pores of His skin, and ran down upon the ground. A few hours later He was tied to a pillar and scourged most cruelly with a lash specially designed to torture the human flesh. The number of lashes was greater than any other man ever born could have borne without dying. In that pitiable state He was laden with the Cross and made to bear it through the streets and out to the hill of Calvary, and there He was nailed upon it and died. Why? Why did God Himself deem it necessary to do all that for us? Because we could do nothing for ourselves. Because our human nature was incapable of any such

sacrifice as would appease the justice and the wrath of an offended God.

That is the meaning of sin. That is the measure by which to judge the enormity of sin. The horror of God for sin is manifested in the sufferings He underwent in order to save us from its consequences.

**NOTES AND COMMENTS**

PILGRIMAGES nowadays are usually made on a palatial steamship, or in a parlor car. It is refreshing therefore to read that a group of Austrian Catholics are to recall the ages of Faith by making the Holy Year pilgrimage from Vienna to Rome on foot, a distance requiring about thirty hours travel by train.

In his recently published Diary Sir Algernon West relates that when Mr. Choate, the United States Ambassador to Great Britain, was once asked by a lady who he would like to be if he were not Mr. Choate, he replied: "Mrs. Choate's second husband." It may be doubted if a greater or more delicate tribute was ever paid to a wife.

A FORTHCOMING notable event in Scotland is the silver jubilee of the Archbishop of Glasgow, Most Rev. Donald Mackintosh. Born in Invernesshire, 1877, and educated at Blair's College, Aberdeen, Notre Dame des Champs, Paris, and the Scots College, Rome, Dr. Mackintosh was ordained in the latter city in 1900. In 1918 he became Rector of the Scots College, on the appointment of Mgr. Fraser to the bishopric of Dunkeld. He was named Archbishop of Glasgow in February, 1922. The best traditions of this ancient See have been maintained under his leadership.

AN EVENT of world-wide interest to devout Catholics will be the canonization of Blessed Teresa of Jesus, the little Carmelite Nun who, under the alluring name of the "Little Flower," has won to herself clients in every country in the world. In reading the lives of the Saints people are sometimes disposed to consider them the product of ages different from our own, and that the conditions of modern life are not conducive to the development of those high qualities of sanctity characteristic of the great mystics of, let us say, the fifteenth century. Well! here is a saint of essentially our own day, a fragrant blossom in the garden of God who in the few short years of her earthly pilgrimage not only scaled the heights of sanctity but won her way into the hearts of Catholics of every nation and tongue.

At the same time another saint of our day, Blessed John Baptist Vianney, more generally known as the "Curé D'Ars," is to receive the supreme honor of canonization. Blessed Vianney was one of those rare souls who climbed the heights by the pathway of humility; who cared not for the plaudits of the multitude or the patronage of the great, but shrank rather from the popular gaze, and, obedient to the voice of authority, set himself down in the little town of Ars to devote his life to the welfare of his flock. But he was not suffered to long retain the obscurity he prized. The mark of God was upon him and the miracles of grace which transpired under his ministrations soon made his name known to the remotest corners of France and thence throughout the Catholic world.

It is well known how Pope Pius X., himself a man after God's own heart, cherished the memory of the holy Curé and fashioned his own life as a parish priest after that model, and that when finally called to Peter's Chair he labored and prayed for the canonization of the simple priest whom he so revered. He kept a statue of the Curé on his desk always, and as those close to the Pope have made known, chose him as one of his special patrons. We can appreciate, therefore, how Pius X. would have rejoiced over the event set for the month of May, which in the flesh he was not destined to see. And there are many thousands whose rejoicing on that occasion will be scarcely second to his.

THREE DIED in Baltimore the other day a son of the Weld family of Lulworth in the person of Sister Mary Mercedes, of the Mercy Order, whose family settled in Maryland

some sixty years ago. Sister Mercedes entered the Mercy Order in 1890, and was professed in 1898, since when she had seen active nursing service in many fields. She was one of that devoted band that volunteered for service during the Spanish-American War, in recognition of which the United States Government awarded each of them a service medal. She was of the same family as Cardinal Weld who at the time of his elevation to the Sacred College was coadjutor to Bishop Alexander Macdonell of Kingston, which diocese at that time comprised the whole of Upper Canada.

ONE ARNOLD Lunn has written a book on "Roman Converts" which has elicited a reply from Gilbert Chesterton which is too good to pass over. It appears in the current number of the Dublin Review. "The definitions of heretical faddists are always sweeping negations," says "G. K.," "whereas Catholic definitions are carefully framed for freedom. Love is lawful in marriage; wine is lawful in moderation; war is lawful in self-defence; gambling is lawful for those who can lawfully risk the money; and so on. What Catholic authority asks us to accept is nine times out of ten a negation but a combination. It is a combination of truths made with extraordinary care, and carefully framed for freedom and reconciliation."

"I AM NOT," concludes Chesterton, "going to be the next ignorant provincial to provoke a breach of the peace, and if Protestants are waiting for any Roman converts to do it, they will wait a long time. We will not lose our liberty so easily. We will not be stamped into new sects and new negations and new vetoes, and find ourselves a hundred years hence forbidden to wear hats or live in houses, because some noisy egotist has not brains enough to understand a sentence of St. Thomas Aquinas. The sentence, when understood, is generally a reconciliation. It is said that an outsider is a fool if he interferes with a quarrel; he is ten times more a fool who interferes with a reconciliation."

HOLY SCRIPTURE WEEK  
Ottawa Citizen, March 10  
The interest which is being taken in the series of Scriptural lectures, which are being given at the Franklin theater each night this week, by Rev. Dr. John R. O'Gorman, of Cobalt, under the auspices of the local Catholic Truth Society, was evidenced last evening by the large attendance, for the third lecture of the series.

The assistance rendered Scriptural scholars by the formation of the Biblical Commission by Pope Leo XIII., in 1903, in answer to an objection made that Roman Catholic Biblical scholars were not free, as their decisions were made in advance for them by the authority of the Church, was the subject dealt with by the lecturer.

Rev. Dr. O'Gorman explained the composition of the Biblical Commission and its duties, and declared the theories of the rationalists that the books of real prophecy were the works of romantic writers of a later generation, had been broken on the Four Gospels, which had been shown to have been written by the Apostles.

AS CHARTS OF OCEAN  
He commanded the decisions of the Pontifical Biblical Commission to the charts of the Atlantic Ocean used by navigators. The captain of a great liner was certainly not free to neglect these charts, for, if he did, he might run his ship on the virgin rock and suffer shipwreck. Likewise, the Catholic exegete had outlined in the decisions of the Biblical Commission some of the most dangerous reefs and rocks that must be avoided. The Biblical Commission consisted of certain Cardinals, to whom were attached as consultants the best Roman Catholic living Biblical scholars. Non-Catholic higher critics had as a result of a couple of centuries of work amassed, concerning the authorship and trustworthiness of the books of the Bible, a large number of theories opposed to the traditions of the Jews and the early Church. It is the business of the Bible Commission to sift these modern views to a sifting process, to determine what therein is absolutely opposed to the faith once delivered to the saints, what therein must be subjected to further examination, and what therein is shown to be scientifically correct.

HIGHER CRITICS' STAND  
A very large amount of the work of the higher critics, the lecturer said, must be discounted by the fact that it proceeds from rationalists, who, starting off with the false dogma that miracle and prophecy and the whole supernatural order

are all impossible, are compelled by their first principles to discount all prophecy and miracles and supernatural revelation found in the Bible. This obliges these critics to adopt the weirdest theories and the flimsiest supposition to show that the prophecies of Holy Scripture were either written after the events, or were mere hopes or guesses, and that the miracles of scripture were mere faith cures or myths.

This compels the rationalists to suppose that the books of real prophecy were not composed by their traditional authors, but by anonymous writers in a much later period, and that the historical books which record miracles were composed not by eye-witnesses but by romantic writers of a later generation. By a clever manipulation of internal evidence a book of the Bible is shown to be entirely different from what Our Lord, the Apostles and the whole Christian Church had believed it to be. The theories of the rationalist higher critics have, however, broken on the Four Gospels. The scientifically demonstrable authenticity and veracity of this fourfold account of Jesus, the Christ, the Son of God, proves the reality of prophecy, miracle and the supernatural order.

The rationalist higher critics have been forced to admit that the second gospel was written by Mark, the disciple of Peter, and the third gospel by Luke, the disciple of Paul, and their attempts to disprove the authorship of the first gospel by the Apostle Matthew and the fourth gospel by the Apostle John had ended in manifest failure.

DUE TO NOVELTY  
Papini's introduction to his "Life of Christ" was quoted as a vivid picture of the rationalistic efforts to destroy faith in the Saviour. The popularity "Life" was held to be an indication that this faith is far from dead. The extremists among the higher critics have lost the popularity that they once enjoyed, a popularity which was due to the novelty and sensationalism of their assertions. The common sense of mankind has realized that their views were too far-fetched and backed up by insufficient evidence. This disagreement of the critics among themselves; the tendency of the best of them to retrace many of their steps; the evident prejudice and unfair methods of others, have made higher critics suspect. When the negative side in a debate do prove their points they are judged to have lost.

The Bible, concluded the lecturer as its name indicated, a Testament; it was the testament which Jesus Christ left to His Church. It will require the decision of a judge to declare it authentic and to give authoritative interpretation to any disputed passages. The Church is the Judge who has probated the Old and New Testaments, and who interprets officially the contents of these Testaments.

The chairman of the evening was Dr. J. A. Amyot, C. M. G. This evening's lecture will deal with the Inerrancy of the Bible. The musical program provided by the choir of St. Mary's church, under the direction of Mr. T. Corrigan, with Mrs. W. E. Stapleton at the piano, was an exposition of vocal and musical ability, the solos and mused parts all being sung with much artistry. It consisted of a Sanctus, Marcho (Opus 66;) Angelus, by J. L. Battmann; Tollite Hostias, by Saint Saens, and Voices of the Woods, by Rubinstein Watson.

DR. ELIOT AGREES WITH THE POPE  
"Race suicide is one of the most formidable things we see as we look forward to the future of civilized society," Dr. Charles W. Eliot, president emeritus of Harvard University, warns in a statement in the current issue of the Harvard Alumni Bulletin.

"It is a discouraging fact that the number of children in a family is rapidly diminishing, not only in what we call the British-American stock but all European stocks," Dr. Eliot continues.

"Marriage is the most important event in life. After full experience and an unusually long period of observation, I believe that marriage and the natural, normal result of marriage—the birth and bringing up of children—is infinitely the best career for women and married life the best life for men.

"I hope you all realize that there is no career for a woman which compares in lasting influence, in satisfaction, in hopefulness, in all the rewards of right living with that of the mother of a family."

Touching on the subject of divorce, Dr. Eliot said: "We hear much in these days of marriages entered into lightly and inadvisedly, of quick divorce and quicker remarriage, of children who spend part of each year with their mother and part with their divorced father—the parents having no dealings with each other.

"These unwelcome social symptoms suggest strongly that the subject on which I am speaking, marriage, is the most important event in life. We may all gain courage for new struggles by remembering that primitive man developed by slow stages into the barbarous, and thence into the civilized, in strict proportion to the growth of marital love and tenderness, and of life affections in and toward children."