

The Catholic Record

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LONDON, SATURDAY, JULY 21, 1923

THE INTERVENTION OF THE POPE

When France moved her armies across the Rhine and occupied the Ruhr district the world gasped with horrified apprehension. Does this mean a new war or a renewal of the old war that was never effectively terminated by a real, genuine peace? The gravest fears were expressed by the most responsible statesmen and publicists. Britain, that had stood shoulder to shoulder to France with all her man power and all her resources, was confronted with a new problem. Public opinion in Britain backed the judgment of British statesmen that this new move of France was away from real peace and in the direction of renewed war. Mr. Bonar Law, then Prime Minister, chose the position of formally dissociating Great Britain from France's portentous and perilous action. This never entirely satisfied British public opinion which has grown more and more dissatisfied as the situation dragged out its slow length with less and less prospect of a satisfactory conclusion. In the United States and elsewhere throughout the world whatever of moral support France received might be expressed thus: If by strangling industrial Germany France can force the payment of reparations who can blame France? But France got no reparations; and Germany became less and less able to pay.

As time went on and no upheaval followed the drastic action of France public apprehension was in great measure allayed. A recent cartoon represented the world as an old woman, her head the globe; and the Ruhr situation as a bomb with its sputtering fuse burning short; the old lady first jumps in startled horror; then looks on in surprise that the expected explosion does not take place; next she sits down looking half apprehensively at the bomb, but without real fear; and finally sits down, resolutely turning her face away from it and goes on with her knitting. Though this graphic representation pretty accurately represents the feeling of the busy masses of the peoples, the statesmen of the world, the thoughtful students of the world's political and economic condition never ceased to realize that the anomalous Ruhr situation held a real menace to the world's peace and was an insuperable obstacle to the world's economic restoration.

Amongst these none read more deeply the signs of the times, nor gauged more accurately their tendencies than Pius XI. The capital of Christendom is now perhaps as well served diplomatically as any other capital in the world; but in addition it has obvious sources of reliable and unbiased information possessed by no other capital. This, even in the moment of pique and vexation at the Vatican, was publicly acknowledged by Premier Poincare while he vigorously dissented from the counsel of Rome. This counsel Pius XI. gave in no uncertain tone or equivocal terms. There have been a thousand references in the press to "the Pope's letter;" but the letter itself was either not given space at all in our newspapers, or was not given that prominence that its evident importance and universal influence have subsequently shown that it deserved. We give here that part which bears directly on the Ruhr situation which is again assuming

an importance of the first magnitude:

"Considering the grave responsibilities resting upon us and upon those directing the destinies of peoples, we once more entreat them to examine the different questions and especially those of reparations; with a Christian spirit, uniting in right and justice that social charity upon which rests perfect civil intercourse.

"Should a debtor in order to repair damages suffered by population of towns once prosperous and flourishing show a sincere desire to reach a definite and equitable accord, justice and charity as well as every interest of the creditors seems to counsel, not exacting from the debtor what it cannot give.

"Likewise if it is just that creditors should have guarantees proportionate in importance to their credits and such as will assure collections, from which vital interests depend, we leave it to such creditors to consider whether it is necessary to maintain at all costs territorial occupation, implying heavy sacrifices for both the occupied and occupying countries, or whether it is rather preferable to resort, even though gradually, to more proper and less odious guarantees.

"Once both parties accepted such peaceful terms and ended their bitterness and territorial occupation, it would be possible to reach that sincere pacification and peace which is indispensable for economic reconstruction and is ardently desired by all.

"This pacification and reconstruction is such a great blessing for all nations as to justify any grave sacrifices."

Apparently France, or at any rate official France, angrily rejects the Pope's counsel. But it is to be noted that the Premier expressly disclaimed any intention of breaking off diplomatic relations with the Holy See, pointing out with sarcastic common sense that it was not only with those powers that agreed with France that diplomatic relations were kept up, and making the admission, referred to above, that not only had the Holy See great international influence, but that it had extraordinary and exceptional sources of reliable information.

In another column we reprint an editorial from the Springfield Republican, which, as an expression of enlightened American public opinion, requires no comment.

From the very nature of things, however, it is not in the public prints that we shall find adequate expression of the wide and deep, the universal influence of the Pope's plea for peace. For it is a plea for peace, nothing more, nothing less.

However pro-French or anti-German one may be, one must be blind not to see that in the military occupation of the Ruhr which gives the power to strangle Germany industrially and economically, France appeals to force, and to force alone. This may be a step removed from war; but it is closely akin to war. And if Germany were not defeated and disarmed and militarily powerless it would mean actual war.

While it is quite certain that the Vatican was fully informed of the views of Great Britain, of Germany, of the United States, as well as of other countries, it is equally certain that the Pope's letter to his Cardinal Secretary of State was not written at the instance of these governments or of any of them. Yet the Pope's letter was so timed, and probably purposely so timed, as to smooth the way for the action already outlined, proposed to be taken by the British government. This is sufficiently indicated by the following extracts from the very deliberate and carefully considered speech of the Prime Minister:

"The French and Belgian Governments assure us that their whole object in occupying the Ruhr is to secure the payment of reparations. If that be so, the difference between us is one of method rather than of aim, but we are convinced that the indefinite continuation of this state of affairs is fraught with grave peril.

"Germany herself appears to be moving fast toward economic chaos, which may itself be succeeded by social and industrial ruin. Local populations are in many cases suffering severely, and there are genuine apprehensions of a shortage of food.

"Nor is this a situation that concerns Germany alone. . . .

"Every country in Europe is paying the price for this condition of affairs. . . .

"Public opinion throughout Europe, and not the least in Great Britain, is becoming more and more sensitive to these conditions, and alarmed at their continuance. It is not too much to say that the recovery of the world is in danger and that the peace for which so many sacrifices were borne is at stake.

"It is in these circumstances that the necessity for action has been increasingly impressed upon His Majesty's Government. . . .

"If the situation has been at all correctly described in the preceding paragraphs, it cannot be left to right itself. . . .

Carefully guarded and restrained as it obviously is, the language of Prime Minister Baldwin is deeply significant, ominous, supposing that France obstinately adheres to her insensate policy of force regardless of the menacing consequences that it involves.

To this ever-widening breach between France and England no nation can remain indifferent; and we in Canada have an especial interest peculiarly our own.

It is just here that we may thank God for the intervention of the Pope. No doubt the utmost effort was put forth in the diplomatic clearing of the way. If Britain succeeds in her present attempt to end an intolerable condition and give to Europe and to the world the blessings of peace, at least the British Foreign Office, the chancelleries of Europe and the informed statesmen of the world will understand how much of that success must be attributed to the opportune intervention of the Pope.

PROPHETS AND PROHIBITION IN NEW YORK

When Governor Smith signed the Bill repealing the Mullan-Gage Act—the State measure to enforce the Volstead Act—the wall of the Prohibitionists was heard throughout the States and was echoed in Canada. The prophets predicted wide-open cities and general disregard of the law. "Nullificationist" and "secessionist" were amongst the opprobrious epithets hurled at the "wet" Governor. We pointed out at the time the exaggeration and misrepresentation that found its way into Canadian newspapers.

A few days ago Police Commissioner Enright of New York City issued new regulations to his men to take the place of those that obtained under the Mullan-Gage Act. The order just issued reminds the police that the Volstead Act "is still the law of the land," and warns the members of the Police Department that if they "neglect or omit" to perform their duty under that law they will be guilty of a misdemeanor and liable to indictment. The order further requires them to investigate places suspected of violating the Volstead Act. The wording of the Police Commissioner's order is clear, explicit, peremptory. A paragraph or two will serve to illustrate:

"The charter imposes on every member of this department the duty to enforce and to prevent the violation of all laws and ordinances in force in the City of New York. Any place where intoxicating liquor is sold or given away, or where a number of people congregate to obtain intoxicating liquor to be used as a beverage, is maintained in violation of the Federal prohibition act and is a common nuisance. It is the duty of each and every member of the force to suppress such places. The duty imposed upon members of this department is not discharged by the mere detection and punishment of crime after it has been committed. There remains the duty of preventing violations of the law, and this duty of prevention is no less important than the duty of detection. . . .

"The law makes it the duty of every member of this department carefully to observe and inspect all premises suspected of being maintained for an unlawful purpose, or where persons gather with intent to violate the law. Any facts collected in the discharge of this duty can be used for only one of two purposes—either to repress such disorderly place or to hold the proprietor thereof in fear for the purpose of collecting tribute. If, instead of using his knowledge to repress the maintenance of such a place, an officer keeps the facts to himself, or conceals them from the

officials having the power to repress such a resort, or if such a place is reported to his superior officer as not being a disorderly house, or as affording no evidence of a violation of law therein, when in fact such evidence is easily obtainable, such reports will be assumed to be knowingly false."

Despite the dire prophecies of an alcoholic deluge following the repeal of the State law the Federal Prohibition Director said to the New York Times:

"The police have been co-operating with us in a most satisfactory manner ever since the repeal of the Mullan-Gage law. Two weeks after the repeal of the State enforcement law they seized five liquor-laden trucks and turned them over to the prohibition authorities. They have been turning over an average of from two to three trucks of liquor to us every day since the repeal of the Mullan-Gage law.

"Only yesterday the police furnished to the prohibition authorities the evidence on which two places were raided by the police and prohibition agents. . . .

"I have no complaint to make of the way in which the police have been co-operating with us since June 1. Whether the order just issued by Commissioner Enright will stimulate any greater activity on the part of the police remains to be seen."

So the prophets of evil, and the sanctimonious imputers of sinister motives to Governor Smith, despite his clear and definite declaration at the time, have been once more shown to have as little of the gift of prophecy as they have of the virtue of charity.

And, an interesting coincidence, the Superintendent of the Anti-Saloon League of New York is being investigated—not yet indicted—on charges of "graft." He was, of course, one of the chief prophets of evil and imputers of motives

"IF HE WERE NOT A CATHOLIC"

In an article in the World's Work, Mark Sullivan discusses the strengths and weaknesses of the potential aspirants to the Democratic nomination for President of the United States. From such a list no one omits the name of Governor Smith of New York; but it is interesting to read what this widely-known and well-informed writer has to say about the Catholic Governor as a presidential candidate. The question of religion is not one merely of sympathetic interest in a coreligionist outstanding in American public life; but it is a hard fact that must be taken into account as a very real and very practical political consideration.

Mr. Sullivan writes: "If Governor Al Smith of New York were not a Catholic, neither this nor any other of the articles on Democratic Presidential possibilities would need to be written. If it were not for the taken-for-granted handicap of this church affiliation, it would be universally recognized that Smith would be the Democratic nominee. It would be assured to him on his record of having been twice elected Democratic Governor of the largest State in the Union, a practically certain winner in the State which, more often than any other, determines the results of presidential elections. Merely to have carried New York twice, to have carried it (in one of the cases at least) against an extraordinarily strong Republican opponent, and to have carried it by a spectacular majority—merely that record would make Smith so surely the Democratic man of destiny that it would be possible to predict his nomination almost positively. This is accepted by Democratic politicians everywhere. Nothing is more common than to hear the phrase, 'If Smith were not a Catholic'—"

Nor is it exceptional political good fortune such as may occasionally come, unmerited, to any one in public life that makes Smith stand out—but for the bar of his religion—as the inevitable candidate; but his unquestioned integrity, his great capacity for public life and his solid achievement in the public service would put him in the forefront even if the popular recognition of these things and his genial yet forceful personality did not ensure his carrying his native State.

The article goes on:

"Not only has Smith made a spectacular record as a vote-getter in the past; in addition it is conceded that he could carry New York just

as surely again, for his record as Governor has attracted the generous approval not only of his own party, but of many Republican leaders and Republican papers as well. The writer has hardly ever found a Republican leader in New York who failed to speak highly of Smith. In the course of a State constitutional convention in New York some years ago, in which Smith was a delegate, it was stated privately by one of the three or four most prominent Republican leaders in the country, that Smith was the most useful man in the convention."

The exceptionally well informed and acutely observant political writer whom we have been quoting gives a brief history of Governor Smith's political career from which we take the following extract describing his initiation as leader of his district:

"In every material or spiritual complication that persons of simple lives run into, they turned to Smith for help; and Smith had the personality which included both the capacity for practical help and pleasure in the act of helping. Granted that a man happens to have, as Smith does have, the right endowment of intellectual and moral qualities, this sort of life-long contact with the economic needs and spiritual and emotional aspirations of plain people, people in the mass, constitutes probably the best conceivable equipment for understanding democracy and leading it.

"It is, to be sure, the common function of New York district leaders to provide for their essentials that make a man a vote-getter, there is among them, in Smith's case, a curious capacity to evoke sentiment. . . .

"But for the bar—or what is assumed to be the bar—of his religion, the Democrats next year would name Al Smith on the opening ballot of the convention, and would go home with a more complete confidence of success in the subsequent election than they can have probably, with any other candidate."

We make no apology for our interest, or for the interest we assume on the part of our readers, in the man who, for being a good, practical Catholic, is barred from being the candidate of his party and most probably the choice of the people for the high position of Chief Executive of the great Republic. If through dullness of spiritual vision or through lack of moral courage he had lapsed into religious indifferentism, his nominal affiliation with the Catholic Church would not bar his way in American public life. That in the greatest of democracies such a condition should obtain is perhaps regrettable, but it is by no means discouraging. We feel no resentment and it is far from our intention or desire to arouse resentment in our readers. Rather is it a matter for congratulation that the progress made has been so great. It is not so long ago when the wave of fiercely intolerant Know-nothingism swept, unresisted, over the whole country. The Ku Klux Klan of today is a puny and disreputable thing in comparison. This we may show at another time.

John W. Davis is another outstanding possibility candidate for the Democratic nomination. He served in Congress with distinction; as Solicitor of the Department of Justice he was held in high regard by the Justices of the Supreme Court; and as Ambassador to Great Britain he added to his reputation, but reduced his life-savings to such an extent that he was understood to be in debt. He took up the practice of law in New York.

Mr. Sullivan notes how this, too, runs counter to a popular prejudice:

"Just as in the case of Governor Smith of New York, the phrase is used, 'If he were not a Catholic'—so in the case of John W. Davis the phrase is used, 'If he were not a Wall Street lawyer'."

"Here too, as in the case of Smith of New York, it may be possible for the Democratic leaders to develop enough courage to treat a prejudice, not by bowing before it, but by looking it in the face and disinfecting it and dissipating it with facts."

Whether or not this will be done at the next Democratic convention it would be rash to predict; but that it will be done, sooner or later, is a prediction that rests on the solid basis of many accomplished facts which a generation ago would be considered rash prophesies.

THE STORY OF A STORY

McLean's Magazine and Hodder and Stoughton gave a prize of \$2,500 for the best Canadian novel submitted by June, 1922. The stories submitted were referred to a literary committee who awarded the prize to Gordon Hill Grahame, author of "The Bond Triumphant." This is an historical novel dealing with the early days of New France just after the saintly Laval was appointed Vicar-Apostolic of Canada. There is internal evidence of considerable reading of early Canadian history on the part of the writer; but his treatment of his subject can only be explained by an ingrained anti-Catholic prejudice which his researches served but to deck out in the diaphanous drapings of superficial historical reading.

At another time we may refer to the story itself; here, suffice it to say that it is coarsely offensive to Catholics in general as well as to French Canadians in particular.

At once letters began to pour into the office of the CATHOLIC RECORD. Scarcely had we procured a copy of the Magazine and seen for ourselves the pitiful prejudice, the gross and coarse anti-Catholic spirit that pervaded letter press and illustrations when the publisher and editor made known their sincere regret that the first installment of the story had appeared in McLean's, and promising that the first installment would be the last.

Following is the letter which, in identical terms, was sent to several of our subscribers:

I wish to thank you for your letter calling my attention specifically to some of the doctrinal errors and historical inaccuracies, which I now realize might readily give offence, in Mr. Grahame's serial, "The Bond Triumphant."

Ordinary articles and fiction are accepted and paid for only after very careful reading and consideration by the editors. But in the case of "The Bond Triumphant" it was taken entirely on the judgment of experts outside our organization. It was awarded the first prize by a committee of literary experts. Technically, from a literary point of view and as a piece of fiction, it may have deserved the prize, but it has been found in more careful reading that the detail of the story is dependent upon these historical and doctrinal inaccuracies which tend to create errors and unjust impressions, and add fuel to a vicious campaign of misrepresentation that has been going on for some time throughout Canada, and which is in essence opposed to the spirit of real Canadian Nationalism for which McLean's Magazine has always stood.

I have, therefore, ordered publication of the story stopped, as the financial loss involved in so doing cannot be allowed to weigh in the balance against the foundation principles of "McLean's Magazine." A Canadian Magazine which will be welcomed in every Canadian home, regardless of religion or race.

It was far from our intention to hold up to ridicule any of those gallant figures who took such an active and constructive part in the building of Canada when it was New France. The fact that we have withdrawn the serial without argument or delay is, I think, the best evidence of good faith on our part. We will appreciate your cooperation and influence in the eradication of an unfortunate impression which may have been created in your community, and in dissemination of the fact that the serial by Mr. Grahame has been definitely and instantly withdrawn.

We purchased only first serial rights to this story, and should there be any further publication in any shape or form it will be entirely independent of this magazine or the McLean Organization.

Very sincerely yours,
(Signed) J. VERNON MACKENZIE, Editor.

For ourselves we accept unreservedly this adequate explanation and apology. Moreover, from widely separated parts of Canada several correspondents, including two Bishops and the Catholic Truth Society of Toronto, confirm our judgment. Taken all together, we may safely assume that the verdict of our correspondents reflects Catholic opinion in Canada. And we are glad that it is so. We have the assurance of an intimate and life-long Catholic friend of Col. McLean that his action was not due to the indignant protests received; no one was more indignant, more deeply pained, than he himself; and he had decided on suppression of the story, had destroyed 40,000 copies of the magazine not yet sent out, before the protests began to pour into the office.

Of course the story was and is coarsely offensive; but when publisher and editor make sincere and adequate apology and, at great cost to themselves, make all possible

reparation, refusal on our part to accept would simply be to reject ourselves down asses or boors.

THE SPIRITUAL IS INERADICABLE
By THE OBSERVER

Practically all philosophers, in all ages, have acknowledged one aim, however much their methods and theories may have fallen short of it; Catholics, Protestants, pagans, nominalists and realists, naturalists and humanists, formalists and social-realists, realists and sense-realists, Aristotelians, and Schoolmen and Ciceronians, Conservativists and Radicals; they have all admitted one principle; however much or however little they may have approached truth in their application of that principle; and that principle is, that the main object of education is to make a virtuous man. They have differed as to what virtue is; but even the atheists have adopted the Christian terms "goodness" and "virtue," and "moral and "immoral." Differ as they may they all hold that the great purpose of education is to make a good man. Look at the savages: Fundamentally, their conception of education is the same as ours in principle; it has its utilitarian side and its moral side. "The savage tribes," says Mr. Bird S. Coler, "teach their boys to hunt and fish, to fashion implements of the chase and of war; to build shelters and to fashion clothing; just as we teach our boys to read and write and figure; and in some cases to use their brains and hands in mechanical work. The savage lad is taught to take a living from his environment and the child of civilization to earn a living in his. But this is not all; even among the savage tribes there is a dim perception of a further need; the soul has its necessities; a man must be something more than strong and skilful in war and in the chase in order to be a useful member of the tribe. Human nature is nowhere without some moral idea, and the savage instinctively feels the need of inspiration; he must learn to endure without flinching, to fight without fearing, to reverence the old, to worship the spirits his fathers worshipped. Therefore, the schooling of the youth, the exercises attendant upon his initiation into the adult tribal society, are conducted by the priest-hood of his people around the totem pole. The groping of the unenlightened mind towards the truth, the natural phenomena personified in sun-gods, and air gods and wood-gods, and river-gods, which are the symbols through which the dark, uncultured soul strives to express its vague but ever-present conception of a Creative Controlling Power. These are the things that affect his education. Far from civilization, where the intellect hardly throbs, where there has been no revelation and no light, some mysterious power weeds these two things, the secular education and the religious aspiration. . . . It is not enough that the savage lad shall be a useful member of his tribe; he is taught to be a good member of the tribe." These are the remarks of a non-Catholic and they express a great truth. Even the atheist educator cannot get wholly away from this system of morality. They attack other systems on the pretence that they are immoral; that is, they mean, contrary to what they, without any ability or any authority to define morality, choose to call moral. But it is noted that practically no one who thinks of teaching at all whether in a great university or in a savage kraal in darkest Africa, is ever content with claiming to give a useful education merely; he wants it believed that his system will make the spirit, the soul of man, better. And the curious thing is, that even when atheists deny that there is any such thing as a soul they always put in its place something else, something above and beyond the mere body of man, to which they give another name, since they will not give it the name of soul; something which demands other education than the mere instruction in things that are materially useful. They may call it by a name that is not accurate—mind, intellect, heart, or something else, but in their very terminology, in their efforts to describe without making a Christian admission, they unwittingly pay homage to God and to the natural law which they cannot wholly evade, because it is not God's will that it should ever dis-