

The Catholic Record.

"Christianus mihi nomen est Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname)—St. Pacien, 4th Century

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A BENEDICTINE ABBEY FOR RESEARCH WORK

TO PREPARE THEMSELVES ABROAD FOR SCIENTIFIC RESEARCH

Washington, D. C., July 30.—The Rev. Dr. Thomas Vernon Moore, for the past thirteen years instructor and professor in the department of psychology at the Catholic University for Scotland, to enter St. Benedict's Abbey, Fort Augustus, for a novitiate of two years prior to establishing at the Catholic University a Benedictine Abbey for the promotion of scientific research. The work of the proposed institution will be similar to that of the Rockefeller Institute of New York, although its permanency will be guaranteed, not by monetary endowment, but by the stability of the monastic rule.

Accompanying Dr. Moore will be the Rev. Dr. Francis J. Walsh, for ten years professor of philosophy at St. Mary's Theological Seminary, Cincinnati, and the Rev. John E. Diman, a convert from the Anglican Church, who was ordained priest by Bishop Haid of Belmont Abbey, N. C., and who established and for several years has been the headmaster of St. George's School, Newport, R. I. Dom Benedict Bronsahen, a Benedictine monk of Downside Abbey, who has been studying the early spiritual life of the Church at the Catholic University, will accompany the three priests to Fort Augustus, where they will be joined by Dr. Baldwin, instructor in history at Harvard, who will enter the novitiate with them, with a view to taking up studies for the priesthood and participating in the American foundation. The Rev. Dr. John E. Hald, who has been studying physiology and the relation of physiological processes to mental life at the University of Cincinnati, is expected to join the group later.

MONASTIC FREEDOM AND SCIENTIFIC RESEARCH

"The possibility of uniting their efforts at scientific work and leading the monastic life has been under discussion by a small group of men studying and teaching at the Catholic University since 1921," declared Dr. Moore in speaking of the new undertaking. "They realized to what extent man's health and progress depended on the solution of problems of research. They felt the need of the interior life of monasticism and appreciated the fact that by collaboration in scientific work they could accomplish more than by working privately at scattered problems of investigation. Contact with university life is necessary in modern research. Intellectual work is no longer confined to the writing table and the private library. It requires laboratories and libraries of vast extent, far beyond the limits of even the most excellent private collection. The necessities of modern research are at hand at the Catholic University and library, its proximity to the Congressional Library, the library of the Surgeon General and the various departmental libraries of the United States Government.

"It seemed, therefore, that if the monastic life could be established at the Catholic University, an opportunity would be provided for those who entered to do scientific work for the welfare of mankind.

"The original group had in mind an institute that would do something similar to what is being done by the Rockefeller Foundation of New York. The men who would be united together would have no worldly or financial interests, but would be devoted primarily to the service of God and would attempt for His sake to contribute their full share of toil for human progress.

"The appeal of Benedictine monasticism to such a group of men is evident. The Benedictine idea expresses a wonderful union of the inner life with external work. The great misfortune of modern life is an over-accentuation of external activity. Many men have become slaves, working and sleeping, with no time for creative thought or serious reflection. Those who manage to escape the serfdom of modern life only too frequently give themselves up to idle pleasures, failing to develop or losing utterly all relish for the intellectual and spiritual.

CHANGE TO MEET CHANGED CONDITIONS

"The inner life is the foundation of Benedictinism. It is something more than morning and evening prayer. It is living out the liturgical life of the Church, appearing before God again and again during the day to sing the canonical hours and solemnly celebrate the conventual Mass at which all in the monastery are present. Between the hours of prayer there is a solid eight hour day and more of work. "The first contribution of Benedictine monasticism to the work of the world was simple but necessary. It originated when Roman civilization was crumbling and there was great need of some body of men to take over and direct the work

of agriculture. When Benedictine monasticism had done this service, it turned its attention to the ancient manuscripts and preserved for the world the learning of antiquity. The time of copying the ancient manuscripts is past and the monks of today aim at production. The changed civilization of today has a demand for a group of men to serve God, the Church and their fellow men by united efforts in scientific research, hard, patient, laborious and valuable to mankind."

The movement has received the warm approbation of Archbishop Curley of Baltimore, and the Right Rev. Thomas J. Shahan, rector of the Catholic University has assured Father Moore and his associates of his keen interest in their plans. The project has also been laid before and approved by Abbot Ernest, the president of the Cassinese Congregation in the United States and has been endorsed by Bishop Haid of Belmont Abbey, Arch-abbot Aurelius of St. Vincent's, Beatty, Pa., and Abbot Athanasius, the president of the American Swiss Congregation. Recently the project was brought to the attention of the General Chapter of the English Congregation of the Benedictines and it was then determined that St. Benedict's Abbey, Fort Augustus, should be the scene of the monastic training of the founders of the new institution.

MURDER BY ULSTER POLICE REVEALED

In Cushendall, a village in the glens of County Antrim, three young men, Catholics, were shot dead twelve months ago under circumstances which until a few days ago had remained a mystery. In September last, a commissioner appointed by the British Government held an investigation into the affair and, in due course, presented his findings. The British Government was willing to publish the report by the Belfast Government would not assent.

What was the reason of the objection to publication by the Government of the Six Counties? British troops and the police force of the Belfast Government were involved. The report found that Mr. Churchill had admitted in the British House of Commons that there was no foundation for any allegation against the British troops. He avoided saying that the police force of the Belfast Government had been excused by the commissioner. From that time till the present Belfast Government has insisted upon the suppression of the report.

In the meantime, in the course of other proceedings, the facts have been brought to light. The parents of the young men who had been killed, applied for compensation. Upon the hearing of these claims, evidence was given that on the occasion in question lorries of military and police arrived in the village. The police got off their lorry and started to fire upon the people. One of the three young men was seen by a witness in the act of surrendering to the police. An hour later he was found dead, shot through the mouth. The police took the other two men out of a shop and shot them in the presence of the villagers.

This evidence was not really contradicted. In opposition to applications for compensation some witnesses stated that the police had been fired upon by some persons in the village, but a British military officer examined on the same side swore that no shot had been fired from the village at the police.

These revelations explain the unwillingness of the Belfast Government to publish the report of the British Commissioner.

Glady, a Tyrone village, near the border, has been on several occasions disturbed and terrified by gunmen. The latest attack took place during curfew hours.

MINISTER WHO CELEBRATED "MASS" IS NOW CATHOLIC

London, July 16.—The account given in the N. C. W. C. News Service of the "Independent Catholics," a curious sect of the Congregationalists in London at the King's Weigh House Church, where "Mass" and "Benediction" and "Confession" figure largely in the devotional exercises, has had an interesting sequel.

The Congregationalist minister, known as "Father" James, who was assistant minister, has just been received into the Catholic Church at the priory church of the Dominicans in north London.

Like Dr. Orchard, the chief minister of the King's Weigh House Church, Mr. James had received ordination as priest from a certain "Bishop" Herford, who claims to possess the orders of the Syro-Chaldean Church. According to a ruling of the Apostolic See persons who have received orders of this kind, if they subsequently enter the Catholic Church are forever incapable of being admitted to the Catholic ministry.

MAJESTY OF OUR LAWS

BOLSHEVISM, TREASON AND ANARCHY vs. TECHNICAL VIOLATIONS

Law, a sublime thing always, is still more sublime when it springs from the people. Jean Jacques Rousseau, the prophet of modern democracy, would be delighted with the statutes of this nation and its component States. They are based, as he held they should be, on the general will. But the general will, it must be remembered, is not the will of the generality of the people, but the will for the generality of the people; not the opinion of all of us as to what each of us should do, but the opinion of a forward-looking person who knows he is right as to what all of us should do.

Accordingly, nearly all American, radical or conservative, wet or dry, have about the same opinion of the laws. We all think that certain laws are right and should be obeyed, not only by those who think they are right, but by everybody. Many think certain laws are wrong, and may be disregarded by those who don't like them. There is some difference of opinion as to which laws are right and which wrong, but the fundamental philosophy is the same.

In Ludington, Michigan, a group of reformers set out to stop dancing on Sunday. They pointed out to the prosecuting attorney that Sunday dancing is forbidden by law, which is true. Sunday newspapers, movies, soda fountains, golf and automobile are also forbidden by law. The prosecutor announced that he would enforce the Sunday laws—all of them. Instantly the police rose in their might. The police were instructed to ignore the prosecutor's orders. Even the leaders of the law-enforcement faction objected to such a narrow legalistic view. "We just wanted the law enforced against dancing, movies and billiard parlors," says the President of the Swedish Methodist Ladies' Aid Society, who presumably has an automobile and perhaps even plays golf. And the Chairwoman of the Civic Committee of the Federation of Women's Clubs protests against wholesale complaints for "technical violations."

There you have it. If you violate a law you don't like, it is Bolshevism, treason and anarchy; but if I violate a law I don't like, it is only a technical violation.—N. Y. Times.

BIOLOGIST ALARMED

CRITICISES BIRTH CONTROL

San Francisco.—A vigorous campaign against birth control, and a national plan of eugenics were advocated by Frank Watts Bancroft, noted biologist formerly of the University of California and the Rockefeller Institute, as solutions for America's political problems.

"Racial homicide has already thinned the ranks of American intelligentsia," says Professor Bancroft in his discussion of present conditions, which he declares must be remedied.

"We talk continually of the poor statesmen America now has and yet these men are representative, unfortunately often more intelligent than the average American voter. Immigrants, men and women neither qualified by physical fitness or mental capability to carry on the big work that lies ahead of us, are fast taking the government from the hands of those best qualified to do the work. As the intellectual families die out, the foreigners are waiting to take their places in the community.

"If America breeds future generations from the best physical and mental types we have today, our political problems will take care of themselves.

"Today the remnants of the people who came here in the seventeenth, eighteenth and nineteenth centuries, are generally speaking, the leaders of the present system. Unfortunately because of the regrettably small families they rear—if they raise any children at all—they are being supplanted by the alien. The influence of these lower types on our youth and American people, generally is the worst. The old American stock—the men and women who shaped the foundations of the nation—are dying out."

Professor Bancroft expresses the belief that if education were instituted that would push the brainy student, supplanting the present methods of pulling the backward ones, America would have more to show for its huge expenditure on education.

"Nowadays," he says, "the educational plan is to spend more time on the backward student so that the class as a whole will go forward. That hinders progress and the best minds will suffer."

Professor Bancroft also advocates the selection of immigrants before they leave foreign countries.

"The tide of immigration," he says, "is daily throwing the scum of Europe on our shores. By a

process of careful selection we could secure persons of the highest physical and mental development."

SCOTTISH SHRINE

Scotland since the Reformation has been so overshadowed by its own dour brand of Calvinistic Protestantism, that in the popular mind Catholicism is very little associated with the Northern Kingdom. For all that, Scotland has a very excellent Catholic population, and a single diocese that surpasses in numbers any other single diocese of England or Wales.

But Scotland has recently emerged as the land in which a most remarkable shrine and place of pilgrimage has been set up. This is the little mining village of Carfin, which is rapidly becoming a Scottish Lourdes.

Carfin is in the county of Lanarkshire and within the archdiocese of Glasgow. It has a church dedicated in honor of St. Francis Xavier, and out of its population of 2,000, practically all of whom are employed in the Lanarkshire coal mines, some 500 or more are Catholics. The village has an interesting history, apart from the fact that this little outpost in so-called Protestant Scotland has a population 25% Catholic. Some of the Catholic miners are Irish, but a considerable proportion of its mining population are Lithuanians, and amongst these there is a generous proportion of Catholics.

It may be thought a libel on the good citizens of Carfin to say that the only beautiful thing in their village is their Catholic Church of St. Francis Xavier. But like all other mining villages, the local industry of Carfin does not make for beauty, and the local church as well as the outdoor shrine which has been erected as a replica of Lourdes offer a very great contrast to the general dreariness of the streets.

This model of the famous French shrine was built by the Catholic miners themselves, after their working hours in the mines. It is, of course, on a very much reduced scale. But its claim to attention lies not in any architectural features, but in the fact that within recent weeks Carfin has become a noted place of pilgrimage in Scotland, owing to the many answers to prayer that have been obtained at this replica of the Lourdes shrine.

For example, at Corpus Christi this year no fewer than 50,000 people are said to have journeyed to this little village shrine on the Sunday during the festival. On most Sundays large numbers of devout persons visit the shrine, and the local estimate of visitors over an ordinary week-end is some four or five thousand. And this is in Protestant Scotland!

The Catholic priests of the church at Carfin are reluctant to make any positive statements regarding the cures that are sincerely alleged to have been wrought at this little village shrine. Therefore the marvels that are reported from Carfin must not be understood to have any official ecclesiastical approbation.

CURES REPORTED

On the other hand, the villagers, who do not feel the same constraints as ecclesiastical authority speak without any hesitation of what has happened in their midst. There is, of course, no bureau as at Lourdes, and there is no scientific evidence in regard to these cures.

But cases are pointed out where distinctive cures are said to have taken place. Names and persons are mentioned; novenas are being observed; water from the little pool at the grotto has been taken away; and people who are said to have visited the place with the help of crutches, are also said to have been able to discard these aids.

"There was a constant stream of people coming and going," says a writer who has recently visited the village. "They were of all ages, and all conditions. There were several miners with the grime of the pits still on their faces and hands, elderly women with shawls over their heads, and also little children scarcely of school age."

"On arrival one and all knelt on the ground in front of the statue, and said their beads. Having finished their devotions they drank from the pool, kissed the Lourdes stone, and then quietly departed."

At least one votive offering hangs at this little place of marvels in Scotland. This is a discarded crutch, which has its place close to the statue of Our Lady of Lourdes, and which was left there by a grateful client who found his prayers answered and his physical disability removed.

Scotland, like Ireland, is rich in holy wells, which in the Catholic days were resorted to by vast throngs of pilgrims. The Blessed Virgin had seventy wells dedicated in her honor; there were more than twelve wells dedicated to the Prince of the Apostles, and almost as many to St. Michael the Archangel, besides numerous wells dedicated to various other Saints.

The holy well at Whitekirk in Haddingtonshire, known as the Fairknowe Well, was famous in the

Middle Ages, and during one year alone was visited by 15,000. But this particular well is singled out above all others as having been the only one visited by a Pope. This was Pius II, who while Cardinal Aeneas Sylvius Piccolomini, visited Oxford and then Scotland, in which latter country he walked in bare feet through the snow to the holy well.

The bigotry of the Protestant reformers in Scotland put a stop to all this frequenting of the holy wells, and in 1581 an act of the Parliament of James VI. of Scotland decreed that any one visiting holy wells and other like "monuments of idolatries" should be fined one hundred pounds, a sum which in these days would be represented by about \$2,000.

VATICAN ENFORCES DECORUM

WOMEN TURNED BACK DESPITE TICKETS OF ADMISSION

Rome, July 20.—The Pope has expressed a feeling of bitter disappointment and painful surprise at the immodest dress of some of the women visitors to the Vatican who have been received in papal audience. With the exception of the customary black veil which is always worn during a papal audience, the dress of many of the women received recently has been anything but appropriate for such an occasion.

After an audience last week the Pope sent for his Privy Chamberlain, Mgr. Gaccia Dominioni and expressed himself forcibly concerning the liberty granted to many women to enter the Vatican insufficiently clothed.

Discussing the present styles, His Holiness said: "The unfortunate mania for fashion causes even honest women to forget every sentiment of dignity and modesty. The decrease of womanly reserve has always been a sign of social decadence. The vanity of women causes the disintegration of the family. An immodest mother will have shameless children. A shameless girl cannot be a good wife. It is possible to dress with ladylike decorum without imitating monastic severity."

Following the observations of the Pope, strict orders were given at the Vatican to deny admission to all women who were not suitably dressed.

Notwithstanding the new rules, a group of elegant Frenchwomen were admitted to a papal audience without sacrificing the latest mode of Paris.

This new scandal determined the Major-domo of His Holiness, Mgr. Sanz de Samper, to take rigorous measures to control the entrance of visitors to the Doors of the Vatican. The effect of new orders issued by him was felt a day or two later, when a group of women with tickets of admission to the papal audience were turned back at the door by the Swiss Guards and obliged to go home, for the reason that even the intense heat wave which has descended upon Rome this week was not sufficient to justify the scantiness of the attire of some of those who sought an audience with His Holiness.

K. K. K. ENJOINED

Albany, July 26.—A temporary injunction restraining the Ku Klux Klan and its sister organization, the Kamelia, from exercising any corporate rights of privileges in the State of New York was issued here yesterday by Supreme Court Justice Harold J. Hinman. Application for the injunction was made by Deputy Attorney-General Edward Griffin, based upon an affidavit by Supreme Court Justice George E. Pierce, of Buffalo, in which the latter declared that the papers of incorporation filed by representatives of the Klan and Kamelia with the Secretary of State had been materially altered after he had approved them.

Supreme Court Justice Pierce who approved the original Klan and Kamelia articles of incorporation as a matter of routine judicial business and later made an affidavit to the effect that they had been altered after he had signed them, is authority for the statement that Klansmen responsible should be prosecuted. In an interview after the alleged alterations had been discovered, Justice Pierce is quoted as having declared that the Secretary of State should nullify the incorporations. When asked whether this would not make the Klan subject to prosecution under the Walker law, he is quoted as having said:

"Most assuredly, and it should be prosecuted not only for violation of the Walker law but for falsifying a public record and an official document."

It is also regarded as a possibility here that those responsible for the changes in the Klan's incorporation papers may be halted before Justice Pierce to answer to contempt of court charges.

PLAN UNIVERSITY ON ENGLISH LINES

The great university buildings at Oxford and Cambridge will be the architectural models for the first group of buildings for Cleveland University, the great Jesuit institution on Shaker Heights, just outside Cleveland, for which \$15,000,000 eventually will be expended.

The first unit will comprise three science halls, two dormitories for out-of-town students, an administration building, gymnasium, power house and a modern stadium that will accommodate 30,000 persons. A sum of \$3,000,000 will be expended on this first group of buildings, which will be of Ohio sandstone, trimmed with "Harvard" red brick. Complete colleges of arts and sciences will be established before an attempt is made to expand the institution into a full functioning university. Colleges of law, medicine, dentistry, pharmacy and engineering will be erected in the second unit.

"The intent of the founders of Cleveland University," declares the Rev. Thomas J. Smith, S. J., president of the institution, "is to build up the college of liberal arts fully and then to expand to a full functioning university. Entrance to the university will not be conditioned on religious belief or nationality. The institution will be open to all students seeking a moral education, whose keynote is sterling American citizenship. Cleveland University, when completed, will be one of the show spots of America, as no amount of time or effort will be spared to secure the best that may be had from any architectural as well as an utilitarian standpoint.

"In consonance with the present comprehensive program of building the establishment of Cleveland University will further enhance the pride that now so justly fills the breast of every resident of the fifth city."

The site of the institution is in a beautiful section of Shaker Heights and comprises forty-five acres. The buildings of the university will eventually cover thirty-five acres, leaving ten acres for the athletic field.

GREET THE POPE AS "HOLY FATHER"

One of the features of the Anglo-Catholic Congress which has just been brought to a close in London, was a cablegram sent by the delegates to this conference of "High" Anglicans to Pope Pius XI.

The message sent from Albert Hall to the Vatican, read as follows: "Sixteen thousand Anglo-Catholics in congress in London, beg to offer their reverent greeting to the Holy Father, humbly praying that the day of peace may quickly break."

All kinds of meanings may be read into this message. It may possibly have meant that the Anglicans were humbly praying that Rome would alter its attitude towards the Protestant churches; on the other hand, it may have prayed that the Protestants may alter their attitude towards Rome.

But its real significance seems to lie in the term used towards the Pope. "Holy Father" the Anglicans called him in their telegram, and it is only a fortnight ago that the Archbishop of Canterbury, in referring to the possible reopening of the Vatican Council also referred to the Pope as "the Holy Father."

In the light of post-Reformation English history there is much of deep import in this phrase. For the Anglican mind, until comparatively recent times, has thought of the Supreme Pontiff not as the Holy Father of Christendom, but as the "Man of Sin," as "anti-Christ," and a host of other opprobrious terms, the outcome of two or more centuries of bitter and fanatical propaganda.

FIRST NATIVE BISHOP FOR INDIAN SEE

New York, July 28.—Word has reached the national offices of the Society for the Propagation of the Faith from the Sacred Congregation of Propaganda of several appointments which cannot fail to be of the greatest importance in the future of Catholicity in India.

For the first time in the history of the Church in India native priests of the Latin rite have now been made bishops. A new diocese, Tuticorin, formerly a part of the diocese of Trichopolis, has been erected, and a native Indian Jesuit priest, the Rev. Tiburtius Roche, has been named as its first bishop. Mgr. Joseph Pais, an Indian secular priest has been named apostolic administrator with episcopal dignity of the diocese of Mangalore.

By these appointments the Holy Father makes evident his desire to further native vocations in missionary lands. Only recently, Pius XI. urged all missionary priests and bishops to make the formation of a native clergy their chief concern.

CATHOLIC NOTES

Florence, July 6.—A monument to Christ as an atonement for blasphemy is projected by the citizens here. The United Catholic League is sponsoring the idea.

London, July 23.—England's greatest overseas pilgrimage since the Crusades, left during the past week when 1,800 pilgrims sailed for Lourdes. Of this number, 1,600 were from the County of Lancashire under the leadership of the Archbishop of Liverpool.

Rome, July 20.—The Messaggero announces that while Deputy Paolo Orano was speaking recently in the Chamber, paying a glowing tribute to Catholicism and Fascism, Premier Mussolini interrupted him saying: "During the next session of the Legislature I shall have a Crucifix hung in this Chamber."

A drive to include every Catholic man in the archdiocese of Chicago, in the ranks of the Holy Name Society, has been inaugurated by the Archdiocesan Union, under the direction of Archbishop George W. Mundelein, and Right Rev. Bishop Edward F. Hoban, spiritual director of the organization.

Among voluntary associations engaged in promoting industries and trade none has been more successful than the Cork Industrial Development Association. It has succeeded in arranging direct shipping between Cork and France, Belgium and Germany. The result is that many imported goods can now be obtained at half the former cost.

Rome, July 30.—The Right Rev. Thomas J. Shahan, rector of the Catholic University of America, was received in audience by Pope Pius XI, who showed great interest in the affairs of the University and inquired particularly about the library. The Pope also received a party of one hundred American sailors, who were presented by Rev. Dr. Mooney, the spiritual director of the American College.

New York, July 30.—Solemn departure services for five Passionist missionaries who are leaving for the Chinese field were held last Sunday in St. Michael's Monastery, West Hoboken. The missionaries are the Rev. Edmund Campbell, C. P.; Rev. Dunstan Thomas, C. P.; Rev. Constantine Leech, C. P.; Rev. Quentin O'Connell, C. P. and the Rev. Arthur Benson, C. P. They comprise the third group of Passionist missionaries sent to the Chinese mission within the last two years.

New York, July 30.—The Rev. Paul Curran, O. P., who for the past several years has been attached to St. Vincent Ferrer's Convent here, has been selected to head the first expedition of Dominican missionaries to China. Father Curran, accompanied by Brother James Murphy, O. P. of the Dominican House of Studies in Washington, will sail from San Francisco early in August for China, where the first Dominican foundation will be made in Kienning, in the Province of Kienning Fu. He will be joined later in the year by a second expedition consisting of about twelve American Dominicans.

London.—His Eminence Cardinal Bourne recently visited the Birmingham Archdiocese, for the purpose of opening a new church dedicated to the English Martyrs in Birmingham City. The inauguration took place on the festival of the English Martyrs, Blessed Sebastian Newdigate and Blessed Humphrey Middlemore and it was noteworthy that among those taking part in the ceremony were two direct descendants of the illustrious Martyr, Blessed Sebastian Newdigate, who suffered under Henry VIII, for his devotion to the unity of the Church. It is a curious thing, that after having given a martyr to the Catholic Church the Newdigates lapsed into Protestantism, and it was only in the person of the father of the present generation, who was formerly an Anglican clergyman, that this branch of the Newdigates returned to the Church of their fathers.

Acting upon direction of Premier Mussolini, the Italian Council of Ministers has issued a decree which forbids the Italian press from publishing "untruthful or distorted news." Attacks upon the Pope or religious institutions are specifically prohibited by the decree. Judicial authorities, according to the decree, are authorized to punish with fine and up to six months' imprisonment the editors of newspapers and magazines which print news articles, comments, notes, titles, illustrations or cartoons apt to lead to committing crimes or inciting class hatred, disobedience or law or disturbing the discipline of those employed in public service or doing favors in the interest of foreign companies to the detriment of Italian interests, or vilifying the motherland, the royal family, the Pope, State religious institutions, the constitution or those in charge of the State affairs, or offending a friendly power.