

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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EUROPE AND AMERICA

AS SEEN BY AN AMERICAN SENATOR

Senator Johnson of California was accorded on his return from Europe a "welcome home" reception by a great non-political assembly in New York. During the course of his address the Californian Senator, who may aspire to the Presidency, gave the following interesting picture of Europe and America as he sees them, and the mutual relations that should in his opinion be maintained between them. We reprint the extract from his speech for its intrinsic interest without endorsing the Senator's views.

POLICIES OF THE NATIONS

England today pursues the policy that has marked her course for a century and a half; it is no different under a Baldwin than under a Palmerston. The commercial supremacy of England is at the bottom always of its political policy. No sentiment rules its foreign office, and none interferes with its political alliances. It stands against a powerful Germany when England's trade is threatened. It stands against a powerful France when France seems to dominate Continental Europe. Comradeship is forgotten when trade policies are threatened.

France victorious remembering the past, and fearful of the future, is determined to maintain her Continental position and her world power; she seeks by the strong arm what she asserts is her just due.

Germany disarmed sees her fairest industrial province seized and dreams of a future day of reckoning.

The strong man of Italy bluntly announces the Italian policy "Niente per Niente"—Nothing for Nothing—"Italy for Italians" and pursues his nationalistic way, with no other thought than the advantage of his own land.

The Balkan States, pawns of the great powers, retain their unlimited capacity for involving their greater neighbors, and with but one or two exceptions still cling to the good old Balkan method of changing Ministers by assassinating Ministers.

Peoples I found generally kindly, courteous, industrious and lovable. Behind them are the centuries of their history, and with them abide the traditions of many generations. They have their way of living, their mode of thought. They neither ask nor desire our advice. Their habits of living and of thought have developed through the ages, and the suggestion of change in either would be received with no less surprise than resentment.

A considerable number of our good people really believe we are wiser and better than those living in Europe. Unfortunately, the Europeans don't know it; and I fear notwithstanding the resolutions so generously and unanimously adopted by Friday morning clubs and Tuesday evening associations, for "rescuing humanity" and "saving civilization," Europeans will continue living and thinking in the European way.

Britain today is at loggerheads with France. The legal staff of the British connected with the Reparation Commission hold the invasion of the Ruhr illegal. The legal staff of the French hold the contrary. In this there is a lesson for us, for it demonstrates how nationality enters into every decision and the facility with which reasons may be found by patriotism, to make the law of the case. But the difference between France and England is far deeper than a mere difference of legal construction. It involves fundamental policies. England wants no dominant France. She seeks as ever a balance of power. France, rising invincible from a great war, wishes to discount the future and, aside from the collection of reparations, hopes to remove forever the menace of the past. I heard in Paris, for the first time in many years, the contemptuous words "Perfidious Albion." I heard in London bitter reference to French militarism, Napoleonic conquest and the like.

Germany, with her industrial and workers in fair condition, has a middle class acutely suffering. She feels, it matters not whether her complaint be just or unjust, that we unenlightened fourteen points of peace and then abandoned them. She accuses us therefore of bad faith. France and Britain say we fought the War with them and quit at its end when there was still work to be done in honor bound to do. France and Britain while not openly accusing, think we were guilty of bad faith. But France now sees England as a deserter. England sees France as an exploiter with designs of conquest. Italy looks askance at both and thinks of herself, and all

are viewing us of course affectionately but rather cynically.

On every hand, in every land, are distrust, suspicion, hostility and hatred; hostility and hatred of one another, distrust and suspicion of us. The moratorium required in Europe is a moratorium of distrust, suspicion, hostility and hatred. Europe must put her political house in order before she invites guests to cross its threshold.

In this condition abroad, can any question what should be our attitude? We must not be persuaded to a false step in a little policy, however alluring it may seem, which ultimately may involve us in that which, thus far, we have shunned and avoided.

I will not take our country into this clash of selfish ambitions and the yet existing racial feuds which have written the bloody pages of centuries of European history. If we become a part of what is happening abroad, we would be but the dupe or the prey of the one faction or the other. So earnestly and so firmly do I believe that the future of the Republic depends upon keeping out of the turmoil, the strife and the controversies, the schemes and machinations of Europe, that we can have no higher resolve than to dedicate ourselves to the patriotic duty in the days to come of maintaining the distinctive American policy and keeping our country free from every entanglement which would destroy that policy. In my humble fashion, without limitations of politics or candidacies, I dedicate myself to maintaining America just as America has ever been.

It is nonsense to talk of turning our back upon the world and maintaining aloofness from its daily activities. We may have a foreign policy if we choose, and that foreign policy may speak in tones which will cause all the world to pause.

WANTS "A POLICY OF OUR OWN"

For one, I would have a definite foreign policy for our nation, but a policy of our own. It is true that this policy might change with succeeding administrations, but this presents no obstacle to a frank avowal of our present purposes. If the Administration for a moment in power believes any foreign country jeopardizes peace, there is no reason why we should not say so. I resent that our great country can only speak in concert with others and that it cannot speak alone.

Since when has America become so weak and so timid its foreign policy could be declared only in conjunction with other nations? I can recall the times when a Democratic President of the United States did not hesitate to express the views of our country in foreign affairs. And I remember when the greatest American of his generation spoke in clear tones America's foreign policy, and all the world listened. Hysterical sentimentalism has made us dumb, and our aimless drifting has brought us into international contempt. It is only the timid and the fearful who ask others to unite with them in order to exercise their moral weight. The strong, the self-reliant, the just, by the mere expression of a righteous view give infinitely more effect to their moral weight than by waiting around to exercise moral assistance and pleading that others may join in the expression of what they believe to be fundamentally right.

Moral weight! Our internationalists constantly harp upon it if we'd only joined the League of Nations, our moral weight would have been sufficient to have prevented any subsequent wars. If we would only get into the European mess, our moral weight would sweep back the centuries. Not so! The sure way in which we might dissipate our moral weight is to make it subject to the decision of those upon whom we wish to exercise moral assistance or to submit it to ultimate expression to those who have no moral sense. Free, independent, unfettered by league or association, court or conference, America can speak and the world will heed.

SEES ANOTHER WAR IN THE MAKING

I do not for an instant believe Europe will degenerate into chaos. Ministries may fall and Governments may be overturned, but peoples will continue national life. I believe in peoples. They may indulge in excesses, even bloody terrors, but peoples finally want homes, and families, and children, years to live and love. The impetus of daily vocations, of hourly association, the spirit of gregarious men, will preclude, in our day, anarchical chaos. Wars there will be while antagonistic races with burning unabated hatreds face each other across imaginary boundary lines. I saw no evidence of chaos in Europe, but I saw plain evidences of future conflict. Another bloody war is in the making. I would prevent it, if I could; but if that bloody war is no concern of ours and comes from causes of which we are not part, I would not send a single American soldier again across the seas.

FREE STATE AND ITS PRISONERS

CHARGES INVESTIGATED AND DISPROVED

Two or three weeks ago the Globe reproduced in its editorial columns a sample brick from this "unscrupulous propaganda." It might now give equal space and prominence to the report of the investigating delegation of the International Red Cross Commission.—E. C. R.

The Irish Free State Government Publicity Department issues the following:

A widespread campaign of misrepresentation as to the treatment of prisoners interned in the Irish Free State has been carried on from the beginning of this year. This unscrupulous propaganda directed by Mr. E. de Valera and his supporters succeeded in misleading a number of people abroad. It was designed partly to divert public attention from the crimes committed by Mr. de Valera's followers against the Irish people—the civil strife he fomented, the burning of Irish homesteads, the looting of banks and shops, the destruction of railroads and roads, and the efforts to compel the people to withdraw support from their first National Government. Men engaged in this work, or helping those engaged, were arrested and interned, and, in spite of the nature of their activities, were treated with a leniency and consideration probably unequalled in similar circumstances in any other country.

INSPECTION INVITED

Owing to the misrepresentations as to the conditions in the Irish Internment Camps, the International Red Cross Commission sent a delegation to Ireland early last month to investigate the charges. The delegation was welcomed by the Irish Government and given every possible facility. The International Red Cross has already issued a preliminary announcement stating that the delegation visited the internment camps and reported that "the sanitary conditions, the nourishment and lodging, are in general very satisfactory." Complete and detailed reports have now been issued by the Commission at Geneva.

THE FACTS

The general report states:

The total number of prisoners and internees is about 11,500 men and 260 women. Our delegate (M. Haecius) visited the principal camps comprising a total of 7,369 prisoners. The treatment of these prisoners is devoid of all hostile spirit and the general principles adopted by the 10th International Conference of the Red Cross are observed. The Government refuses the status of "prisoners-of-war" to the prisoners but in reality treats them as such.

The delegate particularly draws the attention of the Committee to the fact that nowhere did he find a wounded or sick prisoner left without medical treatment. On the contrary he found everywhere a carefully organized medical service. The serious accusations made on this subject appear to him unfounded.

The complaints regarding the prohibition of correspondence, sanitary conditions and food in the camps are unfounded.

A KILDARE CAMP

The detailed report regarding the visit to Tintown Camp, Co. Kildare, for example, states that 3,200 men are accommodated there in a series of barracks, each containing about 50 prisoners in good condition, with French casement windows and stoves. Each prisoner is supplied with a bed, wire mattress, sheets, and 3 blankets. Washhouses with water supply, and baths with hot water are open at all times and were working at the time of the delegate's visit.

Regarding the food the delegation states the kitchens are well run, a dining hall with tables and benches being attached to each kitchen. The provisions which the delegation inspected are of good quality, and judging from the remains on the table after the meal it was evident that the quantity supplied was amply sufficient.

Of the 3,200 prisoners less than 100 were in the Infirmary or Surgical Hospital. The Infirmary buildings are in good condition and well heated. Three medical doctors are attached to the camp and army nurses. The doctors are available daily. There are no epidemics. "The patients seem to be very grateful to the doctors for their devoted care and attention."

A FOOTBALL MATCH

Prisoners are allowed to send out two letters weekly. Parcels are permitted to be sent to the prisoners. The prisoners are not obliged to do any work, and the delegation was present at their football match. The observations were as follows: "My visit of inspection to the camp made a

favorable impression on me. The conditions correspond with the normal treatment of prisoners-of-war in conformity with the principles which inspired the Convention of Geneva.

The reports on the other Internment Camps at Gormanstown (1,500 prisoners) and Newbridge (1,924 prisoners) resulted in similar observations.

Even with regard to Mountjoy Prison, of which two wings were reported by the delegation to be slightly congested (Mountjoy was used as a central distributing prison from which men were sent to the various internment camps), the observations are that with this exception the men receive full prisoners-of-war treatment.

DR. S. DANA HUBBARD ON PROHIBITION

Enormous increases in the number of deaths from wood alcohol poisoning, alcoholic cases admitted to the general hospitals and arrests for intoxication in New York are blamed on prohibition by Dr. S. Dana Hubbard, Director of Public Health Education of the Department of Health of New York City. Dr. Hubbard cites statistics of the hospitals, the police and courts in support of his conclusion that prohibition is a failure. He asks the reason why, and then answers:

"Prohibition has failed because the United States is bounded on the north by hard liquor, on the south by liquor, on the west by rum and on the east by gin."

Dr. Hubbard's tabulations show that deaths from alcoholism reported to the Department of Health increased from 252 in 1918, the last year in which the country was under no national restraint in the use of alcoholic beverages, to 272 in 1922, and that in 1914 the number of deaths from wood alcohol poisoning was only 4 as compared with 15 in 1922. The total number of deaths from alcoholism, wood alcoholism and acute alcohol poisoning jumped from 257 in 1918 to 295 in 1922.

The number of alcoholic cases treated at Bellevue Hospital was only 738 in 1918, but it rose to 4,083 in 1922, and that institution's report is typical of other hospitals in New York City. Twenty-nine hospitals reporting on the number of alcoholic cases admitted to their wards showed an aggregate of 6,710 in 1918 as against 6,869 in 1922.

FOURTEEN POINTS ON PROHIBITION

1. In enumerating "What Prohibition Has Done," Dr. Hubbard submits the following fourteen points:
1. Prohibition has increased enormously the deaths from wood alcohol poisoning.
2. Prohibition has increased admission to general hospitals of cases of alcoholism.
3. Prohibition has made men switch from beer drinking to hard liquor.
4. Prohibition has increased alcoholism in the two alcoholic services of our two hospitals.
5. Prohibition has closed the saloon but has made home-brewing and occasional home-drinking.
6. Prohibition has increased the wholesale price of grapes, rich in phosphates and vitamins, beyond the price for average home consumption.
7. Prohibition has increased the number of arrests for drunkenness.
8. Prohibition has brought about wholesale disrespect for the law.
9. Prohibition has caused poisonous, death-dealing drinks to be made and promiscuously sold.
10. Prohibition has increased alcoholic indulgence by the adolescent male and female.

PEDDLING OF IMPURE LIQUORS

11. Prohibition has brought about wholesale bootlegging and illicit peddling of impure liquors.
 12. Prohibition has brought about an increase in the manufacture of spurious money.
 13. Prohibition has brought about speak-easies for the sale clandestinely of liquor.
 14. Prohibition has many sins, social and hygienic, to account for.
- "These fourteen points are consequences disappointing in our public health experiences and are a terrible indictment of such regulation. These facts should make thinking persons consider seriously if this is the right way to deal with the problem.
- "Privileges that are almost as natural as life itself being swept ruthlessly away overnight naturally begets an antagonistic reaction which can only be hurtful to a good cause having high aims. Let us reflect.
- "Medical men have been sorely tried by this regulation (prohibition). A cursory reading of the amendment, one would think, would show that the manufacture, sale or transportation of intoxicating liquors for beverage purposes was not in any way connected with the healing art. How and by what argument public officials interpret this law to apply to the practice of medicine is beyond my power of comprehension.

"But they have, and have established the most complex and time-consuming regulations regarding medicine and alcohol that is annoying and interfering with and preventing proper practice."

"TRUTH SEEMS TO BE INSUFFICIENT"

The Anglo-Catholic Congress which was held in London recently is, of course, a Protestant enterprise. It is promoted by a number of pious Protestant clergymen who, in religious belief and practice, are nearly out-and-out Catholics, but who still, for reasons which seem good to them and which we must not lightly impugn, remain within the ranks of the Protestant Establishment.

The movement towards a gradually greater resumption of the religious beliefs and practices which the Protestant Church discarded at the time of the Reformation is a growing movement getting stronger every day, and already so strong that a good many "Vicars of Bray"—who have little love for the Catholic Church—do not care to oppose the Anglo-Catholic movement and indeed are perfectly willing to "go with the crowd" and to seem part of it.

In this category must be reckoned the Protestant Bishop of London, who, presiding at the first meeting of the Congress, threw some sop to the anti-Catholic Protestantism which is disposed to look askance at the Anglo-Catholic movement. That movement, said the Bishop, was out for truth and not primarily for ceremonial. Anglo-Catholics should not let the world think that they were nervous adherents of the Pope.

The Church of England has special principles of its own as opposed to Rome, and one was its regard for Holy Scripture. Anything which even vaguely suggested that the Virgin Mary should take the place of the one mediator between God and man must be resolutely put aside. The Church of England had to take a different view on the question to that into which the Church of Rome had drifted.

"SUGGESTIO FALSI"

To suggest that the Catholic Church is lacking in regard for Holy Scripture is something little short of idiocy and nothing short of ignorance.

To suggest that the Catholic Church suggests that the Virgin Mary should take the place of the one mediator between God and man; or to suggest a falsehood—rank, utter and absolute.

To suggest that Catholics put the Blessed Virgin in the place of God or pay her divine honor or regard her most powerful intercession as in any way belittling or superseding or in any degree dispensing with the merits of Christ as a supreme essential for the salvation of mankind is simply to slander the Catholic Church, to misrepresent her teaching, to foster error and to perpetuate prejudice. It is to state the thing which is not. It is to say something which any man with the learning of a Protestant prelate ought to know better than to say.

There can be little doubt that the mis-statement of the Bishop of London will be very strongly resented by thousands of sincere and well-instructed Protestants, by much the greater number of those connected with the Anglo-Catholic movement, just as strongly as it could be resented by Catholics. Its utterance shows that Protestantism in all its aspects and sections—the Anglo-Catholic movement included—is a thing of compromise and once again it recalls Newman's aphorism that "truth seems to be insufficient for the Protestant case."

HONOR CATHOLIC COMPOSER OF REIGN OF ELIZABETH

During the first week in July, England celebrated the centenary of William Byrd, the musician, who, although a Catholic, managed to keep both his faith and his head in the troublesome reign of Elizabeth. Westminster Cathedral, Brompton Oratory, Westminster Abbey and the Chapel Royal, combined to give recitals of the work of this composer, who not only composed marvelous "Masses," which could not be rendered in his own lifetime, but also composed settings for the Anglican liturgy.

From all accounts, Byrd never compromised on the matter of his faith. He was a Catholic all his life long, and he died in the faith. Yet he was a member of Elizabeth's Chapel Royal from 1580 to the day of her death, and seems to have been generally a favorite with the "Virgin Queen." It was by means of his settings for the Anglican services that the musical memory of Byrd has chiefly been kept alive. But under Sir Richard Terry, the famous master of music at Westminster Cathedral, Byrd's Masses

have been brought out from the dusty shelves of the museums and restored to the services of the altar.

As an "obstinate Papist" at the time when Blessed Edmund Campion and so many others of the illustrious English martyrs were put to the most barbarous of deaths, Byrd seems to have been marked out for the attentions of the law. And it is probably only his eminence as a musician, for he was the equal of Palestrina, and the undoubted favor which Elizabeth extended to him, that saved him from torture and a felon's death for the crime of being a Catholic.—N. C. W. C.

OPPOSITION TO CHURCH RESULT OF IGNORANCE

Opposition to the Catholic Church in the United States is relatively small when compared with the large masses of people who are totally ignorant of practically everything Catholic, according to David Goldstein, noted Catholic lecturer who delivered two open-air addresses in Washington.

"The most popular misapprehension among the masses of people," said Mr. Goldstein, "is that the Church is a great political machine and that the priesthood has some ulterior motive in endeavoring to gain the leadership of the people. It is amazing to note the extent to which this belief is prevalent. Most of the questions I am asked about the Church have this misapprehension as their basis.

"American people generally are not professing atheists. They have a deep respect for religion and would welcome the Church into their lives if they understood the Church. That is why, on these tours, I confine myself to speaking about the fundamentals of Catholic belief and practice."

Mr. Goldstein, who achieved a widespread reputation for the manner in which he withstood the attacks of Socialists, declares that Socialism is a highly-organized body. It waned during the War and apparently has declined permanently. The open-air public meetings, the vigorous propaganda and aggressive political action of a few years ago have not been revived.

"However," he declares, "the Socialist philosophy, including the Marxian viewpoint on marriage and the Socialist ideas on birth control are probably more widely distributed."

Speaking of manifestations of bigotry, Mr. Goldstein said that a notable fact is that the sponsors of religious hatred for the most part work behind closed doors.

"The people who come out in the open are generally fair. Bigotry exerts its greatest influence through legislation as was the case in Oregon and through the defeat of aspirants to public office."

THE PASSION PLAY IN ITALY

Turin, formerly the capital of the Kings of Savoy, has emerged in the light of a serious rival to Oberammergau in the production of its Passion Play. In the great concrete stadium, which was erected for the Exhibition of 1911, where something like 80,000 spectators can be placed, a wonderful sacred drama has been presented, largely under the auspices of Senator Agnelli, head of the great F. I. A. T. Motor Company.

The enterprise is by no means a commercial one. None but Italians took any part in the acting, while the text of the play was taken from the mystery plays of the Middle Ages. A choir of 500 voices was recruited from Rome and Turin, by which the Gospel narrative was chanted at the beginning of each representation.

As to the staging of the play. The stadium is vast, and the scenes were on a corresponding scale. For the Hill of Calvary a mound of 25 metres in height was thrown up; the Mount of Olives was crowned with real olive trees, while such items as the Brook of Kedron, the Temple at Jerusalem, the Roman Palace of Pilate, the Towers of Antoninus and the other set pieces were all arranged on a large and realistic scale. In one scene two thousand actors took part.

The Passion itself was preceded by a "Tryptich of Visions," showing the Expulsion of Adam and Eve from Eden, the Annunciation, and the Exaltation of the Holy Cross. The Divine Tragedy itself is in five acts, and in the last which represents the Resurrection, actors and audience all join in the chanting of the *Te Deum*.

The production is enormously expensive: it costs 50,000 lire for each performance. But pilgrimages are being organized in the Italian parishes, and in this way it is expected that a regular flow of pilgrim audiences will ensure working costs at least.—Catholic Herald.

CATHOLIC NOTES

An endeavor to have every Catholic home in Uruguay consecrated to the Sacred Heart is being made by the "League of Catholic Ladies of Uruguay," with a view to counteracting the corrupt and pagan spirit of the times.

London University, a secular institution, has awarded its highest prize in psychology to a young Dominican priest, Father English. Another secular institution, Leeds University, has conferred the degree of master of arts on a Catholic nun, Sister Mary Jerome Gormley.

Word has just been received by the Head Office of the Catholic Truth Society from Mr. E. L. Sanders of the Ottawa diocesan branch that the Archbishops of Ottawa, Winnipeg, Regina, Edmonton, and Toronto, also the Bishops of London, Peterborough, Haliburton, Antigonish, Pembroke, Joliette, Alexandria and Valleyfield have accepted invitations to the Conference of the Society to be held in Ottawa from September 25th to 28th inclusive.

President Cosgrave's great grandfather, who lived at Ballinaharney, Kilmash, Ferns, was hanged for his part in the '98 insurrection. This interesting fact is brought to light in an interview in the Enniscorthy Echo with Mr. A. Ryan, Kilmash, and in a letter from Dr. Grattan Flood. After the Rebellion the executed patriot's family removed to Castledermot. The Ryans, Redmonds, Doyle, Cosgraves, and Fitzpatrick, of Kilmash Parish, are cousins of President Cosgrave. Mrs. James Fitzpatrick now lives on the farm occupied by the President's great grandfather.

Alderman Thomas O. Williams, a prominent Catholic educational leader and for many years active in Catholic organization, work has been elected mayor of Birmingham, the fourth largest city of Great Britain and the seat of a Catholic Archbishopric and an Anglican Bishopric. The mayor-elect was the first Catholic to be chosen as a member of the Board of Aldermen. He was president of the Erdington St. Vincent de Paul Conference and treasurer of the Birmingham St. Vincent de Paul Council. The Quakers possess a strong electoral interest in Birmingham.

London, July 9.—Thousands of pilgrims are visiting the little Scottish mining village at Carlin, in Lanarkshire, where there is a shrine erected to Our Lady of Lourdes and from which several miracles have been reported. The shrine was built a year ago, adjoining the church, in a devout hope that the spot might be blessed through intercession to the Immaculate Conception. The first miracle reported was that of an old Lanarkshire woman who had lobbied to the shrine with the aid of crutches and who was able to leave the sticks behind and walk away without assistance.

Rome, July 12.—The first centenary of Pope Pius VII. will be commemorated on the anniversary of his death, August 20, 1823. For a period of twenty-three years this Pontiff ruled the destinies of the Church during a time of great historical importance. Pius VII. was born in the little city of Cesena. He became a Benedictine monk and was by his illustrious townsman, Pope Pius VI., promoted to the Episcopate of Tivoli and afterward to that of Imola. Nominated Cardinal, he was elected in the Conclave of Venice, in the midst of the disorder caused by the French Revolution which had driven the Pontiff from Rome.

Cologne, July 12.—The pilgrimage to Aix-la-Chapelle for the veneration of the most precious relics of early Christianity deposited there, has been postponed again this year, and, according to the custom which requires that this pilgrimage be made every seven years, will be deferred until 1930. The last pilgrimage was in 1909. Owing to the War it was impossible to hold the event in 1916, and now Dr. Ströter, the provost of the Aix-la-Chapelle Cathedral, has announced that on account of the uncertain condition of political affairs and the state of the country generally, it has been determined once more to postpone it.

A Buddhist abbot is to be sent to Rome to make a study of the Catholic religion for the purpose of reporting back to his co-religionists in Japan, according to announcement made at Tokio. The abbot will sail from Japan this month, probably making the journey through the United States. The decision to send a representative of Buddhism to Rome is the outcome of recent discussions of proposals to establish a Japanese diplomatic mission at the Vatican. Many Buddhists were opposed to the interchange of Ambassadors or Ministers between the Sovereign Pontiff and the Mikado and the proposal created lively discussion in the Diet.