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LONDON, SATURDAY, DEC. 1, 1923

### COMMERCIAL REASONS FOR CHANGE OF SENTIMENT

"We ourselves are responsible for the turmoil of the world today. Every nation that signed the Versailles treaty added to the dishonor of the Allies. Germany was led to believe that peace would have as its foundation the idealistic fourteen points of the United States president. But the Allies, greedy for the spoils of war, took advantage of Germany's helpless condition and abused their power. This constituted as flagrant a breach of international honor as the world has ever seen."

This is not the irresponsible utterance of some rabid pro-German. It is quoted from an address to the delegates to the World Mission Conference here in London by N. W. Rowell, K. C., ex-minister of the crown. Not long ago such sentiments would call forth a chorus of condemnation. Why so radical a change in public opinion or public sentiment in so short a time? Gradually public opinion and sentiment is veering round to the point of view Mr. Rowell so forcibly expresses. The process is being carefully directed—witness Mr. Rowell's address. Why? The time is past when it was treason to say that the Great War was, at bottom, due to commercial rivalry. That is now commonplace. Then we may suspect solid commercial reasons for our conscience-stricken self-accusation of "abuse of power" towards "helpless Germany," and for having been guilty of "as flagrant a breach of international honor as the world has ever seen."

The Ottawa Citizen of Nov. 5th—the day after Mr. Rowell's address in London—points out very clearly the commercial reasons for the growth of anti-French and pro-German sentiment:

"Out of the fermentation which has been set up in Europe, the apparent aim of French controllers of policy is to bring about the grouping of European powers, with France as the financial sun around which would revolve Germany and Russia as the great satellites, with many lesser satellites including Belgium, Poland and most of the Balkanized nations of central Europe.

"The first necessary step towards this grouping of powers is the consolidation of French and German industrial interests in the valleys of the Ruhr and the Saar. The main obstacle to the achievement of France's aim is the belief in Germany that Great Britain and the United States can be relied upon to help German interests to resist this proposed consolidation. Once the German financial powers throw up their hands, in acceptance of France's terms for peace, the most disturbing commercial combination that ever menaced the English-speaking world is liable to raise its heavy metal head in Europe.

"The undeveloped resources of Russia and Siberia become essential as outlets for the super-producing power of the Franco-German combination. Through Siberia, the paths of foreign commerce lead to the Far East and the Pacific Ocean; and through Turkey to the untapped wealth of Persia, the Indian Empire and the East Indies. The possibility of this Frankenstein monster arising out of the fermentation in

Europe, is far more clearly realized than it is publicly referred to by British statesmen. It is quite likely that the premiers in conference at present in London heard something of it, in Lord Curzon's review of the situation in foreign politics.

"Mr. Lloyd George urges the necessity of an understanding between the United States and the British Commonwealth to prevent another war. It is possible that the understanding may become necessary for defensive reasons, let alone to impose any peace policy on the European powers."

There is no cant here about idealism and international honor; just plain business reasons why the English-speaking world should thwart the ambitious schemes of France by helping Germany to resist French pressure. What we have hold.

There is not a doubt in the world that the "menace" is real. Those of us who could find no satisfactory explanation of the widening breach between France and England will find the Citizen's plain facts illuminating. For facts they are not groundless fears. This is put beyond doubt by Daria's secret report to Poincaré. Daria was sent as a commissioner to investigate the industry and economics of the Rhine provinces. The full text of this report was published in the Manchester Guardian, Nov. 2, 1922. From this very comprehensive and detailed statement we subjoin a few illuminating paragraphs:

"In existing circumstances, indeed, the Ruhr, and in particular the region of Düsseldorf, Duisburg, Ruhrort, which we are occupying, and which forms its head, constitutes the principal element of German wealth, which is based entirely on iron and coal, their transformations and their derivatives. The majority of the great German consortiums have been formed there, have their headquarters and their establishments there, and the ten or twelve industrialists who direct them rule, directly or indirectly, but absolutely, the economic destinies of Germany. (Metallurgy, coal, coal derivatives, dyestuffs, manures, shipping companies, import and export of raw materials or manufactured goods.)"

"The large-scale industry, the 'heavy industry' of the Ruhr, concentrated entirely in the hands of a few individuals, is thus called to play a decisive part in the events which will unfold themselves in Germany's future."

"We occupy, indeed, the greater part of the basin, in which there have been established the blast furnaces which produce the cast-iron, as well as the ports of the Ruhr and the Rhine through which these blast furnaces are supplied with ores. Thus we cut in two the metallurgical establishments; we can, when we wish, separate from their coal, their ore, their cast-iron and steel production, the connected and complementary establishments which only complete their products in unoccupied Germany; we can utterly disorganize the industry of the potentates of Düsseldorf, Duisburg, and Ruhrort."

"The ironmasters of the Ruhr have available (in times of normal production) indefinite quantities of coal, but quite insufficient quantities of ore, since the new Germany produces no more than seven or eight million tons, for a consumption which before the War amounted to 49 million tons and would still easily reach 30 millions. On the other hand, the ironmasters in the Lorraine group have available twice as much ore as they can work. Before the War Lorraine, France, Algeria, and Tunisia produced normally 45 million tons of iron ore; now our industrialists work up 9 millions, and they will work up 25 millions when all the blast furnaces (including those of Lorraine and the Saar) are in full working; on the other hand, they absolutely require for their blast furnaces the coke of the Ruhr. Hackneyed conclusion, a hundred times repeated: the French metal industry cannot live without the German coke, the German metal industry can only reach half its full development if it is deprived of French ore."

"Cannot France envisage the exchange of German metallurgical coke and French ore as a friendly exploitation offering the bases of a true industrial association? . . . As soon, moreover, as we have control of a share of German capital

we shall have an interest in seeing that it is productive as possible; for money payments and supplies in kind are at the bottom of every system of payment, and one may discern the whole series of economic agreements, wider in scope than those of Wiesbaden, which may result."

"The German industrialists profess openly that the union of German coke and French ore would have great results, and that if the two peoples could conclude directly with one another reparation agreements, of which those of Wiesbaden are but the prelude, all problems would simplify themselves rapidly."

All of which shows quite clearly that the great Franco-German merger of industrial interests, with its consequent enormous expansion of trade and invasion or absorption of markets hitherto largely controlled by Britain, is a very real menace, a "Frankenstein monster" that may soon raise its heavy metal head in Europe—to the dismay of practical British patriots who are willing to share their alarm with practical Americans.

Our newspapers carried a dispatch dated Nov. 8th containing a summary of an article in Le Temps of Paris discussing the imminent dictatorship in Germany and the probability of its bringing on a new war. In it was this quoted sentence: "Any attempt at greatly increased production and exportation from Germany—so long as Germany is not in accord with France—can scarcely fail to bring a new war."

To all this plain speaking about plain business reasons for "the next war" might be added what Premier Poincaré, in a burst of unwonted candor, said to a party of journalists a year ago last July: "We are simply heading towards a permanent occupation of the left bank of the Rhine, and I feel very good about it. For my part I should regret if Germany should pay. Then we should have to evacuate the Rhineland." The Rhineland policy of France is of a piece with the Franco-German industrial merger, the complement of this policy. We may consider this at another time.

There is a natural desire to know why the relations between England and France have been so often strained to the breaking point, why they are still so tense that Lord Curzon, the British Foreign Minister, has declined to speak for Conservative candidates; he has given out publicly that "in view of the exceedingly anxious position of foreign affairs he has undertaken to remain at the foreign office." And apart from this natural desire to understand a menacing situation there is its bearing on the question of Canada having "a voice in the foreign policy of the Empire." The present situation illustrates pretty clearly how illusory would be such "voice."

Mr. Rowell declares that Canada as signatory of the Versailles Treaty shares in the responsibility for the present turmoil and unrest in Europe. But he will surely admit that we had not then our present knowledge of the sound, if a bit sordid, business reasons that would have quickened our sense of international honor, and we were, moreover, preoccupied with the problem of hanging the Kaiser, making Germany pay for the War, and of devising other ways and means of punishing the unspeakable Hun."

We have just re-read the Pope's Peace Note of Aug. 1st, 1917. In the light of present developments it is interesting reading. It is a great, statesmanlike and Christian document. Had it been heeded Europe would not now be on the verge of the abyss.

### "PERSONAL JOURNALISM"

By THE OBSERVER

The Ottawa Journal, commenting upon an article in The Moncton Times, says it is a mistake to say that "there is little of the personal element in the publishing of newspapers in these times." Probably the two papers were thinking of two different things. The Times was probably thinking of the days when personal editing was the order of the day, and when the editorial policy of a paper was directed by one man, and that man the editor. The Journal was thinking of an entirely different thing; namely, the control of a paper, both on its commercial and its editorial side, by some one

man. The former condition has all but passed away; but the latter condition is present and plain for all to see.

The Journal says: "Behind every newspaper of Canada that has the confidence and respect of the people of its field,—and no newspaper can exist long without that,—we could name a personal element. He may not write a line for his newspaper; he may be so much in the background that he is known only to a few intimate friends; he may even be away from his office a great deal; but he is very much the man behind nevertheless. He selects men to do the active work; and the selection of an efficient staff is the highest art of executive management. He inspires his helpers, and lays down policies that shall be a particular or a general guide; and above all he creates and maintains that essentially vital thing which is called 'atmosphere'—an atmosphere that shall permeate every branch of the business, and affect every person connected with it, from the printer's devil and the 'editorial hound' to the managing director and the business director."

This is all very true; but the implications and conclusions from it are not just what the Journal imagines them to be. So far from controverting what the Moncton Times said, they illustrate its truth, and lend it weight and force. For, the Times never meant to say that there is no such thing as individual control of a newspaper to-day. There was Northcliffe; and there is Hearst; and there is Lord what's his name—Graham of the Montreal Star; and there is Munsey. If all kinds of personal control were alike, there would be no difference between the newspaper conditions created by those men and those under which the Danas and the Greelys and the Wattersons led the public opinion of their day. But everyone knows that a deep and vital difference has been made.

A newspaper editor of prominence expressed that difference very well some time ago, when he said that editors today were not allowed to write their own views, or to say the things they believed, but had to write what the owners told them to write. Surely no one needs to be told that a man who is obliged to prostitute his talents to the writing of what he does not believe but what some one else tells him to write, must lack the one thing which alone can make a man an effective editor; that is, belief in his own words; sincerity; conviction. Nothing is so essential to a man who sets out to convince others as to be himself convinced of the truth of what he says, and though cynics may question this statement, it is simply confirmed by the experience of all ages. Sooner or later the reader feels that the insincere man is not sincere; that the dishonest man lacks honesty. It is no uncommon thing for audiences to be almost turned away from their most cherished beliefs by an appeal from a man whose conviction and honesty are plain to them. This sincerity and conviction may be faked a little; but they cannot be simulated for long; and sooner or later, the work of such men fails of its effect.

Therefore, even upon mere monetary considerations, the policy of prostituting the talents of one or of many men to the uses of others with whom they do not agree, is of dubious utility. But, when we rise to higher considerations, what are we to think of it? The hired advocate can only be respectable when he is allowed freedom to advocate or not to advocate, or when, as in the case of the lawyer in court, there is a rule to go by, which is called the law, and he as well as all others concerned are bound by that rule, and can only argue as to what that rule means, subject to final judgment by an independent judge. In that case hired advocacy is respectable; there is a rule and there are facts, and the lawyer's personal opinion is not in question and is not even relevant, and in a well regulated court will not be listened to. But when a man who has money buys up a big newspaper and then hires other men to write his views, the hiring is not respectable, unless it be, and it can only seldom be, that the views which are to be expressed by the hired editor, are in fact his own views. We know of only one case in which that is certain to be true, and that is in the case of a Catholic paper. All Catholics agree on the fundamental and dogmatic truths

of their religion. The editor and the employer in such a case can never be in radical disagreement. If there is any case in which a paper might be expected to get along nicely without any "personal journalism," it should seem that a Catholic paper might hope to do so. As a matter of fact, however, Catholic newspaper owners are the last to interfere with an editor so long as he does not give scandal in some way, does not teach anything contrary to faith or morals. For, even when there is complete agreement as to essential principles, no man ever writes, no man ever wrote, the better for having another hand over his on the pen.

However, there are degrees in the humiliation which afflicts the editorial profession in general today. There are papers whose editors are allowed freedom to a great extent, so long as some one particular interest, or, in some cases, some particular pet prejudice of the owner, is not touched. There are papers in which the owner only intervenes once in a long while, there are others which were created, or have been bought out, in the interests of a political party, or a financial or industrial group, and in those cases the editor is often little more respectable than a hired thug who is paid to throttle somebody in the dark. There are papers which are devoted to mere sensation, and have no programme based on fixed principles, whose owners would willingly exploit the personal shame of members of their own families if they saw a little more public attention or a few more dozen of circulation to be had by so doing. Editors who work under such masters, if they have any fragments of original decency still about them, are objects of pity. Often they must curse what they probably think is a hard and unavoidable fate.

### NOTES AND COMMENTS

THREE DIED lately in Ireland, at Maghera, County Londonderry, in the person of Mgr. McGurk, a priest who was supposed to be the oldest in Ireland. He had passed his ninetieth year, and had been a priest since 1861, so that his priestly life had covered a term of sixty-two years.

IT HAS, HOWEVER, since transpired that Mgr. McGurk had a senior in the person of Father John J. Roche, a Franciscan, of Wexford, who, still living at the age of ninety-nine, gives every promise from his present excellent state of health of attaining his century. Father Roche is uncle to the Bishop of Ossory.

ANOTHER REMARKABLE story comes from Lourdes. The world has grown used to miracles performed at this great shrine, and even infidels have ceased to scoff at them. There are features connected with this latest one, however, which make it specially notable. Our readers will, we are sure, be glad to have them in detail. The event took place last September.

A PARALYZED child who had been brought to Lourdes on a stretcher was cured during the procession of the Blessed Sacrament. The priest blessed her, and the child appeared to remain in the same helpless condition, whereupon the father, in an outburst of faith, sprang forward and stood before the Blessed Sacrament as if to bar the passage of the Divine Master, crying aloud as he did so: "Lord, Thou wilt not pass without having cured my child."

The priest turned and made the Sign of the Cross over the little sufferer. She was cured, and immediately stood up from her stretcher. A Protestant doctor present declared that Lourdes had revealed two things to him—the existence of miracles and the ardor and sincerity of the faith to be seen there.

ONE OF the most striking personalities in the present-day monastic life of Scotland closed his earthly career in September. This was Dom Columba Edmonds of the Benedictine Abbey, Fort Augustus. Dom Edmonds, like many of his brethren in religion, was a convert, and during his active ministry throughout the length and breadth of Scotland was instrumental in bringing many of his countrymen back to the Ancient Faith. He had by his amiable personality done much to break down the formidable wall of misconception and prejudice

which has existed so long against the Church, and by word and deed pointed the way back to the old paths.

IN THE domain of letters Dom Edmonds was especially known as the author of a book on the Early Scottish Church; the product of many years study and research, which has now attained the rank of a standard work on the subject. He was also an authority on liturgical questions, and editor up to the time of his death of the reformed Monastic Breviary, still in preparation. Almost his last literary work was a correspondence in one of the Scottish secular papers refuting the extraordinary delusion, apparently seriously entertained by some Presbyterians, that their great apostle, the monk of St. Columba, was not in communion with Rome, but was a kind of Presbyterian—a claim going to the very limits of absurdity.

IN REGARD to St. Columba and his monastery on Iona, to which reference was made in these columns two weeks ago, an interesting discovery was made during the course of restoration proceedings. Upon removing a flag-stone in the old building four ancient silver spoons were brought to light, carefully wrapped in a woven texture, which discovery has set the antiquarians speculating as to their origin and use. One spoon is in an excellent state of preservation, but the bowls of the other three are somewhat damaged. They are described as of oval shape, with long chased handles, partly flat and partly round, the design and workmanship being of great intricacy and beauty. There can be little doubt that they are anointing spoons, and date back beyond the twelfth century.

IT IS NOW some sixty years since Cardinal (then plain Father) Newman projected a Catholic college at Oxford—a project which those in authority at the time saw fit to set aside. As is well known the project was revived during the pontificate of Leo XIII., and now there are several colleges under Catholic auspices, each doing its part in the work of the restoration of England to Catholic unity. So much is this the case that, as an acute observer states, the opening of the Academic year saw the University in many respects like its pre-Reformation self.

TO PARTICULARIZE, religious are this year in Oxford in greater numbers than ever before. The Dominicans, who opened their hostel of studies a year ago, have more men up this year, while the Benedictines, the Franciscans, the Jesuits and the Salesians have their houses full. There is also a houseful at the college for the secular clergy, and an augmented class at the Catholic Workers' College, which is conducted jointly by the Jesuits of Campion Hall, and the Catholic Social Guild, and it is quite possible that a start may be made with a college for women conducted along the same lines and under the same auspices. There is now, it should be added, a university hostel for women in charge of the Sisters of the Holy Child and from its halls came what an English writer designates as the phenomenon of our day, the first woman to be called to the English Bar.

ON TOP of all this is the prospective foundation of a Catholic Faculty of Theology in the University. This project has been broached as the most practical way of celebrating the centenary of Catholic Emancipation which will occur in 1829. Cardinal Bourne made a strong appeal to this end at this year's Catholic National Congress. He estimated the fund required for the purpose at £100,000, and already the first £1,000 has been given by a Birmingham Catholic. This sets one thinking. The Catholic body of 1829, when Parliament passed the Act of Emancipation, was a mere handful, and up to that time Catholics were not only excluded from the universities, but from public office of every kind. Now they outnumber the adherents of any single denomination except the Church of England, and in point of influence are gaining yearly. The vision of Newman seems in a fair way to be realized.

### MGR. D. R. MACDONALD,

#### INVESTITURE A MEMORABLE AND IMPOSING CEREMONY

On the 16th of July, 1892, the late Right Rev. Alexander Macdonell, first Bishop of Alexandria, in the presence of a congregation, thoroughly representative, that filled St. Finnan's Cathedral here, elevated to the priesthood Rev. D. R. Macdonald, son of the late Hugh R. Macdonald, Esq., and Mrs. Macdonald, Bishop St. In chronicling this notable event the writer, in the name of his fellow citizens and Glengarrigians generally, expressed the hope that the young priest would be long spared to labor in the field of life to which he had been called. This was thirty-one years ago, and today the occasion is vividly brought home to those of that congregation who witnessed the ceremony with such satisfaction and who united in prayer to Almighty God that many graces might be showered on the newly ordained priest who already had won the respect and esteem of the parishioners of St. Finnan's through his exceptional worth. That the supplications of the faithful did not go unanswered on High, has been exemplified a number of times during the intervening years in which Rev. D. R. Macdonald labored so zealously in God's vineyard. It was therefore all the more pleasing and gratifying to the members of his congregation, the clergy of the Diocese of Alexandria and his numerous friends, not merely in Glengarry, but throughout Canada, to have his extraordinary efforts for Church and Catholic Education formally recognized by the Holy Father at Rome in appointing Father Macdonald a Domestic Prelate, a unique distinction that has brought honor to the Catholics of Eastern Ontario generally and to the members of the congregation of St. Margaret's Parish, Glen Nevis, in particular.

The investiture of Mgr. Macdonald with the Robes of Office took place on the morning of Wednesday, the 7th inst., and we doubt if St. Margaret's Church, ever held a more distinguished representation of the Hierarchy and Clergy than on this memorable occasion. About 10 a. m. His Lordship the Bishop of Alexandria entered the Church and as he proceeded to the sanctuary the choir, which on this occasion was assisted by male voices of St. Finnan's Cathedral, Alexandria, with Miss C. Kerr and Mr. R. R. Macdonald, as violin accompanists, and Mr. Oscar Ranger of Dalhousie Station, as soloist, rendered "Vivat Pastor Bonus," the congregation kneeling for the Episcopal Blessing.

With little delay His Lordship proceeded to robe and a solemn Pontifical Mass of which he was the celebrant followed. Revs. R. A. Macdonald and D. A. Campbell were Deacon and Sub-Deacon of Honor; Rev. Duncan Macdonald, High Priest, Revs. J. E. McRae, D. D. and J. M. Foley, Deacon and Sub-Deacon of the Mass, while Revs. A. L. Cameron and J. A. Huot were Masters of Ceremonies.

The Royal Mass was effectively sung by the choir with Rev. Sister Bibiana, presiding at the organ. At the Offertory an "Ave Maria" was rendered in harmony and at the end of the Mass "The Jubilee Song," a fitting termination of a musical programme of merit.

After the first Gospel, Right Rev. Michael F. Fallon, D. D., Bishop of London, preached masterful sermons in English and French which were intently followed by the large congregation.

#### ENGLISH SERMON

"You have not chosen Me, but I have chosen you that you should go and bear fruit and that your fruit should remain"—Words taken from the Gospel of St. John.

There is an order of men in the world around whom centres so much that is sacred, so much that is supernatural that their lives, their power and their functions verge on the infinite—I refer to the priesthood of the Holy Catholic Church—No language can be too high to apply to them. Their powers surpass all comparison. Saint Bernard says that the power of the priest raises him in influence to a level with the three Divine Persons of the most Holy Trinity. The priest is first of all a creator—God the Father, in the early days of Creation, said, "Let there be light" and light came into the world. But every morning in the Holy Mass the priest says "This is My Body," an act which surpasses the marvels of creation, and brings down here all the powers of the Second Person of the Blessed Trinity. It is evident that the bringing forth of God Himself is a greater act than the creation of our material universe. Like God the priest is a redeemer, for he has the power to forgive sins. Neither the Angels, nor the Blessed Virgin Mary, nor any creature on this earth, except the priests, has this power. Using the name of God, and with His authority they pardon the sinner and redeem men from their iniquities. Thus to change a sinner into a saint is even more marvellous than to create heaven and earth. The priest, like God, is also a sanctifier. He is filled with sanctification upon his ordination through the graces which flow from the sacrament of Holy Orders. His whole work is one of sanctification, blessing and consecrating, breaking bread for the faithful he sanctifies the daily lives of his people. The vocation of the priest is therefore a