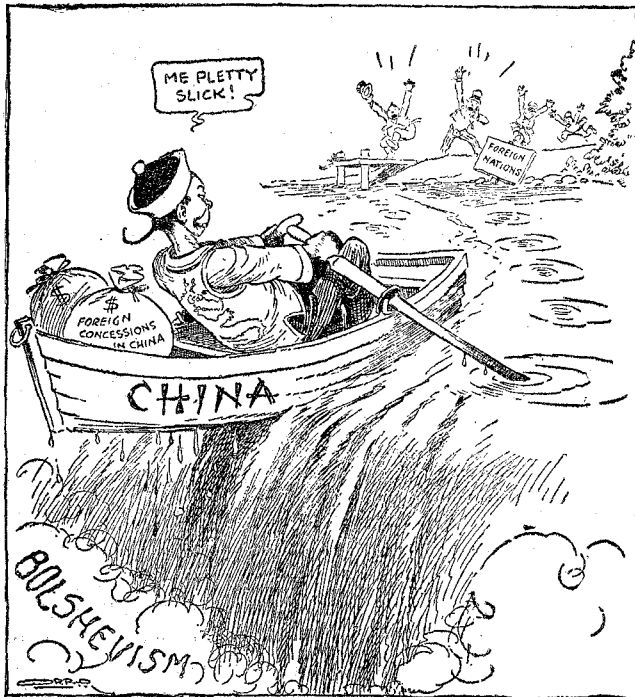


To save your ship from wreck

(Two Gentlemen of Verona, Act I, Scene 1)

Orr in the Chicago Tribune



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Escaping from the foreigners

From O. B. Nelson, Kendallville, Ind.

Sykes in the Philadelphia Evening Public Ledger



Oil

From D. S. Imrie, New York, N. Y.

Orr in the Chicago Tribune



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The nervous passenger

From O. B. Nelson, Kendallville, Ind.

Ireland in the Columbus (Ohio) Dispatch



It seems reasonable

From Paul E. Pendleton, Westerville, Ohio

But the Chinese ought to give them a chance to come out safely."

"How about business interests and property? Do you think we ought to protect them?"

"I don't see how we can protect business during a war. Of course, any property that can be reached might be guarded. But it seems a good deal like being caught in a hurricane. You have to wait till it's over and then straighten things out. It sounds to me as if the people doing business in China were just out of luck, for the time being."

It struck the Foreign Editor, thinking over the conversation, that the needed editorial explaining the situation in China had been outlined.

The Marshall-Smith Correspondence

GOVERNOR ALFRED E. SMITH'S reply to Charles C. Marshall will be a historic document. It will not prevent the American people from raising the question of ecclesiastical control over government whenever occasion inclines them to do so; but it will remain as a standard by which both public men about whom such a question may revolve and their critics will be judged. It should forever make it impossible for the form of a public man's religious faith to become a political issue in this country. It is statesmanlike in its simplicity, in its transparent genuineness, in its freedom from every vestige of personal impatience or irritability, and in the dignity and directness of its style. In every respect it is worthy to stand beside other landmarks in the history of American progress.

By raising the question whether loyalty to the Roman Catholic Church is consistent with loyalty to the United States Mr. Marshall in his "Open Letter to the Hon. Alfred E. Smith," printed originally in the "Atlantic Monthly" for April, has done a public service. He has succeeded in making that question, heretofore too much associated with bigotry, a National question of strictly political significance. By the form in which he put the question he has made it possible for a Roman Catholic to answer without seeming to heed unworthy imputations.

Mr. Marshall admits as true "that a loyal and conscientious Roman Catholic could and would discharge his oath of office with absolute fidelity to his moral standards;" but he proceeds to give his reasons for stating that "those moral standards differ essentially from the moral standards of all men not Roman Catholics." In the first place, he quotes

authorities to support his contention that the Roman Catholic Church allows toleration of other religious societies not by right but by favor; that in the twilight zone between Church and State where the question arises as to what is spiritual and what is civil, the Roman Catholic doctrine is that the Church prevails; that, in particular, the claims of the Roman Catholic Church conflict with those of the State in education and in marriage; and that the claims of the Roman Catholic Church of sovereign jurisdiction "over all men in spiritual affairs without regard to their assent" may raise grave international issues, as, for example, in the United States' relations with Mexico. Citing some of the record of the Roman Catholic Church in England, Mr. Marshall asked whether that record was consistent, in Governor Smith's opinion, with the peace and safety of the State.

Governor Smith has replied, not as a candidate for office, but as an American citizen. He declares that his experience leads him to know that there is no conflict between religious loyalty to the Catholic faith and patriotic loyalty to the United States; that there is no conflict between his official duties and his religious belief. On matters involving Church law he consulted very sagaciously with a Catholic priest known to the country as the Chaplain of the 165th Regiment in the World War—Father Francis P. Duffy, whose patriotism has been both officially and popularly recognized. And sagaciously too he has provided his own summary of his answer, which is as follows:

I summarize my creed as an American Catholic:

I believe in the worship of God according to the faith and practice of the Roman Catholic Church. I recognize no power in the institutions of my Church to interfere with the operations of the Constitution of the United States or the enforcement of the law of the land.

I believe in absolute freedom of conscience for all men and in equality of all churches, all sects and all beliefs before the law as a matter of right and not as a matter of favor.

I believe in the absolute separation of Church and State and in the strict enforcement of the provisions of the Constitution that Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof.

I believe that no tribunal of any church has any power to make any decree of any force in the law of the land other than to establish the status of its own communicants within its own church.

I believe in the support of the pub-

lic school as one of the corner-stones of American liberty. I believe in the right of every parent to choose whether his child shall be educated in the public school or in a religious school supported by those of his own faith.

I believe in the principle of non-interference by this country in the internal affairs of other nations and that we should stand steadfastly against any such interference by whomsoever it may be urged.

And I believe in the common brotherhood of man under the common fatherhood of God.

In this spirit I join with fellow-Americans of all creeds in a fervent prayer that never again in this land will any public servant be challenged because of the faith in which he has tried to walk humbly with his God.

More important, however, than any statement in this summary is his citation and approbation of statements rejecting as usurpation any attempt of priest, bishop, Pope, or even general council to rule in matters civil and political or to encroach in the least upon the Constitution.

In Mr. Marshall's letter there were in effect two questions. One of these concerns the political power and claims of the Roman Catholic Church. The other concerns the personal loyalty of the American Roman Catholic, Alfred E. Smith. Concerning the first, Governor Smith could not authoritatively answer. He cited the views on that subject of those high in the counsels of the Church, but neither he nor any other layman, nor any prelate, could answer with finality. But concerning his own position his answer was explicit, and ought to be final. The only question in that respect is whether Governor Smith has spoken in good faith. On that there can be no profitable discussion. On our part, we accept his words as the genuine, honest statement of a patriotic American.

But his answer is more than an answer concerning his own position; it also should serve as a warning and challenge to whoever may hold the views which Mr. Marshall has attributed to the Roman Catholic Church. Governor Smith could not state by his personal authority what the Church's position is; but he has stated what it ought to be. That the Roman Catholic Church has been a political power and is to-day a political power cannot be disputed. It is not unlikely that the greatest service of Governor Smith's letter will be in its influence upon all ecclesiastics, whether they are Roman Catholic or Protestant, who confuse religious faith with political power.