

President's speech put no limitation on freedom of criticism. He requests only that criticism should be soundly based on American interests, and not designed to embarrass the Government in discharging its obligation to protect those interests. In this his contention is not only right but timely. There has been a tendency in some quarters to adopt the point of view of other nations, rather than our own, in attacking the decisions of our Government. Naturally, the point of view of the other party to a dispute must be taken into account; but to substitute it for our own is to cease to be a useful critic, and to become instead an irritation and possibly a danger.

Mexico has presented the most troublesome problems with which the Administration has had to deal. The controversy over the application of the new Mexican Constitution of 1917, nationalizing the land and subsoil rights, and its effect on agricultural, mining, and petroleum titles acquired by citizens of the United States before its passage, have become familiar matters of news. With the President's statement of the duty of the Government to insist upon preservation of legitimate property interests there can be no quarrel, and he should find the country solidly behind him. A question might be raised, however, regarding the argument as to the treatment due to these interests from the present Mexican Government on the basis of the agreements reached with the preceding Government of President Obregon. When we insist that President Calles should do what we understand the representatives of President Obregon agreed to, we should be ready to have the same principle applied to our own policies. Would we like to accept the theory that President Harding and President Coolidge should be bound by what President Wilson agreed to? It is a question that must be considered if we wish to be fair in setting up a precedent.

For Nicaragua, and indeed for the whole of Central America down to the Panama Canal, the President has declared what amounts to a new—or at least a freshly stated—doctrine of moral responsibility. Briefly put, it is the responsibility to support legally constituted governments, discourage revolutions, promote good order, and protect foreign interests, without assuming control of internal affairs. In general, the program which the President has outlined commands accord and allegiance as a logical complement to the Monroe Doctrine and an inevitable obligation of the United States because of its geographical position and the vital necessity of security. But the President's

definition of the policy is so momentous, and its application in detail is so complicated, that it demands fuller and more careful consideration than can be given as this issue of *The Outlook* goes to press. It will receive attention later.

As regards China, what the President has said is a reassurance that the fundamental American principles of independence of action in the Far East and of respect for the integrity of the Chinese Republic will be pursued. There can only be hearty agreement that it is necessary to protect the lives of citizens of the United States in China, and so far as possible their property, during the civil war there. And the President has given a guaranty that, while this is being done, our Government stands ready to negotiate with any authentic Chinese Government and to come to an agreement to regulate future relations.

Altogether, the President's speech is a clarification of the international position of the United States which was needed, and the principles he has affirmed should secure country-wide support.

To American Catholics

AS Americans, loyal to your country, and as Roman Catholics, loyal to your Church, you may wonder why multitudes of Americans not of your faith are distrustful of the influence of the Church you love and remain unsatisfied by the result of the Smith-Marshall correspondence. Even among those who, being thoroughly convinced that he has no allegiance which in the slightest degree would interfere with his allegiance to his country, would not hesitate to vote for Governor Smith for any office, who, moreover, resent any attempt to apply a religious test to any political candidate, there are many who still feel that the Roman Catholic Church is not merely a religious body, but a political power which has in it elements of danger to American institutions. Whether it is reasonable or unreasonable, their feeling is not the product of religious bigotry. It has its origin in history and experience.

Of course, I do not expect or wish to persuade you that that feeling is justified; but, as a fellow-American and a Protestant (a liberal Protestant, I think I should be generally called), I should be glad to have you understand, even if you cannot share, the point of view of those who have this feeling and some of the reasons for it.

We here in America (a Nation made up of all the peoples of the world, of many creeds, Gentile and Jew, Protestant and Catholic, and people of no

creed) must learn to live together, and work together and govern ourselves; and if we are to do that, we must, as far as we can, understand one another's points of view. It is for that reason that I write this as a contribution to that effort we all should constantly make to understand one another.

In the first place, what has evoked such correspondence as that between Governor Smith and Mr. Marshall is not the objection of those of one creed to the political advancement of those of another. It is not a question of religious doctrine at all. This should be plain to any one who remembers what happened in the Presidential election of 1908. If there is one point of doctrine on which a greater, deeper feeling has centered than on any other it is the belief in the divinity of Christ. In that belief is involved an emotion of personal relationship of the believer in Him whom he calls his Master that has its counterpart in feelings that have easily risen into passionate conflict. If religious doctrine as such were a touchstone in American politics, it would have appeared at the time when William Howard Taft, then, as now, the most eminent Unitarian layman in the country, was nominated and elected to the Presidency. It is true that at that time the question was raised; but it was brushed aside. Mr. Taft was overwhelmingly elected. If there was any consideration of his creed, it was so minute as to be utterly negligible. We may safely dismiss religious belief as such in noting reasons for the political position in which Roman Catholics find themselves in this country. It is not a matter of theological doctrine at all.

It may seem a far cry to go back from America in the twentieth century to Europe in the Middle Ages, but Protestant views of the Roman Catholic Church have their roots deep in history. One of the claims of the Roman Catholic Church is that to permanence of nature and aim. Its power as a Church rests upon the continuity of its life and its authority. It invites reverence for its past. And those who examine the past find that as an organization it has continuously through the ages exercised political power. Its Popes have claimed sovereignty over kings. One has only to mention the claims of such Popes as Hildebrand (Gregory VII), Adrian IV, Alexander III, and Innocent III to recall the power of the Church in directing and controlling the political course of sovereigns. Those who cherish the institutions of liberty which we in America have inherited from those who had gained them by long and bitter struggle in England cannot forget that

Household stuff

(The Taming of the Shrew, Act III, Scene 2)

Talbut in the Knoxville (Tennessee) News-Sentinel



No chance for progress

From Mrs. Patterson Miller, Russellville, Tenn.

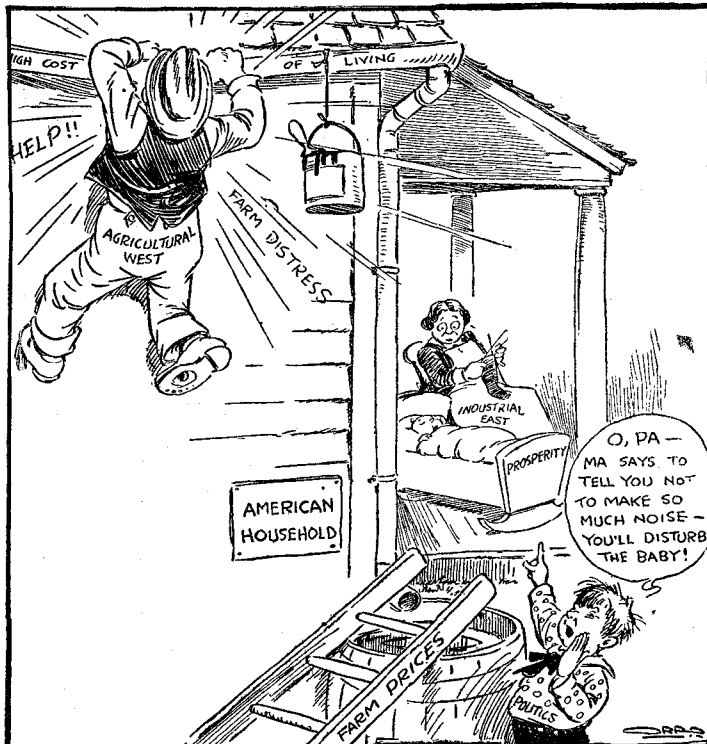
Petrie in the New York Evening World



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What's wrong with this picture?

Orr in the Chicago Tribune



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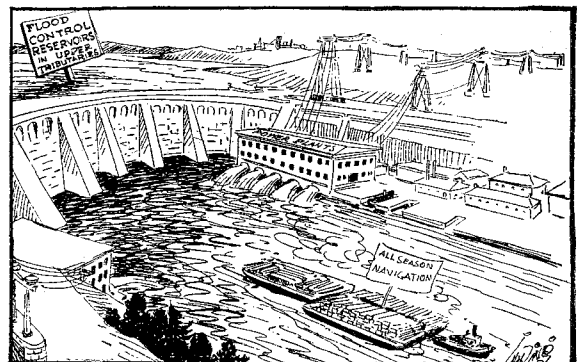
The farmer's predicament

From O. B. Nelson, Kendallville, Ind.

Darling in the New York Herald Tribune



The millions we lose in our annual spring floods



Might easily be converted into millions of assets

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Some day maybe we'll get around to do something about it

From W. A. Johnson II, Norfolk, Va.