

The Catholic Record

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THE CHURCH AND CIVIL SOCIETY

Often has the charge been made against the Catholic Church that she interferes with the duties of citizenship by dividing the allegiance of subjects. The charge is false. The Church has always taught obedience to civil authority in that over which the civil authority has jurisdiction.

The distinction between the temporal and the spiritual realms was marked, in clearest terms, by the Incarnate God: "Render to Caesar the things that are Caesar's, and to God the things that are God's." The government of the temporal had been committed to Caesar. When the time came to establish on earth a spiritual society, God took nothing back from Caesar: He had kept to Himself the things of the soul, "the things of God," and over these only He claimed immediate power, and over these only He gave immediate authority to His Church. The Church has never departed from the principle laid down by Christ.

The Church reserves to her own jurisdiction faith and morals. Beyond these she does not go; over these the State should claim no control. The State is sovereign in the administration of temporal affairs, and in the practical methods of Government: in these the Church has no voice. The limitations of jurisdiction in both Church and State are well defined, and, each one confining itself to its own sphere, no conflict can arise between them.

The Church proclaims the revelation of Christ, and the principles of justice and of morality which are binding from God upon men, whether acting as individuals or as communities. To bid her to be silent when faith is opposed or morals violated by subjects or by rulers, is to make the State supreme no less over mind than over body, and to consecrate despotism most absolute. From such despotism, all citizens, irrespective of creed, instantly recoil. All hold the individual conscience to be inviolable; all make the appeal: "If it be just in the sight of God to hear you rather than God, judge ye." There is but this difference—non-Catholics yield obedience to the individual conscience uninstructed save by private judgment, while Catholics yield obedience to individual conscience instructed by a teaching Church which they hold to be of Christ and to be infallible. Both authority and civil liberty profit from the Catholic rule. For, where the individual conscience is uninstructed save by private judgment, on the one hand, the individual is in the name of faith and morals made the judge of the State, and the door is opened to social anarchy; and, on the other hand, the individual being left alone and unprotected, the triumph of despotism over the people is facilitated. Far better is it, both for authority, and for liberty, that there be a spiritual power, public and universal, giving in God's name final sentences in matters of faith and morals.

Among the brightest pages of history, and the most honorable for

the human race, we must account those that tell the battles of the Church in defence of liberty. The Church fought for liberty for herself. Never did the Catholic Church in spiritual matters bend the neck beneath the yoke of temporal prince. She held her commission directly from Christ, and she permitted no sovereign of earth to rule over her. The ambition of tyrants was ever to enslave the spiritual powers. In imperial Rome the ruler was at the same time Imperator and Pontifex—the commander-in-chief and the high priest. The pagan union of the two powers was often coveted in Christendom. In Germany, Henry IV. took upon himself to dispose of the bishop's crozier as he would of the vassal's sword. In England, Henry II. allowed no rights to the Church that were not derived from his own will. In later years this was the tyranny of Henry VIII., alike King and Pope of England, and later on, of Bismarck, of Prussia, whose May laws made the State as powerful in the sanctuary as it is in the military garrison or the revenue bureau. The victory always remained with the Church; it was her own victory and it was the victory of civil liberty. It was not the hatred of religion that led rulers to war with the Church; it was the hatred of liberty. They could not brook the existence of a power independent of them, to which their people could appeal, and which reminded subjects that there is a limit to the authority of masters. Caesar was not omnipotent so long as the Church refused him "the empire of mind," and he raged against the Church.

The Church fought the battles of personal liberty against slavery and serfdom. It was by her Pontiffs and her Councils that the "rights of man" were made known to the world. Her dogma of a common brotherhood under one divine paternity struck to the ground the manacles that heartless man was always too willing to impose upon his weaker fellow. No social law or feudal caste could long resist the example of the great Church that never refused her own spiritual dignities to slave and serf, and that placed those upon whom her princely insignia were once conferred, in social rank above the highest lord or lady in the land.

The Church fought the battles of civil liberty. During the Middle Ages she was accepted by nations as supreme arbiter; her Popes summoned sovereigns to judgment. They always acted in the interest of the people, in the interest of civil liberty. Report comes to us that John, or Henry, or Frederick oppresses his subjects—this the usual tenor of the pontifical letters calling sovereigns to trial, and telling the world in thundering tones that right is above might, and that despotism is a crime of high treason against society. The solemn condemnation of a Barbarossa or a Henry sufficed to thrill Christendom with the spirit of liberty, and to awaken from their slumbers all rights of humanity, whether in high or low estate. "The result was that in the Middle Ages," as Montalembert expresses it, "the world was bristling with liberty." "The spirit of resistance," he continues, "the sentiment of individual right, penetrated it entirely; and it is this which always and every where constitutes the essence of freedom." Feudalism was at that time strongly entrenched in Europe, and opposed powerful obstacles to the development of liberty. The Church alone was capable of resisting its influence.

Thus the Church all through the ages, the Catholic Church, has always stood as the true champion of religious and civil liberty, restraining authority, on the one hand, when it attempted to overstep its constitutional power, and, on the other, curbing liberty when it began to degenerate into license. If the world is today capable of understanding and maintaining political liberty it is due to the Church's long and oftentimes painful fight to maintain the respective rights of authority and liberty. The Church and State are never in conflict except when the State endeavors to usurp authority which is not assigned to it by God. Then to uphold God's law and to protect the liberty of the people, the Church has warned the State and resisted the State by the irresistible moral power which she possesses.

CRIMINALS NOT ALWAYS SICK

By THE OBSERVER

One of the popular notions of the day is, that persons who commit crimes are sick; that they have a disease; or else that they are mentally irresponsible, and are not objects of punishment, but only to be treated for their weakness and cured. Now, the reformation of a criminal is a good thing, but it will be fatal to make the mistake of setting aside human responsibility. Already we see the results of the idea that crime ought not to be punished.

A writer puts the mistaken view this way: "The whole business of dealing with crime is fouled by the false idea that evil doers are enemies of society and are to be punished. There will be no reform until we come to see the truth that evil doers are not so, but are diseased members of society, and consequently to be healed."

This is the age of easy statements. There was a time when a man who made statements on an important subject was expected to offer proof; but today it seems seldom to occur to people who contradict centuries of experience, that some proof is required of them. It will not be denied that certain physical conditions may favor crime. But let us not take an incidental contributing factor for the root and cause of crime. Lack of good instruction may contribute to crime, yet the giving of good instruction is not a guarantee that the person so instructed will live a good life and refrain from crime. Then why generalize?

Of course the criminal is an enemy of society. It is the merest emotional nonsense to paint all criminals as merely lacking good training or a good environment, for no man who is not insane commits murder or rape or even burglary without knowing that he is doing wrong; it matters not how poorly he has been trained. Theorists often overlook the natural law and the ordinary operations of conscience; that is their difficulty; that is why they fall back on explanations for crime that are purely human and sometimes purely physical; they do not understand that God gave everyone a conscience and that that conscience is operating even in the breast of the poor black in the African jungle; and that even there it is understood that murder, for instance, is wrong.

"The whole business of dealing with crime," to quote the phrase used above, is in great danger of being "fouled by the false idea" that criminals and sick people are in the same class; and that punishment is as little due to the one as to the other. Sick people do not refuse to be healed, criminals often do; and that fact puts hospital patients in a class that is very different from prisoners in jail. People are not tempted to get sick because they see others getting sick; example has no effect in such cases; but crime follows on moral temptation and on bad example. Those who have not yet succumbed can be deterred by the sight of punishment inflicted on those who have committed crime, or encouraged by the failure to inflict such punishment.

No good citizen wishes to belittle any sound plan for reforming criminals, and all will favor reasonable schemes for reform, but through removal from bad company, and from other occasions of sin is good and ought to command the approval of all men, these things are not in themselves a security against sin and crime. Direct punishment is often necessary no less in the interests of the criminal than in the interests of the whole community. The whole community is threatened by crime. The whole community is likely to suffer when crime is not punished. Criminals are enemies of society, and we must not teach the growing generation that crime is merely the manifestation of weakness or ignorance for which the person who commits the crime is not responsible, or is very little responsible. We must not teach that, because, in the first place, it is contrary to moral revelation from God, and because, in the second place such teaching tends to encourage crime and not to check it. The modern tenderness towards criminals is good only in so far as it is a reasonable reaction against the unnecessary harshness which formerly prevailed and which degraded the occupants

of prisons and penitentiaries in an unnecessarily brutal and callous way. But emotionalism, which obscures truth and sense so often nowadays, tends to go too far in this matter, and to deny that society has any duty or right to punish crime. That theory is false; it is not based on sound principles but on emotional mushiness.

We should reform criminals if we can, undoubtedly; but it is not a method of reform to tell them that they could not help murdering or robbing, or raping, or committing serious assaults on others. The trouble with the world today is, that men have too strong a tendency already to believe that they are not responsible for their evil deeds. Theories which lessen man's sense of responsibility are not reformative, but the contrary.

NOTES AND COMMENTS

TWO PROSPEROUS New York newspapers have been heavily penalized for selling obscene books. Some day public taste may become sufficiently decorous to demand a like penalty for purveyors of "escaped nun" and "ex-priest" pruriency.

THE BAPTISTS have been holding a Missionary Convention in Toronto. One of the speakers who was stated to have spent five years in South America, told the Convention that in Bolivia, the special scene of his labors, the Bible was looked upon as an "evil book." On top of this his further assurance that the Baptist institution stood four square on the moral laws must have sounded somewhat startling to his audience.

THE GENTLEMAN further told the Convention that while his efforts to make adult conversions among the Bolivians were a total failure, he had made some headway with children. That is, as he went on to explain, children had been enticed into the mission hall and the "good seed" no doubt in the form of entertainment and creature comforts sown in that way might, with adequate watering, in the shape of monetary support from Canada, "yet bear precious fruit." Fortunately for the speaker there was no one present sufficiently ill-natured or incredulous to ask if he had explained to the Bolivians how the Faith were matters of debate among Baptists at home.

EVIDENTLY THE Holy Name movement is not confined to America. Recent despatches state that the citizens of Florence are taking steps to show their zeal along this line in a very practical way. Money is being collected for the erection of a monument to Christ in the public square as an act of atonement for the blasphemy of the anti-Christian forces of Italy. The sponsor of this novel idea is the United Catholic League, a powerful organization designed to offset the influence of the lodges. An appeal is being made to everyone who has at any time been addicted to profanity, and has repented of it, to atone for his sin by contributing to the monument and pledging himself never to swear again. The monument is intended as a reminder that swearing is contrary alike to Christian precept and good manners.

THE NEW YORK Freeman, a Socialist organ, declares that Protestantism has disrupted the Christian world, and affirms that the choice now lies between the "God of Rome" and "no God at all." Referring to the dispute between the "fundamentalists" and "modernists"—a dispute from which none of the sects seem to be free, the Freeman has this to say: "What interests us is the fact that Protestantism, after about four hundred years of recognized existence, should still be disputing within itself over what it ought to believe." It has, indeed, in the four centuries of its existence made stupendous efforts to determine this great question, but was never further away from a solution than at the present time. It has turned feverishly from one device to another but as an exponent of revealed truth has utterly failed to hold its own. "The Protestant church buildings in London," concludes the paper quoted, "contain three times as many sittings as there are communicants, while Rome has three times as many communicants as it has sittings."

ANOTHER BUILDING of interesting historical associations has come into the possession of the Church in England. The Vincentian or Lazarist Fathers have acquired Horace Walpole's famous house and estate, Strawberry Hill, Twickenham (a suburb of London) and are transferring thence from Brook Green, Hammersmith, their Training College of St. Mary. The property passed out of the Walpole family some forty years ago, when it was purchased by Lord Michelham. It comprises sixty acres, but it is the intention of the Vincentians to retain but half of this. The house, it is interesting to know, remains in virtually the same condition as when Walpole lived in it, but will now have to undergo certain structural changes to adapt it to the requirements of a religious house.

HORACE WALPOLE is one of the most famous characters of the second half of the eighteenth century. The third son of Sir Robert Walpole, the great minister of George II., he became by the death of his nephew in 1791, fourth Earl of Orford. It was in 1747 that he purchased the villa at Strawberry Hill, which he shortly converted into a small Gothic castle, and made it the receptacle of the extensive collection of art and curios which became the absorbing passion of his life. Here too he established that private printing press on which his fame chiefly rests. Himself an author of capability, he, like the Lewis Morris of a later generation, sought to restore some of the glories of the early printing art, and issued not only his own writings but those of others, including the poet, Gray's, in sumptuous editions.

OF THE Strawberry Hill Mansion Throne, in his "Hand-Book of the Environs of London" (reproduced in Laurence Hutton's fascinating "Literary Landmarks of London") says: "It stands on a gentle elevation about three hundred yards from, and overlooking the Thames, immediately above Twickenham. . . . As it now (1876) is it is a renewal of Walpole's house, with modern sumptuousness super added. All the old rooms are there, though the uses may have been changed. . . . The grounds and gardens are as beautiful and attractive as of old, the trees as verdant, the rosary as bright, the lawn as green, and in their season Walpole's 'two passions, lilacs and nightingales,' in as full bloom and abundance as ever." This is the house that now passes into religious hands and adds one more to the historic structures which henceforth will bear a part in winning back the English people to their ancient heritage.

IRISH AFFAIRS

PROTESTANT PLEADS FOR CATHOLICS IN ULSTER PARLIAMENT

THE Rev. J. Macaulay, P. P., is engaged on a scheme providing for the erection of schools and a parochial hall in the Sacred Heart parish, Belfast. This enterprise illustrates and emphasizes the terrible sufferings endured by Catholics during the Orange outbreak. Statistics just compiled show that in this parish alone, 17 Catholics were killed, 67 houses belonging to Catholic families were burned and 244 Catholic families were compelled to abandon their homes.

What happened in this parish was repeated in every other parish in the city. In face of all the trouble and the heavy losses suffered, Catholics in Belfast are making strenuous efforts to maintain their social and educational organizations in an even higher scale of efficiency than in the past. Under the Education Act passed by the Belfast Parliament, Catholics are, on account of their conscientious objections to the measure, deprived of any share in the school rate and the "equivalent grant." Even some of the Protestant members of that Parliament have begun to criticize the unfairness of the Act toward Catholics. Dr. Morrison, speaking in the House of Commons, Belfast, said: "Catholics form one-third of the population of the six counties, and they should have equity meted out to them."

In the two counties of Tyrone and Fermanagh, Catholics are in a majority. Mr. Cahill Healy, M. P., is one of the Catholic members elected by these two counties to the British Parliament. Mr. Healy says that "Catholics in the border counties look to the Labor Government in Great Britain and the authorities in the twenty-six counties of Southern Ireland to end their weary-lengthening period of suspension." He urges that the boundary issue be determined at once. The Conference in London between the three authorities involved is postponed, owing to the illness of

Sir James Craig, head of the Belfast Government.

The Ulster Herald, the organ of the Catholics in Tyrone and Fermanagh, says: "The illness of Sir James Craig should not be allowed to balk the question indefinitely. There are compelling reasons for the dissatisfaction of the Nationalists of the border areas at what appears to be unnecessary delay in settling the matter. If the conference be a failure, as we believe it will, then immediate steps should be taken to have the Boundary Commission set up."

LUDENDORFF'S BITTER ATTACK

CHURCH PAPERS EXPOSE THE FALSITY OF ACCUSATIONS

By Rev. Dr. Wilhelm Baron von Capitaine (Cologne Correspondent, N. C. W. C. News)

THE attack made by Ludendorff on Catholics and Jews, Communism and the Marxists at the Ludendorff-Hitler trial has aroused considerable opposition in the press and among the rank and file of the German people. All the newspapers are filled with comments, and some do not spare their censure of Ludendorff and his utterances at the trial. Catholic organizations have taken exception to the remarks of the general, and in statements and in action taken at meetings in various German cities have met his attacks. The Reichstag asked for the official text and gave out a refutation of the speech.

"I am a good Prussian," Ludendorff declared during his speech which occupied three and a half hours. "I am a German who hopes for a Germany upon the Bismarck basis. I saw the debacle of our people, of our country, the misfortune of an imperial and royal house, the misfortune of our venerable Wittelsbach house, and that it was produced not by exterior violence but by our own fault. I am an enemy of Marxism, Communism and Jews. I have sufficiently known the danger of the Jews in the World War. The Jewish question is for me a question of races. The Jewish race is opposite to our race."

Then Ludendorff launched into his attack on the Center party and the Catholics, referring to them as "Ultramontane." "I esteem the benefits of the Catholic church as highly as those of the Protestant church, but I have seen it in Eosen, Thorn and Strassburg, that by the policy of the Center party it has been difficult for those districts to become German. The procreation of a powerless Germany and the destruction of the Protestant Prussia are the results of the ultramontane policy. This movement also has had its representative in the deputy Erzberger. The first article of the Weimar Constitution regarding voting in the Prussian districts, last now, was not made by the Socialists but by the Centrist leader Trimborn."

CALLS VATICAN ENEMY OF GERMANY

Ludendorff also declared, "The Vatican has been an enemy to Germany." He said he felt great indignation when he read the letter of Pope Benedict XV. on the beatification of Joan of Arc, the Maid of Orleans, which Ludendorff asserted, the Pope pronounced in the French language, regretting that he "could be only French by his heart."

The central committee of the Catholics of Munich has issued a statement scoring Ludendorff for his insults to the late Pope Benedict XV., who was a true friend of the German people. Bavarian Catholics have not made a formal public utterance because of the dire need of their country, and in order to have no influence on the trial in progress in Munich, but it may be said truthfully that their patience is exhausted.

A meeting of the "Katholischer Volksverein" was held in Berlin in the Reichstag. Reich Chancellor Marx speaking at the gathering said:

"No man will contest the statement that the revolution of 1918 was full of gross injustice but that has been eliminated since by the Constitution, and a new basis has been laid. All who try to aid in destroying the Constitution by violence commit high treason and so commit a great crime. From the Christian and Catholic standpoint, the Constitution cannot be changed but in the legal way. Such a change will be made when the will of the people is so manifested. As long as it has not been brought about in the legal way we shall not suffer the Constitution to be touched. Anyone who attempts to change the Constitution by violence may be regarded as a traitor and an enemy of the country."

The labor-minister Rev. Dr. Brauns, also refuted Ludendorff's attacks on the Catholics and said also that the general's assertions with regard to the dead minister, Erzberger, are not true. In Hanover, the Hanoverians are disgusted with Ludendorff, since he pretended that the Reichs Chancellor, Dr. Marx, protected the movement to separate Hanover from the Reich.

ARRAIGNED BY SECULAR PRESS

Ludendorff is severely arraigned even in the secular press for his bitter attack on the Catholics. The Deutsche Allgemeine Zeitung, the Stinnes paper, says: "What General Ludendorff said today, in the hope of winning by his speech the hearts of the Bavarian

people for whom he feels the call to make them free from the chains of theology, will find quite another echo than he imagined, and that not only in Bavaria. For any German who was accustomed to esteem Ludendorff as a soldier, it must be painful to see him in the role of politician today."

The first criticism by the Nationalist organ, the Berlin Kreuzzeitung, was very mild, pointing out that the result of a putsch is that the statesmen involved escape censure while "those less favored by fortune are regarded as traitors." Later this paper spoke of him more severely, indicating his unfitness for politics.

"Those ways which we see him following are quite new to him," wrote the Kreuzzeitung. "What had to come came. Everywhere he is falling into the traps set through his lack of knowledge of the world and his ignorance of political combat."

The first judgment of the Kolnische Volkszeitung, the leading Catholic paper in the Rhineland was: "Ludendorff is the type of the unsuspecting, and one who has not the slightest cognizance of real policy. His absurd attacks on the Centrum and the Pope we will not accept as the measure of his qualification for political capacities. How can a man, grown up in the hatred of Rome, who never saw the German empire except as a Protestant empire, and whose narrow-mindedness on religious matters caused him persecution during his civil and military life, be otherwise. His speech at the bar, not unlike a political propaganda speech before the elections, confirms all the impressions that one can have of Ludendorff as a politician."

The Berlin Catholic Germania writes: "We are not surprised to hear from Ludendorff the well known tune of the separatist plans of the Centrum. It is very strange indeed if Ludendorff can really accuse the leaders of the Catholic people of having had the intention of destroying the German State when they have fought in the first line for Germanism, and for five years have had to suffer the most heavy burdens of the War lost by Ludendorff. The great patriot has unmasked himself as the typical representative of the stupid, east-Elbian, Protestant Prussians who has no idea of the real needs of Germany, and whose most eminent quality is a deep hatred of Catholicism."

CHARGES REFUTED BY PROTESTANT

A Protestant, Colonel Bornemann, has published an article to refute Ludendorff's insinuation that the Center party is making an ultramontane policy. This Protestant gentleman, who writes in the name of the Christian interdenominational members of the Center party, says in the Germania: "We Protestant members of the Center party can by no means be accused of making un-German policies. Since we are members of that party by deepest conviction, we must be incapable of conceiving the tendency of the Centrists' policy or else that policy must be essentially different from the idea suggested by its description by its enemies. The latter is truly the case. I do not know where I have heard more patriotic sentiments than those of the leaders and members of the Center party. That is not dissimulation, but true conviction, its truth attested to by the patriotic conduct even in the occupied territories. Catholics are in the majority in those districts and Centrists are their leaders. They have proved their patriotism with the sacrifice of possessions and of blood."

"The principal task of modern Germany is to put an end finally to the internal dissension and dismemberment. That aim is the desire of the large mass of our people in all sections without regard to faith and social condition. It can be attained only by the mutual will to understand each other, not by violence and perpetual reproach. Even we Protestant members of the Centrist party are best qualified to help if there were complaints regarding the Centrist party and its relation to Protestants that were justified. But we have the sacred duty of defending our Catholic brethren when unjustified reproaches are made against them from the Protestant side."

CORK CITY COUNCIL WAITS FOR BISHOP'S BLESSING

Dublin, March 28.—In most of the Catholic churches sermons in the Irish language were preached on St. Patrick's Day. Numerous civic and social functions took place. In Cork the Lord Mayor and members of the Corporation attended in State at High Mass. When the religious ceremonies had concluded the Lord Mayor and his colleagues waited upon Bishop Cohanlan and asked for his blessing. The Bishop said:

"I know the difficulties that beset civic work, but I am neither alarmed nor disharmonized by them. There is a platform that is common to all, and that common platform is the uplifting of our people. I have no doubt that by unity of action and by corporate action among all our public bodies our theoretic difficulties will not be so great or so pressing." The keynote of most of the addresses delivered at banquets and other gatherings was a plea for cooperation, toleration and charity among Irishmen.