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LONDON, SATURDAY, APRIL 19, 1924

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 alle-
giance of subjects. The charge is
false. The Church has always
taught obedience to civil authority
in that which the civil authority
has jurisdiction.

The distinction between the tem-
poral 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 imme-
diate 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 con-
trol. 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 revela-
tion 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 in-
dividual 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 con-
science 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 unin-
structed 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 his-
tory, 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 per-
mitted 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 Emperor
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 him-
self to dispose of the bishop's
crosier 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 the tyrannical
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
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 con-
ferred, 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 tell-
ing 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 con-
tinues, "the sentiment of individ-
ual right, penetrated it entirely;
and it is this which always and
everywhere 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, restrain-
ing 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 pain-
ful 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 men-
tally 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 ene-
mies 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 condi-
tions 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 con-
science; that is their difficulty;
that is why they fall back on ex-
planations for crime that are purely
human and sometimes purely phys-
ical; 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 punish-
ment is as little due to the one as to
the other. Sick people do not re-
fuse 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 encour-
aged by the failure to inflict such
punishment.

No good citizen wishes to belittle
any sound plan for reforming
criminals, and all will favor reason-
able schemes for reform, but
though 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 manifesta-
tion 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 tenden-
cy 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 reforma-
tive, but the contrary.

NOTES AND COMMENTS

TWO PROSPEROUS NEW YORK NEWS-
dealers have been heavily penalized
for selling obscene books. Some
day public taste may become suffi-
ciently 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 chil-
dren. 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 com-
forts sown in that way might, with
adequate watering, in the shape of
monetary support from Canada,
"yet bear precious fruit." Fortu-
nately for the speaker there was no
one present sufficiently ill-natured
or incredulous to ask if he had
explained to the Bolivians how the
very foundations of the Christian
Faith were matters of debate among
Baptists at home.

EVIDENTLY THE Holy Name move-
ment 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 pro-
fanity, and has repented of it, to
atone for his sin by contributing to
the monument and pledging him-
self 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 Social-
ist organ, declares that Protestant-
ism 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 "mod-
ernists"—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 fur-
ther 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 this country," 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 Lazar-
ist Fathers have acquired Horace
Walpole's famous house and estate,
Strawberry Hill, Twickenham (a
suburb of London) and are transfer-
ring thence from Brook Green,
Hammersmith, their Training Col-
lege 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 re-
tain 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 struc-
tural changes to adapt it to the re-
quirements of a religious house.

HORACE WALPOLE is one of the
most famous characters of the
second half of the eighteenth cen-
tury. 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 col-
lection of art and curios which be-
came 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
Environ 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 attrac-
tive 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 nightin-
gales,' in as full bloom and abun-
dances 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 pro-
chial hall in the Sacred Heart parish,
Belfast. This enterprise illustrates
and emphasizes the terrible suffer-
ings endured by Catholics during
the Orange outbreak. Statistics
just compiled show that in this
parish alone, 17 Catholics were
killed, 57 houses belonging to Cath-
olics 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, Cath-
olics in Belfast are making stren-
uous 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 conscien-
tious objections to the measure, de-
prived of any share in the school
rate and the "equivalent grant."

Even some of the Protestant mem-
bers of that Parliament have begun
to criticize the unfairness of the
Act toward Catholics. Dr. Mor-
rison, 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 elect-
ed by these two counties to the
British Parliament. Mr. Healy
says that "Catholics in the border
counties look to the Labor Govern-
ment in Great Britain and the
authorities in the twenty-six coun-
ties of Southern Ireland to end their
wearily lengthening period of sus-
pense." He urges that the bound-
ary 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 Bel-
fast Government.

The Ulster Herald, the organ of
the Catholics in Tyrone and Fer-
managh, says:
"The illness of Sir James Craig
should not be allowed to balk the
question indefinitely. There are
compelling reasons for the dissatis-
faction 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 consider-
able opposition in the press and
among the rank and file of the Ger-
man people. All the newspapers
are filled with comments, and some
do not spare their censure of Luden-
dorff's utterances at the trial. Cath-
olic 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," Luden-
dorff 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 misfor-
tune 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 race. 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
Strasbourg, that by the policy of
the Center party it has been difficult
for those districts to become Ger-
man. The procreation of a power-
less 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, lost
now, was not made by the Socialists
but by the Centrist leader Trim-
born."

CALLS VATICAN ENEMY OF GERMANY

Ludendorff also declared, "The
Vatican has been an enemy to Ger-
many." He said he felt great
indignation when he read the letter
of Pope Benedict XV. on the beatifi-
cation 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 state-
ment 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 Han-
over, 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.
Die Deutsche Allgemeine Zeitung,
Stinnes' paper, says:
"What General Ludendorff said
today, in the hope of winning by
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 Nation-
alist organ, the Berlin Kreuzzeitung,
was very mild, pointing out that the
result of a putsch is that the states-
man 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 com-
bat."

The first judgment of the Kol-
nische 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
politics. His absurd attacks on the
Center and the Pope we will not
accept as the measure of his qualifi-
cation for political capacities. How
can a man, grown up in the
hatred of Rome, who never saw the
German empire except as a Protest-
ant 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 im-
pressions 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 Center. 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 Cathol-
icism."

CHARGES REFUTED BY PROTESTANT

A Protestant, Colonel Bornemann,
has published an article to refute
Ludendorff's insinuation that the
Center party is making an anti-Ger-
manic policy. This Protestant gen-
tleman, 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 poli-
cies. 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 dissimu-
lation, but true conviction, its
truth attested to by the patriotic
conduct even in the occupied terri-
tories. Catholics are in the major-
ity in those districts where 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 dismem-
berment. 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 un-
derstand 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 de-
fending 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 Cohan and
asked for his blessing. The Bishop
said:

"I know the difficulties that
beset civic work, but I am neither
alarmed nor disheartened 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.