The Catholic Record

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CURIOUS DOCTRINE

The German professors who are endeavoring to justify the invasion of Belgium resort to a curious blend of cynical frankness and pagan philosophy. The fact that Belgium's neutrality was guaranteed by European congress is ignored, and any consideration for its rights is regarded as an imbecility. According to them "the security of their own country" is sufficient to outweigh the ordinary considerations of justice and the rights of weaker nations But however these theories were suited to Pagan nations, they can never constitute the political ideal of Christians. Pagan philosophers regard the State as omnipotent and justified anything which could extend its boundaries and enhance its glory. The Christian, however, recognizes but one supreme law, the Law of God. To do His Will is the one end of man, whether of man as an individual or of nations of men collectively, and all earthly advantages are strictly subordinate and not supreme. The well-being of a nation can be obtained without dispensing with a scrupulous respect for the rights of its neighbors. Some of the patriots who are not in trenches contemn these principles because they regard their country, not as a wife whose unternished reputation is more precious than life itself, but as a mistress to be satisfied at any cost and by any means. They have forgotten that God's law, which prescribes justice between man and man, prescribes it no less between nation and nation. But they who are not dominated by Pagan views of the position and claims of the state, will, on every occasion, ask themselves, first, not whether any policy will extend territory or enlarge influence, but whether it is founded on justice and is regardful of the rights of others. A reputation for good faith is a firmer safe-guard of a country's greatness than munitions of war.

WHY?

Some of the American newspapers chronicle, and with flaming indignation, accounts of German atrocity. But hard by their doors rape and outrage and murder stalk unchallenged. They can hear the cries of the marauders who are intent upon the business of cutting throats in civil strife, and for the most part they say never a word. Why this conspiracy of silence about Mexican atrocities? Is it because they are believers in the policy of watchful waiting, or because the gentlemen who pay their salaries editorial utterance? It may be that they are misled by some of their fellow-citizens, who walk the land with a "don't wake the baby " air, and are so prudent in speech and action as to excite the derision of the outsider.

HEAVEN

Writing in a contemporary a scribe indulges in some very labored witticisms about Heaven. That he knows even if aware of his ignorance, he would still continue to write for the delection of the undesirables and of those to whom eternity signifies nothing. The poor people who are neither alleged humorists nor scientific fakers know that in the Kingdom of God all tears shall be wiped from their eyes: that there death shall not be, nor any more pain. Resting on this assurance they can hopefully await the end. It the scribe had asked an educated Catholic, he would have learned that life eternal, is not torpor, unbroken through years and years, nor an endless chanting of psalms-but conscious personal action in its highest form, an eager, burning, intellectual life, fed by the Unfathomable Being of God.

THE WONDERING HABIT

Some divines are addicted to the for instance, why the Church cannot check the "generation of doubt among its own children," especially in the Latin countries. If they must wonder, why do they go so far wondering habit." They wonder,

afield to indulge in it? Near at hand they have abundant material for their activity. They can wonder and justly, why, despite all their claims, to the "pure Gospel," their churches are but sparsely attended. and why some of their leaders-the sensation mongers of the momentare leading their hearers into the morasses of disbelief. They can wonder why some people, on the plea of eugenics and sex-education, permit themselves to indulge in indecent language. They can wonder why, in this age of enlightened and vaunted fair play, godly individuals. expositors of truth and ambassadors of Heaven, use any means however unscrupulous to befoul the Catholic Church. That they have reduced the seamless garb of Our Lord to a mass of shreds and tatters, and that the sects are almost a unit on one point-the league against Rome may and should give the wondering habit some exercise. In regard to Latin countries the unbelief is not so dark and dense as it is painted. Despite abuses and the allurements of pride and passion, faith is still producing the fruits of virtuous living in myriad hearts.

Suppose," says Dr. Littledale, on this point, "some particular region were extolled by physicians as a health resort of exceptional value, what would be the affect on public opinion of a discovery that the indigenous population were stunted unhealthy, etc.?"

The parallel is without force be cause in the case imagined the " indigenous population" are exposed to the full influence of the climate of the supposed health resort and are not benefited; whereas the maniacal members of the Catholic Church are, by their own act, excluded from the health giving influences which she diffuses

One thing proved by history and attested by daily experience is that where the Church has been obeyed human life has approached as near to human perfection as is compatible with human infirmity; where she is obeyed the same thing happens now.

We are apt to overlook the fact that new interests and new ideas are around us every day, and just as we keep in touch with them do we keep our places in life's great procession. Sixty birthdays are no excuse for not reading new books, seeing new places or beginning new duties. There is no need for us to put one foot in the grave before it is dug for us by forgetting how to be interested in everything around us, or to hold fast to ideals and enthusiasms. These are surer guides to a more enduring youth than all these that beauty

CENSORSHIP AND THE INDEX

The war has brought to light a strange inconsistency. The general public, that has so long protested against the censorship of Rome, has passively and without a protest submitted to the censorship of Berlin and London and Paris. For prudential reasons the Governments of Europe have deemed it well to exernot what he presumes to lampoon is cise a strict supervision over the evident, and we venture to say, that press. And their action is both wise even it awars of his ignorance, he tails of the fighting to be read might

jeopardize the chances of success and do harm not only to the country at large, but also to the individual. necessity of such action has been recognized; only against what has seemed to be an occasional excess has indignation been felt. England and France and Germany do well to determine what their people may or may not read about the progress of the war. No one dreams of denying interferes somewhat with the liberty of their citizens and the liberty of the neutral nations, but it has its justification in the necessity of pre-serving public spirit and of securing

even existence. The position of the Church with regard to the Index is quite the same. The Church has a wisdom that is superior to that of her children, her outlook is broader and more far-reaching, she knows the vagaries of human hearts and the partial views of human minds. She is not a novice in her supernatural statecraft. She is wise with the experience of

tional welfare and perhaps

not, therefore, allow the seeds of unbelief and immorality to be sown in the garden of the Lord, for she knows as no one else knows, how difficult it is to eradicate them once they have taken root. Now the sowers of bad seed are the writers of evil books. Is it a wonder that she closes her pages to the eyes of her children? Who could call her extion evil books. Is it a wonder that she closes her pages to the eyes of her children? Who could call her action unwarranted? No one calls the Governments of Europe tyrannous because they exercise certain pas-sages from dispatches and letters, or sages from dispatches and letters, or because they put a ban on the publishing of certain articles, or even because they forbid the entrance into their confines of certain newspapers and books. Why, then, should men clamor against the Church on account of the "Index?" The right governments claim for the safety of the nation, she claims for the safety of souls. The practice they have just adopted, she has followed for centuries. If it is right and lawful for the State to control the reading of its citizens, it can not be wrong for the Catholic Church to they put a ban on the pubbe wrong for the Catholic Church to control the reading of Catholics. The two cases are parallel. Will the new censorship of the press make the world less intolerant of the Index of the Church? Probably this is altogether too much to be hoped for. Men seem to be hopelessly illogical when there is a question of the pre-rogatives of the Church.—America.

THE CATHOLIC POETS OF BELGIUM

lovce Kilner, in the February Catholic World. At a recent meeting of the English Postry Society, Mile. Coppin, a distinguished Belgian poetess, who now, like so many of her compatriots, is a refugee in London, said: "I believe we have been too prosperous, too fond of pleasure. We are being purged and in our adversity we have found our nationality. If ever England, France, and Russia make a new Belgium, we shall be more simple and hard-working."

Those of us who believe that the character of a nation is, to a great extent, revealed in its literature can-not doubt that Mile. Coppin's words are true. Surely the sick fancies of Maurice Maeterlinck (to mention'the most conspicuous of Belgian men of letters) could come into being only in a land suffering from over much civilization, in a land whose citizens are too sophisticated for common and wholesome delights. Even more than the elaborate obscorities of Iwan Gilkin and Albert Giraud, Maeterlinck's morbid studies of mental, spiritual, and physical degradation belong to that sort of literature which is called "decadent." And decadent literature usually is produced for and by people who need to be, in Mlle. Coppin's words, more

to be, in Mile. Coppan's works, moss simple and hard working."

That the great tragedy which has overtaken Belgium will have a beneficial effect upon its literature is not to be doubted. Of course, the first result is an almost total cessation of creative activity; one cannot handle a rifle and a pen at the same time. But with the return of peace must come the development of a nev Belgian literature, a literature which is not an echo of the salon-philosophies of Paris and Berlin, but a beautiful expression of the soul of a failure.

JEAN HENRI FABRE

ohn Daly McCarthy, Ph. D., in the Febr

The Church has been graced by many other patient and all too humble scientific workers, but none greater than Jean Henri Fabre This little old man, who has been called the "Homer of the Insect World," was born in Saint Leon's in 1823, and is consequently now in his

ninety-second year.

That Fabre's views have a great deal of weight, is attested by many thinkers and scientific workers whose own views may incline them to materialistic interpretation. Maeterlinck says of Fabre, "He is one of the most profound and inventive scholars, and also one of the purest writers, and, I was going to add, one of the finest poets of the century that has just passed." It has been said of Fabre that "he loves man and he loves animals; and above al he loves the wasp, the bee, the beetle with a love that approaches that of St. Francis of Assisi for 'his little prothers the birds.

When Fabre was told that "now you have reaped a plentiful harvest of details, you ought to follow up your analysis with a synthesis and to generalize the genesis of the insects in an all-embracing view," he answered :

Because I have stirred a few grains of sand on the shore, am I in a position to know the depth of the

has unfathomable secrets Human knowledge will be struck from the archives of the world be-fore we possess the last words of the

Success is for loud talkers, the im perturbable dogmatists; everything is admitted on condition that one makes a little noise. Let us cast off this fancy and recognize that in reality we know nothing about any.

THE STATE USURPING RESPONSIBILITIES OF THE HOME

One of the most far-reaching evils One of the most lar-reaching evils of modern life, particularly in our larger cities, is the "bankruptcy" of the home. Many influences and tendencies have contributed to this sad condition, the inhumanly crowded tenement and the family hotel; the growing passion for amusements and the increased facilities for gratifying it ; the increase of creature comforts and the means that make house keeping lighter or practically unnecessary; the insinuation, to say the least, of much of the radical talk of the day that a mother in her home occuies a rather mean and low position; the officiousness of the refe the incipient Socialist who, because some homes are not what they ought to be, plan to rob home altogether of its province, and supplant it by some state organization or state govern-ment that will do much better the work for which the home is destined. One might as well try to make bricks without straw, or build a house without a foundation as to try to make a nation of strong happy men and women without the home.

It is the corner stone, and the only corner stone, of human society. The individual who does not recognize that the influence of his home is the best and most potent factor in the development of his character and his spiritual worth, is the rare exception.
No institution has ever succeeded in
doing the work of the home. An institution is not a home, and never

It should be the foremost concern of Catholics to protect the interests of the home; to champion its unique rights; to preach its responsibilities; and to work above all else for the betterment of the home or the improvement of conditions that will make a better home possible. seeking to better conditions that are the result of ill-conditioned and ill-directed home-life, it must never be forgotten that it is better to seek the improvement of those particular homes than to lift all responsibility that will accept it.

To those who look deep encugh, one of the most unfortunate characteristics of many otherwise admirable reform measures, is this widespread shifting of responsibility. Much of our legislation tends to re-lieve the individual of that high sense of moral responsibility by which he should be governed, and to replace it by impersonal, legal enactments. True, democratic government must be the expression and the result of an accumulated personal conscious ness; it can never impose that con scionaness. Justice. honesty are born of a just people; no government can impose them, and if it tries it will meet only with

into assuming the duties of parents and supplying the deficiencies of home, may seem a short cut to the cure of very evident evils; but it will be seen by experience that such a course leads only to greater and

nore far-reaching evils.

In the work of reform and of social betterment it is always well, even from a purely humanitarian point of study those institutions that historically have been the founda tion of civilization and of progress To preserve them; to raise ency; to make the individual and the community more and more alive to their supreme importance, is one of the most effective works to which measures of social reform can be directed.—The Catholic World.

EARTHQUAKE DOES LITTLE DAMAGE IN ROME

I am glad to be able to state that he earthquake caused no loss of life and not much damage to property in Rome. A few houses were somewhat the worse for it and several of the churches were rudely shaken, win-dows being broken in some of them notably St. Peter's. The big statue of St. Paul fell from the roof of the Basilica of St. John Lateran. The report that the church of the Irish college was badly damaged was, hap-pily, not true; and Bishop Kennedy the rector, desires me to state that all the students are in good healt and that, although the college build iugs got a severe shaking, a careful

iugs got a severe snaking, a careful investigation showed that no injury resulted. This is a striking proof of their solidity.

Pope Benedict was saying his office at the time. When the tremors were finished he continued his office and atter offering up a special prayer, re-ceived Cardinal Gasparri, his score-tary of state, in audience, and re-quested his eminence to furnish him with all the news of the disaster.

As soon as the Holy Father had learned some of the terrible results of the earthquake he gave instructions for the Papal hospital of Santa Maria to be immediately prepared for the reception of sufferers and also instructed the Bishops of the stricken destrict to give every measure are. districts to give every possible care, both spiritual and physical, to the surviving victims. — Intermountain

"THE BOOK OF RED AND YELLOW"

The nations involved in the European war have each issued a book, white, blue or orange. Now comes another volume, "The Book of Red another volume, "The Book of Red and Yellow." The title is significant and immediately suggests the sub-stance of the work which deals with stance of the work which deals with a tale of blood and human nature with a yellow streak. The book is written by the Very Rev. Francis Clement Kelley, D. D., President of the Catholic Church Extension Society, and is a history of Mexico, more particularly of the last year in that land of revolutions. The story of the blood is the story of the persecution that was suffered by the hishons, priests and sisters of Mexico. bishops, priests and sisters of Mexico the tale of the wrongs they bore, the hardships they endured and the in-dignities that were heaped on them. In a word, the pages are filled with authenticated facts concerning the Mexican atrocities. It contains the affidavits gathered by Dr. Kelley during his labors among the refugees from Mexico in southern cities. It is a book of facts.

There is another story told in the book, the story of the responsibilities for these outrages. Dr. Kelley does not lay this responsibility directly on the administration. There is, however a chapter in the book that will bring great discomfort to a certain individ-ual, Mr. John Lind, who has lately been trying to convince the world that he is an authority on Mexico, past and present. Mr. Lind is not given much consideration by the author simply because he does not deserve it. Dr. Kelley's exposition of Mr. Lind's methods of writing his-tory, by a deadly parallel of Mr. Lind's article and one in the Encyclind sattle and the in the bally of the indicate and can not help but have merited consequences for Mr. Lind. Every Catholic should secure a copy of the "Book of Red and Yellow" so that he may be well grounded in the facts regarding the past year in Mexico. The book is published by the Catholic Church Extension Society and sells for 15 cents a copy, or ten copies for \$1.00. Help spread the truth about Mexico!—New World.

PRIESTS DIE ON THE FIRING LINE

HEROIC DEED OF ALSATIAN

Paris, Sunday, January 10, 1915. The accounts that come in from the eat of war inform us of the death of many more soldier priests. I had ccasion, some weeks ago, to allude to the honors bestowed on a young esuit, Father de Giroude, who was ordained just before the war. His perfect knowledge of German, his spirit of enterprise, his devotedness to his wounded comrades, won the admiration of his chiefs. He was was killed lately near Ypres. Father was filled takely near types. Father de Giroude was beloved by his fellow soldiers. "He would do anything for us," they often said, and his coolness under fire delighted them. "I never saw anyone so brave," remarked one whom the Jesuit had carried under a hail of fire to a place of safety. JESUIT FATHER'S LAST ACT

It is more than likely that Father de Giroude met his death when performing a last act of charity. body was discovered on the battle-field near Ypres in a kneeling attitude; he seemed to have been, when he met with his death, bending over two men, either to relieve their sufferings or to give them absolution CAPUCHINS SELF-SACRIFICE

Another religious, a Capuchin from the South, Father Blaise de Medionde was killed quite lately. Father Blaise, being over forty, ranked among the middle aged "reservists," whose duty it is to guard the rail roads or occupy the forts, but who are not sent to the front. He was, how ever, strong and active, and when he presented a petition to be sent forward with his regiment his request was granted. Radiantly happy, he went to call on the Bishop of Bay-onne. "I belong," he said, "to the 249th Infantry Regiment. It is made up of soldiers who come either from the Landes or the Basque country, to which I belong. They have no military chaplain. As you know, many of them speak little French, and the Basque language is difficult to un-derstand. I have asked to be sent to the Front with them in hopes of being able to exercise my ministry among them, and I rejoice to think hat my request has been granted." A HOLY DEATH

Father Blaise was mortally wounded by the explosion of a shell. He

was sent to the ambulance of Noisy le Sec, near Paris, where he died on November 29th. Particulars of his November 24th. Factorizes of the holy death were sent to his religious superiors. He lay quite still, fully conscious, repeating the names of Jesus and Mary, and received the Last Sacraments most devoutly.
When he asked to be sent with his countrymen to the Front, instead of remaining on home service, Father Blaise bravely faced the danger he was about to incur; he knew what his wish to keep close to the soldiers whose spiritual needs were ever in his mind, meant, and inside his soldier's tunic was pinned a paper that ran thus: "In case I am mortally wounded or lose consciousness, wish here to state that I am a prie of the Capuchin Order and that beg to be attended by a Catholic

priest, who will help me to die a good death." A CAPTAIN'S TRIBUTE TO A NUN

A pretty story comes to us from Lorraine. Among the French nuns whose courage under fire has been publicly acknowledged by the Government is Sister Julie, of Gerbevil ler, who only the other day, was decorated with the Legion of Honor by President Poincaire. Sister Julie elongs to a local Order, the Nursing Sisters of St. Charles. When the Germans invaded Gerbeviller in August, she remained at her post and and the enemy who broke into her convent. Soeur Julie dislikes fuss, and is provoked rather than gratified at the homage paid to her. The other day a regiment of "chasseurs a cheval" passed through the little town where her convent stands, al-most alone now among the ruins. The captain in command asked the Sister to come to the door, and, once there, he obliged her to stand on the threshold facing the men. To the latter he merely said: "Do you re-member that on August 25, when this town was burning, a woman remained under fire, removing the wounded, comforting the dying, heedless of the shells. Here she is. know her uniform. Look at her well, and when you too are under fire, remembering her, you will stand at your post as she did: for God and for France." And saluting the nun with his sword, the captain led his men past Soeur Julie, whose eyes were full of tears; in spite of her horror of praise, she had not this time the heart to be angry

CATHOLIC SCHOOLS LAUDED BY MAYOR

In a speech delivered at the dedisation of the new parochial school of St. Mary Star of the Sea, Baltimore, Mayor Preston of that city expressed the hope that the day is coming when the adherents of all classes of religious belief will unite upon some common method of teaching morality in the Public schools.

The mayor declared that the sub-

ject was one which he had considered well for many years, even prior to his entering politics, and he felt that there must be some avenue open for the reaching of such an agree-

"An agreement along these lines, cannot do any harm, but ra her can By the inauguration of such a system in our Public schools we will help to mold the hearts of the young; we will help to make them better itizens by showing them that religious principles constitute chief asset of man's success in life; that without these principles there is something lacking; that without these principles we cannot attain the highest form of education which will make the pupil receive full value for his or her time spent in study. "The subject of religious educa-

tion," continued the mayor, "reminds me of a passage—I think it was in the preface of 'Our Christian Heritage, written by His Eminence Car-dinal Gibbons, and which I read many years ago. That passage made a plea for the union in a common brotherhood of the followers of all creeds. In that brotherhood charity was to prevail and bigotry to be forgotten. Every one was to wor-ship according to the dictates of his conscience, but was to respect the rights of others. That passage has lingered in my memory, and it has often caused me to hope that the day is coming when all can unite on some common method of teaching morality in the Public schools, when we can all agree on some con prayer to be said or upon some common method of reading the Bible.
"I believe that the Catholic Church

ing out the recessity of such the action cannot be rightly denied to anyone, and all broad-minded citizen will give that Church her meed of praise. That is why I believe that a the missionaries themselves claim system can be adopted in our Public schools of inculcating the hightest population of more than 40,000,000. principles of morality without hurting the religious sensibilities of the members of any creed. This would seem to me a good way to start that unity of which I have spoken."—Intermountain Catholic.

CATHOLIC NOTES

The first German Pope was Gregory, who was consecrated May 3rd, 996. There are only 4 Protestants among the 5,000 students of the University of Buenos Avres.

Since the Separation Law went into effect eight years ago 25 parishes have been added to Paris.

In Cairo, Egypt, the Sisters of St. Vincent de Paul have 800 orphans in their orphanage, and the Jesuits have 850 students in their college.

In Scotland the Catholics at present number about 548,000.
There are 252 missions, 424 churches,
13 religious houses for men, 59 for
women, and 213 schools.

Germany has 28,821,543 Catholics; France, 38,400,000; Italy, 35,900,000; the Austro Hungarian Empire, 38,-800,000; Brazil, 21,000,000; Spain, 18,600,000; Mexico, 13,990,000.

9,600,000; Mexico, 10,000, Mr. Charles Korbley, ex Congressman from Indiana, recently appointed Solicitor of the Treasury, is promi-nent in Knights of Columbus circles.

The new Chief Justice of Madras, India, is Sir John Edward Power, a Catholic. The new Chief Justice was educated at Ushaw, is an M. A., and held in 1884 the Inns of Court Roman Law studentship.

During 1918 the Apostleship of the Press in Spain published 372,000 volumes, 31,000 booklete, and distributed 43,000 popular publications free of charge in hospitals, workingmen's centres, etc.

In the English speaking world the oldest Bishop still in active service is Cardinal Gibbons, Archbishop of Baltimore, who was consecrated in 1868 and is now eighty years of age.

The new Knights of Columbus council at Juneau, Alaska, will be known as Archbishop Seghers council, in honor of the great Alaskan missionary who established the first church at Juneau.

The Marquette League has undertaken the task of raising \$100,000 a year for Catholic missions among the Indians in America.

Since March of last year, nearly forty American clergymen in Eng-land have joined the Catholic Church, and scarcely a week passes without clarical conversion.

The church of the Holy Ghost at Heidelberg, Germany, is the only one in the world in which both Protestant and Catholic services are held at the same time. A partition wall in the center separates the two congre-

The name of Mme. Adrienne Buhet head of the Sisters of the Sacred Heart, Paris, appears in a long list of killed on the battlefield. She was struck by a bullet from a German machine gun as she was raising the head of a wounded

Rome, Jan. 12.—The priest-inventor, Professor Don Argentieri, has not yet sold his "pocket wireless" to the Russian Government as reported, or to any other. He offered it first to his own, the Italian government and is still carrying out experiments under their auspices, some of which are being conducted on ship board.

It is related that the Duke of Ostuni, being one day in a galley, what crime they had been condemned All answered that they were innocent except one who acknowledged that he deserved severe punishment. Vicercy said: "Then it is not right to have you here amongst so many innocents," and set him free.

A brighter day seems to be dawn ing for the Catholics of France. At the Requiem Mass for the repose of the soul of Pope Pius X. held in the Cathedral in Paris, President Poincare was represented by Captain Barriers. Those who took part in the separa-tion of Church and State begin now to see the error of their way, and would be glad to have the nuns and Sisters back, particularly the hospital nurses.

News has come to the Dominicans in Rome of persecution of their members at the Biblical School in Jerusalem. Full details have not yet been received, but it is known that they have been summarily turned out of their home, which the Turks have taken possession of as well as all their belongings including the fruit of all their worl in and around Jerusalem, and the Fathers themselves are herded in a confined space in conditions of terrible discomfort, though it is hoped not of danger. The nuns too are suffering similarly.

That the labors of the Protestant missionaries to South America have not been altogether successful may be gleamed from the analysis made of the work by Mr. Hilliard Atteridge in The Month. As a result of seventy years' labor and expenditure, population of more than 40,000,000. This would mean that there is about one Protestant to every thousand. Missionary work in the South is not such a success as some of the re-turned missionaries would have us