The Catholic Record

LONDON, SATURDAY, MAY 8, 1915

ON THE FIRING LINE

That women have vied with men in their steady facing of the entirely new circumstances of this war is the more honorable to their sex because they, in all probability, realize more clearly than men the terrible consequences of war. The life of the weman centers in her home, and it is the home that feels most terribly the hellish devastation of war. What has not war meant to the women of Belgium and of Northern France ? War in its least repulsive form, or waged by people who have a sense of chivalry, must be cruel to a high degree. Villages are swept by artillery fire : comfort and peace and life are as naught to the onrushing squadrons But according to German iders these inevitable horrors must be intensified to the uttermost. Murder, legal ized by authority, outrage, pillage, extortions of all kinds, make the country uninhabitable wherever the German hordes are mustered. That this is done by the individual will of the German citizen one doubts ; but it is done "by order" as an expression of the collective German mind, which is worse than individual out. rage. The effect is that ashes mark where the homes stood, and the mothers' children become either the playthings of a brutal soldierly or are flung out into an alien world te beg for bread or to die of hunger. And the German leaders shrug their shoulders and wonder why these methods, made in Germany, and therefore sacro-sanct, should evoke the

The possibility of a like fate re mains for every woman while milliens of an unscrupulous enemy are in arms. What wonder if by instinc war lies heavy in the heart of a woman and gives her a just view of the realities of life? What wonder if she is weaned from trifles and frivolities, and, turning naturally to a simple life, gives herself up to tender helpfulness, to gentle ministrations to the men who, in going forth to defend their country, are the guardians of all that to her is dear and holy? Right nobly has she accepted her share of duty, contributing to the triumph of human nature by her sympathetic service, as man contributes by indomitable bravery, and helping jointly to cleanse humanity from the stain that has been flung upon it by unbridled ambition.

reprobation of civilization.

THE BROTHERHOOD

At present we hear many words in praise of the Brotherhood of music that finds lodgment and Humanity. Even they who war awakens harmonies in human hearts. wainst God lift up their voice acelaim the fraternity evidenced by the physicians who labour on the fields of disease, and by the prompt and generous response to the cries From 1873 to 1897 was her span of of relief from the stricken nations. years. Nine of them she spent in the But the Christian knows the reason cloister, exhaling the perfumes of a of his stretching out a helping hand: the man, however, who supposes that just passed through the world on her the suffering stand in no relation with God, is a mere sentimentalist. He is a creature of impulse, he may be swayed one minute by pity, and the next be dominated by repugnance. He may shrink from the thought of pain, and yet feel no love for those who experience it. The fact that he may be educated may but accentuate a heartless type of character.

The Christ-haters cannot tell us why we should love all men. If they hear Him saying, "Why are ye fearpersist in claiming human reason as their only guide they must keep company with their forbears, and acknowledge with them that the people are too low and brutish to inspire hope of a better future.

Do men love what is unlovely? Are we taught by nature to have pity? Is it not her teaching that the world exists for the strong, and that the weak should be eliminated? Does the eye of the infidel fill with sorrow whenever he sees the degraded, the deformed, who have no natural passport to the human heart? Are his interests identical with those of some stricken soldier in a trench, or with the one whose life is being plucked out by the hand of disease? plucked out by the hand of disease? kiss the blessed earth and carry undertakings. We regret that The infidel, however, in lauding away flowers as veritable relics. The efforts on the part of Property is using Christian phrase. nums are constantly pressed to give testants to fraternize and co-operate charity is using Christian phraseology. He struts around in borrowed plumage and shelters himself behind the results of centuries of Christian Great Saint," or "The Little Flower," by their aversion to frank and broth-

THE LITTLE FLOWER OF

The saints are not all aracterized by the same style of architect ure. Some are like the mighty cake that brave the onslaught of the elements : others are like the flowers which attract and captivate their beholders. Some are dowered with gifts for the enlightenment of the world : with courage that smiles at the attacks of men, and is aflame at any attempt to tamper with doctrines of the Church.

But they are all fashioned by prayers and solitude. Before they began to work they spent days and years in contemplation; for contemplation is the source of all activity. In silence and retirement, the great Gregory was equipped to cope with the dangers and difficulties that encompassed him in his administrations of the Church. Patrick went forth burdened with years to begin his triumphal progress through Ireland, but he had known the influences that inspired and strengthened him the time he kept his lonely vigils in the vesture of the slave. Boniface swept over Germany like an angel of light; but he also had prepared himself in the solitude of the monastery. The great Aquinas, who made the power of Christ visible in eloquence and learning and holiness of life, was the child of solitude and contemplation. Men wondered at and acknowledged the power of his genius that gave the world an organized system of Chris tian theology, a system that has stood the test of time and has been and is an antidote to every error and heresy; but the discerning only knew | be at the same time truly Protestant the secret of his wondrous power.

These saints expressed in their lives in striking details the principles of Jesus Christ : and impressed the stand the test either of investigation Gospel upon a reluctant world. They kindled fire in cold hearts and swept them upward to the things of the spirit. They fired their enthusiasm for the things at which we look askance, at poverty, humility, and showed that research and learning and profound thought were not incompatible with holiness of life. They stood as sentinels over the interests of Christ: they served him in soldierly fashion, holding their own feelings as naught, and knowing discriminate and unverified denuncialways that the marching orders were

While some saints are as oaks capped by the lightning, around which rages strife elemental, others are as the flowers that grow and bloom under skies unflecked by trace of storm. They express in their lives Christ's humility and poverty, and they go their way like a strain of

called the "Little Flower of Jesus," who may be, as thousands pray, ere long on the roll of canonized saints. joyous and childlike holiness. She way to the city beyond the stars to tell in simple fashion of the happiness in living and trusting God. And how did she trust Him? The lights might go out along the shore, and the stars recede before the lie Church has not much to boast of tempest, and the boat, as in the olden times, be menaced by the angry waters; but she could see the lonely and tired Christ looking into the white faces of the twelve and ful, O ye of little faith ?"

WHAT IS SAID ABOUT THE LITTLE FLOWER

The Carmelites of Lisieux receive from all parts of the world most precious testimonies of the truth of these words. At one time it is the account of the remarkable cure of some painful malady; more frequently it is to tell of the relief and consolation of a soul in distress. Persons come from long distances and foreign lands to kneel at the tomb of this elect of God. Priests and young missionaries departing for the Foreign Missions respectfully kiss the blessed earth and carry nuns are constantly pressed to give some souvenir of the "Little Queen," The Little St. Teresa," the "Little

The seminaries have addressed louching petitions covered with signatures earnestly pleading for the inpriests and eminent religious have

" Sister Teresa of the Infant Jesus mission is evident."

"This dear 'little saint' is a re markable missionary whose word is powerful and irresistible." "The life of this soul written by

who yield to its powerful influence will be drawn from tepidity and sin. " I assure you that the Lord works beautiful and great things by means of your 'little Saint.' In our seminary she transforms souls."

herself has a lasting charm and souls

PROTESTANT JOURNAL TO PROTESTANTS

SUGGESTS PROPER LINES OF ACTION

From The Congregationalist We fear that unless both parties to the discussion exercise great self-re-straint, we are in for a period of bitter crimination between members of the Catholic and of the other Christian churches in this country. The blame for kindling anew the fires of suspicion and enmity rests on Protestant journal and concerned most of all with the way in which Protestants carry themselves at such a time as this, we venture to suggest what seem to us altogether proper lines of action for those who would

and truly Christian. De not circulate rumors prejudi-cial to Catholics. Some of these rumors are base lies and will not or of common sense. The large majority of the members of the Cath olic Church in this country are honest, pure, patriotic men and women. The priests, bishops and nuns, as a rule, are intelligent and The women who have secluded themselves in convents for purposes of devotion and service may be trusted, we believe, to carry out the holy vows which they have taken and their privacy should be as sacred as the privacy of any Protestant What business have we Protestants to indulge in wholesale, in you know to be absolute truth about the Catholic Church if the occasio warrants it, and if the interests of patriotism require it; but seal your lips and close your ears when mere gossip, scandal and innuendo come

Do not get in a paule over the likelihood of the Cathoic Church dominating this country. It has to-day, according to its own statistics minal membership of not over 16.400.000 persons, including men, women and children. The membersive of the many children growing up under Protestant influences, is about 24,000,000; and there are probably as many more adherents of Protestantism, persons not actually members of the Protestant

Church, but practically identified

with it to the extent of giving and in many cases vigorously supporting it. Outside both Protestant and Catholic folds are perhaps 40,000,000 in this country not identified with either, but fully as much inclined toward Protestantism as toward Roman Catholicism. From the point of view of yearly growth, the Catho in comparison with the Protestant churches. It gains by immigration which many Catholics rear, but it is constantly losing to other religious bodies. The likelihood of Catholic domination in this land is extremely remote. It may preponderate in certain sections, but this country as whole is not likely to become continue to We should guard vigilantly the American prin ciple of the separation of Church and We should resist every attempt to make the Church a in politics, just as we should resist similar aggressions on the part of the Presbyterian or Methodist h

Church; but we need not foster suspicions and fears. Make friends with Catholics a widely as possible. Get their point of view concerning parochial schools for example. Approach them on the basis of common Christian sym pathies and common Christian aims. Cultivate all those associations and organizations that tend to bring Catholics and Protestants together for common debate and common We regret with Catholics are sometimes foiled by an indisposition on their part to come even a quarter of the way and for so are her titles varied by the erly discussion of points at issue.

devotion of those who love her the Nevertheless, it is our business to of the Gentile who dwelt in the land world over.

Care as much for your religion as your Catholic neighbor does for his, Emulate his willingness to devote time, thought and money to it. Be troduction of her cause. Venerable as eager to pass on to your children, if not your precise form of religion, at least some conception of the worth of religion and of its absolute necessity in the life of individuals and of is a providential soul. Her divine nations. Too often our Cath olic brother puts us Protestants to shame by the zeal and consistency of his faith, by the sacrifices he makes in its behalf. Nor do we think that in a majority of cases this attitude and practice amounts to supersti-tion. The religion of millions of Catholics the world over comforts them in sorrow, fortifies them against temptation and saves them from their sins. This is what the Pro-testant religion ought to do for every

"RELIGIOUS BUT CREEDLESS!"

The discoveries of modern science have, it is said, superseded the idea of the miraculous. This is not the case, for the discoveries of "modern" religion have achieved the miraculous, and have demonstrated the fact that a thing can both be and not be at the same time : an achievement which is considerably ahead of the old fashioned idea of the miracu-

The occasion of the achievement was the annual Easter "pilgrimage" up Mount Rubidoux, California, and the reconciler of apparent contradictories is the Outlook. 'The service," says that review, "is devout, religious, but creedless. It is not of Catholic domination, nor yet of Protestant. . . There are no appearances go there is an unmis-takable Catholic flavor about the service. The Lord's Prayer is dis-tinctly Catholic, and tradition is in favor of the judgment that the Scriptures are Catholic. Furthermore, it is assumed that the "pilgrims" were sincere i the r repetition of the Our of the Catholic Creed : Credo in Deum patrem omnipotentem.

In the circumstances it is difficult to understand how the service could be called "creedless," and were that so, it would be by no means funda-For the foundation of religion is belief, and creedlessness is several stories above the basement, on the superstructure of "freedom of thought," "progress," "modern con-ditions," and a host of other props. There is, of course, always the possi-bility of the borrower failing to com-prehend the proper use of that which he borrows, and the ten thousand pilgrims of Mount Rubidoux, as they rested the rising sun with the Cath the Catholic Scripture, may have fancied that Pater noster qui es in calis had some intimate connection Open Air," which, while certainly fundamental, is scarcely creedless.—

ANNIHILATION OR IMMORTALITY?

A correspondent of the New York Sun writes to say, that for twenty-two years, he has thought, studied, prayed and "even curiously followed hose distinguished scientists" who believe that they have presented irreanother world. "But now," he adds. to day I am finished. Within me lives the unalterable conviction that death ends all. Yst there remains the horror of annihilation. rather go to hell. Why is this?" Thus ends the communication of one who signs himself "Puzzled."

There is a world of sadness in that "Why is this?" "Puzzled" writes his present conviction that man's existence is as fleeting as the vagrant breeze of spring, as a little smoke that lingers in the sky and is gone, as a glorious sunset that darkens into a starless night. He has traveled a long road through thought, prayer and doubt, but he has not, as thinks, reached an "unalterable conclusion that death ends all." has but reached a "horror of annihilation." Beyond the expressed conviction of his intellect is another conviction that God did not make him to destroy him utterly. From this conviction, present though unrecognized, does his horror annihilation rise. So rooted is it in his very nature, that he yearns to be. longs to be, even if existence be bought at the price of hell.

Melius est esse quam non esse, the medieval schoolman argued. To be is better than not to be. In the pages of a twentieth century newspages of a twentieth century news pages, "Puzzled" re-echoes the axiom the circumstances for him to ot the schools, the conclusion of the schools, the conclusion of ponder on these words from the Plato and Aristotle and Cicero, the Christian Advocate, (Methodist):

Thou wilt not leave us in the dust; Thou madest man, he knows not

why, He thinks he was not made to die

just. A desire so universal, a conviction so deeply graven in the heart of man throughout the ages, can not be frustrated. The very horror of annihilation in the soul of "Puzzled" finds its cause in his participation of mankind's general conviction that the soul is immortal. Merely to cease to be is not in itself painful. But it is unnatural. The consent of mankind so designates the passing existence. Poetic fancy, not truth pillows the dreamless head o'er which rose petals fall unnoted.
There is no annihilation. What is,
shall be. When "Puzzled" records states the moral argument for the mmortality of the soul.—America.

HARMONY AND DISCORD

PROTESTANT ORGANS-IN AND OUT OF TUNE

The United Presbyterian in an article on the words "Christian En-deavor" speaks of their suggestive-What it says in reference to the first word is interesting to Catholics. It says the word " Christian " stands for all that is best and purest in religion. It leads the van of all re-ligions; it is suggestive of purity in heart, of nobility in character; of gentleness in disposition, and efficiency in civilization. The efficiency in civilization. The world's highest ideals have trodden the path which Christianity has marked out. It has sung the world's Protestant. . . . There are no forms . . . only the Lord's best songs, it has carred its finest statues, it has painted its noblest prayer, Scripture recitative, old hymns that everybody can sing, and reading from Dr. Henry Van Dyke's pictures, it has founded its greatest universities, it has mapped out its ideal cities and states and continents. Clusion: "the service is simple, devout, fundamental." As far as which Christianity has not lead all supported to there is an universities. its competitors. The civilizations that it has made are the historian The civilizations of its achievements. It has opened heaven's door to a prodigal world There is, therefore, no more suggestive word in the English language

than the word Christian."
One wonders if the writer of that list of achievements of Christianity had not largely in mind the triumphs of the Catholic Church. Certainly music, sculpture, and painting owe little to the denominations that would exclude them from the service little

GRAVEN IMAGES

It is a far cry from the iconcclastic mandment in two to give color to their opposition to religious art, to the present day. In a recent issue of The Lutheran Rev. Paul C. Strodach wrote :

'Just when the Christians began to decorate their churches or their places of worship (because there are traces of decorations in places that were not churches, but which were used for worship)—is difficult to determine. Decorations of an ecclesiastical nature and coming from the very earliest period, are found in the and historic report tell of some of the wonders of art lavished unstintingly and devotedly in the decoration of the wonderful building still remaining in Constantinople, now a mosque but suit as the Church of the Holy Wisdom (S. Sophia). If the time ever comes that this church is restored to its original beauty by the removal of the desecrations of Mohammedanism, and if the result reveals but a part of all that story tells, it still will be a monument to this wonderful spirit of devotion, coming from a very, very far away past. This is the rule in every age. the opposite is the exception; and these latter appear every now and then, revealing an interpretation of religion as bleak and austere as their

'And yet as one views this application of the beautiful in what we speak of as the Arts to the service of dod, and studies the examples of age after age, bearing their testimony to the devotion of the artisans in such glorious results, one cannot help but astounded when one discovers that one does not merely admire this or that as art, but the whole as one grand symphony of harmony, up lifting and devout. The art does not drive its examples home to one as the prominent influence, but the result is the whole, made up of the examples of all the arts. This cannot help but have a constant and ever helpful influence upon those who enter such a church to worship.

A writer in the Lutheran wants to know who is Little Teresa of Jesus, a subject upon which there is much literature to enlighten him. takes a fling and a sneer, let us hope unwittingly, at the Communion of Saints and at miracles when he treats of alleged miracles through her intercession. It might be well

"If our rationalizing Protestantism would cease questing the possibility of miracles, and abandon itself to the will of the Lord, strange
things would happen before our
eyes. With our scientific scrutiny of
religious phenomena we discourage
even the spirit of evangelism. We
refuse to be awestruck by anything.
We expect no signs and wonders
from above. We say God is everywhere, and then find Him nowhere." "If our rationalizing Protestant

MATERIAL PROGRESS VS. SPIRITUAL The Protestant habit of deducing spiritual advance from material pro-gress, gets a jolt from the Christian Intelligencer (Reformed) thus :

"High accomplishments sometimes expose Christians to overpowering temptations. Even great learning, refined manners, genius, brilliant talents, have proved a snare to many, whereas they have have led to conwhereby they have been led to con-tract habits, form connections, and indulge in companionships which have been ruinous to their better moral and Christian principles. Better be without such advantages than to possess them, only to have them converted into the sure in-struments of destruction. With the possession of royal talents or rare genius goes great peril; for Satan chooses the most shining marks for his best simed and subtlest darts."-J. P. Lafferty in New York Freeman's

AGAIN SHOWN IN HIS TRUE COLORS

ESTABLISHES DIVORCE "BY MUTUAL CONSENT" IN MEXICO

Every day the Mexican revolutionists are being more and more revealed in their true colors. The intent of upon the country south of the Rio Grande, is nothing more or less than the establishment of a regime of un-Venustiano Carranza, the leader of the revolution." as he calls himself. "and in charge of the executive power in the United States of Mexico," has further confirmed this act by his decree declaring that hereafter divorce by mutual consent shall be the mode of matrimonial dissolution in that country, when the marriage has been celebrated longer than three years. "Matrimony dissolved, the consorts may contract new unions legitimately. Until constitutional order has been re-established in the Republic, the Governors of the States are hereby authorized to make, in the civil codes, the necessary modifications to put this law into effect." By the decree of this one man a new morality has thus been set un in Mexico.

But such an edict is not at all sur-prising. It is in line exactly with the past actions of the robber hords who are now in control in the South Mexico, mcreover, that radicalism of many different forms, though perhaps by less strenuous and more in sidious ways, it is spring-ing up in all quarters in the United States. It is showing itself in children's welfare work, in reform magazines and books dealing appar-ently with the most innocent subjects. And now it is being portrayed in a play, written by a Socialist, Marian Craig Wentworth, and acted by the great Russian tragedienne, Alla Nazimova, who won so much fame in the Ibsen plays. "War Brides" is its name and it is a call of revolt to women. * * * And so from all directions and from all classes, from the Mexican revolu tioniet and the Russian actress, in deed from doctors and "Sociologists" and ministers, comes the poison which, unless effectively checked, is to further weaken our already reel-ing social organism. This is the time for the forces of religion and morality to be most active. This is the time for Catholics to put forth their views and principles and by professions to have a strong counteracting influence upon society.—Cath olic Standard and Times.

"COWLEY" CATHOLICS

The following is a list of converts from the Cowley Fathers, an Anglican community of religious: Father Luke Rivington, Father Basil Maturin, at present working amongst the Oxford undergraduates, Father Ernest Grimes, rector of the Catholic Church at Brigg, Father Ran dolph Traill, rector of the Catholic Church at Thame, Father Cyprian Alston, O. S. B., rector of the Catholic Church at Dulwich.

Basides these, who were all "professed " at Cowley, the novitiate has given us Father Charles Teurtley of the Oratory, Birmingham, and Father

Gorman, C. SS. R. Father Grimes was precentor at Cowley, and soon after he became a Catholic the organist and three of the choir boys fellowed. The organ. ist is now Father Wilfred Shebbare, O. S. B., Downside. Several of the

CATHOLIC NOTES

The Abbe Thinot, a young priest who distinguished himself by acts of bravery and self sacrifice at the early bombardment of Rheims, was killed at Poitiers on March 16 while pick-ing up the wounded.

Cardinal Hartmen, Archbishop of Cologne, has delivered to Emperer William 575,000 marks (\$115,000,) the amount of collections by Catholic churches for the assistance of war

It is estimated that approximately 1,000 Catholic churches have been destroyed in Poland during the pres-ent war. A committee has been ap-pointed to consider means for their econstruction and repair.

In the New York Herald, an-nouncement is made that Mrs. Abbott Low Dow, daughter of a onetime minister to Belgium and a cousin of Seth Low, has formally left the Protestant Episcopal church to embrace the Catholic faith.

Pope Benedict has ordered that the official "Prayer for Peace" which was recently effered in all the churches of the Catholic world shall tion held during the month of May, and has granted numerous indulgences in connection with it, says a Catholic Press Association cable from Rome.

It will be possible to restore Rheims Cathedral, according to M. Guillaume Tronchet, chief architect to the French Government. He says that casts had been taken of nearly all the details of ornamentation that were destroyed, and mathematically precise documents exist from which the Cathedral may be reconstructed in every detail.

Another notable convert to the Catholic Church who was just lately received, is the Rev. J. A. Beaumont, or many years Protestant incumbent of St. John's church, St. John's Road, London. Mr. Beaumont is ex Mayor and Alderman of the borough of Marylebone. He was received inte the Church by the Lord Abbot of Caldey, who himself as will be remembered, is a comparatively recent convert to the Catholic Church.

"It is notable," says the Catholic Herald, "that a large number of medals and honorable mentions are being given to the clergy and Sisters for their bravery and patriotism as displayed in the European war. As the rewards are coming from those who are always attacking both the clergy and the religious orders, as well as the Church, that fact is all the more notable."

Mr. Compton Mackenzie, the wellknown English author, whose "Carnival," "Youth's Encounter," and a recent novel, "Sinister Street," have placed him, in the opinion of many critics, among the formost of the younger writers, has been received Catholic Church at Venice. Perhaps Mr. Mackenzie's step indiamong English authors.

The silver jubiles of Catholicism in Uganda, Africa, occurred on the 27th of March this year. It is now just twenty five years since the first four Uganda natives were baptized by Catholic missionaries. These who know the glorious record of the what she owes to her Uganda mar-tyrs, and the cutlook for the faith with the amazing statistics that show to day a Catholic Uganda popone.

Rev. James L. Smith, S. J., who has been professor of philosophy at Fordham University for three years died April 2nd. Father Smith was born in New York City sixty-two years ago and was educated at the College of St. Francis Xavier. In 1876 he became a Jesuit and since then had been a teacher. For many years he was professor of theology at Woodstock College, Md., and later went to Holy Cross as professor of mental philosophy. From there he was assigned to Fordham University The Rev. Joseph A. Mulry, S. J.,

has been appointed president of Fordham University, New York City. Father Mulry had been president es St. Peter's College Jersey City, since 1911. He was born in New York in 1874, entered the Society of Jesus in 1890. Before becoming president in 1890. Before becoming president of St. Peter's he was a professor in Boston college for five years, later becoming prefect of discipline at Georgetown University, then vice-president of Loyola College in Baltimore until 1909, when he was made a member of the Jesuit mis-sionary band and became widely known in eastern cities as a preacher.

Booklevers who have been watching the daily auction sales of the library of the late General Brayton Ives learned to day that one of the masterpieces of Nicholas Jarry, the caligrapher of Louis XIII. and Louis XIV. of France, was sold at \$4 950. This was a new record price for this celebrated manuscript which is entitled "Office de la Vierge, Marie Avec Un Exercice." It is written on 336 pages of pure vellum and was executed at Paris in O. S. B., Downside. Several of the lay brothers of Cowley have also lay brothers of Cowley have also the Henry W. Peor collection at the made their submission to the Hely dispersal of which it brought \$3,850.