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UNDER WHICH KING?

While the war in Europe proceeds towards the goal of triumph for human liberty over Prussian militarism, there is another war being waged of even greater importance than the issues on the fields of Flanders. This tremendous war, unchronicled in the newspapers, is being waged between two princes, each with millions of soldiers, and they are fighting for causes that can never be reconciled and that concern each one of us to-day. This momentous war of princes and peoples is no quarrel of yesterday. It was raging in the dawn of history. It began when Lucifer, in the pride of power, resisted the most High. God or Lucifer—that was the issue that sent two thirds of the angels to champion the right, and the other third into the darkness of falsehood and wrong.

God or Lucifer?—that is the question which has always parted the world into two camps. Not that the question is put so plainly as this. Lucifer is not wholly a fool. Though he is the blunderer of eternity, he has a shallow shrewdness of his own. He knows quite well that if he and his followers were to come out boldly with the battle-cry of "Down with God," he would alarm many people who, if artfully treated, may be induced to fight in his cause. Yet, whatever be the verbal veil which Lucifer draws over his schemes—whether he be pleading for the secularizing of schools in the ostensible cause of patriotism and progress—or whether he be closing the purse of wealth to the appeal of the poor, under the guise of "scientific charity," Lucifer's watch-word in the depths of his heart will always be: Down with God.

God or Lucifer? Which is it to be? There is no neutrality possible. There is no escaping the question. There is no evading an answer. Who is to provide the rule of our life—God or Lucifer? It must be one or the other. Some have imagined that they themselves could provide a rule of life, without external interference. Brilliant men have sometimes made this mistake, like Wilde, the erratic genius of recent years, who mistook evil for good, till he sadly awoke to the light of truth in the solitude of Reading jail. Then, as in his cell, he read the words of the Psalmist: "Out of the depths have I cried to Thee, O Lord: O Lord, hear my voice," he knew that he had followed false lights, and that in his fancied wisdom and independence he had merely been a slave of Satan.

Under which King? God or Lucifer? Some will try and divert us from the question. They will tell us not to seek to be extraordinary but to follow the beaten track. But they forget to tell us that no man or woman ever became a great saint, or great in any way, who was content to be ordinary. Pilate was an ordinary man and allowed his fear of being thought extraordinary to permit the Crucifixion of his Maker, while his wife, the one person who in his hour of trial stood out boldly against the murder of our Lord, had the courage of her convictions. She had the wit to be extraordinary.

God or Lucifer? That was the question that faced the Jews and the Romans plainly and persistently, during the three hours of Good Friday when our Saviour was hanging on the cross. On the one side was the victim of Calvary with His gospel of mildness and charity and the shunning of wealth. It was a gospel strangely repellent to the wealth-seeking Jews. They had

grown to regard wealth as a sign of respectability. They had come to think of the Messiah as wealthy and of princely status. And then, as it might be in irony, there came into their midst the lowly Jesus. They had to take Him as He was, not in the palace they had pictured but in the manger and in the poor hut at Nazareth. No longer was the note of prosperity emphasized, as in the old Testament, as the reward of piety. It was a trying gospel for the Jews. To be asked to believe that poverty was a means of spiritual perfection was rather more than they could swallow in their worldly wisdom. The goodness of Jesus Christ, His miracles, His spirituality had impressed the Jews. How could they fail to be impressed when they gazed upon One who had the Beatific vision? But his doctrines were opposed to their passions. So they watched Him die upon the Cross, not without a sense however, we may believe, that somehow He was asking them the question: God or Lucifer?

God or Lucifer? That is the issue of the hour, the issue of the great War being fought to-day by every nation and in every human heart. Sometimes the issue has seemed to grow dim, and has almost been forgotten. In the press of pleasure, in the strife of politics, in the stern battle of business, some men have lost sight of their real destiny. They have been obsessed, as it were, by material questions, and have lived as if the whole of life were contained in the few brief years that they pass upon this planet. It was to arouse such men from their obsession that God permitted the outbreak of the present war. On the battle-front life is stripped of its tinsel and falsehood, and seen in its true proportions, a hideous thing without God, by those who desire to see. On the battle-front, every thinking man must realize the need of a higher power to redeem the human race and to protect it against itself and the powers of darkness. The callousness of the militarism which could plunge the world into such a war can only be explained by the fact that for years the philosophers of Germany had sought to eliminate the supernatural from human calculations. They had rejected the religion of Jesus Christ as beneath their manhood and had set up a state idol of conscienceless Caesarism, which is the foe of human liberty to-day. The infection of their false philosophy had been widespread. It had reduced modern Protestantism to the level of debating schools, denying practically every doctrine which their founders had retained out of the wreck of the so-called "Reformation." This false philosophy must be sent to the scrap heap if the world is ever to be released from the curse of militarism. The godship of the State means the death of liberty. The sole thing on earth that can secure liberty is Catholic Christianity. This need of Christian liberty explains why millions of men are fighting against Prussian militarism and State lordship on the battle-front to-day. Consciously or unconsciously they are in a measure settling for posterity the great question—Christian liberty or godless Caesarism, or in other words—God or Lucifer?

WHEN CHRIST CALLS

There is a time in the life of every man when he receives a call from Christ. Indeed, it may be said that for a large proportion of people this divine call comes every day. It comes at all periods of life, in boyhood and girlhood, when parents tell us of Christ's deep love for children; it comes in manhood and womanhood in the shape of trials and difficulties in the world, and in the holy example of souls into whose society God leads our steps; it comes in old age, when friends are gone and the flush of life departed; it comes to some in the last few moments of their life, when by some special grace the soul is drawn to God.

The call of Christ comes to different people in different modes. It came to Peter and Andrew, as they were casting their nets into the sea. "Come ye after Me," said Jesus, "and I will make you to be fishers of men." They do not seem, from the sacred account, to have hesitated or debated the advantages of the summons. The Lord of life stood before them, and His attraction, in their case, would seem to have outshone all other considerations. We are told that "immediately leaving their nets, they followed Him."

When a man accepts the call of Christ, his conception of life grows

new. The life of his Master is henceforth to be his model. Henceforth his thoughts must dwell, unless he is to fail in his new vocation, upon the attributes of his Lord, from which he is to draw his inspiration for his new life of supernatural virtue. These attributes of his Lord are manifested to him in each phase of his Saviour's life. Goodness, wisdom, holiness, justice, power, and all other perfections were conspicuous in Jesus Christ. Alone among men, He could claim to be sinless. Mere men never made this claim. If they had done so, they would merely have been laughed at. But in Jesus Christ's case, there seemed nothing strange or extravagant in the claim. He was God.

Now this sinlessness of God, and His other Divine attributes, are, in some measure, imperfectly, of course, to be reflected in each of His followers' lives. In baptism we receive a new kind of intelligence, a supernatural intelligence; and a new kind of knowledge, a supernatural knowledge, so that we may be able to hold the doctrines which our Lord wishes us to hold. In confirmation we receive an increase of sanctifying grace and of the gifts of the Holy Spirit, besides a right to actual graces, and a special character, by which we are constituted soldiers of Christ. In the Eucharist we receive nutrition for our souls and a pledge of eternal life. Other sacraments produce other special effects, each adapted to some special end, and finally resulting in our personal salvation and the Beatific vision of God. The whole process of salvation is characterized by that order and system which might reasonably be expected from an infinitely wise God. Take, for example, the question of the Church. If Christ had been human, He might possibly have founded such a Church as non-Catholics possess to-day, devoid of certainty and authority, with a Bible containing plain truths, but twisted in countless modes by countless interpreters to accord with their preconceived ideas. But Christ was God. So He founded the Church on Peter, and used words to him that should always apply to His true Church to the end of time: "And I say to thee, that thou art Peter, and upon this rock, I will build My Church, and the gates of hell shall not prevail against it. And I will give to thee the keys of the Kingdom of Heaven. And whatsoever thou shalt bind upon earth, shall be bound also in Heaven, and whatsoever thou shalt loose on earth shall be loosed in Heaven."

The supernatural wisdom of God is reflected in the mental attitude of His faithful followers towards revealed truth. They believe in His revelation because it is His, and they are sure He speaks the truth.

The follower of Christ will seek to imitate his Lord's perfections. He knows that his Lord, who was God, chose to be born in a stable, and to be poor throughout His life. He knows that his Lord never attempted to rise in the world by oppressing the people of His time, or by making little of anybody. From this, he infers the need of humility in his own life. Not a false humility, such as is conceived of by some people. Humility does not mean that we should falsely magnify our defects or minimise our talents, or that we should sit or walk with our heads hanging down as if we were afraid to face people. This would be merely eccentricity, a relic of the Gnostic heresies. By proper humility, we shall cease to be intoxicated with our own supposed excellence nor shall we be inclined to despise the talents of others. On the contrary, we shall regard all our talents as gifts of God, to be used for His service in His honor and glory. When we think of our many failings, and of the fact that everything we have we owe to God, we shall surely have no reason to strut about as if we were little gods. Nor if we reflect at all on the life of Jesus, shall we be inclined to despise other people. To despise other people merely means that we have never thoroughly known ourselves. Once we really know ourselves, we shall be convinced that there are very few people in this world who cannot teach us something which we do not already know. The greater our real knowledge, the greater our true humility.

Upon the part that charity must play in the life of our Lord's followers, we need not dwell. It was characteristic of our Lord, that "He went about doing good." If we really wish to be like Him, we shall wish to do good. We shall love all

mankind for His sake, that is to say, we shall wish them well, we shall pray for their salvation, and be ready to do them any good that lies in our power. Our Lord loved the poor. If we wish to be like Him, we shall love them too. It is a blessed thing to be a friend of the poor. If we love our Lord, we shall never be ashamed to be visited by the poor. The house that a poor man never visits for relief is a poor house indeed, even if its owner be worth millions. The real Christian will be delighted if even a tramp should ask him for aid. Tramps have souls. The Blessed Virgin Mary and St. Joseph would have been dubbed tramps at Bethlehem by many people of their day. What else was our Lord Himself but a tramp in the sight of the fashionable folk? The man or woman who can't stand tramps is still on the threshold of the purgative way.

REFLECTIONS OF A CONVERT

In conversation recently with a very devout and intelligent Catholic man, who had come into the Church in middle life, he made the seemingly strange statement that he believed that a convert never became a Catholic, in the same sense as one who had been reared from infancy in the faith. He thanked God for the gift of faith and gave the assent of his intelligence to every doctrine of that faith. Yet he felt that he lacked something that his wife, who had always been a Catholic, possessed. There was some aroma of piety about her acts of devotion, the sweetness of which he prayed that he might enjoy.

This assertion throws an interesting side-light on the devotional attitude of converts. We are accustomed to being edified by the piety and zeal of those who in all sincerity have embraced our holy religion. We picture them in our minds as enjoying a sensible sweetness in their devotions that we but seldom feel. It is true that they do enjoy this sweetness, especially in the first years of their lives as Catholics. It springs from an overwhelming sense of gratitude to God for the inestimable gift that He has bestowed upon them. It is also in their case a direct gift from God to reward them, even here below, for the sacrifice that they have made and to establish them firmly in the practice of their faith. But one, who, like this gentleman's good wife, was baptized in infancy, who had drunk in her Catholicity at her mother's knee, who is no stranger but thoroughly at home in her father's house, enjoys a sensible consolation in the practice of her religion that springs largely from other sources. The associations of the past, the remembrance of the devotions of childhood, the souvenir of the glad day, when as a little girl she approached for the first time the Eucharistic table, these and the many little accessories to piety, the beads that her mother gave her, the scapular in which she was enrolled by some venerated priest, her favorite prayer, the intimacy that she has long enjoyed with the Saints and her Angel Guardian—all these things give to her a consolation in the practice of her religion and in the reception of the sacraments an added sweetness of which a convert is deprived.

A comparison will illustrate this. One man owns a demesne on which he has lived since childhood. Another man becomes heir in later life to an exactly similar estate. He is overjoyed at his good fortune; he realizes the value of the property and, in a vague manner, its charm and its beauty. But it is not to him and never can be to him the same as it would be if it had been his from childhood. The first man's attitude of mind is entirely different. In his case the words of Cardinal Newman in reference to the campus of his beloved Alma Mater very fittingly apply: "The undulating meadows, the green lanes, the open heath, the common with its wide-spreading dusky elms, even the gate and the stile and the turnpike road had the charm not of novelty but of long familiar use; they had the poetry of many recollections." This, it seems to us, illustrates the difference of attitude to the Church on the part of a convert and one who has been always a member.

Strange to say the true convert often surpasses in missionary zeal the life-long adherent of the Church. He is ever ready to explain her doctrines to others. He is proud of being a Catholic and rejoices in the open profession of his faith. The

reason for this is that, not having always enjoyed the blessing of faith, he realizes its value and is anxious that others should share in his happiness; while one who came into his Christian inheritance in infancy accepts it as a matter of course, like the material blessings of sight and hearing.

WHY SOME CONVERTS DO NOT PERSEVERE?

As we have pointed out above, life-long Catholics may enjoy some incidental advantages which are denied to converts; but the latter are in many ways compensated for this. How comes it then that some of them do not persevere? The first answer to that question is: because they were never really converted. They embraced Catholicity from some temporal motive, exclusive of any supernatural attraction to the Church. We have known of such a one, who learned the answers in the catechism in order to qualify himself to marry a Catholic girl. Fortunately, it was found out in time that he was a married man. He was evidently insincere. It does not follow, however, that all those who are attracted to the Church through temporal motives do not make good Catholics. God makes use of many means to bring His children into the true fold. It may be the charm of a Catholic girl; it may be the personality of some clergyman; it may be a mere sentimental attraction to the beauty of the Church's ritual. If the person has a sincere desire to know the truth, conviction and faith will follow. Here we may state that there should be no softening down of Catholic doctrine, no minimizing or explaining away of Catholic teaching. Otherwise the person will come into the Church retaining his private judgment, the right to pick and to choose even in essential matters that may appeal to his intelligence or personal whims. Such a person is not a Catholic at all; for there is the same motive to accept one doctrine as to accept another, to conform to one commandment as to conform to another, viz., the authority of the Church. The true convert, no matter how intelligent he may be, must, in the spirit of humility, sit like a little child at the feet of his spiritual Gamaliel and learn what he must believe and what he must do to be saved.

This suggests another reason why some converts do not persevere. They were never properly instructed. No one would undertake to practice Medicine or Law without having previously made himself acquainted with the facts and principles associated with these branches of knowledge. How then can a person be expected to practice his religion if he has not a sufficient knowledge of it? There are certain essential truths in which he must explicitly believe. How can he do this if he has not learned these truths? There are certain laws that he must observe. How can he conform to these if he does not know what they are? But, apart from essential matters of belief and practice, the better instructed a convert is the more he will admire the Church and the greater will be his love for it. This admiration and love will strengthen his faith and help to secure his perseverance.

It is a great mistake to imagine that it is easier to make a good convert of a liberal-minded man who was never closely associated with any church, than of a zealous Protestant. We grant that the former may be more easily converted, for he had not very much to turn from; but the latter is apt to make the most staunch Catholic. Among the most devout Catholics we have known were men and women who before their conversion breathed, like Saul, of Tarsus, maledictions against the Church. God's arm is not shortened. He still works miracles of grace as in the days of St. Paul. Every sincere convert is an evidence of this; for they were blind and now, behold, they see. We were witness of an instance of this in the case of an old man, who was religiously minded and conscientious. He was received into the Church shortly before his death. His malady had for some time prevented him from speaking above a whisper and, being of a retiring disposition, he never gave expression to very strong sentiments. After receiving the last Sacrament, he raised himself up in the bed and, taking the hand of the priest, he said in a clear, distinct voice "Good-bye Father. I thank God that He has given me the grace to know the

truth and to embrace it before I die." Could St. Augustine have uttered a more forceful and eloquent act of faith and gratitude? He died that night.

THE GLEANER.

NOTES AND COMMENTS

THE RIGHT Rev. Dr. Chisholm, Bishop of Aberdeen, has the happy faculty of putting things into a nutshell, and when he speaks his words are always words of wisdom, and carry weight. Recently interrogated regarding the practicability of Prohibition in England and Scotland, he said: "There is only one fair and honest solution of the question of total prohibition, and that is total prohibition. Not prohibition for the working man only, but prohibition for all classes. Not prohibition for one kind of drink only, but prohibition for all kinds of drink. Not prohibition in the public house only, but prohibition in the club and the home as well. Do not call a thing total prohibition which is not total prohibition at all. In like manner do not call a thing temperance which is not temperance. Let us be fair and honest." It is just this insincerity of profession and the making of the question the battledore and shuttlecock of politics that causes so many level-headed men to distrust it. If Ontario is to have prohibition it should, as says Bishop Chisholm, be prohibition.

THE GLASGOW Herald published, on August 4th, a symposium from leading public men appropriate to the commemoration of the second anniversary of the declaration of war. Among them was a short but weighty statement from the Archbishop of Glasgow, which has been widely commented upon as singularly timely. "What ought to be our resolution on this, the second anniversary of the outbreak of war?" said His Grace. "We ought to think only of bringing the war to a successful conclusion. How can that best be done? (1) We should do our best to be united. We should lay aside for the time the things as to which we are not agreed, and think only of the one thing as to which we are all practically agreed. For this it will be well for us not to make the war an occasion for urging various schemes which seem good to us but do not seem good to our neighbors." These are words which might very well be taken to heart by the Lansdownes and others on the other side of the water, and also, no less earnestly, by many, Catholic and non-Catholic, in this Canadian Dominion.

STUDIES, THE Irish quarterly, which some time ago gave a list of the distinguished French generals who are earnest and practical Catholics, has more recently performed the same office for the Catholic admirals in the French navy. These officers, it is stated, are, as a body, solidly and conspicuously Catholic, and it also claimed for the service as a whole that it is remarkably free from the virus of irreligion. This may in large measure be due to the fact that the personnel is chiefly recruited from Brittany and Normandy where the Faith has remained strong when other provinces of France were riddled through and through with freemasonry and atheism. It is also attributable to the close contact between the navy and the missionary which even the irreligious administration at home has not deemed it prudent to interfere with abroad.

THE ADMIRALS whose names have been most constantly before the public in the present war as rendering distinguished service to their country are the following: Boué di Lapeyrère, who has been the chief organizer of the fleet; Lacaze, his successor in its administration; Dartige de Fournet, who won honor as Commander-in-Chief of the international squadron at Constantinople during the last Balkan War; Ronarch, a Breton, devisor of the mine-sweeping system now in active operation, it is said, by the British Fleet; Guératte, who commanded with distinction in the Dardanelles; De Bon and Chocheprat, successful squadron commanders; Mervilleux de Vignoux, a submarine expert and commander of the School for Naval Cadets. All these are practical Catholics, and with the coming of peace it will not be an easy task for the government, even if so disposed, to neutralize the influence which they will have exerted upon the rank and file and through them upon the French people. The religion which is good

enough for the trench and the turret cannot very safely be despised by officialdom.

THE HIGH ANGLICANS in England are kept pretty constantly in hot water. If they are not being shocked by Low Church irreverence or depravity, or insulted by the indifference or hostility of the bench of bishops, they have officious legal functionaries to contend with. At present they are being harassed by the Chaplain-General's intrusiveness in regard to the reservation of the "Blessed Sacrament" in the military hospitals. The following "instructions" in this regard were issued by that official in July, and High Churchmen everywhere are up in arms against them. (1) The "Sanctuary-Lamp" shall be removed unless it is needed for lighting the chapel. (2) "Reservation" must not be practised (with exceptions set out at length for the benefit of those not able to be present at the "celebration" but not extending beyond the day.)

THESE REGULATIONS have put the Ritualists once more into turmoil. The Church Times, the chief exponent of Ritualism, is up in arms against the Chaplain General, and terms his action as "sheer usurpation" of the authority of the Diocesan Bishops under whose jurisdiction these hospitals are.

NOR IS THIS all. Mr. Athelstan Riley, a prominent lay "Anglo-Catholic," has been denouncing the proposal to employ women speakers in church in connection with the National Mission which the English Church is busy organizing—a suggestion which has been already adopted by the Council. Mr. Riley has been writing strongly worded letters to the Archbishop of Canterbury in which he denounces the proposal as "opposed to Scripture and Catholic order," and as nothing more or less than a part of the "feminist conspiracy to capture the priesthood step by step." His protests have, however, fallen upon deaf ears, for the Archbishop has given him no response beyond "regretting the tone and character" of his letter. Mr. Riley's mistake, if he could only see it, is that the Archbishop and all his brethren are constitutionally incapacitated for rendering a final decision on anything doctrinal or disciplinary. "Alex Cantuar" probably breathed an aspiration of thanksgiving that the action of the Council had taken any necessity for a "decision" out of his hands.

T. P. O'CONNOR'S LETTER

Special Cable to the CATHOLIC RECORD (Copyright 1916, Central News)

London, Sept. 2.—All kinds of domestic difficulties are coming up in Parliament—whether we shall have a General Election; whether we shall have universal manhood suffrage; and above all, of course, whether Ireland shall get Home Rule immediately.

There has gathered around Sir Edward Carson a formidable and an organized opposition. Sir Edward Carson represents the man in the street to-day—irritable, violently anti-German, violently anxious for stronger measures. Two committees, as everybody knows, have been formed for the purpose of forcing the hands of the Government to more vigorous action, committees the character and purpose of which will be gathered from the nick-name of "Ginger" which has been applied to them both. Thus it is, that while there was no opposition in the early days of the Coalition, for all the men of influence and of previous experience as Ministers had been gathered into the Ministry, nowadays, however, there are several ex-Ministers who give weight and respectability to the new Opposition. A formidable fighter has recently entered the ranks in the person of Mr. Winston Churchill. Mr. Churchill was one of the men of dynamic energy who longed for an opportunity of giving their services to the country, and it was generally supposed that he would have been appointed to the Ministry of Munitions when Mr. Lloyd George abandoned it for the War Office; but he was not appointed, and he has now given more than one indication that he and Sir Edward Carson are fighting in couples against the Government.

The Irish Party have sixty members who take part in every division. They returned to Ireland to look after affairs there when the settlement broke down. But they will be here in full numbers in the October sittings. On them probably will depend the fate of the Ministry, and Ministries generally are ready to do anything for those who command their existence. I should not, therefore, be surprised if in the October sittings we see a new development of