

## The Catholic Record

Price of Subscription—\$1.50 per annum.  
United States & Europe \$2.00  
Publisher and Proprietor, Thomas Coffey, L.L.D.  
Editors: Rev. James T. Foley, B.A.,  
Thomas Coffey, L.L.D.  
Associate Editors: Rev. D. A. Casey,  
H. F. Mackintosh.

Advertisements for teachers, situations wanted, etc., 50 cents each insertion. Remittance to accompany the order.  
Approved and recommended by Archbishops Falconio and Shear, late Apostolic Delegates to Canada, the Archbishops of Toronto, Kingston, Ottawa and St. Boniface, the Bishops of London, Hamilton, Peterborough, and Ogdensburg, N. Y., and the clergy throughout the Dominion.

Messrs. P. J. Neven, E. J. Broderick, M. J. Hagarty, J. Ray Clancy, D. J. Murray, Mrs. W. E. Smith, Miss Sara Hanley, Miss L. Heringer and Miss Bride Saunders are authorized to receive subscriptions and transact all other business for The Catholic Record.

Obituary and marriage notices cannot be inserted except in the usual condensed form. Each insertion 50 cents.

Subscribers changing residence will please give old as well as new address.  
In St. John, N. B., single copies may be purchased from Mrs. M. A. McGuire, 249 Main Street, John J. Dwyer and The O'Neill Co. Pharmacy, 109 Brussels Street.  
In Montreal single copies may be purchased from Mr. E. O'Grady, Newsdealer, 106 St. Viateur street west, and J. Milloy, 241 St. Catherine street, west.

LONDON, SATURDAY, AUGUST 20, 1914

### DEATH OF PIUS X.

On Thursday August 20, the news flashed over the world that death had claimed the immortal soul of Pius X. after a reign of eleven years on the throne of the Fisherman. The career that has just closed has indeed been fruitful in glorious activities and splendid achievements that must place the venerable Giuseppe Sarto among the leading Pontiffs in the longline of Peter's successors. When Leo XIII. went to his reward after a long and brilliant career the world wondered who would be called upon to assume the immense responsibilities of the office rendered more overwhelming still by the prestige given it by Leo. Cardinal Giuseppe Sarto was not seriously canvassed as a likely successor and in the first day of the conclave Saturday, August 1, 1903, his name was not even on the balloting papers when they were consumed in smoke. On the Sunday morning ballot two of the papers bore his name; in the evening he was the choice of seven Cardinals. On Monday morning's ballot he received twenty and on Monday afternoon thirty-seven. In the final poll on Tuesday morning he received fifty-five out of a possible fifty-nine votes.

The splendid achievements of Pius X. during the brief term of his Pontificate prove that his election to this supreme office was undoubtedly the work of the Holy Ghost. Scarcely was he seated on the Chair of Peter than he was challenged by the French atheistic government which thought to make of the Church in France the handmaid of the State. Pius X. did not profess to know the arts of diplomacy but he possessed in his fearlessness and directness, in his clear foresight and his deep-seated love for the sacred rights of the Church the most powerful weapons for dealing with the ruthless campaign of the French despisers. And to-day those best fitted to pass judgment are as one in acknowledging the splendid service that Pius X. did to the Church in France. If the Church in France is to-day free from the intolerable interference of State officials in her own domain and with her own sacred rights it is owing to the unrivalled courage and enlightened zeal of the distinguished Pontiff who has now passed away.

The establishment of the Biblical Commission which he placed under the able direction of Abbot now Cardinal Gasquet and the Benedictine Order is perhaps the most far-reaching of the undertakings of his pontificate. The scope of this commission is to determine the text of St. Jerome's translation made in the fourth century which, when it should be restored would serve as a basis for a critical edition of the present Latin Bible which dates back to Pope Clement VIII. in 1592. The work is a gigantic one and will take years before completion.

Another work of transcendent importance is his promotion of early Communion among children and his ardent encouragement of frequent Communion amongst all classes which will long entitle him to the loving remembrance of devout souls. History will accord him the unique and endearing title of the Pope of the Eucharist. That our dear Lord will speedily admit the saintly spirit of Pius X. to Communion with himself in his heavenly home is to-day the prayer of all the children of the Church. May he rest in peace!

### CATHOLICS AND PROTESTANTS AND THE BIBLE

We have received the following courteous letter from the Secretary of the Canadian Bible Society. We gladly give it space in our columns as it may serve as the occasion to make clearer to both Catholics and Protestants their points of agreement and difference with regard to the Bible. We shall take the liberty of inserting a few comments by the way; it will save some repetition of Mr. Cooper's statements.

July 30th, 1914.

Editor of the CATHOLIC RECORD, London, Ont.

Sir:—My attention has been called to a recent editorial in your columns entitled "The Bible Societies." Will you show me the courtesy of permitting a reply?

The article opens with statements very grave if true; it concludes with two citations strangely irrelevant, if not futile. With whom is the opinion of J. A. Froude weighty on such a subject? It cannot be with Roman Catholics, for whom he entertained no kindly judgments, as he reserved for them his most biting sarcasm. It is not with Protestants; for he carries no influence on a matter upon which the citation itself shows he had not fully informed himself.

Comment. For the very reason that J. A. Froude entertained no kindly judgments for Catholics, and because he reserved for them his most biting sarcasm, his deliberate verdict in favor of the Catholic position carries all the weight of a cool and reluctant judgment against the position of Protestants with whom were all his sympathies. For the same reason it is altogether improbable that he did not inform himself as fully as possible before bearing unwilling testimony against his friends.

Mr. Cooper: "In like manner Dr. Briggs is cited as affirming that the Church antedates the Bible; and reading between the lines, one is to conclude the Bible derives its authority from the Church. Now Protestant and Catholic agree that the Church pronounced upon the Canon, and that the completion of the Testament is later than the founding of the Church. But you do not surely conclude "post hoc ergo propter hoc." The authority of the Bible is not derivative; it resides in itself. It is not dependent on the Church (Protestant or Roman) for its influence; but exercises it direct as it speaks to the spirit of man.

Comment: Since the Church pronounced upon the Canon, that is she rejected many books or writings that claimed a place therein, and admitted others, then the Bible as thus constituted we have on the authority of the Church. When Protestants reject the deuterocanonical books they assume the illogical and inconsistent position of agreeing to the first "pronouncement" of the Church and rejecting the second pronouncement of the same authority.

The bearing of "post hoc ergo propter hoc" is not clear.

The remaining sentences state clearly enough the Protestant doctrine that the Bible is the sole rule of faith. Mr. Cooper's conception of the Catholic position, which we shall later endeavor to make clear, is pretty hazy.

Mr. Cooper: "That you may convert: but that is either a matter of fact susceptible of proof, or a misapprehension requiring more careful scrutiny. I am prepared to prove the truth of it."

Comment: Precisely. We note with pleasure the statement:

"I am prepared to prove the truth of it."

Mr. Cooper: "The opening statement in your article stand as expressions of your deliberate opinion. Let me summarize them. You state that the Bible has been rendered powerless to do its destined work; that its inspiration and authority have been filched from it by destructive hands; and that, because many-sided and hard to understand, it is impossible that, without the aid of competent interpreter, it can yield salutary guidance to the single-minded reader."

I believe that fairly reproduces the substance of your article; and I submit that these are grave positions—not because I admit them to be true, but because they appear to be true to you. You would explain, I imagine that these are the necessary sequel to the book having been taken from the protection of the Church; on that account deeply to be deplored.

Comment: We are glad to acknowledge Mr. Cooper's evident desire to state our position fairly. Nevertheless we should prefer to change a word or two. If the "destined work" of the Bible be to explain itself to interpret itself to vouch for its own authority to one and all of its earnest readers, it is, we submit, certainly and evidently "powerless to do its destined work." But Catholics who equally with orthodox Protestants and with entire and absolute unanimity believe that

the Bible is the Word of God, do not believe that its Divine Author ever "destined" it for any such work. Then again we ask more than the protection of the Church for God's Word. The Word Incarnate, the Eternal Son of God made man, founded the Church and commissioned it to teach with His authority under the guidance of the Holy Ghost all things whatsoever that He commanded. The divorce of the Written Word from that divinely constituted authority is responsible for the conflicting interpretations, and alas for the consequent disbelief in the inspiration of the Written Word and for the denials of the Word Incarnate. God's Church is not only the protector but the custodian and interpreter of God's book.

Mr. Cooper: "Now I wish to state that the facts run counter to every one of these positions. The book is wielding a more powerful influence to-day than ever it did; the evidence of its inspiration is to-day moving the competent observer more profoundly than at any period in the past. Of that there can be no second opinion among men of candid mind."

Comment: These are gratuitous assertions which beg the whole question. We look in vain for the "proof" so confidently promised. We heartily wish, however, that Mr. Cooper is right. Unfortunately there are evident facts patent to everyone which make it hard to share his optimistic outlook.

Mr. Cooper: "While paradoxical, as it has always been, this book is at once ever full of problems to the scholarly mind, and ever plain to the simple minded. It is this vital fact, established in every part of the world, that you overlook."

Comment: No, we do not overlook the truth contained in this statement. It is part of the deep truth which Christ taught. We must become as little children for God resisteth the proud and giveth His grace to the humble. We think of this profound truth when we hear so often from pulpits that the world has outgrown the old creeds—as if Jesus Christ had failed or could fail in His mission. The proud vauntings of scholarly minds which we read in the summaries of the Sunday sermons in Monday morning papers give us no chance to forget. Much more agreeable is the reminder of sincere Protestants, whose evident and edifying goodness and spirituality have their source and inspiration in the Written Word of God which they reverently read and loyally follow.

Mr. Cooper: "One of your own scholars defines the essential message of the book as the recognition, love, and worship of the Triune God, Who is infinite mercy has made Him known to us through the incarnate, eternal Word." (F. Schwager, S.V.D.) Now that message of immense value does find its way alone to the human heart in every clime; and thus a highway is cast up for the progress of the Kingdom of God. Distributes upon the folly of world-wide distributing of the Scriptures, or incentives against the optimism of those who pursue this work with ever increasing confidence and satisfaction are words, idle words and nothing more.

Father Schwager, merely states what the Catholic Church has ever taught and what every Catholic learned or simple believes without shadow of doubting. But he leaves untouched the question whether or not God's message of immeasurable love was entrusted by an all-wise Redeemer to a lifeless and self-interpreting book, or committed to the living voice of a divinely instituted and divinely guided visible church. That is where Protestants and Catholics disagree radically and irreconcilably on the question of the Bible. This vital question of fundamental principles can be discussed, we agree, without "diatribes or invectives"; yet in discussing this fundamental question which must always divide us, it should not be always necessary, nor is it possible, to avoid the clash of conflicting principles nor the apparent lack of consideration incident thereto.

Mr. Cooper: "In Canada particularly men of insight might save themselves from criticism so vain. Here are some 60 nationalities in our population, where thousands upon thousands are concerned for whom no section of the Church provides any ministrations in their native tongue; and were it not for the Bible Society's work, the major part of that section of our people would be absolutely destitute of all spiritual ministrations. For mark you, our distribution is not 'scattering it in all places among all persons—not teaching them to understand it'; but a commendation as wise as sympathetic of the love therein revealed."

Believe me,  
Ever yours,  
W. B. COOPER.  
Unfortunately for Mr. Cooper's contention all through we have in

Ontario a native population whose ignorance of the Scriptures has been described by the Superintendent of Education as "phenomenal"; and amended by an Inspector of Schools who declared "phenomenal" is not the word—the ignorance of the Bible is according to him "appalling." If the Bible, aided by "spiritual ministrations," has failed, with the native Canadian what hope is there that, even with "a wise and sympathetic commendation" it will have greater success with the foreign born?

Next week we shall further consider the two positions—Protestant and Catholic—with regard to the Bible.

### CHRISTIAN BROTHERS PERSECUTED IN MEXICO

The violent persecution to which the Christian Brothers in Mexico have been subjected by the Constitutionists is graphically described by one of their number in a letter to Rev. Brother Gerardus, Provincial of the New York province of the order. It gives us a good idea of the character of the warfare by the followers of the brigand Villa who has been lauded as the liberator of his country by the non-Catholic press.

When the town of Zacatecas was captured by the rebels, they broke into the Brothers' College and grounds in spite of the fact that two French flags were hoisted over the building. They insisted on searching the house and then carried off as prisoners the Brother Director and Brother Adolphe-Francois. Shortly after this they returned and took the remaining Brothers—fourteen in all—off to prison where they were interrogated by General Chao as follows: "Who are you?" "We are French citizens." "Are you priests?" "No, we are not priests." "Have you any connection with the priests?" "No, we have no connection with them."

"Do you recognize the laws of Jaurès?" "We teach the same history as in all the other schools." "Do you live on air?" "We have three schools in the city; one, a private school; the other two are public, being supported by the Bishop." "Have you given any money to the Huerta party?" "No, we have given them none." "Now reflect seriously, and determine among yourselves how much you can give me; and let it not be an insignificant sum; otherwise I shall be obliged to take other measures." "We are separated from our superior and can do nothing in his absence."

The Brothers were then left in prison from 24th of June to the 27th and the letter goes on to describe their imprisonment. "We passed the night in prison, sleeping on the bare floor without a covering to keep out the cold. We suffered physically, but especially mentally. The dead bodies which during three days strewed the streets, exhaled an intolerable stench. Some good people who had pity on us brought us some food. Some of the Brothers were nearly exhausted by the cold, by want of food, by privations of all kinds, and especially from the bad odor that exhaled from the heap of dead bodies that had been gathered alongside our prison cell."

On the evening of Saturday, the 27th, the Brothers were permitted to return to their home which they found in a dreadful state of confusion. It had been pillaged in their absence and everything of any value, furniture, provisions, clothing, etc., had been stolen by the revolutionists. The first care was to enquire for the two Brothers who had been first taken prisoners and of whom they had heard nothing since. Some children told them that the Brothers had been taken by the soldiers to Bufo Hill about half a mile away and shot. The attending physician and some other friends of the Brothers went to the place indicated and there recognized three bodies: that of the Rev. Chaplain, a holy priest; that of the Brother Director, and that of Brother Adolphe-Francois. The bodies had been only partly interred and were already in a state of decomposition. The friends placed them in coffins and buried them in the cemetery but their conferees were unable to assist at the ceremony so great was the danger to which they were exposed.

On June 20th the Brothers were again seized and transported in a freight train to Gomez, where they were again cast into prison which was "a stable from which the horses had been taken."

On the 2nd of July they received the following message from an army doctor who was kindly disposed towards them: "I have just come

from an officers' banquet, and the decision has been taken to shoot you all to-night. I am strongly opposed to this act of barbarous cruelty, contrary to all the usages of civilized warfare. But I could not get them to listen to reason; they demand money of you; give them therefore some, and thus save your lives."

In fact, General Chao insisted on the Brothers giving him \$5,000 before 10 p. m. that night. "We offered him the \$2,100 we had, and two Brothers went into the city in quest of the remaining \$2,900. By 9 o'clock we had obtained the required sum."

The Brothers were then set at liberty but were advised to flee for their lives and they sought refuge at Torreon. There they communicated with N. Bernardini, the French Consul, and succeeded in obtaining Passports and Transportation to the Frontier. They reached El Paso on July 11th and soon were safe in the Brothers' College at Santa Fe, New Mexico, where they were welcomed with open arms by their American confreres.

(The letter from which we have quoted was sent on July 20th, in response to a request for particulars.)

### IRISH AMERICAN SYMPATHY

Happily the cause of justice to Ireland was won before the outbreak of war. Greater than Irish self-government was the knitting together of the people of Britain and the people of Ireland in the common struggle for the right of all the people to life, liberty and happiness. Naturally the old bitter memories lived longer in the States; but the overwhelming majority of Irish Americans share the new feeling of love and loyalty and common interests that now binds together the peoples of the old lands.

The English Daily Chronicle in an editorial pointing out that public opinion in the United States is not all on one side, and that "American sympathy counts for more than one can estimate in the clash of nations that is putting Europe in the melting pot," continues:

"For the first time in the history of the republic there is now a golden opportunity of obtaining the sympathy of the Irish race in America with Britain in the gigantic conflict upon which we have entered. The American press shows that an overwhelming majority of the Irish in America by birth or origin are supporters of Redmond and of a constitutional solution. Not in any part of Ireland will the final passage of the Home Rule bill be more welcome than among the American-Irish."

"Here is an asset in the international friendship which is of inestimable value to this country at such a crisis. In former years at such a time the powerful political influence of Irish-Americans would have been used to inflame American public opinion against us. The placing of the Home Rule bill in the statute book will close a long era of bitterness, will foster American sympathy and will be another miscalculation and disappointment for our enemies."

### BISHOP BUDKA'S PATRIOTISM

That Bishop Budka, the Ruthenian Catholic Bishop of Winnipeg, had been clearly misrepresented in the press despatches which accused him of disloyalty to Canada and the Empire, was made plain in the RECORD's article of last week on "Bishop Budka and the Empire."

Under date of Winnipeg Aug. 6, 1914, the Bishop sends a second pastoral to his people which must forever set at rest any possible misgivings as to the loyal devotion of his Lordship to the cause of his adopted home. In this second letter his Lordship recalls the former letter as not applying in the changed political condition. He writes:

"In view of the fact that when our former letter was issued, the war was exclusively between Austria and Serbia, and only a few believed that it would spread over other Kingdoms; that there existed a peace in England and that England did not call her subjects to action, we declare that our letter of the 27th July, in the changed political situation, is without reason or effect and we therefore rescind it and order that wherever not yet read it be not henceforward read publicly in the churches. In its stead we order the clergy to read this present letter before their sermons in all their parishes and impress upon Ruthenians generally their solemn duty to the Great British Empire."

And he urges his people now that England is at war to "flock to the flag of their new land and under this standard to give their blood and lives in its defence."

Our readers, we feel sure, will appreciate the following quotation from the pastoral:

"At the time when no state was endangered by war except Austria and Serbia, when England did not call her citizens to defend their homes, we issued a circular in which we stated that Austria, through the Austro-Hungarian Consulate called her loyal subjects to range themselves under the Austrian flag. We also stated that the Ruthenians who had arrived here only for a short period ought to obey the call of Austria and defend their homes and families."

But presently, the political situation is changed and to-day the whole of Europe is engaged in war, to-day England and all Britain is in danger, to-day our new home of Canada calls her faithful subjects to gather under the British Standard and be ready to give their lives and properties to the British cause. To-day all the nationalities living under the British flag send their sons to defend that flag."

In this event when to us as loyal citizens England comes in appeal to have us defend her flag, when Britain needs our aid, we, to-day as faithful citizens of this part of the British Empire the Canadian Ruthenians, have before us a great and solemn duty—to flock to the flag of our new land and under this standard to give our blood and lives to its defence."

Ruthenians, Canadian citizens, it is our first duty to defend Canada; it is the land that not only received us and gave us shelter under the Constitution of the Great Empire, but more than that, it gives us liberty to follow the dictates of our conscience. Once more Ruthenians, it is our holy duty to be in readiness and offer everything for Canada.

Canada is our home to which we swore allegiance for which we declared to give lives and all in defence when necessity demands. It is our dear motherland wherein are our families, relatives, children, property, our hearts and our future. Therefore, in the present most critical times, we must remember that as true Sons of Canada bound by Oath of Allegiance to our King—we must rally to the British standard. Put aside all party and radical feelings, banish all indifference. We conscientiously, and with deep feelings of loyalty and duty desire to help and will help our new country when endangered by enemies."

Ruthenians—Canadian citizens: You who have already sworn allegiance to be loyal to your King George V., and you who intend to do so remember what the present moment demands of you. For any delay word or action here as in any other country in time of war, death is the punishment for it is treason. Loyalty binds you to deeds and sacrifice and when the Empire calls for this everyone must be ready even to put up his life. If it were necessary and possible to organize a regiment of the Canadian Ruthenian citizens, it would be a healthy sign that the Ruthenians in Canada are true subjects and are ready to sacrifice everything for their new home."

The foregoing should finally dispose of any possible misapprehensions relative to the patriotism of Bishop Budka and his countrymen.

### THE INDIVIDUAL LESSON

The dread drama that is being enacted in Europe is surely a bitter commentary on our boasted Christianity. After almost two thousand years of the preaching of the Prince of Peace the nations of the world resort to the dread arbitrament of the sword. One of the fairest portions of God's beautiful world is devastated by the curse of war, because at the bidding of proud kings men have forgotten that they are brothers.

The nations have forgotten Christ. How much more mindful are we, each in his own little circle, of the teachings of the Prince of Peace? The jealousies and animosities that have deluged a continent in blood, have they not their little counterpart in every community? Jesus would have us be patient and kind and charitable towards one another, and as a reward He promised us such a peace as the world cannot give. But because we disregard His teachings instead of peace we have disension, instead of union we have discord, instead of happiness we have suffering. God alone knows the injury that is wrought by our unkindness. There is no priest who will not bear witness that uncharitableness is the great enemy of the work of souls in every parish.

Wordsworth was not, perhaps, the most theologically correct of poets, but for all that he said some profitable things. For instance, that "the best portions of a good man's life" are "his little unremembered acts of kindness and of love." And Southey reminds us that

"He prayeth best who loveth best  
All things, both great and small,  
For the dear Lord, Who loveth us,  
He made and loveth all."

An Australian poet whose name we have forgotten would have us remember that "if men were only nearer to one another they'd be nearer God." And why should we be so ready to sit in judgment on one another, for, as another forgotten scribe has it.

"There is so much good in the worst of us,  
And so much bad in the best of us,  
That it hardly becomes any of us  
To be hard upon the rest of us."

Surely there are many reasons why we should love one another? We call upon the same Father Who is in heaven. We are cleansed in the same sacrament of penance. We kneel at the same Communion rail to receive the same Bread of Life. The Jews bore false witness against Jesus. What better do we when we speak ill of our neighbor, for "amen, I say unto you, what you do to the least of My brethren you do unto Me." That thought alone should be sufficient to make us kind to one another.

Let us endeavor to be makers of kindness, each in his own little sphere. Let us lead the world back to the charity of Jesus. Let us measure out to our neighbor the same measure of kindness we expect Jesus to mete out to us on the Last Day. It will not always be easy to do this, but when people speak ill of us and injure us let us remember that Christ prayed for His executioners, and answered never a word when they bore false witness against Him. It is not improbable, says Father Faber, that no man ever had a kind action done to him who did not in consequence commit a sin less than he otherwise would have done. There are few gifts more precious to a soul than to make his sins less. It is in our power to do this almost daily, and sometimes often in a day.

We all of us need encouragement to do good. The path of virtue, even when it is not uphill, is rough and stony, and each day's journey is little longer than our strength admits of. Let us remember that to attack other men's faults is to do the devil's work; to do God's work is to attack our own. "I think," says the same gentle writer, "with the thought of the Precious Blood, I can better face my sins at the last judgment, than my unkindness, with all its miserable fertility of evil consequences."

COLUMBA

### NOTES AND COMMENTS

TO ALL those who have followed with intelligent interest the history of the pontificate just closed the death of Pius X. will have come as something like a personal bereavement. Apart altogether from his exalted position in the Church there was that in the man which attracted to him the love and veneration of all who had come, even remotely within the sphere of his influence. It was his lot to rule the Church in an age of transition, in which the bulwarks of revelation have had to withstand all the forces of dissolution. Amidst the general ruin and decay of dogmatic Christianity in the world at large, the Church true to the promise of her Founder stands serene and secure, and under the guiding hand of a good and great Pontiff has once more demonstrated her fidelity to her mission. Of the personal qualities of Pius X. we shall have something to say later. Suffice it here to repeat our words of a year ago that whether in the holiness of his life, the sweet simplicity of his priestly character, or in the practical wisdom and foresight of his every act as Pope, his will rank in history with the greatest names in the long line of Peter's successors.

REFERENCE was made in these columns two weeks ago to the manifest failure of the religion of Luther in the land of its birth as evidenced by recent church going statistics of Berlin. Nothing that concerns the German people is devoid of interest in face of the colossal affliction which, through the instrumentality of its ruler, as all the world believes, has suddenly fallen upon Europe and the world. The nations are at war with Germany, but if we appraise popular sentiment aright there exists in none of them a feeling of hatred or animosity to the German people. The all pervading conviction is that they have been driven into a war of aggression by a military despotism in its rigor and repressiveness without parallel in the modern world, and that the victory of the Allies spells emancipation for Germany no less than peace for her neighbors and for the world at large.

GERMANY is usually regarded as a Protestant nation, and if we take account of the ruling powers, rightly so. It was the birthplace of the Reformation, and, as a nation, led the way in revolt against the Vicar of Christ. But it is a mistake to suppose that the Ancient Faith is shorn of its vitality in the land of