

The Catholic Record

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LONDON, SATURDAY, AUGUST 29, 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 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.

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.

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.

CATHOLICS AND PROTESTANTS AND THE BIBLE

We have received the following courteous letter from the Secretary of the Canadian Bible Society.

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."

The article opens with statements very grave if true; it concludes with two citations strangely irrelevant, if not futile.

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.

Mr. Cooper: "In like manner Dr. Briggs is cited as affirming that the Church antedates the Bible; and in reading between the lines, one is to conclude the Bible derives its authority from the Church.

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.

Mr. Cooper: "That you may controvert: 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."

Mr. Cooper: "The opening statements 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.

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."

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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 perfection 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.

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.

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.

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 in His infinite mercy has made Himself known to us through the incarnate, eternal Word."

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.

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."

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.

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.

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.

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."

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.

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 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."

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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 and our future, 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, for 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 of 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 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."

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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 apprise 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