

The Catholic Record.

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THE RUIN AT SAN FRANCISCO.

The dread hand of Nature has fallen with crushing force on the fair city by the Golden Gate. Its mighty force in the compass of a few brief moments, sufficed to lay half the proud metropolis in ruin and flame.

The earthquake and the lava flood are among the most fearful agencies of destruction. Man has no more power to control or check them than over the tornado or the thunder cloud.

The readiness of human sympathy is the one spark of comfort that relieves such catastrophes of their general horrific character.

All really humane and charitably disposed people will deprecate the uses to which such dreadful occurrences are put by sensational preachers like Dr. Torrey.

A despatch from San Francisco, dated April 22nd states that on the steps of St. Mary's Cathedral and on the upheaved pavement of Golden Gate avenue, overlooking the blackened waste that commenced just across the street, Archbishop Montgomery celebrated mass at 3 o'clock.

The Archbishop, in his sermon, recommended that the people be at all times submissive to the authorities.

their difficulties and conquer them. "God helps those who help themselves;" and hence we hope that the terrible disaster may only prove a blessing in disguise.

A DISHONEST APOLOGY.

The April number of the Presbyterian Record, which is published in Montreal "by authority of the General Assembly of the Presbyterian church in Canada," makes a very lame apology for publishing a "story" which appeared in its columns some time ago.

The correspondent asserted that while he was in the village in question, a couple of monks styling themselves "Christian Fathers" came to hold a mission, which at first consisted in "very practical moral instruction and advice, but soon degenerated into 'simply a business for making money from these poor deluded people.'"

One day they announced they had power to sell passports into heaven, and any good Catholic who would pay \$10 would not have to remain in Purgatory if they died within ten years.

"Another source of revenue was the sale of small crucifixes at exorbitant prices." These were to be buried in the fields to ensure good crops, or kept in the houses and barns to prevent them from being burned by lightning.

Then follows an appeal to the readers to assist in the work of Presbyterian French Evangelization "by your prayers, encouragement and support."

And is it by circulating such stories as this that the Presbyterian Record and the General Assembly hope to stir up their "faithful workers" to contribute their "prayers, encouragement, and support to the good cause"?

But we refer to this matter now to show the sort of apology which our contemporary gives for having published it. It explains that the story was sent in to the office in a competition for prizes offered by the management of the Record "for stories on Home Mission Work in Canada, among the English, and among the French."

Now can any one of average intelligence believe that such a story as is told by the Record's correspondent could be true? Are the priests of Canada of so vile a character that so barefaced a calumny could be believed of them, especially by a "D. D. and M. A.," as the editor and manager of the Presbyterian Record claims to be?

But the editor's excuse has some intrinsic qualities which make it very probable that it was made up without regard to truth. It is most unlikely that in a competition for a prize, one of the competitors who can evidently make up tales with as much facility as the Record's correspondent, should have put at the end of his story an appeal for contributions to the French Evangelization treasury.

But apart from this consideration, the editor states that a friend in Nova Scotia wrote that doubts had been expressed as to its correctness. Thereupon, he wrote to the author for the name of the Quebec village, and of the preachers. He continues:

"There was considerable delay. The writer finally declines to give the name of the place for publication, and says: 'Perhaps I exceeded the teller's privilege. I did not hear the teller's name, nor see what they did. I men myself, nor see what they did. I happened not long previously, and I believe it true, but I cannot give the name for publication, as I have friends there both Protestant and Roman Catholic, and it might make ill feeling among them if they knew that I was writing for publication what I had heard during my stay in their homes.'"

power than the buying and selling of Masses for the repose of a soul," or some other unenumerated incidents referred to as having actually occurred.

He concludes: "It was accepted as a simple narrative of what the writer had seen. Had we known the circumstances of the story, it would not have appeared. We regret its publication."

In plain English, the story is from beginning to end a falsehood; yet the editor of the Presbyterian Record, while admitting that it cannot be substantiated, wishes his readers to believe that it is the truth inasmuch as Catholic priests are wicked enough to do what was said of them, and have done things quite as iniquitous.

It will be noted by our readers that the writer of the interesting tale admits that he told at least one falsehood. In the original story, it was stated that the event occurred "while he was in the village," whereas now "it had happened not long previously to his visit." He also insinuated that he was greatly interested in watching the deluded people carrying their property home, whereas now he declares he did not himself see any of the occurrences narrated.

We must add that the editor also states a falsehood when he asserts that Masses are bought and sold. It is true that there is usually a small offering made for the support of the priest, and the furnishing of the necessary material for the celebration of Mass, by those who can afford it, when they ask for a special celebration, but this is authorized by the Apostle St. Paul, who says: "So the Lord ordained that they who preach the gospel should live by the gospel." (1 Cor. ix. 13, 14.) But there is no purchase or sale of Masses in the Catholic church. But do not Presbyterian ministers receive some salary for their preaching of the gospel? And do they not haggle a good deal on this point, and take pains to show off their oratorical powers when they expect a call from a new congregation?

We believe we have often known this to be the case, and that all this has occurred without any scruples of conscience.

THE PAN-AMERICAN CONGRESS.

It is much to be regretted that the numerous Republics of South America have so many petty causes for disagreement. All are Spanish speaking, for the most part, though in all there are to be found localities where the old native dialects are in vogue, and the dialects are, of course, local, so that the dialects of any one of these states are not understood in the others. In religion, all are Catholic, some being more and others less fervent; but this fact has not prevented sad disagreements among them, and some of them have even from time to time persecuted the church by interfering unduly with its internal affairs, or by passing enactments which are as much calculated to injure religion as some which have been passed at times in European countries both Catholic and Protestant.

It was the heartfelt desire of Pope Leo XIII. that there should be concord between the Southern Republics, and with the purpose of promoting this, an international Council of the South American Bishops was held in Rome towards the close of his Pontificate. It was a harmonious gathering, and the Bishops present pledged themselves to promote peace between the various nations represented thereat, to the utmost of their power, and no doubt this has contributed to the fact that for several years there has been but little bickering between the different governments, thus giving the hope that at least the cause of general peace has been greatly promoted among the people of these Republics, who now generally have recourse to peaceful arbitration for the settlement of any trouble which arises between them, instead of going to war on slight pretexts, as was the case formerly.

It is now announced that a Pan-American Congress will be held at Rio Janeiro in July for the settlement of international questions, and all the governments of South America except Venezuela, have already signified their intention to send representatives.

life causes of war between these in the past, and are constantly arising, as also differences in regard to rivers which run partly through one country and partly through another. We all know how aggravating such disputes have been between the United States and Canada, but they have been a greater source of annoyance in South America, and it is to be hoped that at the coming Pan-American Congress these difficulties may be amicably settled.

With the mountainous ranges traversing the whole continent of South America, the barriers of trade are enormous, and most of the commerce is carried on by the rivers, especially those which flow into the Atlantic ocean. But shippers have been greatly discouraged from great commercial enterprises by the differences of the state laws under which such enterprises fall.

The Orinoco, Amazon, and La Plata rivers with their tributaries are an inviting net of waterways to trade between Brazil, Venezuela, Colombia, Bolivia, Peru and Ecuador. The navigation of the Orinoco especially, has been a constant source of trouble between Venezuela and Colombia, and it may be feared that this trouble will arise again, unless Venezuela should consent to be represented at the coming Congress. It is to be hoped, therefore, that she will signify consent before the meeting of the congress in July, as it will otherwise be impossible to settle the Orinoco question at this meeting. Nevertheless, much may be done to come to a settlement at least in regard to the other rivers mentioned, and so far many sources of dissension may be removed.

It is expected also that principles of arbitration will be laid down by the Congress for the settlement of many other future difficulties between the Southern Republics. The Hague Tribunal of peace will probably be made the general medium for the settlement of these questions. It will be to the interest of public morals and religion as well as of the peace of the world that such should be the case.

THE ZION CITY EMBROGGLIO.

It is stated that the trouble between John Alexander Dowie and the managing committee of his church at Zion city has been satisfactorily settled by compromise. Dowie is to be barred from any office in the church, and on his agreement to this, 5 per cent. of the assets are to be given him, the amount of which will be approximately \$1,000,000. The management of the Zion estate and the church will be placed in the hands of a board of ten members, of whom five shall be appointed by Dowie, and five by Wilbur Glen Voliva, the opposing leaders. In the case of disagreement, Voliva is to appoint an additional member of the controlling board.

The whole case ought to be a clear proof to Dowie's deluded followers that they have been badly imposed upon by this pretended prophet, who has feathered his nest so cozily on their hard-earned property.

THE FRENCH SITUATION.

The French government is reported to be in a state of intense alarm on account of disquieting rumors of accumulating troubles.

It is said to be highly probable that a general strike will be proclaimed by the workmen on May 1, for an eight hour day, and the agents of the government are busy spreading rumors to the effect that the "reactionaries," meaning the Catholic party, are stirring up the people to make anti-government demonstrations during the anticipated troubles.

To this it is added that the Ministry of the Interior is alarmed at having received the information that two hundred bombs have been distributed throughout Paris by Anarchists, to be used during the strike in blowing up public buildings and monuments.

The unexpected general strike by the post office employees has given a sort of consistency to the rumors given out by the government agents, who are always ready to accuse the reactionaries for their troubles, unlikely as it is that there should be an understanding or alliance between the Catholic party and the Anarchists, the Anarchists being the creation of the government's own anti-religious policy.

To make matters worse, the government has allowed it to be rumored that the troops are discontented, and will refuse to be used to suppress popular disturbances. This discontent has been known for a long time, and it is part of the game of the present infidel rulers of the country to attribute every unpleasant happening to the reactionaries.

The troops are undoubtedly discontented at having been made use of in the taking of the church inventories, and they were discontented even so far back as when they were obliged to make war upon defenceless women who were teaching in the schools, and tending

the sick in the hospitals and infirmaries. But the government was too stupid to see that it was dividing the country into factions by its insane policy of endeavoring to infidelize the people. It would not be at all surprising if the attacks upon the most sacred traditions of the French people should culminate in disastrous internal trouble, and this is just what is happening now if the Ministry of the Interior is to be believed.

It is almost a certainty that the next elections, which will be in a few weeks, will result in the overthrow of the present government; but this is just what has merited by its efforts to divide the country into factions, and to force upon it a civil warfare.

A VERITABLE MARE'S NEST.

It would seem that our Protestant religious contemporaries intend never to grow tired of maligning the Princess Ena because of her having become a Catholic before her intended marriage to King Alfonso.

One of the latest mare's nests discovered in connection with this event appears in a recent issue of the Toronto Christian Guardian as follows:

"The object of the English people to the marriage is not due entirely to the fact that King Alfonso is a Roman Catholic, even though a made-to-order conversion is looked upon with such disfavor. There is a general feeling that the king of Spain is unworthy of the wife he is getting. How much of this feeling may be due to national pride, it is, of course, difficult to say. That King Alfonso is a very lofty specimen of manhood from any point of view, would hardly be claimed even by his friends."

We may here say at once that the new reason set forth to show that the young king of Spain is unworthy of the amiable lady whom he is to marry is altogether a new pretext "manufactured-to-order," why the proposed marriage should not take place. "The English people" quoted by the Guardian never thought of such a thing, and indeed the English people as a whole have not thought of it even to the present moment. It is only the rancorous press which calls itself "the religious press," together with the Protestant Association of Great Britain, that have taken the matter so much at heart, and raised futile objections against the marriage. The English people generally honored Alfonso enthusiastically on the occasion of his visit to England only a short time before the intended marriage was announced; and after the announcement was actually made, there was not a word of dissent until the Protestant Association showed themselves as conspicuous idiots by making a protest against the marriage; and then it was not because King Alfonso was unworthy of such a bride that the protest was made, but because the princess's intention was to become a Catholic which made known. We say, therefore, that the pretext of Alfonso's unworthiness is a mere sham to cover up the inconsistency of the Protestants who have protested against the marriage; for it is a most evident inconsistency to appeal to King Edward to interfere with the liberty of the princess by prohibiting her from becoming a Catholic before the marriage should take place. This was an appeal by Protestants to deprive the princess of that liberty of conscience which Protestants assert very loudly to be the birthright of every private individual. Our inference from all this is that the new reason advanced by the Christian Guardian for the opposition to the marriage is simply a slander on King Alfonso invented in a hopeless cause when all other efforts to stop the intended marriage failed. Perhaps it is thought that the heaping on of such abuse will so disgust Alfonso with the English people that he will give up that alliance with the English nation which will arise out of his marriage with an English princess. But we are confident that all the efforts of anti-Catholic intolerance will fail in effecting their purpose. The marriage will go on in spite of this last effort of bigotry.

CATHOLIC EMANCIPATION.

A question recently put by Mr. O'Dougherty, M. P., to the government in the British House of Commons shows to an unmistakable degree the manner in which Irish Catholics are still treated, notwithstanding any improvements which have been made in the laws relating to Ireland during recent years. Mr. O'Dougherty asked the Chief Secretary for Ireland how it came to pass that no Catholics were summoned on the Grand Jury for the County Donegal at the last Spring Assizes, and at the same time he desired the Secretary to state the respective percentages of Catholics and Protestants in that county. Chief Secretary Bryce answered: "Grand Juries are empanelled by the High Sheriff under the provisions of the Grand Jury Act. I am informed by the High Sheriff of County Donegal

Guardian's remarks malign the Princess Ena. It is possible that our religious contemporary may object to this interpretation of its words; for does he not imply that the betrothed lady is far superior to Alfonso in merit?

We do not imagine that the princess would feel highly flattered at being lauded at the expense of her supposedly contemptible husband. Apart from this consideration, however, it is undoubtedly malignant to assert, as the Guardian has done, that the conversion of the princess is a "made-to-order conversion."

On what authority does this "Christian" newspaper make such a statement? There is every reason to believe that the conversion is sincere, and our conviction that it is so is strengthened by her religious history. Her father was a Lutheran, yet he seems to have had no qualms of conscience in having her educated as an Anglican; and when she was in Scotland, she conformed to Presbyterianism, and this was certainly done with the approval of her parents who had her baptized by a Presbyterian minister.

Perhaps all this was very natural, as the royal family of Great Britain have been accustomed from Queen Victoria down, to do the same thing so far as conformity with the Anglican and Presbyterian churches is concerned, according as they changed to be in England or in Scotland. But if the Princess Ena is the thoughtful person she is understood to be, might she not very reasonably doubt the truth of a religion which is to be put on and off as a garb, according to the country in which she happened to be at the moment? Might she not very reasonably form her conscience to the belief that the religion which is the same in all countries is the one which Christ commanded His apostles to teach to all nations?

There is, therefore, no foundation for the ill-natured remark that the Princess was "made-to-order."

The Christian Guardian is not the only journal which has published this false and malignant slander against the future Queen of Spain. Among those who have made up this or equivalent slanders may be mentioned the Montreal Standard which claims to be a model of politeness, high toned morality, and loyalty. The Standard asserts that the "Princess Ena joined the Roman Catholic church simply to secure the Spanish Crown."

We do not hesitate to stamp this assertion as a gross calumny, as it is now well known that the Princess has long been of the conviction that the Catholic church is alone the true church of Christ. She learned this through her intimacy with the Empress Eugenie, who had been long her dearest of friends. But we suppose it to be the Standard's way of exhibiting its loyalty, viz., by besmirching the fair fame of a member of the Bristol Royal Family. Converts are never admitted to the Catholic church unless they show by reasonable evidence that they sincerely and firmly believe her doctrines and teachings.

A great deal of nonsense has been given out by persons and the press in connection with Alfonso's marriage, and all has been well characterized by one of our correspondents, a respected and prominent church of England clergyman, as "Much Ado about Nothing." The ado has been made by such journals as the Montreal Standard and Christian Guardian, and their ilk. King Edward VII. has been blamed for allowing his niece liberty to change her religion. We remarked long ago that the King had no control in the matter. Recently official notice was published to this effect, as there is a British law which puts beyond the control of the king, any member of the Royal Family who married a foreign Prince. The head of the Princess Ena's family is, therefore, Prince Louis of Battenberg, and not King Edward. The journalists and persons who have made so much noise on this subject might well profit by the knowledge of the facts of the case, to mind their own business.

And wherein is Alfonso unworthy? It is known that he has been a dutiful son to a Christian mother. His benevolence has been manifested on many occasions where he came into contact with his suffering subjects, and much of his popularity with the people of Spain is due to this fact. He is courageous, and he has confidence in his people and his readiness to go among them unarmed and unattended by guards has many times proved. He is religious, and even devout, and he is said to be an apt as well as an earnest scholar. His kingdom is not so powerful among the nations of the world as Great Britain, Germany, and some other nations, but it is at least fairly important, prosperous and fertile; and if Prince Louis of Battenberg was deemed worthy to marry King Edward's sister, surely there is no loss of dignity if his niece is united in marriage to the king of Spain.

We have said that the Christian