

The Catholic Record.

"Christianus nri nomen est Catholicus vero Cognomen"—(Christian is my Name but Catholic my Surname)—St. Pacian, 4th Century.

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WE REGRET TO REPORT.

In reading a recent issue of The Christian Guardian, we happened upon a paragraph that warrants the caption "Another good man gone wrong." We are sorry, but we fear that the condition of the editor is beyond human aid. As a private citizen he is a very estimable gentleman. He pays his debts, has an abiding respect for law, and in his own way adds something to the resources of the community. As an editor he is, when trenching on matters pertaining to the church, no ornament to journalism. That he does not see eye to eye with us we can bear with equanimity. His arguments against us arouse no impatience. But we think that exhibitions of bigotry do not redound to the glory of any sect, and we are of the opinion that the retailing of old and oft refuted calumnies does not befit a gentleman, who is, we presume, no ally of the forces of hatred. When, therefore, we read that "Rome has been the sorry friend of both political and individual liberty," we feel sorry for the writer. We are sorry because it is untrue and for its being voiced by a man who is supposed to have some knowledge of history. We are sorry because it shows that the editor does not know what the non-Catholic writer has said on the question of liberty and in praise of the church which has shielded it. And we are sorry also because when the reading non-Catholic reads statements like the foregoing he must have little confidence in either the integrity or scholarship of the man who makes them. The editor does not realize that the world at large has no taste for digging up the bones of antiquated stories. It has no time for this; it is moving swiftly on the rails of new ideas and aspirations. The church will guide it aright, and nourish it with her divine truth and facts gleaned throughout the centuries.

We advise the editor to come out into the light and to see us as we are. Let him study our principles and see whether or not they stand for liberty. Let him delve into the writings of Hallam, Goizot, etc., and find therein a cure for the anti-Catholic mania by which he is obsessed. Meanwhile we pity the non-Catholic who takes the Christian Guardian seriously.

FAIR PLAY.

There is a good deal of unctuous twaddle on the religious situation in France. From one non-Catholic editor we hear that those who know the situation best are prepared to say that France must become a Protestant nation or die. Frenchmen, however, we may remark, may lose their faith without losing their reason. The Latin is not disposed, as a rule, to accept any one in a clergyman's attire as an ambassador of God. He may ask him for his credentials. He will not take him blindly and receive his interpretation of the Bible as God's word. He must be sure that it is God's word, and hence will not, and cannot with any show of reason base his belief on the word of a man. The Frenchmen are too logical to entertain the notion that an individual who may be mistaken in his interpretation of the Bible, who cannot prove by his principles the inspiration of the Bible, and who, if true to his tenets, cannot make an act of faith, is a sure guide. The editor may watch France's horizon for the sun of Protestantism, but his vigil will be fruitless. But he might, in studying the causes that have led to the separation of church and state in France, invest his time to some advantage. He might read the declarations of men who are high in the councils of France. If they read them, and in deference to fair play publish them, their readers may be constrained to admit that the haters of nuns and priests are averse to all religion, and the suppression of the congregations is a flagrant violation of justice. No democratic ideas impel them, but a hatred of all that Canadians esteem. We wonder that Catholic France is pulled hither and thither by a coterie of infidels. We offer no solution of the problem. France, however, has been in sorer straits than she is to day; but she has emerged from them and has had her wounds dressed and been revitalized by the church, which has inspired French genius, and around which are its most glorious traditions.

A FEW REMARKS.

Faith in action is the best argument for the non-Catholic. The man who manifests his truth by his life is extending God's Kingdom on earth. The man who adds his quota to the solution of current problems, and is always ready to enlist in any good cause, is breaking down the barriers of prejudice. The Catholic who, so far as religion is concerned, goes through life with bated breath, is respected by no man with a backbone. The father who encourages his children by example at least to despise Catholic societies is building a house of sorrow for himself. The "prudent" Catholic who believes that our mission is to say and do nothing, lest we offend others, is merely a proof of what cowardice can do with a human being. The societies which agitate the atmosphere and run to "athletics" are not potent factors in our progress. Whining may induce us to commiserate ourselves, but it does not get us a job. Proclaiming that we are the salt of the earth, and dabbling in ram, may lead others to suspect that we are given to exaggeration. Boasting that we have the key for every problem, and not using it, may cause some to think that we have either lost the key or that it does not fit present day locks. Bearing materialism and doling the cap to the millionaire and putting Show among our own little tin gods, and giving us boys and girls with minds and hearts defiled by printed trash, and persuaded that the main business of life is to get on—all this is very pathetic. And, in the words of the Religious Education Association, there is in the minds of the children and youth of to-day a tendency towards a disregard for constituted authority, a lack of respect for age and superior wisdom, a weak appreciation of the demands of duty, a disposition to follow pleasure and interest rather than obligation and order. This condition demands the earnest thought and action of our leaders of opinion and places important obligations upon school authorities.

THE FAMILY'S ENEMY.

One stands aghast at the quantity of yellow trash that flows into Canada from the United States. Weekly, tons of Sunday newspapers are dumped on our shores and are sent into hamlet and city. They are utilized in part by some of our newspapers, which, though they claim to print "all the news that is fit to print," do not hesitate at publishing the salacious details of divorce court proceedings. And no protest from "our representative citizens" is on record. We take care to put a barrier against the transmission of obscene matter, but we give free way to the yellow sheets. Chronicles of sin, with their flippancy and pictorial supplements, which, when not erotic, are subversive of good taste and reverence. All this can, so far as we are concerned, be stopped when we so will it. If parents have consciences ill-educated enough to permit this kind of reading to ravage the household, its editors will supply it. If, however, parents have the most elementary ideas of their responsibilities, they will take care to create no demand for it. As it is at present, the yellow sheets are to be found in not a few Catholic households. We cannot make a strong generation with these tools. But with them we can fashion men and women who are dominated by American ideas, who may wax cynical, discontented and envious and who will have little claim to the pure heart that penetrates heaven and hell.

Bar then our door against these Sunday prints: Fill our shelves with clean books for our encouragement and instruction the stories of men and women—the church's heroes—who set their course by the sun of eternity.

A POLISH LEADER.

An incident which occurred on Bishop Prendergast's recent visit to Reading, Pa., is worthy of note. As was his custom in English speaking parishes, he administered a pledge of total abstinence from intoxicants until twenty-one years of age to the children he confirmed at St. Peter's. Rev. Adalbert Malu-cki of St. Mary's Polish Church, a portion of whose candidates for the sacrament received it at St. Peter's, inquired as to the meaning of the Bishop's act, and then himself addressed his own people in their native tongue and administered a like pledge to them. This priest is said to have already impressed on his young men the benefits to be derived from total abstinence, and delivers illustrated lectures to them showing the dangers of drink.—Catholic Total Abstinence.

A LAST REMINDER.

Sunday next will be Trinity Sunday. The announcement is of grave importance to all those who have not complied with the law of the church requiring them to receive the Holy Eucharist at Easter time or thereabouts. It is notice to them that they must do so on or before next Sunday under the severest penalty. For on that day expires the time of grace allotted by the church for meeting the obligation. That the church possesses the power to make laws for the spiritual welfare of its members is beyond dispute. That she is also clothed with the authority to enforce them is no less certain. For Christ Himself has said: "If he will not hear the church, let him be to thee as the heathen and the publican." This fails to comply with the law do not deny. Nor do they ever assign it as a reason. Hence a solution for their conduct must be sought elsewhere.

It is to be presumed that as they are familiar with the law they likewise know the penalty. They know that by failing to comply with the law they are guilty of a mortal sin. They know that mortal sin puts them at enmity with God, and should death overtake them in that state they continue the enemies of God for all eternity. Why, then, do they fail to comply with the law and invite such consequences?

This is not so accurately determined. Charity, however, suggests two reasons which may cover many cases. One of these is an inadequate appreciation of mortal sin. Hence a too great proportion of life is of long duration and their manner of death of such a character as to enable them ample opportunity to make their peace with God. If such be the case they are acting contrary to wisdom. God's words are not necessary to convince them of their folly. The daily chronicle of their conduct, sudden deaths from accident and physical causes are becoming quite common. Every day we read of persons apparently possessed of the best of health suddenly called to their reward. None of us know our hour. The messenger of death may come to us as he has come to these. It is our business, therefore, always to be prepared. And we to those who die in mortal sin. Hence it is unwise to neglect this important duty. One should not be content with this compliance with the law, but should fortify themselves against sudden death and the loss of heaven by frequent recourse to the sacraments. In this lies our greatest and only security.—Church Progress.

HOW ST. IGNATIUS' CHURCH WAS DESTROYED.

The first issue of the San Francisco Monitor after the earthquake contains an account of the burning of St. Ignatius' church and the residence of the Jesuits, and is the first authentic and correct version of the conflagration published.

Father Tesla was celebrating the 5 o'clock Mass on Wednesday morning, April 18, and had reached that part of the Mass where the priest moves to the end of the altar to receive the acolytes of water and wine from the coenae. Returning to the centre of the altar, Father Tesla had scarcely halted when the first shock of the quake was felt. The immense edifice rocked and swayed, but the pioneer masons did well their work, for, with the exception of the interior wall, which sustained the movable ornaments, i. e., vases, candlesticks and altar decorations were hurled from their supports and strewn about the floor. Hastily removing the sacred vestments, Father Tesla returned to the church from the sacristy and made a hurried examination of the injury sustained.

He was agreeably surprised at the slight damage done. The Fathers account for this by the substantial strength of the double walls of the structure. St. Ignatius' church was flanked on all sides by double walls, the inner walls being supported by six teen pillars.

The 7 o'clock Mass was said by Father Demasine, but at that hour there was no disturbance. The Mass was the last service held in the church, was begun at 8 o'clock, Father Tesla officiating.

A large congregation was present, and the Preface had been reached by the Father when the second heavy shock occurred. The venerable Jesuit remained calm, and the people following his example did not leave the church. Communion was given to a large number, and the final Mass in that basilica, which has held hundreds of thousands of the faithful, was completed.

ATTENDED THE INJURED AND THE DYING. Between times messages had been received at the residence telling of the maimed and dying being cared for at the Mechanics' Pavilion. Ten Fathers were dispatched to care for the injured and administer to the spiritual wants of the dying. These faithful left when flames consumed the pavilion later in the day.

THE CHURCH IN FLAMES. Many accounts and rumors were circulated regarding the inception of the fire that eventually destroyed the church, but the following statement is the correct version of the disastrous affair.

At 1 o'clock on Wednesday afternoon, a woman living on the corner of Gough and Hayes streets, probably unaware of the broken condition of the chimney in her dwelling, lighted a fire in the stove of her kitchen, and an instant later flames burst from the residence in great sheets. Fanned by the high wind, the fire spread with alarming rapidity. Down Hayes street it swept and the flying sparks and cinders reached the summit of the western tower of the church. Huge clouds of smoke from that point soon showed that the flames crossed Franklin street, and in a few minutes the gymnasium was a seething furnace. A hurried call was sent to the fire houses for aid, and the firemen responded willingly, but to be availed. The bursting of the water mains left them helpless, and, owing to the lack of proper facilities, the great crowds soon saw that old St. Ignatius' was doomed. Smoke and flames shot from the roof, and it became a question of trying to remove whatever effects could be hastily bundled together. The conflagration was so sudden, however, that the Fathers were obliged to flee for their lives, and saved by very few things in making their escape.

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PRINCESS ENA'S CONVERSION.

Antiochian Casket. The Princess Ena's conversion continues to worry our Protestant exchanges. The Halifax Herald reprinted the bogus form of abjuration given by the Toronto News and the Wesleyan commented on it in horridly strident tones. Another lie has been enlisted in the service of popular Protestant polemics and will go on doing duty till Protestantism shall be no more. We have witnessed the reception of a good many Protestants into the Catholic church, and the formula of abjuration was always the Creed of Pope Pius IV. presented by the Ritual to be used on such occasions. The Toronto News and Halifax Herald version we never saw nor heard of before, and can only suspect that like the famous excommunication in "Tristram Shandy" it was written partly from memory and partly from imagination by some over-zealous Protestant controversialist. The Creed of Pius IV. begins as follows:

"I, N., having before me the holy gospels, which I touch with my hand and knowing that no one can be saved without that faith which the Holy Catholic Apostolic Roman church holds, believe and teach, against which I grieve that I have greatly erred, inasmuch as I have held and believed doctrines opposed to her teaching, I now, with sorrow and contrition for my past errors, profess that I believe the Holy Catholic Apostolic Roman church to be the only and true church established on earth by Jesus Christ, to which I submit myself with my whole soul, and all the articles of faith as proposed to my belief and I reject and condemn all that she rejects and condemns, and I am ready to observe all that she commands me."

This is merely an expression of the well-known doctrine, "out of the church no salvation," the interpretation of which by the church's approved theologians makes ample allowance for excusable ignorance and good faith on the part of those who may belong to the soul of the church though not to its body. Therefore the Wesleyan's tearful remarks about the Princess light-heartedly consigning all her relatives to eternal damnation is simply arrant nonsense. No people are more strongly convinced of the good faith of those they leave behind than converts—Newman and Manning being distinguished examples. After specifying the doctrines of the church which the convert accepts, the Creed concludes with these words:

"With a sincere heart, therefore, and with unfeigned faith, I detest and abjure every error, heresy, and sect opposed to the said Holy Catholic and Apostolic Roman church. So help me God and these His Holy Gospels, which I touch with my hand."

Another Methodist organ, the North Western Christian Advocate, makes the following extraordinary statement: "conversion as to one's religious faith on account of personal conviction is praiseworthy, even though it be erroneous; but conversion for reasons of state is sacrilege." To which Father Lambert replies in the Freeman's Journal:

"Do you really believe that an erroneous conviction is praiseworthy, or that error is praiseworthy in any form? We do not think you are so oblivious of the basic principles of ethics as that. You doubtless meant to say that the sincerity and honesty of one who holds an erroneous conviction, believing it to be true, are praiseworthy; which is a very different thing from what you said. It is the sincerity of the holder, not the erroneous conviction, that is to be respected."

"But why do you assert that the conversion of this young lady is for reasons of State and not from honest conviction in contradiction with her own solemn avowal that 'with a sincere heart and with unfeigned faith I detest and abjure every error, heresy and sect opposed to the Holy Catholic and Apostolic Roman church. So help me God and these Holy Gospels, which I touch with my hands?'"

"After practically accusing this young lady of perjury and sacrilege you say, 'In this instance the Princess Ena is not at fault. Where did you get this strange notion of moral responsibility? Does your Methodist church teach you that any one under any circumstances can commit perjury and sacrilege without guilt and personal responsibility?'"

"The Spanish government," you say, "is responsible for such a sacrifice of their prospective queen." According to the oath of this young lady, she made no sacrifice except to a sincere heart and unfeigned faith. That

sacrifice one's personal integrity should compel one to make whether one be a prospective queen or a prospective beggar.

"The law of Spain requires its sovereign to be a Catholic, just as the law of England and Germany require their sovereigns to be Protestant, and as you require the President of the United States to be a Protestant. The only difference between you and Spain in this matter is that Spain has the power and you have not—thanks to the Constitution. You know very well you would not permit a Catholic to be President of the United States if your vote could prevent it."

"You Methodists should be the last to volunteer advice about toleration, as long as you adhere to the declaration of John Wesley, the founder of your church. That good but bigoted-minded man said in a letter dated Jan. 12, 1789: 'Members of the [the Catholic] church can give no reasonable security to any government of their allegiance or peaceable behavior, therefore they ought not to be tolerated by any government, Protestant, Mahometan or Pagan.'"

"We think the followers of such a leader should talk of toleration in a minor key. We certainly do not owe our religious freedom in this country to them."

"We hope and believe that the English Princess Ena will receive kinder and more chivalrous treatment from her royal husband and the Spanish people than the Spanish Princess Catherine received from her husband, Henry VIII. and the English people."

PROTESTANT TESTIMONY.

From one of our priests in China we have received a clipping from the North China Daily News, written by a Protestant minister. He gives such a fair and honest statement of the question which has been before the public since our missionaries were murdered at Nan Chang that we feel that all will be interested in his dignified tribute to his Catholic neighbors:

"To the Editor of the North China Daily News:

"Sir.—I am a Protestant—before coming to China a pretty narrow one I fear. For a good many years I have been a missionary in an interior city of China. At the time of my arrival here the work of my mission was in its early stages and the Catholic propaganda, as usual older and much more extensive. I had heard and read much about the un-Christian methods employed by the Catholics, and they were more than corroborated to all seeming by the inquiries poured into our ears by the natives with the most plausible and convincing detail. 'This priest had knocked a mandarin's hat off in his own yamen,' that one had dragged a poor man who chanced to offend him through the streets with his queue tied to his horse's tail, etc. etc. Surely men capable of such audacious wickedness were sealing the doom of the very cause they would advance."

"But I soon found that the community at large by no means accredited, all the depravity of the 'foreign devils' to the Catholics. In the Protestant hospitals, with all their patronage, eyes were gouged out and hearts made into foreign medicine! In ordinary times the stories might be discredited by the majority to a bloody vengeance. Other stories no less false, but of greater plausibility, were constantly circulated for an outsider to separate as in the usual Chinese quarrel. Even in our smaller work these troubles are constantly arising, and opinions of Protestant missionaries may differ much as to whether a specific case is one of persecution or not. Whatever action one takes, it is sure to be misrepresented by the suspicious general public; then why should we be ready to believe all the evil tales of our Catholic neighbors?"

"As to their principle of procedure in such troubles, it does not appear to me to be so much at variance with our own as would seem from the partisan reports one hears generally. I have been assured again and again that the Catholics here refuse to receive those known to be coming for protection, or to take up any cases except those believed to be one of persecution. Their practice, of course, like that of Protestants, differs with the individual, and their splendid organization lends the individual priest a power which the Protestant missionary certainly does not have. The abuse of that power no doubt occasionally occurs, but it is not to be taken for granted on the testimony usually

had by Protestant missionaries—native reports.

"Our Catholic neighbors in this city as a result of the friendly relations established between us, have given us warning in instances where certain rasicals, seeking help from them and having been refused, have come to us professing interest in 'the doctrine.' At their request we do them the similar favor, wherever possible. The result is that suspicion has been replaced by mutual respect and friendship, the reproach of Christian dissensions has been taken away, even if dogmatic differences remain, troubles between our respective adherents may be settled without venturing them before the anti-Christian officials, warnings are given of bad characters coming with improper motives, and the evil rumors circulated about the foreigners and their mission in the community are not believed by the foreigners themselves."

"These results are worth having, and I feel sure can be secured in a majority of instances where Catholic and Protestant missions work side by side. If only the jealousies and suspicious of theological controversy can be put aside, and the friendly relations that would otherwise exist between Europeans living in the same interior communities of China be cultivated. Certainly if the experiment is tried there is a chance that the news letters from the interior appearing in the English papers of China will contain more pleasant comments on our Catholic fellow-missionaries."

IT IS ON BROAD LINES.

What is special about this great Missionary Conference that will assemble at the Apostolic Mission House on June 11—14th, is the broad lines on which it has been planned. In fact this bigness of conception has characterized seemingly all the work that has its origin at the Apostolic Mission House. There will be represented at the Conference delegates from the Propagation of the Faith as well as from the Church Extension Society. Both these societies while having purposes to some extent dissimilar, still are working for souls and the upbuilding of the church and one in no sense antagonizes the other.

The work among the newly arrived immigrants will be discussed as well as the conversion of the staid Yankee. The Conference will not by any means be confined to the priest, but the layman will have a voice, for the reason that the missionary work in this country is as much the layman's as it is the ecclesiastic's. As there is no one who suffers so much in business and in social life as the layman does, when there are bigoted and antagonisms aroused, so there is no one who is more actively interested in getting out before the public a correct presentation of the teaching and policies of the Catholic church as he is.

There is another phase of this convention that puts it in a class by itself, and this is the absolute freedom of discussion that is not only permitted but encouraged among the delegates. The papers will be short, just long enough to present the topic for discussion; then under the five minute rule all the accredited delegates will have an opportunity to express their opinion.

It is evident to any one who watches the movements in the Catholic church that there has been a wonderful awakening in missionary societies within the last few years. This awakening has given rise to the non-Catholic Mission Movement. It has originated the Church Extension Society. It has aroused the dormant energies of the Propagation of the Faith. It has developed the Negro and Indian Missions, and in a thousand and one other ways has its energies been manifested.

The Missionary Conference planned on broad lines will gather them all together like the burning glass gathers the rays of the sun and will undoubtedly develop an intense enthusiasm for the progress of the church.

CATHEDRAL BASEMENT A GRANARY.

The basement of the San Francisco Cathedral has been serving as a supply station since the catastrophe. A correspondent of The Los Angeles Tidings thus describes a visit to the place:

"In the basement of the Cathedral great stores of provisions were being handed out to all who asked for help. A great, orderly, well-dressed crowd of people stretched three or four days all the way from the north side of the basement down past the front of the Cathedral, and back the full length of the block to Franklin street. All carried baskets for the bread and simple food provided for them. People who a few days before were rich and in receipt of handsome incomes, waited patiently to have their baskets filled. I estimate at least one thousand four hundred people were standing in line at a given moment. How many were there in one day I could not say. And it seemed particularly appropriate that those children of misfortune should go for their bodily food to the place where many of them for years had received their spiritual sustenance. To the Catholic it was as the going of a child to its mother for protection and succor. Of the Protestant, the Jew, the atheist no questions were asked; all were on a plane and received the same care and assistance."

There may be unmeasured pleasure in honor, fame and wealth, but it is as a day in eternity compared with the joy of the sinner who sincerely turns to the service of God.