

# The Catholic Record.

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

LONDON, ONTARIO, SATURDAY, AUGUST 30, 1913

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### SENTIMENT

Sentiment is old, very old, and is also, or therefore, quite out of date. To speak or write of sentiment, seriously, or to consider it a factor in life, to live it, depend upon it, or appeal to it, is to be considered very strange and sadly old-fashioned. The modern, down-to-date age considers seriously not sentiment but "graff" and "price" and "what is there in it." These are the modern forces by which the world is said to be governed: these are the means by which the nation strives to go ahead. To talk only of these things, to believe only in these things, to live only these things, is to be modern and down—low down—to date. To work from any motive but the making of money is to be hopelessly and queerly behind the times—these times. To write a book or paint a picture or sing a song, to preach a sermon, to do anything for any reason under heaven but for cold cash marks you a fanatic and a fool. To believe, even, that anyone does anything save for the money there is in it stamps you simple and unsophisticated, indeed. To profess such belief, save you, put your tongue in your cheek, marks you peculiar. Long, long ago mankind put its best strength, its best thought, its best life, into its works, without regard for the price, simply because it was its work. And the work so wrought in those queer old-fashioned days has most curiously endured. There is little danger that much of our modern work will endure for the very simple reason that we do not want it to endure. "The world wants something new." Down-to-date-ism does not want its work to last longer than the dollar it brings. The world is getting something new: but, though we have grown so bravely away from those old-fashioned days we have not yet succeeded in growing altogether away from the works that these old-fashioned days produced. But patience, down-to-date-ism may, in time, accomplish even this.

### GOOD EXAMPLE

The force of good example in making converts cannot be over estimated. Men believe their eyes more readily than their ears. Catholic talk may fail, but Catholic virtue seldom fails to attract men to the Church. Words to people's ears may sound loud: words, to their eyes, that is to say, the beautiful deeds of the devout Catholic life, are often as loud as the trumpet of Sinai—God's loving speech.

Catch your neighbor's eye with your temperate, truthful, honorable and charitable deeds: catch his eye and you will catch his heart.

### ON GUARD

Lead us not into temptation," is divine wisdom, for temptation lies in wait. There is no need to seek it. And, when once it is met, there is no evading the issue or shifting the burden. Somewhere in the life of every man there is a testing time. There is a trial to prove of what metal he is made. There is a point which, won or lost, makes him winner or loser in the game. In the very forces that men use for greatest good are the elements of their own destruction. The tempter is always the same. Self. Temptation spells always the mastery of or the surrender to one's self. Let a man master himself but once and he stands on higher ground, with wider outlook, with keener vision and with clearer atmosphere. Not in careless ease are these higher levels reached. The upward climb is one of steady, strenuous effort of desperate struggle, of hazardous risk. Only those who prove themselves fit may gain the top.

### OUR CENTURY

This twentieth century is assuredly the age of novelties—even eccentric people have their uses and are made to serve. Novelty is the sought of all seekers, whether it be in art, society or literature, and is an important factor to the human sense of enjoyment. We write and some one reads. Perhaps the reader casts aside the

work of our pen—our best and earnest work—perhaps he reads and tells others what he has read. A passing hollow reputation is the result, and we fly to pen and paper again; but even while we write we know that it is all fleeting, that it is only for a time. It is only the novelty that attracts, when our brain is laid bare, when a thought is, perchance, repeated, then we are voted played out—gone by.

### HARD UP

More conspiracies have failed from impetuosity than from treachery. We live in an age where money sanctifies all things, and if a man have money, and money in sufficient quantity, secrecy is easily purchased. Even if he have enough to buy a respectably cut coat he is already on the high road to success. If the conspirators assemble in frock coats and white collars, nearly related to a cuff, with well manicured hands, they are almost free from danger. Suspicion fixes itself upon the impetuous, the unfortunate, the low in station. The "found out's." It haunts the slums, and flies at the luxurious sound of carriage wheels. It never enters the front-door, but if it wishes to reach the upper flat creeps up the back stairs. Under the respectable shade of a silk hat, well gloved and groomed, any of us may trespass where he will, but a shabby coat and forlorn boots will call down ignominy on his head. Well dressed, we may steal horses or cautiously add to our golden store; shabbily clad we must not even look behind us. All distinctions, of course, carry with them their own responsibilities: of these the chief is Riches—Far above beauty, or genius, or goodness, or truth, or purity, or mere harmlessness is this possession in human eyes. Therefore the rich should be very careful. The old proverb which says that noblesse oblige, is now extinct; its place taken by the tacitly acknowledged truism riches oblige.

### KINDLINESS

Kindness prefers sunlight to shadow. Happiness is quickest reached through the bringing of happiness. Normal and just Christian men and women do not go swooping through the community to find it as wrong as possible, and the job of minding one's own business, of mending one's own faults and arranging one's own affairs, is a full-sized task for any one. An old dictionary defines the word "Gentleman" as a "man who cultivates the art of minding his own business, and at the same time teaching other people most plainly to mind theirs." When you are thoroughly posted upon everything that is going wrong in town, depend upon it, everything is not going right under your own roof, for you can't watch the street and those who parade thereon, and at the same time keep the dust and cobwebs out of the corners of your own mind. This pastime of watching from afar is full of teaching, for we usually learn from the result that we knew, after all, remarkably little of the proceedings. We are warned against false prophets, but most of us could fill a fair-sized volume with false prophecies about our neighbors.

### THE HOLY SEE AND MIXED CHOIRS

In the course of recent discussion on the *Motu Proprio* on Church Music, issued by Pope Pius X. soon after his elevation to the Supreme Pontificate, an impression seems to have been created that those who appeared to take a less strict interpretation of the document were guilty of something approaching disloyalty or disobedience to ecclesiastical authority. It seems well, therefore, to recall that upon certain points the Holy See has seen well to make certain modifications in the incidence of the Decree, especially on the subject of mixed choirs, which has all along been a matter of difficulty and an occasion of much discussion.

Now there can be no doubt that the ideal state of things, and that which is the mind of the Church, is to have the liturgical choir formed of male voices only. The reasons for such an arrangement are too obvious to dwell upon. But in a great number of churches, especially in missionary countries, it is not easy, and in many cases impossible, to secure the services of male voices for

the church. Choir masters capable of training male voices are not too many amongst us, and a greater difficulty is perhaps to be found in the slackness of the youth of the present day in giving their services to the Church. In these cases the only way to introduce liturgical services in the Church is to fall back upon the greater musical capacities of the female voice, and above all upon the greater readiness of women to work for the Church. There are no doubt difficulties in the working of mixed choirs, and abuses will at times arise; but these difficulties generally resolve themselves into bickerings about solo singing. If solo singing be abolished, nine-tenths of the inconveniences of mixed choirs generally disappear. Under these circumstances the establishment of a mixed choir may be a good liturgical work, for it would seem to be the only practical means of bringing about the restoration of the Gregorian Chant, so earnestly inculcated by the Holy Father. Such consideration should be sufficient to check over-hasty or wholesale criticism, but it does not stand alone. It would also seem to be supported by the decisions of the Sacred Congregation of Rites, modifying the earlier regulations which rigorously excluded women's voices from liturgical functions. Thus the Decree of January 17, 1908, allows women to sing the Common of the Mass at liturgical functions, and generally to sing at non-liturgical services.

Then the Decree of December 18, 1908, grants further concessions. It is couched in compressed terms, but we gather that mixed choirs are allowed, provided that the men and women are *omnino separati*. These are concessions which should remove all difficulties from the humblest of village choirs. But it must not be inferred that by these dispensations the *Motu Proprio* has been weakened or rendered inoperative. It still holds clearly before us the ideal of the Church's music, and a definite object at which to aim. Composers have limits assigned to them within which their muse must be contained; the Diocesan Commissions for the approval of ecclesiastical music to be used in church are to be left untouched. This last is perhaps the most valuable reform of all. For of all the abuses springing up in mixed choirs, the greatest scandal of all is the character of secular and theatrical songs, and the works so widely prevalent, and so calculated to make the judicious grieve, and to profane the House of God.—Tablet.

### PROTESTANT "CATHOLICS"

Things are pretty much upset in the Anglican Church and its kindred Protestant Episcopal Church of America. Not only is there controversy over the most fitting name, but also over the patent fact of its Protestantism toward the Universal Church. There has been a certain pleasure over the fact that the Superintendent of the Chicago Schools has issued direction to the teachers not to teach that Henry VIII. founded the English Church. And the Standing Committee of Chicago Churchmen has issued a statement expressing approval of the change of history. It runs in part: "What happened in the sixteenth century was a rejection of the supremacy over the English Church of the foreign bishop of Rome, a partial readjustment of the relations of the national Church to certain medieval beliefs, and a removal of certain medieval practices which were regarded as abuses. The same Church remained, having essentially the same worship and sacraments, preserving with them direct the ancient episcopate, retaining its property and church buildings and claiming to retain the Catholic faith, freed only from what were regarded as medieval conditions."

"Consequently, the English Church did not become a Protestant church in the sense now commonly understood by the word 'Protestant'—that is, it did not become anti-Catholic but continued to profess belief in the Catholic Church and to accept the doctrine and practice of the ancient Catholic councils and Fathers. It did, indeed, protest against papal claims and what is regarded as corruptions."

"In this respect, it bound and felt itself generally to be in a certain kind of alliance (though not in close agreement) with Protestants on the continent, and in that sense the word 'Protestant' was sometimes used by English churchmen to describe their attitude. But the Church of England never adopted Protestantism as its essential name and that word has therefore, in the legal name which is now come to have in English literature, either in the legal name which is the Protestant Episcopal Church in this country adopted after the Revolutionary War."

To us it seems a splitting of hairs to take away from Henry the dubious honor so long accredited him and his penchant for uxorial variety. For if Protestantism means anything it means the rejection of the Pope of

Rome, and if that did not start in England with Henry then we have no idea of English history. Says the statement: "This same Church retained, having essentially the same worship and sacraments, preserving with them direct the ancient episcopate, retaining its property and church buildings and claiming to retain the Catholic faith, freed only from what were regarded as medieval conditions."

But did the Anglican Church retain the same worship and sacraments? It is folly to read of the Catholic practices that have grown up in recent years in the Anglican Church into the Edwardine Ordinal. The return to the rites and beliefs of the Church of pre-Reformation England may indicate a desire to reclaim an inheritance that had been wilfully rejected, but one cannot so easily remedy the ravages of two or three centuries that regarded the fundamentals of the Catholic ministry as abuses.

One has but to read the encyclical of Leo XIII. on "Anglican Orders" to see how the Anglican church, which now claims to have preserved the Catholic worship and sacraments, wilfully set about the business of eliminating from its ministry the power which is essential to the very idea of the Christian priest of "consecrating and of offering the true Body and Blood of the Lord."

The Anglican church may now regret that it did reject it and with it the form and intention that were necessary for the apostolicity of that Church. It is in line with that that Father Benson writes in his "Confessions of a Convert," where he tells of his reading at the time he was writing his book, "By What Authority?" "I found book after book, 'The Church of England the old lines of the Church of England burning themselves upwards, like the lines of buried foundations showing through the hot grass in summer. I began to marvel more than ever how in the world I could have even imagined that the Anglican Communion possessed an identity of life with the ancient church in England."

"For years past I had claimed to be saying Mass, and that the Sacrifice of the Mass was held as a doctrine by the Church of England; and here in Elizabethan days were priests hunted to death for the crime of doing that which I claimed to do. I had supposed that our wooden Communion tables were altars, and here in Tudor times were the stone ones of the altars defiled and insulted liberally by the officials of the Church to which I still nominally belonged, and wooden tables substituted instead. Things which were dear to me at Mirfield—vestments, crucifixes, rosaries—in Elizabethan days were denounced as 'trinkets' and 'mementos of superstition.'"

It is a hopeful sign for reunion that the Reformation in England is now so widely regarded, by those who are experiencing the loss of what it repudiated, as a tremendous mistake. May the recognition of all quibbling and be restored to that Church of whose security they are sure.—Pilot.

### FOREIGN MISSIONS

It seems that martyrdom in China is not yet a thing of the past, as recent news from China states that a Franciscan Friar, Father Francis Bernat, was put to death in the latter part of June by the pagans. This missionary, who was located in the Province of Shensi, was a native of Spain, being born at Castellon, March 14, 1876, and receiving the Franciscan habit in 1897. After his ordination, Father Bernat asked to be sent to the Chinese mission, and was entrusted with a large district of which he has become the first martyr.

Although it is quite a few months since our mission buildings in Tokio were destroyed by fire, very little has been done as yet to rebuild the church, the Sister's Convent and the residence of the missionaries. Father Cherep, P. F. M., has decided upon building a large hall that could serve as a dwelling house and a lecture hall. But before his plan can be executed he is awaiting for the sines of war that are rather scant in that corner of the Pacific. A disaster to our mission in Japan is a double one, for the church is exceedingly poor in the island of Nippon, and because material and labor are more expensive there than in many other missionary lands. We wish some of our readers would cheer up the courage of our brave missionaries in Tokio in helping them to rebuild their mission buildings.

WHERE MUD CHAPELS PREDOMINATE.—Father Girard, P. F. M., a missionary in Tindivakam, Southern India, whose appeal was printed in a recent number of Catholic Missions, sends this generous appreciation of what Americans are doing for the foreign mission cause. "The copy of The Catholic Missions which you so kindly sent me last month came safely to hand. Our hopes are so much in the hands of all those across the waters who take

interest in the coming of God's Kingdom that I feel you could have done me and my work no greater service than that of bringing it to the notice of a large and powerful Catholic community in the Far West.

"The building of a church is an imperative need, our present chapel of mud and palm leaves being no better than a shed."

"Also since the erection of the above shed, two large communities, one of nuns and the other, an industrial school for the orphans of the whole mission, have settled close at hand. With the stability of the mission comes the necessity of something better than a 'stable' church. The circumstances which made the erection of a church particularly difficult here are two, viz.: 1. That this district has not an acre of land, nor a cent of revenue. 2. That the Christian population, being entirely Pariah, is so poor that no help can reasonably be asked of them."

BLACK POINTS.—The Black in Africa observe the white man, his master, with constant and close attention, something in fact, as the school-boy watches his teacher. Nothing escapes the vigilant eye of the negro, especially any fault, defect or weakness in this being whose superiority is expected to be allied with absolute perfection.

It is the duty and also the pleasure of the missionary to sit by the hearth of the natives and brave the smoke of the huts. It is there he learns to know them intimately, to estimate their qualities, and to arrive at the conviction that they are far from being imbeciles. Truth and spirit lurk in them. The tales they recount are often told with a picturesque and poetry equal to the trained minds of educated Europeans, and a quick intelligence is often brought to light by a kindly instruction on the part of the priest.

The religious possibilities lurking in the African has been ably illustrated by the heroic martyrdom of the sons of Uganda, whose cause is already presented at Rome.

A CURE WROUGHT BY BAPTISM.—It has been the experience of missionaries that baptism of the sick often brings about a cure. Father Capitaine, O. M. J., relates this example which occurred in Hamawalla, Colombo, Ceylon. The family were not pagans but English Protestants, and in a state of great poverty. "These people," says the Father, "sent me a request one night to come and bless one of their children who was seriously ill. On arriving at the home I found a pretty little boy of five years seemingly at the point of death. The mother between her sobs said that she and her husband would become Catholics if I cured the child. "In that case," I answered, "you have no objection to my baptizing the little one according to the Catholic form?" "Not the least, Father."

"Little James became a Catholic forthwith, I thought he would not live the day out, as he was then in the last throes of convulsions from pneumonia. What was my astonishment to learn the next day that he was well."

The entire family have since been baptised with the best dispositions.

How To Help.—What will you do? A Missioner? Then pray for the vocation, leave all and follow Christ. A Stay at Home Helper? Then put yourself in one of the categories here mentioned and assure us of your wish to co-operate.

a. Be an Ordinary Member of the Society for the Propagation of the Faith, i. e., say a few daily prayers for the missions. "Our Father," "Hail Mary," and the innovation, "Saint Francis Xavier Pray for us," and give an alms of 5 cents a month or 60 cents a year to the cause.

b. Promote the work. People are good, but all good people are not thoughtful. Form a band of ten and interest your friends in the missions. Be a promoter.

c. Be a Special Member. If you can not interest others, and you have any means to do more than an ordinary member, enroll yourself and nine relatives or friends, living or dead, each at the rate of ordinary membership.

d. You may also secure an Ordinary Membership in Perpetuity for yourself or another person, living or dead, by making an offering of \$40 within one year, to the general fund of the society.

### CANNOT BE A SOCIALIST

There is not, and cannot be a Catholic Socialist. Leo XIII. has rejected such a fellowship in his immortal encyclical. The principles of Socialism are utterly opposed to the principles of Christianity. They are mutually destructive of each other. Certain misguided Christians may call themselves Socialists, but objectively, a Catholic Socialist is an utter impossibility.

All the best things in life need cultivation.

### FATHER FRASER'S MISSION

On March 1st the editor of Notes and Comments gave a summary of an interesting letter from Father John M. Fraser, the Canadian missionary to China.

There are but 2,000,000 Catholic Chinese in a population of 400,000,000. The recent mighty revolution has broken down the old superstitions and prejudices, and now the fields are white with the harvest.

Catholics of Canada have the opportunity and privilege of sharing in the great work of the conversion of China by helping spiritually and financially their fellow Canadian, Father Fraser, whose missionary work has been signally blessed by God.

The CATHOLIC RECORD gladly accedes to the request to receive subscriptions, which will be duly acknowledged and forwarded to Father Fraser.

Here is an opportunity to discharge the duty of alms-giving, participate in a great spiritual work of mercy, and help to bring the Light of the Gospel of Jesus Christ to those who sit in darkness and the shadow of death. Do it now, in the name of God.

### REMITTANCES

Previously acknowledged.....	\$1,713 75
Friend, Cornwall.....	5 00
D. W. Morrissey, Prince Rupert, B. C.....	5 00
Rev. C. D. McRae, P. P., Moose Creek, Ont.....	12 00
Subscriber, Waupoos, Ont.....	1 00
Miss M. A. O'Meara, Montreal, Que.....	2 50
E. J. Mulvena, Richmond, Que.....	5 00
REMITTANCES TO FATHER FRASER	
By cheque April 25, 1913.....	\$780 00
May 15, 1913.....	5 00
(Special).....	5 00
July 11, 1913.....	738 70

### CATHOLIC OLD ENGLAND

When old England was Marrie England in the best sense of that term, and when England was in heart and deed Our Lady's Dower, those were blessed days indeed. Let no Catholic speak slightly of Englishmen, as if they had in the gloomy, bloody days of the sixteenth century willingly denied their holy faith, and wilfully turned Protestant, for such is not the case, says Dr. W. T. Parker in the Standard and Times. How few in these days call to mind the gallant battle fought for Holy Mother the Church by Englishmen, who shed their good blood right willingly in her defense, especially upon that dreadful day when the flower of English knightdom fought to the death, under the most holy banner of the Five Wounds, against overwhelming hosts of the servants of cruel English government.

The brave Catholics of England had no mountains or caves wherein to hide from their persecutors; they stood up and fought for their Holy Catholic Faith as bravely as though they have fought in the east and in the west, in the north and in the south during centuries and centuries of barbarous persecution. They were simply overwhelmed, crushed, subdued. Those who survived and were captured were thrust into pitiless prisons; they learned what was the rack, the rope, the awful knife cutting them to death while yet they lived to offer their lifeblood to Christ—the seed of Christians. They emulated the victims of cruel Rome in the catacombs.

Now they join in our prayers, recited all over England and in many lands where English is spoken. "Jesus, convert England!" These were the golden words of the Venerable Henry Heath of the Holy Order of St. Francis. He perished, as did so many other faithful Franciscans so many other Catholics on the awful scaffold at Tyburn in 1643, and suffered worse torture in being let down from the gibbet before death, to be cut open while yet alive by the awful knives of the legal quarters.

This is the manner of the deaths of English Catholics who died by scores and even hundreds in defense of our most holy faith. Say a prayer for them and for England, a Father and an Ave, too. For every devout prayer said for the conversion of England Pope Pius IX. of blessed memory, in 1850 decreed three hundred days' indulgence. "The children of them that afflict Thee shall come bowing down to Thee, and all that slandered Thee shall worship the steps of Thy feet."

Oh, what glorious faith those martyrs possessed, and that faith has never died and shall not die.

### QUIT TALKING AND WORK

One of our Catholic exchanges makes a fine suggestion, namely, that Catholics who deplore the circulation of papers like The Menace stir themselves and others to activity in helping the circulation of Catholic journals and literature. Many Catholics have a negative zeal about their Church and religion.—The Western world.

### CATHOLIC NOTES

At present there are in France 10,800 Catholic school teachers, an increase over last year of 1,050.

Rev. Alexander Thompson Grant, former Episcopalian chaplain at Wemyss Castle, Fife, England, was received into the Church at Dunbar, England, by Father Long.

Abbe Gasquet, president of the English Benedictines and a noted writer on the history of the Catholic Church, sailed on August 2 for New York for a lecturing tour of four months.

Rome says that Catholics took no part whatsoever in the "Congress of Religious Progress" in Paris. The verdict of the Catholic press describes it as a congress of the progress of modernism (Protestant).

Right Rev. Modest Eversets, D. D., Vicar of Southwest Hu-Peh Chuen, China recently dined with Cardinal Gibbons while on a visit to Baltimore. He said that he fully believed the royal family of China had embraced Christianity.

The Italian newspapers attribute to Cardinal O'Connell of Boston, the colossal work of the formation of an international Catholic committee for the purpose of purchasing the strip of territory that lies between the Vatican and the sea.

Amongst those who received the Sacrament of Confirmation from the Lord Bishop of Limerick, Ireland (Most Rev. Dr. O'Dwyer) at St. Joseph's church, Limerick, on June 29, were 20 adults, all of whom were converts to Catholicity.

The great dome of St. Peter's, Rome, was begun on Friday, July 15, 1588, at 4 o'clock in the afternoon. Its first block of travertine was placed in position four hours later at 8 p. m. The dome was finished in seventeen months. It towers to the height of 448 feet above the pavement.

The Rev. Franz Maximilian Schneeweis, formerly a curate of St. Mark's Episcopal Church, Philadelphia, became a Catholic at a Dominican Monastery at Washington recently. He is the sixth member of the Episcopal clergy here to accept Catholicism.

The old Benedictine Abbey in Barking, England, once the shrine of St. Eremwald, taken from the Benedictines by Henry VIII, in 1539, has been reopened to the public. It was the first Benedictine Nunnery in England, founded and built in the year 666.

Underneath the church of S. Maria via Lata, Rome, rebuilt by Pope, Sergius I, in the seventh century, is the place where St. Paul and St. Luke the Evangelist were held prisoners for two years and also the spring of water that burst forth to enable them, to baptize the pagans.

The calamity that to enter the convent means to be a candidate for a premature death received a severe jolt at Oldenbury, Ind., when out of a class of twelve young ladies who joined the community of the Sisters of St. Francis in 1863, seven celebrated their golden jubilee in the chapel of the Immaculate Conception.

Bishop Mostyn, of Minevia, Wales, recently had the consolation of clothing with the Benedictine habit twenty-seven of the nuns of the once Anglican convent of St. Bride's, Milford Haven. Mother Scholastica Ewart, the former abbess, had been clothed on the feast of the Sacred Heart.

Indian papers report the death of General John Frederick Fischer, R. E. (retired), at the advanced age of eighty-five. The deceased who had a distinguished official career, was for a number of years actively connected with the Wesleyan body in Bangalore, but shortly before his death was received into the Catholic Church.

The former Anglican Abbot of the Benedictine Abbey in the Island of Caldey, who on the 8th of Feb. Feb. together with his community, embraced the Catholic Faith, is now at the famous Benedictine Abbey of Einsiedeln, founded in 861. He is accompanied by his secretary. Both wear the Benedictine habit, and will probably be ordained priests sometime this summer.

Conditions in the northern provinces of Mexico may be judged from the following press dispatch from Douglas, Arizona: "A special train will be here from Nacoarzo, Mexico, bearing scores of babies to be baptized. Because of the revolutionary troubles there has been no priest in Nacoarzo for several months and the babies' parents, most of whom are wealthy, chartered the special train to bring their offspring here for baptism."

Among the students of the Propaganda at Rome recently ordained to the priesthood was a young Zulu, the son of a prominent chief who is still a pagan. He made a brilliant course in theology, and speaks fluently, besides his own language, French, Italian, and English, the latter with a pronounced Southern drawl. He will work among his own people in South Africa. He is the fourth of his tribe to be ordained to the holy priesthood in the last eleven years. Three Chinamen, who also speak English, were ordained with him.