

JUNE 4, 1910

to know that they had thereby done anybody an injustice. The reader will not fail to compare this with Mrs. Jansen's statement to Major Boren to the effect that before writing the Christian Herald article she assured herself of the absolute truth of the charge against the nun."

THE MORAL of the whole affair is on the surface, and will not be lost upon the Catholics of the United States or Canada, as mentioned as we are to kindred slanders uttered by missionaries to Italy, South America or other Latin countries. The truth is, as we have had occasion before to point out, these people are entirely without conscience when it comes to dealing with the Catholic Church. The tenth commandment is to them a meaningless fable so far as Catholics are concerned. The Church is fair game, and no means, however dishonest and despicable, are unjustifiable if only an impression can thereby be made upon a Catholic people and their allegiance to Mother Church undermined. We say this advisedly. It was so in the great revolt of the sixteenth century and it is no less so today. This case in the Philippines is only one of many that are happening every day, and the amazing thing is that these Jansens, resting secure under the Presbyterian name, are quite oblivious to the fact that they have been caught in a despicable act, and think they have made ample amends when after two years they withdraw the calumny and express concern for "my dear Bishop's" health. Not a word of compensation for having deliberately, and apparently with malicious intent, uttered a mean and cowardly slander against a body of consecrated women who might never hear of it, and if they did, had no means of disabusing the minds of those for whose edification it was penned. We have not heard that the Christian Herald has had any part in the retraction.

It is unpleasant to notice these things, but a Catholic journal, as a watch on the tower, has a duty to perform in this regard, and the RECORD does not propose to shrink its part. We have gone into this case at some length, as it is typical of a deliberate policy, consistently pursued, by more than one denomination of Evangelical Christians (as they love to call themselves), and the saddest part of it, all in the name of the gospel of Christ. One would have thought that in pursuit of their avowed end, that of alienating Catholics from their faith, common sense would have dictated a policy of another sort. "A priest-ridden people" (so they might be supposed to reason) is more likely to be won over by the contemplation of a high standard of truth and honor consistently maintained than by seeing that standard prostituted to the basest of uses. But a sect that can hold up John Knox as a pattern of either virtue or honor, or one that can lend its support to an atheistic propaganda in the capital of Christendom, or a third whose emissaries in Latin America have reduced lying to a system, can hardly be thought capable of a high ideal in anything.

THOMAS HUM GIN, CONVERT

ST. PAUL'S LEADING CHINESEMAN GOES TO ORIENT FOR THREE SONS WHO WILL BE BAPTIZED

Twenty-nine years ago a Chinaman arrived in St. Paul, Minn., from Canton, China, bent on making his fortune and spending the rest of his life in it. In business he was unusually successful, and instead of the modest "yip" of Celestials are content, he is rated today as the richest Chinaman in the Northwest. The first part of his ambition was realized, but a new ambition has changed his ideas about the great Eastern empire, and though he left Vancouver a few days ago on the steamer India, bound for his native district of Sung Yang in the State of Canton, it was not to enjoy his thousands with his family.

Instead, after a visit of a few months, he will return to St. Paul, bringing with him his three boys to be baptized into the Catholic Church, the faith of which he himself has professed. Incidentally he may induce other Chinamen to follow his example.

Thomas Hum Gin, for that is his name, was formerly proprietor of an extensive chop suey house and is now connected with a wholesale grocery and hotel.

One day, while looking carefully after the wants of his customers, he met a tall, frank Irishman in black clerical garb, who spoke a word of greeting in his native tongue. The two became acquainted, and the tall Irishman, whose name was Father Lawrence Congrove, invited the young Chinaman to attend his service. Tom came, and his admiration for his new friend and the services grew to a belief in the Catholic faith.

His conversion was the forerunner of many more among the Chinese business men of St. Paul and Minneapolis, and Father Congrove now numbers seventy-five among the Catholic church parishes of the Twin City, that number having been baptized into the Church. The work has been accomplished quietly and during spare hours, and starting with an acquaintance gained by his slight knowledge of the Chinese tongue.

PAPAL PREROGATIVES CATHOLIC

PAPACY—CHRIST TO PETER—TEXT INTERPRETED BY DOCTORS OF THE CHURCH—STRONG ARMY OF WITNESSES—PRAYERS OFFERED FOR POPE—MEANING OF INFALLIBILITY—ITS EXTENT—UNIVERSAL JURISDICTION—EXERCISED—BISHOPS' SUPPLEMENT—ITS EXERCISE—NO ARBITRARY POWER—PRIESTS' DUTIES

It is this principle of two-fold authority in teaching and governing which constitutes the Papacy, and the Papacy is the bond which holds together in indissoluble unity all the diverse elements in the Church. The Bishop of Rome is not only among the Bishops of the world, the words of Christ to Peter, and through him to his successors: "I will give to thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth, it shall be loosed also in heaven," indicates clearly and supremely a supreme authority, and supreme authority supposes the right to govern and direct, and not merely a primacy of honor.

This was the understanding of Peter's supremacy by the early Church may be seen from the Commentaries of the Fathers on the texts referring to Peter. St. Ambrose says: "Where Peter is, there is the Church;" thus making communion with the See of Peter the text of orthodoxy. St. Jerome, the greatest scriptural scholar of the early Church, says: "One is chosen among the twelve that a head being established, the occasion of schism may be removed. St. Chrysostom says: "Christ placed Peter over the entire Church; he is the basis of the Church; the key-bearer of the kingdom of heaven. To him the Lord gave the presidency of the Church through the apostle Peter, whose chief Peter the source of unity. St. Irenaeus says that every other church should agree with the Roman on account of its superiority of headship. St. Augustine, speaking to the Manicheans of the reasons which held him in the Catholic Church, says: "I am held by the consent of people and nations, by the authority which began in miracles, was nourished in hope, increased by charity, and made steadfast by age; by that succession of priests from the chair of the apostle Peter, after His resurrection, commended His sheep, even to the present episcopate; lastly, by the very title of Catholic, which without cause, hath this Church alone, and so many heresies, obtained in such sort that whereas all heretics wished to be called Catholics, nevertheless, to any stranger who wished to find the Catholic Church, none would dare to point to his own basilica or home."

TESTIMONY OF ST. MAXIMUS St. Maximus, an eastern abbot and martyr, speaking to the Emperor of Constantinople, who had fallen into the Monothelite heresy, says that if he would not be considered a heretic, he must seek before all to satisfy the Roman See. That done, all will everywhere hold him orthodox. These testimonies, typical of the teaching of the Fathers, bear witness to the belief that Peter's See had authority over the whole flock of the Church, and that, in consequence of necessity, the guardianship of the Faith, and therefore the final judgment in whatever concerns it. This final judgment in turn implies the gift of infallibility. Perhaps there is no Catholic doctrine so frequently misunderstood as that of Papal Infallibility. It may be equal to the most important of any intelligent person knows, of course, that infallibility is not to be confounded with impeccability. An infallible Pope does not mean a Pope immune from sin. Like every good Catholic, the Pope regularly makes confession of his sins. Like every priest who officiates at the Mass, at the foot of the altar, the Pope must proclaim himself a sinner before God, before angels and men, thrice striking his breast and saying "Through my most grievous fault. Again before receiving the Sacred Host he strikes his breast three times and repeats the words of the Centurion: "Lord, I am not worthy that thou shouldst come under my roof."

PRISTINE PRAY FOR THE POPE Priests throughout the world are directed to add to the prayers of the Mass a supplication that God may both save himself and bring to salvation the flock committed to him. He himself spends hours in prayer, and his ability laid upon him. Again, when there is question of infallibility, we must distinguish between the Pope in his public and official capacity. Infallibility does not attach to the Pope as a private person, nor a temporal sovereign. He is not infallible as a private theologian stating his own opinion, nor even as Pope when he renders decisions in judicial cases which depend on the testimony of men.

Papal infallibility, moreover, is not inspiration, such as was possessed by the Apostles; it is not a new revelation; it is only a divine assistance by which the Pontiffs are enabled "to preserve and faithfully expound the revelation or deposit of the faith delivered through the Apostles." It does not come from personal learning or wisdom, but from the divine assistance promised, but from the Pope, then, cannot define any doctrine not contained either expressly or implicitly in the original deposit of the faith for the Church to teach nothing which she has not received. He cannot, therefore, go outside of the sphere of faith and morals, and before giving a decision in this sphere he will use every means at his command to make certain of what is conformable to Holy Scripture and the Apostolic Tradition.

WHAT INFALLIBILITY IS The Pope, then, is infallible only in his official character, when he speaks ex cathedra—i. e. as his official Teaching Chair—as the Father and Teacher of all Christians, and when thus speaking he defines by his supreme Apostolic

affords me much pleasure to extend a hearty greeting and a most cordial welcome to the cathedral and to the diocese of Hamilton. As the knights are to be organized in a group, the more earnest discipline of the Church, it is my earnest hope that, in the words of Cardinal Gibbons, they will continue to preserve for God, for country, for education and for true Christian manhood. As Bishop of Hamilton, therefore, I am delighted to have this auspicious opportunity of invoking the blessing of God on your deliberations and of bestowing on the officers and members of the Knights of Columbus the Episcopal Benediction. His Lordship thereupon gave his blessing.

Rev. Father Zinger, president of St. Jerome's college, Berlin, in commencing his sermon, said the knights were assembled to give a consecration, the faith, and to ask the blessing of the Divine Master upon the candidates who were to be initiated. This, he said, indeed a slight blessing, but the knights in their daily life emulate the sterling qualities of Christopher Columbus and the knights of old. The knights of old, he said, should be more than a mere name, as the history of the order showed that the intention of it was that the noble qualities conveyed in the name should be represented in each member, and that it should be no empty title, and that the members should do their duty as Catholics and citizens of this country. As an organization they must have something that would arouse to enthusiastic action for the Church, the uplift of society and the betterment of the country. They must do all in their power to keep down the influence of the great society, for this age was patronized by selfish and self-seeking spirits. The qualities of the knights of old were magnanimity, courage, and a true and unselfish character and a true spirit of brotherhood. Their stand for the Church was the most prominent feature of the age of chivalry. Their honor was not in the pursuit of self-interest, but rather to devotion to the Church and fellowmen; the helping of the poor and helpless, and when it became necessary to stop the inroads of heresy, they have wrought the knights of old stood up for the maintenance of the Church and society. They left their homes to keep down the influence of the great society, for this age was patronized by selfish and self-seeking spirits. The qualities of the knights of old were magnanimity, courage, and a true and unselfish character and a true spirit of brotherhood. 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