

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 deep 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."

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 Testa was celebrating the 5 o'clock Mass on Wednesday morning, April 18, and had reached that part of the Mass when the priest moves to the end of the altar to receive the cruets of water and wine from the acolyte. Returning to the centre of the altar, Father Testa 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 a few strips of moulding, no damage to the interior was inflicted. 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 Testa returned to the church from the sacristy and made a hurried examination of the injury sustained.

He was agreeably surprised at the slight damage noted. 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 sixteen pillars.

The 7 o'clock Mass was said by Father Demasint; but at that hour there was no disturbance. The Mass that was to be the last service held in the church was begun at 8 o'clock, Father Sasia 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 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 despatched to care for the injured and administer to the spiritual wants of the dying. These faithful priests remained at their duty and only 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 tower was burning. In great leaps the flames crossed Franklin street, and in

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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 no avail. 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 but very few things in making their escape.

A LOURDES CURE

The following letter, published in the New York Sun, is, curiously enough, one of the fruits of Prof. Goldwin Smith's attempts to demonstrate the fallacy of belief in miracles.

To the Editor of the Sun—Sir: I have no greater belief in miracles than has Prof. Goldwin Smith, nor am I any more of a Catholic than he is; but I know of an instance of a "Lourdes cure" in New York city which is remarkable, however it may have been effected, objectively or subjectively. Several years ago a young woman of about 25 years fell on the ice and injured her spine and hip. She was laid up for some time, and the right leg began to lose its strength. Within a year she was unable to walk except with a strong steel brace to keep the foot in position. Being possessed of ample means she had the best physicians, specialists and others, that could be procured. She also resorted to remedies not exactly in the profession. But none availed, and she gradually grew worse. The only consolation—not a cure—she had came from one physician, who told her that nothing could be done except to cut a tendon in the ankle and stiffen the joint, which would make her a cripple for life, though she might walk without the heavy brace. This treatment she declined.

Although a Catholic, she had not thought of any of the miraculous cures offered by her Church at various points. About three years ago she went to Europe, and while there visited Lourdes, but not with very strong faith. She remained there about twenty-four hours, or possibly eighteen, but long enough to try the waters three or four times, and received a small card with a printed prayer upon it, with instructions to repeat the prayer at intervals. That was about the extent of her treatment, and at 9 o'clock in the evening she left for Paris. The following night in Paris she knelt by her bedside—still unable to walk unassisted—to say her prayers, and when she arose from her knees she walked across the room without the brace and has not used it since. From that time she walked unaided, and as soon as the leg had resumed its normal condition, for it had shrunk considerably she walked as well as ever she did, and has continued to do so.

If this young woman were of the temperament of some, I could easily understand the influence of psychology upon her case, but she is eminently sensible and practical, and if Prof. Smith could talk with her, I believe he

would wonder a little himself just what it was that effected her cure. I have no faith whatever in miracles, but this instance is puzzling, to say the least.
New York, May 20, J. W. L.

CONFIRMATION AT ST. BONIFACE COLLEGE

On Monday afternoon, at 2.30, His Grace the Archbishop of St. Boniface administered the sacrament of Confirmation to the following students of St. Boniface College in the large chapel of the new wing: Hector Adam, Yvan Adam, Alphonse Arcand, Joseph Bellavance, Philippe Boulet, Matthew Bridges, Philippe Chandonnet, Joseph Clement, Stephen Copinger, Emile Couture, Cuthbert Devine, Aymar de la Fonchais, Jacques de la Fonchais, Paul Kelpin, Alfred Lafontaine, Lawrence O'Meara, Henri Parent, Benjamin Prince, Alfred Sutherland. Mgr. Langevin, who was assisted by Rev. J. Dugas, S.J., Rector of the College and by Rev. Joseph Poitras, preached with his usual eloquence in French and English, developing the seven gifts of the Holy Ghost and insisting on the necessity of a militant faith. How many there were who practised their religion in a half-hearted way, but who had not the true Catholic spirit of obedience to the Church. What was wanted was men who would be true soldiers of Christ, not afraid to stand up for the rights of His Church. The Students of St. Boniface College, who on account of their superior training were called upon to exert great influence in the world around them, would, he trust, prove worthy of the gifts of the Holy Ghost, and with their intellects enlightened and their wills strengthened by the infusion of that Divine Spirit, would go forth to fight the battles of the Lord.

A census recently made in the United States by the Y. M. C. A. reveals the following interesting statistics:

"In families where the father and mother are church members, but do not belong to the same church, only 50 per cent. of the young men are church members. When the father and mother are both Catholic 92 per cent. of the young men are church members. Where one of the parties is a Catholic and the other a Protestant 66 per cent. of the young men do not belong to the church."

HER SKIN WAS YELLOW

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Catechism in the church, 3 p.m.
N.B.—Meeting of the Children of Mary, 2nd and 4th Sunday in the Month, 4 p.m.
WEEK DAYS—Masses at 7 and 7.30 a.m.
On First Friday in the month, Mass at 8 a.m., Benediction at 7.30 p.m.
N.B.—Confessions are heard on Saturdays from 3 to 10 p.m., and every day in the morning before Mass.

C. M. B. A.
Agent of the C.M.B.A. for the Province of Manitoba, with power of attorney, Dr. J. K. BARRETT, Winnipeg Man.
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