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CALIFORNIA OF OLD.

Ancient History of the Golden State of the West.

Story of the Many Missions Founded By Padre Junipero Serra—Description of Some of the Numerous Churches Built By the Religious Pioneers.

There is an ancient and modern history of California. The latter dates from the discovery of gold by Marshall at Sutter's Mill, January 18, 1848, and the former commenced when that sturdy Franciscan Friar, Father Junipero Serra, established the first mission at San Diego, July 16, 1769, and thus laid the cornerstone of civilization in California. Father Junipero Serra founded not less than thirteen missions before he died in 1784.

These missions, together with several others founded by the Franciscan Friars after the death of Father Junipero Serra, extended along the Pacific coast from San Diego to San Francisco, and have played an important part in the civilization and government of Mexican California. They were the seats of learning, the agricultural centres and in a measure the padre of the mission ruled the country for miles around. With the establishment of a mission cultivation of the soil was begun, for each mission had to be self-supporting.

In the selection of a site for a new mission Father Junipero Serra used rare good judgment. The lands in every instance were the most fertile, best watered, and the most picturesque within a day's journey. The old mission at San Diego is situated in a beautiful valley a few miles north of the present city. Only the walls are standing, and the chief object of interest to the tourist is the old bells, which have been removed from the mission tower, and are now hung on a low framework close beside a new chapel and school-house.

About twenty miles north of San Diego we come to the Mission Juan Capistrano. This mission was almost entirely destroyed by an earthquake during divine services in 1813. Many lives were lost, but the church records do not give the number. Portions of the mission were rebuilt, but not equal to its former grandeur. It is still occupied by an old padre, whose principal duties now are the singing of chants and the daily ringing of the old bells. Of these there are five, and being composed of 5 per cent. silver, they have a rich tone that has made them famous. This mission was once quite renowned for its school, and at one time several hundred Mexican Indians and white children daily answered its roll-call.

One of the most interesting of all the old missions is one at Santa Barbara. Although it was founded as long ago as December 4, 1786, it is the best looking mission church in the state, and the only one in which there still meditates a Franciscan Friar, with shaved head, and hood and gown. This grand old structure will compare with Avila and San Sebastian. Its bells came from Spain, and are composed of equal parts of copper and silver taken from Mexico. For more than 100 years these sweet-sounding bells have mingled their morning melodies with those of the linnet and the thrush.

Some twenty friars live in the building, which accounts for the good state of the mission. In fact, it has undergone so many repairs that the building is to some extent a modern structure. The main body of the church is 200 feet long and 40 feet wide. In a wing 130 feet long and 35 feet wide live the twenty remaining members of the community of Franciscan Friars.

A feature of the mission is its extensive garden, wherein flourishes what is said to be the largest grape vine in the world.

Its trunk measures 34 inches in circumference, its branches are trained over an arbor of 75 feet square, and it bears on a yearly average over four and a half tons of grapes. It has been known to yield a crop of six tons in a single season.

It is a curious law of the Franciscan Friars, and most religiously adhered to, that no woman shall be allowed to enter this garden. The only occasion when this rule has been knowingly violated, with the permission of the Franciscan Friars, was in favor of the Princess Louise at the time of her visit to the Pacific coast a few years ago.

Probably the most interesting of the old missions, from an historic standpoint, is the Mission of San Carmelo, or Carmel, as it is commonly called. It was founded in 1770 by Father Junipero Serra.

It is here that Padre Serra made his home, and here he is buried in the sanctuary fronting the "Altar of Our Lady of the Seven Dolours."

It is here that may be seen the last resting-places of several priests who were co-workers with Padre Serra, and of 15 governors of California when it was yet subject to Mexico.

During the month of August in the year of 1889, Senator and Mrs. Leland Stanford spent some weeks at Monterey. In their drives about the old mission they used to pass the rough, wooden cross that marks the landing-place of Father Junipero Serra. Mrs. Stanford conceived the idea of erecting a suitable monument to the memory of the pioneer missionary. It is now completed, and stands within the military reservation on the great of the hill overlooking the Bay of Monterey. It is 10 feet high, and represents the Friar clothed in the habit of his Order, as stepping from an

Indian canoe, in which is a large cross, and the planting of which was always the first step in the founding of a new mission. The features of the face are reproduced from long-preserved paintings. One hand is raised as though giving a blessing, and in the other is a small uplifted cross.

Another interesting old mission that is yet in a fair state of preservation is the San Buenaventura, founded by Father Junipero Serra in March, 1782. This old church is 150 feet long and 35 feet wide. The walls are six feet thick, built of twelve bricks two-thirds the way up and topped with adobe. On June 7, 1857, the church was badly wrecked by an earthquake. The building was repaired and a shingle roof took the place of the old tile one. The interior of the church is spacious and attractive, several of the paintings being quite valuable. The altar stands as originally built, and apparently in as good condition as it was 100 years ago.

It is curious and almost surprisingly strange that none of the numerous rich societies of California have so far taken any steps to preserve these old missions or their interesting and historical relics. The mission of Santa Barbara is now the only one yet in possession of the order that founded it—the Franciscan Friars.

HAPPINESS IN HELL.

Directly Opposed to the Teachings of the Church of Rome.

The doctrine of Hell as a place of everlasting torments, clearly taught in Sacred Scripture, faithfully guarded by saints and fathers, openly, explicitly and persistently preached by the Church at all times and in all places, cannot be said "to be contrary to reason and conscience."

The Catholic doctrine regarding the supernatural order is not correctly represented when it is maintained that in consequence of their fall Adam and Eve returned to a state of nature, and that consequently all their descendants find themselves in a merely natural condition; that some men are only by God's goodness restored to the supernatural, primitive state, all others being disregarded; that consequently the supernatural state is a privilege that carries with it responsibilities from which other men are free, as though all men were not bound to be in the supernatural state.

It is thus contrary to Catholic doctrine to hold that a great multitude of men have no capacity for the supernatural state, and no possibility of attaining the beatific vision. For God wishes all men to be saved, and to attain to the knowledge of truth, and Christ died for all, having come to save whatever was lost.

As a further consequence, it is wrong to declare the poem damn! (loss of beatific vision) to be a merely negative state, since it is really and truly both a privation and punishment, due in the case of infants to original sin, in the case of adults to personal sin. For this reason it cannot be denied that in the case of the latter the loss of God alone carries with it the supreme misery of the soul.

The opinion which holds that "for those who are damned by their own personal fault there may be hope of a natural happiness greater than we can imagine," is in direct contradiction to the Catholic faith. Moreover, it is not supported by even the shadow of an argument! The three statements recently put forward as probable that some may be unconscious of their loss; that there may be a state of continual material and moral progress and amelioration; that they prefer their present existence to non-existence, are partly inconclusive and partly untrue, inasmuch as they are based on entirely false citations.

English National Endowments.

Mr. Asquith's statement in the house, during the disestablishment debate, that parliament is morally and constitutionally entitled to appropriate for national purposes national property which has been enjoyed for a time by the members of the establishment, has led to considerable protest. But parliament gave and parliament can take away. The endowment which the piety of our fathers set aside for the service of Catholicism, and cathedrals they built, were given to the Anglican body for reasons which the nation approved; but there ought to be no mistake as to the tenure by which these gifts are held. To quote from The Church and the State, by the Hon. Arthur Elliot: "The fact that the Church of England is episcopalian and the Church of Scotland Presbyterian, gives no better or more equitable claim to the former than to the latter church to enjoy the endowments of the old Roman Catholic religion. It is not by virtue of its holding a special creed, but in consequence of the creed it holds recommending itself to the nation as a whole, that a church can claim the exclusive benefit of national endowments, or the appropriation to itself of a portion of the general taxation. The expression 'national endowments,' as applied to the revenues of the established church, is therefore an accurate one, and serves to point out the great distinction that exists between these and the private property of individuals or of voluntary societies." The cathedral and the parish church are, in a sense, national institutions quite as much as they are places of worship of a particular denomination of Christians.

THE POPE'S GENEROSITY.

His Munificence Toward the Order of St. Benedict.

Few Pontiffs have ever shown greater munificence to a religious order than our Holy Father Leo XIII. to the Order of St. Benedict. Many of the Roman pilgrims doubtless heard or saw something of the magnificent international Benedictine College of St. Anselm now rising on a lordly site on the Aventine; the building, to accommodate 100 students, will cost about \$75,000, and the entire sum is provided by the Pope's generosity.

The foundation stone of the new buildings is to be laid on the second Sunday after Easter, and the occasion will mark the beginning of a new era in the history of the Benedictines. For, by command of His Holiness Cardinal Dussuet, O. S. B., Archbishop of Catania, has summoned all the superiors of the order, presidents of congregations, and the abbots and priors of monasteries from all parts of the Church to take part in the ceremony.

Before leaving Rome the assembled prelates are to hold a chapter for the discussion of affairs affecting the general welfare of the monastic body. The meeting has more than a passing interest, for no such numerous assembly of Benedictines has been held since the Council of Constance.

Over-Confidence and Despondency.

It is always a difficult thing to draw the line between over-confidence and despondency, and it is hard to say which is the more dangerous. To be over-confident implies negligence of symptoms which the wise man naturally observes, and by observing is able often to ward off dangers unseen by the careless. To despond is a temper of mind fatal to any real success.

A Child's First Communion.

It should be clearly understood that the first Communion of a child is a matter which concerns not only the priest but the parent. The Catechism of the Council of Trent says: "The age at which children should be admitted to Communion no one can better determine than the father, and the priest to whom it confers; for to them it belongs to examine and to find out from the child whether it has acquired a knowledge of this admirable sacrament, and whether it experiences a relish for

One of the most efficacious means of keeping ourselves chaste is to have a great compassion for those who fall through their frailty, and never to boast in the least of being free, but with all humility to acknowledge that whatever we have is from the mercy of God.—St. Philip Neri.

AFFAIRS IN UGANDA.

Interesting Letter from Father Guillermain.

Morality at a Very Low Ebb Since the Restoration of Mohammedan Authority—Catholics Continue to Protest Against Injustice—Left in Peace at Buddu.

A letter of Father Guillermain to Mgr. Livinhac gives us the following glimpse of the condition of Uganda.

I am writing to your Grace from Rubaga. It is impossible to express in words the sadness which came over me on my return to the capital of Uganda. There is a look of loneliness about the many, the royal residence. Thick fences of thorns have taken the place of the fine rows of palisades which formerly surrounded it. The current of life and activity has turned to Kampala, the fort of the English company. This has become the center of a considerable Mohammedan town, over which a red flag with the crescent is unfurled. In every street one meets constantly Mohammedan Bagandas, angling their bead strings or muttering verses from the Koran. Morality is at a very low ebb in the quarter of the Wangwanas. The Baadis (Mohammedans) have been appointed to the most influential posts.

At present the Catholics are left at peace in Buddu. We in the capital continue to protest against the unjust conditions forced upon them, as often as we have an opportunity of doing so. Mr. Stokes assures us that he heard the Rev. Mr. Ashe say that in the eyes of England the contract which the Catholics were forced to accept only held good for two years. Until then we shall not cease to remind the gentlemen in the fort that it was not just to assign six provinces to the Protestants, three to the Mohammedans, and only one to the Catholics, while the latter were more numerous than the other two parties both taken together.

Captain Williams refuses to appoint an English officer over the province of Buddu. He demands that all business and all suits should be settled in the capital. As the Catholics have only one provincial representative to look after their interests the consequence is that the Protestants have the advantage over the Catholics in all transactions, and that they even mix themselves up in purely Catholic matters.

It was with a view to obviate, at least in some degree, further abuse of power that we determined to remain here. The Protestant preachers are not pleased to see us here, still they do not dare to ask for our expulsion. At the same time it is not merely the temporal interests of the Catholics we have an opportunity to protect—there is also some occasion for the exercise of our ministry, as Pokino, the Catholic Chief of Buddu, is living here with a few attendants. Moreover, a large number of Catholics are leaving the province of Kyaggwe to go to Buddu. As their way lies through Rubaga some hundreds of neophytes and catechumens pass almost daily, and they are very glad to find two priests here.

I have paid a visit to Mwanga. It would seem that he has not yet officially declared himself a Protestant. Poor king! He calls himself now the most humble servant of the Kampala. What is surprising is the fact that most of the women of the court have remained faithful to the Catholic religion, and cling to it with greater fervor than before the storm.

They told Mwanga that they would all flee to Buddu if they were forced to become Protestants. They refused to accept the Protestant books which one of the preachers offered to them, and asked me for twenty catechisms instead. Father Gaudibert is my companion here.

We are now at work to restore our house from its ruins. The magazine which saved our lives will serve as a chapel. The roof is already finished. The other buildings require more work, as they have been reduced to ruins. Captain Williams tries to make us forget the harm he has done to us. He shows himself obliging, and sends his Wangwanas into the forest to fell timber for us. Katikiro and the leaders of the Protestant party do not like to see the rebuilding of our establishment, which they burnt down, but they do not dare to offer open opposition to the will of the English officer.

Prohibition in North Dakota.

The effect of the prohibition law in Maine is a matter about which such opposite statements are made, and with such perfect confidence, that judgment may be suspended. Meanwhile the Catholic bishop of North Dakota has quite made up his mind as to its effects in that state. Writing on the subject he says: "Wholesale liquor dealers have informed me that their sales in this state are nearly three times greater than formerly. Railroad and expressmen bear testimony of the truth of the liquor dealers' statement. Commercial men tell the same story. Hotel men have no 'blind pig' annex, scarcely know what to do with the empty whisky bottles left in the rooms by guests. Farmers, who formerly took a drink or two while in town, now keep a jug or five-gallon keg at home, and tinkle continually. In my many trips around the state I see and hear these facts, and, such being the case, I contend that the time has come for a change for the better. While refraining from approving or disapproving of prohibition, I assert that prohibition as a fact is a flat failure in North Dakota."

THE CZAR'S EASTER.

The czar kisses the cheeks of his courtiers, and they in return kiss his majesty's shoulder as being a little less familiar salute. Everybody kisses the hand of the czar, and she kisses her relatives and friends on the cheek in return, and then every man, woman, priest and child present kiss one another, exclaiming between the smacks, "Christ is risen!" "He is risen, indeed!"

IN OLD NEW YORK.

Easter in old Gotham was not Easter, but the Pass of the Netherlands, celebrated with feasting and drinking. The chief business of Pass was fun and frolic, and the consumption of eggs was limited only by the capacity and endurance of the appetite. It was a Dutch feast of Dionysus, only the wine was schnapps and the grapes were eggs.



Bigotry Rebuked.

An interview recently took place between Governor Stone of Missouri and a delegation of anti-Catholic bigots representing the notorious "A. P. A." of Kansas City, who came to ask the governor to join in their crusade of un-American intolerance and blacklist all Catholics when making appointments. The bigots were hardly prepared for the reception they got at the hands of the indignant governor and returned to their cave of evil counsel crestfallen, rebuked and nursing their impotent malevolence. "Your association," said Governor Stone, "is undemocratic and un-American, and I am opposed to it. I haven't a drop of Know Nothing blood in my veins."—Irish World.

Election of a Superior General.

The Fathers of Mercy, who have several foundations in America and manage the French church on West Twenty-third street, New York, will this year elect a superior general, and the heads of the various houses will assemble at Paris next July for that purpose. Notice of the approaching election has already been served on the American officials. At the same time a general chapter will be held for the transaction of other important business.—Church News.

Happiness Must Be Shared.

Happiness is a right of every human being. If God had not intended us to be happy, he would not have put us on this beautiful earth, where everything combines to make us so. But we can't sit still and be passively happy. We must be active verbs of happiness. We must remember the poet's advice: They who joy would win Must share it. Happiness was born a twin.—Donahoe's Magazine.

Good News For Catholics.

At the instance of the president of the jubilee commission Leo XIII. has granted to all the parish priests who have gone as pilgrims to the Eternal City power to impart the papal benediction on one occasion after their return.

RELIGIONS AT THE FAIR.

Methodists Grumble at the Amount of Space Allocated to Catholics.

There is a prospect of a row in the World's Fair over the assignment of space to the religious denominations. The Catholics have been given 30,000 square feet of space, and the Methodists only 400. Other Protestant denominations that applied were given about the same amount as the Methodists.

As a result of this seeming unfairness Bishop Merrill and a committee of other Methodist divines called on Chief Peabody, of the Liberal Arts Department, to know the reason, and to file their protest. They set forth that the other denominations were entitled to as much space as the Catholics, and that they could see no just reason for what they called the discrimination against them.

Chief Peabody was well prepared to answer these statements. First of all, he reminded Bishop Merrill's committee that he had warned all denominations a long time ago to make their applications for space early and that all but the Catholics had been only lukewarm in the interest expressed in exposition affairs. He reminded the Methodists that they had applied for only 1,300 square feet in which to make a purely religious exhibit.

They desired to make a church exhibit by swinging frames, to show the growth and progress of the church and such matters, and to display on the walls photographs of the eminent men of the denomination. For that reason Chief Peabody declared that 400 feet of space was all he could spare.

But the 20,000 feet of space given to the Catholics is to be devoted in the main to entirely different purposes. They intend to show their entire educational system in all its grades and all its branches. Instead of comparing their 20,000 feet to the 400 feet given to the Methodists, it should rather be compared to the 175,000 feet given to the general educational display.

Brother Maurelian, who has charge of the Catholic Educational exhibit, has collected material from all parts of the country, and the display to be made will be comprehensive and instructive. The other denominations have no use for the space for such purposes as the Catholics intend to use theirs for, and did not apply for it. They did not show the interest in the exposition work the Catholics displayed. The influence of the Pope was brought to bear, and representatives in this country used every effort to get all the space possible.

Sixty thousand feet was the amount the Catholics asked for originally, but that amount was cut down one-third like the Methodists' requests.

HIERARCHY FOR HAWAII.

Should the Agitation Now Prevailing Lead to Annexation.

Should the agitation now prevalent on the question lead to the annexation by America of Hawaii, or the Sandwich Islands, an additional vicariate-apostolic would be added to the episcopal districts of the United States, and a new religious order swell the list of those already represented in the American dioceses.

The missions in these islands are in the charge of the Fathers of the Congregation of the Sacred Hearts of Jesus and Mary of Picpus, to give the designation applied to it by the Almanac of the Catholic Missions, and this society came into existence in 1817, with its headquarters at Paris, and the fields of its operations are, according to the authority above quoted, the Marquesas and Sandwich Islands, together with Tahiti.

Ten years after the formation of the congregation its members established their first mission in the islands which the United States is now requested to annex, and its missionaries labored there with promising success for three years, when, owing to one of those political upheavals that have so frequently taken place at Honolulu, they were compelled to abandon their missions and leave the islands.

For the ensuing nine years Catholicity in the Sandwich Islands remained at a standstill, owing to the lack of priests, but, in 1889, France having refused anew, despite efforts made by England to gain control of the islands, the missionaries again returned, one of the French stipulations being that the Catholic religion should not be interfered by the government, and that those of the islanders who professed it should be allowed freedom of worship and their own spiritual guides. The introduction of Christianity into the islands, where idolatry formerly prevailed, was principally effected by the Catholic missionaries, but once the ground had been broken for them several of the Protestant sects also sent missionaries to Honolulu, and are represented there to-day.

Beautiful Gift to the Pope.

The book presented by Baron Anatole Von Hugel to His Holiness Leo XIII. on the occasion of his jubilee, is the edition de luxe of Willis and Clark's great History of Cambridge in four volumes, beautifully illustrated. It was offered, with a royal address in Latin, and was exquisitely bound for presentation by a Cambridge bookbinder, with the Pope's arms on one side and those of the University on the other. The offerers are the Catholic members of the University of Cambridge, both undergraduates and those who have just left; and all were most eager and enthusiastic about it. It may here be added that the Peter Pence carried to Rome by the pilgrimage from England amounted to over \$3,000.