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The Catholic Review

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

VOLUME XXXIII

LONDON, ONTARIO, SATURDAY, OCTOBER 28 1911

1723

Unspoken Words

By John Boyle O'Reilly

The kindly words that rise within the heart... And thrill it with their sympathetic tone...

And die ere spoken, fail to play their part... And claim a merit that is not their own...

The kindly word unspoken is a sin, A sin that raps itself in purest guise, And tells the heart that, doubting, looks within...

But 'tis not so; another heart may thirst For that kind word, as Hagar in the wild... Poor distressed Hagar prayed a well might burst...

From out the sand to save her parching child, And loving eyes that can not see the world... Will watch the expected movement of the lip...

And can ye let its cutting silence wind Around that heart and sear it like a whip? Unspoken words, like treasures in the mine...

Are valueless until we give them birth; Like unbound gold their hidden beauties shine... Which God has made to bless and gild the earth...

How sad 'twould be to see a master's hand Strike glorious notes upon a voiceless lute! Bat, oh, what pain when, at God's own command...

A heartstring thrills with kindness, but is mute! Then hide it not, the music of the soul... Dear sympathy, expressed with kindly voice...

But let it like a shining river roll To desert dry—'t hears that would rejoice... Oh, let the sympathy of kindly words Sound for the poor, the friendless and the weak!

And He will bless you; He who struck these chords Will strike another when in turn you seek.

FATHER BERNARD VAUGHAN

London, October 7.—When the Rev. Father Bernard Vaughan sailed for the United States last week England lost for a time her most eloquent preacher and America gained an opportunity of hearing the priest who rightly holds the title of "the modern Satornaro."

American society—at least the frivolous set—would better beware, for Father Vaughan has made his great reputation in England by his fulminations on the follies, weaknesses and vices of the West in this country.

People who don't know much about the organization of the Roman Catholic Church often wonder why Father Vaughan is not a cardinal, or at least a bishop. Three of his brothers rose to high rank in the Roman hierarchy.

One became a cardinal, one an archbishop and the third a bishop, and no one who has known them all will contend that Father Bernard is less gifted either as an administrator or as an orator than his brothers.

The reason is that Father Bernard is a member of the Society of Jesus, and one of the rules of the Jesuit order is that none of its members may ever rise to be more than a simple priest. But, although without any ecclesiastical title, Father Bernard Vaughan has as much influence in the church as many prelates.

He is a favorite at all the Catholic courts of Europe, and he is a frequent guest at Buckingham palace. And he is also an honored visitor in the slums, where he is as much at home in a coat of costermongers as at a king's garden party. In fact, the last thing he did before leaving for America was to take 20 ragged children of his coster friends for a day in the country.

FATHER VAUGHAN'S VISIT This is practically Father Vaughan's first visit to America. When he attended the Ecumenical Congress in Montreal last year he made a flying trip across the frontier, and when he then interested him so much that he made up his mind to see more. He has arranged his affairs now so that he will be able to remain a year from England until Easter next, and he proposes to visit every large city in the United States. When your correspondent asked him what he proposed to do in America, he replied: "I am going to try and create the want of God—and to supply it."

Society isn't the only section of America that needs quick action. Father Vaughan's coming, for he speaks no rank or class. His "Sixes of Society" sermons have attracted most attention in England, it is true, because they were delivered in a West End church to a fashionable audience, but, while he condemns gambling and squalid and martial luxury in the West End, he is no less severe on drunkenness and petty betting and other forms of vice that flourish among the working class. His oratory probably will be a surprise to those who are accustomed to the rather cold formalism of English preachers. It astonished his audience when he preached some years ago before Pope Leo XIII. in Rome.

A REMARKABLE ORATOR "He came in an Englishman," said Cardinal Rampolla to the Pope. "No," said Leo XIII., with a smile, "Father Bernard was born in the cradle of Venusius, and we only sent him to England to cool."

This may give some idea of his impassioned style, but in spite of his fervor he is one of the few English orators

whose speeches can be reported without the slightest revision or correction—his style is so clear—they are nearly always extempore. His theory of oratory is that a public speaker should aim at three things—making himself clearly heard, fully understood and deeply felt.

CARDINAL GIBBONS A GREAT AMERICAN

That Cardinal James Gibbons, of Baltimore, is a great man was never more strikingly demonstrated than in his treatment of a proposal to pay him a signal compliment, and in his method of declining it. A movement was on foot to have Monday next declared a municipal holiday in Baltimore in his honor.

That the Cardinal is the leading citizen of Baltimore is hardly open to question, nor can it be denied that he is one of the leading citizens of the United States. Nevertheless the proposal that there should be a municipal holiday on his account drew instant protests from several clergymen of other denominations, who supplied some very good reasons why the ordinance about to come before the City Council should be withdrawn.

Then Cardinal Gibbons entered into the discussion, and not only approved of every argument advanced by those opposed to the plan, but put forward several others equally potent. The result was that the idea of making October 16 Gibbons Day in Baltimore was abandoned.

HE MIGHT HAVE BEEN CANADIAN It is a more credit to Canada than is the mere acclaiming that great churchman as one of her sons. His father, Thomas Gibbons, came to this country from Ireland, but shortly afterwards went to Baltimore and there was born James Gibbons, the boy who is yet in short dresses, the father's health failed and the family returned to Ireland where Thomas engaged in farming and James grew up like any other boy in the County of Mayo. His father died when he was thirteen years old, and the mother and children set out for America again. The ship was wrecked in the Bahamas, but the passengers were saved and reached New Orleans, where James found employment, and where one of his brothers had been promised a position. James had determined to enter the priesthood, however, and resisting every effort on the part of his employer to induce to remain, he set out for Baltimore, and was duly enrolled as a student in St. Charles College, near Ellicott City. From St. Charles he entered St. Mary's Seminary, and fifty years ago was ordained in the Baltimore Cathedral.

THE "BABY BISHOP" For several years thereafter his life was that of a toiling parish priest among the poor of the city. He was called a "baby bishop" because of his youth and the fact that he had been ordained at the age of twenty-two. He was called a "baby bishop" because of his youth and the fact that he had been ordained at the age of twenty-two.

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For nothing is so fitting to men of the same faith and of the same flock as to be in complete harmony of mind among themselves, and nothing is more necessary than this concord for the prevalence of religion throughout the length and breadth of your vast country.

Then again, unceasingly admonish all Catholics to show themselves well, not privately alone, but publicly as well. For that to which we are devoting our lives, to restore as far as possible, all things in Christ may not be realised unless the spirit of Christ pervade public life.

It is his life—his teaching—his civil life in all its phases, as well as the conduct of individuals and the family circle.

Such to this end it is absolutely necessary that the precepts of Christian wisdom be generally known, it will be accomplished upon all who are entrusted with the care of souls to watch with care that the teaching of religion be never wanting in elementary schools, but that it be given daily at fixed hours and in such a manner that the young may drink in not only genuine knowledge, but sincere love of the Church, their mother, and of the heavenly doctrines which she teaches. And in Catholic high schools and colleges the youth should receive still higher training in the study of religion, so that they may in after

life associate with non Catholic fellow-citizens without spiritual danger, and by reasoning with them be able to dispel from their minds, prejudiced opinions which keep out the light of evangelical wisdom.

And this is fine, we ardently desire you to make the object of your greatest solicitude, namely, to induce those who differ from us in faith to return, reclaimed from error, to the bosom of the Church. For it is the duty of sacred shepherds not only to safeguard the sheep which remain in the fold, but also to bring back those which have strayed. As the non Catholics of Canada are of this class, and for the most part in good faith, the door to the one sheep fold of Jesus Christ must be zealously thrown open and secured, to them, by flooding the light of truth. It is our firm conviction that in your great zeal for the salvation of souls you will make earnest efforts that this be provided for in a well-determined and stable manner.

And now as a pledge of our affection, the tenth day of the month of July, the year 1911, the eighth of Our Pontificate.

ACTS OF THE HOLY SEE PONTIFICAL LETTER OF THE CANADIAN HIERARCHY To our Venerable Brothers, the Archbishops and Bishops of Canada.

Venerable Brothers, Health and the Apostolic Benediction. You must not feel that the collective letter which you addressed to Us at the solemn conclusion of the First Plenary Council of the Church of Canada was other than highly agreeable to Us, even though in the meantime you have received no reply; for now that the acts of this Council have been given recognition and approval by the judgment of the Holy See. We have deemed it reasonable, Venerable Brothers, to respond, and in terms of congratulation.

Indeed, the extent to which we love and cherish the Canadian Church seems to have already been made sufficiently manifest on the occasion of the far-famed Congress held in Montreal in honor of the Most Holy Eucharist, as well as during the Centenary celebration commemorating the coming of the first missionaries to the city of Quebec. It is likewise evident that the same affection has also been increasing on the part of Our Predecessors. Assuredly the causes which have contributed to the gradual growth of the Church in Canada until it has reached its present development, have been many; the prudence of the illustrious men who were its founders; the excellence of those who gave their very lives for it; the zeal of both branches of the clergy; the devotedness and wise administration of the bishops who succeeded one another in its government; and especially and most efficacious of all, the favor and paternal solicitude of the Roman Pontiffs, who never in all the vicissitudes of time failed to stand by it and to promote its welfare. Hence have developed those most intimate bonds of affection, which bind you all in union with the Apostolic See, and which, strengthening as they do the united influence more bound among themselves and with their bishops, add greatly increased prosperity to your highest interests. Nor may these be passed over in silence who presided over the affairs of State; who, guided by wisdom and prudence, could advise, since they do not, as is commonly the case, to restrict the sacred authority, but rather allow it full freedom of action; for, inasmuch as the beneficent influence of the Holy See, which is the life of the lives, or men, so much the more securely will the prosperity of the commonwealth be provided for.

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CATHOLIC NOTES

The Dominican Sisters of New York have opened "The Convent of the Mystical Rose," in that city as a working girls' home.

In the recent Oxford local examinations Catholics were very successful. Fifty-seven Catholic Junior candidates obtained First Class honors out of a list of 283, the Jesuit schools leading.

Miss Catherine Stanton, a pupil at St. Joseph's school, Saint John, N. B., was the winner of the Lieutenant-Governor's medal to the pupil having obtained the highest marks in the Province at the entrance examinations.

J. A. M. Richey, former pastor of the Good Shepherd Episcopal Church, Quincy, Ill., and who last March was received into the Catholic Church by Archbishop Gleason of St. Louis, has entered the Seminary to study for the priesthood.

The French government has adopted a fire extinguishing apparatus invented by a poor parish priest living in a small village near Bordeaux, and it has decorated the inventor, Abbe Dancy, with the Cross of the Legion of Honor.

A noteworthy episode at Rabbi Krauskopf's memorial day service at the Broad Street Synagogue, Philadelphia Pa., was in conclusion of the names of Archbishop Ryan and Bishop Wier, of the Episcopal Church, for whom special prayers were offered at this most holy Jewish rite.

The police statistics of France show that crime has been fearfully on the increase since the Catholic educational congregations were expelled from that land. Within the last twelve months 64,700 houses have been pillaged by robbers, who were for the most part youths and even children.

General de Charvet, who was a commander in the Papal Zouaves died recently at Nantes, France. Gen. de Baron Athanase de Charvet de la Contrie was born in 1832. As a Lieutenant in the Papal Zouaves he took part in the battle of Mentana in 1867 and in the defence of Rome in 1870.

An explosion occurred in New York city, resulting in the death of four workmen, Rev. William F. Gorman, C. S. P., of the Church of the Paulist Fathers, responded to the call and allowed himself to be lowered into the hole to the bottom of the shaft where lay the injured and dying men to administer to them the last rites of the Church.

The appointment of Rev. Father A. B. Roy as rector of the University of Ottawa, in succession to Rev. Father William Murphy, whose term has expired, is officially announced. Father Roy was born at New Glasgow, Quebec, in 1866. He was educated in St. Lin, Que., New York City, Albany and Buffalo. Since 1906 he has been a professor in the university.

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