

# The Catholic Record.

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

VOLUME XXXVII.

LONDON, CANADA, SATURDAY, APRIL 17, 1915

1904

## The Catholic Record

LONDON, SATURDAY, APRIL 17, 1915

### INCIDENTAL FEATURES

There are incidental features of the present war which may well comfort the minds of many who might otherwise be too grievously depressed by the story of brute aggression, cruel outrage, bitter wrong and savage slaughter. Though this war makes us think, worse of some men—the foul fiends through whom these offences come—it makes us think far better of human possibilities, and with a new admiration we salute the average man and woman. Two illustrations present themselves, each of them striking a noble note. One recognizes the splendid bravery and devotion of the men; the other the universal helpfulness of woman.

### THE MEN

Human nature is not failing. It is answering with purpose the demands made upon it. Look first at the wonderful bravery of men. Of course, no one has ever doubted that when personal honor and danger are set against each other, a proportion of men will choose honor even unto death. That has always been so among certain classes in certain races. The true soldier must overcome fear as a matter of duty. So must the seaman of all grades; the miner, when the deadly after-damp has crept through the colliery workings; the man who swims if called to the rescue. Bravery is a state of heart discoverable in an unknown percentage of cases, and admired as something that is not ordinary. But this war has revealed mankind as a breed of braves. It cannot be said that cowardice has shown itself anywhere. Words fail the men who try to express the devotion they feel for the officers who lead them, and equally the officers are thrilled with admiration of the splendid fidelity of the men. It has been a war of heroes, comparable with the finest chivalry of the ages of romance. Never on land or sea has there been such quiet, unflinching courage and endurance, with a confidence that rises into gaiety when the strife is hottest. However terrible the war, these men have not been terrorized by it. They have lived in the shadows of the valley of death, week after week, with hearts unshaken; they have risen unflinching to the heights of self sacrifice.

### THE WOMEN

The war has also brought into startling relief the universal helpfulness of women. They who ought to know see a complete revolution in womanhood. They say that many women were sinking into a morass of frivolity, that luxury was mesmerizing them into selfishness, that amusement was becoming the chief aim of life, that passing the time was, for many, their greatest labour. The woman who regarded herself as the keeper of the house was fast becoming a back number. All this was being said, and it is being said reminiscently. The indictment was sweeping, but there was some truth in it. Let it be granted that in certain circles there was an amount of frivolity and time-killing amusement. It was not general, but it was a dangerous tendency. In some measure the war has swept away superficiality and has revealed the noble, steadfast soul of the woman. It is shown in a universal and urgent helpfulness, which appeals to the heart as surely as the bravery of the men. To find the majority of women forswearing delights and living laborious days, as they are now doing, one would have to go back to a totally different social epoch.

### WOMEN'S WAY

The average woman wants no publicity or distinction for her work, but is content that it shall be placed in some common store for general distribution. While men whose years debate them from fighting are going to and fro lamenting, their women are busy knitting or sewing their solicitude into a comforting garment for some brave unknown. Silently, privately, continuously they work. This is a fine feature in an age when some would have us believe that women are becoming neurotic notice-

seekers. So far from that being the case, not less magnificently than men have women risen to meet the demands of the present crisis.

### GLAD OF IT

New York is helping widowed mothers. Under the proposed "The Mother's Pension Bill," it will have power to pension widowed mothers found to be capable of caring properly for their children. The allowance of money to be made are limited by the amount that might be required to provide for keeping the children in an institution. This measure is praiseworthy. Mothers who are the great conservers of the human race: who are neither noisy termagants, nor voluble females with a mission, and a tendency to get engulfed in the waters of faddism, should get help to preserve the home. One mother who loves her home with sympathy and love, and turns her child's eyes towards eternity, does far more for the world than the woman who prate about rights and voting.

### OLD STUFF

Rome can make no appeal to the educated. Of course not. It can make no appeal to a Professor who mistakes the cackle of his small coteries for the noise of fame, and looks at the Church through glasses borrowed for the occasion from a purblind bigot. But why talk about this worn-out decrepit Rome? Why not consign it to the scrap-heap and forget it? Why not attack the infidelity that is blotting out old landmarks, and the preachers who are using the Bible as a Sunday punching bag? These are visible and worthy of attention. But this burying Rome and writing its epitaph is a very old business. Other Protestants don't do it. "It is not among the ignorant and vulgar," observes a weighty Protestant authority, "but among the intellectual and imaginative; not by appeals to the senses in worship, but by consistency and subtlety of thought, that in our day converts will be made to the ancient Church." A Newman, Manning, Faber, Allie, Brownson, Bayley, etc., were, let us say, the intellectual peers of our friend.

## THE ROTA GIVES A VERY IMPORTANT DECISION

PARTITION OF PARISH  
From "Rome"

Pius X. happily reigning, in the twelfth year of His Pontificate, on the 5 August, 1914, the Right Rev. Mons. Joseph Mori, Ponens, Frederick Cattani and Anton Perathoner, Judges by rotation, in the London case of partition of Parish between Lucien A. Beaudoin, Parish Priest of Our Lady of the Lake, actor represented by a legal procurator Advocate Vincenzo Sacconi, and Advocate Angelo D'Alessandri, as representative of Ecclesiastical interests, the Promoter of Justice intervening and pleading for the safe guarding of the law, pronounced the following definitive sentence.

The Rev. Lucien A. Beaudoin in the year 1891 obtained the quasi-parish or mission since the year 1884 erected in the church dedicated to Our Lady of the Lake near the town called Walkerville, and in manifold ways exercised his pastoral zeal in his vast district both in establishing schools, in rebuilding the parochial church destroyed by fire in the year 1907, and in performing other pious works. As the number of the faithful daily increased and especially as within the confines of the parish Steel-works and other kindred industries about to be established would in a short time draw thither many artisans the present Most Rev. Bishop of the Diocese of London, Michael Fallon, very solicitous for the welfare and propagation of the Catholic religion, conceived the design of dividing the mission or parish, not a few of the aforesaid town, had repeatedly requested the establishment therein of a church or school.

Wherefore Bishop Fallon, having consulted the Board of Priest Consultors of the Diocese, a Cathedral Chapter not existing in those parts, and having obtained its unanimous consent, without consulting the Parish Priest Beaudoin whom he had already well known to be opposed to the partition of his mission, on the 2 January, 1912, issued the following decree of partition: "A number of requests have been received from the inhabitants of Walkerville, asking for a new parish. The conven-

ience of the faithful and the good of religion now make it opportune to take decisive action. Therefore the undersigned Bishop of London, by the present decree constitutes the municipality of Walkerville a separate and distinct parish under the title and patronage of St. Anne, mother of the Blessed Virgin Mary. He appoints as pastor of the parish of St. Anne, the Rev. H. N. Robert, and by the present decree confers on the Rev. Robert the duties and rights of Parish Priest and the charge of the organization of the new parish."

Against said decree, as detrimental to his rights, the Parish Priest Beaudoin lodged an appeal with the Apostolic Delegate, who in a letter of the 18th January, 1912, replied that the matter should be submitted for the judgment of the Holy See; and to it therefore the Parish Priest by a fitting recursus brought his grievances. His Holiness by a gracious receipt dated the 27 April of the same year vouchsafed to commit hearing and decision of the case to this Sacred Tribunal of the Rota, but it was first to be decided that the matter was one for judicial treatment: this preliminary question, the parties having been heard, was decided by the undersigned judges at a session held on November 12 of the aforesaid year. All the legal formalities having been gone through, the case is now proposed for discussion on the merits under the following *dubia* compiled by agreement of the parties.

I. Whether the legal partition of the parish is in the case proven.

II. Whether provision is to be made, and how, for the mother church and for its Rector.

The law. In order to form a juridical concept as regards the present question, the Right Rev. Fathers have adjudged it worth while to recall and set down at the outset those things that bear, whether on the partition of parishes in general or those which are real parishes, or on the partition of missions which are rather equivalent to parishes and which are therefore subject to special regulations. As regards the first, the partition of parishes is ruled by cap. 3 *Ad audientiam, de eccl. aedificandis*, thus renewed and confirmed by the Council of Trent, sess. 21, cap. 4, *De ref.* "In those places where owing to the distance or the difficulty of the localities the parishes cannot without great inconvenience repair to receive the sacraments or be present at the sacred functions, let them (bishops) have the power to establish new parishes, even when the Rectors are unwilling, according to the form of the Constitution of Alexander III. *Ad audientiam*. But to those priests, who are to be newly set over the churches newly erected, let a suitable portion, according to the judgment of the bishop, be assigned of the revenues belonging in what way soever to the mother church, and, if necessary, let there be power to compel the people to provide over and above what may suffice for the support of those aforesaid."

Whence in the first place, there is required for partition a legitimate cause, which, according to the text cited, consists either in the distance of localities or in the difficulty of the journey to be undertaken to receive the sacraments. At the present day however there are other causes, and no longer is strict and absolute necessity resulting from the changed habits of the people and the greater dangers of perversion relied upon, but attention is above all given to the special convenience of the faithful. Compare the cases *Bobien*, of the 13 March, 1911, and *Sedunen*, of the 2 April, 1912, heard and decided in this Sacred Tribunal of the Rota (*Acta Apost. Sedis*, vol. 3, p. 202, and vol. 4, p. 450).

There is further required (as from the case cited *Sedunen*, l. c. *Citatio*) the consent of the Cathedral Chapter and the citation and hearing of the Rector of the church or parish, and of the others who are interested; but the first solemn formality is, under pain of nullity, of the substance of the act, but not so the second, which may be omitted when there is legitimate cause of partition, and the Rector or the other parties interested are unreasonably opposed to it. Further, arrangement should be made as to a suitable establishment for the new parish priest as well as for the assignment of revenues to the newly erected parish. Finally there is to be again noted and diligently pondered the new standard of judgment that has been introduced in recent times in reference to the partition of parishes, which in the case *Sedunen*, elsewhere cited is thus enunciated: "That at the present day partition is more easily allowed and is no longer, as formerly, regarded as an extreme remedy, to which recourse is not to be had, whenever the care of souls can be provided for by the appointment, for example, of a vicar. The reason of this more indulgent usage is that nowadays the depraved morals of inexperienced youth, the masonic sects which like rapacious wolves are furious to devour Christ's flock, suggest, if not the absolute necessity, at least the evident utility of multiplying pastors. But amongst pastors of the people, there is no one who does not see that real pastors are to

be preferred to vicars;" the case adduced *Bobien*, l. c. *Si bene benignorem*, can also be consulted.

So far the cited Tridentine law and its application is congruous when there is question of partitioning real parishes. But there is another procedure when there is question of partitioning missions, which are not real parishes, but are regarded as equivalent parishes or as quasi-parishes. For those there is in existence a special law introduced by the Pontifical Constitution *Romanos Pontifices* issued in the year 1887, which by a decree of the S. Congregation of the Council of March 14, 1911, was extended to all the provinces of the Dominion of Canada, in which the Diocese of London is situated.

By this Constitution the following regulations are made: "To the division of a simple mission those solemn formalities of law are not to be applied which have been exacted for the partition of parishes; all the more because owing to the character and special circumstances of missions, there can occur to make their partition advisable, causes more numerous and less weighty than those which the law defines for the partition of parishes. And let no one urge the similarity which exists between them. For as the obligation of complying with the solemn formalities of law restrains liberty of action, it is not to be extended to similar cases. As therefore the general laws of the church are silent on this matter, it is necessary that the authority should hold good of the Provincial Council of Westminster, of which this is a decree: "The judgment of the Missionary Rector notwithstanding, it shall be lawful for the bishop, within the limits of the mission over which he is set, to establish new churches, if the needs or utility of the faithful require it, and to assign them a portion of the district. The Constitution then concludes thus: "That it is lawful for bishops to divide Missions, the form of the Holy Council of Trent being observed as regards missions which are parishes truly and properly styled; but as to others according to the form of the First Provincial Synod of Westminster. But that the mission to be divided and its ministers should be the better provided for, we wish and command that the opinion of the Rector also should be asked for and this we have already heard has loudly become the custom."

From the text quoted it easily appears how great the difference is between the partition of a real parish and of a simple mission, not only as to the manner of effecting it, but also as to the causes. For whilst in the partition of a real parish, according to the Council of Trent the canonical causes are to be accurately designated, although their rigour, as has been seen above, has been departed from in recent times, the procedure is however different when there is question of the causes necessary for the partition of a simple mission, which can be more numerous and of lesser moment, as indeed the Parish Priest Beaudoin himself admits in his *recursus*: "As regards causes, those causes are not required which are explained in the Decretal *Ad audientiam* and in cap. IV, sess. 21, Conc. Trid. *De Reform.*" Secondly, in the text already cited the previous asking for the Rector's opinion is spoken of; but that this asking for is necessary *de precepto* no one will insist. For in no wise is it of the substance of the act or prescribed under pain of nullity, but because it is stated to be necessary *non ad esse sed ad melius esse*, and because neither is it of substance, as in the cited case *Sedunen*, even when true parishes are being partitioned. Wherefore for just reasons the interpellation of the Rector of the mission to be divided can be omitted without giving ground for carping at the nullity of the act of division or partition.

Finally, the third difference regards endowment; in the partition of a real parish there ought to be assurance of a definite and fixed suitable income for the new parish priest, but it is otherwise as regards the partition of a simple mission. The Rectors of simple missions are supported by the voluntary offerings of the faithful, and it thence results that the concept of a benefice and definite revenues are out of question. Hence its changing and uncertain character is congruous, as it depends on the larger or smaller subsidies of the faithful.

The facts. These principles having been first set down, now as regards the first *dubium* it must be investigated, whether, in the case, the partition effected can be said to be legal both as to its form and as to its causes. The Advocate of the priest Beaudoin denies both, but wrongly. For, in the first place, the Board of Diocesan Consultors was heard as to making the partition, as is proven by a pertinent document; nor can the hearing of the Consultors be considered irregular because, as the same Advocate contends, there had been no previous inquiry or process as to the necessity or utility of the partition; for the Consultors, as appears from the context of the alleged document or minutes of the session of 19th December, 1911, were

CONTINUED ON PAGE FIVE

## REMARKABLE PLEA OF FRENCH ATHEIST

A remarkable instance of the turning of an atheist toward God, under stress of calamity, comes from France. The incident, reported in the *Zurich News*, is translated by the Presbyterian Witness, of Halifax, Nova Scotia:

"The celebrated French novelist and poet, Lavredan, whose pen up to the present time, has had for all faith in God, for every religious emotion, no matter of what creed, nothing but sarcastic mockery and scornful hate, now in an open confession urges his people to return to this faith as the only safe and secure foundation."

"And radical papers, even the most radical French papers, publish this avowal with respect. It is a document for the times, and reads as follows: "I laughed at faith and held myself for a wise man. But there was no cheerfulness in my laughter when I saw France bleeding and weeping. I stood by the road and looked at the soldiers. There they marched cheerfully onward to death. I asked, 'What makes you so calm?' and they began to pray: 'I believe in God.' I count how the people prayed for strength to make them strong. It seemed to me, in my misery, that they knew of a heavenly fatherland shining with love, while earth burns in hate. But such a knowledge is a science, a science of children. And I am no longer a child. This is what I lack, and the sense of loss chills me."

"That nation must despair which cannot believe that the pain of earth will be the joy of heaven. To hope when all fails; who can do this without faith?"

"Is not our daily labor torment, is not all goodness an absurdity if a man does not believe?"

"I stand by the bloody streams of France. I see the holy water of her tears. I am in despair. . . How frightful and burning are the wounds of a people in which not a drop of the blood of that mystery flows, as a healing balsam, that mystery, ah! I dare not name Him. He was so good; and I. . . What is to become of France if her children do not believe, and if her men and women do not pray?"

## CARDINAL GIBBONS ON MEXICO'S STATUS

OPPOSES ARMED INTERVENTION

His Eminence, Cardinal Gibbons, is strongly opposed to armed intervention in Mexico, and in an interview at his residence in Baltimore, said that the present course of the Wilson administration in this respect had his support. The Cardinal said that there had been much talk of sending troops to the turbulent republic, but that he believed peace could be restored there more quickly by having a regular election, with a worthy candidate on the ticket.

Cardanza and Villa, declared the Cardinal, are not to be trusted, and neither he nor any one else interested in the future welfare of Mexico wanted to see either at the head of the country. There is another candidate, said the prelate, who will soon be brought forward and who is the most worthy and the one who can bring lasting peace to the country. His name, however, he preferred not to mention.

The Cardinal remained silent relative to what took place at the conference he had in New Orleans with Archbishop Maria Jose de Rio, saying that the matter had been taken up with the Department of State and an easy settlement was looked for.

When asked for his personal views regarding the Mexican situation, the Cardinal said:

"Armed intervention in Mexico should never take place. We who have the interest of the country at heart approve of the course of the present administration in withholding troops from Mexico. True, there is much internal disorder there, and this is to be regretted. There are about 30 dioceses in Mexico, each with a Bishop, but I am informed that about 20 of these, with the Archbishop of Mexico City, have taken refuge in San Antonio, Texas. They have established there a seminary, and will remain there until conditions become settled in their own country."

"None of us has any faith in Carranza or Villa. I have had full reports on both of them, and they are not to be trusted. They are a disgrace to their country, and I know that the people have no confidence in them. They have ruled with a mighty hand, and I have heard that Villa has perpetrated atrocious murders, but their rule seems to be near an end. If an honest election is obtained, I feel sure that the proper man will rule."

It is reported in the press that the Villista authorities in Mexico City will indemnify the family of McManus, the American killed by Villa's soldiers." It was suggested to the Cardinal.

He looked amused, and replying said: "Can we believe robbers? His past course should warn us that

he probably will evade his promises. He and his men have perpetrated the greatest crimes against the Catholic Church, and for no reason. That will all be taken up through diplomatic circles, and I do not care to go into details as to what has been done."

### STANDS FOR PEACE

The Cardinal is happy that the American government did not enter into war with Mexico, in view of the fact that the European war began just after the American-Mexican crisis had passed. The Cardinal stands for peace—but he says: "This war in Europe has had good effect. Religious fervor is evidenced in all parts of France. In Germany, too, there has been a return to religious principles. This is one of the pleasing aspects of the war."

"Do you look for an early peace?" he was asked.

"I do not look for any lasting peace if the countries now at war go on with their determination to try to crush their opponents. There can be only one outcome, and that is for the powers to agree upon some honorable terms that will give back to each power that which has been lost and to return to Belgium, that poor, suffering, bleeding country, her liberty and independence."

The Cardinal did not put much credence in the reports that Italy would enter the war. He said that while Italy wants additional territory, there are internal questions that figure largely in the final decision to take up arms. He said that when he was in Rome some weeks after the beginning of the war, he had conferred with a high State official, who seemed to be confident that Italy would maintain her neutrality.

In conclusion the Cardinal said: "Let us continue to pray for peace."—Providence Visitor.

### A POINTED QUESTION

W. H. Van Doran, the valiant Protestant editor of *The Ladora* (Iowa) Ledger, puts this pointed question to bigots:

"Suppose, for instance, some Catholic priest were to come into your own little community and use the same identical charges against you, your wife, your mother, your sister, your religious belief. What would happen? He wouldn't live long enough to get out of town. And still you demand for your utterances, respect and sincerity. You clamor for free speech, and yet at the same time, if some Catholic were to come to your town, and hold up the many crimes committed by Protestant ministers as an example of what constitutes the whole belief, you would be the first to use 'mob' law as a penalty for such mouthings."—St. Paul Bulletin.

## STUDENTS CAN'T GO TO CHURCH

In the House of Lords, Lord Bray proposes to raise the question of the conduct of the head master of Eton College, as regards the Catholic church His Lordship has built in that village. Lord Bray will raise the question of the legality of the prohibition as it affects the twenty-one Belgian refugee boys who are now in Eton and who, like the British Catholics at the college, have been forbidden to enter the new Catholic church.

Lord Bray proposes to ask whether Dr. Lyttleton is not acting ultra vires in making such a prohibition. The discussion is awaited with much interest by Catholics, and it is probable that several of the Catholic peers will take part in it.

Apreros of this question of the hallmark of a great school, the Bishop of Aberdeen says that Fort Augustus N. S., is ready to become the Catholic Eton of the United Kingdom and that when he laid this scheme before Pope Pius X. the Holy Father said "Monsignore, questo viene proprio al mio cuore," which Dr. Chisholm interprets into American as: "That comes near to my heart." It is a social caste school the Bishop proposes, because only so will it be possible to wean the British Catholic Elite from Eton and Harrow and Winchester, where at present some hundred Catholic boys are being educated in a cold non-Catholic atmosphere.—Church Progress.

### VIATICUM FOR SOLDIER

Rome, March 12.—In the latest issue of the *Acta Apostolicae Sedis* appears an important decree of the Sacred Congregation of the Sacraments, of February 11, in relation to Mass and Holy Communion in the Armies, published with the special authorization of his Holiness Benedict XV. By this decree soldiers at the front are permitted, "servatis servandis," to receive Holy Communion under the form of Viaticum without fasting. Priests who are ambulance men or hospital attendants can say Mass every day in any fitting place and even in the open air. Priests who are combatants can celebrate under the same conditions, but only on Sundays and holidays of obligation.—Catholic Sun.

## CATHOLIC NOTES

An Eucharistic Congress for Canada will be held in Montreal, July 13 to 15.

The number of Holy Communion in the cathedral parish of Indianapolis last year was 156,925.

It is asserted that the population of Ireland increased last year 5,000—the first increase in four score years.

Bishop O'Connor of Newark, N. J., succeeds the late Archbishop of Riordan as one of the governors of the American College, Louvain.

The Catholics of New Zealand have won a victory in the courts by having had defeated a bill which meant to tax them for state schools.

Avezzano, Italy, which was destroyed by the earthquake dates back to the year 808 before Christ. It had 15,000 people.

Four countries, considered as non-Catholic, are represented at the Vatican: Russia, Germany, Turkey and England.

Because of the war, the Holy See's official paper, the *Acta Apostolicae Sedis*, has, for the present, suspended publication.

Japan is the latest country to send an ambassador to the Holy See. This action follows the sending of Sir Henry Howard to represent the English Government at the Vatican.

More than 13,000 persons in Italy signed the petition to have the hospitals placed in charge of religious orders. Many of the hospitals were founded by religious orders of men or women.

Through his secretary of state, Cardinal Gasparri, Pope Benedict has written to Bishop Bovet of Lausanne Switzerland, warmly thanking and praising him for what he has done in behalf of the prisoners of war.

William Archer Redmond, member of Parliament for East Tyrone, has joined the cadet corps of the Irish Brigade. He is the son of John E. Redmond, the Irish Nationalist leader.

Archbishop Ireland of St. Paul, Minn., has sent the handsome sum of \$500 to the fund which Pope Benedict started for the benefit of the sufferers from the recent earthquake in Italy.

The Church of Notre Dame in New York for French Catholics was dedicated by Cardinal Farley, February 14th. It cost \$500,000. In furnishings it resembles the church at Lourdes.

Calgary, Alberta, Can., has shown what united action can effect. A Catholic mayor, Dr. Costello, has been elected and the church taxation proposal was defeated. Dr. Costello is the first Catholic mayor of Calgary since its incorporation as a city.

The entrance of Turkey into the European war is making itself seriously felt among the Franciscan missions in the Holy Land, which comprise all the convents and stations of the Order in Palestine, Syria, Asia Minor, Egypt and the Island of Cyprus.

It is estimated that there are now in China 7,754 chapels and churches, served by 1,463 European and 748 native priests. These places of worship are frequented by 1,555,000 baptized persons, a gain of almost 100,000 over last year. This proportion allows one sanctuary for about every 200 Christians.

After an apostasy that had lasted for forty years the professor of international law in the University of Naples, Senator Fiore, asked for a priest on his deathbed, and passed away with every sign of repentance. Pasquale Fiore apostatized from the priesthood, so that his conversion has caused a sensation in Naples.

The Sisters of Divine Providence of San Antonio, Texas, have given their beautiful new academy building to be founded in San Antonio. The Garden Academy that was being fitted up as a seminary in which to educate Mexican young men to the priesthood was found to be inadequate. This old building will be used by the Marist Brothers, who are also religious.

Emily Hickey, the convert daughter of the Protestant rector of Mackinac Castle, Emmisconthy, County Westford, Ireland, has been decorated by the Pope with the gold cross Pro Ecclesia et Pontifice. Her grandfather had also been a Protestant parson. She became a Catholic seven years ago and has since then devoted herself to social and philanthropic work. Her book, entitled "Thoughts of Creedsless Women," has attracted many to the Church. She holds Cambridge University first class honors.

Madam Ellen Doran, who spent half a century of her life as a nun of the Order of the Ladies of the Sacred Heart, died March 11 at the Sacred Heart Convent, Pine Grove avenue, Chicago. Madam Doran was born in Ireland, and lived later in Iowa City, Iowa, where she decided her vocation. For several years she had spent her entire time instructing converts with unusual success. She was most zealous in the work which she loved, and among the numbers to whom she gave instruction in Catholic doctrine was the oldest daughter of Brigham Young.