

# The Charlottetown Herald.

NEW SERIES.

CHARLOTTETOWN, PRINCE EDWARD ISLAND, WEDNESDAY, JAN. 15, 1902.

Vol. XXXI, No. 3

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Oct. 2, 1901—301

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Aug. 20, 1899—7

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Nov 21, 1892—17

**A. L. Fraser, B. A.**

Attorney-at-Law.

SOURIS, P. E. ISLAND.

**MONEY TO LOAN.**

## Catholic Progress in England.

The progress of church-building in outer East London, says our contemporary the London "Universer," with its twofold of inhabitants, showed further advance on Sunday, when another new church was opened by his Eminence Cardinal Vaughan. It is a very few years since Ilford, with its large population, was without a suitable church, and what is more, has drawn a large congregation from that district. Walthamstow was at that time without a church, except one more like a shed, and Father Brannigan was sent down to that suburb with its population of some 100,000 to try—which has meant being successful in his attempt—to build a church and provide for the needs of the congregation, unable before to find room in the old tumble-down church. A church, to be dedicated to St. Mary and St. George, was designed, and Father Brannigan, working hard and supported by the Cardinal, has succeeded in the building of the sacred edifice.

After the solemn and imposing ceremonies of dedication in the morning, a luncheon was given in the afternoon, at which His Eminence Cardinal Vaughan and a large number of priests assisted.

The first toast "His Holiness the Pope" was proposed by the Rev. Henry J. Grosch, who said: He had the honor to propose the health of the Holy Father, and he was very pleased to tell them that in spite of continual newspaper reports to the contrary, he was in most excellent health (applause). The Cardinal had heard a few days ago that one of the newspapers had reported that the Holy Father was suffering from fainting fits, and that report being brought to the Holy Father's ears he had made the remark that he did not even know the sensation of getting ready for a fainting fit, as no doubt some of the ladies did who were present (laughter). He (the rev. speaker) could not think of a more suitable occasion of proposing the health of the Holy Father than the occasion of the opening of a new church.

There was nothing more dear to the heart of His Holiness than the progress of the Catholic Church in this country. There was nothing he took greater interest in than the Catholic Church in old England, and therefore there was no more suitable occasion than the opening of a new church at which to propose his health. Might he be spared for many years, and might he see England Catholic as she once was from North to South and from East to West (cheers).

The toast having been drunk with enthusiasm, the Rev. Father Brannigan (rector of the mission) rose to propose "His Eminence the Cardinal," and said the extreme honor occurred to them that day of not only opening a new church, but of welcoming as their guest the Cardinal Archbishop of Westminster. They appreciated immensely the favor shown them of having one of supreme height and dignity in their midst, and when they remembered what honor and respect was paid to a prelate of the Cardinal's standing in a Catholic country it was with joy and happiness that they thanked him for the privilege he had bestowed upon them. The toast, he took it, was the toast of the day, and although he (the rector) felt himself quite inadequate to propose it, he thought it only right to the Catholics of Walthamstow, as the rector of the mission, that he should take that toast (cheers). They all knew the organization of a mission was a difficult and arduous task. There were difficulties financially and difficulties personally. In regard to preparation, it was not the work of a year, it took years; and, he might tell them, he was three years preparing before he commenced building operations on Walthamstow, but when one had a prelate like Cardinal Vaughan as one's Bishop, one was encouraged and stimulated to put forth all one's energies and strength. He had always been struck in whatever work he had to do. The energy with which he had thrown himself into all kinds of work was remarkable not only in England, but in South America and other parts of the world. Long might he live was the prayer of all of them (cheers).

His Eminence the Cardinal, who on rising to reply was met with a great burst of cheering, said: I assure you that I would not have missed the opportunity of being here in your midst to-day for any consideration. I was threatened a little time ago with the privation which I did not expect; but, thank God, I have escaped and been consoled greatly by all I have seen here to-day. You have your rector, and without him you would have done

nothing. Your rector has built a beautiful church, extremely spacious and lofty; the altar and sanctuary are high placed, so that all can see and hear, and he has provided a presbytery for the accommodation of some four or five priests. This mission has sprung up wonderfully during the last half century. I remember this district fifty years ago. Cardinal Wiseman lived not far off. It was with the greatest difficulty that the church was kept above water, that is to say, the difficulties were great financially, its position in that respect being often embarrassed, the number of the congregation was often small, and there were many signs of discouragement round about. All these things have passed away. We have opened another church in London. During the last few years I have been present at many openings, for there has been a considerable increase in missions, schools, and churches.

London is becoming hollow in the centre, except during the hours of the day which are devoted to the making of gold and silver. Only the merchant princes and those who attend upon them and carry out their babies go to the city, and then it is as full or fuller than ever, but the people must live somewhere, and they have gone to the suburbs of this great city, and amongst those suburbs they have come to this beautiful neighborhood. It has many health attractions, an excellent church and schools for Catholic children, and no doubt it will be still more attractive on that account to Catholics. I value very much indeed a gathering such as we have here to-day. We Catholics do not often meet to converse together and hold social intercourse because we are scattered and live long distances from each other; it is also a gathering of special pleasure to me because we meet not alone; but with our non-Catholic friends, those friends who have accepted the invitation to fraternise with us and enjoy a little social life in our company.

Catholics know their own minds in matters of religious doctrine. The doctrines that Catholics hold tend to good citizenship, and those feelings which are the basis of our faith extended not only to those of their own faith, but to our non-Catholic neighbors. People sometimes forget—even those inside the Church—that we are all brethren, and that we all meet on an equality on public and social platforms for the general welfare of the neighborhood in which we live. Meetings such as this have the effect of breaking down artificial and unnatural barriers. I cannot be accused of a desire to compromise, and I am sure no Catholic would compromise in matters of religious doctrine, but at the same time, while we hold ourselves strong, true, and consistent members of the Catholic Church, I am strongly of opinion that in matters of social intercourse we ought to fraternise gladly with those around us not of our faith. The toast of the day is not my health, but the health of him who achieved the present work, upon whose shoulders rests the responsibility, not only in the present, but in the future. Your rector has with the greatest courage and caution weighed the difficulties and responsibilities, looked at them with his eyes open, and he has determined to undertake them. Of course, the whole question of the mission and debt contracted was thoroughly discussed by the Westminster Council of Temporal Administration, which meets at my house every month. Father Brannigan has, therefore, the comfort of knowing that he was not in this matter acting simply on his own judgment or unguardedly. He had the sanction of his own Bishop and of the Church generally. I cordially wish Father Brannigan every success in time to come. By his tact and assiduity, by his consideration and kindness, by his business abilities he has gained the confidence of the whole faithful of this parish, and perhaps the same would apply to those outside. I hope Father Brannigan may be spared many years hence, and may call on some future Archbishop to consecrate the Church to God.

### Young Men Afraid To Work.

Too many young men of our faith need to be reminded of the necessity and the dignity of honest labor. There is not a Catholic parish in the country, we dare say, which does not contain some young men who are afraid to work, and who bring odium upon their parents and upon the Church by their lazy and shiftless mode of living. That it may meet the eyes of some of these shiftless men we take pleasure in quoting the following from Saccage:—

"One thing that keeps young men down is their fear of work. They aim to find genteel occupations, so they can dress well, and not soil their clothes, and handle things with the tips of their fingers. They do

not like to get their shoulders under the wheel, and they prefer to give orders to others, or figure as masters and let some one else do the drudgery. There is no doubt that indolence and laziness are the chief obstacles to success.

"When we see a boy, who has just secured a position, take hold of everything with both hands and 'jump right into his work,' as if he meant to succeed, we have confidence that he will prosper. But if he stands around and asks questions when told to do anything; if he tells you that this or that belongs to some other boy to do, for it is not his work; if he does not try to carry out his orders in the correct way; if he wants a thousand explanations when asked to run an errand and makes his employer think that he could have done the whole thing himself—one feels like discharging such a boy on the spot, for he is convinced that he was not out for success. The boy will be cured with mediocrity or will be a failure. There is no place in this country for

the lazy man. He will be pushed to the wall."

### The Sistine Madonna in Needlework.

Famous painters have sought to copy Raphael's "Sistine Madonna," but have laid their brushes down in despair. And what painters have failed to do with the brush one woman has accomplished with her needle.

Fraulein Clara Ripberger, of Dresden, has dared to create—it is nothing less than a creation—this picture a second time. She spent between five and six years on her work. From the beginning she had unusual difficulties to surmount, and when the great undertaking was finished and noted artists came and looked, they would not accept the work of the artist until they had examined both sides of the canvas and recognized that every square inch of the work was unimitatable done by the needle alone. The contention that the eye at least had been painted had to be abandoned. Not a brushful of paint had touched the picture. Filicelle silk of various colors, and in stitches of various lengths, had wrought the marvel. There is no suggestion of tapestry or Gobelins work. It is needle painting, not weaving, both in the flesh tones and expressions of the faces, and in the reproduction of the draperies. The soulful eyes of the Mother and the startled look of the Child are so admirably copied that one feels the full message of the spiritual truth, while the texture and color of the robes leave nothing to be desired. The first exhibition of the embroidered Madonna had not closed before the merit of the work was publicly acknowledged. The King and Queen of Saxony came to view the picture and complimented the embroiderer. From Germany the picture was taken to St. Petersburg, where a large sum was offered for it. The owner declined to sell and carried her treasure to London, where it was exhibited at Marlborough House before the Prince and Princess of Wales. From London it was taken to the Paris Exposition and received the gold medal from the international jury.

LADIES' HOME JOURNAL.

## Dyspepsia

From foreign words meaning bad food, has come rather to signify bad stomach, for the most common cause of the disease is a predisposing want of vigor and tone in that organ.

No disease makes life more miserable. Its sufferers certainly do not live to eat; they sometimes wonder if they should eat at all.

W. A. Nugent, Belleville, Ont., was greatly troubled with it for years; and Peter R. Gault, Eau Claire, Wis., who was so afflicted with it that he was nervous, sleepless, and actually sick most of the time, obtained no relief from medicines professionally prescribed.

They were completely cured, as others have been, by **Hood's Sarsaparilla** according to their own statement voluntarily made. This great medicine strengthens the stomach and the whole digestive system. Be sure to get Hood's.

The San Francisco Monitor says: Catholic laymen in every station of life have the ability to perform miracles of missionary accomplishment, if they choose to properly employ it. They need not go out of their way to proclaim the doctrines of their Church either. No religious controversy the means to be used. Example is the most eloquent and convincing of all preachments. An institution or system is judged by its fruits. The fruits of Catholic faith are those exemplified in the conduct of those who sincerely profess that faith and live up to its requirements. It is within the power, and it is the duty of every individual who calls himself a Catholic to compel those about him to acknowledge the practical value of Catholic teaching as a living force for the moral and spiritual salvation of the human race. How many of us live up to the strict letter of our responsibility in the premises?

The Rev. Dr. Nevins, who represents the Protestant Episcopal Church—what little there is of it—in Rome, is credited with the assertion that in the Latin countries of Europe which admit of no divorce, four out of every five families are broken by adultery; that people and priests have come to look upon it only as a venial sin. This is one of those gratuitous assertions which may be gratuitously denied.

However, we suggest that it be translated into Italian and made known to the heads of families. No doubt someone with proper spirit will take upon himself to convince Dr. Nevins of the falsity of his assertion; and if this is done in a way to make him remember the correction as long as he lives, there will be little sympathy for him. Granting the statement were true, it would be no excuse for the divorce canon of the P. E. Church, or for the number of its divorced members in good standing.

"Of the many charitable societies encouraged and fostered by the Catholic Church, none ranks higher in popular estimation than that of St. Vincent de Paul," says the Union of Ottawa. "Founded, as it was, upon the saying, 'The poor we have always with us,' it has spread over every land in which the Church has obtained a footing. Its object is the relief and consolation of the suffering poor, and the sanctification of the members of the society by good works and religious exercises. The St. Vincent de Paul Society does its work quietly and unobtrusively, and never appears in the eyes of the public save on occasion of its annual or other meetings for the transaction of business and the perfecting of its efficiency as a charitable agency.

"The argument is very old, that man must know everything," says the Casket. "It is an argument that was first used by the devil in the garden of Eden, when he tempted Eve. It is not so much the knowledge of evil that injures mankind, as the mode in which it is acquired. If the young are to learn of the existence of sin and crime, and the ways and means by which sin and crime are perpetrated, the knowledge should be given them at right times and in right manner. The teaching must not be accompanied by the jests, the laugh, or the flippant suggestions of unscrupulous instructors, else the devil is doing the teaching. And it is this very mode of putting evil things before the mind, this mode of teaching by branding with hot iron, that most strongly makes the daily press and weekly and Sunday papers of the day."