

# The Catholic Record.

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

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SOME GROTESQUE DESCRIPTIONS.

Commenting upon the grotesque descriptions of Catholic ceremonies the Casket says that the prize for fine writing must be awarded to the Highland Journalist who, describing a High Mass sung by Prior Vaughan at Fort Augustus, wrote as follows: "At this point in the proceedings the very reverend gentleman turned around and observed in stentorian tones: 'Dominus Vobiscum.'" We think, however, that the Chicago reporter's description of Cardinal Satolli officiating "wearing a tansore on his shoulder and carrying a turrier on his head" is still in the lead. The New York Sun announcing that Archbishop Redwood of New Zealand "occupied a place on the altar" is also in the running.

### THE PRESS.

A few years ago some Canadian quill-drivers worked themselves into a white heat of indignation over "yellow journalism." They did it very nicely, though it reminded us of that oft-quoted passage from Scott: "O Geordie, jingling Geordie, it was grand to hear Baby Charles laying down the guilt of dissimulation, and Steenie lecturing on the turpitude of incontinence." At that time we called upon them for a definition of "yellow journal," but got no reply. The news papers, however, that flung mud at political opponents, and use personalities in lieu of argument ought to first cleanse their own journalistic raiment before looking abroad for objects to criticize. If our youth, as they would have us believe, are lacking in reverence for authority they have done not a little towards it. And to our mind the newspapers that employ gibe and taunt and clownish witticism against those who hold responsible positions are not only "yellow" but are calculated to bring the press into contempt.

### AN INCIDENT.

Some years ago a medical friend of ours who has a sheaf of stories gleaned here and there during years of work was assigned to a dispensary staff in a Canadian city. He tells us: "Needless to say my ministrations were confined to the poor. Consultations at the dispensary and visits to the sick in the tenements gave me few spare moments. My first visit to a tenement was somewhat of a revelation to me. I had of course seen pictures of such buildings, but had always suspected that the colors were laid on too gaudily by some over-zealous social reformer. But the reality surpassed me of that idea. A shambling building of some five stories cut up into little rooms, bounded by factories and advertisement boards; odoriferous with a stale smell of smoke and departed dinners; dirty and decaying, a breeding ground of disease, it flaunted its foul head unashamed before civilization's eyes."

And little objection was made to it as an abode for human beings! Social workers protested; but some of those people, though good enough for a spurt, are easily tired. A valorous reporter "wrote it up" in vigorous fashion. The landlord, however, collected his rents and could always get, on the strength of a "pull," a certificate as to the sanitary condition of his property.

"The tenement people taught me many a useful lesson. Their patience and resignation and content despite the grind of poverty puzzled me at first. But I understood it in time. To come to my story: One day I was summoned to an old chap who had a bad attack of typhoid fever. Later on I got a sketch of his career from some of his intimates. To be brief, and not without distinction, he came home to live with one of his sons. Unfortunately, however, the son's wife was of the nagging kind; the son himself made no move to protect his father from insult, and the old soldier wandered into this tenement to live by the charity of the poor. This is rather a rough draft of an incident that affected me deeply at the time. Perhaps I was over young and inexperienced, but for weeks I seemed to see that old veteran, lonely and neglected, just this side of starvation, eating out his heart with longing for a word from his own."

And there are other fathers and mothers, too, going down into the valley unheeded by their children!

A cure for improper and undue anxiety about earthly things is to cultivate faith in God. Not a sparrow falls to the ground without His notice. If God clothes the fields and is solicitous for the good of birds, will He not care for and provide for His children?

### REV. FATHER DOYLE

THE NOTED MISSIONARY TO NON-CATHOLICS, ARDENT ADVOCATE OF TEMPERANCE AND ABLE EDITOR ABOUT TO TAKE CHARGE OF THE APOSTOLIC MISSION HOUSE IN WASHINGTON.

N. Y. Daily News, Sept. 13.  
Rev. Alexander P. Doyle, the eminent Paulist, is to leave New York, where he has been stationed for many years, to become Rector of the Apostolic Mission House at the Catholic University, Washington, D. C. Father Doyle is one of the best known priests in the country. He has conducted missions in all parts of the country and has done a great amount of literary work as well. He is the editor of The Catholic World, a literary magazine issued by the Paulists, and also conducts the monthly called The Missionary, which gives information of the work of missions to non-Catholics, which is given under the direction of the Catholic Missionary Union, of which Father Doyle is secretary-treasurer. Only on Friday night last Father Doyle was made the second honorary member of the California Society of New York, an honor conferred only on those whose deeds and life have reflected glory in the Garden State.

The great ideal of the Paulists is to bring Catholic truths and Catholic doctrine before the non-Catholics of this country. The other religious orders of the Catholic Church, which devote the best energies of their talented members to the mission service, such as the Passionists, Assumptionists, Jesuits, Redemptorists, Dominicans and others, almost fully cover the field of missions to Catholics—missions for the arousal of renewed interest in the faith and for the performance of some measure of special prayer and sacrifice to express the ardor of the Catholic people's belief. The Paulists also give many such missions to Catholics.

But it is especially to non-Catholics that the need of trained missionaries is felt. When a missionary addresses himself to audiences composed of persons many of whom have been reared in violent opposition to Catholicism, some of whom feel that the Supreme Pontiff is anti-Christ, it is essential that the missionary be well trained, a calm, cool, unflinching, when controversy is required, a deeply learned theologian, a master of Catholic history and well versed in all the beliefs of Protestantism in order that he may make satisfactory replies to the multitude of questions that eager inquirers after truth may ask, or that evil disposed antagonists may hurl as weapons.

The great need of such missionary work to non-Catholics has been felt by the American hierarchy and Father Doyle, who had urged again and again the need of special training for priests who wished to devote themselves to the missions to non-Catholics, was instructed to carry out his favorite project, the favorite project of the Paulists, to build and equip a suitable school for the training of such missionaries. It was a gigantic task, but the energy of Father Doyle, who seems to grow more potent the more he is asked to do, was equal to the task. By his efforts the sum of \$75,000 was raised and the building called the Apostolic Mission House was dedicated last April on the grounds of the Catholic University at Washington, the day before the Knights of Columbus endowment fund for the Chair of American History in the University was publicly presented. The Mission House opened under the superintendency of Rev. Father Elliot, of the Paulists, began its work of training missionaries.

The Mission House begins its Fall and Winter season in a few days. Fathers Elliot and Doyle will both be there. The work will go on without cessation. Zealous and intellectual priests, deemed by their Bishops well fitted for missionary work, will be received and specially trained in everything that the missionary work demands. Their living expenses will be paid during their training, and at the end of that they will be sent forth to various parts of their dioceses and will enter upon their apostolic work of preaching the word of God to non-Catholics. Their expenses will be paid for five years after their entrance upon this great missionary work, the total personal expenses of each being limited to \$500 a year. Thus the missionary work will soon be continuous, and in the South especially, where the Catholics are few and poor, the apostolic work of reaching the non-Catholics will be unceasing and vigorous.

It will be Father Doyle's work to assist in this training of the missionary priests and also to raise the necessary funds for the maintenance of the students and those who have completed their studies and are engaged in the active field work. It is a tremendous task, but he enters upon it with all the vigor that his robust personality can bring to it. He will have the good wishes of the numerous friends he has made during his years of service in New York, where he has been an interesting public figure.

He has been prominent in the Catholic Total Abstinence Union, serving as secretary for five years. In the Paulists parish he has had charge of the Temperance Guilds. He has been a prominent worker in the Knights of Columbus, greatly aiding in bringing about the public demonstration on the occasion of the presentation of the Chair of American History fund at Washington last April. He is Chaplain of New York Chapter and a member of the Advisory Board of the Columbian Assembly, Knights of Columbus bodies in this city. He carries to Washington not only the affection of thousands upon thousands of New Yorkers of Catholic faith and a beautiful emblem

from the Knights of Columbus given to him at a meeting on Sunday but also the sincere friendship and respect of men of all creeds who have known of his loyal devotion to the missionary service, his intense belief in American ideals and his vigorous personality.

### WONDERFUL CURE REPORTED BY WATERS OF A FAMOUS WELL.

A wonderful cure has just been reported from the little Welsh town of Holywell. The patient is James Plankett, a builder's laborer, of Manchester, who became almost a helpless cripple after falling from some scaffolding twelve months ago last December. He was treated at the Ancoats Hospital with pilgrimages to St. Winifred's Well, Holywell, with his crutches and his right leg five inches shorter than the left.

He was dipped in the well and given a course of baths, and was soon able to discard his crutches, which are now to be seen in the crypt of the well. His injured leg began to resume its proper shape and he was enabled to place it to the ground.

At present Plankett is still an inmate of the hospice on the hill above the well. He now walks with the aid of a stick, having only just the suspicion of a limp.

He has been created and the change in his condition created excitement in the district of Oldham road, where he lives. —Associated Press Report.

### THE CHURCH THE WAY.

A St. Louis writer says a prominent man of the city by the Mississippi has undertaken "to clean the Augean stables of that hoodlum municipality." Truly a stupendous task and seemingly altogether beyond the possibilities of an individual! But the effort is worthy of commendation. The one-man struggle towards reformation, however, seldom is of lasting effect. Still he who is honest and sincere in his purpose may accomplish much.

One of the very worst features of present-day society is the apparent lack of backbone. In every walk of public life corruption stalks unabashed. The bootler, the grafter, the giver and acceptor of political bribes viciously ply his nefarious trade with comparative few to say him nay. In national state and municipal affairs the man with the "pull" is in the ascendancy. The all-important question is: "What is there in it?" The golden calves of Jacob are again set up and the people worship as of old. The ancient species of idolatry is becoming deplorably prevalent. Men do not say, as did the prophet: "Though thou shouldst give me the half of thy house I would not go with thee, nor will I taste anything in this place, for the Lord has expressly forbidden me to do so."

The Church of Christ sees with sorrow the downward tendency of mankind and raises her prophetic and inspired voice in warning. She would do away with the selfishness and corruption that are driving men to sin and death, and tenderly bring them back to right living. In one of his great encyclicals Pope Leo said: "The whole essence of a Christian life is not to take part in the corruption of the world, but to oppose constantly any indulgence in that corruption. This is taught by all the words and actions, by all the laws and institutions, by the very life and death of Jesus Christ, the Author and Finisher of faith."

And again: "To fix the gaze on God, and to aim earnestly at becoming like Him, is the supreme law of the life of man."

To carry out these views would be to produce men of unswerving integrity in public and private life—men with convictions which they are willing to defend at any cost, men of devoted patriotism without demagoguery.

We need a return to simpler methods, less extravagance, less dollar worship, and more than all else the acceptance of Christ as our model. All these the Church urges. Pope, bishop and priest continually put them before the people. To heed the voice means redemption. There is no other way.—Catholic Union and Times.

### Go to Mary.

Our confidence in the Mother of God must be ever on the increase; like our love, it must know no measure. It must fill us with an assurance that despite our unworthiness and past ingratitude, this tender Mother cannot and will not refuse us anything, especially in what appertains to salvation and sanctification. Oh, that we only knew the depth and tenderness of her love for us, her solicitude for our every interest, her intense desire to aid us! Never, never doubt her willingness to listen to and hear the prayers addressed to her. Go to her, feeling that a favorable answer is awaiting, and do not grieve her heart by your want of child-like confidence.

There is nothing to gain, and everything to lose, by despising the example of Nature, and making arbitrary rules of life for oneself. Our liberty, wisely understood, is but a voluntary obedience to the universal laws of life.—Henri Fredericq Amiel.

Has it ever occurred to us when surrounded by sorrows, that they may be sent to us only for our instruction, as we darken the cages of birds when we wish to teach them to sing?

### CONVERTS THAT COUNTED.

Of the London banker, Bertram Wodehouse Currie, Gladstone said, "He was so entirely first among the men of the city that it is hard to measure the distance between him and the second place." It was he who saved the Catholic church in the crisis of 1890. On his report, the Bank of England advanced over fifteen millions to Lord Revelstoke and his partners. He was a friend of Grote, of Mill, and of Gladstone, who held one of his Cabinet Councils in one of the Currie country houses. The year before his death, in 1896, he became a Catholic.

In 1896 came an event in Bertram Currie's life of which he himself wrote: "In Bavaria, walking in a pine forest I spoke the fatal words, and performed what I can truly say, at the distance of thirty-six years was the most sensible act of my life. I will say no more, except that for sweetness of disposition and for soundness of judgment I could not name her equal."

The person thus referred to was Caroline, daughter of Sir W. L. Young. How largely and early something of the character her future husband was to prize so highly was forming in her was shown from such a fact as this: When at the age of twelve, she first entered a Catholic church, at Woodchester, "there was a sense of longing satisfied, something that I had been craving for, and had at last found," she wrote in 1895, in her "Side Lights of the Oxford Movement." Her mother pinned her faith to Archdeacon Manning, but did not follow him into the Church. Of Manning's distinguished convert, Aubrey De Vere, they saw a good deal during his visit where they were also guests, "and he was always ready to speak of the peace and joy which were found to be in the Church." Meeting him again on a visit to the De Vere's in Ireland, they were delighted by his copious readings from the works of Newman, some of whose passages got transferred to the scrap-book of Caroline. In 1893 the Youngs were visited by Father Manning. "You may go on for long as you are," he said, "clinging to a person, to a theory, to a book; but come at last you will, in spite of yourselves, drawn by that Unseen Power."

Among the persons so elated by Miss Young was Archdeacon Robert Isaac Wilberforce, whose book "On the Holy Eucharist" had been to her a message of love, but he, too, left his Archdeaconry and joined the Catholic Church. So, soon did another friend, the Rev. Mr. Dean, giving up his living at Lewknor, and his Fellowship at All Souls.

In a visit to Italy in 1855, they met Wilberforce, now preparing for the priesthood. Northcote, already a priest, William Palmer, just back from Russia, and recently received into the Church, Aubrey De Vere, and, in a second stay in Rome, Dr. Manning, who paid them many little visits. The future Cardinal even then strongly disapproved dancing, almost the one thing on which Miss Young wholly disagreed with him. He was then grieving over the death of Wilberforce, and Miss Young had lost two brothers in the Crimea. "He talked about sorrow so very beautifully I quite longed to be alone with him and to tell him a great deal about myself. If he were but still in our Church, what a blessing and comfort it would be to have him under the same roof," she writes; and, a little later, "he quite comes up to all the ideas I had formed of him. He is so very saint-like and above the world."

It was in London that she made her final act of faith. She went to the Oratory and asked for Father Faber. "I could not feel that he was a stranger," she said; "two of his books, 'All for Jesus' and 'Growth in Holiness,' he had made me wish to know more about the Saints, and about that science of the Saints which is so little understood outside the Roman Church." She wished to be received at once, and Father Faber saw no objection, and gave her conditional baptism. "When I found myself again in Brompton Road, I asked myself what had happened. The shops and the cabs, and the omnibuses were the same, but how changed was I!"—Martin Mahoney in Boston Pilot.

### CATHOLIC REVERENCE COM-MENDED.

"If there is one thing that we Protestants can learn from the Catholics it is reverence for the Church," the Baptist Commonwealth, Philadelphia, says. "To the Catholic the Church is a sacred place, the house of God—the place where the believer meets his God. How different our Protestant feeling! Theoretically, the church is the house of God, and we admit that it is the place where one should meet God. Practically, it is the meeting place of a religious organization—the place where the varied activities centre—the place not so much of worship as of the various rooms of the building, is the place where one goes twice a week to hear a man. Whether we admit it or not, this is the way the church is very largely regarded. It must be so. If we felt the sacredness of the place as do the Catholics, if the church has for each one of us the place where one meets God, surely we would not permit social and entertainment, and all sorts of meetings to be held in the room set apart for worship! Surely we would not see the whispering and running about that it so often sees there! And may it not be added—if we feel thus about the church as a place of worship would we feel differ-

ently about our attendance there on the Sabbath?"

As a matter of fact the great difference between the Catholic and Protestant church edifice is that Jesus Christ, Our God and our Saviour, is really and truly present on our altars. Without this Divine Presence a Catholic church would be as bare and empty as a Protestant church, and there would be little of that deep reverence which the Baptist paper now notes and commends.—Ed. Sacred Heart Review.]

### BOOK READING.

Quite frequently the Catholic press finds it necessary to issue a note of warning on the reading of books. Nor are the admonitions ever untimely, for it is often through this channel that the mind is poisoned and faith departs.

It is quite essential, therefore, that only good books should be read. It is equally striking how few of a religious character ever occupy the time of our Catholic people.

There is one, however, which all Catholics, regardless of age, will find quite profitable—one with whose contents they profess perfect familiarity, but concerning which they have forgotten much of what they once knew. This is the catechism.

This is a much-neglected book among adult Catholics; yet what book have we which can be read with greater profit, containing as it does in concise form the doctrines which our Lord came upon earth to teach to mankind? As we learn from its title page, it is an abridgment of the Christian doctrine. It is the primer of Catholic faith.

Hence it is a book which should be treasured by every Catholic—a book with which none should be ignorant. It is the one book of all others whose lessons should never be forgotten. It contains the most essential knowledge, and therefore demands that all should acquaint themselves thoroughly with its contents. That many have only dim recollections of this essential knowledge is the most potent argument for again finding time for its careful perusal.—Church Progress.

### A HEROINE IN EXILE.

Day after day we read of the terrible struggle in which the Church is engaged, over yonder in France. Two years ago the socialistic, liberalistic government of that unfortunate country began turning the French religious orders out of their homes. About a fortnight ago it was stated that at least 12,000 French nuns were applying for employment in domestic service. When a diet of expulsion went forth it was declared that there were too many of them and frequently it was added that they were useless as builders of advanced social order.

But were they? A number are today at the front in Manchuria taking care of the Russian and Japanese sick and wounded. Others are caring for lepers in China, others are teaching negro savages in Africa, others are teaching heathen Indians in South America. Some came to this country; many went to Canada. Here is an Associated Press dispatch which tells how "useless" was one who found refuge in this country:

"Springfield, Mass., August 30.—Sister Gohn of the Little Franciscan Sisters of the Sacred Heart was burned to death to-day while trying to rescue her patient, Mrs. Fred Passino. An oil stove exploded in the Passino home where the sister had been acting as nurse. Instead of saving herself she went to the aid of the sick woman. The fire department rescued Mrs. Passino and her baby, but Sister Gohn was dead when her body was found. She came to Springfield eleven months ago from France."

In ungrateful France this little Sister was a useless nun; in her exile among strangers God put work into her hands, and she stood before Him a heroine and a martyr. In an hour of terror she did not prove a coward. She showed the "greater love" and laid down her life to save others. Blessed little Sister, she was not useless in the moment of supreme sacrifice! If such are the women the socialistic liberals have turned out of their native land, then cursed and deadly and damnable is the New Day they are laboring to usher in.—New World.

### PEN PICTURES OF POPE.

It seems as if Pope Pius X. must be one of the men for which restless latter-day humanity, tired of sham and unreality, is calling. A man courageous enough to practice what he preaches, of goodness strong enough to lean upon; to ease their burden of growing doubt and hopelessness which their philistines and teachers create, but cannot satisfy. "His feet are beautiful indeed upon the mountain tops;" but his heart is of the people and with the people; and his gospel is the simple "gospel of goodness" to which the world's people must needs turn wearily, as slowly but surely they find that powers, governments, diplomacy and science are alike impotent to discover the antidote for the world's unrest. Speaking recently to some young priests and seminarians who were presented to him, the Pope of goodness said: "Above all things be good! Goodness is the one thing all-important; for it includes the rest." Goodness and humility! These are his favorite themes. But to the good Pope (who has already been designated as "Pius in name and heart") goodness

comes first of all! Again, speaking to the world in his first most beautiful and Biblical encyclical, our Holy Father, in stating the earnest wish that learning, science and research may ever accompany and support religion, yet bids his young priests cleave above all to the spiritual duties of their grand ministry; the pastoral charge he himself loved best and exercised the most willingly—the care of souls which followed his glorious life-work of preparation for the world-embracing charge now fallen to his lot.—Marie D. Walsh, in August number Men and Women.

### FOR MUTUAL BENEFIT.

BY CARDINAL GIBBONS.  
No man was created for himself. The most powerful man cannot say to the poorest man, "We need thee not." If a man be as powerful as Alexander and as rich as Croesus he cannot say to his poorest husbandman, "I need thee not." If you journey to New York you will see one of those ocean leviathans at its dock, idle, quiet, without strength—a bulk. The crew, officers, stokers and scores of other humble workmen, came aboard. The captain touches a button and the great thing glides into the water and rushes to the ocean like a monster of the sea, bearing its burden of treasure and men.

This is the union of labor and capital, and without this union the world must be like the hulk of that quiet, silent leviathan. All I have said goes to show that the strongest man is weak without the help of his neighbor.

Whatever be your power you are but a link in the chain of human society. Take the influence of the moon on the tides and its pale white light that we receive as a blessing. Are not these but portions of the sun's rays? Everyone should co-operate with one another and no one should stand aloof. Cain said, "I am not my brother's keeper." If Christ had put forth that doctrine we would to day be groping in darkness and the shadow of death. You are your brother's keeper, and he has a claim upon you. You cannot imitate Christ by performing miracles as He did, but you can perform miracles of grace and blessing which rejoice the heart of God, give pleasure to others and thereby bring pleasures to yourself.

When you cause the flowers of joy and gladness to grow in the hearts of others you have performed the crowning miracles of a good life.

### The Sign of the Cross at the Gospel.

From the Pittsburgh Catholic.  
Question.—What do Catholics say at Gospel when they make the sign of the cross, and why is it done?

Answer.—Catholics at the reading of the Gospel in the Mass make the sign of the cross, upon the forehead, lips and breast to indicate that they believe in words of the Gospel, profess them in speech and treasure them in their hearts, thus evidencing that their mind and outward action are influenced by the reading. No set form of prayer accompanies the act, unless voluntary, or as prescribed.

### A PLENARY INDULGENCE.

WHAT IS IT?—A QUESTION OFTEN ANSWERED, YET SOME DO NOT UNDERSTAND.  
From Truth.

I know that you have often been asked this question, but I do not understand, and I trust that you will forgive my ignorance. I often read of "Plenary Indulgences." Would you be kind enough to tell me what it means?

Answer.—A plenary indulgence is the remission of all the temporal punishment due to our sins, by the Church of Christ using the power and authority given her in these words of Christ: "Whosoever thou shalt loose upon earth, it shall be loosed also in heaven." (Matthew xvi., 19; xiii., 18.) That the Church of Christ has exercised this power from the very beginning is evident from II. Cor. ii., 10. Now there are three things to be considered in regard to mortal sin: its guilt, the eternal punishment due to it and the temporal punishment due to it and the temporal punishment due to it. The Catholic Church teaches that after the guilt and the eternal punishment of the sin have been remitted there still remains that temporal punishment for which we ourselves must satisfy either here on earth or in Purgatory. And then there are slight sins which do not rob us entirely of the friendship of God, but yet they require some satisfaction. This, then, must all be done by our own personal satisfaction in time. We can make this satisfaction by good works, prayers, etc. And in order to induce us the more to make use of these means of satisfaction and to give more merit to them, the Church uses her authority in attaching indulgences to particular prayers or good works. That is, she grants a remission of so many days or years, or sometimes of all the temporal punishment due to sins that have been repented for and forgiven, if all the conditions laid down are fulfilled and the person is in the right disposition. A plenary indulgence, then means the remission of all the temporal punishment due to one's sins on condition he has repented of the sins and has obtained forgiveness and does all that the Church requires for obtaining the indulgence. So that if one were to die immediately after really obtaining a plenary indulgence he would go straight to heaven.

No matter how many years we may have been practicing the spiritual life, the day on which we begin to hate our pride, the day we realize its loathsomeness, that day we begin a new life.