### FEAST OF THE SACRED HEART

Two lights on a lowly altar;
Two anowy cloths for a Feast;
Two vaces of dying roses;
The morning comes from the east,
With a gleam for the folds of the vest-

And a grace for the face of the priest.

The sound of a low, sweet whisper Floats over a little bread, And trembles around a chalice, And the priest bows down his head! O'er a sign of white on the altar—

As red as the red of roses As white as the white of snows! But the red is a red of a surface Beneath which a God's blood flows;

Ah! words of the olden Thursday! An! words of the older I quitely?
Ye come from the far-away!
Ye bring us the Friday's victim
In His own love's olden way;
In the hand of the priest at the altar
His Heart finds a home each day.

The sight of a Host uplifted!
The silver-sound of a bell!
The gleam of a golden chalice.
Be glad, sad heart! 'tis well;
He made, and He keeps love's promin
With thee all days to dwell.

From his hand to his lips that trembl From his lips to his heart a thrill, Goes the little Host on its love-path, Still doing the Father's will; And over the rim of the chalice The blood flows forth to fill

The heart of the man anointed With the waves of a wondrous grace A silence falls on the altar-Still heats in the holy place.

The priest comes down to the railing Where brows are bowed in prayer; In the tender clasp of his fingers A Host lies pure and fair, And the hearts of Christ and the Chris-

Meet there—and only there !

Oh! love that is deep and deathless!
Oh! faith that is strong and grand!
Oh! hope that will shine forever,
O'er the wastes of a weary land! O'er the wastes of a weary land! Christ's Heart finds an earthly he In the palm of the priest's pure hand.

—REV. ABRAM J. RYAN

## DOLLARS VERSUS FAITH

On a former occasion we spoke of the proselytizing work carried on among non-English speaking Catholics in our large cities. The main reliance of the proselytizers is on the money they expend without stint. Here in New York they are busily at work under the auspices of the Presbyterian Home Mission Board. They have established in one of the tenement districts what is called "The American Parish" financed by Pressbyterian money. A writer in by Presbyterian money. A writer in The Examiner (New York) gives a de-The Examiner (New York) gives a description of the work done in this parish which was called into existence for the express purpose of winning away from the Catholic Church newly arrived immigrants. Within its area Protestantism had run to seed as is shown by this extract from The Examiner article:

"It is a neighborhood from which Protestantism has deficitely retreated as the latest plant of the Methodist phalanx puts an imperious estoppel on my stock of Christian patience.

The latest the Methodist phalanx puts an imperious estoppel on my stock of Christian patience.

The latest plant of the Methodist Episcopal Church, and that so rapidly on the decline as to be just about to close its doors when taken up by the Home Mission Committee two years ago. And it is also a neighborhood in which, on the face of things, Protestantism would appear to have had out a slender chance of success."

With faith in the German saying:
Colporteur browner

The latest which form a large part of the mission-ary field of the Methodist Episcopal Church, the teachings and practices of Romanism deprive the people of the Bible . . . ." So much the worse for the Quadrennial Conference as to the love it bears to truth plain and ostensible.

It is a surprise that the Conference did not tell us that right here in the troops of Victor Emmanuel and Garibal den in the colporteur browner.

Whereas, in all those lands, which form a large part of the mission-ary field of the Methodist Episcopal Church, the teachings and practices of Romanism deprive the people of the Bible . . . ." So much the worse for the Quadrennial Conference as to the love it bears to truth plain and ostensible.

It is a surprise that the Conference did not tell us that right here in the United States, and in other English.

The latest "Whereas, in all those lands, which form a large part of the mission-ary field of the Methodist Episcopal Church by So much the worse for the depleted of the Methodist Episcopal Church by So much the worse for the Quadrennial Conference of the depleted ranks of the Methodist Episcopal Church the Lord's Day, in the love it bears to truth plain and ostensible.

The latest "Whereas, in all those lands, which form a large and specifically the people of t

With faith in the German saying:
"Money rules the world," proselytizers,
relying upon the power of the dollar,
applied themselves to the task of filling
up the depleted ranks of Protestantism
with Catholic renegades. The solitary
moribund Protestant Church was kept
going by the money set afloat in "The
American Parish." We learn from the American Parish." We learn from the writer in The Examiner that the estimated cost of the work in the Parish is \$14,000 a year. He adds: "That the policy pursued by the American parish has found favor at headquarters is evied by the fact that last year the Church Extension Committee appropria ted for its use in buildings alone \$108, 000." It will be seen, then, that money considerations will not stand in the way of the Presbyterian attempt at undermining the religious faith of non-English speaking Catholics.

How that attempt has been systema-

tized is shown by the sending at great expense bands of proselytizers to the lands from which these immigrants come. There they learn the language and the habits of the natives—knowledge which afterwards comes handy in the anti-Catholic propaganda in this country. The Rev. W. P. Shriver, Superintendant of the Immigration Department of the Presbyterian Home Missions Committee, is authority for the statement that three years ago a party of college men spent a year in the peasant districts of Hun-gary, Poland and Italy to fit themselves for this kind of work. The expenditure of thousands of dollars in the prelimin-ary training of this nature shows what part Presbyterian money is playing in the endeavor to fill the thinning ranks Protestantism by an accession of

Catholic renegades.

The whole movement is stamped with the dollar-mark. It proceeds on the principle that the religious principles of the impoverished dwellers in the tenethe impoverished dwellers in the tenements are as purchasable as are meat, potatoes or other commodities offered for sale in the open market. Catholic priests stationed in districts where this priests stationed in districts where this anti-Catholic propaganda is in progress, could tell many a tale of the attempts to win away members of their flock by offers of worldly advantage as a reward

for apostacy. It is work from which persons of a sense of honor would shrink. It is bribing men and women to barter their religious convictions for temporal gain. It is a repetition, under another form, of the work done by the "Soupers" in Ireland during the time that an artifically created famine was claiming its victims by the thousands.

The non-English speaking Catholic immigrants who are exposed to this species of temptation are entitled to, and should have, the sympathy of every Catholic in the land. These our brothers are in a strange land amidst strangers with whose language and social customs they are not familiar. The religion of their fathers, the religion with which their earliest memories are associated, the religion that has cheered them in hours of despondency, the religion that has guided and shaped their lives, the religion that holds out to them a certainty, and not doctrines of a chameleon character which take on the color of evanescent opinions that are about as lasting as the rainbow, the religion, in a word, that is their most precious possession is regarded by Protestant sectarians as something that can be bought, if a sufficiently high price be paid for it. A Catholic who would be unmoved by that sort of antiCatholic propagands would have no claims to be considered a loyal son or daughter of our Spiritual Mother.

Catholic Americans have a double reason for not being indifferent in regard to the lavish expenditure of money in the work of proselytizing newly arrived non-English speaking Catholics. As Catholics they know the nature of the loss entailed by everyone of these immigrants who may be bribed into becoming a renegade; as Americans they recognize that citizens in embryo who begin their career in this country by

immigrants who may be bribed into be-coming a renegade; as Americans they recognize that citizens in embryo who begin their career in this country by fore-swearing their religion for temporal gain are not the stuff of which good citi-zens can be moulded. "False in one thing, false in all things." If a person actuated by purely mercenary motives, as in the case of the renegades bribed by Presbyterian dollars, sacrifices his religion, he or she can never afterward by Presbyterian dollars, sacrifices his religion, he or she can never afterward be trusted in any walk of life. From every point of view, then, the anti-Catholic propagands upon which vast sums of money is expended, is reprehensible, Catholics should stand loyally by the Hierarchy and the clergy in the fight they are making against it.—Freeman's Journal.

### METHODISTS AND THE BIBLE

THE MOST REVEREND ARCH-BISHOP REFUTES ASSERTIONS OF METHODIST PREACHERS

Catholic Bulletin

The following article from the pen of Archbishop Ireland was published in the daily press of last Thursday:

I regret that I must again break the silence I should have wished to have kept with regard to the Methodist Quadrennial Conference in session in Minneapolis. Bellicose, assuredly, the Conference is proving itself to be: the same epithet I do not wish to merit for myself or for the Church I represent. But provocation is at times too strong even for a sworn friend of peace: and, besides, truth and justice have claims that cannot be set aside. The latest episode in the anti-Catholic warfare of

colporteur brought a cart-load of Bibles into the city behind the troops, and since then the Bible has been in

"Since then the Bible has been in Rome"—not before, Dr. Clark would have us believe. There is here, I am since A. D. 1870. Dr. Clark has been too late a resident in Rome, not to know conditions in the Eternal City, both beore and since the arrival of Methodism If not ignorance, what is it? Let the reader give the answer. Whatever the answer, the statement of Dr. Clark, in

THE BIBLE IN ROME

I rehearse words of mine written two years ago in the North American Re-view, in reply to a statement then made by another Methodist missionary made by another Methodist missionary to Italy, Dr. Vernon, similar in terms to that made to-day by Dr. Clark. I then said: "Before the arrival of Methodism, very likely the Methodist version of the Bible, whichever that may be, had no admission into Rome: but the Bible, known to Christian ages, was in Italy in all the languages of the learned, and no less in that of the common people. Will Dr. Vernon dare tell us that before the arrival of Metho itsm the 'Vulgate,' arrival of Methodism the Vulgate, translated into Italian by Monsignor Martini, was not in circulation in Rome and elsewhere in Italy—was not offered for sale in every bookstore in the Pen-insula? The Bible, in the language of the people, not in circulation in Rome and elsewhere in Italy before the arrival of Methodism! In 1778, the Pope, Pius VI., prefacing with his blessing an edition of the Bible in Italian ing an edition of the Bible in Italian, wrote to the translator: 'You judge exceeding well that the faithful should be excited to the reading of Holy Scripture.' In 1858 the publishing house of the Congregation of the Propaganda put forth at a price of fifteen lire (83), a printed edition of the Martini Bible in twenty-three volumes, and later printed several popular editions, to be sold at

smaller cost. Let Dr. Vernon question the bookstores, surviving in Rome from smaller cost. Let Dr. Vernon question the bookstores, surviving in Rome from olden days, those of Saraceni, Maratinetti, etc., and learn whether long before the arrival of Methodism, they were not accustomed to have on their counters the Bible in Italian, in all forms, at all prices. Those the open facts: and yet. in the North American Review, Dr. Vernon writes that before the arrival of Methodism the Bible was excluded from Rome! Wonders do not cease." The challenge to Dr. Vernon to deny my statements remained unanswered. I repeat the challenge to Dr. Clark.

The bald untruth spoken by Dr. Vernon and Dr. Clark with regard to the

non and Dr. Clark with regard to the exclusion of the Bible from Rome before the arrival of Methodism, gives the measure of the credence to be allowed Methodist missionaries generally, when they talk of their experiences in Catholic countries.

Methodist missionaries generally, when they talk of their experiences in Catholic countries.

Dr. Vernon and Dr. Clark misrepresent Italy; so does Dr. W. F. Rice misrepresent the Republics of South America. Dr. Rice dares assert: "It is true, and it has been said, that the Roman Catholic Church deprives its members of the right to read the Holy Bible." Will Dr. Rice dare tell us that be has visited the reputable bookstores of any city of South America and was unable to find there copies of Bibles printed for the use of Catholics? Will he dare quote a single ordinance of Catholic prelates in South America forbidding to Catholics the reading of the Bible? He tells us that Bibles were taken from Methodist Colporteurs and burnt. This may have happened. But were not the volumes that were burnt Bibles bearing the impress of Methodist publishing-houses, the acceptance of which should be interpreted as an act of adhesion to Methodism, an act of belief in the assertions of Methodist Colporteurs that Catholicism is a mass of superstitious paganism? That the offerings of Methodist Colporteurs, were now and then thrown into the fire, that one of those Colporteurs, Rev. Samuel P. Craver, had stones pelted at him—this is quite possible. To South Americans, as to all Catholics, the Catholic faith is the most sacred of possessions. To stand by and hear it olic faith is the most sacred of possessions. To stand by and hear it caluminiated and vilified is to exercise caluminated and villed is to exercise over oneself a degree of self-control of which red-hot Spanish blood is not always capable, which, indeed, it has not been quite easy to the ordinarily coolheaded Catholics of Minneapolis and St. Paul to put into practice beneath the torrents of insults to their Church, the torrents of insults to their Church, of calumnious misrepresentations of its doctrines and practices, flowing daily, for the past few weeks, from platforms and benches of official Methodism meeting in Quadrennial Conference. Verily, if somewhere in South America a stone did not, now and then, find its way to a Methodist Colporteur, we might be tempted to believe other reports set forth by Methodist missionaries to South America that Catholic faith there is dead, that the populations with palpitating bosom and open hand are welcoming the arrival of Methodism.

CONFERENCE RATIFIES CHARGE

CONFERENCE RATIFIES CHARGE The Quadrennial Conference has formally ratified and made to be its own the stultifying assertions of its missionaries to Italy and South America as to the exclusion of the Bible from those countries. Its official resolution reads: "Whereas, in all those lands, which form a large part of the missionary field of the Methodist Enjagonal

have been hard to repress willing steppings. The tenptation, we may say, was there; but the peril of detection was too proximate. Perhaps, the Conference had some inkling of the testimony of Sir Thomas More, Chancellor of England under Henry VIII. that mony of Sir Thomas More, Chancellor of England under Heory VIII, that "the whole Bible was even before Wycliff's days translated by virtuous and well-learned men into the English tongue, and by good and godly people was well and reverently read with devotion and soberness." Perhaps, too, the Conference was not altogether unmindful that the first family Bible, or the first quarbo Bible published in the United States, was issued by a Catholic publisher, Matthew Carey, of Philadelphia, in 1790, Or, perhaps, it bethought itself that in the Twin City it is not so safe to tell huge stories is not so safe to tell huge stories against American Catholics, as it is to tell them against the Catholics of far-

tell them against the Catholics of far-away Italy and South America.

Henry Ward Beecher used to say that some people had two requisites for heaven: "First, do you believe in Christ? Second, do you hate the Catholics? Well, then, pass into heaven." Are the members of the Quadrennal Conference to be numbered among Mr. Beecher's "some people?" As to the first requisite, belief in Christ, we shall await, before we decide, Christ, we shall await, before we decide, the profession of faith—among other articles, a clear-cut, definite and unanimous declaration of the Godhead of Christ—which, no doubt, the Conference will give us before it closes its sessions. As to the second requisite—" Do you hate the Catholics?" The Conference itself has anyward cutted. Conference itself has answered quite dequately in the affirmative. On the score of hatred of Catholics (Methodists would have said, Romanists) Mr. Beecher should have had no reason to refuse to his Methodist friends a pass port to the skies—so far as thither the passport could have borne them.

heart, and not in the surroundings.

#### AN ULSTER PROTESTANT LASHES KIPLING

We are glad to note that the flippant Eurasian, Rudyard Kipling, has got his due from Mr. George Russell, an Irishman of Ulster and a Protestant whose religion does not debar him from being also a patriot and a lover of justice toward his long oppressed Catholic fellow-countrymen. Mr. Russell is an ardent lover of his country and her people, Catholic and Protestant, and he resents with burning indignation the insults which the sneering barrack-room bard and Jingo flings at the people who refuse to sell their souls for gold and British favor and have fought for national freedom until the new prize they have deserved is now within their grasp. Mr. Russell is both a poet and an historical student of no narrow range, and he is able to administer some very neat correction to the mercensry Kipling, who proves that the possession of political gifts by no means insures the possession of a spirit more noble than that of Horace, who wrote for a wealthy patron rather than for the glory of a great patria. Kipling lately produced a turgid screech about Ulster, and he has had it

rather than for the glory of a great patria. Kipling lately produced a turgid screech about Ulster, and he has had it copyrighted in the United States so that he can secure all the monsy that can be got from its sale for himself. Says Mr. Russell:

"I am a person whose whole being goes into a biaze at the thought of oppression of faith, and yet I think my Catholic countrymen infinitely more tolerant than those who hold the faith I was born in. I am a heretic judged by their standards, a heretic judged by their standards, a heretic who has written and made public his heresies, and I have never suffered in friendship or found my heresies an obstacle in life. I set my knowledge, the knowledge of a lifetime, against your ignorance, and I say you knowledge, the knowledge of a lifetime, against your ignorance, and I say you have used your genius to do Ireland and its people a wrong. You have intervened in a quarrel of which you do not know the merits like any brawling bully who passes and only takes sides to use his strength. If there was a high court of poetry and those in power jealous of the noble name of poet, and that none should use it save those who were truly knights of the Holy Ghost, they would hack the golden spurs from your heels and turn you out of the court. You had the ear of the world, and you poisoned it with prejudice and ignorance. You had the power of song and you have always used it on behalf of the strong against the weak. You have smitten with all your might at creatures who are frail on earth, but mighty in the heavens, at generosity, at truth, at and power and beauty from you, for this your verse is only a sallow newspaper article made to rhyme. Truly ought the golden spurs to be hacked from your heels and you be thrust out of the court. This is only a small portion of the dressing which the indignant Irish Protestant laid on the back of the Jingo bull-terrier, and which The Daily News

## (London) seems to have had much pleasure in publishing Ulster can "fight," but as well for the right as for Orange lency.—Catholic Standard DRIPPING WITH THE FAT OF

The debate in the House of Commons on the Welsh Disestablishment Bill has furnished Chancellor Lloyd George an was plundered to enrich the British aristocracy. The Duke of Devonshire was plundered to enrich the British aristocracy. The Duke of Devonshire had issued a pamphlet in which he charged those favoring the Welsh Bill with advocating a policy which would be "robbery of God." In answering that accusation the Chancellor of the Exchequer made use of this argumentum ad hominem: "Doesn't he know that the very foundations of his fortune were laid deep in sacrilege and built on desecrated shrines and pillaged altars." The force of these words consist in their being literally true. The Duke of Devonshire himself bears witness to this in the history of his family which he furnished for the English "Who's Who." From it we learn that "the first peer of the family was a second son of a commissioner for visitthe Chancellor of the Exsecond son of a commissioner for visiting and taking the surrenders of re-ligious houses in the reign of Henry VIII."

If one were descended from Captain Kidd, one would not be apt to blazon that fact to the world. The ancestor of which the Duke of Devonshire is proud did not raise the Jolly Rover and take the chance of being hanged for piracy. His was the safer and more lucrative course. He accepted a commission from Henry VIII. to carry out a species tof piracy which Chancellor Lloyd George describes in these strong terms: "These charges that we are robbing the Church ought not to be brought by those whose family tree is laden with the fruits of sacrilege at the Reformation. Their ancestors robbed the Catholic Church, the monasteries, the altars, the almshouses. They robbed the poor. They robbed the dead. Then when we try to recover some part of take the chance of being hanged for en we try to recover some part o which we try to leave the poor, their descendants acouse us of theft—they whose hands are dripping with the fat

of sacrilege."
It is time that the English people should hear plain talk of this kind. The story of how the founder of the Episco-pal Church plundered the Catholic churches, monasteries, and convents is one of the blackest chapters in all his-tory. The Newgate calendar cannot be-gin to compare with it. It is the record of murder, sacrilege, and robbery per-petrated under legal forms framed for perrated under legal forms framed for the purpose. The manner in which a clever lawyer, Russell by name, founded the family of which the Duke of Bed-ford is the head, illustrates what we

have just said.

Henry VIII. desired to get posses

of the property of the Abbeys of Glastonbury, Reading, and Colohester. He had a law framed by which conventual lands should be forfeited by attainder. The next step was to convict the three abbots of treason. That part of the business was assigned to the ancestor of the Duke of Bedford. How he carried it out is shown by the story of the arrest, trial, conviction and execution of Abbot Whiting, head of the Abbey iof IGlastonbury. He was an old man, eighty years old. Officers of the law swooped down upon him, made him a prisoner, and searched his apartments for incriminating evidence which they failed to find. The aged prisoner's innocence did not save him. He was haled before Russell, who knew what was expected of him. The trial took place on one day and the execution followed the next. The abbot, bowed down with the weight of years, was bound to a hurdle and dragged to the top of a hill, where he was beheaded and quartered. A contemporary, speaking of the disposition made of the Abbot's remains, writes: "One quarter standeth at Wells, another at Bath, and at Hohester and Bridgewater the rest. And his head upon the Abbey gate at Glaster and Bridgewater the rest. And his head upon the Abbey gate at Glas-

Russell had done his work well and Russell had done his work well and was rewarded accordingly. To him came a goodly share of the monastic spoils. From this murderer the present Duke of Bedford traces his descent. The crimes he committed Isid the foundations of one of the wealthiest ducal families in England. For very shame sake the Devonshires and the Bedfords and the Cecils should say nothing that tends to revive the memory of the sacrilegious robberies perpetrated by their ancestors. They cannot afford to have the truth known in the manner in which Chancellor Lloyd George prowhich Chancellor Lloyd George claims it to the world when he them that their hands are "drip with the fat of sacrilege."—N. Y. Free-man's Journal.

### RUNNING DOWN A CALUMNY

Rev. Charles A. Martin of Youngs Rev. Charles A. Martin of Youngstown, O., deserves the thanks of the Catholics of this country for bringing to a successful conclusion an apparently impossible undertaking. He has succeeded in proving a negative proposition. When the Rev. Mr. Speer, at the Rochester convention of the Student Volunteers of the Presbyterian Church, when the true years are quested an

Volunteers of the Presbyterian Church, more than two years ago, quoted an alleged encyclical of the Pope to the Archbishop of Santiago, Chile, and based thereon a series of unjust charges against the clergy of that country he doubtless felt that his charge could not be directly refuted.

It was comparatively simple to establish from the Roman archives and from the testimony of the Archbishop himself that no such encyclical had been sent or received. But Mr. Speer was not satisfied to accept any Catholic authority, no matter how high or trustworthy. He had quoted the words of the "encyclical" and therefore it must have existed. Not one man in a thousand isted. Not one man in a thousand would have undertaken to overcome such unreasonable prejudice. But Father Martin took up the task, and he Father Martin took up the task, and he succeeded in tracing the forged encyclical to its source and securing an acknowledgement from Speer that he had lent himself to the dissemination of a bald calumny against the priesthood of Chile. His investigation proved not only that such a letter was never sent

from Rome, but it brought to light the perpetrator of the forgery. It also dis-closed the source of other forgeries of like character that have been used against the Church. But will the exposure of this fraud deter other returned missionaries from calumniating the Catholics of South America? Frankly, we do not think so. It has taken more than two years to run to earth this calumny. Another can be fabricated in fifteen minutes, and can be isoricated in litteen minutes, and palmed off on the men who are anxious to find something disparaging to say about Catholic countries. But the ex-perience of Mr. Speer should be a warning to other lecturers to investigate

# THREE STUDENTS JOIN THE

their sources before quoting them as all but infallible.—True Voice.

Three students of the General Semin ary of the Episcopalian church in Chelsea have withdrawn from that institution to enter a Catholic seminary and there prepare for the priesthood according to a report published in Tuesday's New York Sun. The three students are Charles Danforth and Ray-mond Lawrence, both graduates of Col-umbia in the class of 1910, and Graham Reynolds, who was graduated from Yale

n the same year.

Mr. Danforth expressed his strong Mr. Danforth expressed his strong regret that inferences had been drawn from his action which were not true. "There is not the slightest ground," he said, "for saying that a schism exists in said, "for saying that a school rather the student body of the seminary. Nor is it true that we endeavor in any way to persuade men or to pledge them to follow our course.

"Furthermore, I should like to add that we have never been approached or influenced by any member of the Catho-lic Church, nor has there ever been any communication between ourselves and

Communication between durserves and Cardinal Farley."
Graham Reynolds, the young Yale man, felt the same regret. "So far as I know," he added, "there has never been our adjustion or adjustion." know," he added, "there has never been any heated discussion or agitation between students whose ideas differed on matters of ritualistic doctrine. Of course, there is a wide difference which is reflected in the faculty. The high, the low and the broad churchman are all represented, and each group is subdivided into the conservative and the advanced. We were of the most advanced high church views, and were practically alone in this belief.

"For my part I was influenced in coming to this decision by the conviction that it was my duty to subject myself to the spiritual rules and regulations of an authority whose teachings I already accepted in common with other advanced high churchmen who are nevertheless my lilling to offer their are nevertheless unwilling to offer their allegiance to Rome."

### RED CROSS OF CATHOLIC ORIGIN

It is apropos of an interesting event the International Red Cross conference to recall allied with American history Queen Isabel of Castile, our discoverer's

Queen issue of Castile, our discoverer's generous patron.

There was fighting every day of Isabel's glorious reign, fighting with the infidel Moor who gave no quarter, and the great Spanish queen whose tenderness of heart is unquestioned, organized a corps of first aid to the wounded. The ladies of her court of Castile, whom she herself had trained were in attendance the surgery, but the nursing was gentle and sweet.

As the cross of Isabel the Catholic flew over those Spanish hospital field tents, so the same sacred sign continues to be the human emblem in use five centuries later. When the European powers determined upon organizing a common society to care for the wounded soldier, their representatives met in Geneva, Switzerland, 1864, and formed the first International Red Cross Society,

the first International Red Cross Society, taking for a device the Swiss flag reversed, a red cross on a white ground.

The grand old Church of Christendom has honored the cross since the first Good Friday. That coat-of-arms, a heraldry two thousand years old, has decorated many valiant men of arms, many brilliant men of letters. The world may strip of temporalities the Church which confers this cruciform decoration: it cannot destroy her inherent greatness of mentality as exemherent greatness of mentality as exem-plified in her children, illustrious in every age. Again and again the world has had to fall back upon the Church's treasure-house — the able men of the

For instance, the Italian government has had to have recourse to the Catho-lic Church in its present situation, the annexation of Tripoli. Italian teachers must be conversant with Arable. Such must be conversant with Arabic. Such are only to be found within Catholic colleges, and a Carmelite, father has been appointed to the chair of Arabic in the Royal Academy of Milan. It is going back to the days of the great Borromeo.

Coming within our own radius, we might direct attention to the fact that

might direct attention to the fact that the text book used in the Y. M. C. A. for governing the popular boy scou movemens is the work of a Jesuit Fathe

O ye of little faith, so timid of declaring yourselves children of the cross, learn of those who were great in mind and high in station, yet held that title to be proudest of all !—Buffalo Catholic Union and Times.

### TIM HEALY'S INNER FAITH

I remember well the great occasion when Healy declared his inner faith. The topic was education. The House was packed and excited. For twenty minutes Tim, turning first to the Tories, then to the Radicals, had bristled with epigrams. Members rocked with applier as he declared that the laughter as he declared that "the Prayer Book was only a schedule in an Act of Parliament."

Suddenly his voice broke. His eye-glasses became dim, and worried him. He stammered—did not want "language of emotion" or "protestation of religion," but—and then came the astounding revelation—"I will say this: I would rather have my children learn to say 'Our Father' than to learn the use of the globes."

A dramatic pause. "I would rather they redestated their religion in the

they understand their religion in the provision for the eternity which is to come, than that they should become rich and prosperous and educated in the things of the world."

Another and longer pause. "I can not spell. I cannot parse an English sentence. I cannot do the rule of three. I am supposed to know a little law—but that"—sardonically—" that, I think, is

Then the voice rang out, tense and I and mine have got a grip of, it is the belief in the infinite Christ to come," at which amazing phrase he sank back crushed his hat over his eyes, while the louse electrified and dumbfounded knew not whether to cheer or he silent

—P. Whitwell Wilson in Pearson's Mag

## Paulist Choristers Gain Prize in

Paris, May 28 .- The Paulist Chorister Paris, May 22.—The Panist Chorister Society, of America, with a personnel of one hundred and fifty boys and men, here in charge of Fathers William Finn and Peter O'Callaghan, Paulists of Chicago, competing to-day in the great International Fete of Music, carried off the first diploma of honor and a magnifi-cent Sevres vase and medal. Father Finn, who is in charge of the choristers, will be decorated with the Palmes

Academiques.

The choristers afterward sang at the house of the Duchess D'Uzes.

The "Figaro," in commenting on their singing, before President Fallieres at the head of the procession through the city, quotes a town councillor as saying:
"They are lucky to be Americans. If
they were French, they would be locked
up." This probably refers to their religion and the brutal treatment it has
received from the State since the en-

The society will go to Rome at the end of the week to sing for the Holy

### CATHOLIC NOTES

A skeleton, believed to be that of a sixth-century monk, in a stone coffin, was removed from the garden of the Protestant vicarege and re interred in the Church at Caerwent, Monmouthshire, recently.

As the first step toward securing funds for the new gymnasium at the new Boston College there has been arranged an elaborate production of "My New Curate," the drama from Father Sheehan's book.

His Eminence Cardinal Gibbons has requested that the fourth degree, K. of C., act as his escort on the occasion of the solemn military High Mass which to take place Sunday months. June is to take place Sunday morning, June 9, in the shadow of the Washington

The convents, monasteries, etc., suppressed and sequestered by the French government and sold by it, realized \$6,000,000 instead of \$200,000,000 as it expected. The government has still "on hand" 1,070 religious houses to be

The apostate Verdesi, sentenced last year in Rome to two years' imprison-ment for libel and slander, created a disturbance the other day by attempting to speak at a public meeting. He is still under the protection of the Methodists, says Rome.

Very Rev. Abram F. Fairbanks, of wery nev. Apram r. Fairbanks, of Milwaukee, is a direct descendant of Jonathan Fairbanks, who built what is said to be the oldest inhabited dwelling this country at Dedham, Mass., in 1636. He is a convert and descends from the Fairbanks, Coolidge, Jefferson, and Adams families in New England.

There were about 100 natives of Ireland among the immigrants on the "Titanic." Of these, 40 were saved. The Holy Rossry Mission, New York, took care of the survivors, presented each with a gift of \$25 from a fund of \$1,000 supplied through Mr. McDermott from the Irish Emigrant Society.

In New York the Dominican Sisters of the Sick Poor nurse the sick free of charge in their own homes, be their creed, race or color what it may. They creed, race or color what it may. They nurse only those too poor to pay. Last year they nursed 573, involving 895 whole days nursing, and 58 entire nights. They made 4,117 visits to the sick poor.

Maryland, was lauded as a giver of great men to the Nation and her people were hailed as the leaders of religious toleration in America at the unveiling on May 4 at Georgetown University of the bronze monument to John Carroll, founder of Georgetown University, first Archbishop of Baltimore, American diplomat and father of the Catholic Church in this country.

English exchanges chronicle the death of Father Charles Edward Ryker, of Smethwick, who included among his uncles Cardinal Manning and the 2 Wilberforces. Two of his brothers became priests, the late Father Ryder, of the Oratory and Father Cyril Ryder, C. SS. R. Father Charles Ryder was educated at Oscott, and was ordained in Rome in 1867.

The Methodists have begun their The Methodists have begun their proselytizing among the Italians of Denver. The work is in charge of one Rev. Francesco P. Sulmonetti, who conducts the mission under the name of the "Evangelical Italian Church," and for the support of which the Methodists sllow him \$1,490 a year. There are about 15,000 Italians in Denver and in a for years they will outnumber all its few years they will outnumber all its foreign-born citizens. It is proving a rich field for the proselytizers, who have ample funds behind them to carry on their misrepresentations of the Catholic Church and destruction of all Christian. Church and destruction of all Christian sith in the hearts of these people.

Some sensational New York paper re-Some sensational New York paper reported, recently that Father Conrardy, well known in this country for his devotion to Chinese lepers, had himself become a leper. But such is not the case. Recently a letter was received from Mr. Conrardy in which he states from Mr. Conrardy in which he states that he is in perfect health and hard at work among his unfortunate friends. "There are several villages of lepers on Leper Island," he writes, " and no one who is not a leper lives among them except myself. A leper girl makes my clothes, keeps my house in order and does my cooking, which is very simple, as I get no beef, mutton, bread, milk, or butter."

Confronting death with as much forti-Confronting death with as much fortitude as his noted predecessor, word has
been received in Boston that Brother
Ira Dutton, of the Dominican Order, a
former New England man, has been
stricken with leprosy on the Island of
Molokai, in the Hewaiian group. He is
the last of the pioneer nurses who first took care of those unfortunates of the islands in the North Pacific. Brother Dutton succeeded Father Damien, who Dutton succeeded Father Damien, who made a name for himself by his segregation and care of the lepers in the Sandwich Islands. Father Damien contracted leprosy and died, but from the time he was stricken until he passed away he never complained of his fate, which he knew that he could not avoid.

When the learned Jesuit, John Bolland, of Antwerpt, in the seventeenth century, conceived the thought of compiling a history of all the canonized saints of the Catholic Church, he knew saints of the Catholic Church, he knew
that a gigantic task lay before him
which could never be accomplished by
one man or in one century. Since A. D.
1630, volume after volume of Bolland's
proposed work—the lives of all the
canonized saints, old and young, men and women, laymen and clergy, virgins, widows, married and single, martyrs, widows, married and single, marryrs, confessors and apostles—has been published, and no matter which of the Jesuits wrote the volume or a part of it the general name of Bollandists has been given to the whole immense collection.