

The Catholic Record.

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

VOLUME XXXIV.

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1755

FEAST OF THE SACRED HEART

Two lights on a lowly altar;
Two snowy cloths for a Feast;
Two vases of living roses,
The morning comes from the east,
With a gleam for the folds of the vest-
ments
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—
In the cup—o'er a sign of red.

As red as the red of roses,
As white as the white of snow!
But the red is a red of a sorrow,
Beneath which a God's blood flows;
And the white is a white of a sunlight
Within which a God's flesh glows.

Ah! words of the olden Thursday!
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, and hearts 'tis well!
He made, and He keeps love's promise,
With these all days to dwell.

From his hand to his lips that tremble,
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—
An awe on each bended knee—
For the Heart that bled on Calvary
Still beats 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-
tian
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,
Christ's Heart finds a heavenly heaven
In the palm of the priest's pure hand.

—REV. ABRAHAM J. RYAN

for apostasy. It is work from which strange 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 "Souperers" in Ireland during the time that an artfully 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 that 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 for a sufficiently high price to be paid for it. A Catholic who would be unmoved by that sort of anti-Catholic propaganda 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 fore-swear their religion for temporal gain are not the stuff of which good citizens can be moulded. "False in one thing, false in all things." If a person actuated by purely mercenary motives, as in the case of a renegade bribed 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 propaganda upon which vast sums of money is expended, is reprehensible. Catholics should stand loyal, and hierarchy and clergy in the fight they are making against it.—Freeman's Journal.

METHODISTS AND THE BIBLE

THE MOST REVEREND ARCHBISHOP REFUTES ASSERTIONS OF METHODIST PREACHERS

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 Colporteurs who, at the session in Minneapolis, Belloc, 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 do not admit of being set aside. The latest episode in the anti-Catholic warfare of the Methodist phalanx puts an imperious stop on my stock of Christian patience.

According to newspaper reports, this is the statement made in his sermon on the morning of the Lord's Day, in Trinity Methodist Episcopal Church by Rev. Walling Clark, superintendent for more than twenty years of the Methodist Mission in Rome: "When the troops of Victor Emmanuel and Garibaldi marched into Rome, a (Methodist) colporteur brought a cart-load of Bibles into the city behind the troops, and since then the Bible has been in Rome."

"Since then the Bible has been in Rome"—not before, Dr. Clark would have us believe. There is here, I am compelled to assume, no ignorance of conditions in Rome either before or since A. D. 1870. Dr. Clark has been too late a resident in Rome, not to know conditions in the Eternal City, both before 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 itself, is an outrageous violation of the truth.

I rehearse words of mine written two years ago in the North American Review, in reply to a statement then 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 Methodism in Italy before the arrival of Methodism! In 1778, the Pope, Pius VI, prefacing with his blessing an edition of the Bible in Italian, wrote to the translator: 'You judge exceedingly well that the faithful should be excited to the reading of Holy Scriptures.' In 1838 the publishing house of the Congregation of the Propaganda put forth at a price of fifteen lire (\$3), a printed edition of the Martin 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 olden days, those of Saraceni, Marastretti, 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 forum; 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 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.

Dr. Vernon and Dr. Clark misrepresent Italy; so does Dr. W. F. Rice misrepresent the Republics of South America. Dr. Rice fares no better. The Roman Catholic Church deprives its members of the right to read the Holy Bible." Will Dr. Rice dare tell us that he has visited the reputable bookstores of any city of South America and was unable to find there copies of the Bible 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? The Bibles 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 calumniated and vilified 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 cooled-headed Catholics of Minneapolis and St. Paul to put into practice beneath the torments of insult to their Church, of calumnious misrepresentations of its doctrines and practices, flowing daily, for the past few weeks, from platforms and benches of official Methodist meetings in Quadrennial Conference. Verily, if somewhere in South America a stone did not now and then fall on the head of 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 their new religion.

The Quadrennial Conference has formally ratified and made to be its own the stilling assertions of its missionaries to Italy and South America as to the exclusion of the Bible from those countries. Its official resolution reads: "Whereas the Duke of Devonshire, who forms a large part of the missionary 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-speaking countries, the Catholic Church drives the people of the Bible. Once started into the race of calumny on the question of Bible exclusion, it has been hard to repress willing stepplings. The temptation, 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 "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 sobriety." Perhaps, too, the Conference was not altogether unmindful that the first family of Godhead 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 of 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 of the monasteries, and the altars, the almshouses. They robbed the poor. They robbed the dead. Then when we try to recover some part of this pillage properly for the poor, their descendants accuse us of theft—they whose hands are dripping with the fat of sacrilege."

It is times that the English people should hear plain talk of this kind. The story of how the founder of the Episcopal Church plundered the Catholic churches, monasteries, and convents is one of the blackest chapters in all history. The Newgate calendar cannot be too deep in sacrilege, and robbery perpetrated 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 Bedford is the head, illustrates what we have just said.

Henry VIII, desired to get possession

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 barack-room bard and Jingo flings at the people who refuse to sell their souls for gold and British favor and are fought for by the people of all nations, who have deserved it now through 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 corrections to the mercenary Kipling, who proves that the possession of political gifts is no excuse for the very shallow 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 serech about Ulster, and he has had it copyrighted in the United States so that he can secure all the money that can be got from its sale for himself.

Says Mr. Russell: "I am a person whose whole being goes into a blaze 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 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 have used your genius to do Ireland and the world 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 have taken 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 justice; and heaven has withheld vision and power and beauty from you, for this your verse is only a shallow newspaper article made to rhyme. Truly ought the golden spurs to be backed from your heels and you to be thrust out of the court."

This is only a small portion of the dressing 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 "dig" heels and you to be thrust out of the court. This is only a small portion of the dressing 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 "dig" heels and you to be thrust out of the court.

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"DRIPPING WITH THE FAT OF SACRILEGE"

The debate in the House of Commons on the Welsh Disestablishment Bill has furnished Chancellor Lloyd George an opportunity for recalling the manner in which the Catholic Church in England was plundered to enrich the British aristocracy. The Duke of Devonshire had issued a pamphlet in which he had 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? He 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 a second son of a commissioner for visiting and taking the surrenders of religious houses in the reign of Henry VIII."

If one were descended from Captain Kidd, one would not set an apt to be a fact in 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 of 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 of the monasteries, and the altars, the almshouses. They robbed the poor. They robbed the dead. Then when we try to recover some part of this pillage properly for the poor, their descendants accuse us of theft—they whose hands are dripping with the fat of sacrilege."

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Henry VIII, desired to get possession

RED CROSS OF CATHOLIC ORIGIN

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

There was fighting every day of Isabella'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 for the wounded. The ladies of her court of Castile, whom she herself had trained, were in attendance in the hospital field-tents raised close to the battlefield. Crude, no doubt, was the surgery, but the nursing was gentle and sweet.

As the cross of Isabella 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, 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 exemplified 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 cross.

RUNNING DOWN A CALUMNY

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, 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 the fact that the 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.

But what 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 case of the kind was reported in the Times of London, and it is to be hoped that 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 case of the kind was reported in the Times of London, and it is to be hoped that 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 case of the kind was reported in the Times of London, and it is to be hoped that the exposure of this fraud deter other returned missionaries from calumniating the Catholics of South America? 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