#### VOLUME XXXIV.

LONDON, ONTARIO, SATURDAY, JUNE 1, 1912

An Interparochial Affair Och! there's divil a parish at all Like this one of St. Paul. Here the winter begins wid the fall An' it sticks to the middle of May. An' the night lends its hue to the day,
An' the night lends its hue to the day,
For the blessed sun's light hangs like
fog on the walls
Where a man does be livin' his lone in
St. Paul's.

Faith 'tis odd that the same parish plan Gave so much to St. Ann.
There's one parish that's fit for a man
Wid a hunger for warmth an' for light!
'Tis comfort to find, day an' night,
Streets an' houses an' people so

bright;
For there's summer warm hearts an'
there's kind, open han's
An' a girl wid a face like a rose, in St.

In a parish just over the line,
Called St. John the Divine,
There's a cosey new cot, an it's mine!
Och! 'tis I will have throuble to hide
From my face all the joy an' the pride
That my heart will be feelin' inside
When next Sunday at Mass they'll be readin' the bans

For meself o' St. Paul's and Herself o'
St. Ann's.

-T. A. Daly, in Catholic Standard.

ANSWERS THE CHARGES MADE

In the course of an address before the Quadrennial General Conference of the Methodist Episcopal Church now in session in Minnespolis, Bishop Burt, of Europe, made an envenomed attack on European Catholicism. The Most Rev. Archbishop Ireland replied to him in the following communication which was published in the daily press of the Twin Cities:

The animadversions on the Catholic Church made by Bishop William Burt at a recent session of the General Conference of Methodism must be dismissed as unworthy of a detailed reply. So gross they are, and so gratuitous that to give attention to them would be undeserved honor. Catholics see in them the angry explosion of despair pro-

forward charges even seemingly sub-stantiated in fact or argument, the last resort of vindicativeness—the throw of black mud against parapets and walls, long ago proven indestructible—the futile effort to darken their native futile effort to darken their native whiteness and thus, perhaps, avert from them, were it only for the moment, the admiring gaze of the unreflecting observer. Catholios are too accustomed to being attacked by such arms of warfare as those that Bishop Burt holds in hand to allow them other recognition than that of contemptuous disdain. Nor shall I believe that intelligent and honorable non-Catholios will be ready to judge a cause from the unproven assertions of an opponent whose bitterness of words is only a too manifest token of bitterness of heart and short sightedness of mind.

BISHOP BURT'S CHARGES

other proof is presumed to be needed. "Si guarda e passa," Dante should have exclaimed: one hears and shrugs one's shoulder.

Again: "Some of the Roman

Catholic festivals in certain parts of Italy still retain the characteristics of Bacchanalian feasts. If the horrid crimes once connected with them are orimes once connected with them are not now openly committed, it is simply because of the presence of the civil authorities." No proof is given: no places are named: Bishop Burt simply speaks. I know Italy and there I have aken part in Catholic festivals : and I unhesitatingly repel as untrue and out-rageous the statements of Bishop Burt. rageous the sta Again: "N

rageous the stevements of Bisnop Burt.
Again: "Nearly all the educated
people (in Italy) have turned away from
Romanism in disgust." Nearly all—
Bishop Burt, no doubt, speaks of those
Italians with whom he consorts. Nearly
all Italians, the educated no less than the uneducated, whom I met in my travels through Italy, or whom I heard about, openly declare themselves Catholics: in the last national census of Italy nearly the whole population, freely and without solicitation, had themselves

ITALIAN METHODISM

"Our Mission In Italy," Bishop Burt continues, "is to show the people that Roman Catholicism against which they have rebelled is not Christianity." For those words I must thank Bishop Burt. Here he tells the truth. Some Methodist preachers, doing work in Italy, are ashamed of the hateful war waged there by Methodism against the Catholic Church and strive to persuade Americans that other are the purposes of the Methodist Mission. Dr. E. B. T. Spencer, Director of the "Collegio Methodista" in Rome, makes this announcement: "I shall state in most positive form and sincerity that we are "Our Mission In Italy," Bishop Burt positive form and sincerity that we are not here for the purpose of fighting the Roman Church \* \* We are here, strange to say, for the purpose of pro-moting education." But Bishop Burt

agree with, or to contest his assertion that Catholicism is not Christianity. Meanwhile, I am fully justified in declaring that most certainly Catholicism is not the Christianity held and taught by Bishop Burt.

Catholics, however, must not be oversurprised at Bishop's Burt's declamations against their faith. Catholicism is not alone in the degraded forms of superstitions he has unearthed in Europe. Bishop Burt is superstition—mad: wherever he turns it is superstition—hard and fast degradation. In Italy, France and Spain the Catholic Church; in Russia and the Balkan Kingdoms it is the Greek Church; in Germany, Denmark, Sweden and Norway it is the Lutheran Church. The whole continent of Europe, we have to learn from Bishop Burt's address to the Conference, is, in religious matters, one vast black forest, save where, here and there American Methodism has chanced to light its flickering candle. Poor there American Methodism has chanced to light its flickering candle. Poor Europe! It had to wait a long time, before hearing the pure gospel of Christianity—the Christianity, I mean, of Bishop Burt. Only a quarter of a century ago, or thereabouts, did this pure gospel cross the Atlantic from the genial shores of America. And yet a long time it must wait before much will have been done towards bringing it out of the gloom of its Lazarus-like grave. Here are the achievements to the present ARCHBISHOP REPLIES TO
BISHOP BURT

NSWERS THE CHARGES MADE
IN HIS ADDRESS BEFORE THE
GENERAL CONFERENCE OF
THE METHODIST EPISCOPAL
CHURCH IN MINNEAPOLIS

The gloom of its Lazarus-like grave.
Here are the achievements to the present date of Methodism on the whole continent of Europe according to Bishop Burt's own accounting: "Members and probationers, 71,071." How many are probationers, the Bishop does not say. It were well, however, if the separation had been made. In his book—"Four and One-half Years in the Italy Mission"—a candid Methodist, Rev. Everett S. Stackpole, D. D., informs us that sion "—s candid Methodist, Rev. Ever-ett S. Stackpole, D. D., informs us that probationers are mostly occasional hearers, who most frequently fall by the wayside before their onward journeying leads them to the final goal of solid conversion. Of course, the showing is more flattering when the item of real estate is put into the reckoning: "Present value of our property in Europe \$5,133,586. Real estate, it should, however, be remarked, may easily be purchased in Europe by Amer-ican dollars—not so much with con-

> IN GREAT BRITAIN AND IRELAND Passing from Bishop Burt, who speaks for the continent of Europe, to Rev. J.
> T. Wardis Stafford, delegate from Great Britain and Ireland, we learn that Methodism is also needed in England, there to combat the Episcopal Church, especially the High, or, as Mr. Stafford calls it, "the sacerdotal" wing of the Episcopal Church; in Scotland, to combat both the Episcopal Church and the Presbyterian; and in Ireland—very much needed in Ireland—there to combut the Roman Catholic Church. Verily but the Roman Catholic Church. Verily in religion, the world would be in a frightful condition were it not for Amer-

rightful condition were it not for American Methodism.

The European country most recalcitrant to the Gospel of Methodism, many in Minnesota will be pleased to learn, is the old land of the Shamrock. Here is the lament of Rev. Mr. Stafford:
"Not with rapid strides does our be-loved Church advance in the Emerald Isle. We are begrit on every hand by hostile forces: Ireland is in the grip of words is only a too manifest token of bitterness of heart and short sightedness of mind.

BISHOP BURT'S CHARGES

"Roman Catholicism," Bishop Burt says, "is substantially paganism in its conceptions, doctrines, traditions, fears, hopes and promises, most of which have no counterpart in reality." No proof is attempted: Bishop Burt so speaks: no other proof is presumed to be needed.

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"Bushop Burt's CHARGES

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All things considered, were it not much the wiser course for the General Conference to devote its sessions to Methodism pure and simple—and let the Catholic Church, whether in Europe or in America, look after its own affairs?

# FIRST HOLY COMMUNION

The full text of the address by His Holiness, Pope Pius X. to four hundred little French First Communicant pil-grims in the Sistine chapel, St. Peter's, Rome, on Low Sunday is given in Rome of April 20.

Assembled in the Sistine chapel, the

pilgrims were presented to His Holiness by Cardinal Vincenzo Vannutelli, as protector of the Association of Notre Dame de Salut. One of the First Com-municants read an address to the Holy Father, and an offering was made of a number of albums containing the signa-tures of one hundred and fifty thousand tures of one hundred and fifty thousand French children who made their First Communion on the feast of St. Joseph, the Holy Father's name day. Each child had the privilege of kneeling before him to kiss his ring, and received a commemorative medal. His Holiness, then, after having passed among the children giving them his blessing, spoke to them in their own language.

Following is the address:

"I thank you, my dear children, for
the consolation that you bring me in
finding myself in the midst of you when
I reflect that I represent Jesus Christ
Himself, Who delighted in those like Himself, Who delighted in those like you, and said to His apostles, "Suffer little children to come unto Me, and forbid them not, for of such is the kingdom of heaven." And more; I have a special reason for thanking you, my dear children, because this solemn demonstration of your love for the Pope, which has cost you the fatigues of a long journer with the construction of your me the opportunity of rejuicney, gives me the opportunity of rejoicing in your docility in accepting the invitation which our Lord addressed to

reflected as in a mirror of innocence, purity and truth.

But if that is true of all, as of the one like you, Whom our Lord called into the midst of His apostles, what would He have said of you, my dear little children, who received Himself, with His divinity and His sacred humanity, in Holy Communion, in which you have joined your body with His Body, your blood with His Blood, in which your heart has beat mulion, in which you have joined your body with His Body, your blood with His Blood, in which your heart has beat with His? What would He have said of your holy angels above whom you are lifted by the participation in the Holy Eucharist, because they have not received this grace which has been granted you, to nourish yourselves with Jesus Christ, to become one with Him, to unite yourselves to Him, even so far as to take to yourselves in some manner His divine nature and infinite perfections? And see, my dear children, the graces which come from this blessing. By this communication of Himself, this loving Saviour grants to our intellect the truth to our will, justice and holiness, to our heart goodness; insomuch that the faithful who communicate can with all truth say with St. Paul, 'Jesus Christ is my life; I live; it is no more I that live; it is Jesus Christ Wo lives in me'—'Mihi vivere in Christus est, Vivo jam non ego, vivit vero in me (Thristus)

Therefore, inasmuch as God is spot-Therefore, masmuch as God is spot-less purity, he who unites himself to Jesus Christ in Holy Communion, rising like an innocent dove from the muddy waters of this miserable world, takes wing and seeks refuge in the bosom of God, of Him Who is, purer than the God, of Him Who is, purer than the spotless snows which crown the mountains. If God is infinite beauty, he who unites himself to Jesus Christ draws to himself the admiration and the loving regard of the angels, who, if they could feel any passion, would feel jealous of such a favor. If God is charity by essence, the falthful united to Jesus Christ is as one transported in a blessed essence, the falthful united to Jesus Christ is as one transported in a blessed ecstasy; charity transfigures Him; it is seen in all His outward appearance and in His countenance, in the burning aspirations of His heart, in the sweetness of His words which flow like honey from His lips; in all about Him love is manifested. Lastly, if God is goodness itself and goodness in the language of the Holy Scriptures is the same thing as perfection, the faithful who is united to Jesus Christ in the Holy Eucharist finds in the virtue of this sacrament all per-Jesus Christ in the Holy Eucharist finds in the virtue of this sacrament all perfection and all holiness; he draws from it the strength to rise above himself, to aspire to eternal happiness and despise the false goods of this world as powerless to satisfy his desires. Let the chariot of fire of the Prophet Elias, it draws him away from here below, and while he still lives on this earth it transforms him into a dweller in heaven, enwhile he still lives on this earth it transforms him into a dweller in heaven, enjoying a peace and a happiness that no tongue can express; for, according to the Holy Scriptures, 'Eye hath not seen, nor ear heard, nor hath it entered into the heart of man to conceive what things God bath prepared for them that love Him," and thus is fulfilled the promise of Jesus Christ : "He that eateth this Bread hath eternal life '—qui munducat meam carnem et bibit meum sanguinem habet vitam eternam.' He says, not that he will have, that it is reserved not that he future, 'habebit,' but that he has it already, 'habet,' and that he holds the sure promise of it.

My dearest children, I thank God My dearest children, I thank God with you once more for the great grace that He has granted you, and it delights me to salute you as angels, nay, as rivals surpassing the angels in happiness through this privilege of the Holy Communion, which unites you intimately with our Lord in the participation in His adorable Body and Blood, His divine nature and His infinite perfections. To these felicitations I will add some counsel that I pray you to engrave well on your memories. You have tasted those blessings from God, of which I well on your memories. You have tasted these blessings from God, of which I have spoken to you, before arriving at full and entire knowledge of them, because, at your age, the holy affections of the heart are stil. waiting for the perfeet development of the intelligence; so I recommend to you first of all, as the fruit of your visit to the Pope, a resolution and solemn promise to continue the catechism for a long time yet. It is thus, by perfecting yourselves with diligence and love in the knowledge of diligence and love in the knowledge of Caristian doctrine, that you will learn, among the other truths of our holy re-ligion, that the Divine Eucharist is the devotion, the source of all good, the consummation of all the other sacraments, the epitome of the divine mysteries, the stream of all the graces mysteries, the stream of all the graces, the balm of all zorrows, the bread of life, the viaticum which strengthens us for the journey towards eternity, the promise and the enjoyment in anticipa-

tion of eternal happiness. My dear children, my dear First Com municants, you have received our Lord for the first time, but that is not enough. sustain life in our bodies; so, too, we need the Heavenly Bread Which gives life to our souls. Therefore, the second counsel I give you will be to approach frequently, if you cannot do so daily, Eucharistic Table, and you will visit and the second moting education." But Bishop Burt speaks officially and authoritatively: in the Methodist Mission in Italy is to show the people that Roman Catholicism is not Christianity. I thank the Bishop for clearing up the situation. I must, in this connection, ask the Bishop to define his concept of Christianity, as also his concept of Catholicism. His hearers will then be better prepared to

I say to you, their angels always behold the face of My Father Who is in heaven.' Alas! these heavenly guardians are too often saddened and horrified, when they discover in the souls that have been confided to them the depravation and the stains of sin; but the angels of the children are never distracted by their anxiety from the blessed vision of God, Whom they see face to face in His eternal light, and find Him ever in their soul, where He is reflected as in a mirror of innocence, purity and truth.

But if that is true of all, as of the one like you, Whom our Lord called into the midst of His apostles, what would He have said of you, my dear children, who received Himself, with His divinity

ferent.

While addressing to you, my very dear children, this counsel and these wishes, I impart with all my heart to you, to your young companions in France, to your fathers and mothers and all your relations, the Apostolic Benediction."

### FATHER MARTIN'S

ACHIEVEMENT

A lie travels much faster than the truth and is very seldom overtaken. The accomplishment of Father Charles Alfred Martin, of St. Patrick's, at Youngstown, is setting out to force a full retraction of one of the numerous canards which are peddled about the Catholic Church, and getting such a retraction is most remarkable. The Universe feels both a sense of pleasure and a very great honour in having the privilege of being the first to publish the account.

Fourteen years ago currency was given broadcast to the statement that the late Pope Leo XIII. had written an encyclical letter to the Archbishop of Santiago, Chile, denounching the Catholic priests in that country for the character of their percent lives.

one priests in that country for the character of their personal lives.

The alleged "encyclical" was, of course, a palpable forgery, but when did a little thing like entire variance with the truth ever lead to the abandonment of a Protestant calumny against the Catholic Church or dissuade even the leaders of Protestant churches from in-

leaders of Protestant churches from insulting their supposed intelligence and
Christianity by its dissemination?

A little more than two years ago Dr.
Speer, of the Presbyterian foreign missionary board, recounted the story of
the encyclical, incorporated it in a
book and gave it forth with authority
and unholy joy.

Father Martin, then a member of the
Cleveland Apostolate, determined to

Cleveland Apostolate, determined to make Speer either admit the thing a forgery or disgorge the source of his information.

mation.

It was a long chase and a stern one. With all the cunning of a fox Speed doubted and turned on his trail, twisted and wiggled, delayed answers for months, refused to accept this and that letter as conclusive, forced Father Martin to correspond with Chile and with Rome and all the while slowly backing into the inevitable corner, still insisted that it was a genuine encyclical of the late Holy Father.

Insisted that it was a genuine encyclical of the late Holy Father.

The Catholic Church has never engaged in the practice of uttering forgeries to attack the lives and the beliefs of Protestant sects. The efforts she makes Protestant sects. The efforts she makes are for the conversion of souls to belief in Our Blessed Lord and practice of His injunctions. The Protestant sects seem to conceive that the duty of making better men and women is secondary to attacking Catholicity.

That perhaps explains why it is that the world is constantly hearing of charges and discoveries from Protestant sources, which pretend to besmirch

which pretend to besmirch

Catholicity. These charges and discoveries are seldom abandoned and hitherto never denied. Leaders like Dr. Speer of Pro testant activity, supposedly educated men like Beach of Yale, put forth these flimsy yarns and seem to know little and care less for their spurious authen

They go into the hamlet Sunday schools where ignorant women feed them to credulous and unsuspecting children, into hamlet churches where ministers with the intellectual acumen of a jelly-fish and a narrowness which would not be the envy of an object with neither of be the envy of an object with neither of the three dimensions, length, breadth or thickness, peddle them to their fool-ish, uniformed hearers, and they form a clever extracting medium, equal to the best pair of dental forceps, for sever-ing Ladies' Aid and Foreign Missionary societies from the pennies, nickels and dimes which amiable old women filch piously from their husbands

Doubtless this forged encyclical has done wonders in bolstering up the re-mittances from country churches to the great missionary boards of the Protes-tant denominations which are charged with the hypocritically pious administration of Protestant "missions" in Catho-

the fools who swallowed it, all the evilminded who circulated it, all the ignor-ant who believed it, will not be reached and the impression it left under the authority of such men as Speer and Beach and cannot be reached.

The responsibility for its circulation rests upon men of standing and brains, like Beach and Speer, who criminally

gave it currency.

But we congratulate Speer that he has recanted. We congratulate him that he alone of all his conféres in this work of irresponsibility has had the grace to admit the forgery and agree to do what he can to take back the falsehood he has

We cannot understand how men can with a clear conscience spread these things, where they possess the intelligence that many of them in high authority profess. Nor how they can rest easy, if they be inconceivably honest, when they learn the bad basis of their charges, for thinking of the wrong they have done. We cannot understand how men can

But Rev. Speer is certainly clearer to-day than most. He did not want to retreat. He procrastinated for two years. He refused to believe his eyes; he would take no word; he would have dodged and defeated Father Martin's persistence had it been possible.

We strongly suspect indeed that the admission comes in order to get rid of a pursuit which Speer evidently and righty perceived would never lag and never stop.

never stop.

But he made the admission and he is But he made the admission and he is incomparably honorable in the light of the acts of those who have sinned like him—the Methodist general conference, for instance, which is now engaged, not in spreading a new lie without investigation, but in descending into the decaying vaults of buried slanders and resurrecting their rotted cadwers for further contamination of the minds of further contamination of the minds of those upon whose pocketbooks they fatten.

fatten.

Father Martin has really done a wonderful thing. For he has nailed an anti-Catholic lie. He has not refuted untruth with fact alone. He has made untruth unmask. The retraction of Speer is one of the most creditable performances ever wrested from an anti-Catholic. But for the perseverance of Father Martin the "Leo XIII," encyclical would have passed into the category

Father Martin the "Leo XIII," encyclical would have passed into the category of the "Jesuitical Oath." It would have been a lie disproved but not a lie, so captioned by its authors.

Two years of earnest and persistent nagging in a splendid cause have had their pay in the spectacle of one anti-Catholic fraud exposed by its own dispersions.

seminator.

It is a refreshing spectacle and we only wish that there were more time and more opportunity to secure its recurrence in other things.

currence in other things.

However, it is now proven that a lie against the Catholic Church by a Protestant minister can be run down and that a retraction can be gotten from the mouth of an author—two propositions of which people of good sense have hitherto been skeptical.

Recantations of this sort were supposed to exist only in the immigration of those who dreamed of an Utonia of

those who dreamed of an Utopia of truth.—Cleveland Universe.

## HOLY WEEK IN PARIS

During the last few years in many places throughout France signs have not been wanting of a revirement, or re-vivial of Catholic feeling, attested by the increased number of men in the churches, and their zeal as active help-

churches, and their zeal as active helpers in the cause of religion.

These welcome indications are confirmed by the accounts of the Holy
Week services in Paris given in the
columns of La Croix, and they are sufficient at least to give pause to the pessimistic judgments of those who imagine
that anti-clericalism and Freemasonry
have itriumphed so completely that little that anti-ciercalism and Freemasonry have triumphed so completely that little is to be hoped for the Church in France. It would not be the first time in the history of the Church that the victory

of the oppressor has led to the regeneration and invigoration of the oppressed.

In Paris, as the city expands, the machinery of the Church is expanding with it. During the last twelve years twenty-four new parishes have been created, and these contain fifty-four new places of Catholic worship. These new centres have rapidly increased in membership, showing that they met a religious need amongst the masses for which they were provided. A Canon of the Diocese of Paris, who has intimate knowledge of the work, considers that a population of some 450,000 souls have

population of some 100,000 been reached by this expansion.

In the havoc wrought by the recent persecution, the result which was perhans the most to be feared was the possible diminution of ecclesiastical vocations, and the stoppage in the supply of the future clergy. It is encouraging to be reassured by those who are in a position to know that this apprehension has been to a great extent allayed, and that the number of students preparing for the priesthood at the pres ent moment compares very favourably with those which were reckoned in the years which preceded the abrogation of the Concordat. Another hopeful sign is that young men, of mature and formed character and belonging to every variety

of environment, are found to apply for admission to the seminaries.

A new feature, induced by the recent changes, and one which is full of promise is the greater activity of Church life as shown by the willing co-operation of laymen. Three years ago in Paris there were some fifty Parochial Committees, now there are more than a hundred. these organizations have sprung forth a whole apostolate of manifold methods of Church service. Masses for men only, monthly Communions of men, parish libraries, parish savings-banks, clubs, courses of technical classes, clubs, courses of technical classes, iectures, commissions of inquiry into the propagands of free thought, the use of propagands of free thought, the use of the press, insanitary dwellings, are a few amongst the many fruits of this movement. Organized protests against immoral literature, and indecent cine-matograph shows, practical measures to secure the withdrawal from use of con-demned school tooks, associations for ervance of Sunday, are amongst the ocial features of its varied activities.

In connection with this, we read that Cardinal Amette has already done much Cardinal Amette has already done much to establish throughout Paris "Parochial Unions," which have for their object "to group all the Catholic men in each parish to work together, apart from all political action, and under the authority of the Archbishop, and in concert with the clergy, for the religious, moral and social—and even for the

moral and social—and even for the material—welfare of the parish."

One of these Unions—in the parish of St. Augustin—includes 1,400 members, and similar combinations at work in other parts of the city give promise of

selves to all who have at heart the great religious and social problems of our time, and the experiment so zealously being made in Paris will be watched with sympathetic interest by Catholics everywhere and especially by those who are confronted with the same problems, in much the same guise, in London and the great industrial centres of the United Kingdom.

The fact that during Holy Week in Paris the crowds visiting the churches were so large as to require outside their walls the need of special police arrangements is in itself a token that the faith is still very far from being dead in the population of the great capital.

The number of persons who came on Good Friday to venerate the sacred relics of the Passion at Notre Dame was no less than sixty thousand—a figure

relics of the Passion at Notre Dame was no less than sixty thousand—a figure which is considerably in excess of any which has been reached in the memory of the present generation. Add to this that the nave of the Cathedral was filled by a congregation estimated at from eight to ten thousand men who came to listen to Pare Janvier's same on came to listen to Pere Janvier's sermon on the Passion. When we remember that even in Westminster Cathedral, where the congregations are amongst the largest in London, the number assisting at any one of the almost con-tinuous services on Good Friday was between four and five thousand, we may realise how Notre Dame still holds its realise how Notre Dame still nods its place as an impressive shrine of Catho-lic worship, gathering the multitudes within its walls and proving to the world that the Church of France, buffeted and scourged though she may be in the likeness of her Master, has re-It is the old tale told in the life of every land for two thousand years past—the worldling rages and oppresses and passes on his way; the Church suffers, and wins, and remains. Christus vincit.

## LAST APPEAL TO HEAVEN

ONE SCENE ON TITANIC OF WHICH DAILY PRESS SAID LITTLE

From the Casket

A good deal has been said about the bandsmen on the "Titanic," who went down, playing "Nearer My God to Thee," after having played "rag-time" sample of the comments on this matter :

DIED AT THEIR POSTS

The musicians of the Titanic, who played a requiem for the sinking ship and went down to their deaths with her, and went down to their deaths with her, are entitled to be placed among the heroes of the disaster. No more striking, more graphic incident is reported than that of the people on the lifeboats hearing the fainting melody of the band coming over the water to them. These musicians died at their posts, for doubtless in the beginning they were told to play simply to keep up the courage of the passengers and they played to the terrible end. Readers of Carlyle will remember another instance of the music and the musicians dying together, in his narration of the Girondists singing the Marseillaise at the foot of the scaffold, Marseillaise at the foot of the scaffold. the singers diminishing one by one as the guillotine did its work until there

was one voice only, and then no voice.

This writer goes back very far for a comparison, and for a questionable comparison at that. There was material closer to his hand. There were two Catholic priests on the Titanic, Father Byles (an Englishman) and a German priest. Both went down with the ship. particular inquiries concerning Father byles. When last seen, the ship was going down; and Father Byles was standing in water to his knees, whilst a crowd of people knelt about aim, and

they were praying.

This is not a scene which fits in with the rest of the picture drawn for us by the daily press: and we are not sur prised that it was left out. The Cath olic Church is well used to being left out in the calculations of the secular press; and those calculations are usually based on purely human appeals

We have heard a great deal abou Captain Smith's alleged appeal from the bridge—"Be British;" though just how that appeal was received by Scan-danavians, Jews, and all the races of Europe, mingled in the crowd, is not very well explained; but the two Catholic priests appealing to heaven for the souls of the people who were about to appear before their God for judgment were not given a place in the millions of words printed on the great tragedy. There is One But it matters not. Who sees and knows all things; and the daily press is not His mouthpiece.

## Highywaymen May Have to Disgorg

Some wonderful things must be happening behind the scenes in distracted Portugal. The evidence of this is the readiness with which news is now being supplied from headquarters Lisbon. An iron collar had been ch ing off all power of utterance ever since the game of assassination and robbery began, but all of a sudden the world is permitted to know what is going on now at least a glimpse of the play is being afforded. We learn by a cablegram, dated Sunday last, that protests from Great Britain, France Germany and Spain have been received at the respective legations in Lisbon because of breaches of international law involved in the separation of Church and State in the separation of Church and State decreed by the brigand Republic. Bequests for religious purpose made by outsiders have been declared confiscated to the State. The booty thus seized is valued at \$5,000,000, and there will be trouble, it is plain, if the highwaymen, do not discover Gath. fruitful success.

These are, to say the least, lines of operation which will commend them-

#### CATHOLIC NOTES

Chicago has a Catholic Persian con-gregation which is in charge of a Per-aian priest.

A convent costing \$50,000 has been erected in London, by the Sisters of the Adoration Reparatrice, in honor of Blessed Thomas More.

After more than half a century in the business of spreading Catholic literature the old publishing house of D. & J. Sadlier & Co. of New York have disposed

The Cause of Beatification of the saintly English Passionists, Father Dominic, who received Cardinal Newman into the Church in October, 1845, has been introduced in Rome.

The new Apostolic Delegate to the United States, the Most Rev. John Bonzano, D. D., srrived in New York recently and remained in the city for a week as the guest of Cardinal Farley.

President Hyde of Bowdoin College has offered the Catholics of Brunswick, Me., who recently lost their church by fire, the use of Memorial Hall on the Bowdoin campus for a temporary place of worship.

Not only the Catholics, but the whole population of Ongar, Essex, England, are mourning at the death of Rev. T. R. D. Byles, one of the several heroic priests who were victims of the Titanic tragedy. Father Byles was for eight years rector at Ongar.

On Maundy Thursday the Emperor of Austria and the King of Spain in their respective capitals performed the ceremony of the washing of the feet of twelve poor, and afterwards, of serving those poor men at dinner. The King of Spain was assisted by his convert consort the Ocean

ort, the Ogeen. Franz Joseph Geissler, of Cleveland, former atheist writer, and the author of many bitter attacks upon religion and the Church, has become a convert.
Geissler says his conversion was caused
by a vision of the Blessed Virgin in
which he was admonished to follow

other ways. St. Anthony's Council, No. 1618, K. of C., the first Italian Council of the Knights of Columbus in Rhode Island, and said to be the second in the country was instituted in the Columbus Club hall, Providence, recently in presence of a large attendance of pers of the order from all parts of the

The archdiocese of New Orleans has a Catholic population of over half a million. The city has some 40 churches with innumerable institutions of charity and education. The Catholic colored population of the diocese is estimated at about 80,000, with 4 churches and some 2,600 children at Catholic schools.

Descended from the families of Fairbanks, Coolidge, Jefferson, Adams and others in New England, Very Rev. Hiram Francis Fairbanks a Milwaukee priest, is not the least noteworthy of his illustrious ancestors. He is a direct descendant of Jonathan Fairbanks, who in 1636 built at Dedham, Mass., a house which is believed to be the oldest inhabited dwelling in this country.

The Sisters of Charity of the Incarnate Word, at San Angelo, Tex, have acquired by purchase the San Angelo Collegiate Institute, a Methodist establishment in that city. The property comprises a fine building 56 acres of land and 100 lots adjoining the campus. The Sisters will convert the property into an academy for the higher educa-

The Catholic Converts' League held a public meeting on Monday evening, May 6, at Cathedral College Hall, Madison avenue and Fifty-first street. New York. The speakers were Rev. New York. The speakers were Rev. Cornelius Clifford on "Converts and the New Outlook in History;" Rev. Gabriel Oassani, of Dunwoodie Seminary, on "Oriental Christianity." and Frode C. W. Rambusch on "The influence of the Catholic Church on the Scandinavian People."

Owing to the state of his health, the Most Rev. Dr. Maguire, Archbishop of Glasgow, Scotland, has considered it advisable, with the consent of the Holy See, to secure assistance in the dis-charge of his responsible duties. The Cathedral Chapter have therefore selected 3 names and submitted them to the Scottish Hierarchy with a view to the appointment by the Holy See of a Coadjutor Bishop for the Archdiocese.

The Cardinal Archbishop of Paris has published an appeal for assistance to build new churches in that city. Paris has less parish churches than other cities. Some of the parishes have as high as from 80,000 to 100,000 parishioners. Lyons has 10 churches to Paris' 1. In Paris, churches having from 8 to 100,000 souls, have priests barely sufficient to attend to 15,000. The Archbishop says he needs not less

A swimming shoe which, it is expected A swimming snoe which, it is expected by the inventor, will be the means of saving many persons from drowning, has been invented by Rev. Paul W. Klaphecke, professor of languages at St. Charles College, Cantonsville, Md. The invention has already been tested The invention has already over the by a number of persons, including expert swimmers in this country, and proposed a success. Those who have nounced a success. Those who have seen them believe eventually they will be widely adopted and that many of the ocean going liners of the future will be equipped with them.

Among the decrees promulgated by the recent synod of the clergy of the diocese of Kansas City was the follow-ing: "Both the clergy and laity are ing: "Both the clergy and laity are urged to discourage by every means in their power the extravagances, vain display and worldly spirit so common at funerals. Any funeral that costs more than 20 per cent. of the annual revenue of the family may fairly be called ex-travagant. An excess of floral tributes partakes of vain display."