

Cath. Chi. - Missions

Washington Conference.
The Mission Movement
in America.
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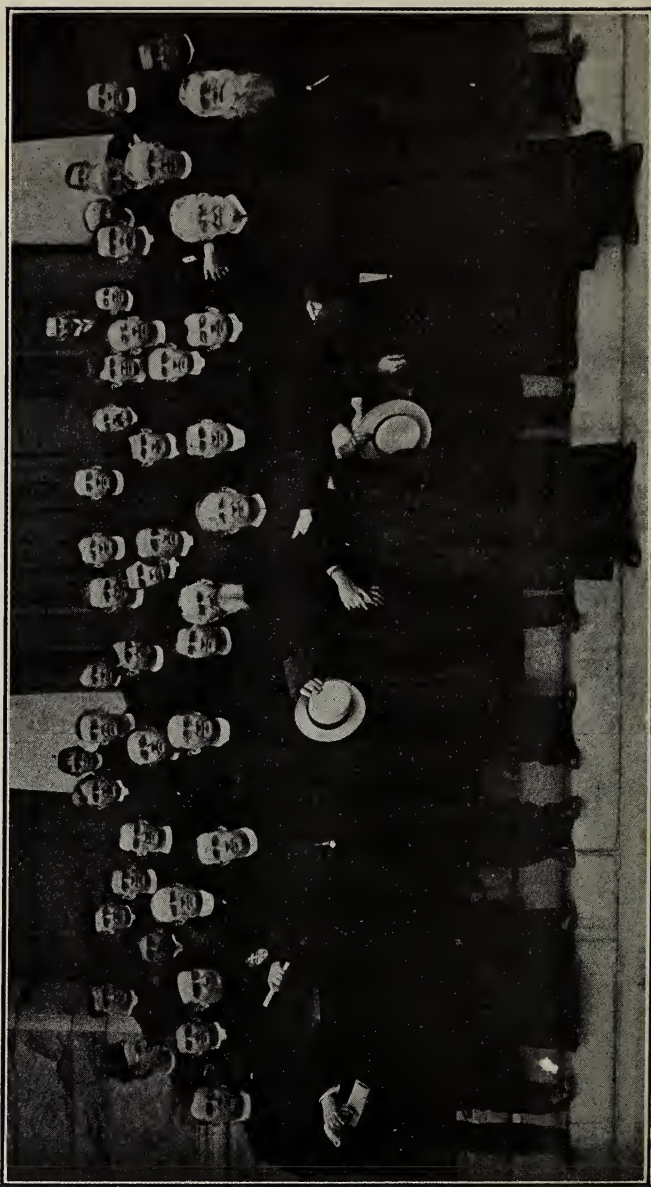
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The Missionary.

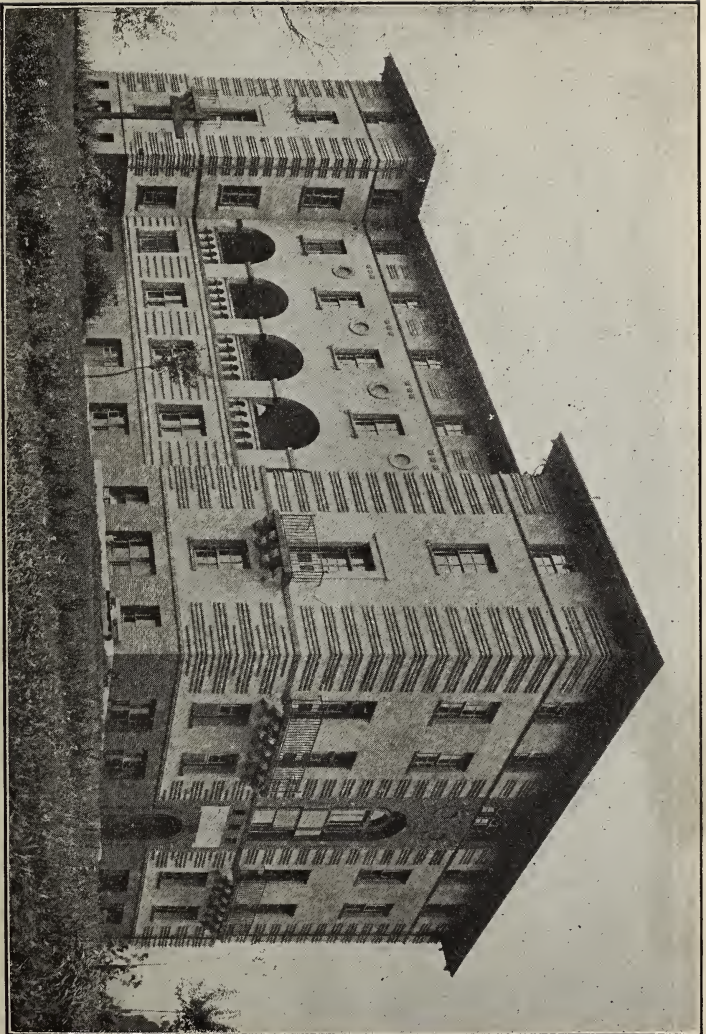
The
Mission
Movement
in
America

BEING THE MIND OF THE MISSIONARIES
ASSEMBLED IN THE THIRD WASHINGTON
CONFERENCE AT THE APOSTOLIC MISSION
HOUSE.

III—Conference Section.



A GROUP OF MISSIONARIES AT THE CONFERENCE.



APOSTOLIC MISSION HOUSE, BROOKLAND STATION, WASHINGTON, D. C.

The Catholic Missionary Union is now paying the salaries of Missionaries in most of the dioceses in the South. It gives to each of these Missionaries \$500 a year on the condition that the Diocesan Missionary will give fifteen missions of a week each and send in the reports to the Board of Directors. During the past year over a hundred missions were given by these affiliated Missionaries, and they received into the Church 320 converts and left 270 under instruction. Beside supporting the Apostolic Mission House, the Catholic Missionary Union expends for this branch of its work \$5,000 each year, and it has been doing this work of church extension for the last ten years.

PRAY IN YOUR MASSES AND OFFICES FOR THE BENEFACTORS OF
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AND PARTICULARLY FOR ITS

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 Most Rev. P. W. Bourdain.
 Most Rev. John M. Farley.
 Most Rev. John Williams.

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The tablet in the Chapel of the Apostolic Mission House bearing the names of the founders who have given \$1,000 or more to this Non-Catholic Mission movement. A memento is made for their spiritual welfare in every mass that is said on the altars of the Mission House. Last year there were over 5,000 masses said here by the priest students living in the house. There is no more advantageous way of making a donation for religious purposes. The memory of the good deed is perpetuated, while great spiritual benefits are obtained. You will notice that families are among the founders, while societies are also represented. There is one Council of the Knights of Columbus, Dougan Council, No. 164, of New York.

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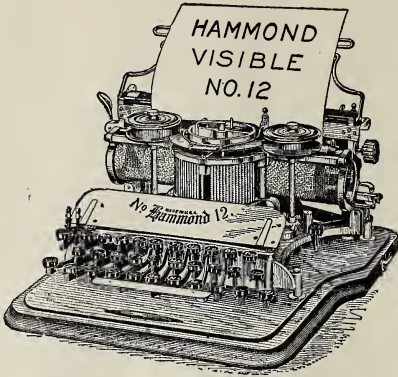
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THE
MISSION · MOVEMENT
IN AMERICA

BEING THE MIND OF THE MISSIONARIES ASSEMBLED
IN THE THIRD WASHINGTON CONFERENCE
AT THE APOSTOLIC MISSION HOUSE

APOSTOLIC MISSION HOUSE,
BROOKLAND STATION,
WASHINGTON D. C.

THE SPIRIT OF THE WORK.

The spirit of the mission movement in America is the spirit of St. Francis de Sales. It excludes all controversy and it condemns all rancorous religious discussion. At the same time, it devotes itself to showing forth the inner beauty of Catholic doctrine and practice, believing that if the non-Catholic people of America only knew the old Mother Church of Christendom as well as we do they would love her as ardently. Our motto is, WE COME NOT TO CONQUER, BUT TO WIN.

OUR PURPOSE IS TO
MAKE AMERICA DOMI-
NANTLY CATHOLIC.

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THE APOSTOLIC MISSION HOUSE.

Begins on October 3d its third year, with an increased roster of priest students. The popularity of the course of lectures is evidenced by the many applicants. Among the students are:

(1) Diocesan priests who purpose to devote their energies to the non-Catholic missions in the Apostolate Bands that are being established in the various dioceses as rapidly as the bishops see their way so to do.

(2) Members of the religious orders who desire in a special way to take up the mission work or who are anxious to become more apt in the best ways of presenting Catholic truth to non-Catholics. Among the students heretofore at the Mission House there have been members of the Benedictines, of the Sulpicians, of the Holy Cross, and of the Paulists.

(3) Secular priests who, though they have no expectation of taking up exclusively the non-Catholic mission work, still desire to take this normal course in Homiletics and Pastoral Theology in order to make their ministry more efficient.

All these priest students are not only privileged, but they are expected, to register at the University and follow some of the elective courses. The Apostolic Mission House naturally becomes the training school of a select body of priests, who become the best defenders of the Church against her enemies, as well as the most efficient workers for her advancement among the non-Catholic people of America.

There are many signs that point to the remarkable growth of the Church in the United States. The soil is very fertile; the seed is the ancient Catholic truth that has Christianized the world. The pressing demand is for the trained workers, who will clear the field of noxious errors, who will cultivate the soil, and who will finally gather the harvest. The Apostolic Mission House undertakes to train the worker.

Promptly at 8 o'clock Monday evening, June 11th, the gavel fell for the opening session of the Conference. There were gathered in the Aula Maxima of the Catholic University over one hundred delegates, prominent among whom were the members of the Diocesan Apostolates, as well as the duly accredited representatives of twelve religious orders. In the absence of Rt. Rev. P. J. Donohue, Bishop of Wheeling, W. Va., who was the Chairman of the Conference, Rev. A. P. Doyle, Rector of the Apostolic Mission House, took the chair. Father McDonald, of the Lazarists, recited the opening prayer. It was moved by Rev. Walter Elliott, seconded by Monsignor Tihen, of Wichita, that Rev. William Curtin, of Pittsburg, be appointed Secretary of the Conference, with power to name his assistant. Carried.

PRINCIPLES AND VITAL FACTS.

It was on November 16, 1896, that the certificate of incorporation of the Catholic Missionary Union was filed in the office of the Secretary of New York State. We are, then, as a legal corporation, but ten years old. During this decade of years, what wonderful changes have taken place in the attitude of the Church toward the American public! What a marvelous awakening of the missionary spirit within the bosom of the Church! What an immense stride the Church has taken toward the goal of her desires!

There have been a few fundamental principles that the Catholic Missionary Union has continually and ceaselessly emphasized. It has affirmed them in season and out of season, in the Catholic press, through the Missionary, on the public platform, and in private conversation with leaders in the Church. The result of this constant statement and re-statement of vital facts and principles has been the notable change in public opinion toward the great missionary sentiment in the Church. It is well to look back over these ten years and measure our progress. Some of these principles have been as follows:

The primary vocation of the Church is the missionary vocation. "Go into the whole world and preach the Gospel to every creature."

The parish priest has responsibilities in conscience toward every soul within his parochial jurisdiction. First, to the Catholic people, because they depend on the sacramental ministrations for the saving of their souls. Second, to the baptized non-Catholics, because they, too, by their baptism, belong to the Church of God. They must be brought actually within the fold. Third, to the unbaptized. They, too, constructively are Catholics, since Christ desires all to come to the knowledge of the truth and be saved.

An established policy had prevailed heretofore of ignoring, at least in practice, the non-Catholic, under a pretext that we had enough to do to take care of our own. This policy has now been supplanted by the one that includes the non-Catholic within the sphere of missionary activity and considers him as a choice object of solicitude. It is now looked upon as a mark of progress in Church work to extend Church hospitality to the non-Catholic and to offer him every facility of coming to the knowledge of the truth. The progressive pastor always follows his Catholic mission by a mission to non-Catholics. The religious communities who are giving missions are meeting the demand for non-Catholic missions by preparing all their young men for this special work. The missionary of the future will extend both hands to all the

people of the parish, the right hand to the Catholic, and the left, hardly less facile than the right, to the non-Catholic.

Another of our principles has been to condemn controversy and to ostracize the controversial method. The successful missionary no longer attacks Protestantism. To do so is to give vitality to a dying thing. His sole purpose is to explain Catholic doctrine and policy. The commercial agent who condemns his competitor's goods fails to sell his own. His only successful method is simply to exploit his own and make known their merits. The Catholic Church has the best facilities for turning out a high-grade religious article. The American public ought to know it. To make this fact known is the business of the missionary. Hence the "controversialist" has no place in the new missionary movement. The one who launches his diatribes against decadent denominationalism is a back number. In order to succeed he needs to revise his methods. The beauties of the Catholic Church are sufficient of themselves to attract the American people and to charm their hearts. They need but to know them.

Another one of the principles that we have not tired in our efforts to emphasize is the fact that the Church in this country is a homogeneous body, and therefore the advance must be made simultaneously all along the line. The well-equipped dioceses of the New England and Middle State cannot push ahead and leave the struggling dioceses of the South and far West behind. They must extend to the latter the strong hand of moral and financial support. This principle has been the inspiration of all the work we have done for the South. We have believed that the struggling priests in the necessitous parts of the country have a positive claim on the comfortably churched Catholics of the well-established dioceses, and, to a very large extent, a broad-gauged sympathy with the struggling bishops and priests in the poorer parts of the country should be a distinctive feature of the Catholicism of the North and East. It is gratifying to know that the constant affirmation of this principle has aroused a strong sentiment of mutual assistance. It is of this sentiment that the Church Extension Society was born, and the more this sentiment is developed the greater will be its success in accepting from the strong and giving to the weak.

Finally, another vital principle that we have stood for is the fact that the non-Catholic mission work belongs to no religious community, but it is the special work of all, both the regular and the secular clergy. Inasmuch as it is the great work before the entire Church in this country, every Church energy should be aroused to compass it and every Church activity should be engaged in it. With this broad view of the work the Catholic Missionary Union has been the representative of the hierarchy in all that it has undertaken, and

it has sought and secured the special approbation of the bishops for every step that it has made.

When the question of the location of the Apostolic Mission House was pending, no place seemed practicable other than the grounds of the Catholic University. When the project of building it was being discussed it was with the special commendation of the Cardinal and the bishops that the appeal was made for funds; and now that its great work of training missionaries is being carried on, its doors are open to the members of every religious order, as well as to the secular clergy. The Apostolic Mission House belongs to the Church in the United States, in the same way as the American College in Rome does. It is to subserve the interests, not of any body of men, but of the Church in America. It is, therefore, the nerve center of the organized mission movement. This non-Catholic mission movement contemplates the placing in every diocese of the country a band of missionaries, who will do the bishop's work of preaching to the non-Catholic as well as to the Catholic. The school where the diocesan missionary is trained is the Apostolic Mission House. There he learns the best methods of presenting Catholic truth to the non-Catholic. There he catches the spirit of zeal and enthusiasm for convert making. There he forms friendships and establishes bonds that tie him to the work and make him an important factor in a country-wide organization. It is good to see how the religious orders are lining up for this great work. There were present at the Missionary Conference the delegates of twelve religious orders, officially representing their communities, and they stated emphatically the interest they have in the work and summarized the work that was being done by their respective communities.

No greater mistake can be made than to consider the non-Catholic mission movement the special work of any religious community. We sometimes meet unthinking men who speak of the non-Catholic mission work as an affair of a certain religious community, and therefore to be cared for by them, and by them alone, and for this reason they give the whole question little thought. Their attitude in the circumstances is, "It is not my affair." But any one who has followed the growth of this work has long since been disabused of this notion. It is the work of the Church in the United States, and every active agency in the Church is co-operating with it.

Ten years have now gone by since we started. And what marvelous results have been achieved! The temper of the entire Catholic body has been changed toward converts and convert making. The stream of converts into the Church has been increased in volume, so that pretty accurate statistics go to show that at least 25,000 converts are being received now each year. The force of missionaries in the country

has been greatly enlarged. Every religious community has had to increase its bands of missionaries by the addition of new members, because the demand for missionaries has been increased. There have been added to the regular missionaries at least one hundred diocesan missionaries. The sisterhoods of the country have been aroused to an unusual activity on these same missionary lines. They have been praying for success. They have been talking missionary zeal to the children in the schools. They have been suggesting missionary activity to the pastors. They have been reaching out themselves for converts.

Among the laity there has been aroused the greatest enthusiasm for renewed activity on these lines. Nothing appeals to their love for the Church as a statement of the results of this new missionary propaganda. Such organizations as the Knights of Columbus have officially commended the work and have pledged themselves to assist the work financially. Convert leagues have been formed among the more progressive, while Church extension societies readily commend themselves to the Catholic people.

The missionary spirit has been aroused for all missionary projects. The foreign field, under the auspices of the Propagation of the Faith, has awakened an interest as it has never done before. The work among the negroes readily commands a sympathetic hearing, while the Marquette League has been formed to support the Indian missions. The Apostolate, too, among the immigrant has been studied and its needs emphasized, and undoubtedly a more intelligent treatment of necessities will be the result. And all this within ten years.

The aggressive, go-ahead spirit has possessed the entire body of the Church. There is nothing so contagious as this. Activity breeds activity, and success in one quarter generates success in other quarters.

The past ten years are, moreover, a promise of the great work that will be done in the next decade. With better facilities, with more thorough equipment, with awakened energies, the fruitage of the next ten years bids fair to astonish even the most optimistic observer. All that is necessary just now is more self-sacrifice, as well as more earnest work on the part of priest and laity.

The following papers are from the pens of experts in their various departments of work, and they contain the ripened thought as well as the experience of priests who are actually engaged in missionary labor. Because they deal with every phase of Church activity, they possess a value all their own, and because they discuss the problems in a candid as well as a critical spirit they will commend themselves to the thinking churchmen of the country.

THE NON-CATHOLIC MISSION MOVEMENT.

BY THE VERY REV. A. P. DOYLE.

In opening the Third Missionary Conference it is my duty as executive officer of the Catholic Missionary Union and Rector of the Apostolic Mission House to bid you welcome, and this welcome that I bespeak is from our hearts, doubly united with yours by a thousand ties of personal affection and consecrated devotion to the highest of all purposes, the saving of souls and the advancement of the Church of God among the American people.

Gentlemen, you have come from pressing occupation and grave responsibilities to deliberate on topics that are of such importance as to consume the energies of your life and claim the highest consecrated efforts of your mind and heart.

This is the third time we have met in convention, and each gathering has measured a distinct advance in a great movement. We look back to-day over a decade of years and we marvel at the wonderful progress that has been made. To-day we see everywhere about us signs of the awakening missionary spirit in the American Church. That it was not evident before is not due to any lack of energy, but rather to the fact that the energies of the Church were run into other channels. However, as the normal work of the Church is missionary, it is but natural that its energies should be manifested on aggressive lines. The religious condition of the American people gave us our opportunity. We would have been derelict in our duty if we had not heeded the heart-cry of a people for spiritual food. The organized movement which has for its definite purpose the preaching of missionaries to non-Catholics had but small beginnings. That man among men—his modesty forbids me to speak his name; nor need I, he is so well known among you, inheriting the spirit of Father Hecker, at whose feet he sat—started in the systematic way the professedly non-Catholic mission. The country seemed ripe for the movement, for no sooner had the system been started than it received popular commendation. The Question Box was a revelation to the Catholic people, for it demonstrated as no other thing could the pervading ignorance of the doctrines and policies of the Catholic Church among the non-Catholics of the country, as it also demonstrated a desire on the part of the same people to know the truth. This was a revelation to the priesthood of the opportunities that were before the Church in this country. Their energies had been so consumed in building up the material

side and in organizing the machinery of the Church that for the time being the great purposes of the Church's existence were forgotten.

It became necessary in the beginning to repeat constantly and to reiterate with emphasis such fundamental truths as the necessity of preaching the gospel to every creature, and that "our own" included not merely those who were baptized into the Church, but within the category were comprised all who would come to the knowledge of the truth and be saved.

As soon as the system of missions to non-Catholics was fairly launched we all felt the necessity of co-operative effort. This led to the First Missionary Conference, that assembled at Winchester, Tenn., in the summer of 1901. The fifteen or twenty missionaries who were under the Hundred Oaks at Winchester look back to that time and count the hours spent as some of the sweetest of their lives. The little group of devoted workers seemed filled with a Pentecostal fire. Such enthusiasm filled their hearts that the conversion of America to the Catholic truth seemed to them an easy task. It was at this first convention that the project of a training school for missionaries was first broached. It took the shape and finally culminated in the building of the Apostolic Mission House. The Catholic University gave us a generous welcome to its grounds. The first sod on the present site was turned by His Eminence Cardinal Gibbons, in the presence of the assembled Hierarchy, in November, 1902. The corner stone was laid in April, 1903, and the House was dedicated in May, 1904, Archbishop Glennon preaching the sermon. He said, among other things, that this movement that centers about the Mission House stands for the dynamic forces in the Church. Pending the erection of the Mission House, the lecture courses were carried on in an upper room in Keane Hall. During those days there were scarcely a half-dozen attendants. To-day we are finishing our second year in our home, and nearly thirty-five have profited by the lectures during the past year. You have come again to deliberate on the best methods of pushing this work to its highest results.

The experience of these years has demonstrated that the policy of eliminating all controversy from the subject-matter of these missions is the wisest one. The missionaries who have steadily refused to allow themselves to be allured into rancorous religious discussions and who have confined themselves solely to the exposition of Catholic truth are the only ones who have met with any measure of success. The motto of this movement is: "We come not to conquer, but to win."

The executive committee that has this conference in its charge has planned it on the broadest lines possible. It is as wide as the Church, and the only badge that is demanded

for entrance here is the badge of a desire to save souls through the preaching of the gospel. For this reason we welcome the representatives of the religious orders without any exception. They are the regular army of the Church, and the Church has always depended on them for the choicest missionary work. It has been affirmed in the very beginning of this non-Catholic mission movement that the duty of preaching Catholic truth to those not of the faith belongs to no man nor to any congregation of men as a special vocation, but that it is the primary duty of every religious order as well as it is of the diocesan clergy. This movement has found its most energetic workers among the missionaries of the regular as well as of the secular clergy.

That we have moved on with an immense stride since last we met is evident to all, and to no one is this more evident than to the ones who are in the van of this movement. The number of missionaries in the field to-day is very nearly double the number that were in this work two years ago. Apostolate bands have been organized since the last conference in Peoria, Dubuque, and in Covington. The existing bands in Pittsburg and in New York have been increased in numbers, and all the bands have been strengthened by the experience of these years.

The situation in the South is much more healthy to-day than it was two years ago. We have now at work missionaries only who are graduates of the Mission House and thoroughly imbued with its non-controversial methods. These missionaries cover all the dioceses of the South, with the exception of Savannah, while North Carolina has its own center of earnest workers associated with Father Price at Nazareth. This last year is typical of the work that is being done. The missionaries affiliated with the Mission House, and who receive from the Catholic Missionary Union each year \$500, gave during the last year over one hundred missions, preaching to audiences whose total aggregate was 24,630, of whom 16,000 were non-Catholics. They received into the Church 320 converts and left 270 under instruction. The outlook for this work is very bright. The bishops are beginning to appreciate its usefulness, and, as Bishop Kenny said: "The work done by the diocesan missionaries is of very great value, and I would keep it up at all hazards." The missionaries are becoming experienced campaigners and know well how to get the best results. Next year there will be two others added to their number. The industrial development in the South is being pushed with unwonted vigor. The streams of emigration, and for the most part Catholics, are beginning to flow toward this fair Southland. The diocesan clergy are working with a renewed vigor, the stimulation of missionary activity is stirring every one to do his utmost.

The growth of the organized effort has been slow, all too slow for our impatient hearts; but, after all, it is good that it is slow. Things that come quickly disappear with the same celerity, while a slow growth enables the work to knit in with the very organization of the Church. The work has come to stay. Even the most conservative of thinkers, who have been inclined to look on the work heretofore as a fad, are coming to believe in its permanent character. The religious orders are, one after the other, preparing their missionaries to meet the demand for missions to non-Catholics, and the time is not far distant when no mission will be given to Catholics that will not be followed as a necessary annex by a mission to non-Catholics.

In the meantime the public sentiment of the country is shaping itself in such ways that the more it learns of the Catholic Church the more it demands. The Catholic Church has attained a position of prestige, so that intelligent men can no longer be content with a half knowledge of her teaching and policies, nor will knowledge obtained from partisan sources any longer satisfy them. They must have the whole truth, and this from authorized sources. The incident of the Grant University, Chattanooga, indicates this trend of thought. A Methodist theological school invited a Catholic missionary to explain the doctrines of Papal Infallibility and the Immaculate Conception to its students, and the students voted the lectures were the best of the year. Other theological schools will probably follow the pattern set by Grant University.

The thinking people are looking to the Catholic Church as the one great religious organization that will dissipate the gathering clouds that portend disaster. The evils of the divorce abomination, the growing danger of socialism, the difficulties made by irreligious education—these and others have their solution in the position taken by the Catholic Church.

The future then is big with hope, and we who are in the van of this movement are full of the energy and the enthusiasm of the young life that pervades it. We are here to study the providential work of God in this land, to draw out in detail the story of the advancing Kingdom of Christ among the best people the sun ever shone on. We are here to restate the fundamental principles that give this great work its vitality and to emphasize again and again the noncontroversial spirit that pervades it.

I think that you will agree with us that the time is most auspicious for this gathering. In the beginning, when methods are about to be adopted, we must get the best; when policies are to be approved we must cast aside the futile and mistaken ones and make our own only those what will secure results.

The missionary movement is at a stage when an immediate enlargement and notable expansion is close at hand. Underneath all this stirring of the energies of the Church there is a divine hand guiding it and shaping its work, though our own strivings be crude and ill-directed. During these days we shall get on the hilltops and see the main issue of our work; we shall appreciate the need of co-operation, and while we work with individual energy we shall not forget that we are great factors in a great movement, and so depend on each other for encouragement and strength. We cannot find words to express the joy of having you here. We shall listen with reverence to the story of your achievements and we shall catch new inspiration from your words as we have already from your deeds.

Brief remarks were made by some of the delegates present.

Father Elliott said: Father Doyle would like to have me tell how this work among non-Catholics began. It comes as an inspiration of God through the late Father Hecker—an irresistible call. I was extremely close to Father Hecker, and after his death it devolved upon me to undertake this work, so dear to his heart—the preaching of non-Catholic Missions. In September, 1892, I conferred with Bishop Foley, of Detroit, about the work, and a Catholic gentleman named Mr. Griffin undertook to bear the expenses of the Mission. Our first Mission to non-Catholics began in 1893 at Harbor Beach, Michigan. The Rev. George Laugel was the pastor there, and it was due to his kind advice and hearty co-operation that our first Missions were so successful. Our motto ever since has been: "Peace and mutual affection." This motto has guided us in all our relations with the clergy and people. Thanks be to God, we have worked in perfect harmony with Bishops and Priests, and with the laity, non-Catholic as well as Catholic. It is a frequent thing for non-Catholics to thank us most sincerely for our lectures. We have never played the champion among them, but endeavored to play the Apostle, trying to inspire "peace and joy in the Holy Ghost."

Father McDonald, Lazarist, said: The Chairman's report has impressed me very much. This is a great cause—it is the cause of the Lord. It is the same cause which St. Paul espoused, and in whose name it has been founded. Judged by its results, it is worthy the name of the great Apostle of the Gentiles. What matters it whether we belong to a congregation, or a religious order, or to the secular priesthood—

we all belong to the Church, and it was to the whole Church that Christ said: "Teach all nations." As members of a religious community we are obliged not only to follow in the footsteps of our forefathers, but also to clear away fresh lands. Father Elliott has set forth the spirit of this grand work, "Peace and good will," and this means unity. It ought to be our prayer to continue in harmony with one another and promote the work in every place. I am with every one who is in this work, heart and soul, spirit and life.

Father Valentine, Passionist: I represent the Passionist Order at this conference, and we admire the kindness, zeal, and charity of those engaged in giving Missions to non-Catholics. The mission of Christ was a mission to non-Catholics, and we must carry on the Master's work. I am proud of the fact that missionary work among non-Catholics, undertaken by us, speedily met with the approval of our superiors, and in the last General Chapter held by the Passionists at Rome non-Catholic Missions were heartily approved.

Father Kennedy, Lazarist: I am from the Congregation of the Mission, and we are glad to co-operate in this noble work. The fact that the Lazarists are here means that we are now in the field. We come from our different Mission centers to show that we indorse the non-Catholic Mission work—we pledge them our prayers, our help and encouragement in this great work.

Monsignor Tihen, of Wichita: The spirit of earnestness and determination which the delegates have brought into this Conference augurs well for its far-reaching influence. Father Doyle has said that we have entered into this work "not to conquer, but to win." But to win without seeming to conquer is the greatest conquest a man can make.

Bishop Donohue, of Wheeling, was duly elected Permanent Chairman, and until his arrival the position was to be filled by Father Doyle. Father McDonald, C. M.; Father Valentine, C. P., and Monsignor Tihen were constituted a Committee on Order, to report as the first order of business at the next session.

TUESDAY, JUNE 12TH, 9 A. M.

Opening prayer by Father Conrady.

The following Rules of Order were reported as the governing rules of the Conference by Father McDonald, Lazarist, Chairman of the Committee, and unanimously adopted.

RULES OF ORDER FOR MISSIONARY CONFERENCE.

The following Rules of Order shall be the governing rules of the Conference:

The morning session of the Congress shall convene at 9 a. m. and close at 12 m. The afternoon session shall open at 3 and close at 6 p. m.

The Secretary shall be appointed by the Chair. He shall select his own Assistant.

The Committee of Arrangements shall be constituted a standing Committee on Order by the Chair, to which Committee all new business to be brought before the Convention shall be referred.

Any member wishing to propose matter for discussion shall submit it in writing to this Committee, and the Committee will determine if it be proper to introduce it, and also the order in which it shall be taken up. An appeal from the Committee may be had to the Chairman.

The Chairman shall appoint a Committee on Resolutions.

When a motion is made, seconded, and stated by the Chair, it shall be deemed in the possession of the Convention.

When a question is under debate no motion will be in order except "to adjourn," "to lay on the table," "for the previous question," "to refer to the standing committee," "to amend," which several motions shall have precedence in the order in which they are mentioned. A motion "to lay on the table" and a motion "to refer to the standing committee" shall be decided without debate. All questions will be decided by a majority vote, except in the individual case hereinafter specified.

Any member desiring to speak shall rise in his place and address the Chair. He shall confine himself to the subject under discussion. No one shall speak more than once on any question until all the others who wish shall have spoken; nor more than five minutes at one time without the permission of the Convention. The proposer of the motion, if he desire, may close the debate.

The Schema of the Congress, as submitted by the Committee on Order, shall constitute the Order of the Day.

A motion to suspend the rules shall require the concurrence of two-thirds of all the members present, and shall be decided without debate.

THE TYPICAL AMERICAN MISSIONARY PARISH AND SOME PHASES OF ITS WORK.

BY THE REV. A. S. SIEBENFOERCHER,
Mt. St. Mary's Seminary, Cedar Point, Ohio.

By a typical American missionary parish I understand one composed of about 150 families, the members of which live partly in a small town and are partly scattered throughout the adjoining country. Owing to the conditions of life in this country, the parish may be made up of various nationalities and have a number of smaller missions attached to it. At least it was from just such a parish that the writer has gathered all his missionary experience. And it is in such a parish that the zealous priest conversant with the languages of his people will find ample opportunity for effective missionary labor. It has been well said that the true missionary spirit will better be developed in smaller localities than in the populous cities, with their large parishes, where of necessity priest and people meet but seldom.

The first duty of the pastor is to feed the sheep of his flock. He must, therefore, celebrate Holy Mass at a time and in a place convenient for his people. He must give them every opportunity to receive the holy sacraments, and must be diligent in his efforts that all hear the word of God. This done, the first special solicitude must be for the lambs of the flock—the children, who are the future hope of the parish. Let the parochial school be the very best in every appointment. Prudence must guide; yet no outlay, either in money or labor, expended on the school will ever be regretted. The Catholic school can be appreciated only in proportion to its excellence. The open secret of the grandest success of our Church lies in the proper training of the young. The writer has found the graded twelve-year commercial course to be the best. When our school was universally admitted to be superior to the others and our graduates commanded the best situations it was not difficult to induce even the farmers to send their children, often at extraordinary expense. Some would board in town, others return for the night. Sometimes the children of two families would use the same conveyance.

In caring for the young, no necessary branch of learning can be neglected, but the principal point of interest must ever be the teaching of good Christian principles—the teaching of our holy religion. Every parochial school stands there a monument to the faith that is within us, and the humblest parish school is more a terror to the enemy of our faith than the grandest church edifice in the country. To make the study of religion (Christian doctrine) interesting as well as

thorough is the most wonderful work that a missionary priest can ever accomplish. The writer has ever insisted on very small lessons in catechism. He would have them well explained and richly illustrated by examples. The children were to know them thoroughly. To explain the catechism was entirely the duty of the priest, and for this purpose he would call in every schoolroom once each week. A brief explanation would also be given every Sunday in the church, after the lessons of the past week had been heard and a resume of the previous Sunday's sermon had been read by one of the older scholars. The children from the country who could not remain for the regular hour would recite their lessons after Mass, of which the strictest account was kept. The priest himself would always hear the Communion class. After harvest, until late in the autumn, certain stations were appointed in the country where the children would gather to hear each year the explanation of certain parts of the catechism and Bible history. If any neglected to attend after Mass, or at the stations, or did not learn their lessons, the parents of the children were duly notified. At the end of the year mention would be made in church of those who were faithful in attendance and had given general satisfaction. All the children without exception were obliged to attend catechism and Bible history class until the end of their seventeenth year, when, after a final examination, a framed diploma would be given as a very welcome prize to those who had given satisfaction. At the gatherings in the country, adults, Catholic as well as non-Catholic, were always welcome to attend and ask questions. At such times pictures, rosaries, and useful literature would be awarded or freely distributed. The weather permitting, the exercises were held in the open air, under shady trees. Labor and time were expended in bringing these classes into perfect working order, but the final result was certainly most gratifying to people and priest.

In the course of time religion suffered in our parish from three stubborn obstacles. In the very beginning, many years ago, undue national feeling menaced our unity. That settled, another unwelcome inroad was made, especially in the country districts, by the mixed marriages; while the drink habit, although incomparably worse in the early years, abided more or less and claimed its unfortunate victims to the bitter end. As to nationality, time, of course, came to our assistance. The third, the present rising generation, is decidedly American. But in the days of heated combats we found nothing better than the equal consideration of both sides and intermarriage. It proved to be of assistance, too, when building our present large school, to provide for a commodious and pleasant hall where the priest and people frequently met. At the election of officers or committees for parish societies ef-

forts were always made to have both sides represented. In this way good people of different views were brought together, the result proving very beneficial.

As to mixed marriages, there is certainly nothing better than the constant, thorough, and prudent instruction and appeal in the confessional. There the real nature of these unhappy unions can be laid bare without giving offense. It may be of great help, too, to meet those in danger of such marriages in private conversation, whilst prudent and frequent instructions on this subject in the sodalities will also bring its fruit. Severe public denunciations harm the cause.

Nothing helps more to stem the unfortunate drink habit than the example of a total abstinence priest, the organizations of temperance societies for the young of both sexes, and the frequent, earnest appeal to the whole parish. Any lasting change on this subject can come only through the future generation. Hence in proportion as we keep the young from drink will they rise to a higher standard in life, and always thank their pastor in after years.

But after the affairs of the parish seem to be in working order there comes the voice of the Good Shepherd, saying: "And other sheep I have that are not of this fold; them also must I bring." Here a new branch of glorious work looms up before the vision of the zealous priest. It stands without contradiction that in America, at the present day, converts will seek to enter our Church if we but open the way for them. In this noble work a so-called non-Catholic mission now and then helps. A question box and the distribution of literature also lend their aid. But the greatest assistance must ever be the missionary pastor himself. Fitted for the work and burning with zeal for the glory of God, the true priest will begin by being friendly to all the poor as well as the rich, the high as well as the lowly. Have a good word for everybody. Help the poor outside as well as within the Church. He will visit the sick and miserable without distinction, whether they be in the almshouse or not. By thus doing, the priest will soon be master of the situation. Let him speak kindly to non-Catholics on occasions of weddings, funerals, and greater solemnities in the Church. But also let him be a total abstainer from intoxicating drinks. The better class of non-Catholics in America to-day have that failing, and it is not to their discredit at all that they love to speak to a total abstinence priest. The zealous shepherd will leave the ninety-nine in the desert and go after the one single soul that is lost. Hence if ninety-nine were foolishly opposed to total abstinence he does them no harm if for the noblest of all purposes, for the honor of our Holy Church, and for the salvation of immortal souls, he consistently, by his own free will, rejects the tempting cup that has been such a curse to many of our peo-

ple. All alike rejoice when he brings the new sheep back to the fold. "Qui potest capere capiat. Regnum coelorum vim patitur et violenti rapiunt illud."

To instruct converts well is a severe task. Experience has shown that half-converted converts are often worse than no converts. If two or more could be banded together into classes, much valuable time would be spared. After toiling with converts for many years, the writer has found the following plan very helpful: An informal class for adults was formed and met in the church one evening every week. Particulars about the class would be announced on the previous Sunday and inserted in the local papers. Everybody was invited. The class generally began after Pentecost and continued until late in the year. Each year the whole catechism was gone through. The priest would walk down the aisles addressing the people in a familiar way and answering their questions. Catechisms, the "Faith of Our Fathers," and other literature would be distributed free of charge. The particular lessons would be explained and illustrated by examples. More than half of those in attendance were Catholics, many of whom, being poorly instructed when young, had come for further enlightenment in the truths of their holy faith. But there was always a fair number of non-Catholics present likewise. So that the attendance was very encouraging. Many came several miles from different parts of the country. The work was kept up for five years. Some attended for several years; a few were faithful to the very end. Those who became converts formed later on a separate class and received First Holy Communion on the Christmas following. All this, of course, entailed much labor. But what happy results attained! What happy recollections now in our quiet retirement! What cheering letters from grateful converts!

I remember one good lady attending the instructions, when asked whether she was going to become a Catholic or not, said: "By no means. I never had the Scriptures explained and I take this advantage. That's all." But that was not all, for the very next year this same lady became sick, called the priest, entered the Church, and died a very edifying death.

Another lady, being so pleased with the explanation of the "Angelus," began to recite it faithfully each time she heard the bell. She, like the other, was not going to become a Catholic; but, like the other, was not faithful to her word.

A Catholic lady brought her non-Catholic husband to these classes for one year, and some years later when he came to die rather suddenly there was no difficulty in bringing him into the Church.

In many cases there were no conversions, but prejudices were removed and the good reaped by our own members was

a thousand times more than all the little trouble and labor expended.

Father Elliott: One would need to know the wonderful personality of Father Siebenfoercher to fully and thoroughly appreciate the value of this paper. Putting in practice the principles laid down in this paper, he had in seven years 144 adult converts. Aiming at a high ideal of citizenship, he publicly proclaimed virtues which non-Catholics make so much of, such as civic honesty and total abstinence. He frequently visited his sick Protestant neighbors. His benignant nature and sweet gentleness never fail to draw converts.

Father Finn, Rochelle, Ill.: Although in charge of a large and extensive parish, I manage to do some missionary work. To give you an example of what a public lecture to non-Catholics may do, I will tell you a little experience of mine. There was a small town near me where there were one Catholic family and 300 members of the A. P. A. Books of the vilest calumny against the Catholic Church were eagerly read and believed. There was one fair-minded Protestant gentleman who wished to hear the Church speak for herself through one of her priests, so he prevailed upon them to invite me. I came at the expense of the A. P. A. and had a crowded audience. I spoke for an hour without eliciting a single sign of encouragement or applause. Finally one of my remarks drew forth a faint and reluctant smile. But my words had begun a discussion which ended by breaking up the society in that town. A year after that I returned and in my audience were the three ministers. There are now two Catholic families, and they are delighted to hear the questions with which they had been ceaselessly bombarded publicly answered. I came to this Conference to get some ideas and to learn something. I have been told by my own Catholic people that they appreciate most highly lectures, and especially the Question Box—it is the great catechist. In these lectures if you don't get the non-Catholics you do get your own people better instructed.

Father Doyle: Would there not be much time saved if some one would embody the chief points of the papers read in a motion to be adopted by the Conference?

Father Smith, Paulist: This paper is the experience of a pastor of a church with 150 families and a few out-missions. It is rather the results of individual work of a man of great personal magnetism, and I do not see how we could draw up a resolution to embrace everything in it. What does the Chairman mean?

Father Doyle: We want to have the gist of the papers in the fewest possible words to express the one or two chief principles therein embodied. Such a resolution as the following: "Resolved, That a pastor has, besides his responsibilities to the Catholic people who support the Church, very urgent duties to the non-Catholic people in his parish, the principal one of which is to instruct them in the knowledge of the saving truths of the Catholic Church, and that his full duty is not done until he has taken some legitimate means of dissipating their prejudices and enlightening their ignorance concerning things Catholic."

Monsignor Tihen: I take exception to the resolution, not so much on account of the statement it contains as the fact that it will be construed in the light of Father Siebenfoercher's paper. I believe the experiences that are related in the paper are special and are due very largely to the admirable personality of the writer. My particular objection lies in the fact that there is contained therein a constructive condemnation of all who do not do likewise. This Conference should not put itself on record as indorsing a resolution which might possibly be construed into a reflection on the parochial work of our clergy.

Resolution was laid on table.

Father Elliott: I move an appointment of a committee of three on resolutions.

Father Doyle: The rules say that the Chair shall appoint the committee, so Father Elliott's motion is out of order. The Chair appoints as the Committee on Resolutions Monsignor Tihen, Wichita; Father McDonald, Lazarist; Father McCarthy, Jesuit; Father Elliott, Paulist; Father Drumm, Dubuque; Father Valentine, Passionist; Father Busch, St. Paul; Father Finn, Rochelle, Ill.

MISSIONARY OUTLOOK IN THE SOUTH.

BY REV. OSMOND WIESNETH, O. S. B.

The missionary outlook in the South at the present moment is attractive because there is a positive yearning for authoritative religious organization. Most of the people do not profess any definite religion at all. If they belong to any church the fragments of truth amid a conflict of opinions soon disgust them and religious indifference gains the victory. Others will not study the past, for to them it has nothing interesting; so they take the present as they find it. Beholding nearly as many creeds as persons, each one his own authority and disagreeing with the others, they smother every aspiration of the human soul and put religion aside altogether. Still, the majority of people are hungry for the word of God. This fact necessitates the more our urgent endeavor to bring the divine truth and the authority of the Catholic religion before them; and as this has been the work of Catholics in every age, so every loyal soldier of Christ can see that the day of aggressive spiritual warfare based on charity is at hand. Since we enjoy the truth and can prove it, what in the world could prevent us from carrying out this noble mission, commanded by our divine Master? The great confusion of Protestantism presents the best opportunity for the cause of Christ. Many earnest souls outside of the Church are tired of doubtful teaching and long to listen to any one who promises them relief by sound faith and doctrine.

My mission work in the South during these last two years was mostly confined to the northern part of Alabama. Some missions were also given in Mississippi and in the mountains of Kentucky, where a few of my confreres are in charge of little congregations. Of the forty-three missions, lasting in all 309 days, three were conducted for Catholics exclusively, the others for non-Catholics. Religiously, Alabama does not present the most brilliant aspect to the Catholic eye.* Of late years its coal and its iron have attracted many strangers within its boundaries. Regions of wondrous natural loveliness abound in those districts. However, being sometimes obliged to walk two or three miles with two heavy suit-cases in your hands, and this after a very simple and economical meal, one soon loses sight of nature's beauty and thoughts take another direction. Although the South has its share of intelligent citizens, and, as a matter of fact, has produced some noble and eminent characters, yet in remote quarters there is the greatest ignorance as far as the Catholic Church

*Father Osmund, an alumnus of the Apostolic Mission House, has been working under the subvention of the Catholic Missionary Union in Northern Alabama for the last two years.

is concerned. Even people in better standing, such as lawyers, doctors, and other prominent citizens who enjoyed a good education in other respects, entertain the most ridiculous ideas in matters pertaining to our faith and Catholic practices. And no wonder. The power of the press has much to answer for this. Anti-Catholic literature is frequently circulated among these people in the form of books, pamphlets, and papers generally imported from different States at the suggestion of ignorant and prejudiced members of other churches. Such writings are devoured with pleasure by depraved minds and frequently accepted as gospel truth through ignorance which seems invincible. Often Catholics themselves, living amid a great number of non-Catholics, without priest and church, take up these papers and see religion in some of its forms scoffed at. Unable to defend themselves, they cannot stand the pressure of sarcasm and sooner or later fall victims to that lurking poison. I just wish to state one instance I experienced in a town where some non-Catholic ministers prepared for my arrival by the distribution of anti-Catholic literature. The place is situated on the Northern Alabama Railroad and counts about 350 or 400 inhabitants. With two exceptions, none of these people ever saw or heard a Catholic priest. I arrived there at noon in order to begin a mission that same evening. No arrangements were made until then; the town being small, advertising was an easy matter. A perfect stranger, I had to remain at the depot for some time, inquiring where I could get lodging for five or six days. I told them who I was and for what purpose I came. I went to different stores, and within half an hour I was the spectacle of the town. Some pointed at me while telling others: "That's the priest." But with all this no one would have me to stay with them, although I offered to pay anything they should ask. Finally a farmer living two miles out of town gave me board and lodging. Asking some for the reason why nobody would keep me, I received the flattering answer: "Well, we read and heard too much about you folks, so that we have to be on our guard." And I replied: "Now, be kind enough to hear the other side by coming each night and bringing all your friends with you." After this I visited some families in their homes, and those who regarded me with the greatest suspicion from the beginning soon changed their peculiar notions about Catholics and their supposed superstition as soon as they had heard some lectures. Nay, I was kindly invited to come back to them and preach again.

To a great extent Alabama and neighboring States are in the hands of the sects. Methodists, Baptists, and other denominations have large congregations everywhere, while Catholics form but a small minority of the population. Descendants of Catholic immigrants in many places have lost

the faith of their fathers. No doubt the immense size of a country so sparsely peopled, the small number of Catholic priests, the want of good Catholic influence and Catholic teaching in many of those districts are some of the causes why the only and true religion is so poorly represented. Not seldom people lost that priceless boon of faith without a fault of theirs, as I witnessed quite frequently on my missionary trips. Parents died, leaving children far from Catholic influence; and, as you can easily suppose, such children were brought up under the fostering care of non-Catholics and thus had to pay for it by the loss of the dearest treasure one can enjoy here on earth—the true faith. Many can be brought back to the fold who left the Church for scores of years quite unexpectedly by series of lectures to non-Catholics. Like our old Mr. Rooney, of Bologee, Ala., who has seen 107 summers, and who drifted away from the Church when fourteen years old; or, if you wish, like good Mr. Nailen, of Delmar, Ala., who is able to entertain you for hours counting up his brave Irish ancestry down through centuries.

At present it is gratifying to say that religious conditions in the South are more and more flourishing. Priests as well as Catholic institutions are more numerous and cause religious prospects to brighten. Many parts of those remote districts have been visited by priests. Railroads that opened to subserve purposes of commerce enable the true and zealous ministers of Christ to go about like the good shepherd, seeking that which was lost. The field of harvest is certainly an extensive one, and self-sacrificing missionaries can achieve satisfactory results in spite of ignorance, prejudice, and indifference, the three most powerful foes so frequently met with. Self-sacrifice in those districts will open up an expansive field of missionary labor to any one. I know it, and I am convinced of it. Or should perhaps one be discouraged in a work so noble and so sublime—nay, in a work so divine—and turn back at the sight of some difficulties and humiliations when souls are to be saved, souls so generous and honest that so far have followed foolishly phantom lights because deceived against their will? Where is the priest, where is the good Catholic who should refuse the sacrifice demanded of him in a work so glorious? For we all expect the same reward of the Master that was given to those who made good use of the talents. It is true, the devices of evil placed within the reach of all are doing their share to estrange non-Catholics from our cause, which advocates purity and sanctity of life. Hence the pressing need of a good example on the side of Catholics themselves, thus showing by their moral conduct that they are the true disciples of Jesus Christ. But with all the faults of our Southern non-Catholics, I must confess that the majority of them are fair-minded people. You can speak

to them and reason with them on religious matters. They look at both sides of a question before they make up their minds. Wherever a mission is given one can be sure of having before him an audience that is ready, eager, and anxious to listen to what he has to say. To advance our faith among them they must be taught, and taught plainly and with sincerity. Combine with this the apostolate of the press and that of prayer for their conversion and God will certainly do the rest.

Another interesting feature to be observed among them is their rather inborn spirit of hospitality. This deserves great praise and is quite an encouragement for the Southern missionary. I experienced again and again that people in the poorest districts, Catholics as well as non-Catholics, had hardly anything to put before you; still, they would insist upon one taking dinner or supper with them. If sometimes one large room has to answer for dining hall, sleeping apartment, kitchen, and the like, you can certainly behold a variety of domestic articles, but the sight of it is far from inviting. One day I was obliged to visit a very small town where hotels and like edifices are considered a nuisance. The purpose of my visit was to bring back to the Church a fallen-off Catholic who was married before a Baptist minister years ago. I was surprised at his eloquence, and came to the conclusion that this man had seen better days. His wife, a Baptist, had to get supper ready for me. But shortly before she declared that a Baptist she would live and a Baptist she would die. There poverty ruled supreme. Pork, beans, and black coffee were served. I saw how the things were prepared, and, although this was to be my first and last meal that day, the very sight of it took away my hunger. My host, however, wanted to be fashionable, and for the moment forgot his poverty by asking me whether I liked cream and sugar with coffee. I answered in the affirmative, not knowing that those articles were wanting. As soon as I realized their predicament I naturally changed my opinion as to taste, took the so-called coffee, and with a heroic effort managed to drain the treacherous contents. No doubt it was well meant and cheerfully given, but I certainly shall not envy any one who at times is obliged to enjoy such well-meant hospitality. In another small town of Alabama I was giving a mission, stopping over with the only Catholic family in that place. I knew they had no spare room. Yet I had to stay with them. A tent was put up and the apartments being without ceiling, bed sheets supplied the deficiency. Truly, a strong reminder of the Feast of Tabernacles for a Biblical student. Of course, these and other incidents happened in the remote quarters of the Southland.

At times I lectured in towns with populations from 800 to 1,200, and not a single Catholic family in the town. This renders a missionary's task most difficult, because if converts do come no one can be found to take care of them and further instruct them after the mission. I know, if God wills it, my missionary work for the coming year will be confined to a number of such towns. What, then, can be done under such circumstances to secure the preservance of those inclined to embrace our faith? We know converts need a special care and solicitude for some time on the part of the priest, or, if this be impossible, from some good Catholic family in that neighborhood, to strengthen and encourage them. The same holds good where two or three Catholic families are living who come before us as members of secret societies, and in spite of the laws of the Church it is the hardest thing imaginable to separate them from their so-called benevolent organizations under the pretext that they never see anything wrong and that it is the best means of succeeding in life. Many of these still profess to be Catholics, and so disgrace the Church by their bad example. It is true, the Church should not be judged by its worst, but by its best members. But where Catholics are so few in number and of such a disposition one certainly cannot expect them to be of any assistance to others. In order to keep up the religious enthusiasm of those under instruction and to secure a moral assurance of the perseverance of converts I generally lectured in districts where some neighboring priest or some good families could continue the work. I often would return personally for a day or two, availing myself of the opportunity not only to give instructions to those concerned, but to visit at the same time such as took a special interest during the mission. Thus while talking about religious matters one may have but two or three to begin with, but within a short time the number of listeners increases; the more so if you request one to call in friends and neighbors who might be anxious to listen to Catholic doctrines.

Apart from the good that is done in this way by missions to non-Catholics, their salutary effects are also visible in those who belong to the fold, and this the more so in parishes without Catholic schools. Catholics wavering in their faith are strengthened and many of those who first betrayed timidity about their religion declared publicly in the presence of their non-Catholic friends that they were glad to belong to a Church that enjoys the means of sanctification and has Jesus Christ Himself, the God-man, to rest upon.

Yes, in the face of such golden opportunities presented to us on the mission field, in the face of a work that every active member can rejoice in because it is God's work, in the face of the spiritual good achieved when so many souls are carried back to their Maker, from whom they had been living in

exile, must not every loyal priest and loyal Catholic with united strength come forth and show what he can do for Christ? Indeed, one is surprised how even some of the true fold could look with suspicion upon this work, its supporters and advocates, by saying: "We have fallen-off Catholics enough to bring back to the faith; why bother with Protestants?" Let such receive their answer from our Savior Himself: "And I say to you that many shall come from the East and the West, and shall sit down with Abraham and Isaac and Jacob in the kingdom of heaven; but the children of the kingdom shall be cast out into the exterior darkness." (Matt., 8-11-12.)

Father Sutton: I concur in much that Father Osmond has said. He has been in Northern Alabama, but the southern part of the State is much worse. Outside the large centers there are very few Catholics. Baptists and Methodists predominate. I have found it extremely difficult to get an audience. I gave twenty-seven non-Catholic missions during the year. I found the Southern Alabama people indifferent to religion, and I would think it especially hard for a stranger to do much good among them. The priests who are there can best reach them. Where there were no Catholics I found it difficult to get an audience, and where there are no preachers the people come and are willing to join our Church the first night.

Father Doyle: Suppose another priest were to cover the field which you covered last year, would it be profitable?

Father Sutton: I don't know. Much depends on the man himself.

Father Bresnahan, missionary in Florida: I find the outlook in the South hopeful. There are two evils to be combated—bad books containing slanderous statements against our Church and divorce. Prejudices against us are fast disappearing. We should have more priests. The climate is healthful and the harvest will be abundant.

Father Walsh, Paulist: In Tennessee the Knights of Columbus have done splendid work in waging war on those pernicious books.

Father Swint, West Virginia: Is there as much harm done by those books as we think? I feel that they attract more converts to us than they drive away. My experience has been that the people reading so much against us want to hear what the priest has to say for himself.

Father Waters, Virginia: The situation is not so deplorable in the South. There is no difficulty in getting an audience if the people are made aware of the lectures. In Bedford, a town of 3,000, I gave a mission which opened with an attendance of a hundred people, but by the end of the mission the place was packed. Of course, one cannot make converts in three or four days, but we give them a knowledge of the Church established by Christ, and doing this is much gained.

HOW TO REACH THE DEVOUT PROTESTANT NEW ENGLANDER.

REFLECTING THE VIEWS OF PROF. W. ROBINSON, LL.D.

The devout Protestant is a sincere Christian. He feels interiorly that he is in close communion with God. At the basis of his religious life is a spirit of faith in God as a watchful Father closely interested in the affairs of His children, and, on its practical side, a desire to please that Father according to justice and right. He has a conviction that he is right in his doctrinal position, and it is extremely hard to shake that conviction.

Yet, looking broadly at the religious mind of New England, there are two divergent streams—one stream is carrying a host of men toward more highly organized Christianity, while the other is drifting many from all organized church life away into rationalism, naturalism, and very often infidelity. This latter class is losing its grip on even such fundamental truths as the immortality of the soul, and, in some instances, of the existence of a personal God.

The work of presenting the truths of the Catholic Church to either one or the other of these classes in such a way that they may assimilate them is complicated by many problems of a practical nature. The major difficulty is in the method of the presentation of Catholic truth.

The older methods of controversy must be radically changed. We may characterize these methods as that of the hedgehog, which rolls itself into a ball and presents to the outsider an uncomfortable surface of sharp thorns. It is quite safe now to unroll, expand, and move about in security. The time of bitter enmities, when there was constant danger of attack, has largely passed. By the large majority of the people of New England the Church is recognized as a powerful influence for civic betterment. It has done good work for the common weal, along temperance lines, for the saving of the Sunday, for higher citizenship, and for cleaner manhood. For these reasons the New Englander is ready and even willing to listen to the message she brings. However, there still lingers in many places among ourselves a spirit of Church inhospitality. Say what we will, the Protestant is not made welcome in many of our churches, and he quickly senses this spirit of exclusion. Perhaps the present generation must pass away before the doors of the churches will be thrown wide open to him. This happy condition of affairs will come as the newer generation of priests, who have known nothing of the bitter antagonisms of past years, take places of authority. We ourselves may hope only to hasten this day.

But, by way of preparation for the advent of this time, when the New Englander, feeling the need of a strong religion that

teaches authoritatively, will fill the pews of our churches, we can go to him with the truths of Christianity presented in their most attractive garb. As his dogmatic Protestantism fades away into indefiniteness, we can present to him an exact and definite system of doctrine, founded on a perfectly rational basis, appealing to his higher nature, and satisfying the deepest desires of his soul. As the fabric of his traditional religion begins to disappear, we can present to him the beautiful spectacle of a body of teaching that will charm him by its harmonies as well as convince him by its authoritative forcefulness. As he finds his ancient ideas of the Bible crumbling because he believed in verbal inspiration, we can present to him a safe and conservative notion of inspiration of the Bible, that will save for him what was almost as sacred as the Ark of the Covenant to the Jews, and he will be glad of the opportunity to preserve it from dissolution. In addressing the throng that still cling to the idea of an organized church, and even desire to intensify it, the tactics of the hour are to present an authoritatively teaching church in so lovely an aspect that they will be charmed by it.

A man who has been self-taught in religious matters is suspicious of an external authority that will impose dogmas on him. A man who has been wedded to the principle of private judgment will rarely, at the outset at least, accept the principle of an infallibly teaching church that compels the assent of his mind. It has been rather unfortunate that the external ramparts of the Church have been built up with frowning battlements and with threatening embrasures. Still, it was necessary. For three centuries the Church's right to teach has been assaulted by repeated and violent attacks, and the very citadel of her authority, the infallible teaching privilege of the Roman Pontiff, has constantly been assailed. But this conflict is now practically at an end. Protestant controversy has been brought to a close in the Vatican Council. Now, as the last word has been spoken, it is full time for the Church to resume her proper function as the "light of the world." She is the heaven-sent answer to the problem of human life. The inner beauty of her doctrines, as they are one by one revealed to the inquiring mind, will enchain the soul and captivate the heart. So in New England she must speak to the heart of the people; and to do so she must know the language of the popular heart. She must love and praise what the people love—such things as good citizenship, the common weal, and a reverent and quiet Sunday, the virtues of patriotism and love of our American institutions, as also she must hate and denounce such things as the people despise, for example, saloonkeeping, "grafting," "boodling," and all political corruption.

It is necessary, moreover, to get away from the controversial and polemical methods. These methods of warfare are as antiquated now as are the bludgeon and the catapult, and, like them, they must be relegated to the museum of curiosities. The fact of the matter is the whole idea of warfare must be eliminated from our relations with the non-Catholic in New England. The motto should be, "We come not to conquer, but to win." For this reason the effort of the missionary should be to give a clear exposition of the Church in her inner life. She is the God-given answer to the problem of life as well as to social needs of the day. As the representative of the Desired of the Nations, she is the complement of human nature, and consequently the one thing that will satisfy the religious needs of the human heart. Like the Divine Master, she is here among us to minister unto our spiritual necessities. She rejects the Calvinistic theories of the essential degradation of human nature, and is a profound believer in the innate goodness of the human heart, and, therefore, can interpret the harmonies between nature and grace, the latter resting upon and cleansing and perfecting the former, so as to make the sanctified Christian a perfect specimen of God's handiwork.

If these ideas could become current coin among non-Catholics, there is little doubt that the leaders of thought would be drawn to the Church. If the leaders become dominated with Catholic thought, they would establish a most aggressive propaganda in the English-speaking world.

There is still another idea that cannot be too thoroughly explained to the New Englander, and that is a true conception of ecclesiastical authority in matters of faith and discipline. To a people whose love of just liberty is a consuming passion, there is nothing more repugnant than an authority that constrains or a dogmatism that superimposes itself on the will. The only constraint that is bearable is the divine constraint. Union with the divine truth and conformity to the divine will is the situation that gives the largest freedom. Submission to human authority in matters that transcend human reason is a sacrifice of manhood which no one may incur with a safe conscience. But as soon as the divine element pervades this authority then an obedience to it is Godlike. No higher oblation can be offered to God than man's intellect and will. The normal function of authority in religion is directive, and only when there is contumacy is it at all coercive. Reason and revelation are always coincident, and therefore religious authority need never be irksome to the right-minded. To the transgressor alone is it a restraining force. A well-trained pair of horses never need the whip. These ideas cannot be developed too much before the religious mind of New England. It will dissipate the notion

that does prevail that "Romanism" is authority created for its own sake, and with no other purpose than to cramp the intellect and enslave the soul.

The problem of all problems, however, is to get a hearing. It has been demonstrated that certain classes can be attracted by the regular missions given to non-Catholics; but it is another thing to get the ear of the intellectual world. There can be little doubt but that in time this constant reaching out for the non-Catholic will create the type of man who will be, as Newman was to his day and generation, a prophet and an interpreter of things divine to the hearts of men.

Father McCarthy, S. J.: Dr. Robinson has impressed me very much. I feel that we cannot emphasize too strongly the advisability of the entire elimination of controversy from our work. Many years ago, while returning from Europe, I was in company with an old German Jesuit. He said to me: "To a young priest like yourself, about to work among the American people, my advice is this: Never preach a controversial sermon." Ignore the very existence of Protestantism. As the walls of Jericho fell at Gideon's trumpet, so shall error fall at the announcement of truth. Avoid the very word Protestant—use rather the term non-Catholic friends. Thus we shall ingratiate ourselves into the hearts of these people. They have in their hearts a great love for truth, and they want to hear it. There must be no denunciation, but a plain, strong presentation of truth. Another point is that we Americans are inclined to resist any authority imposed upon us. The missionary, therefore, must make it clear that he is not preaching a self-taught idea, but the doctrine of Jesus Christ.

Father Kelley: A New England priest told me that there seemed to be a dividing line between Catholics and a certain class of non-Catholics. This line of distinction is a social one, and it certainly can never be bridged by controversy. What hurts the Catholic Church more than anything else in New England is the impression that it is allied with the saloon and low politics. Again, in the matter of advertising, why not take a page from our experience of the lecture bureau?

THE APOSTOLATE OF THE CLOISTER.

(BY ONE WITHIN.)

READ BY FATHER DOYLE.

The time seems to have come when the work of converting is no longer in the background. The Apostolic Mission is an accomplished fact! The wonderful progress of this movement and the enthusiasm with which it is received bid fair to give it an effectiveness which no results can surprise.

We cannot help comparing the successful spiritual campaigns of the earnest, zealous missionary of to-day with the timid, slow methods of olden times, and our own fervor catches fire. Perhaps one of the reasons is there is a fairer field. Catholics have asserted themselves and prejudice is retiring, step by step, as the beauty and truth of the faith are revealed in the daily lives of Catholic Christians. However all this may be, the missionary spirit for non-Catholics has come to stand for itself, and the great body of the Church in America is stirred by the Apostolate. It has even penetrated the enclosure of the Cloister, and the innumerable Sisterhoods of the United States have placed it close to their hearts and yearn to have a share in the work.

It is not given to the nun to go forth to seek souls; nor is it needed. The fields of harvest are within reach. Hers is "the Apostolate of the Cloister." Majestic words! for they mean countless roads of salvation to human souls.

I wonder if the thousands of nuns who do God's work patiently, nobly, successfully, all over this land ever stop to think of the possibilities of personal effort in the non-Catholic mission? Of the possibilities of winning, not alone, baptized souls to their eternal destiny, but wandering souls, mistaken souls, striving souls, who, in their darkness, stretch out their yearning hands to the "kindly light" that faintly shines "amid the encircling gloom."

We know that every individual is a marvel of unknown and unrealized possibilities, and nine-tenths of these are hidden from sight; but even where the specialized vocation of a nun is realized by zeal and fervor almost heroic, she is apt to think little of the multitudes who long for light. How can she reach the non-Catholic thousands who look longingly toward the Church? Let us see her possibilities!

Is she inclosed behind the grating that shuts out the rush and crush of this too-busy world?—in one way or another its waves will roll to her feet. They will force on her the inexorable weariness and unrest of those souls who long for peace.

Let her pray! Pray with every breath for those tossed-about hearts who hunger for faith and strength. Let her constant cry be "Even one soul to-day to add to the Church in her glory. Ah!

"Saints have died

To bring one soul to the Crucified."

There is also for her an epistolary apostolate. The apostolate of letter-writing? Is there such a thing? No doubt of it.

How many souls date their coming to the Church from a ray of God's light entering their hearts through the written page of an unworldly nun in her hidden cloister? Coming from the sanctuary, it must bear truth, and the "truth has set them free!" Is she a member of one of the teaching orders (whose name is legion)?—then is she a power, a lever with a dynamic force to move thousands. Like the stone cast into the lake, her influence widens in concentric circles, until it is beyond earthly ken and can be watched only by the angels.

In the class room, around her desk, are fleets of little ships mutely crying to be provisioned with the bread of salvation—the seeds of the faith that shall grow not only in Catholic soil, but shall be carried forth into the great world to be sowed broadcast, if she remembers the apostolate of the cloister and with earnest words fulfills it.

What religious annals cannot tell of marvelous conversions wrought by the faith of little children, or by the instructions, gathered and carried afar, as they fell from the lips of the sister at her desk.

Before my mind there rises a scene in a convent chapel, where a convent girl had come back to kneel with her eight beautiful children—all weeping with joy because the husband and father was receiving there the waters of baptism—a true convert to the faith; fruit of her patient prayers and the lessons of her school days under that cloistered roof. Another scene is in an hospital, where a paralyzed Catholic wife sits weeping with joy in her rolling chair, as her husband, after twenty-three years of married life, yields to her gentle example, abjures heresy, and, in the sight of three Catholic sons, receives baptism as the Catholic convert-wife had received it—before a convent altar in her school days. Still another scene is the death bed of a parent whose two daughters, both nuns, knelt at his side smoothing the path to the grave by the sublime prayers of that holy Church, to whose bosom he was brought in the fullness of his manhood by the offering of their young lives in the cloister. Another still: A burning word dropped in an instruction class and carried to a non-Catholic home, the rage of a non-Catholic parent, the staunch firmness of a child, the unwilling admiration for true heroism. One conversion—another—until eight souls were brought to the Lord, all through the burning words of one hidden nun. But why weary you with examples? Such may be, and has been, the apostolate of the cloister; and there are thousands of unwritten histories which every con-

vent could unroll and every order of Sisters verify. It remains for these facts to be doubled, nay, trebled, in our efforts for the future. The moment of grace seems nigh. The wave of desire to know the truth is increasing day by day, and the cry from the non-Catholic is, "You believe; your life shows it; tell us the faith!" And in our respective vocations we must join the apostolate. We must instruct ourselves more and more to meet the want as it lies in our sphere. Let our unflinching certainty strike conviction to all who hear us. Let the wavering holders of sectarian belief among our patrons, our visitors, our pupils, our sick, especially the agnostic and pantheistic, find us ready with gentle, unanswerable words based on the faith infallible, to impress and convince, so that salvation may come, if not now, at the hour of death.

And then, in the personal instruction of converts as they come to us one by one, sent, perhaps, from the glow of the mission, or the special grace of God. They come to the convent, and it is heart to heart with the nun and her listener. Is this to be a single grace? Will our God be outdone in generosity if we pour our souls out in our work? Cannot our heart's desire, with earnest prayer and studious qualification, make our work so effective that whole families may be brought, through our convert, to see the truth? It seems to me there should be a holy fascination in convert-making that would make the Sisterhoods strive more and more to lay hands of fervor on wandering souls. There should be in their hearts the joy of those who can set the prisoner free. Ah! let us look to it that this joy, this fervor, be renewed, or enkindled. Oh, if the desire to convert souls were in our hearts! Prayer would make it a passion. We would not leave the altar to go forth to the daily labor of the classroom, the hospital, the orphanage, the instruction-class, or the manifold duties of the cloister one single day without this heartfelt prayer rising from the lips of every "Sister" in this broad American land. Lord, give me one soul for Thee to-day, and bless those who go forth to seek other souls.

This methinks is the apostolate of the cloister. Burning desire, fervent prayer, fitness of knowledge, and a "God-speed" in thought and word to the trained missionary, who brings to the non-Catholic mission the enthusiasm of the apostles after the first Pentecost. Oh, the beautiful souls of men for whom Christ died! Shall not every inmate of every cloister in the land long to join this work?

"Shall we turn from the whitening harvest?

Are we laggards that cry 'Not yet?'

Shall we see them starve by the wayside,

Dying in vain regret?

“Let us join in strength to win them,
For the work of the Master is there,
Men must go forth to seek them;
We must lift hands in prayer!”

Mgr. Tihen, Wichita: I move that this conference send a resolution of thanks to this zealous sister for her thoughtful and inspiring paper. Seconded by Fr. Lynch, Vermont. Carried.

Fr. Elliott: This paper opens to our view a question we have much discussed. Why should we not have in our non-Catholic Missions the services of sisters, regularly engaged, assisting in extending a welcome at the vestibule, attending inquiry classes, and completing the instruction of woman converts? Women of holy lives have great facility in making converts—why should they not work in some organized way? They need not go on the lecture platform, but there is much room for them elsewhere. It seems we have too much excluded the public use of the sisterhood. It often happens that a missionary cannot attend to all the details, and consequently scores of people have been turned away. Why couldn't the sisters volunteer their services and take them up? Our holy rule, they say, forbids us to be out after dark. Ah, that's a pity! I remember that Cardinal Manning once received into the church a dozen Anglican nuns, and among them was a strong, good English woman, a magnificent character. She afterward said: “I have always regretted that my conscience forced me to be a Catholic. There were so many good things which I did as a Puseyite that I dare not do now! Then I often went at night through the slums—aye, and many a time I carried in my arms a sick child to the hospital or otherwise relieved the suffering. Now as a Catholic sister I cannot do it—my rule forbids me.” I hope some of my missionary friends here will discuss this question with the sisters.

Fr. Boyer, Ogdensburg: I am a French Canadian. There are hundreds of good nuns in Quebec. Why not have those letters which Fr. Doyle sends to the sisterhoods throughout the United States translated into French and distributed among the convents of Quebec? The sisters would read these letters to the children. The French Canadians are a missionary people—they have sent many zealous priests and sisters to Africa, China, and other countries.

Fr. Callahan, Tennessee: I agree with Fr. Elliott about encouraging the sisters, and also Catholic laymen and women. In my missions I have in a humble way con-

ducted a summer school for the sisters and young women, making a special study of how to instruct converts. It has worked most successfully.

Fr. Bresnahan, Florida: I know one sister in Jacksonville, Fla., who has received in one year over fifty (50) converts. Her name is Sister Mary Ann, and she can neither read nor write. She makes house-to-house visits among non-Catholics. I firmly believe the Sisters of Charity have done more work for religion in the South than all the missionaries who have preached there.

Fr. Valentine, Passionist: While the rule somewhat restricts their zeal, the teaching orders have more latitude. I always invite them to attend our non-Catholic lectures. This makes them veritable missionaries in the classrooms. So whenever possible I suggest that the sisters be always invited to attend the non-Catholic lectures. A great deal can also be done while giving retreats to sisters and in obtaining their prayers.

Fr. Lynch: In Vermont we have a somewhat divided diocese. The sisters are largely French, but they speak English, and altogether the sisters have done more to make converts than any half dozen priests.

THE NEGRO IN AMERICA.

BY REV. T. J. DUFFY, Josephite.

Within this great nation there is a mighty race that compels our attention and calls for constant study. Time was when simply to suggest a "negro problem" was to court derision, and even to-day there are some who, failing to see the signs of the times, would have us believe that the negro question is a chimera; or that, if there be a negro question, it will solve itself, and that the solution will come through the negro himself. So far as we Catholics are concerned, there is a negro question, and a very serious question. Eleven million negroes, of whom less than two per cent. are Catholic, cannot fail to give food for earnest, unceasing thought to all who have at heart the interests of Christ's Kingdom. Thus far the negro has not stood before the world an object of justifiable pride to Catholics, and it behooves us to be up and doing if we are to fulfill the destinies that, in the plan of divine economy, has been mapped out for the Church in the United States.

Far be it from me to belittle the efforts of those who since emancipation have labored and toiled for the regeneration of the negro race; far be it from me to make light of the zeal and piety, the charity and self-sacrifice that inspire men and women to devote themselves to the evangelization of the negro, yet how few are they of the many millions who glory in the name of Catholic! We might turn back the leaves of time and read thereon the story of the negro in America, but there are some things over which it may be well to draw the curtain of forgetfulness and instead grapple with the problem as it is at present. It is useless to idle away our time in vain regrets of what Catholics might have done, or could have done, or would have done had not some awful "IF" thwarted their plans or checked their aspirations. Let us rather come down to earth and face the facts as we find them. The right use of present advantages and opportunities is worth far more than sighs and tears over opportunities and advantages that have slipped from our grasp.

I am not of the number of those who can see but one side to a question, nor do I care, in my admiration for certain deep-rooted religious traits in the negro, to close my eyes to the fact that with his religion are to be found mingled rank superstition and distorted ideas of even the most fundamental truths of Christianity. Nor would I go so far as some earnest, zealous men have gone and say that the race is entirely free from prejudice against the Church. Heretofore the tendency has been to view the question through optimistic glasses and to see in a few sporadic conversions the regeneration of the entire race. That you

or I can report fifty or sixty conversions a year does not argue success when we know from experience that, despite all our efforts, we are losing ground in some quarters because of our inability to supply men and means to carry on the work. Membership in the Catholic Church means more than registration on baptismal records, and the desire to see any work prosper should mean more than mere sympathy. Sympathy counts for little in the actual work of conversion; it costs nothing, and it is no great sacrifice to give what costs nothing in the giving. It is my solid conviction that if we are to bring the negro into the Church, the work must be the work of all American Catholics. It seems that God has imposed this task upon the nation, and while the actual missionary work may be done by individuals or societies, yet in it must all have a share—hierarchy, clergy, and laity.

To conduct the work of the missions we need missionaries, and to have missionaries there is need of the missionary spirit in the land. Do not tell me that we have that spirit among us, for except in rare cases that spirit and all that it means are sadly wanting in the American character. This is an age of progress, and in the rush of material advancement we are losing sight of the spiritual and are building with, and by, and on the material. In the hurry and bustle of life men are apt to forget the spiritual and religious elements that must find place in any nation that is to be truly successful. There in the great South is a field ripe for the harvest. At our very doors, in dire need of the bread of life, are eleven millions of blacks, but the distress touches not our hearts. Living in the midst of Christians, those millions are as alien from true Christianity as their black bodies are different from the bodies of their white fellow-countrymen. Men and women are needed—apostles far more than money—apostolic men and women are needed if the negro and his descendants for generations to come are to have the priceless treasure of Catholic Faith. It is not unusual to hear hard things said of the Church in France and Italy, and it is no more unusual to hear boasts of the glory and grandeur of the Catholic Church in America; yet we know how many sons of France and Italy are laboring for the cross in Asia and Africa, while we, with all our vaunted Catholicity, have Africa at our doors. We know it is there; we can hear the cry of souls for the bread of life; we see them going down to death ignorant of the sublime truths of religion, yet how few are there who can put aside natural and racial antipathies and see beneath those black skins souls redeemed in the Precious Blood of the Master and give themselves to the work of the missions. Our duties toward the negro have been told us by the Fathers of the Third Plenary Council of Baltimore. In ordering the collection for the negro missions, they speak thus:

"We have done this through a sense of duty, and we trust that our noble-hearted people will not regard it as a burden imposed upon them, but as an opportunity presented to them to co-operate in a work which must be specially dear to the Heart of Our Lord. The Divine commission to the Church stands forever: 'Go teach all nations, preach the gospel to every creature,' and every one who desires the salvation of souls should yearn for its fulfillment and consider it a privilege to take part in its realization. The more we appreciate the gift of Faith, the more must we long to have it imparted to others. The missionary spirit is one of the glories of the Church and one of the chief characteristics of Christian zeal."

Yes, the missionary spirit is one of the glories of the Church and one of the chief characteristics of Christian zeal, but it is a spirit that must needs be cultivated in this country. I am sure that had we the real missionary spirit we would not have the sorry spectacle of young men, ready for priesthood, preferring to postpone their ordination rather than spend some time in the mission fields of the South and West because their bishops, already oversupplied with priests, had not places for them in their diocese. So long as we have such conditions as these, so long shall we lack the true spirit. If we are to be apostles in any sphere of the Church's activity, we must have a grasp of the Church's broadness. The Church cannot be circumscribed by racial or territorial lines: She is and ever must be the same for white and black and yellow. The priest is another Christ, and his energy must be the personal love of our Divine Lord, as the head of the whole human race. His heart knows the Saviour, and knows that He came not only to save us, but to be the type and perfection of humanity in the supernatural order. The personality of Jesus Christ is the center from which radiates all the aims and aspirations of the missionary. But the apostolic spirit has also its human side. The apostle is a man, lives among men, labors for men; consequently should make men his study. Like St. Paul, he must be "all things to all men." The Catholic missionaries have ever adapted themselves to their surroundings, and herein, humanly speaking, lies the secret of their success. Even non-Catholic writers bear witness how Catholic missionaries gain souls by making themselves like their surroundings. To ignore all prejudices, while searching for those qualities which would best serve as a basis upon which to build the supernatural edifice, is the missionary's task. Every race has phases of truth and virtue which would easily serve as a working element for the missionary. It is his place to find these out, accommodate himself to them, enlarge upon them. Nay, more:

he should study the civil and temporal welfare of his people, for the missionary is a public character, identified in every way with the people to whom God has sent him. This is virtually true of the missionary to the negroes, for not only are they to be won to the Faith, but they must be taught all the elements of temporal success and the just appreciation of civil liberty and its privileges. The negro is first to be made a Christian—then a man, a man in the noblest sense of the word, full of those lofty aspirations which true manhood bestows. This is to be done by the spirit of God in the Catholic Church, but by human instruments and in human ways. The human element in the negro race must be built up. To say that the negro race is beyond reach is unworthy of a Catholic. There are in this people natural traits which serve as a basis for missionary work. In a few words we may point out the best characteristics of the negro: He is deeply religious—sentimentally so, if you like—still religious, and of simple faith. For him the supernatural gives coloring to all the events of life. He knows how to be in want and to abound. Few races of men better realize the maxim of the Gospel: "Be not solicitous for the morrow." Patience in adversity and trials, endurance of the visitations of Providence pre-eminently belong to the negro. His naturally deep emotion, which finds vent at all times in hymns of praise and songs of joy, marks him out as chosen for participation in the public services of the Catholic Church. The song of praise which has gone up to the Most High during so many ages in the cathedrals, monasteries, and cloisters of Christendom will quickly meet a responsive accord in the hearts of the negroes, whose sweet voices would waft fully as pleasant a melody to serve as a sweet accompaniment to the songs of heaven. Again, no race of men knows better the lessons of the Sacred Heart, "Learn of Me, that I am meek and humble of Heart." What race so gentle as the negro? Surely no race with his qualities is better calculated to become Christian. There is plenty of material for the missionary to work upon. Let him teach the black man to sanctify his hours of suffering, to be gentle for the sake of the Sacred Heart of Jesus, to be docile for Christ's sake. To accomplish much among them, the missionary must at all times be pleasant and gentle in manner; kindness in work and deed is essential. The poet-priest of the South, Father Ryan, once said: "The best way to reach the negro soul is through his body." The missionary must identify himself with the temporal interests of the colored race, not, indeed, in a way to make himself disliked by the whites, for that would work injury to his people. He should encourage industrial training, the learning of trades, a

thrifty spirit, early marriages. In fact, the mission house should be as much a social and industrial gathering place as the center of religious influence. Would that our young men could be brought to realize how much depends upon them for the work of the Church in America. Would that they might realize the obligations that rest upon them and upon all Catholics of bringing the Gospel to those who sit in the darkness and shadow of death.

The missionary spirit is a growth. As in the physical order, so also in the supernatural, there is no spontaneous generation. That spirit is the fire enkindled from on high, but it is left to man to fan the spark into a bright flame, and there is no better way to this end than to make real our sense of the universality of Christ's Kingdom. Before our eyes, like a mighty panorama, should the world roll around the one great focus, Christ. The missionary should realize St. Paul's words that "God is near every man." To the true missionary the watchword must be "*veritas liberabit te.*" Truth in its widest sense is his. He knows that men are created for truth; the truth is revealed for men, and the truth is universal. Truth is necessarily aggressive, and the apostolic soul is not content when he sees poor, degraded humanity by the wayside to draw his cloak about him and go on his way with only a pitying glance of sympathy.

That it is necessary to have priests specially devoted to the work of the negro missions is the opinion of both the Second and Third Plenary Councils of Baltimore. Upon this point they have spoken as follows: "By the bowels of the Mercy of God, we beg and implore priests, as far as they can, to consecrate their thoughts, their time, and themselves, wholly and entirely if possible, to the service of the colored people." In the North the negroes are comparatively few, but we sometimes hear expressions of surprise that the priests of the South do not look after the negro. The priests of the South cannot do impossibilities, and to say that they neglect the negro is unfair and uncalled for. They do all they can, and whosoever is acquainted with the clergy of the South realizes how they bestow the same affectionate care upon the blacks as upon the members of their own flocks, and often give them special attention. For they are edifying men, well educated, pious, and zealous, and often practicing the very highest virtues of their state of life.

It is to them and to their predecessors in the sacred ministry, as well as to the conscientious masters of ante-bellum days, that we owe it that there are any colored Catholics at all in the South. That they cannot do more is due to the fewness of their number, the extent of their parishes, and, in some cases, to their straitened circumstances. The late

Archbishop Janssens struck the keynote, and his opinion, as that of one speaking with authority, carries with it great weight. "The bishops of the South must feel the great responsibility that burdens their consciences, for the salvation of the millions of the colored race within the limits of their dioceses. I for one feel also the difficulties that surround the accomplishment of this task. Our priests everywhere in the Southern States are devoted to their duty and willing to work for the colored people as well as for the white, but the work for the one and for the other is quite different, and it is almost impossible to do much good for the salvation of the negro whilst engaged in the ministry for the whites. Again, all the Southern dioceses stand greatly in need of priests to keep up the work that has already been established and needs to be continued. Consequently, it is next to impossible to obtain priests willing, and possessing the necessary requisites, to devote themselves to this peculiar work."

We cannot apply the same test to the negroes of the North as those of the South. In the North it is an easy matter to take care of the blacks and whites together. In the South conditions preclude this, so that there is absolute need of men whose work will be confined to the negro. And here enters the first difficulty. When a man offers himself for the negro missions, he goes to a race that is among us but not of us. He goes forth from among his kindred to a people not his own, to a race despised and unnoticed. In the minds of some he sacrifices the dignity that belongs to the Caucasian and brings himself down to the level of those for whom he labors. This is no mere idle talk, for sometimes we hear men of education, men who would gladly see the black race elevated, deprecating the fact that any white man would give himself exclusively to the service of the negro, because, by so doing, he degrades himself and becomes no better than those among whom he lives and labors. I myself have been told this on more than one occasion; but, my friends, can the servant be better than the Master? Granting that the priest does sacrifice dignity and sacrifices all else, save honor, has he not the example of the Great High Priest, who stooped to human nature, taking upon Himself the form of man that man might live? But, after all, what if the world does think we lose caste by working among the negroes? Is that to be weighed in the balance against immortal souls? I mention this difficulty, I know not why, for it is scarce worth consideration, and if it were a thousand times as great, why should it deter us when we work for God?

A far greater difficulty is that which rises from the over-conservatism of some, who look upon innovations as mistakes, who have become fossilized, and look upon those who would still further expand the influence of the Church

as dreamers and visionaries. They look upon the Church as a sort of antique curiosity, and, in her apostolicity, her universality is lost sight of. They would begin nothing new, nor would they disturb the old order of things. It is just such as these who tell us that all efforts are wasted on the negro. They seem to limit Divine Providence by the boundaries of certain countries. They would localize religion, forgetting that only false religion can be localized. They cling to race lines. When speaking of religion, you often hear them using the words "German," or "Irish," or "Latin," or "Saxon." Now, when we say that the Catholic Church is something which has its race and its regions in which alone it can flourish, do we not make it a false religion? It is race and nationality that hold false religions together and give them their few generations of life. As a widespread body, the false religion has either followed abroad some great human power, as an appanage of its greatness, and is accepted by other nations at the point of the sword, as was the case with Mohammedanism, or is a congeries of local errors, just as Protestantism is.

But Christ is Catholic and rules over nations, or rather, He rules over men, and knows no race or nation, nor is He a respecter of persons. The human heart and mind are His kingdom, and His religion is made to win any and all kinds of men wherever they can find them. It is precisely this same low view of men and religion that inspires some when they speak of our success among the colored people, because, as they say, we can attract them with a gaudy ritual and offer them a religion that does not tax the intellect and is purely emotional—a calumny not less against the race than against the Catholic Church. It is the deep void in the human heart and the Infinite Being who made it, and who alone can fill it, that are the terms in the problem of any person's conversion. If some negroes are over-emotional, it is because they are simple and unlettered, not because they are black. All things considered, that, perhaps, ought not to be put down to their disadvantage. Bring down God, His birth, His promises, His pardon, throw open the fellowship of His external society—do this for the colored people, or any people equally as free from prejudice, and you will convert them. Time was when we heard the gravest accusations against the colored people. It was hard to see how God could have created so wretched and helpless a race of beings as they were supposed to be; yet if the worst had been true, Christian zeal would have been only the more enkindled and would have chosen them as the first object of charity. But year by year the colored people are winning their way in public esteem. They were once called incurably indolent; now agriculture flourishes more under their free-

labor than before. The greatest forebodings were uttered as to their influence in different quarters, for it was said that they were of a temper so soft and yielding that they would surrender without a murmur to the guidance of others; and of all the accusations against them, we admit that the one seemingly best founded is, that they lack the courage of their convictions; but this timid temper, if it exists, is not due to their African blood, for the tribes from which they sprung are as fierce and warlike as were the barbarians who roamed the German forests and are the ancestors of the present vigorous, fearless Teutonic race. It was thought that their relation to the other races of the Union was like a soft stone placed among the hard ones of the arch, to be soon crushed or riven, bringing, perhaps, the whole structure in ruins to the ground; but such has not been the outcome. It is plain that the colored race is on the threshold of a great future. This may be but a time of childhood for them, yet we believe that they are going to be a rich, intelligent, and powerful people among us, and few, if any, nations have displayed in their beginnings better promises of a high religious destiny.

But the two real difficulties of the negro work are men and means—vocations to the missionary priesthood and means for their training and support. If the missionary cause were more widely known the Holy Ghost would surely inspire our young men with longings for the missionary life. If men of other nations are to be found who gladly leave behind them civilization and go among the most pagan nations, surely the Church in America has sons brave enough to suffer the hardships of the missions for the benefit of the souls of their fellow-man. In some sections of the country the cry is not, Where shall we get priests, but, What shall we do with our young priests? In answer, I would say, send them on the missions. Give them a taste of hard work and privation, so that when the time comes for them to take their places in their own diocese, they will be all the better fitted for their work. There is danger enough in the priesthood without exposing our young men to idleness, for idleness breeds luxury, and luxury breeds—what? In France, at least in the past, young men have been ordained for the foreign missions, and their willingness to engage in foreign work was made a condition of ordination. They had no bishop in France, but were ordained with the understanding that, after a term of years on the missions, they might return home and be assured of adoption. It might be a good idea had we something of the kind in the United States. Then there would be no dearth of priests for the missions in the South, and our venerable hierarchy would thus greatly contribute to the furtherance of a work which, I am sure, must be dear to their hearts.

It is unnecessary to dwell upon what, to us Catholics, is beyond the shadow of a doubt, that the hope of the negro is in the Catholic Church. He may not see this himself, but we who realize the true meaning of Christ's Church and all that it stands for see that only under her benign influence can the spiritual, intellectual, and industrial welfare of the negro be brought to issue. Those who know the negro, especially the negro in the non-Catholic schools and colleges of the South, know that he is capable of high intellectual development; that he is skilled in the industries, as is evidenced to-day by the fact that the black man pays taxes on \$400,000,000 worth of property that he has accumulated since the war; but of far greater import is the religious side of his training. The Catholic Church has all that is needed to make the black race a race of saints. Thus far, he has had practically no religion. True, millions of blacks are nominally adherents of the different sects, but often those who are professedly Christian have but the faintest idea of Christian truth. It is here that we find the reason for any prejudice that there is against the Church. Prejudice is the child of ignorance, and as soon as we enlighten the negro to the beauties of Catholicity, we may look for the obliteration of all prejudice. It is only those who belong to the sect that are prejudiced. As a body, the colored people, when not misguided by bigoted teachers, like the Church. They are fond of participating in public worship, are attracted by the doctrines and traditions of the Church, and are easily led to accept the truths of revelation. The efforts already made have not been wanting in remarkable conversions. In places where the Catholic faith had hardly been so much as known, converts have been made with little or no trouble. The negroes have a kindly feeling for the Catholic priest. He may pass through the roughest colored locality or among the lowest of men and women with as much freedom from molestation as anywhere in the world. Once converted, they become noted for their piety and religious fervor. Here, then, is a race asking for bread, and there is none to break it to them; a race which has a liking for the ceremonies of the Holy Church; is docile to missionaries, mild in speech, unobtrusive in manner. They are a people offering in their natural traits a good foundation to grace, which presupposes nature and perfects it. Our holy religion, which labored so successfully amid the ruins of the Roman empire and turned the chaos wrought by barbaric hordes into civilized Europe, is well able to impart a healthy religious and moral status to the colored people. Instructed by the light of the Gospel of Jesus Christ, and imbued with a spirit based on the institutions of our great American republic, would it be rash to suppose that, in time, that same race will carry the same two blessings to the land

of their fathers, and bear salvation and civilization to the blighted continent of Africa? Surely, when we look about us at the vast number of colored churches, with their membership running into the millions, self-supporting and continually gaining in strength, we should be filled with a burning zeal for the salvation of the race. Look around at the numberless churches, colleges, and schools, see the great numbers of young men and young women that fill these halls of learning, and who in time will take their places among their own people, become their teachers, train their characters, and form their religious lives. You may say: "But these churches are not Catholic; these colleges and schools never heard aught of Catholicity save, perhaps, a passing mention." All the more reason why we should redouble our efforts. No matter what the denomination of those schools and colleges, they bear witness against us. If others could win the negro, why not we, who have so much more to offer? Comparisons are odious and oftentimes painful; so it may be better, instead of giving statistics of what others have done, to go to work and show that we can do still more. We might go on with the why and the wherefore of schools, asylums, industrial institutions, and the like, but why do so when we are already aware of their need? Begin with the children, educate them in the truths of faith, train them under religious influences to habits of thrift, industry, and morality, and God's grace will work miracles, even as it has done among the white nations. Begin work to-day. Do not wait for the morrow, and then when others seize upon the opportunities that might have been ours, wake from sleep to find that another opportunity has gone and, perchance, forever.

But, you may ask, how is the work of conversion to be done? Are we to follow the methods of St. Francis Xavier or the methods of the present day? The experience of the priests of St. Joseph's Society has led them to one conclusion: that the regeneration of the race must come through the schools. Without the schools, all other works, industrial, collegiate, or of whatever nature you wish, will amount to nothing unless we begin with the children; and the one way to reach the children is through the schools. There is never any great difficulty in finding scholars. The colored race are anxious for education, and they look down upon the public schools of the South and regard them as common, not in the sense that they impart common-school education, but that attendance in them speaks ill for the people at large. Hence it is that throughout the South you find thousands of so-called private schools, with possibly a half dozen scholars, taught by graduates of the higher schools. They regard these private schools as a sign of advancement, and attendance therein gives a mark of superiority to all concerned in

them. And yet, the education thus afforded is, in many instances, much inferior to that acquired in the public schools. But it is not so much the acquirement of knowledge as it is a desire for a higher social distinction that leads the people to look with favor on these private enterprises. Realizing the antipathy of the negro to the present system, the fathers of St. Joseph's Society have learned that to establish a school is equivalent to a very fair and constant attendance. In all our schools we have both Catholic and non-Catholic children, and in some of them the non-Catholics far outnumber Catholics. The influence of the schoolroom makes itself felt in the life of the child, and from the child goes to the parent, so that in time it frequently happens that the older members of the family are attracted to the Church, sometimes, perhaps, by curiosity, but oftener by an earnest desire to see for themselves the work of those who produce such beneficial effects in the children. In time, the child becomes permeated with the simpler truths of Catholicity, and then grace, working upon nature, gradually opens his eyes to the truth of the Church, and the process, beginning at first in the mental development of the child, often ends in spiritual regeneration.

There is another reason why we insist so strongly upon the establishment of schools in all our missions. We might, it is true, do as many zealous missionaries do and are justified in doing—give missions throughout the different States and establish classes of instruction; but here there is a serious drawback. When the missionary has left the scene of his labors there must be some one to carry on the work that he has so well begun. Now, among the negroes this would necessitate extra, and in some cases impossible, labors on the part of the Southern clergy. With their own work among the whites it would be impossible for them to give their attention to these instruction classes, so that, left to themselves, the catechumens would make but little progress in faith, and might, perhaps, retrograde rather than go forward. Were the priests of the South more numerous, this manner of instruction might be feasible, for the Southern priests are certainly zealous enough, but, as we have said, even zeal is oft-times limited in its operations by the circumstances in which one finds himself. Again, we must admit that the negro, with his natural desire for religious worship, must attend church on Sunday; and if there be no Catholic Church in the neighborhood, it is not unlikely that he will attend whatever there is. Hence we see the need of the school, which serves both as a school and church. Catholic teachers residing in the school district become the religious instructors of their charges, and if themselves fittingly qualified for their positions, can easily continue the work begun by the priest. Even where there is no resident priest, these teachers call together the people

on Sundays and, with prayers and hymns, do the best they can to keep up the spirit of Catholicity until the missionary calls again in his round of labors, and refreshes their souls with spiritual comfort. Our experience in this line has been most gratifying, and the results thus produced have taught us that this is the best mode of procedure.

With this object in view, we established, a few years since, a catechetical institute at Montgomery, Ala., and through this we hope to supply teachers for our different schools, who, actuated by the same spirit that actuates the missionary, will work hand in hand with him for the spiritual as well as the intellectual elevation of the race. I do not say that this is the best of all methods, and if there be a better, St. Joseph's Society would gladly welcome it; but, thus far, we have found none better and until we do we shall continue present methods because they produce the best results.

And now, in conclusion, a few words as to what St. Joseph's Society is doing, for we feel that Catholics of the United States are entitled to an accounting of our stewardship.

Since the establishment of St. Joseph's Seminary, Baltimore, in 1888, our society has grown from five to forty-one priests, and our missions are scattered over nine Southern States. Had we the men we might easily find places for many more. Besides St. Joseph's Seminary, we have Epiphany Apostolic College, Baltimore, wherein young men who aspire to the missionary life make their classical course. These, with St. Joseph's Catechetical Institute, Montgomery, Ala., are the three places devoted to the training of priests and laymen for the work of the missions, for it is not the intention, except in special cases, to ordain to the priesthood those whom we accept as catechists. And regarding the few years in which St. Joseph's Seminary and Epiphany Apostolic College have been in existence, it seems as if we have made as much progress as could be reasonably expected. When we consider that it takes ten years to make a priest, then the average of two priests a year for each year of the seminary's existence speaks well for that phase of our work. I imagine that I hear some one ask: "Do two priests a year represent a fair return for the large outlay of money necessary to support a college and seminary?" And here I wish to say that if the number of priests going forth from St. Joseph's Seminary is not far greater, then the fault is not with the seminary, but must be sought in other places. And I even admit a leakage of 80 per cent in the number of young men who come to our college and seminary. Out of every one hundred who have been accepted, eighty, or even more, have left after three, or five, or six years' study, and, in many cases,

have left unceremoniously, making no effort to reimburse the society for its endeavors in their behalf. After thorough investigations, we have found that this leakage is due to one of three causes: the lack of missionary spirit, the lack of encouragement on the part of those who should encourage, or to the presence of discouragement coming from quarters in which we would never expect to find it. These are the reasons why so few, comparatively, finish the required course of study, and they are reasons that will bear deep consideration.

We have also under our care nineteen churches independent of the outlying missions, and that these are not few is evidenced by the condition that prevails in the State of Virginia, where, in addition to the work in the cities of Richmond and Norfolk, our fathers attend missions at Lynchburg, Columbia, Jarratts, Keswick, Portsmouth, and Barboursville. To all churches and missions are attached schools taught by the different sisterhoods and by young men and women of exceptional virtue and ability, with whom we feel it is safe to entrust our colored children.

We have also industrial schools and orphanages, but of these it is not necessary to speak, save to say that our efforts in that direction are more than compensated for by results.

With all our labors, and in spite of what we regard as abundant proof that the work is, under God's blessing, meeting with success, we are often asked: "Why is it that conversions are not more numerous?" "Here," we are told, "with all your churches and schools, your college and seminary, the vast number of negroes still remain without the fold." My only answer to this is to ask another question: How is it that, with churches and priests innumerable, with colleges and schools of high and low degree; with religious orders of men and women, laboring unceasingly for the propagation of Catholic truth; with all the prayers and petitions of pious souls for the conversion of the American people, how is it, I ask, that we have not converted the white people of the United States to the Catholic faith?

Father Kelley (Church Extension Society): The good father has, I think, exhausted the subject. If the Rev. Father can obtain the consent of his superiors, the Church Extension Society will pay his expenses for three months to give that talk in our seminaries. Archbishop Quigley is even now contemplating sending his young priests for the first two or three years to work on the mission, before permanently establishing them in his diocese.

Mr. Downey (Founder of the League of Good Samaritans): I constantly employ a hundred men, of whom 75 per cent are colored. They give me splendid satisfaction. I find them industrious and trustworthy. Speaking recently with

President Roosevelt, I told him that although we are living in a country of advanced civilization our vagrancy laws are execrable. For the man that is down and hungry—he can either steal, suicide, or beg. The latter is certainly the more honorable. Yet if he is caught begging he is sent to jail for 30, 60, or maybe 90 days. He dons a prison suit, mixes with criminals, and remains a criminal perhaps all his life. In every case he becomes an enemy to the state. I said: “Mr. President, do you call that civilization?” I have provided for 5,000 men in the Good Samaritan Home, which I built and equipped at my own expense, amid the jeering and laughter of nearly all who heard of my undertaking. The neighbors, especially the women, came to me, vigorously protesting against the location of the home in their street. It would be full of tramps—it would be unsafe to venture out at night. I said to them: “Madam, there’s another side to this story. These men are our brothers, and if we don’t help them out of their difficulty we force them to become dangerous people.” What would Joseph do if he came among us to-day? What is Christ’s mission? “Feed the hungry.” Since I established the house I never had a complaint from a neighbor and never called upon the services of a policeman.

Father Healy (Holy Ghost Fathers): For fifteen years I have worked for colored people. I would sooner be among them than serving any other people. The education of the colored children is extremely important. In my parish we are now erecting a \$40,000 school. Our fathers number 600 in Africa. Very shortly we will go into the South, where we hope to buy large tracts of land and encourage industrial pursuits. We aim to first establish a mission center, and when we are strengthened, then move on further. The colored people are not a failure in religion, and I question if many of our whites are a bit better than the colored. It belongs to the Catholic Church to stretch out and save the negro.

Father Albert Neganquet (Indian Territory): In my opinion the negro has a stronger claim to the protection of the Catholic Church, owing to his direful needs, than the Indian, because the latter has been in a certain way looked after by the government. If the Indian could only have his own money expended by the state on Catholic education for his children, instead of being forced to sit by and see it spent on a system of education inadequate and harmful to the good training of children, then the Indian would not need any or much further relief, except in the spiritual order, from the Church.

THE FOREIGN MISSIONS AND THEIR NEEDS.

REV. JAS. A. WALSH,

Director of the Propagation of Faith in the Archdiocese of Boston.

It was Sunday noon in Boston and a large congregation of Catholics was pouring out of one of the suburban churches. They were a well-dressed people, seemingly intelligent, and as they passed into the street several were heard to comment on the sermon, which that day had taken the form of an appeal for a deeper interest in foreign missions. The subject was unusual and the discourse had made an impression more or less favorable. But it evidently found no welcome in the heart of one, at least—a woman, too—who, with some impatience, said to her companion, "If Almighty God wants the heathen to become Christians, He can convert them without any help from us; they are nothing to me; I have enough to do to take care of myself." The discussion that followed was lost, but those words, "they are nothing to me," have often rung in the ears of one who heard them, and the false note which they sounded has grown harsher with each repetition.

As priests, we can have no fellowship with the selfish, narrow heart that prompts the question, "Am I my brother's keeper," and urges the reply, NO. It would certainly be a waste of valuable time to tell you, whose very lives imply a breadth of sympathy, that we are made for others, and that, as St. Dionysius says, "to co-operate with God in saving souls is the most divine of all divine works." There is, however, this practical question, which arises in the mind of the Catholic, priest or layman, who is seriously anxious to win others to Christ: "With limited energy and a comparatively short period of life before me, to what field shall I confine my efforts?" This is the question which every aspirant to the apostolate consciously or unconsciously asks himself. Fortunately for the many, it receives varied replies.

A says: My heart goes out to my fellow-Catholics here in my home diocese; having lived among them, I understand best their needs.

B's ideas are similar to those of A, but he intends to try also to win some of the non-Catholics about him.

C has a special predilection for non-Catholics, and argues that, after all, people reared in an atmosphere of prejudice deserve more sympathy than many fallen-away Catholics, since the former never had the grace of faith, while the latter are ingrates.

D has watched the tide of immigration, discerned what is lovable in the newcomers, and, anxious to remedy what is lacking, he will bend all his energies to make them worthy Catholics and useful citizens.

The "black belt" attracts E. He knows that the Catholic Church will appeal strongly to these dark-skinned people, happy in sunshine or rain; weak, but not as a rule malicious—who number 11,000,000 within our own national lines, yet only 200,000 Catholics. E feels, and rightly so, that he should take away from the Catholics of this country any possible reproach of neglect.

The righteous indignation of F is aroused by his country's past treatment of the Indians, to whom he will devote his life.

G has traveled through the poor dioceses of the United States, and under a good sized flap in one corner of his large heart has stowed away a genuine sympathy, which urges him to make known, far and wide, the conditions which prevail in the more dreary places of our prosperous land.

H turns to the apostolate of the press, and G to the education of youth in school, or college, or university. Both become absorbed in their work.

Finally, to pass over others, we come to Y, who is not, let me hasten to add, an unknown quantity. Y has one underlying idea, namely, that Jesus Christ came to save ALL. Y is fond of this idea. He has learned to love Jesus Christ unselfishly, and, happy in his own belief, he is anxious to have every one realize what a joy it is to be a Christian. To Y there is a wealth of meaning in certain phrases familiar to all intelligent Catholics that yet fail to impress the many deeply: "Going, teach all nations, preach the Gospel to every creature, and Thou shalt renew the face of the earth."

Now, don't think that it is my purpose to send Y to the foreign missions. Perhaps he does not feel equal to this call. It takes exceptional qualities to impel a young man to give up once and forever home, kindred, and country, "to go the whole way" with Christ. And it may never have dawned on him that the youth of the United States is expected to have any such aspirations. The chances are very few that Y has any friends or acquaintances on the foreign mission field. There is no foreign mission seminary open to him in the United States. At all events, Y decides to become a priest and enters upon his apportioned field of labor—ordinary parish work, if you will, with its multiplicity of details and its ever-increasing needs. He is a good shepherd and he knows his flock. Gradually he leads it higher, and as he rises the horizon broadens. Each day, when he offers the holy sacrifice, he makes a special memento for his spiritual children; but he does not fail to recall those other sheep who are not of Christ's fold, yet are waiting to hear the good tidings. He thinks of these as he turns from the Preface to the Canon of the Mass: "*Te igitur clementissime Pater; supplices rogamus, uti accepta habeas in primis quae tibi offerimus pro ecclesia tua Sancta Catholica, quam pacificare custodire, adunare et regere digneris toto orbe terrarum.*"

He becomes daily more keenly alive to current religious happenings at home and abroad. He appreciates the diocesan needs and reads with interest accounts of national religious movements. But the Church as he views it is neither provincial nor national—it is Catholic. Y realizes that he is only a member of the body of Christ which belongs to the world—that his simple function is to control a tiny nerve cell—but he is in sympathetic relation with every fiber of that mystical body, and what he can contribute to the strength of the whole, that he will with a generous heart, and this he does. Gentlemen, I hope that each of us will recognize in the character of Y, if not his own perfect reflection, at least his aspiration.

This paper will, I understand, sound the only note in this conference for the foreign missions; but it will, I hope, clash with no other. It will, if heeded, add depth and strength to every other call that makes for the advancement of the Church here in the United States. Its purpose is not to turn the energy of any man away from his own particular field nor to add to his burdens—already heavy—but simply and solely to urge every Catholic, busy though he be with his own special work—the busier the better, for from such alone there is hope—to show practical interest in the progress of the Universal Church. This will demand little or no sacrifice. A wide vision alone is required, resulting inevitably in the necessary co-operation, which will be given not grudgingly, but with joy.

The Field Afar.

I had occasion recently to examine some papers written in one of our Catholic academies on the subject of Catholic Missions. Had I accepted their conclusions, I would believe that nearly all the Negroes and Indians in the world had been converted; that even among heathen nations there was little to be done, and that this little was being attended to by angels in human form, who would soon finish the work.

There are many Catholics with hazy ideas about the extent and progress of the Church. They glory in her mark of catholicity and in the heroism of her apostles, but they have absolutely no definite knowledge of either.

The latest reliable statistics give the Catholic Church about 272,000,000 members, not one-half of the Christians of the world, and only one-sixth of the earth's population. These proportions may satisfy some Catholics, but to most of us it is a humiliating admission to make that, after nineteen hundred years, there are to-day more than 1,000 millions of people on the earth for whom the name of Jesus Christ has no meaning.

It is gratifying, however, to note that during the past

century the Church has made an unusual advance. The blood shed by thousands of Catholics in Eastern Asia, together with the organization of a systematic means of support for the missionaries (The Society for the Propagation of the Faith), have enabled the Church to vastly increase her army of missionaries, so that during the nineteenth century there were more than twenty-six millions adult conversions. (*Un Siecle de l'Eglise de France.*)

In China alone (see *China and Religion*, by Prof. Barker), where forty years ago there were 263 European and 242 native priests in charge of 282,580 Christians, to-day there are 1,063 European, 2 Canadian, and 493 native priests, 4,961 churches and chapels and 803,000 Christians. This is the lowest estimate, yet it shows an average increase of more than ten thousand each year, and all natives of the soil. A letter received lately in Boston from Bishop Merel, of Canton, says that during 1905 his priests baptized 2,911 adults. He adds that at present he has in his seminary 70 young Chinese preparing for the priesthood.

The quality of faith in the Chinese converts, laymen or priests, has never been questioned by any one familiar with their lives. While a certain proportion in China, as elsewhere, might be found unworthy of the grace received, we do not exaggerate when we say that the Chinese Catholics of our day and generation are the glory of the Catholic Church, and have adorned her crown with martyr jewels that may yet prove the most numerous and the brightest of all in the offerings laid by the nations on the altar of Jesus Christ. No fewer than 50,000 Chinese Catholics shed their blood for the faith in the recent Boxer persecution. We have a right, then, to expect progress in China, and we can understand how a distinguished Chinese official (M. Ly-Chao-Pee), speaking last year before the Geographical Society of Lyons, could express his most profound conviction that only Catholicity can regenerate his country.

Of India, a Protestant Missionary Society reported lately that Rome was making "disquieting progress" there. (*Society of Protestant Missions in Batavia.*) This report gives special recognition to the excellence of the Catholic schools in India, to which, it seems, many Protestants send their children. As a matter of fact, we are doing fairly well in India, though not making any remarkable advance. India has 24 bishops, 3 apostolic prefects, and more than 2,000 priests, of whom 1,000 are native. That there is plenty of work ahead may be judged from the fact that there are three hundred millions of people in India, of whom about two millions are Catholics.

In parts of Africa some truly remarkable results have been achieved. Fifty years ago in what is now the West African Mission field there was no sign of Catholicity.

To-day this district is covered by 3 bishops, 110 priests, 80 nuns, and 53 schools. Bishop Hanlon, of Uganda, one of the Mill Hill missionaries, told me last summer that on the Christmas Eve preceding his departure for England nearly 1,800 blacks received Holy Communion at the Midnight Mass. Of this sight one of the nuns wrote home to her family in New York: "I shall never forget it. The lamps shone brightly on the great mass of shining, black faces as they knelt before the altar. The singing was perfect. The deep reverence of these people at the Solemn Mass was something that touched one's heart to the very core, but can never be described. In no European church could there have been better order."

This nun, one of the few who have left our country for the foreign missions, says that she would travel the distance over again and repeat the leave-taking from her loved ones for the peace of heart which her mission brings.

Admirable work is going on in other parts of Africa, in the wilder regions of our own America, in Oceanica and Borneo, in the Islands of the Pacific and Japan; but just here lies the danger of getting interested in the foreign missions—there is no end to them.

The Needs.

That progress is being made in many missions there can be no doubt. In others the work is at a standstill for lack of missionaries and means; perhaps we should admit it at once—for lack of a little thought on the part of us stay-at-homes.

I am in a position to receive direct news from many parts of the mission field, and I know personally of missions, e. g., in Borneo, where schools have lately been closed that could have remained open for a few dollars a year. I know that in China hundreds of catechumens have been awaiting for one, two, three, and four years, the visit of a priest—that in this same great empire thousands of dying children could be baptized if there were means enough to send our nuns into the infected districts. Sister Xavier, an Irish nun in China and the authority for this statement, told me that together with her assistants, she baptized, at the point of death, 3,000 infants last year. She also informed me that at 10 cents a head she can buy children who would otherwise be murdered by their parents. The number of such little ones is limited only by the resources at her command.

In Japan, to my personal knowledge, there are priests whose income is so slender that for lack of wine and candles they cannot offer daily the Holy Sacrifice, but must limit this supreme privilege to Sundays and feast days. Many of our missionaries in Eastern Asia, outside of the cities, live on fish and rice the year round. I know of one, at least, who sub-

sisted for twelve months on potatoes and water that he might repair the roof of his chapel.

But money is not the only need. Priests are wanted in the foreign missions, and what is more, English-speaking priests are needed imperatively. To-day, English is the commercial language in the coast cities of Eastern Asia. In many of the higher grade schools, English is part of the regular curriculum of studies. Catholic missionaries, most of whom are French, are trying to master our language, so as to make their work more effective. One of our priests writes from China that "Protestant missionaries coming from America and England are so numerous that the English-speaking people are put down by the Chinese as being all Protestants. "This is the more lamentable," he adds, "as at present the English-speaking people exercise a great influence over the Chinese on account of their overwhelming majority here in China, their commerce and wealth. In fact, the greatest attraction now for a Chinaman is to study English, and in order to acquire our language he often spends what to him are enormous sums of money. One of the first questions asked of our missionaries in China is, "Do you speak English?" and when a negative answer is made the Catholic missionary at once loses in the estimation of the native.

From Ceylon, a Jesuit missionary who was for several years a professor at Mungret, writes: "Our great need here, as throughout all Ceylon and India, is the lack of English-speaking priests for English education," and a French missionary—note this—writes regarding Ceylon, "Even were the French missionary to speak English a hundred times better than the natives, if English is not his native tongue he is not appreciated and his English is not trusted."

Nor is the need of English-speaking priests confined to Asia. They are wanted in Oceanica and along the coast of Africa, even in Egypt. An Irish lady who has resided many years in Egypt thus sums up a situation dangerous to Catholic missions there: Since the English occupation of Egypt, English influence is now uppermost. English is the language required. English Protestants and American Presbyterians have schools all over the place. Under these circumstances one can easily see how handicapped our Catholic missions are.

Whither Shall We Turn?

Who will meet these needs? Instinctively, probably because we have been trained to expect help from outside, we turn our eyes away from our own country, not to Canada, which, like ourselves, is growing and is still comparatively youthful; not to South America, which, for some reason or

other, never impresses us as deeply interested in other sections of the world; not to Asia, Africa, nor Oceanica, where faith is struggling to get a foothold among heathen peoples.

We can see only Europe as a possible source of aid to spread the knowledge of Christianity—poor, old Europe, where the tide of faith has ebbed and flowed since the year of our Lord was in its infancy. What can we expect of Europe? Our eyes seek the British Isles. Oh, for the days when Irish and Saxon missionaries were going forth in hundreds to evangelize every part of Europe, when the apostolic spirit of Augustine and Patrick fired all England and Ireland with zeal for souls. Those days are gone, and England to-day is recovering but slowly from schism, while Ireland seems to be able to do little more than follow her departing children into more prosperous lands. England and Ireland are contributing some men and women to the mission fields and money, too—neither to any extent, however; yet England, struggling as she is, has already founded her Foreign Mission Seminary, and the missionary spirit from which so much was expected by her three great cardinals is steadily developing.

From Scotland, and as the eye follows the north line of Europe, we may as well include Norway, Denmark, Sweden, and Russia, we can look for no help, save possibly a trifle from the first-named country. Germany and Switzerland we might class with England, and this will leave us, together with Holland, the so-called Catholic countries of Austria, Italy, Spain and Portugal, France and Belgium; Belgium and Holland are alive to the universal need, but they are small and their resources limited. Austria, Italy, Spain, and Portugal have in our day by no means reached the ideal missionary spirit which they once cultivated, to the advantage then, not only of the outside world, but of themselves.

Our eyes rest on France—unhappy France—whose Catholicity the world now questions. Whatever may be said of France, there is ample evidence that her faith is not dead when her families can produce two-thirds of all the missionaries in the world. Without France we are hardly justified in applying to our Holy Church the mark of Catholicity, unless we confine our appreciation of that mark to her universal adaptability. When we realize that out of 15,000 priests on the mission field to-day, 12,000 are from France; that out of 5,000 brothers, 4,000 come from France, and that out of 45,000 religious women, 36,000 are the daughters of her who once rejoiced in the proud title "eldest daughter of the Church," we must admit the debt of gratitude which, as Catholics, we owe to this persecuted country. And we have reason to hope that she will yet, in God's good time, right herself. But under the present har-

rowing conditions we can hardly expect France to increase the number of missionaries and to supply more financial aid than she is giving. On the other hand, there is danger that the contributions of missionaries and means from France to the world-wide cause will soon be considerably diminished.

Whither, then, shall we turn? What of the United States? It is true that we are overwhelmed with immigrants, hampered by ever-changing conditions, straitened for vocations; but nowhere in the world is the Church freer, and in no country does she seem to be making greater progress. We come back from other lands with the impression that the Catholic Church is as strong here as in any country of the world, if not stronger. If this be true, why should we not take a share in the spread of our holy faith afar? If we don't, who will? We resent the term "Americanism." Why not prove through our wider interest that the Church which we represent is not American, but Catholic. We are, as Archbishop Glennon recently stated, "heirs of a hundred years of achievement, heirs to nineteen hundred years of Catholic history, blessed by God as few nations have been blessed, with much prosperity and progress." A proper appreciation of these blessings would be to extend them as far a possible

What Can We Do?

We Catholics of the United States are asked to give the Foreign Missions an occasional prayer. If a goodly proportion of the 272,000,000 Catholics in the world—our 13,000,000 among them—would offer daily a serious prayer for the extension of Christ's kingdom, the need would doubtless be met. We repeat frequently, "Thy kingdom come." If we could realize the significance of this petition and say it daily from the heart, not with the lips alone, the united prayer of thousands would storm heaven and bring back a shower of graces for the workers afar and for their flocks. We can all do this much.

Again we can give at least the widow's mite. Five cents a month from one out of every twelve Catholics in the United States would enable us to offer \$600,000, almost as much as France, to the Foreign Missions. Think of the millions annually subscribed for religion by generous Catholics of our country—for churches, schools, maintenance of clergy, brothers, and nuns; for hospitals, infant and orphan asylums, homes for the aged; for the thousand and one local, diocesan, and national needs. We do not grudge a single dollar that is given to all these works; every penny, and more, can be spent profitably. But in addition to the substantial support of every home need, I am certain that

a reasonable proportion of United States Catholics would count it a privilege to give regularly to the Foreign Missions if they realized the Church's opportunity and her need, and were reminded frequently of both.

Finally we are asked to supply a rare vocation, to urge, or at least not to hinder, the young man or woman who feels inspired to work for Christ in some foreign country. Today in the United States we have about 14,600 priests, diocesan and regular. On Foreign Missions we have not a handful to represent us. Even for our own possessions in the Philippines, we had recently to call on our fellow-Catholics in England, straitened as they are, to furnish some soldiers for the battle which our few bishops and priests are waging there against heresy and schism. The ripened fields are waiting, especially in Eastern Asia. A Canadian missionary now in China states that an American priest can convert a hundred Chinese pagans in less time than it takes to convert one Protestant. To one who is zealous for souls, such an opportunity ought certainly to appeal.

Re-active Influences.

"Home and foreign missions act and react, one upon the other, but it is along the line of gain and not of diminution." This principle is as old as the Church, but these words are quoted from a Protestant weekly, the *Congregationalist*, which some time ago went out of its way to remark that if American Roman Catholics gave more to the foreign mission cause they would have more to spend at home. Our Protestant friends themselves have realized the value of that principle, and in many a struggling congregation the parochial interest aroused and sustained by the foreign mission spirit is the one influence that keeps its members together.

So far as the money element enters into the consideration of reactive influence, no fair-minded man will maintain that what is given to foreign missions takes away from home needs. On the contrary, figures show that where the cause of the missions is supported, there the charity of the faithful is particularly stimulated. "It is an axiom of faith," Cardinal Manning has well said, "that the Church was never made poorer by giving its last farthing for the salvation of souls" (*Sermons on Ecclesiastical Subjects*, Vol. I, p. 376).

But foreign mission effort will bring something better to those who share in it than increased revenues. It will react spiritually on that part of the Catholic body interested. We live in an age of maddening activities, and in a country where religious indifference is insidiously sapping the faith of our forefathers. We cannot deny this. We must use every possible influence to hold the highest ideals before our people, especially before the young. Present-day examples of self-denial

are a tremendous help, just as examples of selfishness and luxury in the Church are a grave hindrance to our Catholic youth. While doubtless there are edifying and even saintly lives among us, the Catholic foreign missions are actually filled with heroes and heroines, saints, many of them, whose record is one of sublime achievement. The story of modern missions is the story of modern martyrs, and the annals of the propagation of the faith in our day are the continuation of the Acts of the Apostles. We would think less of our own trials and would rise to greater heights of self-denial if we were in closer touch with these men, who, as a correspondent of a Protestant German magazine says of them, "are heroes of a valor from which soldiers, courageous as they be, are as different as the earth is from the sky." "I have never found one," says this writer (Baron Kriegelstein), "who did not respond to the sublime exigencies of his vocation."

Effort in behalf of the foreign missions would also stimulate vocations for the home missions. Bishop Casartelli, of Salford, is authority for the statement that no country, in proportion, sends out more foreign missionaries and gives more generously to their support than Holland, yet nowhere are vocations for the home church more abundant and nowhere is Catholicity in a more flourishing condition.

Perhaps, if we in the United States were sending some of our youth to foreign fields, it would be easier to secure vocations for the poorer dioceses of the South and West. If a seminary for foreign missions were standing side by side with that of the negroes in our own country, more aspirants might be willing than we have at present to cast their lines among the blacks.

Again, we are striving in the United States for the conversion of non-Catholics. In this great work we learn, sooner or later, that the appeal to the heart is the strongest influence, and that noble Catholic lives make the best appeal. An ever-increasing number of non-Catholics from the United States come in contact with our missionaries in different parts of the world, and return with a truer appreciation of the unity, sanctity, and Catholicity of the Church. These travelers are almost to a man enthusiastic in their praise of our missionaries. As a Dutch rationalistic writer, Mme. Lohnman, wrote of them, "It is impossible not to be filled with genuine and frank respect and esteem. The Roman Catholic creed continues to possess a power which sooner or later must carry off a decided victory over Protestantism."

May I recall here the words of Dr. Ambrose Shepherd, of Glasgow? "No one believes less," he says, "in the pretensions of the Roman Church than I do. Yet I must bear this testimony for Rome: She is to-day, as she ever has been a missionary church. With evils at her heart which would

have killed off half dozen Congregationalist or Baptist churches, she has yet lived by her missionary spirit. She has kept her marvelous continuity through the centuries. She is to-day the power behind the powers in the councils of nations, not because of her august statesmanship, her crafty diplomacy, her innumerable agencies working from a common center, nor because of a surface and imposing unity with its pomp and pride and gorgeous ceremonial. These are but the flimsy fabric of a dream compared with the consecration of her sons, who, on the threshold of a splendid manhood, and on the way to the fever camp, can answer the questions, 'When do you expect to return? How long do you expect to labor?' with the utter self-sacrifice represented in the two-fold answer, 'Never! I expect to be dead in two years.'"

"Look at them," writes another observer in the *New Zealand Tablet*; "hands often grimy with toil, faces weather-beaten, old clothes that a Jew would not, perhaps, give sixty pence for—they settle among the head-hunters, live as Maori among the Maori; they go barefoot and in destitution among the blacks to gain the dusky tribesmen to Christ. There is more of the glory of God and true heroism in one of these weather-beaten missionaries than there is in a whole train-load of sparkling koh-i-nors or an army of men who scramble over the ice-bound pass that leads them to the Klondyke in search of gold."

What some non-Catholics have observed by travel we could impress upon many others if we ourselves were more familiar with our own foreign missions or if these missions had their rightful place in Catholic and secular literature of our country.

It is well, also, in our relations with converts to remember that those who have been active in Protestant denominational work have doubtless realized the helpfulness of mission effort, and should be encouraged to take it up in their new sphere.

An Anglican complained some time ago in the columns of the *London Tablet* that "in the course of the last twenty-five years he had never been asked but once a year in church to give a contribution toward the cause of the foreign missions." Perhaps some converts in this country might go further and make no exception. A Canadian nun told me that she had been twenty-five years a Catholic, eighteen of which she had passed as a religieuse, and until the occasion of our meeting—an address on foreign missions—she had never heard a sermon preached or a discourse delivered on that subject.

Finally, we are combating heresy at home as a malignant cancer, and are striving to root it out of our communities; but we do not seem concerned that it should find its way into heathen lands, and there, through gold from the United

States, fasten itself upon people whom later on we or our successors will have to disabuse before we can instruct in the one true faith. If we were supplying missionaries to these people, much of the mischief which our Protestant fellow-citizens, consciously or unconsciously, are doing among them could be counteracted. "Wherever we go," writes a missionary from China, "we must begin our evangelization by proclaiming the falsehood of the 'Church of Jesus,' the name which Protestants have assumed here." This same missionary, in the course of his letter, exclaims: "Oh, if America could only send us priests animated with a like zeal for the salvation of souls as animates those who are now giving missions to non-Catholics!"

Finally, with rapidly changing conditions, in Eastern Asia, before many years and in spite of present legislation, we may have a tremendous influx of Mongolians to reckon with in this country. If such a tidal wave should ever come, our future problem would be certainly lighter if, among those swept upon our shores, there might be found a goodly sprinkling of Catholics. About two years ago 200 Chinese were brought by a contractor to a little camp in Mexico. Among these were 110 Catholics, who, since their arrival, have built and equipped a church of their own. Similar stock would be a later reward of our present zeal.

The World-wide Society.

One word in conclusion on a subject worthy of more ample treatment.

That we all perceive our solemn duty toward those who sit in the darkness of error, and of moral corruption, I take for granted. Yet singly and without system, no enduring work can be accomplished. Scattered forces and spasmodic action, however zealous we may be, must end in withdrawal and defeat. The final victory awaits those alone who aim at a definite end, and who, with forces intelligently marshalled, work without ceasing toward that end.

If the Church has been able in the nineteenth century to increase her army of missionaries from 1,000 to 65,000, this has been due, under God, in no small measure to the Society for the Propagation of the Faith, which is actually today the main support of Catholic missions throughout the world. More than one missionary bishop has admitted to me with his own lips, "If the Society for the Propagation of the Faith went out of existence to-morrow, most of my missions would have to cease." Nothing can yield more for the missions than a world-wide union of prayer and alms. The prayers of millions enrolled successively during the past eighty-four years in the Society for the Propagation of the Faith, and their gathered mites, have already effected won-

ders. The poorest of Christ's poor have had an opportunity to share in the world-wide apostolate, and to help realize His command, "Going, teach all nations." There is no organization within the Church that so admirably exemplifies the communion of saints as the Society for the Propagation of the Faith, and, as a consequence, none can ever be so rich in spiritual returns to its members. Its Central Councils, made up of distinguished members of the clergy and of the laity, remain in France, which was its cradle and is still its great provider; but its membership reaches into almost every land under God's sun, and even from Uganda, in the heart of Africa, and from little Corea, in far-away Eastern Asia, places which depend almost entirely upon the Society as a benefactor, contributions are annually received.

In the days of our greatest need it was our constant friend, as the six million dollars and more which we in the United States have already received abundantly testify. Even last year it returned for poor dioceses and our possessions nearly one-third of what we contributed.

It continues to exist, as Frederick Ozanam said of it fifty years ago, "only by forgetfulness of personal predilection and national susceptibilities, by union in collection, and catholicity in the distribution of its resources."

Is it too much to ask that every man in this Conference shall associate himself personally with the world-wide movement, and keep in touch, through the Annals of the Propagation of the Faith, with the labors of his exiled brethren?

It is true that the missionary should look to God to care for his work, but we should be willing instruments in God's hands to at least sustain the exile's strength, if we cannot be his co-laborer in the wilderness. Otherwise we shall have no share in his reward. As good measure has been meted out to us, we should mete the same measure withal. We Catholics in the United States are still in need. We always shall be. We have much to do to take care of ourselves. But, if before extending any service to the millions afar, we wait, as Father Jackson told the English Catholics, "until we have no more to do at home, we shall probably have to wait till the end of the world." Our striving is with the Prince of Darkness, who never rests, and eternal vigilance is and will be our only guarantee of progress. Days of greater need may be in store for us. We know not the future, but we do know that, if now we cast our bread upon the waters, it will certainly come back to us in the time of our greater need.

The heathen people of this earth are indeed something to us, because we see on every soul, stamped eternally, the living image of God, and we know that Jesus, who died for us, died for all.

Father Elliott: I should like to ask permission for a little incursion into the past. How could France have been the great missionary country she has been if they had no training places? If the Foreign Mission Board would for one year divert their resources to build and equip a foreign missionary seminary in this country, the results, I dare say, would more than justify the expenditure.

THE CATHOLIC MISSIONARY UNION—HOW MAY ITS CORPORATE ACTION BE ENLARGED?

BY VERY REV. A. P. DOYLE, Secretary.

The Catholic Missionary Union was organized in 1896. According to the articles of incorporation that are now on file in the office of the Secretary of State of New York State, it was organized pursuant to the provisions of the membership corporations law, and its first article states that the particular objects for which the corporation is to be formed are "to procure the services of clergymen and laymen of the Roman Catholic Church to teach and preach as missionaries of their faith in the United States, and in furtherance of religious opinion, to provide for the support and maintenance of such persons; while engaged in such work to lease, take, hold, and purchase places, buildings, and lands for such teaching and preaching; to publish and distribute books, pamphlets, and reading matter in connection with such work, and to aid and assist the archbishops, bishops, and other authorities of the Roman Catholic Church in the United States in carrying on home missions in their various jurisdictions."

The incorporators are Michael Augustine Corrigan, the Archbishop of New York, who was constituted ex-officio president of the corporation; Patrick John Ryan, Archbishop of Philadelphia, who was made vice president; Edward R. Dyer, the leading Sulpician of the country, who represents on the board of directors the seminary life of the country; Matthew A. Taylor, the pastor of the Blessed Sacrament Parish in New York, who is the representative of the parochial organizations; Augustine F. Hewitt, who was the Superior of the Paulists; Walter Elliott and Alexander P. Doyle. These ten years have made some changes in the directors, substituting Archbishop Farley for Archbishop Corrigan, and Bishop Harkins, of Providence, for the Superior of the Paulists. But there has been no change in the scope of the organization. It was designed to be the legal corporation that would handle the work of the home missions in this country, and as such was accepted by the Hierarchy. As soon as it became possible the directors set about building the Apostolic Mission House, which was designed to be the training school for missionaries. The project was submitted to the archbishops at their meeting in November, 1901, and they not only approved of it, but warmly commended and promised every encouragement as soon as steps should be taken practically to carry it out. It is evident from these facts that the Catholic Missionary Union is the duly authorized national organization that has within its care the aggressive missionary propaganda for the Church in America.

The following letter of the Cardinal approving the Catholic Missionary Union indicates that he so understood the country-wide scope of the Mission House:

The Cardinal's Letter.

Baltimore, May 7, 1902.

My Dear Father: I am pleased to hear that you are about to engage in collecting funds to establish a Mission House for the training of young priests for the non-Catholic Missions of the United States, and also to assist the spiritual necessities of our new insular possessions. It is true that we cannot yet tell just in what manner we can best serve the interests of religion in the Philippines, as ecclesiastical affairs there yet await a final settlement by the Holy See. But the same Providence which has made that people our fellow-citizens will open a way for our giving them timely spiritual help.

As to the non-Catholic Apostolate here in the United States, it is most inviting, and should be immediately supplied with zealous and able missionaries. Non-Catholics can be assembled to hear the truths of our holy faith in all parts of the country, and wherever a serious effort is made converts can be had, always a few and often in large numbers. Many thousands are ripe for conversion, and all signs point to a great missionary opportunity.

The new Mission House will supply what alone is lacking—the missionaries. It will give our younger priests, who will be called to this Apostolate, a year, better two years, of special training, both scholastic and spiritual. The very existence of such an institution will stimulate vocations. Placed in charge of the Hierarchy, it will enable the bishops to supply their diocese with men well prepared for the missionary career.

I am glad to learn that the dioceses of the South are especially had in view in founding this institution, for the people of most of that section are almost wholly non-Catholics, and the Church there is most in need of assistance. But the entire country will be essentially interested in this work.

I pray God to bless your efforts and to inspire the hearts of Catholics, particularly the wealthier ones, with a generous response to your appeal.

Faithfully, yours, in Christ,

James Cardinal Gibbons,
Archbishop of Baltimore.

This view of our work constitutes the Mission House the center of a country-wide movement. The diocesan bands, while, of course, they owe allegiance and obedience only to their respective bishops, still are related by certain ties to this center of missionary activity. They are not individual en-

tities, but are born of the spirit that has created the Mission House, and will continue to do their work with the best results as long as they keep in close touch with that same spirit. The proposition, therefore, is to devise "some tie that binds." It cannot be, of course, any that will give the Mission House an authority over the diocesan bands. Such an arrangement, even if it were desirable, would infringe on the authority of the bishops, which, of course, would immediately condemn it. But is there not another method of getting at the same results? It has been suggested that the corporate organization of the Catholic Missionary Union be so enlarged that instead of seven directors the number be doubled, and in that way the leaders of the diocesan bands may find a place on the Board of Directors. This proposition has been presented to some of the archbishops, but they have not looked on it with favor, for several reasons. The more important one seems to be that if the directorate be enlarged it will become unwieldy. It will become increasingly difficult to secure a quorum at the meetings for the transaction of business. Even as it is now, we have to resort to expedients to get the directors together. This reason, if true, would be weighty, and that it is true is taught by practical experience.

Another proposition is suggested, and this is to organize an advisory board, which will be made up of the heads of all the diocesan bands or representative diocesan missionaries. It will be the privilege of the advisory board not only to suggest measures for adoption by the directors, but to suggest the more suitable persons for the position of directors. Two directors are elected every two years, with the exception of the president, which position is filled by the Archbishop of New York, *ex officio*. Under this arrangement it will become the duty of the advisory board to suggest, say, three names of persons who in their judgment are most actively interested in the Home Mission work for each of the vacant directorships, and these names will thereby be constituted nominees to be elected by the existing directors. Such an arrangement has some advantages. In the first place, it will give the existing bands a voice in the affairs of the corporation, and will give them ultimately a very large share in shaping its policies. Such an arrangement will tie them and their bands to the organization so that they will take an active interest in the welfare of the Mission House. It will lead them to keep their young men who are preparing for mission work at the Mission House, and it will urge them in other ways to have a share in the financial success of the work. It will, moreover, give them more than a diocesan interest in the missions. It will so broaden their outlook that the interests of the whole country will come very close to them, and, finally, and this is perchance the most important

feature, while preserving the individuality of the diocesan bands, it will make them a part of the national organization, with rights and, of course, corresponding duties.

Father Busch, St. Paul Apostolate: I feel that I can give a very encouraging report of our missionary work. We are now ending the fourth year of our Apostolate, and have given about thirty missions a year. Most of our missions are mixed, and we usually lecture to large audiences. Since our Apostolate was organized we find that there has been a steady and increasing progress toward a more successful organization. I was able to purchase from the Unitarians a church at Lake Minnetonka, a summer resort. There we have our mission house. We have about six hundred people at church every Sunday. It was formerly discouraging to go into a town where there were only three or four Catholic families and some thousands of Protestants—to have a good attendance at lectures and then have to leave them without any one to follow up our work. Our archbishop is anxious to have us give special attention to struggling parishes. I welcome the idea of some national organization of the missionaries, because out on the prairies we are often lonesome. I consider Father Doyle's suggestion a good one.

Father Blessing, Providence Apostolate: Father Doyle suggests that I speak of conditions in Rhode Island and Massachusetts. The Providence Apostolate is ending its seventh year, and our work, begun by Bishop Stang, is no longer an experiment, but a fixed institution for work among non-Catholics. We have four priests on our band now; we had five, but lost one in the beginning of the year. During the past year we have heard 29,000 confessions. We gave nineteen Catholic and seventeen non-Catholic missions. Conditions in New England are different from the South and West. Rhode Island is the smallest, but most thickly populated State. Nearly one-half of the Catholics of our diocese reside in the city of Providence; over one-third of our parishes are located in the city. In country districts there are not many Catholic parishes, except the Polish or French congregations. That limits our sphere, yet we have never been without good attendance at our missions, and we give them regularly. I am surprised and edified to find that this universal hunger for religion is so deeply felt throughout the country. But in New England we do not find the people hungering for religion; or, if they do hunger, it is because we give them a tonic to bring back an appetite for religion. We have lectured at Newport, and find that the Four Hundred

have not only deserted their churches, but they have abandoned God Almighty, and you must prove that religion is necessary, because many of them, looking from their worldly standpoint, fancy they can get along very well without religion. Our lectures are always well received; in seven years I have not received more than two or three insulting questions. During the past years we have changed the scope of our sermons. In our limited district it is necessary to keep changing sermons. During the last year, instead of using the divinity of Christ as an opening sermon, we have substituted the necessity of religion and left the minor points of doctrine to the last. In our district there are few calumnies propagated, because Catholics are quite numerous. Many non-Catholics fear us as a political organization and are afraid that the Catholic Church will dominate and rule. We are working quietly, seriously, and, I may say, effectively. Non-Catholic missions cannot be judged by the number of converts in any single mission. The best mission is not the one that makes the most converts. In a certain town, considered the blackest in Massachusetts, we had only six converts at the close of a mission, but a year later the pastor told us he had baptized seventy, and later he received seventeen more. So, even if not a single convert can be shown as the immediate effect of the mission, the lectures will produce their results. We like large crowds and enthusiasm, because we are human; but the missionary who is a missionary will preach as eloquently to five as to five thousand and be as cheerful in adversity as in success. I would like to know what is the relation between diocesan bands and the Mission House. Is the Mission House merely like a seminary, or is it an institution that has a right to command the missionary bands of the country? A missionary band organized for years has its own traditions, and I don't believe in crushing every man into one mould. Two different men may reach the same point by different roads. Is it absolutely necessary for the movement that these bands should give their priests a course of training at the Mission House? Each band is circumscribed by diocesan limits, but we should all have an interest in the whole work. A congress every two years is not enough. We should have some way of meeting one another. How can we do it? There is but one means—through the Mission House. This was meant to be the center from which should radiate the missionary spirit. If the diocesan bands continue to multiply and contribute to the support of the Mission House they will reap a hundredfold from it. I desire to suggest that we of the different Apostolates unite, not by a general sentiment, but by some practical union, and that this union be concentrated in the Mission House. I trust some such union may be brought about.

Father Drumm, the Dubuque Apostolate: The Dubuque Apostolate has been in existence two years. While I cannot become enthusiastic over our work, I can say that the results are quite hopeful. Archbishop Keane has given us splendid encouragement; the priests of the diocese have supported us loyally. We are much indebted to Bishop Stang, of Fall River, who launched our band in its work and conducted the first mission. We have a good country and excellent people, both Catholic and non-Catholic, to work with, but we are too recent in the field to be reaping a great harvest; that will come later. We give many mixed missions, because they are more suitable to our localities. Financially, our work has been successful, but, of course, no missionary considers the making of expenses a success; it is merely a means to success. We had three priests, but Father Lenihan's poor health would not permit him to continue, so now there are only two of us on the band. We edit a paper called the Apostolate, which, although burdensome at times, is of great advantage in preparing the way for our missions and sustaining the results.

Father Doyle: Big purposes require large machinery. National work requires a national movement. Our work is the conversion of America. If each diocesan band goes on independent of the other it cannot obtain the results it otherwise would. Not one step in all this work has been taken without the approval of the Hierarchy. We are now an organization, and organization is above man. This is not a one-man movement. Now, the question is, Should not each diocesan band be morally bound to the national institution? Should they not make some effort to come more closely together? While possessing their own individuality, are they not all a part of a great work? In Cleveland, Pittsburg, and other places Father Elliott gave himself for a whole year to train the bands. Such sacrifices do create obligations and reciprocal interests make a tie that binds. The Mission House is the property of the Hierarchy of the country, and its board contains none but representative men.

Father Elliott: The origin of the Providence band was in Bishop Stang. "Some men are born great, some achieve greatness, and some have greatness thrust upon them." Bishop Stang was born to be a great missionary, and he had greatness thrust upon him, for they made him a bishop. I know the diocesan priesthood well, and I never met the priest who could start out and form a missionary band by himself—except Bishop Stang; and he was a born missionary. Now, who originated this Mission House? It was Rt. Rev. William Stang. He suggested it because he is a man who

takes broad views of things. The least observation gives us a full view of the correctness of Bishop Stang and Father Doyle. To come with a bag full of questions and scatter them about—to ask how one will balance his books—is a spirit of the counting-house, but not that of the missionary. Without our having any legal connection with the missionary bands, we nevertheless ask their heartfelt allegiance to this work. We have written letters time and again to heads of mission bands and received no answer. I don't refer to the Providence band. We ask more allegiance and fewer interrogation points. This work is for the conversion of America. The point of view of the Bishop of Providence is our point of view, taking into our society every man, woman, and child capable of making converts. I sympathize with the financial difficulty—it must be considered. But the main great question is spiritual and concerns immortal souls. We are willing to go on the inspection of results—the men who studied in the Mission House must be our witnesses. In our day, in every department of education, normal training is considered essential. To-day no one dreams of being a lawyer without going to a law school, yet formerly they merely served time in an office. So every profession insists on normal work. Heads of seminaries say that a good normal training would be a good thing in every seminary—but for a missionary it is absolutely indispensable.

Father Crane, St. Louis: I move that a special committee be formed of the heads of missionary bands, with power to add unto itself others, to consider how some closer union or affiliation may be brought about among all the missionaries.

Seconded by Father Lynch, Vermont. Carried.

CHURCH EXTENSION AND CONVERT MAKING.

REV. F. C. KELLEY,

President of Church Extension Society.

Some years ago William Kincaid, an eminent Congregational clergyman who had had great experience in both home and foreign missionary work, said: "The planting and nurturing of the churches in America is our first and best work for the world; our first work because all other activities grow from and depend on this; our best work because in no other place on earth can we obtain so mighty a purchase for the elevation of mankind."

It may seem strange that a Catholic priest, addressing an audience made up chiefly of priests, should open his remarks on the making of converts with a quotation from one who aimed at making perverts. But why not? I once read of a young cadet called before a military board for examination. "If you commanded an army in the enemy's country, and ran completely out of provisions, what would you do?" said the old general who was giving most of the questions. Promptly the answer came back, "I would take them from the enemy, sir." One of the many good things this Apostolate has given us is the habit of taking things from the enemy. Up to date we have been taking men. There is no reason why we should not take ammunition as well.

Mr. Kincaid's words apply to Protestantism with mighty force. Without a doubt, if American Protestantism were blotted off the religious map of the world, the work of the so-called Reformers of the Fifteenth Century, within fifty years, might well be called dead. Protestantism in the United States is a great source of missionary activity in foreign countries. The different Protestant organizations in the United States spend seven millions of dollars per annum in foreign missions, or almost half the spendings of all the rest of the non-Catholic world. Protestantism, then, really may be said to stand or fall on American effort.

It certainly would seem to me that no further proof now is needed of the supreme importance of the American field to ourselves. When Joan of Arc was discussing with her captains plans for attack upon the English besieging the city of Orleans, the difference in advice always seemed to consist in a matter of opinion as to where the weaker spot was located. Joan wanted to attack the Turelles across the river, the hardest place to get at and the most strongly fortified of the entire English line. In spite of her captains she attacked it. She was right. She won. She relieved Orleans. She crushed forever England's power in France. It might be asked why she did this "imprudent" thing. It was not imprudent. She had a Divine promise of victory. So by attack-

ing that part of the enemy's line he could least afford to lose, and therefore had most strongly fortified, with one blow she crushed him. But we, too, have a Divine promise of victory, and, while we must be active at every part of the line while the great battle is going on, nevertheless the strongest assault should be where the greatest strength is against us. God's work is best done when it is done at once, and vigorously, and a work which is backed by a Divine promise can well afford to take what others would call "chances." From a strategic point of view, America—the United States of America—is our best missionary field.

But there is another consideration that should not be passed over, viz.: the actual influence America has on the world. Some have been pleased to call our country an experiment. If we are an experiment, we show remarkable vitality, and this experiment, great as it is, and with the most dangerous chemicals in its composition, has shown less tendency to explode than two-thirds of the well-established "certainties" of the Old World. In the meantime, the influence of the United States on the world is marvelous. All eyes are on the energetic young republic. The Catholic Church in the United States has only recently felt its own great force and realized that our religious prosperity is strongly related to the prosperity of the entire Church. It is true that we have defects, but we have also many good traits. We yield to no one on earth in our loyalty and devotion to the Chair of Peter. We have no sins to acknowledge with prayer and penitence against the unity of the Church. We have not permitted a secret clique of atheists and devil-worshippers to drive our priests from their altars or our Sisters from the bed of suffering. Our generosity to religion is as proverbial as our loyalty is without question. But, above all, we have a faith that is of the intelligent kind, and which, next to God's grace, is the best reliance of that Church which is the Mother of Intelligence. So we are able to care for the greatest missionary field in the world—able and, let us hope, willing to do it for the sake of the welfare of souls in the whole mission field of the Catholic Church.

It would seem to me essential that what has gone before should be said as a proper foundation for considering such a subject as "Church Extension and Convert Making." By church extension is understood that recent movement, led by the Catholic Church Extension Society, which has for its object the gathering of our scattered Catholics into parishes and missions, building churches and chapels for them or assisting them to do so themselves, and, when necessary, helping to support priests and pastors. In a word, church extension here means home mission work as understood by our non-Catholic brethren.

Let us have a glance at the field. Up to this time the Church in America was essentially selfish. So great were the problems forced upon us in caring for the vast numbers who came to our shores that the bishop did not dare to raise his eyes from his own diocese nor the priest from his parish. Both had worries enough and work enough of their own to occupy their attention without bothering themselves concerning the work and troubles of others. If a parish or diocese became rich in people, money, and buildings, it scarcely occurred to men whose eyes had not lifted that now they had obligations outside themselves. They therefore proceeded to strengthen themselves more and more and allow the rest of the battle line to get along as best it could. They seemed to fail to see that the enemy had adopted different tactics and was systematically searching out the weakest portions for attack. Thus, in the year 1798, the first Protestant Home Missionary Society was established. This society was followed by others, until efforts were made to Protestantize every foreigner who came to our shores, and up to this time they have spent in such efforts the enormous sum of almost \$300,000,000. The Congregational Home Missionary Society alone employs 1,907 missionaries, and, according to their last published report, spend some \$350,000 per annum. This does not include their church-building work, which, in addition to this, spends some \$350,000. Seven hundred thousand dollars per year would represent the offerings of this one denomination to batter through the weakest parts of our line; and the showing is certainly a credit to the energy and evident sincerity of their workers.

And these societies have succeeded. In the pioneer districts of the United States we count our lost by thousands of thousands. In my own State, nay, in my own parish, I have evidences on every side of the terrible effects to the faith which followed the building of Protestant churches and the planting of Protestant home missions in pioneer days. Even to-day in the Presbyterian synods of Colorado, Oregon, Washington, New Mexico, Utah, California, Montana, Texas, Indian Territory, Kansas, Nebraska, South Dakota, North Dakota, Minnesota, West Virginia, Tennessee, Kentucky, and Florida out of 2,476 churches 1,339 are maintained and supported, in whole or in part, by the Home Missionary Society. The Baptist Home Mission Society supports 1,509 home missionaries. They erected 104 home mission churches last year, and they spent during the same twelve months \$684,052.11 in the work. Were I to go deeper into this matter and take up the work of each Protestant society in turn, the figures would serve to do for you what they did for me, viz.: Overwhelm with confusion, for I do not know of a single Catholic priest in the

United States, except in the Indian and negro missions, who receives one cent toward his support from outside his parish, no matter how poor he may be. Let me simply sum up by saying that the Society for the Propagation of the Faith from 1822 to 1905 spent in Catholic missions all over the world some \$71,000,000. Allowing another \$71,000,000 as the spendings of all other Catholic missionary societies together (a very liberal figure, by the way), and we have spent in organized mission activity during eighty-three years the sum of \$142,000,000. During the same period American Protestantism collected and expended \$232,000,000 in home missions alone, or \$90,000,000 more in America than we spent in the whole world. If you desire to see a standing miracle of God's grace in favor of His Church, consider these things and ask yourself how it is the Church has waxed so strong in America in the face of our partial neglect.

What do our separated brethren think they owe to their home missions? Do they claim to have made converts? Rev. James M. King, corresponding secretary of the Methodist Episcopal Board of Church Extension, writes: "I have no hesitancy in saying that the principal increase in the membership of the Methodist Episcopal Church, yes, and the overwhelming majority of the increase, has been under church extension roofs." And Rev. Joseph B. Clarke, secretary of the Congregational Home Missionary Society, says that "four-fifths of the increase in the Congregational Church is due directly to their home missions. It is easily demonstrable that four out of every five of the Congregational churches in the United States have been the planting of home missions and have been depending upon the Home Missionary Society at times for their very life. I believe," he continues, "that at least one-half of the churches started by the Home Missionary Society would have died in their infancy but for the church-building fund, which put a roof over their heads." In an article for the *Encyclopedia Americana*, he maintains that the Presbyterians owe nine-tenths of their churches to home missions, and Baptists, Methodists, and Episcopalians from five-sixths to nine-tenths. He claims that Protestant church membership has increased three and one-half times faster than the population, in less than a hundred years. You may make all the allowance you please and still the figures are startling.

While all of this was being done we were attending to our own little fields in the cities, with scarcely a thought of those who had gone to the country districts. They were so few in number that it seemed not worth following them. But there are places in the United States which may be classed as notable exceptions. John Hennessey, Archbishop of Du-

buque, believed in the country. He secured as large a body of priests, speaking the English language, as he could find. As the young men came from the seminaries, he planted them in towns, villages, and at road crossings. The largest rural Catholic population in the United States to-day is in the territory he governed. It is worthy of note, too, that the principal city in Iowa to-day is practically a Catholic city. The pioneer priests suffered untold hardships, even hunger, but they did a work out of their devotion for which they have received all too little credit. If money had followed them and they had been enabled to build up little churches and support themselves for a few years they would have doubled the work which they accomplished.

When I said that the principal city in Iowa is practically Catholic to-day I meant to introduce another phase of the question. Cities do not reproduce themselves. They constantly need new blood in order to give new life. The strenuous life of the city does not breed the strength to keep up the pace indefinitely, hence the city is always drawing to itself. In this country immigration has made up the increase for the most part; but, mark you, immigration will not always make it up. The time has now come when the rapid increase in immigration alarms statesmen. Within another generation immigration will practically have ceased by force of adverse legislation. Then will come the call to the country districts and the farmer boys will troop in to take their places in city life. These farmer boys are the ones we are neglecting. They are even leaders in city life to-day. The result of it all you will read in the half-empty pews of your city churches of the future. How much better it would be now to spend some of our surplus in caring for our neglected missions than in what may be termed the luxuries of our city parishes.

You may say, reverend fathers, that all this has nothing to do with convert making, but permit me to maintain that it has everything to do with convert making. It is one of the very first essentials of it, for parishes, no matter how small, are the surest guarantee of the stability of the Church. The Apostles thought so, and were careful to leave the churches behind them. Let me quote from the Missionary. After preaching a mission to non-Catholics an Apostolate Father wrote: "If some faithful and generous Catholic would erect a small church for us it would not be long till Chuckey Valley had a congregation, and not long until the congregation of Chuckey Valley would become another station to build a mission church." In other words, the work of a church extension or home missionary society, taking care of the financial side, is an absolute necessity to the success of the work of the Apostolate. The sermons impress, nay, they even go

so far as to convert. They mark the beginning. Converts do not come in such numbers as to guarantee them a building at once; but the golden hour has struck. The time has come for organization. While the fervor is on, then the work must be done. The Chuckey Valleys need little churches. The little churches need priests. Without the Church Extension Society no such adequate and prompt provision can be made for them, and I might here say this view is upheld by numerous letters from American bishops.

In all your life did you ever hear of the opening of a little church or mission chapel that was not followed by the making of some converts? So I have no hesitation in saying that the opening of little parishes and missions, supported partially at least by the church extension movement, is the logical and necessary step toward new convert making and old convert keeping after the seed has been planted by the Apostolate. Again, is it not a fact that the chief pride and boast of the Apostolate is that it stimulates conversions? The greatest friend of the work could claim no more for it. But that is all it aims to be, for the work of a mission to non-Catholics can never be measured by the number of converts made while it is in progress. Its greatest force is in being an auxiliary. Parishes themselves are constantly convert making. There is a large average of converts to the credit of each center of spiritual life. Church extension multiplies the centers, therefore multiplies the converts.

It is a mistake to suppose that we can safely neglect the human side, either in the matter of making or keeping converts. Almost invariably the percentage of parish converts is greater where well ordered and well cared for buildings impress the people. God always does His share. It is the human side that is neglected. Every little chapel helps to attract and hold. The center of all our devotion is the Blessed Sacrament. Our churches are the courts of the Eucharistic God. What effect has it on non-Catholics who know our doctrines to see shabby churches or hear that Mass is celebrated in huts and dance halls? What do they think of our sincerity? So long as this neglect is shown we are getting farther and farther away from convert making. It astonishes the average sincere non-Catholic—and let me here say that we can do nothing with any other—to learn that we had hitherto no organized work for our poor and needy churches, which we look upon as the very palaces of the living God.

Again, how fond are many of calling this a Protestant country! Is it? We deny! But contrast our works with those of others. It is true that in cities we rival our separated brethren successfully. But the great heart of American life is not

in the city, but in the country. Does not the very number and outward decency of the Protestant country church buildings furnish a strong argument to those who claim that America is Protestant? Have these things no effect on convert making? Does not the very activity of Protestants for their home missions prove their sincerity, and, that proven, does it all furnish an argument to support the claim that it is Protestantism in America which stands for progress and the up-to-date man? I do not say that these things will be impressed on thoughtful men like you, who know our brethren and our works, but you are not the subjects under consideration. We are considering those who do not know. It is wise even to consider the attitude of mind in the little children. What do they think? How do these things impress them? Tell me, have you a good subject for a future convert in the child who to-day identifies Catholicity with scattered churches, pastorless districts, neglected flocks, and shabby buildings? Our charity as individuals is not judged by our gifts to libraries half so much as by our feeding the hungry and clothing the naked. Does this not apply also in the larger sense?

Above all this comes the higher consideration that the Church in America must be missionary in order to live. Selfishness is no part of the gospel of Jesus Christ, and countless blessings follow the Church when she is missionary. Nay, we might go further and assert that sure death will come upon the country that does not care for spreading the Light. The command of Jesus Christ to His Church was a command to preach the gospel, and no part of the Church is exempt from obedience to it. Poverty does not excuse, for if we have little we must give even of that little. We may have organization after organization, Apostolates, Preservation Societies, Propagation Societies, Extension Societies, but they can do nothing without the interest of the people and the stirring of all their zeal for the spread of religion. There are not too many forces at work now on this very necessary and recent development in the American Church. Let us work together for the common good. I plead for unity in the great cause. Unity in the great cause? Yes! "If I were a missionary in Canton, China, writes a non-Catholic preacher, "my first prayer on rising every day would be for the success of home missions in America for the sake of Canton, China." He was right.

Congregationalism boasts that her foreign mission torch was kindled at the home missionary fireside. That "Judson, Newell, Nott, Hall, Rice, and Richards, upon whose petition the foreign mission work was started in India, caught the contagion from their work at home." The same men and

women were prominent in both movements, and home missions created a new atmosphere which reacted healthfully for foreign missions. In fact, Protestant foreign mission effort was only an expansion of home work. The foreign missions to-day depend upon home missions. Dr. Clarke says, speaking of home missions, "Dry up this source of supply for a single year and missions in Africa, China, India, Turkey, and the islands would droop like willows cut off from their water courses." He calls close attention to the fact that 25 per cent of their foreign missionaries have been taken from home missionary soil, and that the churches and colleges, planted by home missions, have sent their best men to foreign service. He adds, too, very properly, that "the Christian who believes in home missions and not in foreign is as far from the mind of Christ as he who believes in foreign missions and not in home." Thank God, the Church Extension Society can say that neither by thought, word, or deed has it sinned against foreign missions, and this statement is made because it is called for.

But home mission work should be on our own American shoulders. Every country and every people has its own peculiarities and must be taken as they are. The Church has allowed for this in every portion of the world, going so far as even to change rites and ceremonies and discipline so long as the great essentials can be preserved, yet she remains Catholic. How we do our missionary work depends upon ourselves. The essential thing is to do it. It is wise to distinguish between the peculiar and particular needs of home and foreign missions, and a work is best done that is taken up in our own way. Every one of the sects who have seriously entered the mission field recognizes this. To assist American home missions men who know America's conditions are needed, men who can sympathize with these conditions and realize the greatness of the work depending upon the American Church. Others can scarcely be expected to grasp either the greatness of our chances or the needs of our people. Like the laborer in a vineyard, we must carefully tend that part committed to our care, not for the sake of that part alone, but because it is a part of the magnificent whole. In other words, we must do our duty and mind our own business. "Your India," said the voice of God, spoken through His servant to St. Philip Neri, "shall be Rome!" But Philip is India's, England's, America's, as much as Rome's to-day.

I fear that I have taken much of your time, reverend fathers, and that you may well charge, in addition, that I have made my remarks too general, and consequently have gone but little into details. It is true that I have ignored a great many details; but could I do aught else? We who hope for

a Catholic America have as yet come only to the end of the desert. Like Moses are our missionaries of to-day, looking out from a new Mount Nebo, viewing the fair fields our own feet shall never tread. Sins of past and present neglect are upon us. We have reason to fear that God will say to us, "You did not sanctify me amongst the children of Israel." Green as are the fields, magnificent as are the waving palms, beautiful as are the waters of the Land of Canaan, yet we have not touched foot to the soil, but stand only on the mountain top, looking below and out "to the furthest sea." Only has it been given to some among us to enter and gather souls, grapes so sweet and beautiful as to fill us with hunger for other fruits that await the coming of our successors. They will go, Joshuas, to the Jordan, to Jericho, to Hai, and to Jerusalem, and then only will the details of the work become clear. The little chapels the Church extension movement will build shall be their fortified camps and the men whom you fathers of the Apostolate will send shall be advance guards to point the way to the new and fertile fields that abound in the Promised Land.

Father Swint, West Virginia: Some months ago I received a little pamphlet telling of the Church Extension Society, and I thanked God. I have been for a year in a place where just such work is needed. In West Virginia I have three counties and one or two little houses. We give missions, make converts, and have no one to follow up our work. If we had more little churches the priest could go more frequently, stay longer, and it would attract more priests to the work. Even if you have not a priest you can get a Sunday-school started and stop the leakage. I recently met three young Catholic women who never saw a Catholic church.

Father Callahan, Tennessee: Every word, every syllable that Father Kelley uttered went straight to my heart. The Church in Tennessee, as in all sparsely settled districts, needs help in church building. I have thirty-two stations. We have been converting little cottages into chapels by removing partitions. These chapels are the best convert makers. Each Sunday we send teachers and lay people, who gather in the people, sing hymns, and teach Sunday-school.

Father Rolfes, Covington, Ky.: We need not go to the South or far West. In Langdon, D. C., two miles from Washington, I have been laboring among a people who are making heroic efforts to build a church, but the difficulties are great. We are gathering in converts there very fast. I

have just baptized twenty-two. That number would be much increased if we could welcome them into a neat little church instead of into the old store where we hold services.

Fother Doyle: The Church Extension Society could do no better thing than make an object lesson in the Capital by building a church at Langdon.

Father Huffer, Oklahoma: When a man has to beg for money at 10 per cent you can imagine how glad I felt that Father Kelley took hold of this work. "How do I know that hut is the true Church," a man once said to me, pointing at my chapel. Indeed, it was only by reading the Freeman's Journal and studying the pictures of old European cathedrals that I kept fortified in faith myself. (Laughter.)

THE APOSTOLIC MISSION HOUSE.

BY REV. WALTER ELLIOTT.

Our institution for the training of missionaries has just ended a very prosperous year. Our work begins to flourish. The bishops, after careful inquiry, and often after personal inspection, have given us their hearty approval, many of them in the best manner possible by sending their young priests to make our course. Over a score of them have been with us for the sessions of 1905-6, and both in priestly spirit and mental gifts they have been an honor to their dioceses. Time will show them to be excellent missionaries.

Our course consists of a thorough-going preparation for giving non-Catholic missions, including the writing of a full set of lectures. Entire familiarity with the Question Box—an essentially important feature in our Apostolate—is secured by very frequent class exercises, covering the whole ground in dispute. This embraces all the serious difficulties of natural religion, as well as all other questions commonly discussed among skeptics and agnostics. Furthermore, we explain fully the routine of the public exercises of non-Catholic missions, how to arrange for giving them, and how practically and personally to get and instruct converts.

Missions to Catholics form another part of our course. All the sermons and instructions necessary are provided for, together with the alternate subjects needed for variety and change. A carefully prepared series of lectures is given on the adjuncts of these missions, such as how to deal with special cases in the confessional, matters like stipends, mission goods, and parish societies. All such things are clearly explained, as well what to do as what not to do under different conditions of place and time.

A third course will be added during the coming scholastic year. It will be on spiritual retreats, fitting priests for giving the spiritual exercises to religious communities.

A thorough course of elocution is also a feature of our curriculum. It includes the methods of strengthening the voice, the rules of enunciation, and emphasis, eliminating natural defects of expression or gesture. Experience has shown the practical value of this part of our training, simply transforming the vocal powers and adding greatly to the dignity of public address.

Of course, all our students share the advantages of the university. While doing full justice to our own studies, they find time to profit by various lectures in the departments of divinity and arts and sciences.

Opportunities are given for practice in actual preaching.

Sermons and lectures, well prepared in our house beforehand, are delivered to congregations by arrangement with pastors. Last Lent fourteen different courses of sermons and lectures were given by our young men, and they earned and received the hearty praise of both priests and people. Of course, our desire is to give our priests actual participation in missions, and, to a considerable extent, we have been able to arrange for this. Circumstances will facilitate an extension of this important part of our training in the future.

The devotional regimen is simple and nowise irksome. It consists of meditation, Scripture reading, prayers for benefactors, visit to the Blessed Sacrament, and night prayers—all daily and in common. Besides these, we have each week an hour's spiritual conference, the holy hour of the Eucharistic League; and Benediction of the Blessed Sacrament is given on all Sundays and notable festivals.

Certainly the least acquaintance with our young men shows a body of zealous and pious priests, living together, full of brotherly affection, entirely contented—and working very hard.

As already noticed, we have received warm words of encouragement from bishops and leading members and the clergy. A better token of heaven's blessing we could hardly ask. And what is far above even the sincerest verbal praise, many bishops have sent us their young priests. These are often choice spirits, brilliant speakers, devout, highly educated men. It has been felt a great privilege to aid such priests to become competent missionaries, convert-makers of marked success, a valued contribution to the Apostolate of the Holy Church among our separated brethren.

But we feel sure that our course would be of very great benefit to priests destined for parish work exclusively. It forms the preacher. It directs priestly education into the best channels of public usefulness. It gives high views of priestly zeal.

It is a serious mistake to suppose that convert-making on a large scale is to be confined entirely to specialists. By no means. A man who never leaves his parish may become a genuine apostle among non-Catholics. But he needs for this purpose to gain the higher spirit of his vocation, and to be equipped with a full repertory of sermons and lectures for his public activity. And to acquire all this the Apostolic Mission House is at his service. Some of our wisest bishops and priests, after carefully examining our course and becoming acquainted with the atmosphere of the institution, have declared that it was admirably adapted to finish the preparation of any priest destined for the parish ministry in America.

THE LITERARY PROPAGANDA IN THE MISSION WORK.

REV. M. P. SMITH, C. S. P.

The subject assigned to me is "Suggestions as to the Literary Propaganda." The title is a comprehensive one, it has been treated in former conferences of this Missionary Union, and is one about which we are tolerably well informed, and so I thankfully avail myself of the wide range and the small responsibility warranted by it.

However, as we are engaged in furthering non-Catholic mission work, certain limitations occur at once, and appear to confine us to suggestions which bear, first, upon the necessity and the good of the printed word as an adjunct of such labor, and second, to the methods that will give widest circulation to Catholic literature best suited to our purpose. What is really valuable in this matter is expert testimony—and this, in my opinion, cannot as yet be furnished in any notable or adequate measure.

Now in the actual conduct of missions, the one or two priests engaged have so many other things to do and think of, that although they recognize the importance of having and distributing books, pamphlets, they have not time to give it that judicious handling and critical consideration it merits. The distribution takes place in public, with a certain amount of hurry and generosity, and, hence, in a large and prolonged mission it would be a great improvement either to have one of the resident priests or a polite, well-informed Catholic layman undertake the task after the missionary has indicated in a brief way the features of the books to be given out and the particular benefit their perusal would effect. Again, I think we could make the distribution the means of asking inquirers to call upon us at their own convenience, promising to furnish the information they require, or to put them in the way of obtaining it.

To speak now in a general way of the importance, the necessity, and the appreciation of the place the printed word holds in all missionary endeavor, we have right at hand a great object lesson in the belief and methods of non-Catholics themselves.

We are aware of the universal belief of evangelical Protestants, of non-Catholics generally—or shall I call it the universal delusion of these good people?—that the Bible, the open Bible, is the divinely appointed rule of faith and means of salvation.

We are not concerned here with this belief in its doctrinal aspect—what is of interest to us is this, that to the credit of their consistency, they act upon it.

For over a hundred and fifty years they have flooded the world, both Christian and pagan, with Bibles; and not with Bibles simply, but with books and tracts of a religious kind, with hymns and illustrated charts, with everything that appeals to the eye and mind, everything calculated to win perusal and to serve as an abiding and constant reminder of their form of Christianity.

Now, this belief, held with pertinacious conviction, used as a working principle of propaganda, at an enormous expense, with woefully incommensurate results, in spite often of the danger to themselves and to the Sacred Word, of derision and obloquy, and the knowledge of misuse and irreverence, is at least worthy of deep consideration. More than that, it is an indication of what might be done in a better way, what is and has been done with wise limitations by our own Catholic missionaries.

The abuse, if I must unwillingly use so **harsh a word** to characterize what is a deep and reverent conviction in many many of them—the abuse, or misuse, of the printed work shows its use and necessity.

Our belief and teaching in this matter of enlightenment and conversion are so well known as hardly to need restatement. The factors in conversion are three: First, the grace of God—"No one can come to me unless the Father who sent me draw him;" secondly, the living voice of the Church through her accredited teachers—"Go preach the gospel," "Go make disciples of all nations," "For faith cometh by hearing;" and thirdly, a variety of other helps, internal and external—prayer, searching for truth, the presence and action of the Church, good example, the innumerable seemingly slight and chance ways of God's providence in regard to individual souls.

The tallest pulpit to-day is the printing press. The great ordinary medium of knowledge is print. What we want to-day for our own Catholic people, what we imperatively must have for non-Catholics is knowledge—knowledge spread broadcast by print.

I am seriously beginning to fear that the very raw material of paper and pulp will give out; for so it is, in the United States particularly, we are a reading, no, the reading people. I do not say of this avidity that it is wise, good, or desirable; indeed, much is hurtful in execution and quality, but it is the fact. I stand in bewilderment before the counters of our stores and book stands, wondering which of the many papers, books, and magazines I should care to read.

The printed output is enormous, the variety almost infinite. Nor is it all ephemeral. The gravest problems are discussed—investigations and theories, results and conclusions, social

questions, biology, anthropology, higher criticism—these are the themes which are paraded and which crowd not only books and magazines, but newspapers as well, especially that last and worst infliction in the way of print, our Sunday newspapers.

But here again the very abuse is valuable as an argument to the point I am making, viz.: the necessity of literature suited to our purpose of enlightenment and conversion. *Corruptio optimi pessima*. I shall not take up your time in lamenting the real and the incidental harm done—burdening the memory, dwarfing the power to do real thinking, the waste of time, the vitiating of both principle and taste, the drowning out and sweeping away the few immortal classics. It is not easy nor safe in these days of publicity to spread and continue the moth-eaten calumnies against the Church which until lately found currency, but it is, alas, only too easy to attack the whole line of the supernatural and thus to undermine the faith of Catholics and non-Catholics alike. Unless we labor strenuously to make answer, minds are disturbed, objections take root, souls are lost; whereas if good books are forthcoming and accessible the error can easily be rooted out and flung aside.

The special needs of non-Catholics are two: First, for the most part, they have had no clear, definite training about even the fundamental truths, and secondly, their minds are apt to be possessed of misconceptions, prejudices about Catholic truth, and more especially in regard to historical matters. No great wonder this, for, as De Maistre has said, for three hundred years history has been a conspiracy against truth, and Newman has shown in his inimitable way the hold that false traditions have in spite of refutation; moreover, that English literature, as such, is and, whatever we may do, will have been Protestant. These needs have been recognized by Catholic writers and are being provided for in increasing measures day by day; witness the large number of new catechetical and explanatory works that have recently appeared, as also the more serious and scholarly historical writings.

We need, it seems to me, more books for that class who come to us without any religious bias and profession; nay, more for those who lack what I may call the religious sense, for those of a skeptical disposition, or who are affected by the agnostic spirit. If I may give an example, I would say something like the works of the Rev. A. J. Harrison, a missionary of the Established Church, in which the natural duties of every intelligent, conscientious, rational being are argued out. We have, it is true, "Father Lambert's Answer to Inger-

soll," also "The Tactics of Infidels." Both these appeal rather to those minds possessed already in a marked way by the virus of unbelief.

For the better educated we need sadly books which summarize the best thought in Biblical criticism and socialism. It is true, we are feeling our way in these matters, but the great principles are shown and should take an expression in books. Again, books conceived and executed in the spirit of Father Hecker's "Questions of the Soul," his "Aspirations of Nature," that is to say, books designed for our American reading public which show the harmony between what is best in man and the working of divine grace, the accord between political liberty and Catholicism; or, again, in the historical line of reading, it would be of immense advantage to have books which treat not simply of the mooted questions, such as Galileo, the Inquisition, the defection of England, but also those which treat of our own country, the Catholics of Maryland, the old missions of California, the Irish in America—that tell of the sacrifices made, the benefits conferred by emigrants and their children. If such work could be done in a frank, honest, unpartisan spirit, admitting the difficulties and the scandals, if such there were, but attributing them to where they belong, to the human side of the Church, to the beliefs, customs, and traditions of the age and people, they would offset much of the traditional and the generally accepted views promulgated by non-Catholic writers.

Doubtless we all have felt the need of patience in dealing with the many burning questions which this congress and its papers have brought before us. Time is a factor. The non-Catholic work has but a short existence. We need to wait on the Lord if, however, we begin and continue to do the work right at hand. But I think it both can and ought to be said without acrimony that we Catholics are in no small measure responsible for our many deficiencies in this matter of Catholic literature; and by Catholics I mean our scholars, our priests, our laity, and our publishers. Those who have the learning and the ability to write do not seem to avail themselves of the proper medium. What they do publish is stowed away in some almost unheard-of magazine. Time is worse than wasted in pitching into one another with the purpose of telling how erroneous or temerarious is the little which has been published. Meanwhile, Archdeacon Farrar gives the history of the Fathers; Henry C. Lea writes on history and dogma—the Inquisition or the Sacrament of Penance; Anglican writers seem to own the domain of Biblical criticism, as the names of Driver, Sanday, Ryle, and Cheyne show, and their books are, if not the authorities, at

least the sources of information both in our public libraries and "horresco referens," even in our seminaries.

We priests try to get on with four or five daily papers; we spend many a dollar every year in popular magazines; we must have the expensive volumes of the Cambridge Historical Series—with never a thought of Lingard or Cantu in our bookshelves. Now, there is, I know, a fashion in books as in dress and furniture, but our Catholic publishers are slow to learn them, and thus we have the eternal reiteration of the same old books, some of which had better never seen the light of day.

Methods of propaganda. Here again we could study with profit the ways long since adopted by non-Catholics. Every denomination has its own official printing establishment or book concern, and this is designed particularly as a mission adjunct. How would it do to suggest a trust or syndicate for Catholic missionary literature? Let us combine the various truth and tract societies into one general management. I do not profess to know what our Catholic brethren in England do in this particular, but of this I feel sure, that the movement there is widely diffused—it attracts all the best talent, has its annual congress, presided over and participated in by bishops, and that the results are creditable.

It might be urged that even if we had an abundance of literature, still we should not be able, in view of the expense, to give them away gratis, nor would it be convenient or possible to carry them about for even temporary use. Admitting the force of this difficulty, we could at least recommend them to those who are able, as is often the case, to purchase them. Or again, in these days of public libraries, it is quite possible to have them put upon the shelves of these institutions; pastors could easily be persuaded to have a select library of reference for just such inquirers.

I have already given out the suggestion that we make as much as possible out of the distribution at the mission itself, making it an opportunity to get acquainted with inquirers, and thus helping them on to better knowledge and final admission to the Church.

Again, the introduction of the rack system of the Catholic Truth Society in our churches has been a notable step in the dissemination of Catholic literature which merits commendation and encouragement.

It would be ungrateful in a Paulist missionary to pass over without grateful mention the generosity of the Knights of Columbus, who in many a mission have provided the books at their own cost and have invariably shown a deep practical interest in this movement, acting as ushers in the church,

and bringing to our services their friends and acquaintances. In conclusion I would venture to encourage the missionaries to enter the field of authorship themselves. There is always need of new explanations of Catholic doctrines; nor shall man ever sound the depths of revealed truths or the marvels of Christ's redemption.

There are many who feel that not simply is there need of a new adaptation of philosophic method and terminology to the problems of the day, but that many of the dogmas of the Church are expressed in a tongue somewhat unknown. Father Hecker never wearied in inculcating the gospel example of the teacher who brought forth from his treasures things new and old. Pere Gratry said it is not enough "to utter the great mysteries of Christianity in formulas true before God, but not understood of the people. The apostle and the prophet are precisely those who have the gift of interpreting these formulas for each man and each age. To translate into the common tongue the mysterious and sacred language, to speak the word of God afresh in each age—in accordance with the novelty of the age and the eternal antiquity of the truth—that is what St. Paul means by "interpreting the unknown tongue."

In the degree that we understand the age and the people, that we recognize the transformation going on about us, and enter into an apprehension of the new social and intellectual needs, and then standing firm in the old truths, in fullest confidence that the truth shall make us free—in that same measure whether by printed or spoken word shall we speak to our own generation, and bring forth to them the treasures of truth, some old, some newly minted by our application and our desire to serve them.

Father Orosz, Scotland: It gave me extreme pleasure to hear Father Smith speak of the work done by the English Catholic Truth Society. The cleverest Catholic laymen and most scholarly priests employ their talents in writing tracts which set forth the doctrines of our Church in a clear and popular style. Every year they hold a congress, and the London Times says of them: "They are the world's best authors," yet they do not think it beneath their dignity to write small pamphlets. I do not see why their method of distribution should not work successfully here. There in the vestibule of every church they have racks filled with Catholic Truth pamphlets, and near by a receptacle for any offering given in exchange for a tract. Many a time I have seen a non-Catholic enter the church and secure a leaflet. There is also a Catholic repository near every church where people may procure religious books and articles of devotion.

Father Finn, Rochelle, Ill.: While visiting in Ireland I had occasion to study the workings of the Catholic Truth Society there. In every church they have the rack-frame filled with tracts, and the manager of the Truth Society's printing house in Dublin told me he could not fill orders fast enough. They established the society there to counteract the influence of harmful publications sent over from England.

Father McDonald, Lazarist: I do not find a dearth of books or pamphlets so much of an obstacle as the difficulty of getting them into the hands of Catholic readers to be passed on to non-Catholics. Whenever possible I prefer to have non-Catholics receive the pamphlets through their Catholic neighbors. I usually write ahead to the pastor urging him to get a supply of these leaflets, at the same time sending him a catalogue. One pastor remarked that more pamphlets were sold among his people during the Catholic mission than he had sold in his parish since he joined the Truth Society. The Catholics received much benefit, were able to answer objections, and then passed them on to their Protestant friends. In Erie a young Catholic woman bought a book called "Short Answers," and fifty-three conversions were afterward traced to the reading of that one book. In the South I found Protestant tracts distributed plentifully in the railroad cars—left there apparently by accident. I think we should never cease to urge upon our Catholic people the propagation of Catholic literature. I feel now that I can recommend more freely the "Faith of Our Fathers" because of the reduction in price. If Catholic publishers would make their books cheaper it would be a gain to them and a wonderful help to our Holy Church.

Father Doyle: The difficulty, apparently, is not in publishing, but in distributing our literature. This, I think, should be the work of the women of our country. I know of women who are beginning to work on these lines; there are twenty-five missionaries working to-day who cannot afford to give away books. There is one woman who has begun the work of mission-helping by distributing literature. She has attended every session of this conference—she is here to-day. Mrs. Coope, this conference says to you, God speed in your good work, and may you soon undertake an organization among our women.

I have another very interesting and important announcement to make to you. After some years of effort we have succeeded in securing from Murphy & Co. a reduction in the price of the Faith of Our Fathers. On an edition of 100,000 copies he offers it to us at 9½ cents each.

John Murphy Company, Publishers and Printers,
Baltimore, Md., Feb. 14th, 1906.

Very Rev. A. P. Doyle, Apostolic Mission House, Brookland
Station, Washington, D. C.

Very Reverend and Dear Sir—In pursuance of our conversation of yesterday, we beg to confirm the proposition made you. We will supply you the Faith of Our Fathers with paper cover in lots of one hundred thousand copies at a special price of 9½ cents, and in lots of fifty thousand copies at 10 cents per copy.

These prices are contingent on quantities named and are based on present cost of production, and will not hold good indefinitely, so that an early acceptance will insure to you this extremely low price for this book. If you conclude to favor us with an order for either of the above quantities we would have them made up at once and hold subject to order and ship in quantities desired to addresses you might send us, you to pay the cost of transportation.

As to the payment, we would, of course, accept some satisfactory arrangement, which could be considered later.

We would appreciate if you will take this up with the various fathers throughout the country connected with your house, and hope to receive an early and favorable reply.

Thanking you for your interest in the matter, we remain,

Yours very truly, John Murphy Company.
Dic. C. V. .

The value of this reduction will be appreciated by all. (Loud applause.)

Father Kelley: Could not John Murphy & Co. give us the Manual of Prayers at a reduction?

Father Callaghan: I consider the Manual of Prayers the best prayer-book we have, but the price is exorbitant.

Mr. Murphy, of John Murphy & Co.: On account of an agreement made when buying the plates, we are absolutely unable to make a reduction on the price of those books.

Father Bolger, Iowa: The diffusion of Catholic literature is one of the most prominent means to further religion. Catholics living in non-Catholic surroundings are often unable to answer all the questions put to them. Now, if they had books they could study up these questions, or else give the books to their non-Catholic enquirers. I think most of the pastors are anxious to promote this line of work if the

fact of the reduction in price of such books as the "Faith of Our Fathers" was made known to them. In our missions where we have mass only once a month, it is impossible for us to go over the field of Catholic doctrine in our sermons. The spreading of Catholic books would supply this deficiency.

Father Busch, St. Paul, Minn.: We never give missions without distributing literature. And our people do not want the most cheaply bound books. I once bought \$500 worth of books, some bound in cloth, some in paper. I readily sold the cloth-bound ones, but they did not want the paper ones. Our mission band has sold between \$5,000 and \$6,000 worth of books, and given away gratis 5,000 copies of the Bible. Before a mission we always send on a list of desirable books with full information about procuring them.

Father Lynch, Vermont: I would like to offer a resolution. I think a committee should be appointed to investigate which of the two firms controlling the Manual of Prayers is holding up the price. We could soon find out which firm is responsible, and then let the Catholic public know where the blame lies. I move that the chairman appoint a committee of three to look into this matter and send a report.

Motion seconded by Father Kelley. Carried.

Monsignor Tihen, Wichita: I would like to remind you that the royalty on these books goes to His Eminence the Cardinal, and to the Archbishop of New York.

Father Lynch: I beg to assure the monsignor that it is not our wish to seek to interfere in any way with the royalties of these books, because we may be authors ourselves some day.

Father Doyle: The Chair appoints as a committee to do what is possible to secure the lowest prices on the Manual of Prayers and the "Faith of Our Fathers," and report to the conference, Father Kelley, of the Church Extension Society; Father Lynch, of Vermont, and Father Busch, of St. Paul.

THE APOSTOLATE OF THE IMMIGRANT.

BY REV. RODERICK A. McEACHEN, A. M.

In the last twenty years 10,000,000 of immigrants have landed on American shores; they have come mostly from Italy, Austro-Hungary, and the Slavonian countries. Unlike former immigrants, they have been slow in adapting themselves to American life and customs. Coming in large numbers, they drift together into national centers, where they speak their own language and practice their old-home usages, thus forming colonies foreign in every respect save the notable presence of American vice and indifference.

The immigrant is an interesting character. With the average American, he is despised, disdained, spurned. He is styled the Dagoe or the Bohunk; to the popular mind he is an ignorant, contemptible, vicious being, a dangerous character, a suspect, a born criminal, a hereditary fool, the scum of society, and a curse to the land. Yet this is but a sad and widespread calumny.

In general the immigrant is honest, virtuous, strong-hearted, industrious, and religious. His honesty and virtue are acknowledged by all. He is courageous because he has left all that was dear to him and has set forth to battle with a strange and unknown world; he is society's best member because he comes with willing hand and heart as a producer, an honest toiler.

He who would follow this poor exile in thought from his little home beyond the sea, behold him tearing himself from the embrace of a devoted wife and little ones; see him as he sets out from the great ship in fear and trembling, see him going down into the mines, to the mills, and bending his sinew to the hardest of labor, must admire him, must sympathize with him, if there be aught of tenderness in his heart for his fellow-man.

It is a conservative estimate to say that there are 6,000,000 of non-English-speaking Catholics in the United States, and at the same time assert that scarce 1,000,000 of these are receiving the blessings of religion. Hence we are confronted by the appalling fact that 5,000,000 of our brethren in the faith are abandoned, are wandering amid the shoals of American infidelity and unbelief without a shepherd and without a guide.

Nor is the outside world indifferent toward them. Every effort is being made to pervert and seduce them. They are indeed ripe for error.

Their very mission to America and the sacrifices and struggles attendant upon it, their battle for the goods of this

world, tend to estrange their hearts from God and the spiritual; their all too frequent disappointment at not finding here the promised land flowing with milk and honey makes them malcontents and prepares their minds for socialism and its most dangerous principles. The seed of social democracy has been sown at home; they had pictured America as the Utopia of liberty where all their grievances would be righted. When these flaunted hopes are shattered it is easy for them to become embittered. All that seem to prosper are their natural enemies; the rich, the government, the priest, the Church, and even God.

It is a principle that if we are to work a moral influence upon men, we must first understand the sentiments of their hearts. The immigrant is an exile, nolens-volens; hence he craves sympathy; he is far off from those who love him, hence kindness and charity when shown him penetrate the very marrow of his bone; he is despised, hence the true friend may possess his heart. He is suspicious because he has been deceived; he is intractable because he has been misled. He is a stranger in the House of God largely because he has not been called thither by the tender tones of his mother tongue. He finds some one to speak his own language to him in the hotel, in the factory, in the money bank, and in the saloon, but not in the church.

Hence, day by day, he is becoming a castaway to the faith, infidel, anarchist, atheist, or Protestant.

We may well be disturbed at the campaign that is being carried on amongst them. Non-Catholics are bending every energy to win them over; they are expending fabulous sums of money for their perversion. They are supporting hundreds of men and women who speak the necessary languages to labor amongst them. These missionaries are well supplied with funds for their work, and their methods are logical and effective. They approach the immigrant with an act of charity, offering him something for his neediness, a coat for himself or shoes and sweet-meats for the little ones. This is often the first expression of sympathy the poor exile has experienced; his heart is moved. His children are then invited to a basket of delicacies and a chapter of Protestant teaching, and they generally go.

Some months ago there appeared in one of the large Philadelphia dailies a picture of a Presbyterian hall in which were gathered 500 Italian children with their mission-workers; below was expressed the hope that by Christmas they might have a thousand. I doubt not that 495 of these had been baptized by a Catholic priest.

No sacrifice seems too great for the furtherance of their

ends. They do not hesitate to erect fine churches for the "ignorant foreigner" from their own resources and adorn them with the "superstitious cross." In one of the better districts of Pittsburg may be seen a beautiful little brick church with the cross glittering from its tower, with saints and Catholic doctrine pictured on its artistic windows. The stranger asks: What church is that? That is the Protestant Italian Church. Are there, then, enough Protestant Italians to build such a structure? No; these neighboring churches built it and they support an Italian minister for them, too. Do many go there? Well, not so many grown-up people, but it's always crowded with children when they have services.

In a little Ohio town, where there are many Hungarians, there are two churches, the one Catholic, the other Protestant. About two years ago a Hungarian minister arrived in this neighborhood; immediately he began to receive offers from different sects to enter the missionary field in their respective interests. Finally, he accepted a salary of \$1,000 per annum for attending to the local congregation of some 200 souls, with an additional \$200 for semi-annual visits to several other missions. They then erected and furnished a church for him and built him a commodious residence. About the same time, a brilliant young Hungarian priest, full of zeal and eloquence, came to the village as the pastor of the parish and the surrounding missions, having about 2,000 souls under his care. His financial affairs were quite different from those of the preacher. He found a little church worth \$2,000, burdened with \$3,000 debt. He set about with the determination of a hero to pay the debt, collect a living for himself, raise funds for a school and its support, to meet his obligations in fine; but his people were paupers in the fullest sense of the term. He applied the accepted system, "Pay or go to hell," and, indeed, it seemed most of his people chose the latter alternative. To be brief, the young priest left after a short half-year's struggle to accept a large parish in another State where there were more survivals of the fittest payers, and where financial horrors were less frequent.

It may not be futile to seek a cause for this wholesale defection from the faith among later immigrants. With the Italian, it is undoubtedly ignorance engendered in his sunny home beyond the sea and fostered on America's genial soil; with the Hungarian and the Slav, it is indifference produced by a combination of Hungarian and American forces. With the Bohemian, it is a form of socialism akin to Russian nihilism. All suffer alike from a lack of pastoral care in this country. The irreligious newspaper has done much to per-

vert the poor immigrant. There are scores of vile sheets printed weekly, some even daily, the express purpose of which is to oppose religion. The two most dangerous periodicals in the land, perhaps, are anarchistic weeklies, one printed in Chicago, the other in Cleveland. They have indeed some able Catholic papers to offset the evil, yet these rarely find entrance to the homes of the fallen-away.

There is apparently but one hope for the immigrant. The American priest must go out to him; he must dispel from his mind the false idea that the priestly garb conceals a deceiver; he must convince him that he is his friend; he must go down to his miserable habitation, learn to stammer in his strange language, be despised with him, share his sorrow, become a father and a counselor to him, help him to bear his burdens, plead with him by the wayside, entreat him, compel him to come in—prove that he is not a mercenary, but a good shepherd.

The foreign priest that comes to us is, in general, an apostolic man, but his sudden entrance to a new and unknown world often proves disastrous to him. Ignorant of the conditions about him, he first makes mistakes, then shortly his mistakes turn to abuses.

The American priest is fitted for the strife. He understands the dangers and struggles of American life; he has been brought up in a commercial air that has, perhaps, hardened him against the enticement of American gold. He can guide through the ways of infidelity and error to the Church of God; he can prove to him that God dwells even in this land of wealth and turmoil; he can save him.

A large per cent of these peoples are colonized around the mining and factory districts. To arouse them from the neglect and indifference engendered by the fact of their being left perhaps for years without priest and church, an extraordinary effort is required. If you will pardon the personality, I will describe some of my own experiences with them during the past five years. My parish is located in a large mining center. Within its boundaries there are at present three churches, together with a number of out-missions, three Catholic schools, two of which are conducted by the Sisters of Charity. It contains about 3000 souls; it is cosmopolitan in the extreme. There are Hungarians, Slavs, Poles, Italians, Bohemians, Lithuanians, Croatians, Germans, French, and English. This is a motley crowd, and when they gather together before the same altar, it is Catholic in truth.

During the first two years it was almost impossible to get more than a handful to attend Holy Mass, which was cele-

brated in public schools and halls on Sunday. The effective preaching then was rather in the nature of a house-to-house canvass. The work seemed vain at first; many of them had not known the ministrations of a priest for ten or fifteen years; ungodly newspapers, drunkenness, and neglect had led them away, and it seemed they would not come back. Many, indeed, never did, and perhaps never will return to seek anew the forgotten solace of religion; yet now our churches are crowded every Sunday; the people approach the Sacraments; as many as 200 have received holy communion in one day.

The weekday missions are difficult to care for. At first I simply went to them, going from house to house announcing that there would be confessions the same evening and mass the next morning in some house. This was not enough for them; they showed abundance of good will and intentions, but there was always a very poor response to my call. At his juncture I added another expedient, which generally brings the desired result. Arising at 3:30, I start out to arouse everybody in the village by lustily pounding on the doors; a good-natured crowd is thus ordinarily gathered in. At 5 o'clock we have mass; then they go off to their work in the mines.

The work of attending those who have no priest of their own is most difficult of all. Last December I gave a four-days' mission to several hundred Hungarians at Dayton, Ohio. On my arrival, I went to their colony, visited every house, and invited all to be on hand the same evening at 7 o'clock. They were delighted to have the opportunity, they said; it seemed that the church would not be large enough to accommodate the crowd. 7 o'clock came, yet no one had appeared; at 8 o'clock and at 8:30 the church was still empty, except for the presence of a good woman and her two children. "Well," said the good pastor, "I am convinced there is no use in bothering with them. I have tried their own priests and they would not come. Now they will not come for you; they have no faith."

The next day I set out for their colony again, spent the afternoon in the mill watching them at their work and speaking a few words to them in passing. As soon as they returned from work, I hastened from house to house, telling them there would be a big national meeting in a near-by hall which I had engaged. They are very patriotic. Before I arrived at the hall it was packed. One of their number introduced me in high-sounding terms. My speech was of short duration, lasting scarce five minutes. After paying a glowing compliment to Hungary and the Hungarians, I suggested that we form a procession and march to the church.

Away we went with a throng that reached from one square to the other. The anxious pastor must have thought a regiment of soldiers was attacking the church when he heard the military step of this sturdy band marching up the aisle. Needless to say, the missionary was still in the box when the clock struck 12 that night.

On one occasion I traveled 350 miles on a mission and heard but one confession. The same week I visited a mission 100 miles distant, including a ten-mile drive over a rough road, where there were 1,000 Slavs and had three old ladies for my congregation. At my next visit, some months later, there were sixty confessions. One year later I held a three-days' mission in that place. About 400 approached the Sacraments. Many of them came ten or twelve miles, and most of them remained fasting in the church from 6 in the morning until 2 or 3 o'clock in the afternoon.

By the first visit you generally convince them that you are a real priest; by the second you convince them that you have come for their benefit and not for your own profit. When you have proved to them that you have come out of love for them and not for their money, as many have done, you possess their hearts.

The flower of the work is without doubt the mission school. The children become the little apostles that very often awaken their parents to a sense of their Christian duty by the effects of Christian training that soon appear in them. It requires an energetic effort indeed to gather up the children, and even a more persevering strife to keep them in regular attendance.

The apostolate of the immigrant is a mission that must be lived rather than preached. Those who have been contaminated by unbelief would not listen to an angel from heaven unless he first proved his sincerity; those who have grown cold in the faith can never be moved by words if they be not first drawn by example.

The harvest is passing great indeed. If the good Lord will send 5,000 sturdy laborers who can live on faith and surplus energy, who will work in season and out of season without growing weary, who can suffer repeated disappointment without losing courage, who can build churches and schools and support them in spite of their penury; who will, in fine, go out with a strong heart and warm hand and lead the poor exile back, then 5,000,000 of Catholics will soon be added to the list of our communicants who will become the flower and pride of them all. They are multiplying day by day according to the command of God to Adam and the rest of the animal kingdom. In a short time they will be a potent element in our na-

tion, one destined either to swell the sea of American infidelity into a flood of destruction or to become the bulwark of faith and make the American church the most powerful and vigorous on the face of the earth.

Father Valentine (Passionist): The reverend gentleman certainly shows he has the missionary spirit. There is nothing like manifesting sympathy and becoming a man among men. Be "all things to all men." When you go into a place, go to the mills and workshops. Talk to the men, be interested in their work. Tell them of your mission and that you expect to see their faces amongst your hearers. This makes them advertising agents and co-workers and they come.

Father Orosz, Scotland: I know that the Italian question in America is one of great difficulty. I have lived with Italians for nine years. I was sent to Switzerland to preach to a colony of Italian laborers, and they were the lowest of the low. The first one I met seemed to be a fiend in human form. He had come, he said, to inform me that they wanted no priest—that they could get along without religion. But I stayed there; shared their hardships, sympathized with them in their troubles, befriended them. When I had won their confidence there was no difficulty in getting them to come to mass, and they proved to be good people. The Italians are not known here. They are childlike and susceptible to kindness. The Italian has a good heart, and I mean this not only in an anatomical sense, but metaphorically. Why should there not be some attention given to the study of Italian in our seminaries and colleges? If you can say "Buon giorno" to an Italian it often reclaims a soul. I will be at the mission house next year and will give my time to teach Italian to any priest who wishes to learn it.

Father Callahan, Tennessee: There will soon be an awful cry from the Southland. These emigrants are being brought into the South and Southwest in vast numbers, and they have been horribly treated and even murderously dealt with.

Father McEachen, Ohio: It is dreadful to think of the few priests in our country allotted to all these people. There are over half a million Hungarians, yet they have only twenty-five priests; there are half a million of Slavs with but forty priests.

THE APOSTOLATE AMONG THE POOR AND THE DEPENDENT CLASSES.

WILLIAM F. DOWNEY,

Founder of the League of Good Samaritan.

I have longed and prayed to see the day when the clergy and laity would assemble in conference to discuss methods for the betterment of the people. I have been much edified by the many interesting addresses made and the inspiring papers read by the good fathers in regard to missionary work among non-Catholics.

This I regard as splendid work, but must nevertheless urge that there shall be no lack of interest shown to our own poor who are found in the highways and byways. I fear that for each new convert brought in we possibly lose five of our own on account of the many vices and evils existing around us, to which I shall presently refer in my article. We must check this loss and make our people good, exemplary Catholics.

The Salvation Army teaches us a lesson we should profit by. It is ceaselessly and aggressively reaching out for new converts and recruits.

What a mammoth army could be organized by our laity, fortified by the church, the faith, and the Sacraments. Such a force would be as a Niagara Falls in strength, and would become a most powerful medium to reach this almost neglected field and would constitute a most potent auxiliary to the clergy. The latter are the officers, the laity is the army, which must be encouraged and enthused.

With such an army, filled with the spirit of the Holy Ghost, I predict that in a quarter of a century there would be but one Church.

A glance at the present generation—the beginning of the twentieth century—shows a great epoch in the world's history. The arts and sciences have made marvelous strides. Electricity has revolutionized the power of the world. The inventive genius of man has been displayed in the most wonderful manner.

We have made the greatest progress in the sphere of mechanical power and accumulation of wealth, still the growth of evil has been steadily increasing, and to-day we are confronted with a most serious problem. Our social conditions prove that in a spiritual, moral, and physical sense we are retrograding. In our commercial and political life we see the mad rush to obtain wealth and power. How many sac-

rifice honor, home, and friendship—yes, even life—to attain this end. In all stations of life, from the possessor of millions down to those in the humblest walks of life, we find people who have the money craze. How many measures of corrupt legislation have been passed by our national, State, and city legislators, through the influence of lobbyists, monopolists, and syndicates? We frequently see honored names brought to shame and disgrace, the pernicious effects of which will be visited on generations unborn. It seems there are but few of our people who have any knowledge or even care to look into the social condition as it exists to-day. How many of our people are really interested in the true advancement of religion and morality? This is one of the most important of all subjects, as it involves either the weal or woe of our nation and our people.

I here present a view of both sides of this momentous question.

I know that for every place devoted to religion and morality there are twenty where vice is tolerated and encouraged, such as saloons, bawdy houses, low vaudeville places, and club-houses where liquor is sold; also publishers and dealers in poisonous literature, obscene pictures, Chinese opium joints, and gambling houses, from the stock exchange down to pool rooms, &c.

What have we to counteract this combination of evil? It is true we have the clergy and churches, but unfortunately they are split up into a hundred conflicting elements. Religion draws its congregations together about once a week—and then only for an hour or so. Meantime the forces of combined evil are actively engaged in their destructive work, from eighteen to twenty-four hours, nearly every day in the year. As a result we find the odds are twenty to one in favor of evil.

Here are some startling figures, which show the progress of one cause of evil—the liquor traffic. For the year ended June 30, 1899, the United States government issued licenses to 227,725 persons engaged in the manufacture and sale of alcoholic and malt liquors. In the year ended June 30, 1904, the licenses increased to the alarming number of 263,161, an increase in six years of 49,231. For the year ended June 30, 1905, the number of licenses increased to 276,956; increase last year, 13,785.

According to this rate of increase per year, in less than twenty years the liquor traffic will have increased 100 per cent.

These 276,956 places where liquor is manufactured and sold are scattered throughout the length and breadth of this

beautiful land, causing poverty, disease, ruin, and death, besides draining our country of immense sums of money.

The liquor traffic may be truly considered our great national curse. Its victims are seen in the prisons, insane asylums, hospitals, and the poorhouses, and in the thousands of ruined homes; in the slums, the cellars, garrets, courts, and alleys, with their vicious surroundings. Not alone among the poor are the demoralizing effects of the liquor traffic seen, but in many of the houses of the rich and opulent.

The amount of misery which comes from the sale of liquor can never be estimated. The horrors of war, pestilence, and famine pale into insignificance when compared to the devastation brought about by its use. It is said to be the root of nearly all other evils.

A startling fact: During the session of the Congress of Religions, held at the World's Fair, Chicago, in 1893, representatives of what we call heathen nations emphatically declared that, notwithstanding our boasted civilization and Christianity, there was more evil and crime in the United States, in proportion, than existed in their countries, and that there was more need of missionaries in this enlightened (?) country than in theirs.

Let us now analyze society as it stands to-day; those guilty of the sins of commission and those guilty of the sins of omission. The so-called civilized portion of humanity may be divided into three divisions:

First division. Those who are actively engaged in spreading vice and evil for a livelihood. Greed for wealth has stunted in them all sense of honor and every humanizing instinct; leaving them to prey upon society.

Second division. Those who patronize and support the above classes. These two forces embrace more than three-fourths of our population; they breed more evil and retard more seriously the progress of true civilization and Christianity than all the obstacles of barbarism and paganism combined.

Third division. Those who are more or less imbued with the Christian spirit. In order to understand this intelligently I subdivide the third division into three parts, as follows:

First part. Those whose inconsistent lives merit for themselves the stigma of Pharisee.

Second part. Those Christians who are found wanting in that moral courage necessary to advance the cause of religion and morality. They understand their duty, but out of sheer self-esteem and self-interest they remain silent or inactive, notwithstanding the warning of Jesus Christ, who

said plainly: "He that is not with Me is against me, and he that gathereth not with Me scattereth."

Third part. Those who practice what they preach, exemplifying by their own lives the quiet but heroic virtues of Jesus Christ, verifying the Gospel, "Many are called, but few are chosen."

Having given a brief review of society and its most crying evils, we are now called upon to answer another important question. Who are capable of reinvigorating society to-day? Cardinal Gibbons gives a decisive answer in the following lines:

What is the greatest need of the age? Is it churches? Churches are indeed necessary for the propagation of the faith, but they are not the greater need. Is it schools? Schools are indeed important factors in Christian civilization, but they do not constitute the greater needs. Is it asylums and hospitals? They are indeed most useful for the alleviation of suffering humanity, but they do not constitute the greater needs. What the times demand is men—strong Christian men—endowed with force of character. We need men who are directed by principles more than by popularity; in fine, men who walk in the path of duty and not self-interest. Above all, we need men of strong religious convictions in the face of opposition and reproach. This fidelity to religious principles demands of us no small amount of heroism and force of moral character. Many a man rushes to the cannon's mouth who quails before the shafts of derision and ridicule.

The Cardinal has not overdrawn the picture of the ideal man. This, history testifies, and our observation proves that men have gone before us whose lives, public and private, have been worthy of the highest praise and emulation. They are the men who have devoted themselves to a mission; their names swell the roll call of saints, world-workers, and martyrs of the past, the present, and of all times. Through their self-denial the great uplifting movements of history have been started.

The world's progress upward and onward has been directed by such men, who have said in youth, in early manhood, or in the maturity of years: "Give me a mission, a life-work, a cause worthy of my immortal talent and my God-given energy, and for its triumphant issue I will immolate
—SELF!

We are no longer willing to be numbered among the half-hearted, weak-kneed Christians, who are ready to desert the best cause at the first thoughtless sneer of the enemy; but, fearing nothing more than the reproaches of an enlightened

and well-directed conscience, we are going with the God-given grace that defies the power of numbers, and, like the dozen fishermen of Galilee, when fortified by the spirit of the Holy Ghost, we shall do our part toward the promotion of the Kingdom of God on the face of this sin-scarred earth.

How are we to give a decisive check to this spread of wickedness which is demoralizing society? Nothing less than a great moral revolution can change the present status of society. Let us throw all our efforts into the ranks of those who are infusing society with their own moral courage and doing their best to help others to stem the downward trend.

The world has too many dreamers who are content to theorize on the stirring events taking place around them. Many there are who stand apart bewailing the wretchedness of the masses; others who resort to extreme measures without calculating results, frequently frustrating the object they seek to attain. To be practical we must show good example by our daily lives, and we should cultivate a sincere love and Christ-like sympathy for our erring brothers.

Many patronize evil places because they do not realize what their example is leading to. Let us be ready to open their eyes; they will afterward thank us for the warning. Many thrive on a well-established trade in vice, because no other path is open to them. We may have it in our power to close forever such vicious places if we will set about it in the right way.

Right here I desire to refer to two subjects which, unless an immediate remedy be applied, will terminate in untold trouble, bloodshed, and anarchy. I refer to the combination of capital and labor. The other dangers which menace us are from oath-bound societies and organizations, whose intentions, in many cases, are to do good. We must admit that all persons who are oath-bound are not free agents. A member cannot act of his own volition, but must blindly adhere to his oath and be dictated to by others. Every God-loving citizen should withdraw from such secret organizations. Truth, justice, liberty, and love thrive best in the sunlight.

The hour has arrived when we must awake and snatch the false mask from Satan and expose his cunning means of sowing discord. Tear down the walls and fences of bigotry, envy, malice, and jealousy, and let more of God's grace into our hearts and souls. We all know that God is our Heavenly Father, and we must understand that every man is our brother. We should discourage warfare and the heavy burden of large standing armies and navies. Peaceful arbitration should be the means adopted to settle all disputes between nations, communities, and individuals.

All moral powers should unite in Christ, the Good Shepherd, the Great Physician, and the Good Samaritan. He solved the great social problem nineteen hundred years ago. It only remains for us to reduce His teachings to practice. Of this union of creeds and forces we have a practical exemplification, from a political point of view, in our country. While we have citizens differing in religion, politics, and nationality, they are all Americans, united in one impulse, the welfare and glory of the republic and the good of humanity.

What is needed at the present day is ONE grand organization—the League of the Good Samaritan—absolutely free from secrecy or oath-bound obligations. The League will embrace all the benefits which may be derived from other societies, besides tending to eliminate their many attendant evils. The means suggested to bind together the entire body of our people is through the League of the Good Samaritan. Every man, woman, and child can be enrolled in its ranks.

We have a guide in all things, the Divine Trinity; the Father, the Son, and the Holy Ghost is the highest type of unity, and our Lord prayed that we should be one.

The League of the Good Samaritan is founded on humility, truth, justice, and love; its motto, the Fatherhood of God and the Brotherhood of Man. All members will observe the pledge not to patronize any source of vice or evil, and will endeavor at all times to promote religion and morality. We will build the bridge of love and justice over the wide and deep chasm which separates nations and races. Instead of wasting our valuable time and means in pampering our bodies and cultivating our tastes in luxury and sinful extravagance, which lead to sin, crime, and poverty, we should educate our people to the knowledge that we are not masters, but stewards of power and wealth, and as such we are accountable to our Divine Master.

We should know and feel what poverty, weakness, sickness, hunger, and nakedness are. We must visit the poor and harken to their cry for aid and mercy. We must show that our love and sympathies are genuine and practical. We must listen to the voice of our Divine Lord, who said: "I was hungry, and you fed me; naked, and you clothed me; a stranger, and you took me in," etc., etc.

The ideas expressed in the foregoing pages are the results of twenty-five years' personal experience among the poor and criminal classes as a member of the St. Vincent de Paul Society. The only way to accomplish true success in reform work is to first gain control over self. We must be consistent, and practice what we preach.

The spirit of the Holy Ghost can never abide in, or em-

anate from, any one who is not ready to answer and comply with the call of Jesus Christ, our Saviour. "If any one will become my disciple, let him deny himself, take up his cross and follow me."

Twenty years ago the prisons, hospitals, and poorhouse were visited by a few of the brothers of St. Vincent de Paul Society, at which period we had rather limited privileges, but it was not long before new life was put into the movement. Ten years ago to-day, June 13th, St. Anthony's Feast, Dr. Conaty, then president of the Catholic University, celebrated the first Mass at the jail. This was a day of great triumph for the brothers, and a blessing to the inmates of the jail, of mixed race and creed, numbering over five hundred souls. The prison was for the time being transformed into a church—a house of God. To-day the Holy Sacrifice of the Mass is celebrated monthly in all the prisons and in the poorhouse of the city. We now have a regular prison chaplain, and assistant, who in turn are assisted also by the Paulist Fathers and their students.

Over eighteen thousand prisoners and others, injured by the abuse of liquor, have been induced to take the temperance pledge, thereby transforming homes that were cursed with this vice into abodes peaceful, happy, and prosperous. The tramp problem has been, in a measure, solved by the founding of the Good Samaritan Home. This home was founded in February, 1895, eleven years ago. Since its inception it has furnished free food, shelter, and clothing to over five thousand destitute and unemployed men, discharged prisoners, and convalescents from hospitals.

Hundreds of these poor men were reclaimed to the Church who had not received the Sacraments from one to upward of fifty years. Words cannot express nor pen portray the joy and happiness of these poor souls who were reclaimed and placed in a position to become self-supporting and law-abiding citizens.

On Sunday, January 28th, 1906, the new Good Samaritan Home was solemnly dedicated by His Eminence Cardinal Gibbons in the presence of many of the clergy and the laity. President Roosevelt, through his secretary, sent his regrets at not being able to attend personally, but sent his best wishes for the success and prosperity for the work that was doing so much good for the poor. Commissioner Macfarland gave personal expressions of his good will. In a word, the home was kindly spoken of by the Chief Executive of the United States, the highest dignitary of the Church in the United States, and by the head of the city government.

Father Cunion, founder of the Holy Name Mission on the Bowery, New York, for Homeless Men: I wish to thank you for allowing me to speak. I regard the founding of the Mission of the Holy Name for Homeless Men as a child of the non-Catholic mission movement. It was Father Elliott who gave me my first help. Bishop Cusack and I, while we were members of the New York Mission Band, frequently passed the Bowery, and we noticed the poor places where the men lodged. I canvassed two blocks of these lodgings and found they could accommodate nine thousand men. At the last retreat the Archbishop called for volunteers to look after these men, and I received the appointment. I consider this work in which I am engaged the offspring of the non-Catholic missions. I often thought of what Father Elliott said to me when I first went on the Apostolate: "Let everything go but the human soul. Sacrifice everything else, but save souls." If there is any man who gets no sympathy from the outside it is the man who is down, and if we have none to give him, then we can't do much with him. Put out your hand to the man that's down, lift him up, give him some food and a little clothing, then he will let you work on his soul. At the opening of our mission the man who caused a sensation was not the Archbishop or the priests, but the man who has just read his paper. William F. Downey that day gave the best lay sermon that I or the others had ever heard. Thirty-five thousand men inhabit cheap lodgings in New York City. Since April 1st we have housed one thousand and have had five hundred denizens of the Bowery receive the Sacraments. We have a confraternity, and four hundred next Sunday will appear publicly at Church. We are still in our infancy, and, as I remarked before, I consider our work the natural outcome of our workings among non-Catholics. Our non-Catholic friends have done magnificent work among the homeless men and are glad to welcome us among them. I believe in the personal contact of the priest with the man that is down. Three-quarters of these men are Catholics. The officers of the Salvation Army have assured me that if there is any power on earth to raise up these men it is the priesthood of the Catholic Church. I would like to ask of you all an occasional memento at Holy Mass, because in this work a man often loses courage if not strongly sustained by the prayers of his friends. Although beginning this work without a dollar, we have managed to keep our heads above water, and I know our Catholic people are too good to allow such a work to fail for lack of funds.

THE SUNDAY-SCHOOL MOVEMENT AS A MISSIONARY INFLUENCE.

MRS. B. ELLEN BURKE,

Editor of *Sunday Companion*.

The name of this movement would indicate that we are speaking about a work to be done only on Sundays, but when the term is used by Catholics it means the teaching of Christian doctrine in classes or schools and at times or days most convenient. It has for us a meaning not confined to any one day nor to any one place.

When we consider that the real work of this world is to teach people how to live here so as to enjoy life everlasting hereafter, it is self-evident that each and every one should have an opportunity of learning the essentials for salvation and of being trained to the service of the Lord Jesus Christ.

Admitting the premises stated, and the questions now are who are to be taught, where, when, and how they are to be taught. We do not say what are they to be taught, for that is implied in the premises; they must be given sufficient so that they may know and love and serve God on earth, and after this life to be prepared to live with Him forever in heaven.

We have Catholic schools, and are they not adequate for the needs of the teaching of our children all things necessary unto salvation? In the United States alone, not including the detached possessions, we have 12,000,000 Catholics, and this is a low estimate. How many are children under sixteen or eighteen years? Not more than one-third, or 4,000,000, are adults, leaving 8,000,000, or, to again underestimate, let us say 6,000,000 are children of school age. In all the Catholic schools of the United States there are not more than one and one-half millions of children. Our Catholic directory is authority for a less number. That leaves about 4,500,000 children of school age and Catholic parentage who are in schools other than those taught by Sisters and Brothers, or under the direct charge of the Church. Who is teaching catechism to those children, instructing them in the life of the Lord Jesus, fostering in them the spirit of personal service, abnegation, holy and righteous living? The busy parents? The hard-worked and overworked pastor, whose life is spent in preparing the older ones for the Sacraments which he gives them?

The hour or two a week is no proper substitute for the five days at the parish school; but to the starving the crust of bread is better than no loaf at all; and while we may not give the five days in the week to each and every child, let us

give all we can. It is our duty; we have no choice in the matter. We deprive the young of a right when we withhold from them the knowledge which our Lord came on earth to give to all men.

The Sunday-school movement in America embraces, or should embrace, every child, every man and woman who needs instruction in the religion of Jesus Christ. The place to begin the movement is just where we find a soul that needs this instruction. Jesus went long journeys after one soul. He went into the hamlets, down by the sea where the lowly fishermen cast their nets, up the mountains; and He did not think the effort lost when only one listened. The time to begin the movement is now. We need the child or the learner and the teacher. Two souls are sufficient to begin a Sunday-school. Jesus Christ died, died an ignominious death, to save that learner's soul. To summarize the needs for the beginning of a Sunday-school—

First, at least one pupil.

Second, at least one earnest, capable teacher filled with love for God and thirst for souls.

The pastor whose heart has ached for those of his flock who needed more instruction than he could find time or strength to give them repeats again and again, "Where can I get helpers?" The answer is, "The laity must be trained and utilized." The children must be reached. If they cannot come to the Church, on account of distance or other reasons, the Church must send messengers to them. The little branch Sunday-school should be in every section of the parish, with the Church as the center.

Have you ever seen people dragging a river or searching a woods for a lost child? A line is formed, sometimes a large circle of men, hand to hand and shoulder to shoulder. They move slowly, they examine the ground inch by inch, the circle grows narrower, becomes a double or a triple circle as the men fall out and form behind the leaders when they near the center. Such care is exercised that the lost one cannot escape detection.

The parish should have such lines, bands, circles, searching for every soul in need of God's saving grace. There are not priests enough to cover the ground, and the Sisters and Brothers are overworked at the posts where they are now standing.

Our Holy Father, Pius X, in his famous Encyclical on "Teaching Catechism," urges and commands that we follow in the footsteps of St. Charles Borromeo, and canonically establish in each parish the Confraternity of Christian Doctrine, the one which St. Charles founded, and which has been

of such service in England and other countries. By means of this Confraternity we band the laity together for the work, we train the teachers, we utilize the willing who may go out into the highways and byways in search of the lost sheep. The Sunday-school becomes an orderly, dignified factor in the life of the parish and the work is systematized and thereby strengthened. No matter how remote from the church, the center of the religious life of the parish, the child may be, some one must go after him. If no person can be found who knows how to read and write, then train the one who can go—teach that one orally all that it is necessary to be given to the other. But such cases are rare. The laity are fairly well educated in the common branches, and what they need is more training in teaching catechism than they received when they were children, in order to fit them to teach others. Our non-Catholic brethren have recognized this for some time. In the Sunday-school Times, of Philadelphia, there is now advertised for this present season twenty-six summer schools for the training of teachers for Sunday-school work. These schools are located in Indiana, Tennessee, Massachusetts, Rhode Island, Arkansas, Pennsylvania, New Jersey, Iowa, North Carolina, West Virginia, New York, North Dakota, Wisconsin, Michigan, Illinois, and Connecticut. They have strong teachers and earnest workers, and they will send into the field for 1906 and 1907 thousands of trained workers. Do not underestimate their strength, do not lose sight of the army of non-Catholic lay men and women who are making the Sunday-schools in the city and the Sunday-school on the crossroads out on the prairies mighty attractive places for the children to attend. They have in the United States 140,519 Sunday-schools, nearly 1,500,000 teachers in those schools, and 11,329,253 pupils. (World Almanac for 1906.)

The course of study for the Winona Training School and others is similar, embracing actual work in child study, primary and junior methods, church history, general Sunday-school methods and management, teachers' work, teachers' meetings, grading, music, mission Sunday-schools, and the organized work in general. Other features of these summer schools are Bible instruction, blackboard work, blackboard and pad sketching, how to utilize what is being done in the public schools in manual training, drawing, literature, and other subjects. Every school gives more or less attention to training the teachers for story telling. Some of the best teachers in the country will be the instructors in these schools. The presidents of colleges and universities are among the lecturers. Yale, Harvard, the Ohio, Nebraska, and Michigan

State Universities, and many others are represented among the teachers.

With all due deference to the brains of our non-Catholic friends, we can compete with them. From the New York Training School for Catechists we are now prepared to send out several who are capable of doing the work of training candidates in methods of teaching catechism. Given a sufficient notice, and we can now put into any center chosen, New York, Chicago, Washington, or where you will, from twenty-five to fifty of the best method teachers in the country—Catholic lay people whose hearts are burning with a desire to do this work. They are longing for the opportunity to go into our Sunday-schools and make them centers of attraction in every parish.

Given three months' time in which to do some judicious advertising, and we can assemble at any good center a sufficient number of young men and women, pupils for such a school, who will pay tuition sufficient to support such a summer school for the training of catechists.

We should do our best work, utilize all our forces, for the salvation of souls. No more active people exists than the great body of American Catholics, and no more obedient people ever lived than those who fill the pews in our American churches. Use them; turn their activities toward working for the spiritual and intellectual advancement of the young. The treasures of the Church are free to all, but they must be carried to all. The children grow, and we must see that they mature into strong Christians, followers of Jesus and children of His Holy Church.

Father Swint, West Virginia: In remote places we find it hard to conduct a good Sunday-school, although it is absolutely necessary in those places which the priest can visit only once a month. I felt the need of some help, so I wrote to Father Doyle. He communicated with Mrs. Burke, who sent me the "Helper," a most excellent thing for Sunday-school teachers. Why is not this "Helper" better known and used in our Sunday-schools?

Father Smith, Paulist: I beg that you let Mrs. Burke know with what attention we have listened to her interesting paper. I move a vote of thanks to Mrs. Burke, and suggest that her paper be advertised.

Motion seconded by Monsignor Tihen. Carried.

Father Callahan, Tennessee: Do you mean that we should advertise her paper?

Father Doyle: Yes, and send her this resolution of thanks.

Father Swint: I suggest that she advertise it more widely. A friend of mine, a Presbyterian minister, assembles his Sunday-school teachers on prayer-meeting night to prepare them for the next Sunday-school class. This is an idea we might follow.

Father Doyle: The papers are now all read. If there is no other business to be transacted, we will have a few remarks from the delegates, giving their impressions of the meeting and making any suggestions they deem fit.

Father McDonald, Lazarist: I suggest that the secretary prepare all the proceedings of this Conference for publication, and that copies be sent to every priest in the United States and to the various religious houses of men and women.

Father Doyle: It will be a matter of some expense—not less than \$500.

Father Crane: This brings up again the question of organization. If we could know just where we stand in relation to one another we would be better able to meet financial problems.

Father Kelley: I move that the Catholic Missionary Union bear the expense.

Father Elliott: We should have some organization for financial purposes. The bishops we expected were unable to come, but I think we may say without fear of contradiction that Father Doyle has very ably presided.

Father Drumm: If we could not have a bishop, perhaps a future bishop.

Father O'Brien, Providence: Coming to this Conference and the Mission House is like coming back to one's old home. I had the pleasure of studying under Father Elliott, and to be with him was in itself an inspiration. I shall continue to work and do much better work for having listened to these discussions.

Dr. Blessing, Providence: Perhaps two years will elapse before we meet again; and if we do, will it be like this—to meet as strangers? There must be more cohesion and union among the various bands in this country. My remarks this morning were prompted by an earnest desire to have this union brought about.

Father Elliott: I apologize to Dr. Blessing for what I said this morning. I misunderstood him, and am deeply sorry for the remarks I made.

Father Walsh, Boston: In coming to this Conference I almost felt like an intruder. But that feeling was soon dispelled by the welcome I received. I was much interested in this discussion of a closer union. There should be a member of every mission band present here, yet all the bands are not represented. As I said yesterday, there is a reactive principle underlying the support of foreign missions. The more liberal support we lend to foreign missions, the larger grant will the Foreign Mission Board apportion to this country.

Father Valentine, Passionist: I feel that Father Walsh's paper was very relevant to our work. Might it not be well if this proposed organization were broadened so as to take in all missionaries, religious as well as secular? In union there is strength. This movement, you must understand, has called forth certain murmurings, and regulars pretty regularly looked upon it as an encroachment on their proper field. They should not think so. There is room for all. Every priest, if he is a true priest, will be a missionary. The regulars should feel happy that so many active, able volunteers are joining their ranks. So I think all should be included.

Father O'Callaghan, Paulist: While the various papers were being read we all felt our weakness, because of lack of means. There is so much that might be done if we had the money! But this Conference has demonstrated one thing—we have the men. If we haven't the money, we have the men. Whether or not our strength be increased by financial help, we are bound to accomplish a great deal—much more than will be done by the great, well-equipped machines of heresy. I regret that the non-Catholic mission movement is not more closely united to the church extension and foreign missions.

Father Osmond, Alabama: I learned a great deal here, and, in spite of my difficulties in the South, I go back, my courage renewed and fortified, to face even greater obstacles.

Father Swint, West Virginia: There have been so many important fields opened up, and so few laborers to work in them, that it seems a half balance near despair; yet we are pushed on to all the greater efforts. I return with new strength and vigor.

Father Orosz: Words cannot express my gratitude to Fathers Doyle and Elliott. Although I have traveled extensively, I never saw or heard of such an admirable institution as the Apostolic Mission House. The very spirit of this Conference has been like a most harmonious melody inspiring us heavenward.

Father Lynch, Vermont: After my stay at the Mission House and the scholarly discussions I have heard in this Conference, I feel certain that I have caught the missionary contagion, and I will do my best to spread it through Vermont.

Father McDonald: This Conference has been all too short; it's so interesting.

Father Reilly, Springfield: To quote Shakespeare, "All's well that ends well."

Father Hurley, Springfield: I am only a novice, here to learn, and have no remarks to make.

Father Justin, Benedictine: This Conference will surely give rise to great missionary results.

Father Callahan, Tennessee: Many points have been well brought out, others not so fully. It would be a good thing if Father Blessing's suggestion could be carried out. I would also like to have a semi-annual meeting of Southern missionaries.

Father Busch, St. Paul: I am sorry there are so many old missionaries who were at the First Conference now absent. It seems that the non-Catholic mission workers are just waking up to the possibility of great help from the church extension. Just as Adam woke up and found a helpmate, so the non-Catholic mission movement wakes up to find a partner in the Church Extension Society. They will go well hand in hand, having been joined together by Father Duffy, of the negro missions.

Father Huffer, Oklahoma: As far as this world goes, I've got what I want. For ten years I longed to be a missionary. My wish has been gratified, and I hope that I will never lose the zeal and enthusiasm I now possess.

Father Vincent, Benedictine, Oklahoma: The Scriptures speak somewhere of old wine in new bottles; well, that describes the training we get at the Mission House. Not that I would dare to say that two such teetotal abstainers as Father Elliott and Father Doyle would allow wine to be served, but I mean that Father Elliott has the faculty of serving up the good old Catholic doctrine in a fresh and interesting way.

Father Albert Neganquet, Indian Territory: This Conference has given me many broad-minded views.

Father Bresnahan, Florida: After this Conference, my work in Florida is made easy. I welcome the church extension. We need more churches in Florida, as well as priests.

Father Conrady, missionary to lepers: My position among missionaries is the lowest. The condition of the lepers in Canton, China, is horrible, and I am anxious to go to their relief. The priest without a missionary spirit is not a good priest. Let us pray for one another. If I could divide my body, half I would leave here and half to Canton.

Father Waters, Virginia: I enjoyed this convention exceedingly.

Father Finn, Rochelle, Ill.: I'm only a pastor, and hope that the Mission House will be a beacon light to all us parish priests.

Father Duffy, Josephite: I left the classroom to be here, and if the convention were to continue longer I fear my class would still remain without a teacher. I was very much struck by the open-mindedness of all who read papers. No matter where we work, or with whom, we are all in the missionary vocation.

Father Kelley, Church Extension: What impressed me most during this Conference was the personality of Father Doyle, our chairman. To ask me what I think of the Non-Catholic Mission Union is to ask what I think of Father Doyle, for he and it are one. I feel that I should publicly acknowledge a debt of gratitude I owe the Paulists. The

first contribution in the cause of church extension came from a Paulist, and modesty forbids me to mention his name here.

Father Smith, Paulist: Wonderful zeal has been manifested here, as we planned for the future and talked of the past—"Et haec olim meminisse juvare."

Father Randall, St. Louis: As I listened to the different papers setting forth the needs of the Southland, of the colored people, of the emigrants; the necessities of the foreign missions and the Church Extension Society, I thought: "What terrible difficulties! What are we to do about it all?" Humanly speaking, we can do nothing, but with God all things are possible. Mr. Downey has reminded us, too, that there is a difference between sociology and charity. To judge by the efforts of some scientists, sociology is charity with God left out; but they forget that when God is absent there is no charity. I have learned that converts cannot be made by mathematics or theology, but by spiritual men, so I took the resolution of saying my morning and night prayers and making my meditation.

Father Bolger, Iowa: I never spent two such profitable days.

Monsignor Tihen: Speaking as senior member of this year's class at the Mission House, we wish to express our sentiments to Fathers Doyle and Elliott. No men could have treated a body of priests with such gentleness, charity, and generosity as did Fathers Doyle and Elliott. We were placed on our own self-reliance and responsibility while in the Mission House, and no privileges accorded us were in any way abused.

Father Boyer: And I would very much like to see a close union among all the members of missionary bands. For this purpose I recommend that the missionaries in the field send regularly for publication in the "Missionary" the story of their labors, and also that they recommend the magazine to their people.

The motion was carried.

Father Curtin: In this, as in everything else, I agree with my friend, Father Boyer. If no immediate system of uniting the missionaries presents itself, we can at least send in contributions from time to time to the Missionary, and thus keep in touch with one another.

THE EXPERIENCE MEETING.

The last session of the Conference was the most enjoyable and it will never be forgotten by the assembled missionaries. It was an experience meeting, when each one stood up and in a short speech of two minutes gave his impressions of the work of the Conference. An hour was consumed, and yet it passed by unnoticed as each struck the note of his own impressions. Altogether it was a grand chord of harmony. In the chorus was heard the appeal of the foreign missions and the needs of home extension, the negro in the South and the sincere New Englander, as well as the Indian in the far West—the great heart of the American world for the truth and for the Catholic Church.

Then, when all was finished, there was a hush and the chairman bade us go in spirit across the seas to the Throne of the Fisherman and receive the blessing from the Holy Father, from him whose life-thought is to restore all things to Christ, and after a moment's silent communion with Pius X the crowd broke forth in the hymn of praise and thanksgiving, "Holy God We Praise Thy Name," and how the university halls rang with the good old hymn!

Then, as a final act, as we all knelt in prayer, Father Elliott, the patriarch of the movement, slowly and solemnly invoked the divine blessing on the success of the work. It was a time never to be forgotten; it was a moment the remembrance of which will bring courage in periods of trying labor and strength to the toiling missionary.

The corridors of the Mission House re-echoed with the happy voices of the missionaries till the mid-watches of the night.

It was brought out very clearly in the Missionary Conference that the missionary movement is a country-wide national movement, centering about the Apostolic Mission House and doing its work through the diocesan organizations. The "tie that binds" the diocesan apostolates to the Mission House is, of course, not one of any canonical nature, nor does it give the Mission House any authority over the diocesan workers; still, it is more than a mere sentimental bond. The apostolates are distinct parts of a great organization, and while preserving their individuality, still they owe allegiance to the movement at large, and even more than allegiance; they owe a sense of solidarity. They are dependent on the national movement for inspiration; they are related to the national movement as a State is related to the United States. The question of secession has been definitely settled in civic matters.

The diocesan apostolates owe their existence to the na-

tional movement, and they will owe their permanency to that same movement. It was one of the consoling things of the Conference to see how well this fact was recognized by the presence of representatives of the apostolates. Father Busch put aside a mission he had engaged and came all the way from Minnesota. Father Drumm was present from Dubuque, and Dr. Blessing and Father O'Brien from Providence, R. I. The most distant apostolates were well represented, and it was a joy to see the heartiness with which they stretched out the supporting arm of their moral strength to the younger men who are just entering the movement. No one will know how much the presence of Dr. Blessing, Father O'Brien, and Fathers Busch and Drumm was appreciated by the rank and file of the movement, and had they not been repaid by the renewal of friendships this expression of gratitude of the priests of the Conference will be some reward.

The sense of the entire gathering was that of a band of brothers bound together by ties of consecrated devotion to the highest and best of causes. The letters and telegrams of those who were unavoidably absent served only to intensify this bond of union. They could not come, but they were with us in spirit. We separated with a conviction that the strength of this movement is in united effort, and if America is to be made more thoroughly Catholic we cannot do it individually, but by a united, country-wide national movement.

FATHER ELLIOTT'S ESTIMATE OF THE CONFERENCE.

Our Conference gave glorious evidence of the progress of the American apostolate. It filled our hearts with joy to see these true men, thoroughly trained Catholic missionaries, discussing the conversion of America. No one who attended our sessions could doubt that the great work is now firmly established. These are the men to do it. There they are telling us of their success, for they are actually engaged in it, and they inspire us with their own hopefulness; and they are not half of the priests now engaged in spreading Catholicity as the primary and most sacred occupation of life.

How earnest they seemed! With what deep attention did they listen to those splendid papers, treating of every kind of convert making, with luminous clearness, with keen insight! And with what candor did the delegates offer criticism; with what candor handle our great topics! And who could but admire their power as public speakers—plain, pointed sentences, copious flow of fine language, abundance of good illustrations? One could not but be proud of his faith

and his priesthood as he sat and listened to noble thoughts from pure, ardent souls, and realized that tens of thousands of non-Catholics would fall under the influence of these irresistible exponents of Christ's only way of salvation. We did not hear a single flippant word from first to last, nor any humbug, and not the least braggadocio. No, nor any superficial views of the great life and death problems which absorb our missionaries' entire lives. "These are thoughtful men," was the instinctive judgment of any intelligent observer, and men devotedly absorbed in the Good Shepherd's vocation.

The missionary makes the mission as the master makes the school, and the mission of God's Church to America will be an appeal to open minds made by the noblest class of men in this land, speaking for the plainest and the sweetest truth of God.

We cannot help noticing the apostolic spirit shown in the sentiments of the nun's paper when it was read by Father Doyle, "The Apostolate of the Cloister." May God continue to inspire our beloved Sisters in the Holy Ghost with deep interest in our work, and may He continue to enlist their prayers and those of all devout women for the conversion of America.

Hopefulness was one characteristic of the Conference. Nor was this founded on rainbow visions of easy victory. What could be more frank than the avowal of occasional failure? And what more courageous than the words and the bearing of the men who made these reports? Their courage was not born of success, even when they had abundantly succeeded; but of divine vocation. God had sent them to save non-Catholics; let Him be responsible for the results while they would be true to their calling. To our mind, the full appreciation of obstacles to be overcome was one of the beautiful things of the Conference. Meanwhile all bore witness to the attractiveness of the religious outlook—a fair-minded people, much inclined toward religious truth, aware of the shortcomings of Protestantism, and accessible to a kindly Catholic apostolate.

WHAT BISHOPS AND OTHERS SAY.

Apostolic Delegation, United States of America,
Washington, D. C., June 1, 1906.

Reverend and Dear Father—I assure you that you all have my heartiest good wishes for a pleasant and successful meeting, which, I am sure, is to be productive of great good. Sending you all a special blessing, I beg to remain, with sentiments of the highest esteem,

Most Faithfully Yours in Xto,

D. Falconio, Apostolic Delegate.

From Archbishop Ryan, of Philadelphia :

“I need not say that I wish all success to the Conference and to the great work to promote which it is to assemble. It is evident that the time has come for this particular kind of missionary work, and that God will continue to bless it if we do our part. The subjects selected for discussion are very opportune.”

From Archbishop O’Connell, Coadjutor Archbishop of Boston :

“I envy those who will be privileged to assist at the Third Missionary Conference. I am overwhelmed with occupations until the middle of July, otherwise I should certainly be with you. I want so much to hear what Prof. Robinson will have to say about the New Englander. That will interest me very much. How can I get what he says? I wish you and the missionaries every success and blessing, and hope some day to be in a position to show my interest in the work.”

From Archbishop Montgomery, Coadjutor Archbishop of San Francisco :

“I would gladly be present if it were possible, but the great disaster that has lately overtaken us will prevent me. I wish, however, to express my gratitude and appreciation of the work of the Missionary Union, and shall pray God to bless abundantly its every work and wishing the Conference itself to be most fruitful in advancing the missionary movement.”

From Archbishop Keane, of Dubuque :

“I heartily wish it were in my power to be present at your approaching Missionary Conference. To an old worker like myself it would be exhilarating, inspiring, rejuvenating to drink in the floods of fresh zeal and practical wisdom which are sure to fill the deliberations of those days. And if any

words of mine could add to the utility of the Conference and to the brave, hopeful zeal of its members, I should be glad, indeed. As home duties render this impossible, let me in this way express the hope that all the proceedings of the Conference will show an appreciation of the vast change that has in recent years come over the character of controversy between Catholics and non-Catholics. Dogmatic Protestantism is so rapidly being transformed into undogmatic religion that there can now be fitting room for the old polemics only in few and backward localities. Missionaries in such localities must, of course, be ready to treat the old points of controversy, although always in a tone of great charity and friendliness, and rather as explaining than arguing. But the typical missionary of the future must have before him always two great aims: First, to rouse men to a conviction of the necessity of religion, of union with God, and to some desire for the supernatural. Second, to make clear to them that Christ and Christianity are historical facts, reasonable, beautiful, salutary, and imposing a practical heavenward obligation on each man individually. Light and love are the two gifts which the missionary must unceasingly beg from our Divine Lord, and which he must seek to scatter around him in all his works and acts. That is the kind of man who will be sure to work conversions."

From Bishop Cusack, Auxiliary Bishop of New York:

"I cannot tell you how much I regret my inability to attend the Missionary Conference. Since I was laid low by that stroke two years ago I am an invalid as far as missionary activities go. I can only look on and chafe under the restraint of my new duties and be content with confirming the converts of others. When I see the conquests of my late companions I become lonesome and feel that I should like to find some way into the field again, and while it might be possible in other places, it is not so in this diocese, with its enormous population, which demands all of a bishop's time for his ministerial work.

"How the work has grown in ten years! And how the prophets have been confounded! They forgot that with earnest men no good work ever fails. Earnest men in a good cause will not have to wait long for companions. 'Veritas' with an earnest preacher 'praevalebit.'

"Do you remember how in the first two years of the movement our reports to the 'Missionary' invariably ended with 'no converts, but much prejudice broken down,' and then how the fruit began to be gathered in hundreds, till now an or-

dinary year in the work of our diocesan band yields three hundred converts?

"Tell the missionaries that they are engaged in the ideal priestly work. I know one man who envies them."

From Rt. Rev. Abbot Vincent Wehrle, of the Benedictines:

"I regret it very much that the great distance makes it impossible for me to be present at the Conference of Missionaries for non-Catholics. I have from the beginning taken a keen interest in this mission movement, and I consider it one of the greatest importance. If the missionary spirit is not more developed in our Catholics, priests and laymen, we will before long have a shocking number of apostates.

"God has given His Church in the United States the very greatest opportunities. We have freedom. No State laws hinder us from preaching the Gospel. We have a nation willing to hear us. Nearly everywhere can a priest of ordinary abilities and the courage of conviction find an audience. In every audience there are at least some that are willing to lay down prejudices and accept the truth. The final conversion and public profession of the faith may not be attained at once, but they come nearer to the full truth, and the grace of God has a new hold in their souls to work upon.

"We, the Catholics at large, have also the financial means necessary to carry out this mission work. How easily can we find laymen who will gladly give their financial aid for any really good purpose! Our laymen quickly understand the good of these missions to non-Catholics. How much joy among our Catholic people whenever they hear of a convert! This proves that our people at large have the missionary spirit. All they need is to show them the good that can be accomplished and has been accomplished, and they will gladly render financial assistance.

"Fully to understand and realize our missionary duty, the duty, first, of bishops and priests, and then also the duty of the lay people—this is the 'condition sine qua non' for successfully carrying out the mission work among non-Catholics. We should, therefore, first put this obligation before the eyes of the priests. This should be done by writing articles for periodicals that are especially published for priests; by leaflets, sent from time to time to the priests of the whole country, and, finally, by preaching this duty to them at their annual Retreats.

"Second—The students of our Catholic colleges should be taught the dignity and blessedness of the missionary vocation. They should most impressively be taught that worldly pleasures are a curse to every priest, and that the priest will

find the more real happiness the closer he follows Christ crucified and the more he labors for the salvation of souls. Anxious to have a sufficient number of clerical students, we are too prone to accept candidates for holy orders who aspire to the priesthood without aspiring to the labors and sacrifices of the Apostolate.

“Third—We should again and again urge our people to pray much for the conversion of our country. Preaching on the Holy Eucharist, with all the blessings, consolation, strength, joy, and glory it brings to us, we should make our Catholics understand the privations of those who do not know the Blessed Sacrament. Realizing the grace and peace coming from the Sacrament of Penance, our hearts must be filled with compassion for those who are deprived of it. Every Christian truth, every means of grace, found in the Catholic Church, when appreciated, must fill the soul with tender pity for those who ‘in tenebris et umbra mortis sedent.’ The more frequently we compare the light and grace given to us with the spiritual starvation of our separated brethren the greater will be our gratitude for the gift of faith and our willingness to make sacrifices for their conversion. Make the people understand that preaching without God’s grace is ‘sounding brass and a tinkling cymbal,’ and that the prayers of earnest souls must obtain for the preachers the unction of the Holy Spirit.

“Fourth—It would be well to interest the different religious communities in the apostolic work of converting our non-Catholics. Every religious will the surer preserve and strengthen the religious spirit and be faithful to his vows the more he prays and labors for the conversion of his fellow-men.

“Again, the more faithful the religious are to their holy vocation, the sooner and the surer will our separated brethren be brought to the true faith. The conversion of a nation is a supernatural work. Men of self-denial will counteract the spirit of luxury; men living in closest union with God will draw souls back from worldliness; men of greatest humility will be God’s instruments in helping souls to overcome the pride of heresy; men who strictly follow Christ in His poverty will free others from the slavery of Mammon.

“Our faith is exposed to the many dangers of indifferentism, secret societies, mixed marriages, and all the allurements of a voluptuous life. Zeal, not only for our own salvation, but also for the salvation of our non-Catholic fellow-men, is, in God’s own plan, the means of saving us from losing our faith.

“These are a few thoughts which I might put before the Conference had I the happiness to take part in it. I am sure

some zealous priests will express the same ideas more lucidly and forcibly than I can. I take this opportunity to assure you that my heart and soul is with the noble work which you and your associates have so courageously taken up."

From Bishop Haid O. S. B. Abbot Vicar Apostolic of North Carolina :

"No one more fully appreciates the difficulties these missionaries must face and no one experience greater joy at their success than I do. Your Conference suggests new means for overcoming these difficulties, and I am sure new victories will crown their labors in the future. I can only offer you and all who are doing so much for this great work my heartfelt good wishes, and pray God to fructify the good seed you are so laboriously planting."

From Bishop Carroll, of Helena, Mont. :

"I am sorry I cannot be present at the Missionary Conference. It is, however, unnecessary for me to tell you that I will be there in spirit. The subjects of the papers and the gentlemen appointed to treat them are a guarantee of the success of the Conference."

From Bishop Fox, of Green Bay, Wis. :

"I have been reading the Missionary with much interest and note with pleasure the good work being done among our non-Catholic brethren. We have had several successful missions up this way and I am anxious to see more of the work done here. May God bless the Conference and its deliberations."

From Bishop Heslin, of Natchez, Miss. :

"I approve of the coming Conference and wish it every success. The list of subjects prepared for consideration seems appropriate and interesting, and I think it well for every priest in the country to be made aware of the proceedings of the Conference if possible. It will make the work better known, arouse keener interest in it, and make every priest engaged in the ministry more or less a sharer in it by endeavoring to bring into the true fold some of 'the other sheep' in his neighborhood."

From Bishop Colton, of Buffalo, N. Y. :

"I beg to say that I heartily approve of the movement instituted by you and your brethren to make known our faith

to those not of it, through the ones specially trained for that purpose. It would be, I think, a very excellent thing if at the close of our regular mission to Catholics a few days might be given to inquiry classes for non-Catholics."

From Bishop Maes, of Covington, Ky.:

"I have not the least doubt that another Conference of Missionaries to Non-Catholics will be productive of great good.

"First—Without a doubt the missionaries themselves will be encouraged by the interest shown in the work and the appreciation of it by the country at large. Whilst they work, not for the sake of such recognition, but for the love of God and of souls, they are human and will feel encouragement in the fact that their hands are strengthened by the cheering words of bishops and priests.

"Second—The recognition of this work by all the bishops of the United States is a great step forward. I am sure that there is not a bishop who does not look upon the missionary work with favor and who does not consider the priests willing to devote themselves to it as the most perfect followers of the Master, who told us to go and teach all nations.

"Third—With regard to the papers to be read and discussed at the Conference, I think that essays on the general topics of the necessity of the work, its importance, the good it is to accomplish, are of little practical utility at this period of the missionary movement. Everybody recognizes its importance and necessity. It certainly is not necessary to call the attention of the men engaged in the work to these facts in order to spur on their zeal. If it is still necessary to refer to them to awaken the Catholics of the country to the importance of the missionary work, let it be by citation of concrete facts, statistics of abandonment and conversions, lack of necessity of financial means.

"Fourth—I deem it most important to have practical and educational papers at the Conference, which will help the missionary priest and enlighten him on how to do things, viz: the attitude of various sections of the country toward the missionary movement; the mental attitude of the various sects toward the Church; the specific manner of presenting Catholic truth to the various denominations. Such topics will be useful to the missionaries themselves, lead them to compare notes, ways and means. The printed report of these proceedings will be eagerly read by the diocesan clergy, who ought to help in this work, and many of them desire to do work of this kind among their non-Catholic neighbors and fellow-citizens.

"Fifth—Then there are the many difficulties, drawbacks,

criticisms, hardships, which the missionary has to contend with. An exchange of experiences will be very useful. There stands out a distinct success or a notable failure; the priest has analyzed the causes of either; he has profited by the experience. His brother priests will be edified, instructed, or warned by a recital of it.

"Sixth—Upon reflection it may still be necessary to awaken many of the diocesan clergy to the necessity of the missionary feature of the Catholic Apostolate. It is rather a sad reflection upon their appreciation of the priesthood of Jesus Christ, and I am hoping that there are not many such priests. However, the best way to purge the clergy of such a spirit is to begin in the seminary. Enlist the sympathy and co-operation of the directors and professors in the great educational work of the young priests. They will prove a leaven of enthusiasm to the more conservative zeal of the older clergy, and the one tempered or upheld by the other will soon speak of numerous victories.

"I am heart and soul in this movement, and I look forward to the Conference with hope of very salutary results."

From Bishop Allen, of Mobile, Ala.:

"May the labors of your Conference be crowned with success. We look forward to it to provide the ways and means to extend the ever-growing influence of Mother Church among our non-Catholic brethren, who show an anxiety to know the truth and a willingness to embrace it when known."

From Bishop Richter, of Grand Rapids, Mich.:

"The work of giving missions to non-Catholics is truly apostolic and deserves encouragement. The Conference of those already engaged and experienced in this work cannot but be productive of much good. The priests of my diocese are interested in the work and will be happy to receive a copy of the Proceedings of the Conference."

From Bishop Grace, of Sacramento, Cal.:

"You could not be engaged in a better work than that of promoting the missions for non-Catholics. Great results otherwise unattainable are already visible, and, so far as I am concerned, you have my full accord and blessing."

From Rev. A. J. Zielenbach, of the Holy Ghost Fathers:

"The fear expressed in my note of June 1st that I might not be able to attend the convention is realized, to my great

disappointment. I will be kept busy almost to the last moment before my departure for Europe. But I have directed our Father Healy, of St. Peter's Claver's Colored Mission, in Philadelphia, to represent our society. His long experience in mission life among the colored, both in the Dark Continent and here, makes him a better representative of mission work than I would be myself. Please God, next year I will have the privilege of attending (if I continue in office after our General Chapter). In the meantime I will be present corde et animo. I assure you that I and the society I represent are in hearty sympathy with the apostolic work, and if I cannot do more for the coming Conference, I will pray for its success and have our novices and students pray for same. Wishing you and your excellent work all the Blessings of Pentecost."

From Very Rev. Father Klauder, Superior of the Redemptorist House of Missionaries, Saratoga, N. Y. :

"I regret to say that it will be impossible for me to take part in the deliberations of June 11-14. Every missionary will be engaged in the field until July 1st. In June we have some twenty missions on our list. They are mostly in Ontario, where we hope to make a good impression in the farming districts. Each June finds the Redemptorists in the towns of Ontario, where frequently one-half of our audience is Protestant. Much good is accomplished. You will be pleased to learn that we distributed upward of four hundred copies of the Question Box and hundreds of other books of a doctrinal character at our recent mission in Atlanta, Ga."

From Very Rev. Father McGill, Superior of the Lazarists, at Germantown :

"I must thank you for the invitation to be present at the Third Missionary Conference to be held in Washington on the 11th day of June. I am not able to go myself, but I will send a couple of our mission priests to show the interest we take in that work, so dear to the Sons of St. Vincent de Paul."

From Very Rev. Father McHale, of the Lazarists :

"The contemplated gathering would call public attention to the great work constantly going on, to its need, and to its demands. In an age when the events of yesterday are already ancient history we need to keep on advertising our wares from day to day. The clergy should not be suffered to forget that there are 'other sheep.' We all need some sharp reminders of the fact. All honor to the men who do not weary of giving them."

From Dr. Kennedy, of the Dominicans :

"I shall take pleasure in attending the meetings of the Third Missionary Conference, in as far as I may be free on the days of meeting. Other members of our community will also attend, so that there will probably be some representatives at each session."

From Very Rev. Father Constantineau, Provincial of the Oblates of Texas :

"The Oblate Fathers of Mary Immaculate are doing considerable work in the missionary field in this part of the great republic. Not content with our own efforts, we have, more than once, called upon the zeal and devotion of the Paulist Fathers to preach missions to Catholics and non-Catholics in several of the large centers of our great State. The success of this work in the Southwest is just as marked and providential as it is in the North and West of the United States. Let us hope that the time may come when more missionaries may be employed in the exclusive work of giving missions to non-Catholics."

From Father Irwin, of North Carolina :

"One-half of the Southern priests travel on circuits and gather their little knots of from fifteen to fifty Catholics into 'stations,' which are nothing else than the parlors of the better sort of houses, and there the opus divinum is attended to. Non-Catholics never venture into these private precincts, no more than they would obtrude themselves into any other social function. If small churches (small, but decent) could be built in a public place in such towns and villages in the South where the missionary is compelled to go to look after the sheep the 'other sheep' could get a chance to hear the voice of the shepherd."

From Father Drury, of Kentucky :

"The two Conferences that mark eras in our progress have given a wonderful impetus to the missionary movement. They have concentrated the forces, defined lines of procedure, provided for training and discipline, and placed the work under proper guidance. To maintain what we have thus gained and move forward with increasing strength, it seems to me that biennial Conferences will be found to be necessary. My suggestions as to the 'plan and scope' of this Conference, if they prove otherwise valueless, may serve at least to show that my heart is with you.

"I think, first, the principles held and acted upon by the

Catholic Missionary Union should be emphasized in the light of what the Union has accomplished.

Second—The principles set forth by Bishop Cusack in his paper at Winchester should be reiterated in the light of accumulated experience.

Third—The missionary movement as directed by the Catholic Missionary Union, as a reform movement, both socially and religiously treating the fundamental principles of social reform. The spirit that dominates the intellect of the age must be met by the apostolic spirit of labor, prayers, and through consecration to the work of saving souls. Religion alone can enlighten the individual conscience; therefore, religion is essential to a safe basis of social reform.

“Fourth—In this connection the course of study and training at the Apostolic Mission House should be explained.

“Fifth—The influence of missions to non-Catholics on Catholic education awakening in the minds of Catholics, both in schools and at large; a keener interest in all Catholic matters, developing zeal, so necessary for progress in every good work, thus promoting every line of educational and parochial work.

“Sixth—A paper appealing to the Eucharistic League, religious communities, and pious confraternities for their assistance in propagating the apostolate of prayer for conversions and pointing out to Catholic secular societies how they can promote their own aims and purposes by enlisting in the active support of the missionary movement.

“Seventh—Something more is needed relative to missions of the diocesan or parochial, and also the regular clergy, to give a clearer insight to those who have so far looked upon this missionary movement as something somewhat apart from the ordinary mission of the Church in this country.”

From Father Hendrickx, Missionary in Idaho:

“Reflecting on the text, ‘Misit me Dominus evangelizare pauperibus,’ it always conveys to me the idea that there can be no greater poverty than to be deprived of the riches and treasures contained in true faith and love of God. A great many in this glorious country are poor in this sense. What a great honor it is to be sent by our Lord to do the work of enriching these poor creatures of God the last day of judgment will reveal. Although separated from you by immense distances, I will be with you in spirit, and by prayer I will assist you in making this Conference what God intends it to be. Let us work and pray that at least one difficulty may be set aside, and that is that all priests may thoroughly understand the true priesthood of Jesus Christ, who said, ‘Et alias oves

habeo.' May, then, the blessing of God descend upon your labors, dear fathers, and may the full impetus that comes from united action be the result of your work, is the wish of one who loves to be with you and your work."

From Father McDonald, Superior of the Missions of the Lazarists :

"All are in sympathy with the great work and feel its importance. We are all working for the same end, for the same Lord, and 'in union there is strength.' The missionary work, no matter in what form, shall have our heartiest co-operation and best efforts."

PRESS COMMENTS.

They Were on Broad Lines.

What was special about the Missionary Conference that assembled at the Apostolic Mission House on June 11-14 was the broad lines on which it was planned. In fact, this bigness of conception has characterized seemingly all the work that has its origin at the Apostolic Mission House. There were represented at the Conference delegates from the Propagation of the Faith, as well as from the Church Extension Society. Both these societies, while having purposes to some extent dissimilar, still are working for souls and the up-building of the Church, and one in no sense antagonizes the other.

The work among the newly arrived immigrant was discussed, as well as the conversion of the staid Yankee. The Conference was not by any means confined to the priest, but the layman had a voice, for the reason that Missionary work in this country is as much the layman's as it is the ecclesiastic's. As there is no one who suffers so much in business and in social life as the layman does, when there are bigotries and antagonisms aroused, so there is no one who is more actively interested in getting out before the public a correct presentation of the teaching and policies of the Catholic Church as he is.

There is another phase of this Convention that puts it in a class by itself, and this is the absolute freedom of discussion that was not only permitted, but encouraged among the delegates. The papers were short; just long enough to present the topic for discussion, then under the five-minute rule all the accredited delegates had an opportunity to express their opinion.

It is evident to any one who watches the movements in the Catholic Church that there has been a wonderful awakening

in Missionary societies within the last few years. This awakening has given rise to the non-Catholic Mission movement. It has originated the Church Extension Society. It has aroused the dormant energies of the Propagation of the Faith. It has developed the negro and Indian missions and in a thousand and one other ways have its energies been manifested.

The Missionary Conference, planned on broad lines gathered them all together like the burning-glass gathers the rays of the sun and undoubtedly developed an intense enthusiasm for the progress of the Church.

A UNION OF REGULAR AND SECULAR CLERGY.

One of the most remarkable things about this missionary gathering that set it apart and put it in a class by itself was the union of the representatives of the religious orders, together with the diocesan clergy. Such unions have been witnessed at the death of a distinguished prelate or at some commemorative function, but when it is a gathering to discuss methods of work such a union rarely happens in Catholic Church circles.

The Missionary Congress gave a unique opportunity for such a gathering of working forces. Twelve religious orders were represented at the Missionary Conference by the following priests:

Lazarists—Fathers McDonald, Flanagan, Kennedy, and Griffin.

Jesuits—Father F. X. McCarthy.

Josephites—Fathers Duffy and Kelly.

Paulists—Fathers Elliott and Smith.

Passionists—Fathers Xavier and Valentine.

Sulpicians—Fathers Dumont and Duffy.

Holy Cross—George O'Connor, M. J. McNamara, and others.

Franciscans—Father Bede and others.

Marists—Father Solier and others.

Dominicans—Father Kennedy and others.

Benedictines—Father Osmund, from Alabama; Father Boniface, from Arkansas; Father Vincent, from Oklahoma; Father Justin, from Oklahoma.

Holy Ghost Fathers—Father Healy.

There is one great compelling ideal of the Church of God, and about its standards every worker assembles. This is the missionary ideal. Men who are consecrated to the service

of God forget all other differences, whether it be of race or of work when the question under consideration is the best means of bringing the non-Catholic into the Church.

Added to the religious orders were the representatives of the diocesan clergy who are now actively engaged in mission work. Although the work is only in its infancy, still there are nearly one hundred of the diocesan priests devoted to it.

There seems to be behind this missionary work a wonderful amount of energy, and in another decade of years it will give a good account of itself.

These Principles

Have Been

Our Inspiration.

WE BELIEVE.

1. That the struggling priests in the necessitous parts of the country have a positive claim on the comfortably churched Catholics of the well established dioceses.
 2. That the progress of the Church in this country must be an advance all along the line. The stronger dioceses must await the advance of the weaker, and the weaker must avail themselves of the resources of the stronger.
 3. That the hope of the South and the far West, from a social as well as from a religious point of view, lies in the development of the Catholic Church within their borders.
 4. That a broad-gauged sympathy with the struggling bishops and priests in the necessitous parts of the country should be a feature of the religious life of the people in the East and North. If they felt it deeply they would the better appreciate their own church privileges.
-

The Catholic Missionary Union is
Based on These Principles.

Hard Headed Men look for Results before they make Donations.

There are Results.

THE CATHOLIC MISSIONARY UNION
was incorporated in 1896. Since then

1. It has paid the expenses of a corps of missionaries in many of the necessitous dioceses of the country, so that hundreds of thousands of people who never saw a Catholic priest have had the truths of the Catholic Church presented to them.
2. It has started Missionary bands in many dioceses that have given more than a thousand missions and have received into the Church more than 10,000 converts, and have left as many more behind preparing for reception.
3. It has stimulated the making of Converts, all over the country, so that there is scarcely a priest who has not some converts to instruct and receive.
4. It has built and equipped the Apostolic Mission House, at Washington, which has already trained a number of Missionaries, for practical mission work, and is destined to be the *Alma Mater* of many hundreds more.
5. It has collected and spent in this work nearly \$200,000. No money for religious purposes has brought such immediate and fruitful results.

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Apostolic Mission House,
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You can become a Founder of the Apostolic Mission House in this way. How much better to have your name carved on the Founders' Tablet in the Mission House, where you will derive spiritual benefits, than to place it on a monument in the graveyard.

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