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1909

**MISSIONARY**



THE

WASHINGTON CONGRESS

OF

**MISSIONARIES**

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PUBLISHED MONTHLY AT  
**THE APOSTOLIC MISSION HOUSE**

BROOKLAND STATION, WASHINGTON, D. C.

Entered at the Postoffice at Washington, D. C., as second-class matter.

## The Apostolic Mission House Undertakes to Train

### (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, of the Norbertines and of the Marists.

### (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 effective.

All these priest students are not only privileged, but 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 Workers**

**THE MISSIONARY**

**Apostolic Mission House,**

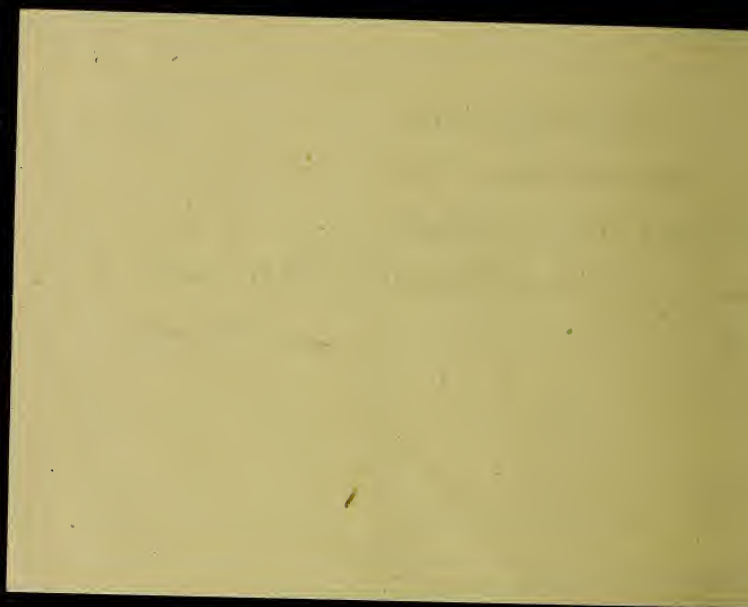
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## THE DIRECTORY OF MISSIONARIES

Who belong to the Diocesan Apostolic Bands, and are now engaged in giving missions, particularly to non-Catholics.

### PROVINCE OF BALTIMORE.

BALTIMORE.  
Missionaries in the Apostolic Mission House.

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Rev. John F. Mahoney.

RICHMOND, VA.  
Rev. Thomas E. Waters,  
Rev. A. J. Van Ingelgem,  
Rev. Thomas A. Rankin.

ST. AUGUSTINE, FLA.  
Rev. P. F. Bresnahan.  
Benedictines at St. Leo.

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Rev. M. H. Stravens.

NORTH CAROLINA.  
Rev. Thomas F. Price,  
Rev. M. A. Irwin,  
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Rev. Edw. Downes,  
Rev. James A. Dolan,  
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Rev. Robert Pratt.

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Rev. Charles Rolfes,  
Rev. T. D. Cooney.

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Rev. E. Callahan,  
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### PROVINCE OF DUBUQUE.

DUBUQUE, IA.  
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Rev. H. Rohlmann,  
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Paulists in Austin.

MOBILE, ALA.  
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Rev. Benedictines  
At St. Bernard's.

NATCHEZ, MISS.  
Rev. P. O'Reilly,  
Rev. Emil Husser,  
Rev. Josephites,  
Scranton, Miss.

OKLAHOMA.  
Rev. William Huffer,  
Rev. Benedictines  
At Sacred Heart.

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Rev. M. A. Reilly,  
Rev. J. H. Kane,  
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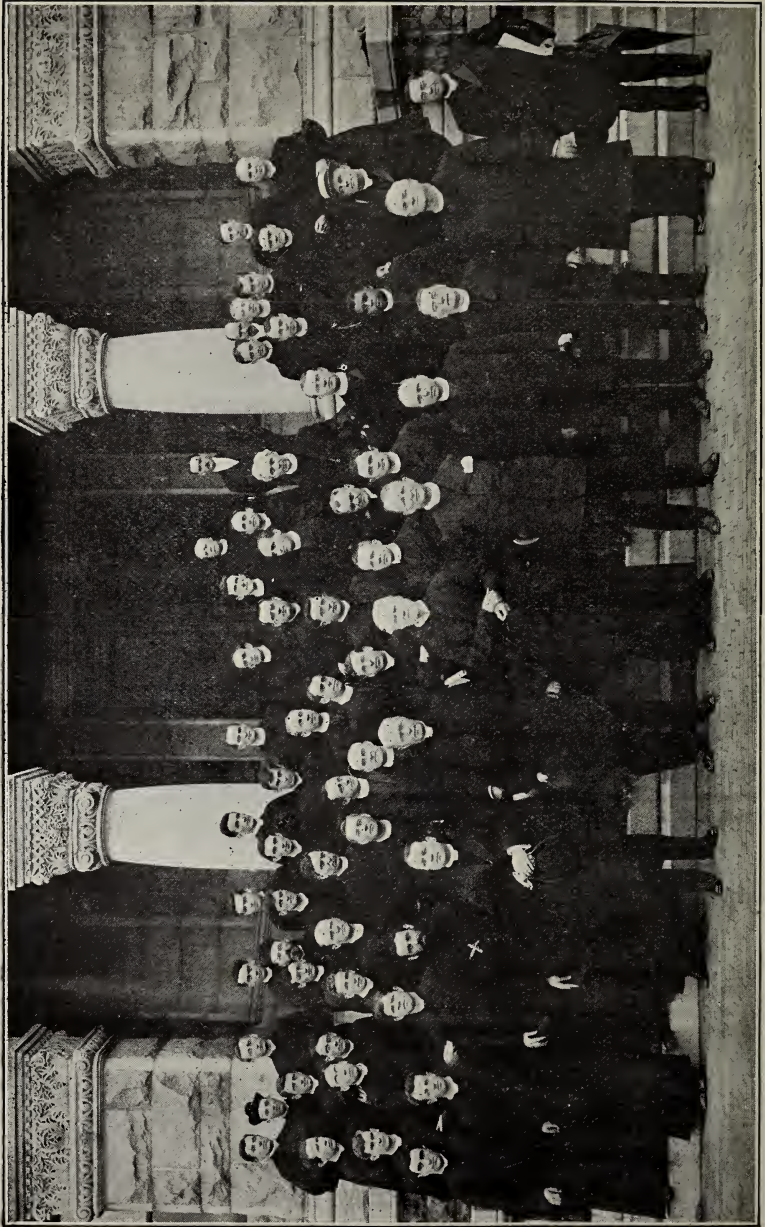
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Rev. A. W. Doran.  
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Rev. P. P. Crane,  
Rev. Joseph Siebert.  
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ST. PAUL, MINN.  
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Rev. F. J. Lang,  
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Rev. William Colbert.  
STOIX FALLS, S. D.  
Rev. P. Monaghan,  
Rev. J. M. Brady.



DELEGATES TO THE CONGRESS OF MISSIONARIES, WASHINGTON, D. C., JUNE 9-11, 1909.



# The Missionary



VERY REV. A. P. DOYLE, EDITOR

Vol. XXIII—New Series

NOVEMBER, 1909

No. 2

ALWAYS HAVE A MISSION FOR NON-CATHOLICS.

A Bishop said recently: "I account the fruit of a non-Catholic mission of such value that I have made it a diocesan regulation that invariably when a mission is given to Catholics it must be followed by one to non-Catholics."

When asked for his reason for so exacting a diocesan regulation, he said: "The influence of a mission to non-Catholics is chiefly felt among the Catholic people. It is one way, under the guise of reaching the non-Catholic, of giving the Catholic people just the kind of instruction they need. The trend of things in the United States is against the supernatural. The tendency among Catholics even is to weakness of the faith. The faith is weakened because the people do not get adequate instruction in the fundamental religious truths. The faith is the soil that brings forth a rich and bountiful harvest of religion. If the soil is constantly fertilized it will bear a richer harvest. I know of nothing that does this work so well as a so-called 'mission to non-Catholics.' In the first place it sets the Catholic Church before the community as the best example of Christianity. For the week it stands before all the people to give a reason for the faith that is in it. It is the true Church and it proves its claims to being the true Church. This very fact strengthens the faith of the people. Moreover, in a carefully planned series of instructions, the great vital truths are thoroughly explained, all questions are answered and the credentials of the Church are thoroughly investigated, and this by the thoughtful people of the community. I know of nothing in Church life so valuable as this.

"If this is done, therefore, by well-trained missionaries who have eliminated all spirit of rancor out of their discourses, and who confine themselves purely to the expository method, the net results are evident in bringing Catholic



and non-Catholic closer together. It all is repressive of religious bitterness. Some men who are contentious I would not give faculties to in my diocese at all. The Holy Father's dictum: 'Non possumus aedificare Ecclesiam super ruinas caritatis,' has not been spoken a moment too soon to kill off the antiquated controversialist who delights in still hauling the dead bodies of forgotten issues into the public gaze to give them another kick.

"No, in my diocese hereafter, whenever a rector applies for faculties for missionaries, they are given on conditions that the missionaries give a week of so-called lectures to non-Catholics."

The Bishop seemed very positive in his way of thinking.

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#### A SUMMARY OF THE WORK OF THE CONGRESS.

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The Congress of Missionaries that was held last June was undoubtedly the most important Congress that has been held in the history of the mission movement. It was important because it represented in its membership all parts of the country, all kinds of missionary endeavor, the various religious orders and the Apostolic Mission Bands. It was important because these men were united in the closest bonds of fraternal charity and therefore discussed with utmost freedom all the problems now most vital to the progress of the Church in America. And it was important because these discussions resulted in steps being taken to secure practical working unity between all the forces now in process of development which aim at the conservation, extension and upbuilding of the Catholic Church in America.

A committee is now at work uniting the mission bands of the various dioceses in an alliance for exchange of mission dates and missionaries. So that the diocesan bands will be enabled to cover the entire field of missions as freely and effectually as the great religious orders of missionaries have done in the past. It was a realization of the solidarity of the mission bands which brought forth cheers when members of bands in Northern States pledged themselves on the floor of the Congress to put in all their spare time with the bands at work in the poor and needy South.

Perhaps the most dramatic example of the process towards unification was the election of Rev. A. P. Doyle, rector of the Apostolic Mission House, to co-operate with Dr. Francis C. Kelly, president of the Church Extension Society, in promotion of a Congress of Catholic Missions in Boston which will eclipse all records of religious gatherings in the history of the United States. It will demonstrate to every

Catholic of the English speaking world that henceforth mission work is to be a distinctive feature and crowning glory of American Catholicity. This vote was made by the Congress at the close of a magnetic appeal by Dr. Kelley for breadth of planning and execution in the missionary campaign. Father Doyle was appointed to memorialize every missionary organization in the country, adjuring them, in the name of the Conference of Missionaries, to take part in the Boston Congress on equal footing with other Catholic missionary societies and thus approach organic unity of missionary effort throughout the land. As the men who cast this vote included the official heads of the majority of these societies, Father Doyle's undertaking is already secure of success.

The Conference was eminently practical in its deliberation. A report on work done with the Chapel Car by Rev. John Handy, C.S.P., of Winchester, Tenn., was followed by appointment of a committee to secure other chapel cars. A paper on mission work among the Indians, by Rev. William Ketcham, director of the Bureau, resulted in a vote to place a missionary at once in the field with a tent and traveling outfit. Church Extension, through Dr. Kelly, pledged the outfit. The Apostolic Mission House pledged the missionary and Rev. J. F. Busch, of St. Paul, subscribed the first year's salary. A masterly paper by Rev. C. A. Shyne, S.J., of Marquette University, Milwaukee, on methods of giving missions to children, was followed by a resolution to incorporate his teaching in the education of all missionaries under the influence of the conference.

Warmest sympathy was extended to the Italian immigrant in appreciation of a paper by Monsignor A. Pozzi, of Trenton, N. J., who enlightened his hearers with accounts of twelve years' successful work in his diocese. Similarly the Conference greeted with cordial enthusiasm a manly appeal for the negro by Rev. J. Plantevigne, of Baltimore, a gifted member of that race. Native Southerners seconded his words with fervent eloquence; and the Provincial of the Order of the Holy Ghost, Very Rev. J. T. Murphy, supported his plea with the testimony of an order which has lost five hundred priests in martyrdom on negro missions throughout the world. Rev. Martin Callaghan, of Montreal, who has almost five thousand conversions to his credit, reported marvelous results among the Chinese, who are in Montreal rapidly assimilating the spirit of Catholicity. The claims of little children were further presented by Very Rev. C. A. Willms of the Confraternity of the Holy Childhood, and by Very Rev. Joseph Himmel, S.J., of Georgetown University.

and the great Jesuit Missionary, Father Boarman, S.J., of Chicago. Rev. L. J. Evers, of St. Andrew's, New York City, related his wonderful work among the night workers of newspaper row, outcasts of the Bowery and the prisoners of the Tombs.

Catholic affairs in the Philippines were analyzed in a sympathetic and authoritative fashion by President Taft, who addressed the conference in a striking speech, and afterwards shook hands with its members. The President kept close to the dominant note of the conference, mutual esteem and helpfulness among all men, united in freedom to do their best for God and fellow-man, each in his own way.

Father Doyle introduced the President as "the great harmonizer," a quotation from Mrs. Stonewall Jackson. The President took for his text the words of the Holy Father Pius X. in his conversation with Father Doyle about the work of the Missionary Union, "Non possumus ædificare Ecclesiam super ruinas caritatis." The President, as elsewhere given, recited the history of his mission to the Vatican and the subsequent adjustment of the friars' claims in the Philippines as an illustration of the growth of charity among separated Christians in the United States.

The most valuable result of the Congress will be secured by the printing and distribution of many thousands of copies of this Report of the Congress among the clergy and sisterhoods of the country. It will be eagerly read in religious communities and from the pulpit in thousands of churches. It will constitute a missionary message to every Catholic soul in the United States. So when you have read your copy do not destroy it. Pass it on to some one else. It will thrill the hearts of the eager Catholic people with an intense desire to push forward the banners of the Church. It will make every one who reads these pages an ardent apostle for the best interests of the Church in this blessed land of America.

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#### WHO HAVE BUILT AND SUPPORTED THE MISSION HOUSE?

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The *Corps d'Elite* of the Mission movement are the good souls who have contributed regularly year after year their \$10 and \$5 a year as Honorary and Associate members of the Catholic Missionary Union. They have provided the actual "sinews of war" whereby this work has been carried on. If it were not for them, and their yearly contribution, we never could have done the work that has been accomplished. Many of them have finished the \$100 or \$50 that they promised to give—so much a year for ten years. All

these have received their certificates of completed membership. Others have some years still to give.

In any case the Honorary and Associate members can look back on the past years and feel some gratification over the great work that has been accomplished. The Mission House has been built, and more than one hundred missionaries have been trained therein. The faith has been taught to thousands of our separated brethren by the missionaries whose expenses they have paid. We know what this means. Thousands of Catholics who have in the past misjudged and maligned their Catholic fellow-citizens and worked against them in business, as well as in social and political life, now think better of the Church, and other thousands have been brought to her very door to admire and value her service to society, and still other thousands have actually been received within the fold, and their hearts are now filled with love and gratitude towards those who were the occasion of their conversion to the true faith.

What a tremendous difference it does make to you and to me that the Church which we love dearer than life is no longer hated and antagonized by our non-Catholic associates.

Stay with us still for a few more years. The little that you give annually means much to this great work. You have been our mainstay, and your names are written on that Roll of Honor that is placed close to the Tabernacle in the Chapel of the Apostolic Mission House.

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#### WILL YOU DO IT?

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A well-stocked reference library is a matter of great value to the priest students of the Apostolic Mission House. If our library were rich in polemic and sermonic literature it would be particularly advantageous to the students. We have the beginning of a good working library now. The books have come largely as donations from friends among the clergy.

Every priest has a number of books that he has no use for. They are usually in his way, filling his shelves and overflowing into the closets and garret.

Here is a suggestion, and act on it at once. Get a box and put into it all the books that you think will be useful to us at the Mission House, nail down the cover and ship it by freight to Apostolic Mission House, University Station, D. C., B. & O. R. R.

You do not know what a real boon to us such a donation will be.



EVERY ONE OF MY YOUNG PRIESTS SHOULD  
SPEND A YEAR AT THE MISSION HOUSE.

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One of the Western Bishops wrote recently to the rector of the Mission House: "If I could have my way I would send every young priest of my diocese to the Mission House for a year's training." This Bishop has had his eyes opened to the value of this practical training given at the Mission House. The efficiency of a priest in the ministry is increased a hundred fold by it. There is all the difference in the world between the priest who loves preaching and does it well, who is ready at all times to stand before any audience, Catholic or non-Catholic, and make a good address and the priest who avoids the duty of preaching whenever he can, and when he must preach, his delivery is of so harrassing a nature that the people wish that he would avoid it all the time.

What does a priest learn at the Mission House? He spends a year in a missionary atmosphere. He sits down and writes out sermons on the topics that he must preach on all his life. He learns the art of saving souls by the most facile methods. He reviews his entire theology from the point of view of present religious difficulties, learning the best answers to these difficulties.

He has a course in pastoral theology that is complete. He is trained under the best teachers of elocution that can be secured.

A year under these auspices can be profitably spent by any priest, even if he has no notion of giving himself entirely to the work of the missions. The work of his ministry is far more efficiently done even when he confines himself to routine parochial work.

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LITERATURE RACKS AT THE CHURCH DOOR

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A movement that will be taken up with a great deal of energy during the coming year will be the one that has for its purpose the placing of "literature racks" at the doors of the churches. The scheme is, as has been indicated in the paper of Mrs. James Knox Taylor, presented at the Congress, to place an order for a quantity of pamphlets with a Catholic publisher like the Columbus Press, 120 West Sixtieth street, New York, and they will supply the rack with the literature. This rack has a little money box, into which a nickel may be dropped as a pamphlet is taken. These racks wherever they have been put up not only pay for the literature, but afford a handsome surplus. This has been demonstrated over and over again.

## THE MISSIONARY

A RECORD OF THE PROGRESS OF CHRISTIAN UNITY.

The *Missionary* voices the new missionary movement in the Catholic Church, the express purpose of which is to disseminate a better knowledge of the teachings of the Catholic Church among non-Catholics.

It is the official organ of

THE CATHOLIC MISSIONARY UNION.

Every subscriber to *The Missionary* becomes a member of the Catholic Missionary Union.

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Make all remittances payable to *The Missionary*.

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### THE PROMOTERS OF THE MISSIONARY WORK.

THE APOSTOLIC MISSION HOUSE has now graduated over one hundred priests, the greater majority of whom are now engaged in giving missions in various parts of the country. It has long since passed its experimental stage, and is now looked upon as one of the great dynamic forces in the Church in the United States. It has a record that any institution might well be proud of. The missionaries who have been trained within its walls have given over 2,000 missions to Catholics, during which at least 2,000,000 communions have been distributed. They have given 3,000 missions to non-Catholics, and many thousands of converts have been received as the direct result of their activities. The work has been so notable that it has called forth a special letter of commendation from the Holy Father, in which its particular irenic policy has been approved in a most emphatic manner. Its influence has gone beyond the sea, and in England a similar work has been inaugurated under the direction of the English hierarchy for the conversion of England. There is, moreover, a well-founded hope that the same work will spread to other countries. This has been the outcome of only a decade of years.

The financial supporters of the Catholic Missionary Union have made all this possible. They who have given so generously during the last few years have been, under God, the best promoters of this glorious work. It has been their work

in the truest sense, and it must be a great source of gratification to them to know that every dollar that they have given has secured most tangible results.

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WE MUST NOW REACH OUT FOR ENDOWMENTS. The future of a work of this kind can never be assured if it is confronted with the spectre of embarrassing debts. Its growth will be hampered, and its usefulness curtailed, and its progress impeded unless its financial status be fully assured.

The thing to do now is to establish BURSES; \$5,000.00 will educate one priest at the Mission House in perpetuity. Found a *Burse* in your own name during your life, and when you are gone one priest will enter the mission work every year as the result of your generosity. If it will please you better, become a FOUNDER; \$1,000.00 will place your name on the Founder's Memorial Tablet in the chapel of the Mission House, to receive the suffrages, prayers and masses that are said every day in the Mission House. A remembrance like this is infinitely more precious than the costly monument that marks a grave.

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#### A CARD FROM THE MANAGER

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It will be very much to our advantage if you will be good enough to write to the business houses who are advertising in this number of the MISSIONARY. It is their advertising alone that has made the publication of these valuable papers possible. Without the assistance of the advertisements that we publish we could not have thought of sending out this very large edition of the MISSIONARY. You are the ones who profit by it, because in this way alone are the fruits of the great Missionary Congress placed in your hands. We ask you as a special favor to write to our advertisers and tell them you saw their advertisement in the MISSIONARY, and when you have business to place give it to these advertisers. Such good offices are profitable to a magazine far more than you suspect, and we need just this kind of assistance in building up our advertising department.

We have asked advertising patronage from other business firms besides the ones whose advertisements are placed here, but the following have given us their patronage, and for this reason they deserve a special favor at your hands. Reciprocity is a good business principle, and there is a particular reason to put it into force in this instance.

THE MANAGER.

## THE LIFE WORK OF ONE MISSIONARY MEANS A HARVEST OF SOULS.

He is a wise man who provides for the future, but he is a wiser man who includes in this provision the interests of his soul as well as of his body, and of all those who are dependent on him.

In providing for the future of one's soul the ordinary custom is to make a will, whereby a portion of one's possessions are given in charity and for the support and sustenance of religion. There have been some who have gone to the next world and have not been wise in their day and generation. They have left their accumulated gains to others to enjoy. It often happens that they who receive such legacies are the first to forget their benefactors. We recite a fact merely. We know not how to account for it. The psychological reasons whereby it is explained are beyond us. But it remains a fact well known to all who have had any considerable experience that if we want the highest interests of our soul looked after the way to do it is to do it ourselves, and not leave so important a matter to the bounty of others.

The Catholic Missionary Union, the legal body which finances the mission movement in the United States, has been the recipient of some bequests by will, and it is so constructed that it is legally bound, as well as wisely organized, to carry out to the letter all the bequests that have come into its possession. It makes, moreover, arrangements to perpetuate the name and good deeds of its benefactors. The names of the founders of the Apostolic Mission House constitute a roll of honor placed in the very center of publicity, and the memory of their benefactions can never be forgotten, while in all the five thousand masses that are said at the altars of the Mission House each year a memento for the souls of the benefactors is made, and this will be done as long as the Mission House stands. A gift of \$1,000 constitutes one a founder, while \$5,000 establishes a *Burse* that will educate one missionary every year in perpetuity. What a wonderful blessing that would be to so arrange one's affairs by founding a *Burse* that every year when one is gone a newly-trained missionary will come forth to preach the truths of the Catholic Church to the throngs of non-Catholics in the United States.



## The Washington Congress of Missionaries of June, 1909.

### A Foreword.

The wonderful growth of the mission movement that centres about the Apostolic Mission House has called for another gathering of the Missionaries.

For the fourth time we have met in Congress and discussed the progress of the work, and shared with brother missionaries the ripened experience that has come to us in the pursuit of our vocation. These conferences have been of immense value to the mission movement in co-ordinating its energies, in systematizing the work and in planning broader measures for the future. We who are in the mission work have felt the impetus of these gatherings. They have given us a renewed incentive to more aggressive work and they have welded us together in a more perfect organization.

This Washington Conference of 1909 has been made possible by a distinguished coterie of special friends of the mission movement. The great obstacle to the frequent holding of these congresses is the great expense they entail, and yet the results are gloriously worth while.

The friends who have come to our assistance in a financial way in this instance are worthy of special mention. Their names will go down to history as the vice-presidents of the congress.

The Honorary President is His Eminence James Cardinal Gibbons.

The Vice-Presidents are as follows:

Rt. Rev. C. P. Maes, D.D.; Rt. Rev. Jas. McGoldrick, W. A. Amberg, D. F. Bremner, C. M. Boland, Jas. F. Brennan, C. C. Copeland, Michael Canning, Jas. F. Cunningham, Emma Carey, W. F. Donovan, Thos. J. Devine, W. F. Downey, W. F. Day, Jos. Dillon, Hugh F. Gillon, Franklin S. Horn, A. A. Hess, James H. Hyer, J. J. Hartigan, William Loeffler, J. Wash Logue, Lillie McGovern, Mary McManus, P. J. McCue, M. L. McGee, John B. Manning, J. K. Mullen, Elizabeth G. Marshal, W. T. Mundy, M. J. Mahoney, J. J. Nolan, Daniel O'Connell, T. P. O'Gorman, Thomas H. O'Connor, P. J. O'Malley, M. Prendergast, Richard E. Queen, T. A. Riordan, M. J. Riordan, E. J. Rihn, A. D. Sharpe, M. F. Stinson, M. D. Sullivan, T. Herbert Shriver, Theo. E. Tack.

## President Taft's Address to the Congress of Missionaries

Facing nearly 200 Catholic missionaries in the great hall of the Catholic University of America, President Taft delivered a speech last night in which he decried "invidious distinctions in elections on account of religion," and declared that if his visit to the Pope at Rome had occurred forty or fifty years before "it would have sunk any administration responsible for it."

The address was made to the Congress of Missionaries to Non-Catholics, which has been in session under the auspices of the Apostolic Mission House. Frequent applause interrupted the words of the Chief Executive. Tense eagerness was apparent on the part of the auditors to hear what the President would have to say on the question of the Catholic lands in the Philippines, the disposition of which furnished an undercurrent in the last national election.

The occasion was also unusually apropos for the reason that the priests represented a progressive movement of conversion by the Catholic Church which has extended the length and breadth of the land, and has become of national significance as one of the distinctive religious movements of the day. It has the highest approval and liveliest interest of the Pope at Rome, who has kept in constant touch with its progress through the papal delegate and through Father Doyle, rector of the Apostolic Mission House. For these reasons every man in the room leaned forward in his seat eager to catch every word and every inflection of the President of the country directly affected by the movement.

### STORM OF APPLAUSE.

As the President stepped upon the platform from the hallway and was received by Father Doyle the assemblage rose and a storm of hand-clapping swept forward from all parts of the auditorium. In presenting the President Father Doyle spoke of him as "the great harmonizer."

In outlining the work of the Catholic missionaries and the spirit in which it is being carried on, the rector of the Mission House said:

"I am sure it is with a great deal of pleasure that we welcome you to this Congress of Missionaries. We are Catholics, and we are Catholics out and out; but we are American citizens. And I think we are all the better American citizens for being good Catholics.

"Our missionary work is being carried on in a noncontroversial spirit. The world has traveled far past the stage of rancor in religious discussions. Our methods are **expository**. As the great harmonizer we shall be glad to **grasp your hand.**"

## PRESIDENT TAFT'S ADDRESS.

“Father Doyle and my fellow-citizens: In the selection of army and navy chaplains from the different denominations, we have some one who represents each denomination upon whom we can rely as the true representative of that particular church, so that when a chaplain from any church shall not do his duty—a rare case, I am glad to say—we may hold his church in a sense responsible. In that way, we obtain chaplains of the highest character. Now, Father Doyle represents the Catholic Church in respect to chaplains appointed from that Church, and that brings him into contact with the President a great deal, so that when he comes and says this or that I have to listen to him with a great deal of care. That is my explanation for being here tonight. He invited me, and I came. I feel as if I ought not to interrupt your deliberations and your counsels with reference to your work by coming here to make a few desultory remarks.

“When I went to the Philippines I did not know as much about a good many things as I know now. The problems that were presented there were problems of great difficulty. They were of great difficulty because of the circumstances that nobody could have prevented. It was a change from a government in which church was so inextricably mixed, if I may use that expression, with the government that when the government was transferred to America sovereignty, in which it was impossible to unite church and government, there was a good deal of headache produced in determining what were the church's interests and what were the government's interests.

“Of course, upon such a question differences were likely to arise. I don't know that you know it, but even ministers sometimes differ, and we had those differences there. But I came into most delightful relations with a gentleman sent by Leo XIII.—Archbishop Guidi—a diplomat, a man of great ability and of great experience, a broad man in every way, and we worked along year after year, apparently not making any progress, but after a time we wore each other out and we got to a compromise.

“The change which has taken place in the Philippines has been a great strain upon the Roman Catholic Church, the importance of whose functions in the island, from the standpoint of peace and order and good government, I have always attempted to emphasize. To change from a church supported by a government, whose priests were paid by the government, whose buildings, churches, and rectories were all maintained by a government and kept in repair, to one in which the



support of the church depends either upon resources drawn from without the island, or upon the congregation themselves, is a change that puts a tremendous strain upon the Church, and yet that change is going on and has to be made. Now, in the end, I believe it will strengthen the Church there, as freedom and complete tolerance and complete separation of Church and state strengthen the Roman and every church in this country. But it is a pretty hard process to go through, and where people have been in the habit of looking to the Church for alms and support, to bring them around to believe they have got to contribute, that it is their Church, and that they are relied on to keep the church, involves a lesson that takes years to inculcate, and during that time, of course, there is a lack of money support that entails an enormous sacrifice upon those who are conducting the Church in the islands.

"It has fallen to my lot, by reason of my experience in the Philippines and my responsibility for the Philippine government, to become acquainted with a great many of the Catholic priesthood and a great many of the Catholic hierarchy. One of my most interesting life experiences was my visit to Rome, and I refer to that to comment upon the remark that Father Doyle made with reference to the change in the feeling between denominations.

"These problems that I have outlined to you had to be settled in some way, and the question was 'How were they to be settled?' Were we to deal with agents in the islands who did not have authority, and in the nature of things could not have authority or were we to go to the head of the church, to the person who had complete authority, and deal with him? That was the straightforward American way of doing things.

"There was suggested the difficulty of diplomatic relations which were contrary to our traditions, politically and constitutionally, and were liable to misconception and misrepresentation if religious rancor and religious bigotry were allowed to have force. And so we consulted together—Mr. Roosevelt, Mr. Root, the leading members of the Senate, and members of all church denominations—and we concluded, or they concluded—I say 'we' because I was the humble instrument to carry out what their conclusions were—that the best way was the direct way, and so I went to Rome and had the honor of being received by Leo XIII, one of the greatest Popes that ever sat in that chair, and a man of such high intellectual character, such broad abilities, that I shall always congratulate myself on having had the opportunity of coming into his presence and meeting him.

"I had supposed he at ninety-two years of age was a lay figure rather at the head of the church, and that we should be turned over to cardinals who really conducted church matters, but my mind was quickly disabused on that point, for as soon as I was brought into his presence I found a most alert old gentleman, quick in movement, quick in intellectual appreciation of what was said to him, and intensely interested in the subject which it was my honor and my opportunity to present. After an address had been made to him of some thirty minutes he responded in French in fifteen or twenty minutes, showing that he had caught all the points which were made, that he was fully alive to the importance of the issue, and that he proposed to have a good deal to say about how that issue should be settled.

"We did not reach a definite conclusion at Rome, as we had hoped to, and in the last interview that I had with him, he said that he was somewhat disappointed that we had not been able to reach just the conclusion that we hoped for, but that he was going to send an agent of his to the Philippines, who was going to carry out a policy that would come as close as possible to satisfying the American government in the settlement of the questions which were there. And he did. He sent, as I say, Archbishop Guidi, a man whom it was a pleasure to have business with, and through whom most of the questions were subsequently settled. I am glad to say that those which were left open were afterward settled with Archbishop Harty, and that the settlement was on a most satisfactory basis for both sides, so that there is not to-day in the Philippine Islands an existing question; no snake heads, as Governor Wright was in the habit of calling them, that can rise to trouble either the civil or the church government in those islands.

"I wish to go back for a minute and say that, after the settlement was effected, after we had visited Rome, after the conference was held, there were very few, if any, extremists in this country who took exception to that method of reaching a solution. I venture to say, my dear friends, that if this visit to Rome had occurred forty or fifty years before, it would have sunk any administration responsible for it. This goes to show the increasing tolerance that there is between all religious denominations because they are all working, as they understand it, for the brotherhood of man and the fatherhood of God, and that this country is wide enough and broad enough to permit us all to live here as American citizen and worship God as our conscience dictate that we shall, and to make no invidious distinctions in elections on account of religion."—(Report of *Washington Herald*.)

# The Opening Address

By Father Doyle

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The Fourth Biennial Conference of Catholic Home Missionaries convened in the great Hall of the Catholic University, at Washington, June 9, at 8 P. M. Very Rev. A. P. Doyle, Rector of the Apostolic Mission House, made the following opening address:

It falls to me as Executive Officer of the Catholic Missionary Union and Rector of the Apostolic Mission House to say the word of welcome to the Delegates of the Fourth Congress of Missionaries. You have come from your various spheres of labor—many from very great distances and at much sacrifice, to confer together in this Congress, on the ways and means of better attaining the glory of God and the salvation of souls. The value and distinction of this Congress is the fact that it is a gathering of men who have seen service and who for that reason bring with them a wealth of experience.

It is in the light of hard-earned experience that the best methods are discovered and followed. The spirit of mutual helpfulness is dominant among us. The environment contributes to the attainment of the best results. The place is segregated, thereby offering an opportunity for the greatest liberty of discussion. We are also in an atmosphere of intellectuality consecrated to religion under the ægis of the Catholic University.

We live in the hope of seeing some day the name of Catholicity writ large across the spiritual activities of the blessed land of America. We are striving with all the devotion of priestly hearts to advance in every way the interests of God and Holy Church. Each one has something of value to contribute to our common purposes and each one has something to learn from the wisdom and experience of the other. We are here to stimulate missionary activities all over the country, and so to rouse up the energies of every worker that he may get the very best results from the opportunities at his door. We may well deplore, even from a civic point of view, the decadence of religion. No nation has ever lived without the red corpuscles of religion rich in the blood of the body politic. Religion which teaches a reverence for authority, obedience to law, the sanctity of

the oath and honesty in commercial relations, is as essential to our civic life as is air for the lungs or food for the body. We are deeply convinced that the solution of many of the difficulties that beset our path as a nation is in the hands of the Catholic Church. We would have our non-Catholic friends persuaded that the Catholic Church is not only not inimical to the highest aspirations of patriotic desire but it is an organization that will contribute most effectually to good citizenship and clean living and to the sanctity of the home; and so assist in perpetuating our American institutions.

But beyond the realization of our civic ideals we firmly believe that the old mother Church of the ages will give to the people the very best and most abundant means, whereby they may personally attain the union of the soul with God which is the ultimate end of all religion.

While we cultivate the spirit of co-operation among ourselves we are just as eager to affirm that the highest good can only come from the most intimate and heart-felt co-operation with Bishops and priests, the hierarchy of the country. God speaks through the Bishops. The hope of the Church in America is in perfect union between Bishops and priests.

The task before us is of twentieth-century proportions, but it is not by any means more formidable than the one that presented itself to St. Paul on the Areopagus, or to St. Peter as he lay in the Mamertine prison. They won out most gloriously in the end. Why not we? We bear the same banner, fight with the same weapons, and are contending for the same victory.

We have represented among us to-night religious orders whose members have crossed swords with the erring teachers of the last fifteen hundred years. They are the trained veterans in the army of the Lord. The hood of the Benedictine was seen when the barbarians came down from the North and swept away the remnant of Rome's civilization. The brown habit of the Franciscan and the white gown of the Dominican have clothed the greatest missionaries the world has known, while the somber garb of the scholarly Jesuit has been seen on a thousand well contested battle-fields. These tried soldiers have been ably supported by a host of later missionaries, Vincentians, Passionists, Redemptorists, and other warriors of the Church's army. Associated with them now in this country are picked men of the Diocesan clergy who are devoting themselves exclusively to Missionary effort, and who are securing spiritual results



that seem most marvelous to the keen observer of activities within the Church. This young and vigorous movement has made itself felt in almost every corner of the field and though only fifteen years in existence, it has become highly organized and is approved by every Bishop in the country, and commended in the most explicit terms by the Holy Father in Rome. 'Accordingly,' He writes to Cardinal Gibbons, 'Let these devoted Missionaries know that their work and method correspond entirely with the desire and hope of the Apostolic See and, strengthened by the testimony of Our approbation, let them continue their labors, always remembering that their zeal is approved by us and by the Church, to the end, that the work of Missionary bands may be extended to each and every diocese and the multiplied therein.'

The Congress has been framed on the broadest possible lines so as to include among its delegates, representatives of every Missionary activity in the country. The only credentials that will be required of any one is the fact that he has done Missionary work of some kind and contributed his share to the progress of the Church. The particular glory of this convention is the co-operation of all the dynamic forces of the Church.

We have laborers in the great work of the evangelization among the negroes. Some of the leaders of the colored people repeatedly say that if the rigid discipline and organized restraint of the Catholic Church had prevailed among the people of their race, they would to-day be farther along the pathway of civilization and they would have enjoyed the satisfaction that their religious natures demand. The Missions among the Indians too have their devoted pleaders, and the Field Afar is not without its representatives. The influence of American civilization has gone beyond the sea and the American-born Missionaries must follow. Last, but not least, the young and vigorous Church Extension is with us. Born as it were but yesterday, it has a record that an organization of centuries might envy."

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On motion of Rev. H. Rohlman, of Dubuque Apostolate, Father Doyle was unanimously elected permanent chairman. Father Doyle read the rules of the previous convention, which were adopted as the rules governing this one.

The following were appointed the Committee on Order: Rev. C. A. Shyne, S. J., of Milwaukee; Rev. J. F. Busch, of St. Paul, Minn., Apostolate, and Rev. L. J. Evers, of St. Andrew's Church, New York City.

Father Doyle: If this committee will be good enough to meet me in the Mission House this evening or early in the morning I will put into its hands the papers I have, and their business will be to present the program for each session of the Congress.

Now, gentlemen, we are in working order, and it is but half-past eight. I have some letters here that I may read, letters from Bishops—first of all a letter from Cardinal Gibbons. Some months ago he promised that he would be here at the opening session of the Congress, but owing to circumstances which he could not foresee he found it absolutely impossible for him to be present tonight. He has sent the following letter:

CARDINAL'S RESIDENCE,  
408 NORTH CHARLES STREET,  
BALTIMORE.

Dear Father Doyle:—

I regret very much that a number of pressing engagements will prevent me from being present at the Congress of Missionaries, which will assemble at the Apostolic Mission House, from the 9th to the 11th of this month. I assure you that it would have been for me a real pleasure to have been present at your meeting, because I have at heart the noble and great work to which you have devoted your life. I trust that the Congress will be a success in every way and that it will increase even more the interest of the clergy and laity in the work of the Missions, which deserves the sympathy and support of all. The importance of the work is well pointed out in the Apostolic Letter, addressed to me by His Holiness Pope Pius X, on the 5th of September of last year, and I recall with pleasure the interest shown by the Holy Father, whilst I was referring to Him the grand work done by Missionaries. I could not but notice the enthusiasm He showed at the great results of our missions for non-Catholics, and during His conversation with me on this subject, His voice was frequently changed by emotion. May God continue to bless your work with abundant results.

Most Faithfully Yours in X to,

J. CARDINAL GIBBONS,  
*Archbishop of Baltimore.*

Cardinal Gibbons was unanimously elected Honorary President of the Congress.

Father Doyle read from Archbishop Keane, of Dubuque. the following: With all my heart I ask Our Lord to bless

the Congress, to inspire all its members with true Apostolic zeal, to guide it to practical conclusions that will increase the zeal and efficiency of all.

From Archbishop Glennon, of St. Louis: I send greetings in advance to the Congress of Missionaries who will assemble in Washington, June 9th, next. I do not know whether our missionary band will have its representative there, but I can say for them their work has been blessed with much success, that the missionary spirit is carefully nurtured by them, and the annual harvest is commensurate with their enthusiasm and devotion. Present my greetings to the Congress and accept my good wishes.

From Bishop Allen, of Mobile: Although absent, I will be no less interested in the labors and discussions of the Congress than if I were present. Let us hope that the Congress will infuse new courage and confidence into those engaged in the work, inspire more laborers with a desire to enter the field and gather the ripening harvests of souls, and prompt those who have worldly possessions to devote at least a goodly portion of them to the support of the Missionary work in our own country. Wishing you and all the Missionaries God's blessings in abundance.

From Bishop Grace, of Sacramento: I should like to be present but at this time of the year I cannot leave the Diocese.

From Bishop Canevin, of Pittsburg: I am very much interested in the work, as you know, and I wish every success and blessing to the Missionary Union and to the Apostolic Mission House.

From Bishop Heslin, of Natchez: That I feel a deep interest in the object of the Congress is unnecessary to say, for, as you know, with your kindly aid and co-operation I have had those missions going on in my diocese for some twelve years, and have taken steps to continue them. Consequently I heartily encourage, and pray Almighty God to bless every measure and effort undertaken to make them more general and efficient and I wish the Conference every success.

From Bishop Garrigan, of Sioux City: I may say that no part of the Church in the United States is as interested in this missionary movement as is the West; and no part of the Church demands such high missionary qualities, zeal, intelligence and self sacrifice in its priests. I am interested, therefore, in the progress of the missionary work and rejoice in its development and extension to all parts of the country,



especially the West. I pray God to bless this convention of Missionaries, and to direct and harmonize its deliberations so that well equipped missionaries will go out to reap the whitening harvest of our country East and West, North and South.

From Bishop Haid, Vicar Apostolic of North Carolina: The whole missionary movement has my heart-felt sympathy, as I have for twenty-four years had an opportunity of witnessing its necessity. I suppose I am too old for optimistic hopes, but we are never too old for faithful performances of missionary work as God gives us strength and grace, leaving the effect to His grace and blessing. Dogged perseverance I reckon is a most necessary quality in our work, where there are so many discouragements. After all, the world is God's, more than our own.

From Bishop Van de Ven, of Natchitoches: I am indeed sorry I cannot attend your Congress of Missionaries, which promises to be of such unusual importance and interest. I hope to hear some echoes of the meeting, and I trust it will be most successful in stimulating the missionary zeal, improving methods, enlarging scope, and producing many practical results. I know it would be good for me to be there to have my own zeal warmed up and to hear something practical and encouraging about missionary work. But I must forego it this time. I pray the day is not far distant when my poor Diocese of Natchitoches will have its band or at least its one missionary. There is a big field here with a ripe harvest.

From Bishop McGolrick: The Catholic Missionary Union has always been productive of so much good that it makes us look forward with glowing hope for the future. Blessings beyond counting have been brought to many anxious souls through its active work. I earnestly pray for God to bless still more all connected with the Union. The reports of the missionaries make one's heart glad. Wishing the Congress all success.

From Bishop Maes, of Covington: I am deeply interested in the Missionary Congress and would be happy to be with you and share your labors. Being unable to do so, I send you my heartiest God-speed in the work. I hope you will print the results of the Congress; the advice and experience of practical men, who are ever in the field are of great value to all of us.

From Bishop Donohue, of Wheeling: I deeply regret that many and urgent engagements deprive me of the great pleas-

ure of being with you all on the occasion of the Conference of the Apostolic Missionaries. I cannot, however, deny myself the gratification of testifying to the fine and noble work done during the twelve months past by our Diocesan Missioners, Rev. M. H. Stravens and John Swint. These zealous and devoted pioneers in the mountains of which this Diocese is largely composed, have held aloft the torch of truth to thousands who being in darkness eagerly sought the light. They have received many converts into the Church, but not the least among their many achievements has been the bringing back into the fold hundreds, if not thousands, who for many years, sometimes a generation, have strayed away from Mother Church. This one line of effort alone would, in my opinion, abundantly justify the existence of such a band. Permit me also to add that through the kindness and generosity of the Rev. Pastors their work has been almost if not quite self sustaining and this notwithstanding the large amounts expended for travel expenses in a Diocese of such area as this. It affords me great pleasure to add that they have throughout shown themselves loyal and docile to authority and of a great prudence in their intercourse with Rev. Pastors and people. The movement in this Diocese is gaining ground steadily. May Almighty God crown your efforts with success throughout this Republic by raising up other devoted laborers in the vineyard.



## Rome and the Congress

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The Congress was called to order June 10, at 9 A. M.

Father Busch: It would be eminently appropriate that the first business of the convention would be to acknowledge our gratitude for the letter the Holy Father sent to Cardinal Gibbons last fall, endorsing the mission movement, and pledge ourselves to carry it out in the spirit that has been approved.

I move that the Chair appoint some one to see that a letter be forwarded to the Holy Father, expressing this idea.

Father Doyle: Inasmuch as Cardinal Gibbons is the honorary president of the Congress, the letter should be sent in his name, and in order to get recognition, and as a matter of etiquette, it would be well for the convention to have some one to proceed to Baltimore immediately. I appoint Father Van Ingelgem, of Virginia, to visit the Cardinal.

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### ROME AND THE CONGRESS

The following cablegram was sent from the Congress to the Holy Father in the name of Cardinal Gibbons, the Honorary President:

"To Cardinal Merry del Val:

"The Congress of Missionaries, assembled at the Catholic University, offers the Holy Father respectful expression of their filial love and deep gratitude for his letter, dated September 6, 1908, of approval of their missionary methods. President Taft addresses the Congress to-night.

"JAMES CARDINAL GIBBONS."

The letter of the Holy Father referred to was the one approving of the Apostolic Mission House, urging the Bishops to establish Apostolic Bands in their dioceses, and approving of the non-controversial explanatory methods that are insisted on in the training at the Mission House. It was considered by the Congress that the Holy Father had done away forever with that spirit of rancorous bitterness that was the dominant note of all our dealings heretofore with non-Catholics. He places the ban on the method of denunciation and attack and commends the system that has for its sole pur-

pose an attractive explanation of Catholic doctrine. The exact words of the Holy Father are:

"In the fruitful work of these missionaries, two things are particularly approved by Us. First, that apostolic bands of these missionaries, established in the different Dioceses, are subject immediately to their own Bishops, and by their direction and under their auspices, the missionaries teach the doctrines of the Faith, not only to Catholics, but to non-Catholics. Then again it pleases Us that they show no bitterness in their preaching, and their only purpose is a true and complete exposition of Catholic doctrine; which method much more easily opens the door of the true Faith to non-Catholics. For great is the power of Truth, and nothing more is required to make men love it than to know it intimately.

"Accordingly, let these devoted missionaries know that their work and method correspond entirely to the desire and the hope of the Apostolic See, and, strengthened by the testimony of Our approbation, let them continue their labors, always remembering that their zeal is approved by Us and by the Church, to the end that the work of the missionary bands may be extended to each and every Diocese, and be multiplied therein. God will give the increase to those who sow with zeal the seed of the word in the vineyard of the Lord, and He will repay with a most joyful harvest in this life and eternal reward in the next, the labors of the faithful workers."

When the cablegram of the Congress was received at the Vatican, Cardinal Merry del Val returned the following reply:

*"Roma, June 13, 1909.*

"The Holy Father gratefully thanks the missionaries who are assembled in Congress for the expression of their sentiments of filial devotion and attachment to the Holy See.

"He blesses the labors of the Congress and expresses a fervent wish that they may be fruitful in great good for many souls.

"CARDINAL MERRY DEL VAL,  
"Secretary of State."

[The first paper will be on the work of the Chapel Car by Father Handly, Paulist.]

## The Chapel Car

By Rev. John Handly, C. S. P.

The memorandum adopted by the Board of Directors of the Catholic Missionary Union for the use of missionaries in the field contains the injunction, "Everything that is not in bad taste should be done to court publicity and to draw general attention to the missionary and his lectures." The longer any one has practical knowledge of mission work, the more his appreciation of the wisdom of these words grows. Advertisement is the day in which alone a man can work.

From this point of view, in my opinion, the greatest utility of the Chapel Car appears. It is advertisement of the missionary and his lectures. And no imaginable advertising agency can surpass it for a non-Catholic tour. Not even the newspaper. If it were necessary to choose between the two—which, of course, it is not—I should prefer the Chapel Car at any place or any time. The newspaper may be doubted or disregarded. But the Chapel Car is an apparent fact, and, for one reason I am about to name, it cannot be ignored. This reason is the enormous place occupied in the interest and affection of the American people by the railroad, and everything connected with it. The railroad is undeniably the greatest thing in our material civilization. It has an important, indispensable and commanding part in all our activities, and it influences accordingly the thought and action of the average American.

It was nothing short of a Providential inspiration to set the railroad to work as an advertisement of non-Catholic missions. In large cities the Chapel car is an unfailling magnet to unceasing streams of visitors. It is the irresistible allurements of the railroad which draws thousands on thousands from the crowded life of the city to visit the Church on wheels. In smaller towns the railroad has undisputed sway. It is the bond uniting them with the outside world. It is their most powerful, wealthy and efficient representative of modern industrial activity. In many small towns a fair proportion of the inhabitants are dependent on the railroad for a living. And the interest stirred by the Chapel Car in the smaller towns is greater even than in the large cities.



The first good effect of the Chapel Car is, of course, on the Catholics of the small town, as the effect of non-Catholic mission effort of every kind everywhere is. They are immensely heartened by this detail of the great railroad world which is so peculiarly their own. For surprisingly large numbers, the Chapel Car is the first introduction to the ingenuities and elegances of Pullman car construction. The management of the Chapel Car wisely sets up no barriers of privacy against visitors. These excellent domestic arrangements belong to the Catholic Church, and hence, in a degree, belong to the admiring Catholic visitors, contributing a sense of personal importance, of equality with the world of Pullman cars, which, by a strange but certain association of ideas, becomes a sense of complacency in being a Catholic. And the Catholic goes forth from the Chapel Car bold as a lion to promote and publish the mission.

In places most sought by the Chapel Car, there is no Church, or a comparatively poor and mean Church. Catholics in these towns have suffered keenly from the contrast between their Church equipment and the pretentiousness of Protestant churches. They have remembered with futile regret, the beauty and seemliness of Catholic worship in cities they have visited, perhaps once in a lifetime. Now, on the railroad, straight out of the great world, a Catholic Chapel comes, admirably appointed, with every familiar accessory in its place and representing the very best in material and workmanship that the great world affords, carved brass and gleaming crystal, sonorous altar chimes, a deep toned organ, a masterly reredos—"real hand-painted"—gold and silken vestments embroidered with unimagined richness, sacred vessels of gold embellished with jewels--is it any wonder that tears stream down faded cheeks, or that parties of those Catholics who have kept the faith for long years in the wilderness, come and sit in the Chapel Car for hours at a time, mute and contented, basking in the realization of the wealth, and power, and beauty, and devotional symbolism of the Church thus brought home to them?

#### IT HAS AN ADVERTISING VALUE

This is a very active advertising value. It would take days—weeks,—for the missionary alone to put as much heart into the local Catholics as one glimpse of the Chapel Car does. And so, through them as a willing channel, the word goes to the non-Catholics of that town that the railroad is presenting to their respectful consideration a Catholic Church on wheels. And thenceforth the non-Catholics cannot keep

away from the car. They come variously at various places. They may come, an expectant multitude, awaiting the arrival of the Car at the station. Or may come in slowly, by twos and threes the first day or so, then in large parties, chaperoned and making a society function of the visit. But in some way or another they inevitably come; and never yet have I seen anyone who failed to be impressed, deeply with respect, if not with reverence. After all, it is only a Chapel Car. But experience shows that this very Chapel car is the measure of the average American's self sufficiency. I have found none so proud that the spell of the railroad, harnessed to the Church's service, does not triumph. Pride makes way for something else, running all the way from curiosity to awe. One Methodist preacher in Mississippi professed even fear, and warned his people of the grave danger of entering the car.

I may seem to exaggerate this, but the facts cannot really be exaggerated in your minds by anything I can say. On several occasions Masons of high degree delivered in the car impromptu lectures on the symbolism of the altar, the candlesticks, the vestments, which recalled to them some gorgeous incidents of their own ritual. One challenged me that he knew more about the underlying significance of the candlesticks than I, because, of course, his knowledge went back to the temple of Solomon! There was no banter in this, but serious enthusiasm stirred by the unwonted beauty of the Catholic Chapel which, on a railroad siding, had pushed itself into their lives as a fixed Church building never could.

Logically, this deferential attitude evoked by the Car, included the missionary and the mission. The proprietor of the most famous and frequented watering place in Mississippi, an Episcopalian, said to me, "Father Handy, you have been greatly honored by being placed in charge of this Car." In various ways this same sentiment was expressed by the thousands who visited the Car and attended the missions. I was not known as a Paulist. My own personality received scant consideration. I was the priest of the Chapel Car. In one of the endless religious controversies of the New Orleans newspapers, I was referred to in this style by a correspondent, as an authority no sane man would think of questioning. Chapel Car locuta est; causa finita est. Parents brought neglected children twenty-five miles to have them baptized in the Chapel Car. Fallen away Catholics by scores and hundreds returned to their duties partly at least for the sake of receiving the sacraments in the Chapel



Car. It was a special inducement for hesitating converts to hasten their submission to the Church. One instance was peculiarly memorable. A thoroughly instructed father of a large Catholic family, who for years had been the warm friend of his wife's pastor in a distant Southern city, was baptized in an obscure Louisiana village, happily in his wife's presence, because the Chapel Car was the last straw which broke the back of his lifelong irresolution. The clergy were equally affected, making many extra sacrifices in order to have the record of saying Mass in the Chapel Car. No matter where the mission was given, the glamour of the Chapel Car was on it. I sadly fear the next missionary who visits these places without a car will suffer by comparison.

#### IT DOES GOOD MISSION WORK

I have to confess my jealousy. This thing made by the Pullman company, mute and inert save when hooked on to a locomotive, was more eloquent and persuasive and effective as a missionary agency than I. It was provoking to find these people taking on over it like children over a toy. But I mention the fact because it is a fact that the people we go out to teach are children, and kindergarten methods are triumphantly the best methods of making them acquainted with the Catholic Church.

It might be well to say here that much of what I have attributed to the Chapel Car is likewise due to the permanent churches of which the Car is a traveling pioneer. Mr. Ray Stannard Baker, in his article on the Godlessness of New York, seems to discount the worth of church buildings and rich and beautiful church accessories. A tour on the Chapel Car through churchless districts is fruitful of proofs that religion cannot get along as well as it should, without these things. An anaemic spinster said to me, "Yes, I am a good Catholic, and I am going to my Church regularly as soon as a church is built here. I'm a member of the Methodist Church now, because I had to have some place to go." This is only an extreme expression of the tendency which forever seeps, and sucks, and swirls, like the treacherous Mississippi, around all Catholics in Churchless neighborhoods—or in neighborhoods where the Church building is a source of shame to the Church members.

The usefulness of the Car as an auditorium for mission services is limited. In the first place, not more than sixty can be comfortably accommodated inside the Chapel at one time. Often, too, the environment in which the Car is side-

tracked is not favorable to public religious exercises. I strongly suspected some non-Catholic engineers of design in placing their locomotives along-side the Car, and making the bell to ring and the steam to growl and hiss for fifteen minutes in the middle of a sermon, so that no one could hear a word. Celebration of the Divine mysteries within sight and sound of the curious throng on a depot platform is a trying incongruity. And it is disconcerting to have a shunting engine make violent connection with the Car in the midst of a peroration. When a seventy car freight train passes, all the speaker can do is to wear a patient look. During my ten missions, I held morning services in the Car at only three places, and evening services at one. At another place evening services in the Car were discontinued after the second night. But at two quiet sidings, on branch lines, the Car was a superb centre for out-door meetings. We caught the usual crowd that in small towns will leave the dinner table or the sick bed to meet the train. This crowd was greatly augmented by the appeal of the Chapel Car. The people listened willingly for an astonishingly long time, although they had to stand. And I was delighted to have the negroes a part of the congregation. None objected to their presence so long as it was out-doors. I am sure the negroes would have responded most nobly to the sermons if we could have had them in the audience everywhere.

#### IT GIVES A NEUTRAL GROUND

The Car proved an ideal occasion for meeting non-Catholics and conversing with them. These Southern non-Catholics are the loveliest people in the world and are quite ready to make friends with Catholics if only a neutral ground of friendship is provided. But most non-Catholics cannot help feeling that they are committing themselves seriously when they go to a Catholic Church or pay a visit to a Catholic rectory. Plainly the non-Catholics of the towns we visited had no such feeling about the Chapel Car. After showing a party the kitchen and tiny range, the ice box and pantry, the dining table and the cunning device of the upper berths, the vestments and the missal, it was the most natural thing imaginable to drift into religious discussion and answer all the questions concerning Catholic faith and practice with which their eager hearts are full, but which they could never have found courage to ask a stranger—a Catholic priest. I was not a stranger after the Chapel Car had introduced us. And so they went away with their hands filled with books and they came back to the lectures at night. The ice had been broken.

This leads me to mention Mr. Hennessy, the manager of the Chapel Car during its three years of service. He did by far the most of exhibiting the Car to visitors and answering their questions about the Church. It will be very much easier to duplicate the Car than to duplicate Mr. Hennessy. He was usher, altar boy, choir, sacristan and catechist to perfection, in addition to his duties as manager of the Car, its official link with the powers of the railway. With the resources of the Car at his back, he made the altars of poor country churches beautiful and rubrical, supplying everything needed for Mass and Benediction. He trained the country choirs and gave them new ideals of Church music. And when there was no choir, he made himself one, playing the organ and singing, in his mighty and sonorous voice, songs which drew to the Church all the music lovers of the town. We know how much importance is attached by Protestants to the singing revivalist, who accompanies the preacher. My experience on the Chapel Car makes me an earnest advocate of such a helper to the Catholic missionary.

Father Polk, the Redemptorist, who had charge of the Car just before I joined it, gave six missions in the Natchez diocese from his dress-suit case before he began preaching from the Chapel Car. He will carry to his grave gruesome memories of those first six missions—sleep broken by mice running over his face in the middle of the night—bed abandoned to smaller vermin while he pierced out his broken rest on the floor—indigestible and repulsive food, and the like. He was dreadfully emaciated and worn when the Car took him up and gave him a clean and comfortable bed and wholesome, regular diet. This is a feature of Chapel Car usefulness which should not be over-looked. It would appeal to any great general planning a military campaign.

Father Doyle: At the Congress in Chicago, I suggested to Father Kelley that if he would put the Car in Southern territory the Mission House would place a missionary on the Car. He readily acceded to the proposition, and sent the Car to Louisiana and Mississippi. The Missionary Union placed the missionary on the Car and paid his expenses while giving missions. Yesterday we made a second proposition to Father Kelley that if he would place the Car during the summer on the road we would put missionaries on it and have it taken out through the Northwest and possibly to the Seattle Fair and put on exhibition at the Fair. Although the details of this arrangement have not yet been perfected, it is hoped to do so, so as to have the Car do mis-

sionary work during the summer. The Car has been the subject of severe criticism, from the Bishops, one Bishop speaking of it as an ecclesiastical toy, another calling it a fad, but when they know how much good missionary work might be done by the Car, as illustrated by Father Handly, they will probably change their opinions.

Father Nugent said that he would like to have some information concerning the Chapel Car; that he saw it merely in Chicago during the Missionary Congress; he had heard of its special use from the Bishop of Wichita. One of the students at the Catholic Seminary in St. Louis was enthusiastic over the results of the Chapel Car work in Kansas, and he is sorry they could not have it there all the time to reach many places where there were no churches, or where a priest seldom went, and where work could not otherwise be done.

Father Busch said he thought it is very appropriate to begin the discussions of the Conference with the paper on the Chapel Car as an advertising medium, because that feature of the missionary work deserves special emphasis that we are too frequently asked for immediate direct results whereas, the first result we can hope to obtain is nothing else than a favorable public spirit and attentive attitude towards the claims we want to make on the part of the Church.

Father Kelley said if he remembered Mr. Hennessy, on his return from the South, said the chaplain of the Car had discovered a new feature and he judged from what Father Busch said, that this new feature has been very promptly brought forward. The reason the Chapel Car was put out was we believed it would supply an entire Catholic Parish for at least one week in some neglected community and that the people would be stimulated to build a church. Bishop Hennessy tested that out in Kansas, and found that was really the case, and at many of the places visited the people afterward started churches. It remained for Father Handly to give the other result, namely, advertising, which, after all, is the life of the work; wherever the Car goes there is sure to be an audience, and he is very glad Father Handly gave the Car this test, for we know for the first time now what that Car can do. Mr. Petry was present when Bishop Hennessy tested the advantages of the Car, and he said that in one year he hoped to have Car number two, the "Immaculate Conception," on the road.

Father Doyle: There was a question asked, Father Kelley, about the financial side of the Car.



Father Kelley: Of course, the initial cost of the Car was borne by the donor, and I don't know exactly what he paid; I did not like to ask questions. I know the Car was valued by the insurance companies at \$12,000. The expenses of the Car are not very heavy. We have free transportation as long as the Car is on the road; the railroad companies give us a pass. We have to work out the schedule beforehand. We give them a list and the general passenger agent attends to the rest, sees that the Cars move on schedule time. The Car has a permanent cook, who gets, I think, \$75 a month, and he is supposed to keep the Car clean. There is also an attendant who goes with the Car. The attendant, Mr. Hennessy, has only the one Car to superintend. However, Mr. Hennessy is a singer and he can sit down to the organ and sing and play the High Masses. Mr. Hennessy also understands thoroughly all the services of the Church, and he is a very valuable man. He receives a salary of \$1,000 a year. The Extension Society pays that salary, and we consider we are getting off very nicely, when we have not got to pay more.

The other expenses of the Car, I understand, the people bring in food and supplies every place the Car goes. The Car was always self-supporting in this way. The little collections taken up do not amount to very much; there might be, perhaps, a dollar and a half or two dollars; but that would not pay the expense of the Car. But during the summer months it is impossible to use the Car in hot countries—in fact it is impossible to use it in any part of the United States, for any very great length of time, for the sun beating down on the tin roof makes it very hot; so when the summer months come we simply send it out on exhibition. We had it down here at Washington, one day at Baltimore and to Philadelphia, and I think the receipts in Philadelphia, in nickles and dimes, amounted to \$1500; so you see the Car may be made self-supporting by exhibiting it two months in the year. We stirred up a great deal of interest in it. It was told me of a man in Rochester, who had not been to church for a long time, and his daughter Nellie was trying very hard to get him come. When the Car went to Rochester Nellie brought her father to see it, and the next day she came back to the Car alone. She met one of the priests and she said "Father, I have come here to thank you for what the Car has done for my father." He said, "What did the Car do for your father? We are not holding a mission here." She said, "Last night when he came home he sat down by the table and he had his paper, but

he was not reading it, because he had it upside down, and then he put the paper away and said to me "Nellie, to-morrow is Sunday, isn't it?" She said, "Yes, father." "Nellie," he said, "I am going to Mass with you to-morrow morning," "I have not been to Mass for twenty years, but when they bring the Church right to your home I think it is time to go."

Father Evers said that as the Chapel car is doing so much good, there should be another one, and he thinks some effort should be made to get the priests to give the next Car.

Father Huffer suggested that they procure an automobile; that there were people in his State forty miles from a church, and where a Car could not go, and an automobile would advertise just the same.

Father Martin said the Chapel Car was doing good work where it goes; that in his own diocese, when they have a mission the only trouble they have is to find an auditorium big enough to hold the people.

Father Doyle said he thought it in order for somebody to make a motion that Father Evers' idea be practically taken up and that he be constituted a committee to get at the priests of the country and start his Priests' Chapel Car.

Father Haley said he differed with the Father; that he would be in favor of taking the Chapel Car from the Extension Society and placing some Paulist at the head, or one of the others; that the Priests' Chapel Car would not be in keeping with what has been done by the Church Extension Society; that the great trouble is that the priests of the country are not interested in the work, and they are just waiting, the Bishops and priests are waiting for failure in both movements.

Father Regan said it was not the intention of Father Evers to put in a Car independent of the Extension Society, but the object was to have another Car to do the work with the Extension Society.

Father Handly said we are trying by some act of the Convention as a whole to express appreciation of the Chapel Car movement, and recommending the possibility of putting another Car in the field.

Father Irwin's motion having been seconded, was adopted and Father Evers, Father Martin and Father Kelley were constituted to formulate the best means of presenting the matter to the Conference.

# Missions Among the Indians

By Rev. William Ketcham, Director  
of the Indian Bureau



The Indian population of the United States, in round numbers, may be said to be 300,000. According to a rough, but comparatively correct estimate, this population comprises, 100,000 Catholics, (full-bloods and mixed-bloods probably in equal proportion), 100,000 Protestants, (chiefly mixed-bloods, and whites, and negroes, who, by marriage or otherwise, have acquired the rights of citizenship in various tribes), and 100,000 pagans, (for the most part full-bloods).

It is of course the mission of the Church to make good, practical Catholics of the one hundred thousand who are hers by baptism, and to draw to her bosom the remaining two-thirds of the Indian population; and all this, particularly so far as Spanish-speaking and English-speaking Catholics and English-speaking Protestants and pagans are concerned, she must accomplish by means of the mission.

A wonderful story, the conversion of the pagan Indians to the Catholic Faith! No language can do justice to the Apostolic men who by word of mouth, by good works, by miracles, by martyrdom have preached the Gospel so effectively to the Indian of this country, nor to their successors who continue to thin the heathen ranks and who, by means of Catholic schools, safeguard the faith of the offspring of the Christian parent.

When one considers the difficult and barbarous languages the missionaries to the Indians had to acquire before being able to preach the Gospel, the depravity of morals with which they contended, the benighted intellects to which they appealed, the indistinct and circumscribed groundwork of truth they found in North American heathendom, upon which to build the superstructure of true and enlightened faith, it can be said without any discredit to the zealous priests who go out from this Apostolic Mission House that theirs, in comparison with the *via crucis* of the missionaries to whom I have referred, is a path sowed with roses, albeit there be thorns in the rose-strewn path. The missionary of today has his salary, slender but sure, railroads or stage-coaches by which to travel, hotels in which

to rest. Father Juan de Padilla, the protomartyr of our country, did not enter the New Mexican Territory in a Chapel Car, but, walked barefoot through cactus-covered and scorpion-infested plains where lurked the deadly rattler and had well-nigh worn his life away before the savage actually spilled his blood.

Marvellous as was the work accomplished by the early Indian missionaries, and efficient as is the work that now is being done, the time is at hand for more extended and systematic evangelization of the Indians.

Protestant missionaries have gained access to almost every tribe in the United States and have carried with them their peculiar methods of evangelization. The Indian dearly loves camp life; he can spend whole days in listening to and in making speeches. Hence, the "camp-meeting" has great attraction for him, not only because of its camp features, but because, also, of the continuous round of sermon and song. If we could have bands of missionaries who would go out among the Indians with their tents, giving good, practical, soul-stirring missions, and if the fruits of these missions could be husbanded by stationary pastors wherever new congregations might be formed, tremendous inroads would be made upon the two hundred thousand non-Catholic Indians. Nor would the efficacy of a plan such as this be confined to Indians. Throughout nearly all the country districts of our land, particularly in the remote and isolated localities of many of our Southern and Southwestern States, this mode of evangelization would be attended with the greatest success.

#### MISSIONS ARE NECESSARY

The necessity for missions among the Indians is very generally recognized, and efforts to provide for this have been exerted particularly of late. These efforts, however, have been in the nature of missions to Catholics rather than of missions to non-Catholics, and, as the resident pastor has little or no time to devote to a work of this kind, it is evident that bands of preachers trained for this specific purpose and with nothing else to do should be sent to the Indians of the various sections of the country.

The Catholics of the Sioux tribe both in North Dakota and in South Dakota assemble once a year in what are called Catholic Sioux Congresses. These Congresses have many features of the mission, and work inestimable good among the people.



Recently a mission was given among the Umatilla Indians of Oregon, by the Right Rev. Bishop O'Reilly, and Father Cataldo, S. J., and Father Neate, S. J., the resident missionaries. In giving the mission the Jesuit Father made use of the Indian language. Most gratifying results followed.

At Cloquet, Minnesota, during 1908, an eight day mission for the Chippewa Indians was given in the Chippewa tongue—one of the missionaries being a Jesuit and the other a Franciscan. Father Simon Lampe, O. S. B., the pastor, writing to the Bureau, says:

"The remarkable feature of this parish for the last year is the unusually large number of Holy Communions, about four times as many as in 1906 or 1907. An eight day mission given by one Jesuit and one Franciscan last Spring, has brought about this change. Every month I have sixty or seventy communicants here at Cloquet. The good results of 1908 broke all previous records in the twenty years of my life among the Chippewas."

The congregation at Cloquet consists of only a few families.

The Rev. B. Florian Hahn, of Banning, California, has in his care many of the Mission Indians of the Diocese of Los Angeles. He writes of Indians living in very remote places; three settlements were visited four times a year; three, once a month. "To do the work properly," he says, "once a year a short mission should be given on each reservation and nearly all would approach the sacraments. I could not do this as I had no one to help me."

Rev. William Huffer, of the Diocese of Oklahoma, is the first of the priests of the Apostolic Mission House to attempt work in the Indian field. He recently gave a mission on the Quapaw Reservation which produced good results. The pastor, Rev. John H. Feyen, writes:

"One of our boarding pupils was baptized and made her first Holy Communion, and about nine or ten adults, among them four full-bloods, made their first Communion."

Just now we are endeavoring to build a church and a school for the Winnebagoes of Nebraska, a tribe of Indians who, on account of years of neglect are Catholic in name only. The Rev. H. Griese, who has taken up his residence among them, has set his heart on beginning his work with a mission. It has been his desire to use a tent for this purpose and probably nothing but inability to procure the funds to pay for a sufficiently large tent has restrained him from buying one.

I make mention of all these things because to my mind they indicate strongly that the time is ripe for missions among Indians. I realize that there are many and great difficulties in the way, but, if we had *one* good missionary, thoroughly conversant with both English and Spanish, or *two* missionaries, one English-speaking and one Spanish-speaking, who would go from reservation to reservation in this special work of evangelization, great good could be accomplished.

Father Doyle: This paper is very much to the point and full of instruction.

Father Kelley: I move that the expense of a mission band to work among Indians be furnished by the Apostolic Mission House and the Catholic Church Extension Society together. Extension will furnish the tent and other supplies. The Mission House will furnish the man.

Father Elliott: I second the motion.

Father Busch: Father Kelley speaks for the Extension Society. It would seem we are putting a heavy burden on the Mission House. If it would relieve the situation a little, I will guarantee \$500 for the missionary's salary.

The motion was carried and the Convention accepted Father Busch's offer.

Father Ketcham: I wish to express my thanks to Father Kelley and Father Busch, and the Apostolic Mission House for appreciation of the Indian work.



# Saving the Remnant

By the Rev. C. A. Shyne, S. J., Marquette University,  
Milwaukee, Wis.



It is a truism that the last few decades have witnessed notable changes in the outward aspects of our national life. The standard of living comfortably and respectably has grown higher and more expensive; commercial success has become a matter of such complexity and competition as to threaten to destroy altogether the leisure for self-reflection which our fathers enjoyed; and the corresponding intervals of reaction with their dead weight of weariness and jaded nerves, are filled with only those amusements which appeal to fagged brains and bodies, to the detriment of general morals.

Parents are beginning, under the stress of obligations rising from these new conditions, to neglect the religious training of their children. They either ignore the matter entirely, trusting to the impulse of family traditions, or they shift upon the parochial school, or the pastor, the double burden of teaching the children their faith and—a thing it cannot do—supplying the equivalent of a pious home influence. This is true both of the city and country.

There is very little unsophistication left in our small towns and farmsteads. Today the country lad of twelve sees more during a Sunday afternoon than his grandfather had seen at the age of thirty. How is this brought about? Ask the interurban trolley-car that goes from foul alleys of your towns and cities into the heart of the virgin forest; ask the penny-picture slot and the five-cent theatre and the moving pictures of shame which thrive in the village; ask the irreverent illustrations of the Sunday paper and the salacious stories which rural free delivery spreads out before the eyes of the innocent; ask the bicycle, the motor-cycle, the telephone, and the winged auto. Our country lads and lasses need no longer be ignorant of city secrets or haunts of sin. The city microbe finds a snug home in rural blood and once lodged therein the victims yearn for the hour when they can leave behind them green fields and cows, and churns, and chickens for the thrilling joys which they fancy reign in crowded workshops and behind desks and counters. Oh

the joy of being free to do as you please in a big city, half of Saturday and all of Sunday.

#### THE LURE OF THE CITY

These young people from the country are called upon to meet peculiar difficulties of their own in the exercise and retention of their faith—difficulties which my experience has helped me to appreciate—and it is with their special needs in view that most of what I am going to say has been prepared. I hold that children's missions are quite as useful in the city churches as in the country chapels, but the needs of rural population are more crying on account of the dearth of pastors and the sequestered situation of their homes; but, most of all, to prepare the growing boy and girl of the country-place for that dangerous period when they have found their ambitious way into the city, and under novel and often sinister surroundings, are beginning to exercise, at a distance from home, a freedom that has no restraints outside of religion and the law of the land.

There surely is a call on the missionary to inquire into the spiritual status of the thousands of young people who are constantly rushing from rural parishes into our towns and cities. He must, at times, ask himself whether these young people are prepared to withstand the temptations of the new life. And unless he belongs to that class of good men who fancy that, because the eternal truths of salvation never change, the preacher and his methods should be unchangeable, he may ask himself whether his method of bringing the saving truths home to the young, is effective. This is the question which the writer put to himself in 1903, after having, for three years, conducted children's missions after traditional methods. We all know what these methods were and are; and we know, too, that in rural parishes but a small fraction of the children ever attend these missions. At most, the young ones got one or two instructions a day for three days. The two missionaries—but usually one—were in the parish to give a mission to the grown-up people; but, of course, something had to be done for the children, early in the week. It was done, or, to be more accurate, underdone. I am acquainted with more than one who failed to interpret his duty in the premises as extending beyond a hurried effort to push the little sinners on and off the stage in order to make room for the big ones. Very little investigation convinced the writer that he was not fitting the children to cope with the temptations to be met with in Chicago, St. Louis, or Kansas City.



## THE CAUSES OF FAILURE

The causes of the failure, and the reasons for giving special missions to children in the city and in the country, can be read in the *Ecclesiastical Review* for March, 1908. It was reassuring to be told by many experienced missionaries that they heartily concurred with the statements in that article. Some of the most prominent of the Paulist Fathers went so far as to say that they thanked God that the article told the plain truth; and one said that his twenty-five years in the missionary field had taught him the same lesson. It is at the invitation of this missionary that I presume to put before you the method which some of us are now following in giving missions to the children in the West. About thirty Jesuit priests have been engaged in the work, at varying intervals, for the past five or six years, and all strive to follow the same method. Many of the Diocesan clergy, in the West, have tried the plan in their own and neighboring parishes.

The method, in brief, is this:—What we must believe, what we must do, and the helps we must make use of to secure our eternal salvation, are introduced into what is technically known as “The Exercises of the First Week.” In other words, the Creed is introduced into meditations on the End of Man and the End of Creatures; the Commandments, into meditations on the Sin of the Angels, the Sin of our First Parents, Personal Sins, the Eternity and Sufferings of Hell; through meditations on Death and Judgment, the importance of Prayer and the Sacraments is brought home to the children.

Three points are constantly kept before them: They must believe certain truths, the Creed; they must keep certain laws, the Commandments; they must make use of certain helps, Prayer and the Sacraments. They are in this life to believe the Apostles’ Creed, to keep God’s Ten Commandments, and to make use of Prayer and the Sacraments; therefore, they should know the Creed, know the Commandments and learn all they can about Prayer and the Sacraments. To light up their minds and warm their hearts, to teach them how success and failure, joy and sorrow are to be borne throughout the whole course of life, and to communicate to them some notion of the grandeur and glory of the Apostolic life and the Religious state, two or three meditations are made upon the life of our Divine Saviour and His Blessed Mother.

The first exercise begins with Mass during which the Rosary and the Litany of the Blessed Virgin are said.

The missionary takes his prayer-book and Beads and, turning towards the children, explains to them how the Rosary and the Litany should be recited; for we are now among children who attend district schools and are not taught by chial school sisters. When Mass is over, the children play the greatest missionaries we have in this country, our par-around the church for about half an hour. A recess follows every instruction and meditation. The pastor generally has base-balls and bats and croquet sets and other helps to pass the free time, which comes between the meditations, from eight or nine in the morning until four or five in the afternoon.

#### A TITLE TO HEAVEN.

When the little ones, who range from the age of five to sixteen, are told that no one can go to heaven without having a title, they are very anxious to know in what this title consists. The meaning of a title is explained, and they are then told how people generally come by their title to heaven. The little baby is described as it is brought to the Baptismal Font. The soul before the pouring of the water and the pronouncing of the words, and the soul after the rite has been administered, is depicted to the little ones. Sanctifying Grace, Faith, Hope and Charity have made the great change. That little child's one great duty when it grows up, the duty of father and mother, the duty of the parish priest, and of the Bishop, and of the Pope, and of the Catholic Church, will be to preserve and increase the faith, and hope and, charity in that little soul, for, without these gifts no one can see God.

It is plain how this subject can be developed so as to impress the children. After it is over they can be heard asking one another questions such as these: Do you think I have a title to heaven? If you died now, where should you go? How does one lose the title? Will you ask the missionary whether you have kept your title? This instruction helps to make the children serious and introspective. After it they are not apt to be on the alert for that incongruity which develops giddiness and irreverence—the missionary's funny story.

#### THE END OF MAN AND THE CREED.

It is very helpful to tell the children before each meditation that they must get their heads ready for a big picture which must be held until the next exercise. The missionary then tells them to imagine some scene which arises from

the subject upon which the meditation is to be made, and to beg of God the special favor which the meditation suggests. After he has painted the picture upon their imagination and suggested what they must pray for, he kneels down with them and says some prayers to God for the favor. The Litany of the Holy Name, or the acts of Faith, Hope and Charity may be recited. For instance, after having announced that they were created to believe all that God has taught, or to praise, reverence and serve God and thus save their souls, he will strive to describe the throne of God before which each child will imagine himself standing alone. Then he will kneel down and beg God to help all to understand why they should believe in Him and serve Him. After this the meditation begins—The years and years the world existed without me, the years and years it will go on when I am gone, the time that nobody thought of me. How I came into the world and from Whom. The purpose of my creation. God must have had a purpose when He created me. The children are then led on to see that God created them for Himself, for He could not be an infinitely perfect God and create His intelligent children for any other purpose. If then they are created to reach God, how are they to do so, is the question which follows. Here the children are shown that if God had not told us, we could not know how to render Him pleasing service. But He has told us what we must believe, what we must do, and what helps we must make use of—the Creed, the Commandments, Prayer and the Sacraments. Here the missionary takes up the Catechism which is used in the parish and reads the Creed and explains the articles and questions the children, dwelling especially on those articles which they do not seem to grasp. This is the end of the first meditation.

#### CREATURES AND THE CREED.

In this meditation the children are carried in imagination to the top of a very high mountain from which they can look down upon all that is going on within a great city. With this picture in their imagination, they will kneel and ask God to give them grace to use the creatures that may help them to keep their title to heaven, and grace too, to shun those creatures which lead them away from heaven.

The world around them, the millions of worlds above them, and the little world within them, are three very suggestive points for meditation on the "End of Creatures."

When the children perceive that all these creatures are not the result of chance, but are created by our Father in Heaven for our use and benefit, they are then shown how the abuse of these creatures may lead to a loss of their title to heaven. Next they will look down into the big city in the valley and be shown its dangerous creatures and its temptations; how some are using creatures, and are dying and going to heaven, how others are abusing creatures, and are dying and going to hell. This point can be made very helpful.

In looking into the world of creatures above them, it is well to take the children beyond the sea of air and the starry worlds, and to direct their attention to purgatory, hell, heaven, and the angels, the Sacraments—all of which are creatures, too, and, therefore, for our use and benefit.

While considering the little world within themselves, the children are told that their five senses are creatures which are used by one and abused by another. They are helped to get some notion of the memory, the intellect, and the will. The average boy knows he is superior to his dog and can distinguish between deliberate acts and instinctive impulses. A very true and real—even if indistinct—idea of these faculties may be imparted by asking questions such as these: What is that within you which tells you two and two are four? It is the same thing which tells you, what God commands I must do; what God forbids, I must not do. What is that? What name do we give it? Who knows? It tells me if I abuse creatures I shall lose my title to heaven, but if I use them as God wishes, I shall one day be eternally happy. Now, we call this power of the soul the intellect. Sometimes people call it "the mind," at other times it is given other names: when we say a boy has "a good head," we mean that he has a clear intellect, that he can understand things. When we say he is clever, or smart, or bright, or leader of his class, we are referring to his intellect. Again, when we say a boy has "a clear conscience" we mean that his intellect tells him that he is not guilty of some fault. So too, we say: that boy has a good judgment, or understanding, or good reasoning powers, and all the time we are referring to that power of the soul called the intellect which is a spiritual activity and a thing essentially different from sense and is called the faculty of thought. Here illustrations should be given to help the children to perceive the difference between one who is deliberately thinking and one who is day-dreaming; but, above all, between one whose principles are no higher than his feelings and one who is guided by his intellect. The boy or girl whose principle is.



*"I don't feel like it, therefore I can't do it."* must not be forgotten by the instructor.

After this, we return to the will; for if sin is a turning away of the will from God, then must the children be taught something about this faculty and its freedom. It is easier to help the children to understand something about the will than about the intellect. Illustrations will suggest themselves to anybody who has dealt with children. Ask them why is it that the big Newfoundland which snatches a purse of money and runs off with it in his mouth is not taken into court, tried and condemned, while a man who would do a like thing, is arrested, judged and punished. The difference between the spontaneous and reflective acts of the rational will, can and should be illustrated. It is a mistake to think that children can not profit by such instruction. How is the faintest notion of the malice of sin to be conveyed to children if the will which loves and hates is not to be mentioned?

We turn now to the Creed and read it over again, dwelling especially on the last part: I believe in the Holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body and life everlasting. The resurrection of the body is well explained, and it may be said here that it is an article of the Creed which cannot be dwelt on too often.

#### THE INFUSED VIRTUES.

These three spiritual exercises will take up most of the morning. In the afternoon, we begin by repeating the entire Creed and showing how the supernatural virtues of Faith, Hope, and Charity elevate, by engrafting in Jesus Christ, all who possess them. This explanation will give the young ones an exalted idea of themselves and of their superiority to all those who live in darkness and in the shadows of death. Catholic children must be made to realize that they are the chosen people of God, that their divine Faith, Hope, and Charity have sublimated them, lifted them as far above all who are without these virtues, as beauty is above ugliness, life above death, the thinking being above the brute. Grateful to God they must feel that they have these gifts; proud they should be of their faith and never as too often happens, hold themselves cheap. The instruction should open their eyes to the fact that it is not the outward trappings of wealth or vanity that make one great, but the inward—the divinely infused power to believe in God—

revealing, the divinely infused power to hope in the promise of God proffering to them the vision of Himself in His Kingdom, the divinely infused power to love their God above all things and become heirs of Heaven and joint-heirs with Christ. The importance of putting forth efforts to make the children know and *feel* that they were not born with the power or faculty of making their way to eternal happiness can scarcely be imagined by one who lives his life in a Catholic atmosphere. Listen to our Catholics talking about people who are so "nice and so good that they will surely go to Heaven," because they have a few ill-baked natural virtues, and you will be convinced of the need of branding upon the minds and hearts of our children the legend "No infused virtues, no Heaven."

#### SIN AND THE COMMANDMENTS.

As a preparation for the meditations which follow, the definition of mortal and venial sin is read from the Catechism and explained. If while meditating on creatures the children learned a little about the two creatures called the Intellect and the Will, they shall now be ready to understand, in some salutary way, what we mean when speaking of the malice of sin. It will not be so difficult to bring home to them the fact, that this malice consists in using their freedom to destroy and contradict the known will of God. In this sense the word malice must be explained, and explained clearly, else it will be grossly misunderstood, as it very frequently is. A lady who had spent seven years in a convent school, where she had learned all about the malice of mortal sin, said to me, in the presence of others, that when she left her husband to take up with a more congenial man, she was not guilty of mortal sin, for she felt sure there was no malice in what she did.

After this introduction about sin of thought, word, deed and omission, the history of the giving of the Commandments, are narrated in Exodus and Deuteronomy, is graphically put before the children. A word is said about what each Commandment forbids and commands, and how one breaks each Commandment and how one keeps it. The instructor, however, devotes most of his time to the first four Commandments, dwelling especially on the fourth. As this is the closing instruction of the first day, the children are urged to make special efforts to show honor, respect, reverence and obedience to their parents and superiors; for it is God's wish, and He commands all to obey for His sake.

## THE THREE SINS.

The first meditation on the second day will be on the Sin of the Angels, the Sin of our First Parents, and the Sin of a boy who deliberately loses Mass and dies in his Sin. The evils which these sins induce and the priceless gifts of which they deprive the soul show forth their malice.

When the creation, nature, trial, and fall of the angels have been meditated upon, it will be in order to explain how sins of thought, especially impure thoughts, can deprive the soul of its title to Heaven. The Angels had no bodies and yet they sinned and lost their title. The instructor here illustrates, as best he can, the distinction between a wilful thought and a momentary fancy, or a semi-deliberate day-dream.

The practical conclusion to be drawn from the sin of our First Parents is, that disobedience to parents and superiors, whether Ecclesiastical or Civil, is punished here and hereafter, while obedience is blessed and rewarded. The duty of obeying the law of the nation, as urged by Saint Paul and taught by the Church, should be made the strongest practical conclusion from this point of the meditation. The children should know that it was by Catholics this country was discovered and explored, that their ancestor in the faith were the first here, and that it is their duty, as Catholics, to save it from the lawless horde of legalized adulterers, anarchists, rich robbers and corrupting bribers, who worship no God but their appetites. This conclusion may seem too deep for the children, but if they can be taught their duty to God and to the Church, then they can surely understand the importance of keeping the laws of the land. They cannot be impressed with this duty too early in life.

In the third point the life of a god boy or girl is described until the first mortal sin is deliberately committed. That is the sin of missing Mass. Neglect of prayer, bad companions, too much love of creature, neglect of frequent Communion—these had prepared the soul for the fall, and when the temptation to stay away from Mass came, the boy yielded. The practical conclusion will be a resolution never to lose Mass. A word about the sacrifice and its superiority to all forms of prayer is very necessary for our children, who are apt to see no more in losing Mass than their non-Catholic companions see in missing church or Sunday-school. It is not easy to make them *feel* that the sacrifice of the Mass is the Supreme act of Homage or Praise to God; that it is a Thank-offering for all God has done and is doing for us;

that it is a Peace-offering in atonement for sin; that it brings graces and blessings upon all who are present; that this great act, and not the sermon or the singing, is the real thing, the great thing. If they cling to the Mass they will never lose the faith. The Church's enemies have ever seemed to understand this better than some of her own children.

#### PERSONAL SIN AND THE COMMANDMENTS.

We come now to the meditation on "Personal Sin" where the children are helped to glance at the sins which they themselves have committed, and at what occasioned those sins. Before giving this meditation the Catechism is searched for an explanation of the fifth, sixth, seventh and eighth Commandments, and the children are questioned on these. The sin of scandal is explained, and the young ones are warned against bad companions. They are told that the evil spirit does not appear in person to rob them of their title to Heaven, but that he has advance agents in human form, and that at times they are very nice pleasant people well dressed, well educated, apparently very modest, and that they are met at school, on the streets, in the dance halls, in the green parks, behind counters, at the heads of departments, in great shops and stores. Here the insinuating and kindly manner of the rōue and his preternatural interest in unprotected innocence should not be forgotten. The tempter once appeared as a pretty snake, he now appears as a "perfect gentleman," or a fine lady.

At the end of this instruction, the meditation which follows may be divided into two parts: First, the sins committed before First Communion; secondly, the sins committed since that time. They have seen the consequences which Adam's sin entailed; and now we may ask, what shall be said of the consequences which their own sins are likely to bring upon their heads. We go over each of the Ten Commandments and of the Precepts of the Church in this meditation; and, at the end, kneel and make acts of contrition and resolutions of amendment.

#### A PROTECTION FROM SIN.

In the third meditation of this second day, it is well to show the children that a meditation on hell is a protection from sin; that it helps them to keep their title to Heaven; that it lights up their path to happiness; that it makes bad people good; and good people better; that no one shall go



there except those who have chosen it. Our Lord's words about eternal punishment should be read from the Scripture and the teaching of our Lord that hell *exists*, that it is eternal and that there is *fire* there, should be put clearly and calmly before the children's minds.

In the present meditation the prayer will be for a vivid realization of the punishment of those who die without a title to Heaven, so that the thought of this punishment may come to their minds when temptation arises. The torments, the company, and the eternity of hell are considered. The application of the five senses will afford matter enough for this meditation, and will give the instructor a chance to show how these senses should be guarded, for they are the avenues of the soul. In this meditation, the Creed and the Commandments can be reviewed by asking the condemned souls why they have lost God. One will answer, "I was too slothful to learn what to believe;" another, "I didn't believe there was a hell until now, and it is now too late;" or, "I had no regard for the Precepts of the Church; I broke the Fourth Commandment and went from bad to worse until I fell into eternal torments;" or "secret sins against the Sixth Commandment ruined my body and robbed my soul of its title;" or, "I broke the Seventh Commandment by stealing so as to live like rich people and now I have disgraced my family and lost God." Finally we meet the boy who wilfully stayed away from Mass and died the very hour he committed his first mortal sin. At the end we turn to Christ on the Cross and beg that nothing may ever separate us from the love of his Sacred Heart.

#### PRAYER AND THE SACRAMENTS.

If the revelation that there is a hell is a help to reach Heaven, Prayer and the Sacraments are greater helps, for they give us our title to Heaven and strengthen it, too. Prayer then, and the Seven Sacraments will be the subject of our next instruction. The children again are told that there are few saints because there are few who pray, and they are told, too, that on the last day there will be a lot of people on our Lord's right hand and a lot on His left, and that those at His right hand prayed and those at His left did not. A word about the necessity and the qualities of prayer is said here. Then, the love and mercy of our Saviour, who assumed human nature and understood its weakness, is shown in His institution of the Seven Sacraments to fortify that nature, to elevate it, to fit it for this

life and entitle it to the next. They are told that He left to the world seven great gifts, but that many people never heard of these gifts; many do not wish to hear about them; and many others know something about them, but do not appreciate them. Men would be better men, families would be better families, nations would be better nations, if they would love the Sacraments and be ready and willing to receive them worthily and often.

The children must be helped to realize that Christ has the gift of Baptism for the little one when born, of Confirmation to strengthen him when he grows up, of Holy Eucharist to sustain, purify and elevate him, of Penance to augment the infused virtues or to restore them if lost, of Holy Orders to empower men to confer these gifts, of Matrimony to help men and women to live happy together and to bring up their children in the fear and love of God, of Extreme Unction to fortify the soul to go forth from the body and meet its Creator. From his birth then the child is met with a special help and at every stage of life, until death comes, to take him to eternal life.

No man or body of men, however eloquent, or wealthy or philanthropist, can work any true and lasting reform in human hearts without these helps. Here, however, it seems advisable, indeed imperative, to warn the children against throwing all the work of their salvation on the Sacraments as if our Divine Lord had instituted these supernatural aids to save them from any laborious effort. This point should be driven home. When the children realize in their own way what the Sacraments do for them, they begin to feel that they are God's chosen people, for they have in their Church seven great helps to eternal happiness.

#### DEATH AND THE HELPS.

Into the meditation on Death, Prayer and the Sacraments are introduced by describing the death of one who has lost his title to Heaven and of one who has kept it. What death is, its effects, its certainty, and its uncertainty as to time and place, can be meditated on before picturing the good and bad death. The conscience of the impenitent sinner is examined on his deathbed. He is asked how he lost his baptismal innocence, how he prayed, how he was prepared for his First Communion and the Confirmation, and with what dispositions he received the Sacrament of Penance. We suppose that these Sacraments were received unworthily and that this led to a loss of faith, hope and charity, and that

he now falls into despair and dies in that state. In the next place the life of a good Catholic and his manner of praying and preparing for each Sacrament are described. When death comes he is full of hope and recalls all the graces he received through his prayers, and the Masses he had heard and the good works he had done, and the Sacraments he had received. He realizes then that it is the graces he had received and the merits of his good deeds that go with him out of this world. All the fine things that people see and feel and struggle for and go to law for and quarrel about must stay behind. The comforts and luxuries of life and all the millions of money are now but dust and ashes.

#### JUDGMENT.

In meditating on the particular judgment it will be easy for the children to follow the points if they consider the time and place of the judgment, the accused, the accusers, the judge, the defense and the sentence. Here again the fifth, sixth, seventh and eight Commandments should be introduced, and since the soul is rewarded for good deeds an examination of how prayers were said and Sacraments received during life will afford an opportunity of filling the childrens' minds with the importance of prayer and the power of the Sacraments, especially the Sacrament of Penance and Holy Eucharist. For example, if one wishes to arouse the children to a sense of praying aright he will have the accuser, the evil spirit, say: What did you ever thank God for in your prayers? What did you praise Him for? In the very last prayer you said did you ask God for anything? You asked Him for nothing, thanked Him for nothing, praised Him for nothing, promised Him nothing, and therefore you prayed for nothing. The instructor can then ask the children how they prayed this morning. A like series of questions can be put in regard to the reception of the Sacraments of Penance and Holy Eucharist.

#### THE MASS AND OUR LORD'S LIFE.

During the Mass, on the third day, the missionary explains all the parts as the celebrant proceeds. This is one of the most impressive instructions of the mission. It is given in a low voice, so as not to disturb the celebrant, and with great reverence and devotion. The first instruction after Mass is on Confession and Contrition, after which confessions are heard. As these meditations are given by two missionaries, they and the pastor will hear the confessions.

Two meditations on our Lord's Life be given in the afternoon. In the first meditation we begin at the birth of our Lord and go to the end of His hidden life at Nazareth. The Model Family is then shown to the children and devotion to Jesus, Mary and Joseph is instilled into their hearts. In the second meditation the calling of the Apostles suggests some words on vocations. The founding of the Church and the institution of Penance and Holy Eucharist can be brought out again. The great miracles of our Lord will prepare the children to see His sufferings in their true light. His resurrection and ascension will enable them to understand how they, too, are to rise from the grave and ascend gloriously into Heaven if they die with their title. Here the essential happiness of Heaven, the life of the Blessed in Heaven, the joys of Heaven, the companions of Heaven, can be spoken of by the instructor to the great help and elevation and consolation of the little ones of Christ.

#### THE CLOSING.

At the Masses, on Sunday, the parents are addressed on their duty to the children and on the fatal dangers, owing to the imitative propensities of children, of bad example in the home. Here, too, we touch upon the advantages of parochial schools and of Catholic higher education. The usual arguments for frequent Communion are put before the children, and the very strong argument with the child, that Pope Pius X. has issued five or six letters to the Catholic world urging frequent Communion will bring the triduum to a close.

Before the Papal Benediction is given, the missionary, by a happy use of illustration and example, makes plain to the children's minds what is meant by an indulgence. He does not forget either that children and grown people can be found who have very little notion of what is meant by Benediction of the Blessed Sacrament. To convey some notion about the ceremony he explains the Benediction before giving it. For this purpose he takes the Ostensorium in his hand and shows it to the children; he also tells them about the Host which was consecrated at Mass, and how it is in the Tabernacle, and is soon to be put into the Monstrance from which our Lord will look down upon His little ones and bless them.

Apart from the physical strain of striving to hold the attention of children while instructing them, it is plain that the work outlined here is as much as any two men can do



well. It is far more intense and calls for more expenditure of energy than the work of conducting missions for adults. But if we are to rely on the testimony of diocesan priests who have had children's missions—and they are surely good judges of results—this work is far more productive of immediate and lasting good. The children go out heart and soul to the missionary who works heart and soul for them. They make great efforts to live up to the instructions and the conclusions drawn from the meditations; indeed, their young minds seem especially fitted for the grace to understand the value of an immortal soul and they become little missionaries in their own families. Where is the missionary, who desires to make the mission to the grown people a success, who will not first begin with the children's mission a month or two before, and then get the little ones to work and pray, so that their fathers and mothers and the big ones at home may learn, too, what they should *believe*, what they *should do*, and what *helps* they should make use of to insure their *title to Heaven?*

The diocesan priests who have had these missions in their parishes are the first to note and acknowledge their good results, the proof of which can be seen in parishes in Illinois, Iowa, Indiana, Wisconsin, Kansas, Missouri, Nebraska, Michigan, and Oklahoma. Owing to these missions and the zeal of the pastor in reminding the children of all that was said during the mission, whole parishes are changed spiritually; Boy's and Girl's Sodalties are organized where they never existed; parochial schools are built where the undertaking was once deemed impossible; the "Out-Mission" is changed to a parish gladly supporting its resident priest, a desire on the part of the boys and girls for college and convent education is awakened; vocations, too, have resulted.

In concluding the writer would urge that the religious communities who prepare and send out missionaries, put some into the field for children, and for children only. Would that the dioceses could do the same. The Parochial Schools will give them all they can for eight or ten months of the year, and the rural parishes, without such schools, will be fruitful fields during the remaining months. The children of our schools may know, or rather memorize their Catechism, but they must, by meditation on the eternal truths and the life of Christ, be made to *feel* the force and importance of all they memorized; for *memorizing* the Catechism has never yet saved anyone and never will. The conscience has to be stirred and the heart touched by contemplation on the truths of the Catechism, so that being keenly conscious of

their dignity owing to the God-given powers within them, the children may turn out to be true soldiers of Christ, fitted to withstand the insinuating seductions and effeminacy of modern life.



Father Elliott: It gives me the greatest possible pleasure to voice what I presume to be the unanimous sentiment of the Congress of Missionaries, in thanking Father Shyne for his splendid paper. I should be very glad if it could be put into a separate publication and placed in the hands of every priest engaged in the care of souls in America. The greater part of the paper, in regard to method, is new to me.

Father Doyle: In order to present a little sidelight to this subject and also to give voice to one of the best known and hardest-working priests of the country, I shall read a little comment from Father Michael Lambing, of Scottsdale, Pennsylvania:

"It is now 1 P. M., Sunday, and I am running this off while waiting for baptisms.

"If by Missions for Children you mean missions given for them by Missionary Fathers as they are given for adults. I do not think it a good thing. Missions for adults as procured by some pastors in Lent, do almost, if not ultimately, more harm than good to the congregation, as they serve to keep the pastor from knowing the very class that he should know—those who neglect their religion. Now, if you get missions for children, will you not tend to withdraw them from the oversight and knowledge of the pastor? If a mission for them is desirable, he is the one, it seems to me, who should give it. If he gets missionaries to look after his children too, what is he pastor of? What is needed is to make missionaries of pastors and their assistants. Is that man a shepherd who does not look after the flock, but gets some one else to do it? If children need a mission even from their pastor, it seems to me, he has not been so much of a pastor as he should have been. To give children reason to think that they too, need missions, seems to me a bad thing. Have a retreat of a day or two before some Holy Communion Day as a special preparation if thought desirable, but do not call it a mission. I fear doing so will do more harm than good. If they need a mission as children, what will they not need as adults?"

Father Nugent: Father Shyne's paper is very valuable as a working program, for the country children in the summer time, when they are not in school. But as all know, it

is much easier to talk to grown people than to children. There are only a few who can get down to the child's level.

Father Himmel: I candidly concur with Father Shyne. As an old missionary, along with Father Elliott, I have given a great many missions to children. In my early missionary career I was rather a failure, being a school man, and instead of telling people not to commit sin, would be inclined to tell them not to deviate from the paths of rectitude. By giving missions to children I learned that simplicity is necessary; simplicity reaches the children; speaking simple plain language is the main source of power in missions to them.

Father Irwin: My method of dealing with the children of the parish is to give them a little talk every morning of the year, of from fifteen to twenty minutes. It has done a great deal of good, and any pastor could take this simple means of reaching the children.

Thereupon the Conference adjourned to 3 o'clock P. M.



## The Missionary Movement Among the Children

Session of June 10, 3 P. M.

Father Doyle: I have to present a paper by Mrs. B. Ellen Burke, Editor of the *Helper* and the *Sunday Companion*. Her paper is entitled:

### THE MISSIONARY MOVEMENT AMONG THE CHILDREN.

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One method of training missionaries, begun at the Apostolic Mission House a few years ago, is that of having the children pray for the conversion of "All America." At first a member of the society was called a "Child Knight of the Cross," but now the movement has so taken hold of adults as well as the young that a member is called a "Knight of the Cross." However, the children are encouraged to be the apostles of this union of prayer, to ask others to join, to do all possible for the increase in numbers of those who are praying daily for the conversion of all America. The patron of the work in Saint Francis de Sales; the prayers to be said are three Hail Marys each day for the intention.

The first year about five thousand joined. The first adult was Elizabeth Seton, granddaughter of Blessed Mother Seton. From the first the names of babies were sent; mothers, fathers, or some older member of the family promising to say the prayers for the child. The second year there was a large increase which has continued until now, the beginning of the fourth year, when we have about 20,000 members. It was hoped that there would be a spiritual awakening, that a thirst for souls might be created, that habits of praying daily for the conversion of nations and people, as well as for individuals, might be fostered, and the results indicate that the plan is feasible and productive of untold good.

TWENTY THOUSAND CHILDREN PRAYING.

So far the work has been propagated chiefly through *The Sunday Companion*. There are no fees attached.



To meet a demand from many schools, a cross has been designed and manufactured for the Knights; and it has been found that the little cross is a good aid in the movement, as may be realized upon reflection. The Editor of *The Sunday Companion* has been the General Secretary, and all letters received, have been classified according to states, and filed under the direct supervision of the General Secretary. Two columns in "The Sunday Companion" have been given weekly to notes, comments, correspondence, stories, and such matter as might best promote the work. There is now ready for the printer a little pamphlet containing about the same matter.

The General Secretary has written hundreds of letters to schools and individuals with the request that all the children be urged to join—and also their parents and friends. The results warrant not only the continuation of this work, but its extension, and to this end several efficient young women will aid in the work this coming year.

There are a large number of Knights of the Cross in Canada, Nova Scotia and New Brunswick. It is a pleasure to know that the children of the Indian and Colored Missions are most zealous in this work. They not only seem to be faithful in saying the prayers, but they enlist new members; they write that they want a share in the great work of converting America, and their letters are most interesting.

Some of the extension work planned for next year for the Knights of the Cross, is to continue publishing letters from the Knights, but to demand that more letters contain items of general interest, as accounts of conversions, allusions to stories or historical matters pertaining to missionary work in America, mention of books and pictures connected with the work, etc.

*The Sunday Companion* correspondents have sent in some stirring hymns for the Knights of the Cross. They have been published in the *Companion*, and have been used in many schools. No special music has yet been arranged for any of these hymns. An effort will be made to develop the music as well as the literature for the Knights of the Cross.

#### THERE WILL BE A MILLION IN JUNE, 1910.

When the month of the Sacred Heart of the year 1910 comes to us, please God, we hope to say that at least *one million* Knights of the Cross are praying daily for the conversion of America.

Since the days of our Lord there has always been material for a vast amount of missionary literature. One writer, Rev. Richard Walter Alexander, evidently an American, is doing a work similar to that needed for the schools of the land. The child will read or listen to the story when he may not understand or heed the sermon. We need stories that will foster the missionary spirit—stories written for the young. If the story is told aright, it will not matter to the child whether the character portrayed or the incident mentioned belongs to antiquity or to our own day. But "told aright" means much. The story should create a mental picture that will make the past seem as the present. An incident of today that is not photographed on the mind so as to be reproduced at will, has little to do with influencing life. Children love the wonderful. Where is there more material for the wonderful than in the lives of the saints who were missionaries? Take that thrilling narrative of the conversion of Saint Paul. Where is the little booklet—five cent book, if you please—that makes the story as interesting as "Jack, the Giant Killer," or the mythical rescuers of beautiful maidens confined in caves for hundreds of years? The Catholic pioneers of America are worthy models for the imitation of our youth. We must put life into what we say or write; make our characters live, move, talk, smile upon the children and bless them. Let us study the fairy tales, the old legends of giant and dwarf, of leprechaun and banshee, and the lucky man with the seven-leagued boots, and do not forget the moving pictures of today. The baseball contests teach us a lesson; if we can't be great pitchers or catchers let us at least be first class rooters.

#### THE STORY TELLERS' LEAGUE.

In connection with the Confraternity of Christian Doctrine, in the Archdiocese of New York, there has been formed a "Story Tellers' League." The object is to develop power among teachers and others to tell or write stories suitable for children. They give considerable attention to missionary literature for the young; and they regard the story method as an important form of imparting information, of fostering spiritual life, and of directing activities. They consider the story best for fostering obedience, charity, love of the sacraments, devotion to saints, and all devotions and good habits. So far these stories have been published only in "The Helper" and "The Sunday Compan-

ion," but next year the "Story Tellers' League" will begin publishing books—little books that may be sold for from five to twenty-five cents each. Anyone desiring to communicate with the officers of this League may address The secretary, Care of "*The Helper*," 235 Broadway, New York City.

A most important work done by this "Story Tellers' League" is telling stories in Sunday Schools, in day schools, in orphanages, for sodalities, and for children's parties. If there is a book that will aid in the work it is always mentioned. Can't we fill the land with "Story Tellers' Leagues?" Some of the members may specialize on missionary stories, others on First Communion, or Confirmation stories, and other departments, as needed.

The most powerful educational factors today are the newspaper and the theatre. The wise teacher—and the missionary is the teacher who should be the wisest of the wise—is the one who can in a spiritual sense take the lightning that kills, and harnessing it, control it, attach it to right machinery, and make it the servant to aid life unto salvation.

Father Doyle: All through the Sunday Schools of the Protestant churches the little tot is taught to think and act about missionary things. The missionary box is put before him; he is taught to give. The Protestant Sunday School literature is full of missionary sayings, missionary stories and references, so that the whole missionary field is kept before the Protestant child constantly, and if today Protestant churches give upward of a million dollars a year, it is simply on this account. Father J. J. Burke is editor of one of the most influential juvenile papers in the country, known as the *Young Catholic* in the beginning, now as "The Leader." It has been in existence now for thirty or forty years, and under his editorship has increased in influence, and emphasizes the value of missionary work.

Father Burke: There is nothing which gives a child a greater knowledge, love and enthusiasm for the doctrines and teachings of the Catholic Church than trying to spread them among his companions, either through his own example, or by giving what little help he can to the Catholic juvenile paper. It is surprising to know the lasting influence on the children of their reading when very young. I have been running in my paper stories of modern martyrs, men who are almost in our own time and age, of their lives and missionary sacrifice. From the letters received

from children I am sure these stories are planting seeds which will give fruit in the years to come.

Father Willms: I wish to say a few words in regard to the Holy Child Association. The Fathers of the Holy Ghost who have been in Africa since 1843, have sacrificed in all 500 of their men in the colored missions. They have over 100 stations there. About 75 per cent. of the members of the Society go to Africa and every member of the Society is pledged to go at the bidding of the Superior General. The missionaries are the soldiers of the cross. They carry on the war; they sacrifice themselves; but, when a great general was asked the first condition for an army he said it is money, and the second condition is money, and the third condition is money. Money is the sinews of war. Children furnish more of the sinews of war to the missionary armies than grown up people. This Holy Child Association has existed since 1842. With a donation of one penny a month since 1842, our Catholic children have furnished \$32,000,000 for the missions. The result of last year was \$700,000. Suppose the grown up people gave five times as much as the children; you would have three million and a half in a year, if we have as many grown up people as children. In fact we have only \$1,200,000, so that it is plain our Catholic children are far ahead of the grown up people with their charity.

Father Kelley: Father Busch has suggested that the Extension Society publish Father Shyne's paper. The Church Extension Society will be glad to print any papers that are considered necessary for the missionary work. I will pledge myself to do the best I can. Mrs. Burke said in her paper. "If we can't all be pitchers and catchers we can at least be good rooters." I wish to add that one of the things that insures fairness in baseball games is the knocker, the fellow who has a habit of throwing bricks and bottles at the umpire; I would like to take the position of knocker because Mrs. Burke's program does not go far enough. There are two great evils to face in the Catholic Church in the United States, one is the tendency to express every generous impulse in the form of brick and mortar. We seem to imagine that the only way to show good will is to build a church, and when that is done to resort to some exercise that has prayer in it and nothing else. If we turn some of the good influence that we put into our prayer societies into the practical needs of the missions we will be nearer the missionary idea. Father Doyle knows that we are only groping in the dark. Church Extension has been criticized very severely because



we imitate Protestants. We imitate Protestants because they have been successful in one need of the missionary work; they have the funds to carry on their work. This morning when the suggestion was made by Father Evers that we get the priests of the country to present a Chapel Car, the objection was made that you don't know how they will take it. That is not the trouble; the trouble is we do know how they will take it. If the missionary movement in the United States is to be successful it must get to the people, and it can only get to the people through their pastors, and all our efforts ought to be directed to this.

Father Swint: The question is how are we going to stir it up; there is no use talking about the need of it. We are here to supply the remedy. We have in this country a great many small organizations dividing our forces; what we need is to get all these things together; for instance we could send a man around from parish to parish, perhaps without taking up a collection, and talk about this work; the people do not know anything about it; most of the pastors know very little about it. There ought to be some kind of unity in missionary work; one thing that ought to be done is for the promoters of this work to have delegates go about the country and give a sermon on the scope of the work of this particular association, not connected with any collection, so that the pastors will not object, and then the work will be brought before the people.

Father Murphy: I heard Father Kelley's address at the Chicago Congress, and had occasion to read some very critical reports of it. There is no use expressing surprise or discontent at the fact that there are so many Bishops and ecclesiastics who take little or no interest in foreign missions. It is for this reason that this country, up till now, has been a missionary country. The idea has been implanted in a great many of the clergy that since this country is a missionary country, they were fulfilling all their missionary obligations when laboring for it alone. It is the object of this meeting and of the meeting in the years to come to impress upon the people through the clergy and to impress upon the Bishops, the fact that the ecclesiastical situation in America is today changed, and where twenty or thirty years ago priests were struggling to keep their own people, and to build the necessary churches, in most of the dioceses the object now seems to be to find some use for the surplus money, clergymen spending as much as \$100,000 for decorations in the interior of the church, and \$25,000 to \$30,000 for

an altar. All sense of the obligation of the Church in this country, towards missionary work, either at home or abroad, seems to be wanting. There is not a large diocese in the country that could not supply sufficient funds to support the outlying districts, and also, to support those places further afield where priests really can not live. The Protestants surpass us altogether, and it is a remarkable fact that even in France, the Protestants contribute comparatively more than the Catholics. We acknowledge the work of our missions and our priests; but the Protestants support their foreign missions.



## Italians in the United States

Father Doyle: I wish to congratulate the Conference on the honor and great benefit about to be conferred upon it. Few priests in America have equalled the achievements of Mgr. Aloysius Pozzi, of Trenton, in his work for the Italian immigrant. He will read a paper on this most important and pressing problem.

### CONDITIONS AND PROSPECTS OF ITALIANS IN THE UNITED STATES FROM A RELIGIOUS POINT OF VIEW.

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BY MGR. ALOYSIUS POZZI, RECTOR OF ST. JOACHIM'S, TRENTON.

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When Father Elliott invited me to appear before this body of zealous missionaries, for the purpose of presenting a statement of the religious conditions and prospects of the Italians in the United States, the magnitude of the task assigned to me and its many difficulties somewhat dismayed me. As the aim of this Congress, however, is to bring practical suggestions to those who are working for the strengthening and upbuilding of the Catholic Church in America, and to throw new light on the missionary problems that are to-day confronting us in this New World, I gladly embraced the opportunity, and most willingly set about the preparation of this paper, in the hope that I might be able, from an active missionary experience of twelve years among the Italians in America, to contribute in some small way to the grand work for which we are here assembled.

The question of the Italian immigrant is much discussed, and it is to be feared that not everyone who ventures upon the discussion is fully competent. Even when the writers or speakers on this question are free from bias, it not frequently happens that they have nothing new to tell us that is practical or serviceable. It is to be said too, that the daily press, in their search after the sensational, usually manage to complicate the situation, with their fictitious stories of Italian kidnapers and the greatly-advertised Black Hand and secret-society schemers. So recklessly have some of these journals maligned the character of the poor immigrant from Italy, that the unsuspecting reader almost

takes for granted the worst that can be said of him. But with all his faults, he is far from being as black as yellow journals paint him. Indeed, there are many signs that the fair-minded generally are coming to recognize the Italian at his true worth, and to appreciate him as a potent factor for the future well-being of this great Republic.

One of the most notable of these happy signs that the Italian immigrant is destined soon to come into his own, in this land of his adoption, is a volume entitled, *The Italian, in America*. The authors are men who speak from first-hand experience of their subject, and there is no reason to suppose that their favorable opinion of the Italian is influenced by any outside consideration. They are Eliot Lord, Special Agent of the United States Census Social Statistics; John D. Trenor, Chairman of the Immigration Committee, National Board of Trade; and Samuel Barrows, Secretary of the Prison Association of New York. It is gratifying for one who, from a life-long association with Italy and its people, in their mother-land and in their new home on this side of the Atlantic, knows their manner of life and customs, and their character, to find in these United States government officials such a truly sympathetic insight into the nature of the poor immigrant, and such an appreciation of his sterling sense of decency, his temperance, his honesty, his industry, and his citizenship.

#### A TENDENCY TO RELIGIOUS INDIFFERENCE.

It is not my present purpose, however, either to praise or to find fault with the Italian immigrant in America, but rather to inquire into his religious status among us, with the single aim of diagnosing his spiritual condition and of suggesting the proper treatment for his soul's sake.

The great spiritual malady of the Italian in America is, I venture to say, his tendency to religious indifference. At first blush this is very hard to account for, especially when we reflect that it was precisely the Italian's deeply religious spirit, his intense Catholic faith and life, that made his country one of the greatest in the world. What has brought about this so great difference between the past and the present? The change has been gradual. We can trace its roots to the times which ushered in the French Revolution. The atheistic and anti-Christian teachings of Voltaire, Rousseau, Diderot, and the Encyclopedists, did not confine themselves to the French side of the Alps. Their subversive philosophy did its full work in Italy no less surely, though



less noisily, than it did in France. They sowed the seeds of revolt against the Catholic religion and Christianity. It was from them that Mazzini, Cavour, Garibaldi, and other Italian agitators and writers imbibed the poison which they freely distributed to their fellow-countrymen. For a century or more Italy has taken its philosophy and social science very largely from the French, whose footsteps it has disastrously followed. No wonder, therefore, that irreligion is rampant in the universities of Italy, and that indifferentism reigns in the common public schools. The war on Christ has been waged ceaselessly and with Satanic ingenuity for several generations, until even the very symbol of our Crucified Redeemer is banished from the walls of the class-room. The text-books of history that are put into the hands of the little ones are instinct with a spirit that is hostile to religion and to Christ Vicar on earth. At the peril of their official heads do the professors and teachers in the government schools dare to show any sympathy with, or practice of, the Catholic religion. On the other hand, knowing that promotion awaits any symptom of anti-clericalism, many are not slow to make show of their irreligion, by attacking the clergy and the Church. What effect this must have on their impressionable pupils is easily imagined. Add to this, the derision and contempt to which the children who come from practical Catholic homes are subjected in the class-room, the playground, and in the streets, and it is not difficult to account for the large measure of religious indifference that is found among the Italians in America, whether they be professional men or day laborers.

#### FREE MASONRY A FACTOR.

Another powerful instrument in the undermining of the Faith in Italy is Freemasonry and its allied organizations. The secret societies have long held complete control of the Italian government, just as they have been absolute rulers of the French Republic. In both countries they have devoted themselves almost exclusively to a policy of destruction, their chief target being the Church of Christ. By every known means, fair or foul, they have sought to injure and kill the very spirit of religion, and obliterate its every trace from the mind and lives of the people. Through the national and municipal organizations, the barracks of the soldiery, the workshops and factories, schools and colleges, the press and the theatres, they have wrought to spread hatred of Christianity. In the halls of legislation they have framed laws against God's Church and her ministers. In the public

squares they have erected monuments in honor of the enemies of religion, and they have organized demonstrations to give vent to their blasphemies against God, until the very atmosphere of the nation is charged with the poisonous vapors of unbelief and materialism. Our immigrants before coming here have had to breathe this miasma, and it is small wonder that their faith is anything but robust.

The political factions in Italy constitute another element in the conspiracy against religion. The lot of the Catholic who has had the courage to stand by the sacred rights of the faith has been relentless persecution. Persecution, in its many forms of calumny, perfidy, espionage, and boycott, has been employed against the Catholic who dared to act contrary to the behests of the party in power, until the spirit of all but the lion-hearted was broken, and only the heroic were left. Of the latter class, needless to say, not many are to be found among our Italian immigrants.

#### SOCIALISM ANOTHER BITTER FOE.

Socialism is another bitter foe of the Church in Italy. The type of this much-misused word that is found among our immigrants is that which calls for the overthrow of conditions as they exist to-day, the destruction of all order, social, political, economic, and religious. No God, no Church, no authority, no property, no law. It is anarchy, pure and simple. In some districts in Italy it has got such a hold on the people that there is a continuous quasi-revolution. Churches are deserted; children are left unbaptized; free love is practiced. The great organ of this socialistic propaganda is a weekly published in Rome itself, *L'Asino*. And, if I am correctly informed, this scurrilous sheet is reprinted to-day in New York City. To even the clean-minded among the infidels this periodical is revolting. Its stock-in-trade are cartoons that depict God as a puppet, and in countless shameful ways revile and ridicule His Blessed Mother and the Saint. The Sacraments instituted by Our Lord are spurned in its pages as cabalistic rites and deceitful mummeries; the Pope and the hierarchy are insulted and calumniated, and un-Christian names are suggested for the children. Its slogan is that the priest is the enemy of the people; and against him therefore it urges implacable and bitter warfare. Each week it sends its thousands of copies into the hands of the young, and is carried by the government's postal officials into the homes of the people on its work of destruction and deviltry. What

wonder then that our immigrants are alienated from the religion of their forefathers.

A NEGLECT OF CATECHETICAL INSTRUCTION.

The evils that have been enumerated so far are those which come from the people's spiritual enemies. There is, however, another agent at work against the religious welfare of the people in some parts of Italy. It arises from the self-confidence of the priests, and—I must say it, however reluctantly—the remissness and carelessness of many in giving religious instruction. In the mountain districts, especially in the South, whence come most of the Italians to America, the Catechism is piteously neglected. It is well-nigh discouraging to find some young men and women fresh from Italy who are unable to say even the Our Father and the Hail Mary. They come to be married, it may be, and they have not so much as made their First Communion, or Confession even. Such cases are infrequent, of course; but it is only too common to find a deplorable lack of knowledge of the very essentials of religion. In part, this is due to their illiteracy, no doubt; but that is not the whole story. And the pity of it is, that when they come to this New World, they must meet very different conditions from those in their mountainous homes; there the dangers of proselytism, of false teachers, did not threaten them as they do here.

If I have painted a dark picture of the religious status of the Italian in the United States, it is because the reality is at least equally dark, and because there is serious danger in deceiving ourselves by introducing into the canvas lights that do not really exist. We grieve that the spiritual condition of our people is so sad, and we realize that it is only by facing it honestly that we can discern what is best to do to repair the ravages of the enemy.

BUT A DEEP-ROOTED SPIRIT OF RELIGION.

We take heart, however, in the knowledge that, side by side with indifferentism, there resides in the Italian breast a deep-rooted spirit of religion. It is a religion, no doubt, based more on sentiment and tradition than on intellectual conviction; it belongs to the heart rather than to the head. But the religious sense does exist there, and whilst it does there is abundant room for hope. It manifests itself in a notable manner under certain circumstances, as on the feasts of some saint, or on the great solemnities of the church year.

On these occasions our immigrants, in surprising numbers, go to Mass and assist at the other religious celebrations in honor of the day, whereas, unfortunately, not one-tenth of them hear Mass on Sundays. Question them about their missing Mass and not living up to their faith, and they will answer lightly that they have no time for such duties. They will promise cheerfully to do better in the future, but without any serious intention of keeping their word. Or they will put one off with the miserable excuse that they cannot afford to go to church, because they have nothing to give. In Italy they were not asked to contribute to the support of religion, and they find it hard to realize the necessity of doing so under the altered conditions of life in America. I would bespeak, in this connection, the kind indulgence of the American priests, who, accustomed to the generous spirit of their flocks, find it hard to excuse the seeming parsimony of the Italian immigrant. The truth is that he has not yet learn that he must support his church and his priests, although he is rapidly realizing his duty in this regard. Poor though he is, and by nature economical and thrifty, our immigrant is good-hearted and ready and willing to extend a helping hand to those in need. He observes faithfully the Commandments of God even though he neglects the precepts of the Church. His family life is clean and admirable, and notable for the fidelity between husband and wife, and for the dutiful behavior of the children towards the parents.

It is natural to expect that the country of their birth, with its sunny sky and warm clime, has left its impress on their temperament, which is ardent, somewhat excitable, and impetuous under provocation, but withal tender and sympathetic. Our immigrant is by no means the unrestrained desperado that a sensational press has tried to make us believe he is. Nor is there among them, despite the newspaper reports to the contrary, any widespread criminal organization. The Mafia, the Camorra, the Black Hand, and the other conspiracies of which we hear so much, have very little hold on the Italian in America. A careful examination of the Police Court reports, from all parts of the United States, proves that the Italians are below the average in crime, when their record is compared with that of the foreign-born or native population. Personal experience and long association with the Italian settlements in New York has led Jacob Riis to say: "With all his conspicuous faults the swarthy Italian immigrant has big redeeming traits; he is as honest as he is hot-headed; there are no



Italian burglars in the Rogues' Gallery; the ex-brigand toils; peacefully with pick-axe and shovel on American ground. The Italian is gay, light-hearted, and, if his fur is not stroked the wrong way, inoffensive as a child."

HE SELDOM IF EVER ABANDONS HIS FAITH.

Although the immigrant's knowledge is far below what it ought to be, his habit of religion, centuries-old product, is so strong that he seldom, if ever, abandons his faith for any other religious persuasion. He may be induced by poverty and sickness, or bought by bribes, to attend non-Catholic religious services; but it is only for a time. He is a Catholic or nothing. Notwithstanding this, various proselytizing agencies and societies are at work in our Italian colonies, seeking in every possible way to capture these poor immigrants. They may build houses of worship for the Italian, give him non-Catholic books and lectures, organize clubs for him, provide work for him when he is unemployed, distribute food, clothing, medicine, and coals, with the object of attaching him as a member of their churches; but their efforts are in vain. For in his heart he knows but one faith. Even if for a time they deceive him, in his present ignorance of the speech and ways of a new land, he comes sooner or later to know the difference between their imitation and the real Catholic Church, and then he leaves the counterfeit, even though unfortunately he does not ally himself actively to the Church of his fathers.

Experience has abundantly proved that the Italian in America invariably turns to the Church when about to die, no matter how carelessly he may have lived. During twelve years of missionary work among them here, I can recall only three instances of their refusing the last Sacraments. One case was that of the wife of a militant socialist; another that of a Protestant minister's father; and the third was of a person who was racked with delirium, and in this last case Extreme Unction was administered. Our immigrants are all buried in Catholic cemeteries and according to the Church's ritual. It is thus seen to be an indisputable fact that, in as far as they do or will look to any religious ministrations, it is to the Church or their father that they look, and to that exclusively.

In this fact there is at least some consolation. It gives us heart to work for them and to build for them the churches where they may receive the necessary instruction in their faith and the sacramental assistance, which is our sole hope

of bringing them to the practice of a truly Catholic life. For *the adults among them*, it is necessary that priests of their own nationality be supplied in adequate numbers. Only these can work successfully among the grown-up immigrants from Italy, because only Italians born can be expected to understand the various dialects of the country, and sympathize thoroughly with their manner of life and ways. It is a fallacy to suppose that a fair knowledge of the Italian tongue and temperament and a goodly measure of Christian zeal is a sufficient equipment for the successful missionary among our immigrants.

CATHOLIC SOCIETIES ARE DOING SPLENDID WORK.

In many of our large cities Catholic societies have been organized for work among the families that congregate in the congested Italian colonies. I am most happy and thankful to say that these organizations are doing splendid work. Their zealous and generous strivings have our entire sympathy and deep gratitude, and it is our earnest wish that they may grow and continue to enlist the interest and support of our fellow Catholics everywhere. That is the great Catholic need to-day, for the adult portion of our Italians—support, financial support mainly, until they see (and thank God! that time is ever nearer and nearer at hand) that they must themselves bear the burden of building churches, erecting parish schools, and maintaining those who devote their lives to their service for God's sake.

The priests for the American missionary field should be recruited from the colleges and institutions in Italy, and selected for their practical knowledge of the Church's teaching and for their tried and seasoned probity of life and Christian zeal. It should be a fixed and fast rule that every newcomer serve an actual apprenticeship of some time as assistant under a proved American pastor. For it is not to be expected that any man can come to a new country and assume at once a charge which will bring him into close relationship with many strange problems, often of a most novel and delicate nature, without danger of grave and costly errors of judgment and execution. The greatest care should be exercised by the Ordinary in admitting into his Diocese any priest whomsoever for work among the Italians, because the temptations are great and insidious, and not a few have unhappily been overcome by them. Another safeguard for the priests, and one which my own Right Reverend Ordinary, the Bishop of Trenton, has adopted with excellent

results, is to appoint an experienced priest as Official Visitor, to advise and guide the rectors of the Italian parishes, and to put them in the way of knowing how the various parish matters are successfully adjusted in the regular American parishes.

THE CHILDREN OF THE ITALIAN IS SAVED ONLY BY THE  
PAROCHIAL SCHOOL.

I come now to the very nub of my subject, namely, the children of our Italian immigrants. Here lies at once the great hope and the great danger for the faith among the people from the peninsula. It is assuredly good and necessary to build churches and chapels for our immigrants, but I venture to say that it is even more important to set about the building of the spiritual temple in the minds and hearts of the little ones. And I am convinced that the most practical way of accomplishing this is by erecting and maintaining good Catholic schools. These are the nurseries of the coming generation, and in them is the glorious promise of a robustly Catholic population. The most serious of our students of the social sciences are prone to picture the bright prospects of the younger generation of Italians in the life of this great Republic. They unite in unstinted praise of the quick-witted, strong-thewed, industrious, clean-lived, ambitious young Italians, whom they see marching with sure foot onward to the foremost rank in the best walks of American public, professional and industrial, life. Meantime our paramount duty is to surround their school years with a distinctly Catholic atmosphere, and this is possible only through the parish school. The brief lessons taught in the Sunday-school are soon forgotten, if during the rest of the week the pupils are suffered to live amid Protestant surroundings. In the parish school the children will receive a training in the rules and doctrine of the faith and will be in constant contact with the priest and sisters, who will be able to counteract the evil influences that beset their pupils, and to instil the Catholic spirit and vigor which will redound to the everlasting welfare of their adopted country.

In this connection I make bold to offer a suggestion—the organization of a “Catholic School Extension Society.” Call it by what name you will, but let us have the reality, an association that will take up the work of establishing something like adequate Catholic primary school accommodation, especially in our congested colonies in the great industrial centres. Let the society have as its chief aim and object the erection and first-class maintenance in every

respect of these elementary schools, so that our little boys and girls may not be forced to attend the Public Schools. If this ideal could but be realized and realized quickly, in a generation we would have no Italian Catholic problem on our hands; but we would save hundreds of thousands of splendid young Catholics to the faith, who would be the very flower of the Church in America and a blessing to their benefactors and their adopted country, this blessed land of liberty. I beg my hearers to take this suggestion to heart. Come and assist us to build parish schools for our children; and in a few years, we shall be in a position to recompense you for the loan in a hundredfold measure. If in our helplessness you do but come to our relief whilst yet it is time, our children, and our childrens' children for all time will rise up to bless you and stand with you in the future, shoulder to shoulder in every good work for God and country.

Father Elliott: Monsignor Pozzi speaks from the platform of much solid success in the line of his own recommendations. We ought to extend to him our sincerest thanks for he has given us the things we want; he has opened the doors of the hearts of his Italian countrymen to us. We cannot but love the Italians; it has been the providence of God for the past three or four hundred years for us to select our rulers, the Vicars of Christ, from among them.

Father Griffin: I believe the Apostolate throughout the country should have money to help the Italians. The Pittsburg Apostolate has worked with the Italians in the Pittsburg diocese for some years, and during that time has established ten different parishes. We gave them priests from Italy, whom we instructed in the method of Apostolate work, without which it is almost impossible for them to succeed. Some of them turned out to be excellent missionaries; others went back to the old country. The hardest immigrants to reach are those in the country districts. They are generally very ignorant of their religion. They need the same attention and consideration as non-Catholics.

Father Kelley: We come again to the practical end of mission work, where the whole question is financial. To have schools we must have money. You can get the money if you want to. Father Haley says go to the Bishops. Can't we send the bishops our message and ask them to unite in a movement to allow us to get into their parishes? If our people in this country could only be induced to give a little



to the cause of missions, we would have millions with which to build Italian schools.

Father Doyle: Here is a word of cheer from Father Lambing on the subject. He says: "I will be a priest thirty-three years on the 10th, and twenty-nine of them have been here, where I have been in contact with all kinds of immigrants. I believe I can safely say there has never been any serious Church trouble with any of them that were originally in my parish. (There are now seven churches besides mine in the territory I used to attend). Even the Italians here are said to be better than those elsewhere. We have about 70% of the children in school, about 18% of the men and 40% of the women attend Mass and 10% of the men and 30% of the women made their Easter this year. The entire colony contributed \$33.50 to the church last year. There are four of the boys in the first communion class. If my present assistant, an American who studied six years in the Propaganda, Rome, is left with me, I think we shall be able to do some good with the Italians. But I fear the Church must be prepared to face the loss of three-fourths of the Italian immigrants, if in reality she ever possessed them, which I very much doubt.

"About a year ago, the Protestants brought here an Italian renegade whom they ordained to teach the Italians. That was before my present assistant was sent me, but though neither of us speaks Italian, we succeeded in holding our children, and he left. Now they have another who is to open a school, to teach the children Italian, he says, but it is really to draw them away from the Church. I think we can run him out, too. You are aware that I know no language but English, if I knew the Italian I believe I could do something with the people; but I have succeeded pretty well with all kinds of immigrants. If this gives me any authority or weight in the discussion, I would venture to say that if priests are to have any success with the Italians, they should have a special preparation for the work; but it would not be a good thing to let the Italians know that he has been especially prepared for them. I believe an American who has studied in Rome without being spoiled there would be the most successful among Italians. He should be master of the language, and by having been in the Old Country so long he will have learned it. The priest must go after the Italians and go again and keep going. In a few years he will get the children and some of the adults, and by and by they will begin to support the church. But

he must not press her claim to support too soon. He must be a missionary in the best sense of the word. He must not plunder. They are used to earthquakes in Italy and also to balmy weather and the most beautiful sky. They are as shy and hard to catch as a brook trout. Of course if he is a missionary in the best sense of the word, he will be always praying."



# Down on the Suwanee River

By Rev. H. J. Bresnahan,  
of the Florida Apostolate

So much has ben said and written already about missionary work in the South that there sems to be little left for me to add. Five years ago, full of the zeal engendered in me at the Mission House, I landed in Florida—a stranger truly in a strange land—armed with the truth which I had to present, and fortified with what to Southerners, accustomed to drawling exemplification of that language called English, seemed a thick Irish brogue. No wonder that the audience complained, at first, that they found it difficult to understand a preacher, whom many styled the Anglicised Frenchman. I noticed something wrong from the start, and to my first convert I am indebted for my first real good lesson in preaching, when one night he bluntly said to me. “Brother, you must speak more slowly, if you wish us to know what you are saying, and quit using big words. We are plain folks down here and we like plain talk.” I applied the remedy, burned some of the sermons I thought grand, and started in to teach Catechism. The change was noticeable. My audiences at once began to increase.

During my five year’s work, I have given about 85 missions, which with two or three exceptions, were strictly non-Catholic, and instead of being discouraged, as some prophesied I would be, I have become more convinced that the inspiration to present the truth in all charity to the non-Catholic Southerner, was from God.

In about twenty-five localities I have been the first, and I may say the last, priest, to preach in public, and in about five of these my audiences were entirely non-Catholic. Furthermore, I have preached in about as many non-Catholic, as Catholic Church buildings. The number of converts actually received has not been large and no one acquainted with all the conditions in the South would expect it to be. But the amount of prejudice and bigotry removed and the number of persons really convinced, as a result of these missions, will never be known this side of the grave. For, let me say in passing, to convince does not always mean to make Catholic, down with us. In many places a very special grace is needed—the grace of martyrdom, no less. The atmosphere

is so intensely non-Catholic, that Catholicism means ostracism. The minds of the Florida "crackers" have been poisoned and it will take some time for the antidote of God's grace to effect a cure. In towns, of from two to five thousand inhabitants, so numerous in our state, Methodists and Baptists predominate, and these organizations have about as much influence on their members as any social club. They look on an outsider, who comes uninvited to preach to them, as an intruder, and if they do "come out" to hear him, it is because of curiosity. They do not, as a general rule, come to seek the truth, for, owing to the conflict of beliefs around them, many have given up all hope of finding it. On the second and third visits to such places, I have noticed a falling off in the attendance even of those who on former occasions seemed very much interested, and on inquiry, I have learned from non-Catholics themselves, that they are afraid of being entirely convinced, and the consequences would be terrible to them.

In more rural districts, however, the harvest is more promising, for country people seem to be more religiously inclined than their city brother, and the club spirit, already referred to, has not yet engulfed them. Even our friends, the Mormons, are gathering them in, and the zeal of the disciples of Joe Smith, in spreading their erroneous doctrines, is enough to put us preachers of the true Gospel to shame.

#### OUTLOOK IN FLORIDA PROMISING.

All things considered, the outlook in Florida is a good one. The efforts of our priests in the past, have with one or two exceptions, been concentrated in the Eastern section, with the result that nice little parishes have been organized and they are now being attended to by a corps of zealous priests. The consequence of this concentration, or partial neglect of the Northwestern portion of the diocese, has been the ignorance of true Christianity that now pervades that entire territory. The lukewarm Catholics have grown cold and their children are following the crowd. One notable instance presents itself to me now; that of an Irish confederate soldier who settled in that territory after the war. Pat thought himself dying some time ago and got some one to write to headquarters for a priest. The message was delivered to me, as one acquainted with his section of country. On the way I had learned from the mule driver, that Pat had joined the Baptist Church a few weeks before. At the earliest opportunity, I questioned the Apostate and he admitted being baptized in the nearby swamp by a hard



shelled preacher. "But Father," he said, in explanation, "I never meant to leave the Catholic Church, only these folks around here have been reading out of the Bible how Christ was put into the water and came out of it again, and I just wanted to be on the safe side, as I feel I have not very long to live. But I am a Catholic yet and I do be telling these people that the Catholic priest is the only one who has any right to teach, and now Father I want you to tell me who was Jackaria, (Zacharias?) I have been telling my family and the neighbors that he was a Catholic priest and that the people used to go to church, or what they call a temple, to learn from Him." I remained some time with Pat and family, who were all supposed to be Catholics, preached in the neighboring school building and succeeded in getting Pat and some others on the straight path once more. It would surprise you to know how many Sullivans, Flanagan's, Mahoneys, Dolans, aye, yes, and Murphys grow wild among the pine and magnolia trees of Florida. Having heard so much against Catholics in general, and priests in particular, the people of this section look on one with suspicion. On better acquaintance, however, they soon change, for they find, from daily intercourse with a priest, that he is just the opposite to what they imagined him to be. I have in mind, as I say this, men, who on my first visit to their town were in favor of driving me out and actually threatened to do so, and yet are now numbered among my best friends in the State. If no other result followed our missions in the South, than the destroying of prejudice and bigotry, preparing a way for the truth, our time would be well spent, for as every missionary knows, no seed will thrive in a ground encumbered with rank grass and weeds. It does not make a man feel good for the time being to find a notice tacked on the door of the hall in which he is preaching, threatening him with death unless he leaves town, or a question in the question box. "How long would it take you to leave town if you were ordered out?" But, when all is over, he can afford to laugh at that creepy feeling. It is wonderful what can be effected by a little charity and kindness in cases where it is difficult to be charitable or kind.

I remember a short time ago, whilst preaching in a school building, the equilibrium of my little congregation was disturbed by the boisterous entrance of a young man, very much the worse from what he called "tiger booze." When he saw complete silence welcomed him, he bravely walked to the front and settled down on a vacant seat, right near me. I

continued my discourse and when my friend noticed that at one time I was getting a little bit oratorical he rose and seemingly in good faith, reached out his hand to me exclaiming: "That's right, Captain, I believe that, let us shake on it." I gave him the right hand of fellowship, and with a smile, asked him to keep quiet just for a few moments. Down he squatted on his seat and, in his eagerness to comply with my request, went to sleep. His poor mother left in disgust at her son's actions; but the next night she was back again, and, after the regular topic of the evening was discussed, I said a few words on drinking. The old lady was so touched by what I said as well as by my kindness to her unworthy son, that she came forward a few nights later and asked to be instructed in the Catholic religion. I might have thrown that son of hers out of the hall, for he was a much smaller man than I, and there were others there who would willingly have helped me, but *curi bono?*—what was the use of doing that?

On another occasion when in answering the question "Will only Catholics be saved?" insisted in my exordium that there is but one Lord, one Faith, one Baptism, and one true Church. A deacon in a neighboring church, stood up and said "That's not so, sir." Just as if he had only sneezed, I went on and explained our position. At the end when the prayer was over, he humbly approached the rostrum, begged my pardon for his rudeness, and asked me for a book from which he could study Catholic doctrine, which he confessed he never thought of doing before. The Faith of our Fathers was quickly handed to him and I have reason to believe, that he has since become a Catholic.

With others I insist we need priests in the South, and by priests I mean men, who recognize their duties as prelatos, as well as dispensatores. To get such men, we need seminaries. If every seminary that trains priests for this country was an Apostolic Mission House, America would soon be Catholic.



Father Doyle: It is certainly very delightful to hear that inspiring and encouraging statement from Father Bresnahan, who is a good type of a man who sticks to his work and who has made good. During the past fifteen years the Apostolic Mission House has supported in the various dioceses of the South, each year, from five to seven missionaries, giving to each one \$500, which of course is not much for a missionary when he has to pay his railroad expenses and hotel fare, etc.; so that during the past fifteen years

there has been paid out from the Apostolic Mission something like \$5,000 or \$6,000 a year for this work in the South. From everyone in the South where our missionaries have done work through many years, the reports are exceedingly encouraging and gratifying.

Father Handy: This paper is one of the most accurate and entertaining, and comprehensive accounts of mission work in the South I have ever heard. The signs of inhospitality towards missionaries in the South are merely surface signs; the missionary can trust with confidence to the good will and the open-hearted hospitality of every community he enters.

Father Price: Our system of work in North Carolina has been to establish a center and to erect in reach of that center as many chapels as we can; to attend these chapels and permeate the neighborhood as far as possible with Catholicity. From time to time we go from house to house to meet the people at their firesides. We established a little magazine called *Truth* and tried to get it into every Protestant family around.

Father Costello: I am glad to be a missionary in Alabama and proud to know that he can have a special influence there because I am a native Alabamian. Missionaries galore have labored over the South, they have had success, but if they are not Southerners they have not had one-tenth—no, not one-hundredth part of the success they could have had if they were Southerners, because the Southern people are a peculiar people and have ways, manners, customs, and characteristics which no other people have, and unless a man knows them like a book, he might as well never attempt any missionary work in the South. What success I have had in Alabama, I attribute to the fact that I have most scrupulously carried on the method of the Apostolic Mission Union; there is no detail that I have not made a matter of conscience, and I have not once forgotten myself by using one sarcastic, unkind, or rough expression, and the result is I have never had anything said to me that I would hesitate to repeat before the most select audience.

MISSIONS CONDUCTED BY THE KNIGHTS OF  
COLUMBUS.

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BISHOP KEANE OF CHEYENNE INAUGURATES A  
GREAT MOVEMENT

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The Conference met pursuant to adjournment at 9 o'clock, Friday morning, June 11th. After prayer, Father Doyle read the following letters in regard to the work of Bishop Keane of Cheyenne, under the auspices of the Knights of Columbus, at Buffalo.

John L. Ahern, Grand Knight: However entertaining or profound the speaker may be, the success of such an undertaking as the series of discourses held at our Convention Hall must depend in a large measure upon the organization that undertakes the matter, and the intelligence and thoroughness of the methods they adopt. The interest of the organization itself must be aroused and then through them, and aside from them, the interest of the public. In arousing the public interest we depended largely upon the press and the press gave us generous space and treatment at all times. When I had obtained the consent of Right Rev. Bishop Keane to come to Buffalo and the cordial approval by Bishop Colton of the undertaking, and the endorsement of the council, the matter was for the first time presented to the public. I personally prepared an article setting forth the purpose and plan of the discourses and delivered it to all the newspapers, at the same time calling personally upon each city editor, with all of whom I am acquainted, explaining to them the scope and importance of the undertaking and enlisting their interest and support. Then a press committee, that numbered among its members one or two up-to-date, bright active newspaper men, kept the matter before the public by presenting some new feature of it every few days.

We reached the people through the churches to some extent by sending out to the pastors of every Catholic Church, to each non-Catholic minister a letter. Many of the Catholic pastors announced and spoke very approvingly of the undertaking, others "knocked" it, others said nothing. Some of the ministers read the letter from their pulpits and extended to their congregation the invitation as requested. The good Unitarian minister printed the announcement in his church calendar.



Each member of the council obtained ten invitation cards to be distributed among his non-Catholic friends.

When the crowds once came to Convention Hall we had an efficient corps of ushers and a good sized detail of police under intelligent officers to handle them. Then we had a little music by the Knights of Columbus Choral Club, and the Right Rev. Bishop Keane did the rest.

The first lecture entitled "Reasonableness of Belief in God" was scheduled for Sunday night, March 28th, at eight o'clock. We had announced that the doors would open at seven thirty o'clock, but about six thirty o'clock the street became so congested with people that traffic was impeded and the police ordered the doors opened. Very soon after seven o'clock the hall was filled to its full capacity and the doors had to be closed. Both the police and the press estimate that about three thousand people came and were unable to gain admission.

Curiosity may have attracted a good many the first night, but we did not need to depend on that to draw crowds for the succeeding evenings. Bishop Keane's discourses surpassed our highest expectations. The matter of his discourses, the manner of their presentation and the personality of the man, broad, kindly and sincere, impressed all people who heard him more favorably than any speaker who has been heard for many years in Buffalo. With the exception, I believe, of one night, the doors had to be locked from twenty minutes to half an hour before the time for the address to begin, and hundreds of people were turned away. So great was the desire to hear Bishop Keane's last lecture on Saturday night, on "Why I am a Catholic" that I made the request in advance both from the platform and through the press that Catholics refrain from crowding into the hall before seven thirty o'clock so as to give non-Catholics, for whom the discourses were especially designed, a chance to get in and be seated. Notwithstanding this the doors had to be closed at seven thirty o'clock on Saturday evening and many hundred were unable to gain admittance. Many hundred people stood for two hours each night listening to the discourses and the answers to questions.

A half hour each evening was devoted to answering questions, but several hundred questions sent in had to go unanswered for lack of time. An hour was then devoted to the discourse of the evening. The title of the six discourses were as follows: "Reasonableness of Belief in God;" "What Manner of Creed can Satisfy Man's Religious Wants?" "Jesus Christ, His Origin and Character;" "Christianity

and the Pope;" "Christianity and the Bible;" "Why I am A Catholic." I think the marvelous success of these undertakings—at Denver and at Buffalo—opens up a field for the Knights of Columbus to which they alone seem equal.

I wish to append a letter from Mr. G. W. Lemon, who represented the Buffalo Express with full and sympathetic reports of the mission.

"My Dear Mr. Ahern: I do not see how I, an humble newspaper man, can add any word to all that has been said of the success of the recent Catholic Mission in Convention Hall. Everybody knows what a success it was.

"First, I was impressed by the fact that the arrangements made for the mission had been well planned, nothing being left to chance.

"Secondly, I was struck by the attention, those mixed audiences—Catholics, Protestants, Jews and non-Christians—gave the speaker night after night. Whether he spoke of casual, every-day topics, with which all were conversant, or devoted his discourse to necessarily profound arguments and speculations involved in the theme of Christian evidences it made no difference—there was the same respectful, attentive hearing, even by the hundreds who stood in the open spaces every night.

"And thirdly I was pleased with the manner and methods of the speaker, Bishop Keane. Beneath his kindly humor, his keen wit, his rapier like thrusts of sarcasm, there seemed to breathe the soul of a sincere and earnest man who took his mission, if not himself, very seriously.

"Success was largely due to the fact that a question box was used, all questions being answered publicly from the platform; to the fact that there was no begging for money for any purpose whatsoever, and the fact that neither the Protestant Faith or the Jewish religion was attacked.

"Looming large, however, over all else is the personality of Bishop Keane himself. The good Bishop with his strong Americanism—a man after Archbishop Ireland's own heart—his lofty patriotism; his freedom from the manner ecclesiastical and the method autocratic; a plain spoken, winning, sympathetic man, strong in his own faith, confident of his Church's position but at the same time broad and tolerant enough not to damn all those who differ from him. Such a man is bound to be loved by his own people and respected by all, regardless of race or creed."

Father Elliott: Relative to the matter of **Congregational** singing at non-Catholic missions, a proper assortment of hymns is yet to be made. A good many persons are converted to God by the music of religion.

## The Church on the Bowery

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By REV. LUKE J. EVERS, RECTOR OF ST. ANDREWS, NEW YORK.

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Reverend dear Fathers: It is certainly a great pleasure for me to have an opportunity to appear before you at this Missionary Congress, and to take part in the deliberations, and listen to the discussion that will take place among priests from so many parts of our country. The motto of the United States, seems to me to be one we could take in the spiritual sense, "United we stand, and divided we fall." To me, it seems a pity that we priests do not come together more frequently and express our ideas, our desires, our hopes, and even our failures, one to another, and thereby, from the association of ideas, understand and know better how to advance the interests of souls, and to spread the Kingdom of Christ in the hearts of men. It is unfortunate, it seems to me, that there is not a better spirit of union among the priests, as we are the Ambassadors of Almighty God, to make known to men the way that leads from time to eternity. There is too little union among us, as a whole, with regard to the things that pertain to Christ, and the salvation of men. I have often thought and meditated, in the past, of New York where my lot is cast, on the way the milk men and other men are out at three and four o'clock in the morning, laboring for the acquisition of a few paltry dollars, when we priests, at times, consider it a hardship to rise at six o'clock, or thereabouts, to say our morning prayers, perform our meditations and offer up the Holy Sacrifice of the Mass.

It struck me only the other day when I entered a shoe store with a priest, a friend of mine from out West, who wished to purchase an extra pair of shoes before sailing for Ireland. We had no sooner entered the door when at least a half dozen clerks ran forward to us and said, "What can I do for you?" The thought struck me, "Do we show the same zeal, and do we labor, as zealously for the interests of our stewardship, namely, the salvation of souls, as is shown by the clerks in their zeal to sell a pair of shoes?"

The prophet of old warned us when he said, "The people will be as the priests are" and again we have that parable that is uttered by the prophet Ezekiel in the thirty-fourth chapter when he said: "My sheep have wandered in every

mountain, and in every high hill: and my flocks were scattered upon the face of the earth, and there was none that sought them, there was none, I say, that sought them. Therefore, ye shepherds, hear the word of God. As I live, saith the Lord God, forasmuch as my flocks have been made a spoil, and my sheep are become a prey to all the beasts of the field, because there was no shepherd; for my shepherds did not seek after my flock, but the shepherds fed themselves, and fed not my flocks."

Reverend Fathers, when we listen to these words of the prophet, as Ambassadors of God Almighty, and as representatives of Christ in this world for the spreading of the Kingdom of Christ in the hearts of men, "Do we not tremble at the awful account that we one day will have to give of our stewardship?"

Yes, Reverend Fathers, if we must say it, the times demand that we be more apostolic.

Reverend Father Elliott has asked me to come to this Congress of priests, to say a few words to you upon the subject of "Wreckage and Salvage." Perhaps my position as a priest is the most peculiar of any priest in the United States, because people call me the "Printer's priest," the "Prisoner's priest," and the "Priest of the Bowery."

Some nine or ten years ago when I came to St. Andrew's Church in New York City, many of the printers would come to St. Andrew's to take the pledge because "the Father Abbott would not allow them to enter the chapel when the least sign of liquor was on them."

You will notice that the terms they used were peculiar. This comes down from the time of the first ages of printing, when the printing press was in the monastery. Their printing room is still called the chapel. When these printers came to take the pledge, I would often ask them, "Do you come to Mass?" and "Have you made your Easter Duty?" and they would say, "Father, it is impossible for us to go to Mass because we work fourteen hours on Saturday, and finish our work about two o'clock, Sunday morning, and by the time we reach home, and go to bed we are in the midst of our sound sleep, only two or three hours then, and it is impossible to rise and go to the parochial Masses."

It was then that the idea came to me and a number of brilliant men who are on the press of New York that we might be able to have a Mass early in the morning. When the idea was broached a great many expressed themselves as totally against it, however, after a delegation of the printers called



upon the most Reverend Ordinary of the diocese, His Grace Archbishop Corrigan, and after the matter and conditions had been thoroughly talked over, and threshed out by the printers, a request was sent to Rome, to grant permission to start what is now known throughout the world, as the Printer's Mass.

I say the Mass every morning myself, and Reverend Fathers, it would inspire the heart and soul of any man who is a priest of God, to see that noble band of seven hundred to eight hundred printers kneeling like little children before the Altar of God at two o'clock every Sunday morning, assisting at the Holy Sacrifice of the Mass, and offering up to Almighty God, a prayer of love and adoration which is due from every man to his God and his Maker.

When this Mass first started, many stated that it would not continue, for no priest would be able to stand such a strain, but Reverend Fathers, if you look at me you can judge, for yourselves the truth of old saying, "Early to bed, and early to rise, makes a man healthy."

I don't know Reverend Fathers, if the inspired writer thought of the Printer's Mass when he said there was nothing new under the sun, but that I should think there would be something new under the sun, if we could find the tomb stone of a priest whereon was written that he had "died for want of sleep." No, Reverend Fathers, if we are inspired with zeal for the glory of God, and salvation of souls, and the extension of God's kingdom on earth, if we have the spirit, Almighty God will give us the grace to perform the work, which we are allotted to do, but Reverend Fathers, we priests, I fear, are not quite zealous enough.

The second work that I have, which perhaps, is a most peculiar one, is my work with the Tombs and the courts of New York. This work seems to follow me through life, because I had the fortune or misfortune of being born in the famous village of Sing Sing, where I began my life with prisoners, and I seemed destined to end it with them.

About seven years ago, the Most Reverend Archbishop Corrigan spoke to me about looking after the prisoners in the Tombs, and in the courts. Up to that time Mass was said, and confessions heard occasionally in the city prison, but when I was assigned to take up the work I found that the ground had been thoroughly covered for a long number of years by every sort of missionary except a Catholic priest. There were ministers of every denomination: there were Missionary Women of the Life-boat: and the Men on the Rocks. It was therefore, only short time before I was

able to organize among the Catholics a missionary band, and thank God, owing to the help of the friends of the diocese and the president of the New York seminary, we now have besides four missionary women, with zeal perhaps, as great as that of any priest of God, deacons and sub-deacons who visit the Tombs once every week, and prepare these unfortunates for the Sacraments from which many of them have been absent the greater part of their lives.

Some perhaps, think this work a very gruesome one, but I can tell you Reverend Fathers, that one of my great sources of joy has been the work in the prisons. A man or woman when they arrive at the prison are placed behind the iron bars, where they sit in solitude. They are not speaking, but thinking, and that is the moment when the priest or missionary or that angel of God, the Sister of Mercy appears to them, that is the moment when their minds expand, and bring them back to the days they made their first Holy Communion, and Holy Confirmation, and the grace of God comes upon them. From study of statistics it seems that we priests and people have not been as active in this missionary work, as men outside Holy Church.

There are over 30,000 men living in the lodging houses of the Bowery of New York, men from all walks of life, but who are "down and out," men graduated from universities and colleges, lawyers, doctors, professors, husbands sons and fathers. Many of them have been sorely tried in the furnace of degradation and affliction and are only waiting that some one would cast out to them the life-line or whisper to them a sweet word of encouragement and consolation, and perhaps they are saved. We are told of this in the fifty-eighth chapter of Isaiah, when he said: "Deal thy bread to the hungry, and bring the needy and harbourless into thy house; then shall thy light break forth as the morning, and thy justice shall go before thy face, and the glory of the Lord shall gather thee up."

The past year of 1908 we had 41,700 men pass through our mission of the Holy Name in the Bowery. We visit this mission chapel every day, we have instruction every Sunday and every Wednesday nights, and confession every Thursday night.

The men come every evening and sit down in the reading room and read Catholic books and magazines until 9.15, then either the director or assistant says night prayers in which all these unfortunates, to the number of 250, the capacity of our chapel, take part. Then they retire for the night.

Now let me say Reverend Fathers, that as a priest 27 years, that were I to express my opinion I would say that if there is anything wanting in Holy Mother Church to-day it is more zealous priests: We should labor more assiduously, we should labor longer and better for the advancing of the Kingdom of God. Reverend Fathers, we have left the world in a sense, we have left it for the most glorious cause on the face of the earth, "to battle for the souls of men." What we want is priestly priests, and less social priests in the world, I am not here to criticise, but am thoroughly expressing myself when I say that after 27 years of priesthood, we priests do not labor sufficiently long or sufficiently strong for the extension of the Kingdom of Christ in the hearts of men.

Father Doyle: We thank Father Evers very much for his most interesting paper, on a topic that brings new life into our work.

Father Elliott. Father Evers' example in instituting the Printers' Mass has stimulated imitation. In the neighborhood of Herald Square the Franciscan Fathers celebrate a Printers' Mass. The Paulists Fathers in Chicago also have one.

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## The Evangelization of the Negroes

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BY THE REV. J. J. PLANTEVIGNE, OF THE JOSEPHITE  
MISSION BAND

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From time to time, since the Civil War, the question of evangelizing the negro has been discussed by different denominations and steps have been taken by some to do the work in real earnest. The Baptists and Methodists, as well as the Presbyterians and Congregationalists, have sent men and women in large numbers. and means in abundance, to the South, where the negro population is largest, and established schools and churches to give the negro an opportunity to learn the rudiments of religion and then to teach it to other members of the race.

In this they acted wisely, because they at once created an interest in the negroes themselves by giving into their hands, as soon as they were able to manage them, both schools and churches. though for some time they kept a kind of vigilance over them.

The fact that all the members have not an active part in the sustenance and government can be put forth as a cause for the decadence of any institution or organization. In

organic life it is a truism that members not brought into use soon lose their capacity to act and become atrophied.

In regard to the negroes and the Catholic Church, this is evidently the most logical reason to account for the great leakage. The Negroes in America became Catholics because their masters were Catholics, and for this same reason they became Baptists, Methodists, Presbyterians and whatever else they were during and shortly after slavery. Among the non-Catholic denominations, the negro was given the liberty to conduct his service and to organize pretty much according to the satisfaction of his own impulse and likings, though these, at times, were crude. This liberty made the negro feel that he was of some consequence and encouraged him to make greater efforts to develop. Meanwhile young men and women were training in the schools established and taught by the white Protestants to replace gradually the old negro exhorters and the white teachers themselves. Now after, not quite half a century, the negroes of the different sects are, if not as strong, certainly as well organized as their white brethren, and though they are in most cases entirely separated, having Bishops of their own and conferences called and conducted systematically by themselves, they have the sympathy and help of their white co-religionists, encountering no jealousy or opposition.

With the Catholic negro, with few exceptions, it has been entirely different. As a rule the colored man has been looked upon and treated more as a protégé of the congregation to which he belongs than as a member upon whose activity and individual effort depends the welfare of the congregation; this is especially true where the number of colored Catholics is small. This attitude toward the colored man, far from engendering a healthful disposition, has caused him to become indifferent toward his church and not seldom altogether inactive.

Why have those in power so looked upon the colored element of the Catholic Church? Is it because it showed signs of unfitness to adapt itself to the requirements of the Church, either intellectually, morally or financially? This would not, and could not legitimately, be brought against it by the zealous priest who has identified himself with and worked faithfully among the colored people.

In our Catechism classes as well as in our schools where the same advantages have been given, the colored children have always acquitted themselves creditably in comparison with the children of any race. In our college and seminary where the colored youth has been given an opportunity he



has always held his own, and not seldom excelled his fellow students of other races. To condemn an individual or a people, one has first to put that individual or that people to a test, and then if the test cannot be borne we are free to condemn, but not until then. The test has been applied to the colored people, both as individuals and as a people, and has been borne nobly, and admirably as is evidenced by the constancy of the lives of Catholic colored men and women living in the world, and such organizations as the Oblate Sisters of Providence, Baltimore, Md., and the Sisters of the Holy Family, New Orleans, La.

The negro has, since his emancipation, proved his ability to accumulate, to invest and to appreciate the value both of time and money. A look at our census will convince any one of this. Is he willing to contribute to the support of the church? Nothing is more evident. In the churches where the colored man is allowed to rent his pew on an equal basis with any other man in the congregation, he does so. He contributes liberally to all subscriptions and considers it a privilege; and this very often when he is allowed to occupy only a back seat. The places where they are allowed to rent pews are exceptional. This discrimination is usually the cause of the estrangement of those who are in a position to contribute.

#### HOW TO WIN THE COLORED MAN.

What must we do to win the colored man over to the Catholic Church, and after winning him over, what must we do to keep him?

Many are inclined to make of these questions a problem hard to solve; I say there is no problem at all if we go on and do God's work without hesitating on account of social or racial conditions; but as soon as we begin to compromise with principle we at once give birth to a problem insoluble in its every aspect, a problem which will become more and more entangled by every new method we advance for its solution, and one which will ever stand impregnable to every effort of the most zealous men we have in the field.

Why? Because we are to deal with a people who have been made to feel that they are looked upon as inferiors and who resent this most stubbornly. The respectable colored man sits ill at ease in a Jim Crow car or a theatre, but his very blood boils, his sense of religion rebels against a Jim Crow system in the Catholic Church, because he associates the Church with Christ, with God, who is "no respecter of person."

This discrimination against him, by some, has caused him to mistrust the efforts of the most earnest among those who have and are endeavoring to bring him to Christ, and this is a deplorable fact, since among the white priests we have men who are so earnest in their endeavors, so untiring in their zeal for the welfare of the colored race.

To bring the colored people to the Church as a race we must open its doors to them to their full width (I do not mean a side entrance) and let them feel the influence of the truths of Christ's Church under the same advantages as any other man. The veil of the temple was rent, giving equal access to Jews as well as Gentiles; so in the Catholic Church must all barriers be removed for the colored man as well as for any other man.

To-day every inducement is used to draw people to the Church; societies are formed, halls and gymnasiums are built with every convenience for the enjoyment and improvement of the young. If these are needed to draw and hold the young of one race, can we imagine that we can induce, win and hold those of another race by denying them in so many ways the common privileges of church membership? Be liberal with the colored man and you will win him.

Can you do this? No, as matters stand now, we cannot, without compromise. Social circumstances constrain us. This is deplorable, because by this compromise we lose the one race and do not gain the other for God, since religion is based on charity and charity and discrimination will ever be at variance.

#### A PLEA FOR COLORED PRIESTS

Non-Catholics fitted young men in their best schools, such as Oxford, Harvard and Yale, and ordained them and placed them among the people of their own race, where they are doing effective work. Is the Catholic Church less liberal, has her influence over the colored youth been less efficient so as to produce young men incapable of giving the same result? Who will dare say this? Then let us educate and ordain young colored men and let them help to do the work of evangelizing the colored race.

We all believe the priesthood is instituted by God and that the vocation thereto is from Him. Now God calls men of every nation, since every nation is to be brought to Him. It is sacrilegious to think that God would hinder the negro youths of the United States from serving Him in the priesthood. Let us open the seminaries and ecclesiastical schools to the colored youths. If the students of the white race did not want them there, then you may be sure you have

right there and then a good standard to judge that these white students have no true vocation to the Apostolic life.

But why advance this objection? I spent ten years in college and seminary with white students, and have yet to meet the least coldness or indifference from any. In fact I met my most intimate friends there, not only from among those who were to consecrate their lives to the colored people, but from among those who were to work as diocesan priests as well.

It is said, again, that the colored people do not want colored priests. There is nothing more evident than that the colored people do want colored priests. As a boy nothing pleased me more than when I saw a colored sister or when I saw the picture of a colored priest. It never occurred to me that any objection could be raised against either. As a student for the priesthood, no darker cloud ever hung over me than the report that the colored people did not want colored priests and that the Bishops would not ordain them nor receive them in their diocese.

But the demonstration of the colored people at the ordination of a colored man, while I was yet a student, convinced me that the report was not true. The repetition of this demonstration at my own ordination confirmed my conviction, which has never yet been shaken.

When I began actual work among my people I realized full well that I was wanted, and now the only thing that worries me is that I have not the power of bilocation to be in all the places where I am wanted by the colored people.

From New York to the Gulf of Mexico I have been received with open arms by the colored people. My hardest trial in the little missionary experience I have had was to tear myself away from the people at the end of a mission. I am afraid that I did not get much merit from my missionary labors, for they were always accompanied with such ovations from the colored people that our missionary journeys were great pleasure trips as well.

Do the whites object? All the missions I gave were attended by the white people, and I received the same cordiality from both races. Priests as well as laymen attended and congratulated me. So then, if there is any objection to the colored priesthood, whence does it come? If we have to submit to certain restrictions in the use of public utilities on account of social conditions, why should we think that a colored priesthood and separate churches and anything conducive to them will be opposed by any one?

That the colored people are satisfied with the white priests is often said and this is evident; they will do anything in their power to please and support them. This is another evidence of their true Catholic spirit; but this does not mean that they do not want priests of their own race.

The fact that the people want colored priests is felt everywhere, but not so much among life-long Catholics as among the non-Catholic colored people who are accustomed to their colored ministers and most of whom absolutely refuse to come into the Church under a white priest. I do not say this to hurt the feelings of any of my worthy co-laborers, but to set facts before this Conference unpolished and undisguised, for facts are what the gentlemen of this Conference want.

I read in a paper sometime ago that the colored people were satisfied as things are; they felt at home in the Church and did not feel as if they were merely tolerated. No doubt the gentleman who wrote the article was in earnest, but he was deceived by the colored person or persons who told him so. The people of the same county where that article came from begged me with tears in their eyes to come to them and work among them. Not only were they not satisfied, but were compelled to leave the Church altogether and build a place of their own.

Never imagine that the colored people are satisfied as long as there is a Jim Crow sign on the confessional or on the pews, or on a side door for them to go in. The great leakage in the Catholic Church is due to this very fact; that they do not feel at home in mixed congregations where are discriminations against them.

We preach humility. But grace does not destroy nature. Let a German congregation relegate a few Irish families to the back seats or the galleries, simply because these are Irish, and let us see how long the Irish will continue to attend that Church! Human nature is the same everywhere.

If we wish to evangelize the negro, let us keep this one thing in view: *treat him as a man and not as a problem.* We plead with non-Catholics to get evidence concerning the Church from competent sources. Through the advantages I have received from your hands, I am in a position to tell you to your greater advantage the attitude of the colored people to the Church and the means to get and to hold them there. Accept then this humble paper as a sincere, frank and unprejudiced offering for the advance of a work which is the greatest object of my life, the evangelization of the negroes.



## THERE MUST BE COLORED PRIESTS

Very Rev. Father Murphy, Superior of the Holy Ghost Fathers: Reverend Chairman, and Reverend Fathers: I wish to begin by congratulating the Reverend Father on his excellent paper. I am sure that while we listened to it and looked into his face we all forgot the fact of color. His paper represented a great mind and showed the excellent training he must have received with the Josephite Fathers, and the additional training which he received here in the Apostolic Mission House. I don't think I ever listened to any paper which caused me so much pleasure. I belong to a society, the object of which is the evangelization of the negro. Our society was the first to take up that work in the field of Africa, having entered into that work sixty years ago through the initiative of the first Baltimore Council, to which Bishop England especially referred the inroads made in Liberia, which was then under the protection of the United States, by the different American sects, and the request of the Propaganda to take some means to obviate those inroads of heresy in that territory for which the United States was responsible. Of the first missionaries sent out there, seven-tenths died within two months.

Being interested in this great work of the evangelization of the negro race, it has been a pleasure for me to hear the paper of Father Plantevigne. This subject was touched upon in the Congress at Chicago, by Father Burke, of New York, who takes especial interest in it, but the ideas that have been expressed here this morning are some of the best I have ever heard. It is painful to feel that the Chicago Conference with its ideas were not near as well put. As the Father has said, "The negro must be treated not as a problem; but as a man,"—a man who profits by the civilization of his surroundings. Our experience, which goes back over sixty years, both in Africa and elsewhere, has shown that the negro is capable of the very highest development, both morally and intellectually. I might say that at the college at Trinidad one of the best pupils we ever had in the West Indies, and who passed all white competitors, was a colored young man, who has since become King Counsellor, and has been offered an Attorney Generalship, which he declined. Another colored man, who is one of our pupils, became an Attorney General at Trinidad.

When we come down to the question of the negro in the Catholic Church, it has been found that the negro is capable of the very highest Christian and moral life. We have in this country at present, under our care, a few negroes of

that kind, notably in Philadelphia, and we have all agreed in this that as Catholics they were equal to any. A few days ago Archbishop Ryan of Philadelphia, mentioned the fact that when he was pastor in St. Louis he knew a young colored man who was exposed to the very highest temptations, and who lived the life of a saint. A Sister came to him and found the photograph of this negro in his album and she expressed horror at Father Ryan having the photograph of this negro in his album, and he said to her "That negro is worth any dozen of the best white Catholics in St. Louis, from the life he leads."

We have been listening to the question that has been touched on here in America, the last twenty or thirty years; it is spoken of everywhere, and it seems to me that so far only the very fringe of the question has been discussed. But I believe that the paper we have heard read this morning goes to the very root of this question and supplies to us material for thought, by one who is a real representative of his race. Father Plantevigne shows us that he is capable of grappling with the question in a fair and impartial manner, and I think his views will certainly attract the attention of a still wider circle, because the great question for the Catholic Church is how to reach the negro in the South. I will not say the North; in the North there is little difficulty. In the North you may have a colored Church as we have in Philadelphia, as we have in New York and elsewhere, and there is no difficulty in giving to the negro every opportunity of becoming a Catholic.

Our colored people in the Philadelphia Church show refinement and taste. The whole of the church is for them; but the white people come, and the colored people like to see the whites coming, in Philadelphia, and I suppose in most of the Northern cities also; and they appreciate very much the help the white people give them for the support of the mission.

The great difficulty is in the South. I cannot pretend to have any practical experience of it, but I can claim to have studied the matter pretty closely from various points of view. In the South the Catholic Church has scarcely touched the negro question, be it acknowledged to our shame, and, as was pointed out by Archbishop Ryan, the neglect of the negro is on all fours with the neglect of the Indian. The Indians were brought to the faith by the vigorous work of missionaries whose sacrifices form the brightest pages of the history of the Church in America. But we have neglected them. Similarly all the negroes of Louisiana

should, practically speaking, be Catholics. The Cardinal once said to me the best Christians in the whole of America are among the poor negro congregations of Louisiana. We have recalled here more than once the saying of the Master, that the children of this world are wiser than the children of light. The secret of successful colonization is to give the people autonomy. It is the same thing in the Catholic Church. We can not succeed in evangelizing the negro of the South as long as we approach him—as the Catholic Church now approaches him—as from a superior race, insisting that if he wants to become a Catholic he must come into the Church only through the evangelization of the white priests. This may be necessary for a time, at the start, but I believe in my conscience that the Catholic Church will never make much headway with the negro of the South until it encourages a negro priesthood. This is a problem that I hope to develop in the immediate future because it absorbs my mind. My attention was directed to it most strongly about three years ago when I was down in Arkansas and the vicar general of the Bishop of Arkansas made an address; he is a colored vicar general, evidently an able and broad-minded man. As was said by the Reverend Father who spoke for Florida, there is no one race that can intelligently understand another. In the South the white priests and ministers can not go with the negroes in the same railroad car. One priest in the South told me if he dared to receive a negro priest into his house on an equality with the other priests he would have to pack up his valise and go away. I know in the South there is this race prejudice. You can never get an Irishman to love in his heart an Englishman, and you can never get an Englishman to understand an Irishman. You may reason about the matter, but prejudice you can not overcome.

What then is to be done? Organize Catholic schools and colleges for the negro race, and prepare the negro for the Catholic priesthood! It may be said that the negro would not have all that is required for these dread obligations. Now I answer that argument in this way: I say that if the negro is capable of being made a thoroughly good practical member of the Catholic Church, (and there is no denying that he can be; we could give you statistics over and over again to prove this), then there is no reason why you can not make his children good Catholic priests. It is said by many that the negroes themselves do not believe in negroes becoming priests; but as the Father said, this argument is not true. The negroes are very sensitive race; all races who

suffer are sensitive. The negroes have suffered and they are therefore very sensitive, and in living with white people they have many occasions for their sensitiveness to be developed. Now as the Father says, if we want to convert the negro in large numbers we must send them their own evangelists. We have had much experience of that in Africa. There we had to deal with the first generation, the children of the people who were converted from paganism; they live in community and they work as associate members; we also have in Africa a Sisterhood of colored people. As the Father told you, go down to Galveston and see those Sisters, to whom he referred, and the Sisters in Baltimore, to whom he referred, and you could not be in the presence of those ladies and think of their color for one moment. The most intelligent nuns I ever met were among those colored nuns. What has been done of course, both here and in Africa, can be done again. We have in Africa a number of colored priests. The difficulty there is greater, because it is a question of conversion from paganism, and here in the United States, where we have negro men and women who know something of Christianity, I maintain that it would be quite possible to get the material for priests. I do not believe in mixing them up or training them with white students. I do not believe in mixing them up anywhere. I believe in the founding of Apostolic schools and seminaries, and giving degrees of importance. A plan of that kind would demand the exercise of the highest authority of the Church. Some system should be arrived at whereby those colored priests could do the work of God's Church among their people without fear or without favor, unhampered by any prejudice of the other local ecclesiastic. I am satisfied this could be accomplished, and I am thoroughly satisfied it is the only way of reaching the large number of colored people.

Father Plantevigne's paper was accorded an ovation. At the close the applause broke into cheers and many waited at the steps of the rostrum to grasp his hand. Father Murphy's speech in commendation of Father Plantevigne's was similarly applauded.

Father Price: Father Plantevigne's paper does not emphasize sufficiently the necessity of keeping the two races separate; if the Southern people get the idea that we are preaching doctrine that is calculated to bring about the destruction of the present modus vivendi it will ruin entirely the work among the non-Catholic whites. I built a Church once with two rows of pews, one side for white people and one side for colored people. After one mission they burned



the Church down. I rebuilt that Church and had another mission, and the whites came in on their side and the colored folks came in on theirs, and from unmistakable signs I knew there was going to be a riot, so I got up and announced that I would give a side mission to the colored people. The result was we never got the colored people there at all.

Father Boarman: I am in sympathy with the views of Father Price regarding the paper of Father Plantevigne. It appears to me that the paper of the Reverend Father supposes, if it does not openly express the conviction, that social equality exists between the white and the negro races of the South. That the negro inherits many admirable traits of docility, patience and affection is apparent; but I believe with the white people of the South that he is not and cannot be made the equal of the Caucasian race in physical, mental or moral attainments.

My view is nothing. The conviction of Father Plantevigne is nothing. But the all-important question is what view will the white people of the South conceive of a movement which takes for granted social equality between the races. The law of the South, and the morals and instincts of the people, are irrevocably opposed to the assumption; and no cause which contradicts the delicate sensibilities of the Southern people on this head can meet with final success. Father Plantevigne's paper is able and contains many useful thoughts and suggestions. His idea of a negro priesthood working exclusively for the negro race is I think, a good one; and with him I do not believe the statement often made that the negroes do not want negro priests among them. Let us have negro priests and let them labor among their own people. But let us have the truth and cast sentiment aside. If I oppose anything in Father Plantevigne's paper it is not for want of sympathy with the colored race. I have worked as a priest among them and exclusively for them; and I have defended them by mouth and pen. Progress can be made only by slow and patient steps. I have no new theory to advance, no resolution to offer. I await with patience the inspiration which, in good time, will be given the hierarchy to propose the means which will lead to the consummation so devoutly to be wished—the conversion of our colored brethern in the Southland.

Father Costello: Father Plantevigne's paper should be published with the sanction of the Missionary Congress. The whole tenor of the paper is a plea for justice, and if any-

one should give justice and the rights of man, it is the Roman Catholic Church. We who have to bear all kinds of hardships should be so innured to the attacks of ridicule and sarcasm and injustice that we can bear the narrow-minded prejudice of those who are not willing to give the negro his just rights. I am a Southerner of the Southerners, born and raised among the negroes, and having them for playmates when young, and for associates in business, in manhood. I surely can speak without prejudice when I say they certainly have not received anywhere in the United States, not even in the South—although we Southerners are their best friends—they have not received, to use a common expression, all that is coming to them, and they have not received it, I am ashamed to say as a Southerner and as a Catholic, from the Catholic Church. I hope the day will come when they will get what God intended they should have. No one can stand the snob; Southerners are snobs to a great extent towards the negro. We should not bring snobbishness into the Catholic Church. I know a poor negro priest who has asked to be admitted to another priest's residence, to talk business, and been refused. If that is Roman Catholicism I want none of it. I am willing to go on record before all the United States, Bishops and priests, the hierarchy and people, as saying that I want to see the negro get his rights from the Catholic Church. Father Plantevigne was simply pleading for that. Father Plantevigne does not want social equality; no one of any brains wants that; he wants the negro to be treated kindly and given every opportunity to become a Catholic. When the Catholic Church has worked among them it has raised them to a plane which, so far as my knowledge goes, would put many white Catholics to shame.

Father Kelley: There is no question but Father Costello is right; the principle laid down cannot be attacked. but at the same time we are facing a serious danger. Nobody will object to Father Plantevigne, a colored priest, saying what he says; but many will object to having what has been said here published. I move that all comment on the paper be stricken from the record. This motion when put to vote failed to carry.

## Convert Making in Montreal

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INTERESTING REMINISCENCES OF CONVERT MAKING BY  
REV. MARTIN CALLAGHAN OF THE SULPICI-  
ANS, WHO HAS 3000 CONVERSIONS  
TO HIS CREDIT

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Catholic America enjoys a prestige of unprecedented character. It wields an influence which is keenly felt and proudly acknowledged over all the points of the globe and particularly in the country from which I hail and which is your nearest and friendliest neighbor.

I am a native and resident of Montreal since my birth. During a period of thirty-two years, I was connected as curate or pastor with St. Patrick's Parish—the mother English-speaking parish. I was continually kept on the alert and in the harness. I had to preach and catechize, to confess, baptize and marry. I was charged with sodalities, hospitals and institutions. Many other things divided my attention during the course of my sacred ministry. I was occupied as it was expected by my superiors I ought to be. Whatever good I did non-Catholics might have been done them by any other priest similarly circumstanced. I endeavored not to repel them but to attract and hold them. I positively loved them. I knew they had a soul to save, and I deemed it a portion of my ordinary duty to contribute my share toward its salvation. I was not gazetted or supposed to be a specialist. I was at all times deeply interested in the question of converts. Why should I not be? How could I afford to be indifferent to the "other sheep" that should be brought into the fold? They were running every risk of perishing everlastingly. My parochial ministrations placed me in frequent contact with non-Catholics and I developed a taste for controversial literature with which I made myself familiar. I learned what I should emphasize and how to defend it by dint of studying the lectures of Father Damen, the Catechism of Doctor Keenan and Archbishop Lynch of Toronto, *The Sure Way*, *The Short Line*, *Plain Facts*, *The Catholic Belief* and *The Faith of Our Fathers*. Little did I anticipate the number of conversions I reached and registered. The number may appear next to an impossibility; and yet in my opinion it is a real and unsurprising fact. Through my hands passed three thousand non-Catholics, two hundred and sixty of whom happened to be Celestials.

## THE CONVERSION OF THE CHINESE.

It seems as if Almighty God ordained that the Chinese of this continent should be under the special protection of the Virgin Mother of Jesus. Their conversion started eight years ago in Ville Marie. Goon Hoy You was my chief auxiliary. He was in his sixty-second year. I could not but trust him. He was the pink of decency and loyalty. He was intelligent, affable, active, and influential. He spoke English tolerably. I made his acquaintance through an elderly and devout Irishman by the name of Patrick Walsh whom he requested to ask me if I would baptize his son of eighteen. He did ask me and I promised I would. I then asked him why the father did not wish me to baptize himself. In answer he said: "He will not object. I guess you will have him too." I appointed the day when the old gentleman called at the presbytery with his son and with one of his employees. He pleaded by word and gesture for his countrymen. He complained that they were ignored and abandoned. He stated that a great many were inclined to embrace Christianity, but were despairingly puzzled as to the steps they should take. He could testify that they were fully alive to the necessity of a priest who would prove their friend and guide. "We wish," said he, "to know your religion. Nobody will tell us anything. Teach and baptize us. Many, many Chinamen will become Catholics."

After due instruction, I baptized him along with the two others by whom he was accompanied. It was he who introduced me to the majority of all those whom I afterwards received into the Church. He picked and guaranteed them. They had emigrated from the region of Canton and were working in laundries. I had them instructed by interpreters whom I directed and superintended. I supplied them with imported Catechisms, hymnals and prayer books in their own language. At one of their gatherings, myself with a violin and a priest at the piano offered an impromptu musical programme which they relished and did not forget. I keep a record of their names and ages written with their alphabetical signs. It was shown to a papal delegate and a French Bishop on a trip from China.

The condition of the Montreal Chinese has notably altered. They used to dread any appearance in public lest they might be plagued or insulted. At present they are less socially ostracized in very truth, they are preferred to any other class of foreigners. Formerly, they were monopolized by Protestants. Now they mingle in Catholic worship. They lift the hat as a priest is passing by, shake his hand or greet



him with a smile and bow. They are far from disowning or disguising their faith. They boldly profess it. If questioned as to his religion, a convert Chinaman will answer: "I am not a Chinaman; I am an Irishman. I go to St. Patrick's Church."

Last year, Catholic Chinese tendered a magnificent banquet served up in oriental style to Bishop Merel. At table sat the Archbishop of Montreal with a score of clergymen. Eighteen Chinamen acted as waiters in a manner which did them credit. The guest of honor had mastered the language in which he addressed them and delighted them beyond expression.

Two Chinese lie buried in consecrated ground and one of them had a Solemn Requiem Mass. Every Chinaman carries the beads and wears a badge. When quitting the city, he is given a letter signed by a priest. On arriving back in China, he is received with open arms by the Catholics, furnished with the best opportunities to learn the Catechism thoroughly and comply with his duties; and instead of being tempted to support the Protestant cause, he is inclined to further the Catholic religion to the utmost of his ability. The Chinese converts I had were sincere. They have been grateful and liberal in gifts.

Though the Jesuits have them officially under their care, I have not forsaken them. It is unadvisable to treat Catechumens as they are treated throughout China. They would drop off if kept too long under instruction and put to tests unwarranted by the circumstances in which they are situated. It would be judicious to have the priest who instructs them assisted by a certificated lay Catechist from China. The Chinese are gradually discarding their old notions, feelings and ways, steadily emerging from the darkness of paganism and rapidly penetrating the illuminated atmosphere of the gospel. They promise to be no valueless acquisition to the Church and the Church will not be frustrated in the hopes it cherishes.

#### CONVERSION OF NON-CATHOLICS.

I had dealings in abundance with non-Catholics in whose veins flowed other than Mongolian blood. They styled themselves Protestants whether they were baptized or not, baptized validly or invalidly. They were Anglicans, Presbyterians and Methodists, with a sprinkling of Lutherans, Baptist and Unitarians. By birth or parentage, they were English, Irish and Scotch with a slight mixture of Americans, Germans and Scandinavians. Apart from a few exceptions,

they were not prominent in anything whatsoever or widely known. They trod the humbler walks of life. How did I manage to have them under my charge? I imitated the angler. He sits in the boat with the rod in his hand or rows over the stream with the glittering troll leaping through the waters. I stayed indoors to meet Protestants, or went in all directions to search and find them. Of their own accord many called. They solicited orders, patronage, advice, pecuniary aid, and temperance pledge. They drew my attention to certain persons in bad health, in poverty or trouble. They wanted to be married or enlightened in the Catholic doctrines.

Not always did I succeed. A middle aged man of Protestant parents whom I had never seen or heard of was ushered by the porter into the parlor with a woman whom he was thinking of marrying. He did not pose as a prohibitionist. He was after overdosing himself with an intoxicating drug. On facing him he abruptly said: "Marry us straight away." In answer I said: "Let me catch my breath. You do not want me to faint. I will do what is proper but I must do it correctly. Are you a Protestant?"

"I am an agnostic."

"What! an agnostic? You have me in a fix. What kind of a thing is an agnostic? I know what is a broomstick and also a fiddlestick, but I cannot guess at what you mean by an agnostic."

"You are," replied he, "a clever fellow."

Without heeding the compliment, I dismissed him with a promise that I would look into the affair of his marriage. He did not return.

I was called upon by some Protestants who came by themselves; and by others who presented themselves half reluctantly or unwillingly with Protestants, converts or born Catholics whom they knew. I did not always remain at home. I was fond of fresh air and of a change of scenery. I was no stranger in the streets, in lanes or yards. It was not in cars or hacks I circulated. It was on foot. By previous arrangement or by accident, I met Protestants I knew or did not know; Protestants related or unrelated to Catholics living under the same roof, in the vicinity or at a distance, on a visit with or without matrimony nigh or remote in prospect. I invited them to my residence, but they did not always respond to the first or subsequent invitation. By myself and by go-betweens I offered them leaflets, pamphlets and small books which I fancied they would read. I urged them not to miss a concert or ceremony that was to be held

close by—a sermon that was to be delivered or a mission that was to be opened in the near future. I ciceroned them in establishments of education or charity in hospitals, cemeteries, chapels and churches.

I believe that on the very day of their ordination our priests should inaugurate their apostolical work. They should not dilly-dally. At once should they start the ball rolling, and keep it rolling as long as they can. Hours are passing. So are lives and opportunities. Let them hasten to be acquainted with all the non-Catholics within their reach, no matter what they may be in appearance or reality, in complexion, dress or language, in reputation, wealth or education, in social rank or political tendency. The sooner the acquaintanceship will be formed, the sooner will prejudice be uprooted and truth implanted. Let them not deceive themselves by imagining that whatever interest they might show will amount to nothing. It will not fail to be richly blessed in God's own time and ways. Nobody can deny that the soul of non-Catholics is destined by the Creator for the seed of faith. Now and then the grain does not grow or ripen so fast as might be desired. But the priest who sows does not always have to watch it in the stages of development or to gather it. Occasionally, several priests may be required to concur in a conversion by commencing, continuing or finishing it. The process may demand weeks and months. It may demand years and years. No levite should fancy that non-Catholics are beings unfathomed and unfathomable. Like the heliotrope they turn to the eternal source of all light. Instinctively, they aspire to whatever is right and good. They are not human monstrosities. The priest who is associating with non-Catholics should acquire and never cease to possess a peculiar species of popularity which will be the secret and measure of his success. It must be based upon unselfishness, generosity, tact, piety and charity. Of all periods, the supremely important for non-Catholics is the period of oral instruction. It may entail consequences of the most consoling or saddening description. It may vary in duration. As a rule I saw my proteges twice in the week for a month only. I was their instructor. I had no body in my place. If I had myself substituted, it might have been the easiest but not the wisest thing to do. All instructors should guard against anything that would lower the standard of the clerical reputation; and no instructor should omit whatever will raise it as high as it may be raised. Every instructor ought to be an accomplished gentleman and the staunchest of friends. His model is the Divine

Master. He should not lack punctuality or congeniality. He should be accommodating, patient, and not too exacting in disposition. He should behave reverentially towards the persons he has in hand and persuade them that all he seeks is their welfare in time and eternity. I instructed my folks singly or collectively as it suited my convenience. When I began to instruct them, I made them a present of a cheap prayer-book with which they were to go to Mass, and a short Catechism by the Most Reverend Doctor Butler which I abridged by indicating on the margin of the pages the prayers which they would have to recite every morning and night and a few dozen answers which they should commit to memory. Once in a while I reminded them of the Mass they had to hear and of the prayers they had to say regularly. I questioned them on the lessons I gave them to learn by heart and I repeated my instructions in identical terms. Seldom did I inquire for the motive that might have prompted them to come or for the objections they might have had in their minds. After having briefly explained the Trinity and Incarnation I laid all manner of stress upon the idea of the Catholic Church. It was the Church of Christ. It had the distinguishing mark of Unity. They were obliged under penalty of sin to believe it. It had a right to teach them and in teaching them, it could not mislead them. It was the only star which pointed to the final goal of their existence.

The Pope was at the head of the Christian Church. He was infallible. He might make a mistake in telling them how to mend an automobile or construct an aeroplane, how to trim a bonnet or roast a partridge; but not in making any declaration from the Chair of St. Peter. In the plainest fashion and without any beating around the bush, I let them know what the Church had to say concerning confession, the Eucharist as a Sacrament and Sacrifice, Extreme Unction, Purgatory, the worship of the Saints, the Rosary and Scapular.

I backed most of what I taught my scholars with arguments drawn from reason and the Protestant Bible and illustrated it with things I had seen, heard, read or imagined. I was welcome at the house of Patrick O'Neill, the head waiter of St. Lawrence Hall. He was an Irish Protestant free-mason. One day as we were talking together I said: "You are a strange and mean man. I call to see you and not even once have you called to see me." "I will go," said he, "next Thursday." He was true to his word. "Why is it?" said I, "you are not like your wife and children?" "I am," he answered, "against the Immaculate Conception and the



Real Presence." I quietly told him that if Eve, the mother of the fallen race was sinless in her creation, I could not see why Mary, the mother of the redeemed race, should not be sinless in her Conception. He remained silent. I then handed him the New Testament of King James and had him read to himself the verses of St. John which concerned the promise of the Real Presence. After a few minutes, I noticed a change in his countenance and tears creeping into his eyes. He stopped reading quicker than I thought and said: "Father, when will you make me a Catholic?" I made him a Catholic after having sufficiently prepared him. He lived edifyingly fifteen years. I chanted his funeral service and retain as a souvenir his solid silver snuff box.

On completing the series of my instructions I informed my Catechumens that they could hold me responsible before God for all that I taught them and warned them not to join the Catholic Church unless they did it for conscience sake and intended to live and die in all contingencies in conformity with its prescriptions. I helped them in the tribunal of penance, received their adjuration privately and did not publish it in any newspaper. I had them spend a whole week as a preparation for their First Communion. On bidding them good-bye, I recommended them to frequent the Sacraments, attend in preference a Mass at which they would hear a sermon, sympathize with the priests in all their good works, enter into an organization of Catholics and subscribe to a Catholic weekly. I called to see them when I could, and I encouraged them in all kinds of ways. When I heard unfavorable reports anent their perseverance, I tried to contradict and kill it if ill-grounded; but if not, I did my best to rectify matters.

THE PERSONAL ZEAL OF A PRIEST IS ALL IMPORTANT.

God alone could estimate in its full extent the benefit that may be derived for non-Catholics from the pulpit and press, from circles and confraternities, from missions Catholic and non-Catholic, from diocesan missionary bands, chapel cars, the Church Extension movement and open air meetings. Nevertheless, in the ultimate analysis of efficiency nothing can compare with the personal and direct action of the priest with our separated brethren taken individually. Through their mutual intercourse, the rays of the gospel are focused and the merits of the Redemption applied. Lay Catholics are never useless, and not unfrequently they are necessary to the priest in bringing about non-Catholic con-

versions. They live in the midst of non-Catholics to whom they are linked by a thousand ties. They should try with all that is in their power to influence them beneficially in the highest degree. What a pity and a shame and a crime it would be if influence which they exert is nullified! Many Catholics are unbecomingly disposed to non-Catholics. They hinder them from being Catholics by their indifference, silence or opposition. They scandalize them by word, deed or omission. Unscrupulously do they misrepresent converts.

The magnetism of children should not be overlooked. It has for ingredients innocence, simplicity, candor and wisdom. Children can be apostles of surpassing excellence. Christ blessed them. His benediction was not fruitless. Cordial affection is never wasted on a child; and its tender confiding love is a conquest most deserving of sacerdotal ambition. The training of the missionary should begin during the earlier years of his life; and the larger the list of juvenile missionaries, the more abundant the harvest that will be reaped.

I may be judged an optimist or enthusiast. I am not displeased with the verdict. If by what I have done for non-Catholics, I magnified the name of the Lord the only thing that I hope is that He may be my reward. The future of the Canadian Church is unalarming, undisquieting and undiscouraging. Catholics are not retrograding. They mount the golden stairs of progress. They command public esteem not less for numerical strength than for commercial, industrial and political ascendancy. They betray implicit trust in the priest and respect ecclesiastical authority. They cling to the faith of their ancestors. The flowing tide of immigration has redoubled the vigilance and activity of both Bishops and priests. The Church Extension Society of Toronto is in full swing. It is reckoned a giant stride in the right direction. The Catholic Sailors Club of Montreal, which is on a splendid financial foundation, should be proclaimed a priceless boon for mariners in port from the standpoints of economy, sociability, morality and religion. Immigrants are, if not better off in manifold respects, at least as well off as in their fatherland. They are not debarred from any essential whatever. They can live in peace and plenty. If they do not, it is their fault exclusively.

Canadian perverts are held in abomination by the Catholics. They are tabooed. The number is insignificant if placed in comparison with the masses of devoted adherents, and with the outlay of money and energy in the attempts to bribe them. Proselytism does not speculate on English

speaking Catholics. It is after Italian, French and other scalps. They make all the capital they can out of the paltry trophies they succeed in securing—150,000 Ruthenians have settled in the Western provinces. They are in manifest danger of being Protestantized. They were deceived and spoilt by bad or apostate priests. The Protestants are trying to ensnare them by means of hospitals, schools and missions. The Catholic missionaries among them are doing their level best to cope with the bristling obstacles they encounter. They are sorely in need of funds.

Socialism is vigorously combatted in Canada by the Catholic Church. The press of the non-Catholics is neither anti-Christian nor anti-Catholic. In its columns may be inserted without hesitation articles in favor of Christianity or Catholicity. The free-mason and the free-thinker are twins. Though closely allied and pushing with relentless obstinacy the propagandism of their respective cults, they cannot boast of any appreciable success.

Canadian converts are streaming into the harbor of the the Catholic Church. Scarcely any priest is without a somebody under his care switching from non-Catholicism. In cosmopolitan centers and in many other localities a priest might well be detailed to consecrate himself only to the work of converting non-Catholics. It would require a mere glance to convince the unbiased that the Spirit of Truth and Holiness who descended under the symbol of fiery tongues upon Apostles assembled in Jerusalem on the day of Pentecost is in this decade of the twentieth century in the plenitude of operation with their successors and principally with Pope Pius X, whose motto is—the restoration of all things in Christ.

#### RECORD OF CONVERTS IN THE UNITED STATES DURING THE YEAR 1908.

Father Doyle: The statisticians at the Apostolic Mission House have been gathering during the past few weeks in preparation for the Congress, some accurate figures of converts received into the Church in this country. They find that during the year 1908 there were 28,709 converts of record.

These figures were received from the reports of Chancery offices and while some few returns are missing, still with these few exceptions this figure represents the aggregate of adult baptism in all the dioceses of this country.

This record of converts is very interesting. In 1906 in preparation for the Congress of that year there were found

to be 25,055 converts. Two years latter the number had grown to 28,709 or 3,644 more. In 1906 it was difficult to get at exact figures for in many Chancery offices there was no note taken of converts at all. In some dioceses they were a negligible quantity. Since that Congress of 1906 the idea has so grown that with very little difficulty accurate results have been secured.

In compiling the returns the impression has grown that quite a percentage of converts are never recorded. None of the converts who have been validly baptized as Protestants and therefore, received into the Church on simple profession of Faith are included in this list, and also a percentage of adults baptized on reception into the Church not recorded for some reason or another. Probably ten per cent would cover these categories. Adding this to the actual figures of record, would run the aggregate to 31,580. However, to be conservative we shall accept as a stereotype figure for convert-making in the United States in one year, 28,709, and we feel that we are well within the mark.

The figures range from 1,491 in New York to a vanishing quantity in some places. It is noteworthy that in the dioceses where Apostolate Bands are established that the numbers rise above the average—as for example, New York, 1,491 converts; Cleveland, 737; Mobile, 488. In New England convert-making is very much below the mark. There were only 1,772 converts in a population of over 2,000,000 Catholics, or one in 1,200, while the average for the country at large is about one in five hundred. The Southern states have an enviable record of about 2,000 converts in a Catholic population of 1,000,000. Catholicity has made its way in these states in spite of strong Protestantism and the opposition of rooted prejudice and bitter antagonism. In these states an active and aggressive missionary work has gone on for the last few decades.

Father Swint: In making up this list have they just counted the adults that were baptized during the year? Where whole families of converts were received I think the children should have been counted.

Father Doyle: The only way of getting at the figures is adult baptism. In most dioceses there is no list specifying conversions, but there is of adult baptisms. Now with what Father Swint says it would increase the number probably five or ten per cent.—fifteen per cent; and there is another element of increase, for very often a convert is received in a parish and for some reason or other the name is not put on the book. There are also some converted from Protestant-



ism who were baptized in infancy, and who enter the Church simply on profession of faith; that would probably increase the number five per cent., bringing the number of conversions in the country to about 35,000. Then there are also some in the hospitals of which no records are kept.

I wish also to submit for record the following totals from the year's missions as reported by the Apostolate Bands and religious orders: Aggregate number of missions, 3,412; to Catholics, 1,051; to non-Catholics, 1,162; Confessions, 1,519,089; converts, 6,929; converts left under instruction, 1,088.

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## Periodical Mission Literature

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BY REV. THOMAS F. PRICE, MANAGER OF TRUTH, NAZARETH,  
NORTH CAROLINA

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Father Elliott has asked me to write a short paper on the history of *Truth* and in connection with it to make some comments on periodical mission literature.

When after much planning and sacrifice we were permitted to begin our non-Catholic work in North Carolina, our first attention was given to the necessity of providing literature and reaching as many people as continuously as possible. There is no one who has preached to non-Catholics that has not felt the necessity of providing some means of following up the impression produced. The usual expression of this feeling is through literature of some kind. So Cardinal Gibbons tells us he felt when a Bishop on the mission field of North Carolina, and hence came that most valuable mission production, "The Faith of Our Fathers." Furthermore the process of conversion is gradual, extending often-times over many years, and to such seekers after truth some medium contemporary with this process seems a necessity.

Our means of reaching the non-Catholics of North Carolina were few, but we felt that if we could establish a periodical properly suited to the purpose we could perhaps in this way be able to do very effective work. The difficulties of carrying on such a work under the conditions in which we were placed were very great. There were only eight hundred Catholic families in the whole state of North Carolina. The Vicariate was evidently unable to furnish any money either for our own support or the support of the enterprise. Indeed we found difficulty in scraping together money enough to pay for the first issue—\$35.00 for five hundred copies. So little prospect did the whole seem to

have that many of our friends accounted us very foolish and visionary for undertaking it, and wrote us plainly to that effect. Nevertheless, putting our trust in God and our Blessed Mother we launched our little craft. Immediately friends began to spring up on all sides. Orders began to pour in, and notwithstanding the many defects of every kind under which *Truth* labored, it was well received. The Right Rev. Bishop Haid thus wrote on the appearance of the first issue:

"I was glad to welcome the first number of long-promised *Truth*. It far exceeds my expectations, and you certainly deserve great credit. If it can only be kept up to its present standard, our Vicariate will have a mighty aid in its efforts to place the Catholic Church in her true light before our people. I will be greatly disappointed if *Truth* is not found in every Catholic home in North Carolina. What a great opportunity Catholics now have to share in our missionary work! I am certain very, very, many will send you the names of non-Catholic friends and pay for one or more copies to be sent to them. It will be a good idea to organize a "Truth Spreading Society" in every congregation, the members to suggest the names of friends to whom the magazine is to be sent. This will enable the very poor to aid in the good work. Our many well-wishers in the North will not desert us now that a new path is marked out for our good work.

"I am glad the first story comes from the pen of a North Carolinian; your talent will unfold as means to reach the light are supplied."

Cardinal Gibbons wrote: "I received the copy of the monthly magazine which you have with commendable zeal undertaken to publish in Raleigh. I beg to assure you that I have perused it with deep interest, and I have no doubt that if the subsequent numbers will sustain the literary taste and practical selections that have marked the first number, this periodical will effect much good among the people of North Carolina."

Father Elliott wrote declaring, "*Truth* is the finest thing in the country." And so scores of letters came from Archbishops, Bishops and priests throughout the country. Nor were our friends, of the enemy dead to the possibilities of *Truth's* work. In North Carolina some buried it, some burned it, some fought it and some of the post-masters, we discovered, refused to deliver it. One prominent minister took a copy of it in his pulpit, presented it to the gaze of his people and tragically declared that it contained a dozen

lies on every page. "The greatest liar in the state of North Carolina," declared some Protestant ministers, "is the Editor of *Truth*."

And so *Truth* was received. And so it spread. But all this did not pay bills. Paper mills do not manufacture paper for nothing: Printing, mailing, bookkeeping and a thousand other things cried for money. Ninety-nine per cent of periodicals began under the conditions of *Truth* do not live, and *Truth* has lived only through God's blessing. In the beginning, to put it on something of a basis, we tramped through Norfolk, and Portsmouth, and Washington, and Baltimore, and New York, going from door to door getting subscriptions. Then we procured a number of solicitors. Finally *Truth* grew to a self-supporting basis. We cannot here record in detail the difficulties and trials that beset our path in the establishment of *Truth*, but we cannot fail to note at least passing by and with great gratitude the numerous acts of kindness and sympathy extended to *Truth* and its work by Archbishops, Bishops, priests both secular and regular, and by lay people. For several years we received \$500 annually from the Missionary Union.

About three years ago when *Truth* seemed to be in its heyday, when it was about to be launched into a larger life, it was almost entirely destroyed by a disastrous fire which wiped out the chief part of our work at the Apostolate. Nearly all the records of *Truth* and nearly every address upon its mailing lists was destroyed and some thousands of dollars due on its books were totally lost. *Truth* had to be rebuilt again. This work has now been accomplished. It is on a better financial basis than before and reaches a greater number of readers and hopes for larger results.

At present it goes into nearly every State in the Union, to Canada and South America, to Europe and Asia, and Africa. It has every month from about seventy-five thousand to a hundred thousand readers, a large percentage of whom are non-Catholics.

It is able to preach the faith to more people, I suppose, that any band of missionaries in the country. It goes into nooks and corners that a band of missionaries could never penetrate. It goes to people who can never or will never listen to a missionary of any kind. Moreover, it keeps up a perpetual mission to well-disposed people, such a mission as no band of missionaries can, by the spoken word, ever hope to accomplish.

What has been the result? Conversions, undoubtedly. How many we do not know. We have never kept any record nor do we think any true record possible.

To help others on, step by step, is the peculiar work of *Truth*. It is a blessed privilege that repays us for every sacrifice, anxiety and trial that have come to us.

Father Elliott: We owe the greatest gratitude to Father Price for his paper, especially when it springs from such an environment as he lives in. The proportion of Catholics to non-Catholics in North Carolina is not so great as it is in China. There is no champion fighting for the truth in the great arena of printed matter more valuable than "*Truth*" of which Father Price is editor.



## Literature at Church Doors

BY MRS. JAMES KNOX TAYLOR

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Father Doyle asked me for a short paper concerning my work distributing booklets from the doors of churches, saying as a convert's work it would be of interest to the Congress.

This mission work which I started in Washington, came from my reading the following: "When in Europe last year we were very much impressed with what is being done in Great Britain and Ireland to educate Catholics and non-Catholics, in the principles of the Catholic religion, and the improvement of domestic and social life. There is placed within the church near the door, a wooden desk, divided into about a dozen compartments the size of the publications of the Catholic Truth Societies. Any one may take these small pamphlets and drop in the slot a small coin. The range of subjects is quite extensive—Biography, Religious Controversy, Essays, Short Stories, Social Questions, etc."

The above quotation from the *Pastoral Letters* of the Bishop of Trenton, impressed me so much I could not get it out of my mind; the seed seemed to root so deeply in my new made Catholic heart, for I knew of the great work done by the Protestant Church through its Tracts, and the inability of many Catholics to answer questions put by me, or give a reason for the Hope which was in them. So, I wrote to the Bishop, and this was my answer: "Your letter has caused me a great deal of pleasure. Therefore, I am glad to send you my *Pastoral Letter* of 1908, entitled 'Some Modern Problems.' I have been working hard for several years on the problem of disseminating Catholic literature,



because I feel that Catholics do not make that use of the Press which is essential to bring the Church more intelligently near to the masses of our people. There are thousands upon thousands in America who if they only knew the doctrines of our Church as they really are would become most excellent Catholics. I have written to the Paulist Fathers of New York, and I trust you will interest Father Doyle of Washington."

So, I started forth, and put before the Christ-Child Society, my plan. They were willing to take up a new branch of work containing booklets to be placed by the door of churches.—to install in the Catholic Churches of Washington racks The box planned contained nine compartments, three more could be added; price, \$8.50. Booklets obtained from the "International Catholic Truth Society" at the cost of \$3.00 per hundred. A charge of five cents for booklet gives a profit of forty per cent.; so the case in time will pay for itself Filled weekly, and money taken out of the small drawer in center of case, an account of books out and money received is easily kept. It is advisable to put only five cent books in the cases, those wanting other books found advertised on covers, can obtain them through persons having charge of the rack.

The first box in Washington was installed on the Feast of the Annunciation at St. Paul's, by the Christ-Child Society. A few weeks after, as a Thanksgiving offering, a smaller box, on the same plan, was placed in the Chapel of Perpetual Adoration. In that only booklets pertaining to the Blessed Sacrament are placed. The forty per cent. profit from that case goes towards the Altar decorations. One hundred and sixty pamphlets are now being taken on an average from each case per month. About one hundred booklets have been taken and not paid for, those we hope may go into homes where a priest would not be allowed to enter.

Father Doyle's wonderfully helpful little Mass Book can hardly be kept in stock, so great is the demand for it. One hundred copies are bought direct from me by the Children of Mary of the Sacred Heart Society to send to the soldiers of Fort Myer, and a man came to the Convent door asking, "can I buy at once six of those Mass Books that are usually in the case in the Chapel?"

Now the question before us is how to get priest and laity interested in the work? The next great trouble is, if racks are started have we booklets to supply demand? Can we depend upon the slow importation of foreign books?

A letter just received from the Reverend Daniel E. Hudson, Notre Dame, says, "I know well the truth of those words

you quoted in your letter of Cardinal Newman's. Catholics are not a reading people, but thank God, a change has begun. In answer to my question as to his exquisite gems of publications he says: "certainly, as many as you wish for \$3.00 per hundred."

Father Hecker had this kind of work very near his heart, giving the reason of his faith through "the printing press." He even planned for an associate congregation of women to co-operate with the priests in the apostolate of the printed word.



### CATHOLIC WOMEN OF THE LAITY AS MISSIONARIES.

BY MRS. MARGARET L. COOPE OF WASHINGTON.

The Propaganda of the various phases of Catholic life is already a "movement."

The object of its leader is two-fold; to bring Catholic women of the laity together in social intercourse, and to bring them together as missionary helpers without disturbing their home or parish life.

With that idea in view, hourly conversations were conducted over pictures, emblems, pamphlets and catalogues, descriptive of the beauties of the Catholic Church, doctrine, and life in its widest and broadest sense. All this had the purpose of telling "o'er and o'er the story old" as missionary helpers. What has been accomplished cannot be estimated, but the records show that in the last two winter seasons, upwards of one-thousand people in private and public gatherings, have been informed as to the various phases of Catholic life and its meaning, from a Catholic standpoint.

At the last gathering, held as usual under the title, "The National Catholic-Women's Circle," and with the motto of their leader as a guide, viz; "To know and love our own," these Catholic women for the first time perhaps in American history, shared honors with Catholic laymen, in rising to their feet, in public, and personally paying tribute to Catholic life under such titles as, "Our Parochial Schools;" "Our Sodalties and Children of Mary;" "Our Art, Music and Literature;" "The Propagation of the Faith;" "The Church Extension Society;" "The Holy Name Society;" "The Christ Child Society;" "The Catholic-Women in Literature;" "Joan of Arc;" "Trinity College;" "The Knights of Columbus;" "The Apostolic Mission House," and "The Catholics outside the fold."

In a fitting manner the higher phases of Catholic life were placed in the hands of the clergy who paid tribute under such titles as "The Holy Father;" Our "American Cardinal;" "The Catholic University," and as "Catholics in America;" to "The President of the United States." The spirit of the evening was missionary. The Very Rev. A. P. Doyle, Rector of the Apostolic Mission House, made the principal address, entitled: "Opportunities for Catholic Women."

The leader of the movement has accomplished this much as a result of your command in conference three years ago when you wished her, "God speed in her work among women." But though it was accomplished without financial capital, it was not accomplished without a wealth of zeal and love for the Catholic Church, upon the part of those who co-operated with her in the work undertaken by "The National Catholic-Women's Circle, of Washington, D. C."

Father Swint: I would urge that the matter of organized leagues of prayer for the Conversion of America, be seriously taken up. True, this matter was taken up the last time, but Father Elliott, I believe, said such a league under some other name (I forget what it is) is already in existence. I fear this league, whatever it is, is very small. I am sure it is practically unknown in the diocese of Wheeling. It seems to me it is almost essential to the success of our work, that some organized league of prayer be left in every parish at the end of a mission. This ought to be one of the fruits of the mission. I also think the question of Sunday school work in remote places ought to be taken up more seriously than ever before. We ought to begin doing something. This brings up the more difficult question of procuring or making suitable teachers. These Sunday Schools ought to be carried on after some definite plan, and under some definite guidance. There is no objection to using existing methods or institutions, but their usefulness ought to be extended to places where they are needed. What a fine thing it would be if we could leave a well organized and efficient Sunday school in nearly every town or country place we visit! The *teacher* is the main problem.

Father Doyle: The Sunday School teacher can be assisted very materially in his work by subscribing for a magazine called *The Helper*, edited by Mrs. B. E. Burke, one of the most devoted women in Sunday School work in the country. (Address, 234 Broadway, New York.)

## Mutual Relation of Diocesan Apostolates

BY REV. W. S. KRESS, OF CLEVELAND, OHIO.

In the relation, however, of one diocesan band to another we think that all should agree not to do any work in the diocese of another, except upon the invitation, or with the consent, of the local band. The same courtesy that governs one pastor in his dealings with every other, and that keeps him from meddling with the affairs, or encroaching upon the territory of his neighbor, should be the rule, we believe, between apostolate bands. The Cleveland band have been asked repeatedly to give missions and retreats in dioceses that enjoy their own apostolates; their answer has invariably been either a direct refusal or the advice that the invitation be sent through the local apostolate.

This would be applying the principle of the closed shop, in so far as diocesan apostolates are concerned. If there is to be any real and permanent union between them they will have to observe this courtesy toward each other. So it appears to us. If the other bands are of the same mind we would respectfully ask that this principle be formally adopted by vote.

It should not be understood, however, that we disapprove the employment of other bands in our own dioceses. It may often be of great advantage to secure the services of outside apostolates, particularly for localities where the home men have appeared several times before. It might be well, even, to suggest their engagement to pastors. A change of personnel and methods is desirable, especially in Catholic missions. To be sure the religious are ready to help us out here. They are welcome, more welcome possibly to our parishes than we to theirs; yet it would be quite proper not to forget our own apostolate brethren, above all those affiliated to the poorer dioceses. We call ourselves brothers when we get together in these conferences. It is about the only time we become aware of our relationship.

As the apostolates grow older they will find their territory rather circumscribed. Unless pressure is brought to bear, either from above or below, from Bishop or laity, a large proportion of the parishes of the diocese will remain closed to them permanently. During 15 years of work in our own diocese of Cleveland 83 parishes and dependencies out of 307 have not permitted us to give missions of any kind in them, besides 60 foreign ones, in which we could not labor. In the 164 parishes that we served we appeared once in 76, twice in 52, thrice in 21, four times in 7, six



times in 3, and twelve times in 1. In the 12 parishes in our diocese conducted by religious we gave one mission. If we were confined to the Cleveland diocese alone we would not be kept busy the year around, even with a small band, despite the fact that we introduce a new non-Catholic series about every year. Fortunately for us, Cincinnati and Columbus have asked us to extend our apostolate to the entire state of Ohio.

The bands in smaller dioceses than ours of Cleveland are likely to feel the limitations of territory even more quickly than we. One remedy is that suggested before: that we commend outside apostolates to our pastors for a change. So far, we have done practically nothing in this matter ourselves; but we stand ready to pledge our assistance, should our fellow band think well of this plan. We would suggest, however, in connection with this, that each band get up an original series of non-Catholic lectures for presentation away from home, instead of repeating the usual topics of a first mission, all of which have been heard before.

Father Elliott: This paper is very instructive indeed. I wish to bear testimony to the glorious missionary career of Ignatius Horstmann, late Bishop of Cleveland. He deserves to be remembered throughout the history of Catholic America for the generous assistance he has given the diocesan mission band idea from its inception.

Father Doyle: I would like to hear the question of the relationship of apostolate bands to each other discussed.

Father Doran: I am quite in favor of the suggestions of Father Kress' paper. It would be a good thing to foster a brotherly feeling between the apostolates. The exchange of men would cause a mutual interchange of ideas and encouragement.

Father Busch: In the paper read there are two distinct suggestions; one is the spirit of mutual understanding between the different bands. I do not see how we are going to perfect a thing of that kind very well, except to manifest a general sentiment; all of the bands are not represented here; some of the larger bands are not represented at all. I believe, however, that all the bands should have a closer union. I think the best thing to do is to pass a resolution that the heads of the different diocesan band communicate with each other with a view to formulating some basis upon which an agreement can be made, that is, some sort of a permanent committee established, the nature of which would be hard to determine just now. Each band should make recommendations and then submit them to the other bands. Another point was

raised in the paper, that gradually our territory will become limited and circumscribed for different reasons. My band has confined itself very carefully to its own territory. In seven years past we have not given more than two missions outside of our own territory and have given about 175 missions in our territory.

**Father Mountain:** The interchange of mission bands would be conducive to bringing about that uniformity which is so desirable in this work. I make a motion that a committee of three of the superiors of the different bands be appointed to correspond with the superiors of the other bands to bring about a closer union between the different apostolates.

The motion was seconded by Father Busch with the recommendation that it be made up from different sections of the country.

The motion was carried, and Father Kress, Father Busch, and Father Swint were appointed on the committee.

**Father Swint:** As the two apostolates of Cleveland and Wheeling were so near together, and I believe it is important that some New Englander be represented on that committee. I wish to withdraw my name in favor of some one else. I suggest of Father Blessing, of Providence, Rhode Island. The name of Father Blessing was substituted.

**Father Busch:** Another point that ought to be considered is exemption from office during missions; when Archbishop Farley was in Rome he made a special request of the Holy Father that the priests of the New York Apostolate be exempted from office during the work of the mission and laid before the Holy Father a few cogent reasons. The Holy Father readily and cordially granted to him the privilege of giving to the priests of the Apostolate an exemption from office during the time of the mission.

**Father Swint:** Bishop Donohue disapproves very strongly of the petition to be exempt from the recitation of the office during missions. I cannot see much need in it, for when the office, on account of strenuous work, becomes a heavy burden, *ipso facto*, the person so circumstanced is, I believe, dispensed. Of course the privilege would make a man feel a little freer, but I fear it would also encourage neglect of a thing that the missionary surely needs if any one does—prayer.

Father Costello, Father Doran, and Father Rohmann, were appointed a committee to take this matter before the authorities with the purpose of securing the dispensation.

## The Congress and the Missionary

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BY REV. M. I. BOARMAN, S. J., CHICAGO.

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The Catholic Church is the masterpiece of Divine Art. As an embodiment of beauty it necessarily embraces unity amidst variety. The unity of the Church is manifested in the supreme rule of the Sovereign Pontiff and in the co-ordination and jurisdiction of the hierarchy. The variety of the Church is seen not only in her manifold gifts and divers offices, but also and most especially in her various religious orders and congregations which under the guidance of the Holy Ghost, were instituted by saintly men to promote the Glory of God by the attainment of special spiritual ends, by definite and well defined means. The Church then may be likened to a beautiful garden in which is found a variety of parterres, shrubs, and beds of flowers. The general effect of the garden's beauty is most enhanced when each bed is kept separate and gives forth its richest profusion of colors and odors. A wise gardener is ever solicitous that there shall be an intermingling of the objects of his care. These thoughts have led me to a reflection. The remark has been made upon the floor of this Convention—and has been repeated—that the various orders and congregations and bands of missionaries should get together. This appeal seems to take for granted that, in some way, we are working amiss, and even exist in a state of antagonism. I do not see things in this light. I believe that we are just as much together as the Holy Ghost ever intended. Each order, each congregation, each band of workers, is doing its own work in its own way, and thus promoting the Divine Glory as Providence intended. The coming together in a Congress, however, has its advantages; for thus we learn of the trials and hardships, of the successes and failures of others, and necessarily increase not only in sympathy, but in charity which is the bond of perfection. During these days it has been to me a matter of pleasure and of edification to hear accounts of the missionary work done for special classes—as for Indians, Italians, children, negroes, Chinese and non-Catholics. These effects and successes show forth in a marked degree the constant and progressive activity of the Church. But a mightier work than any of these is before us, and that is the conservation in the faith and the sanctification of that vast multitude of Catholics already within our borders or now hastening to our shores.

It is upon the beauty of these lives, and upon the example which they give, that we must finally rest all of our hopes for the conversion of America. To the sanctification of the Catholic people the chief efforts of the great religious orders have been mainly directed. Every novitiate is an Apostolic Mission House; and all of the orders have trained missionaries in the field. To give an idea of the work which is silently accomplished, I may be excused for offering the results of my own personal efforts. Within the last fourteen years, with one companion, I have given communion to 349,284 persons and heard 394,436 confessions. And though we have worked directly for Catholics we have done much for non-Catholics. During these years we received into the Church 5,002 converts. In our preaching we have avoided whatever smacks of bitterness, yet we have used the liberty of the Gospel. We have not been satisfied with a mere academic setting forth of the beauty of truth and the harmony of the Church. We have endeavored to rouse men to action by persuading them of the necessity of salvation in the confession of Christ and his spouse, the Catholic Church. It is not sufficient to remove a man's prejudices against the faith, and leave him convinced, but not persuaded; for his last state will be worse than the first, according to the words of Christ; "If I had not come and spoken to them, they would not have sin: but now they have no excuse for their sin."

Children have also been the objects of our care, and wherever we gave missions to adults we ran in a short mission for children. From these slight glimpses of the work which is constantly going on in the vineyard of the Lord, we may realize the glory given to God by the labors and sacrifices of the devoted missionaries who, with such untiring zeal, devote themselves each in his own field of endeavor to the consummation of the end so devoutly to be wished, the salvation of countless souls and the conversion of America.



## Wasted Opportunities.

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BY THE VERY REV. FRANCIS C. KELLEY, D. D., LL. D.,  
President, The Catholic Church Extension Society of  
U. S. A., Chicago, Ill.

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Instead of reading a paper, Dr. Kelley addressed the Convention. We are enabled to give only a summary of what he said:

He opened his remarks by requesting his hearers to make a picture in their minds of the great Wall of China. He explained that some ancient Emperor decided to build that wall in order to protect his country from the Tartars. To the work he summoned all his people, and how well they performed their task is testified by the fact that the wall stands today as strong as when the last brick was laid in it.

The speaker compared this wall to an imaginary one which the Catholic Church must build around itself, not to keep the people out, but to prevent enemies from attacking. Like the great wall of China, this one must be built by the people—all the people—and each section by those who live in the district through which it passes. In the wealthy places this wall would be strong, because here they have the men to construct it, and the clay and mortar with which to make and join the bricks. The clay and mortar is money. The great Dioceses of the United States, therefore, built their portions of the wall well and strong. Where neither clay nor men are found in quantity, the difficulty arises. In the South, and in some portions of the West if left alone, the wall will be anything but strong.

Under the present situation in the Catholic Church of the United States, when any portion of that great wall of defense is finished, the men who built it turn their hands to ornamentation. Some of the stones show the work of the clever sculptor or painter, and even some of the bricks are ornamented and inlaid with gold. When the enemy arrives he is usually found to be rather a sensible enemy. He is, at first, attracted by the beautiful portions of the wall. He admires these, but being sensible, he moves on. He figures that if these people had time enough to ornament the bricks and stones, they had time to make a perfectly strong wall, and he knows that where the ornamentations are is the worst possible place to attack. So he moves out to where the bricks are made of inferior clay or of sand without much to hold it together, and where he knows men are not plentiful. There he makes his attack, and there he is victorious. Now,

as a chain is only as strong as its weakest link, a wall is only as strong as its poorest part, and so the entrance which is forced by an enemy in any part of our wall means that sooner or later the effect of his coming will be felt in the stronger places.

A good general would never have permitted a wall to be built like that. He would have said: "When you have finished the portions which are easy to build, begin on the portions which are hard." Co-operation is necessary, and with co-operation the enemy could be kept out. The time spent on the art work and the gold inlay was wasted time to a very large extent, *because the enemy got in*. So our too strict parochial policy has wasted opportunities. We have lacked co-operation, and the result is very apparent in our losses today.

#### WE HAVE LACKED CO-OPERATION

When you ask why we have lost millions, I can point to a wall, strong and handsome, in Pittsburg, New York, Boston, Philadelphia, Baltimore, Chicago and many other places; a weak wall was in too many portions of the South and West. Here is our first and our greatest waste of opportunity. Of course, a great many will say that even calling attention to this is *reproaching*, and we all hate reproaches. These reproaches fall on great and small. Some of them must necessarily fall upon the members of the Hierarchy; some on the priests and pastors. I grant all this, but if a reproach is needed, surely we are not weak enough to shrink from it and close our eyes to a situation which is of the greatest danger, because we fear to look at it. Would a great general, for example, lose a battle because he is afraid that by studying the field he will know where he has assigned his troops? Our parish system has proven itself to be a splendid one, but the danger of it is that it will make us forget our obligations outside. These reproaches are to warn us of the danger of parochial blindness. Reproaches are sometimes exceedingly useful.

Consider in detail the wasted opportunities by going out with me to where Catholicity is weak—to the pioneer districts. Some have asked us, "How would it be possible to improve?" "Take up the history of Protestant Home Mission Societies, and you will have your answer." These societies have been wise in their generation. They knew how to work. Someone said at the morning session of this Conference that they had nothing else to do. That does not concern us. The thing that concerns us is what did they do, and what are they doing. When, for example, the

Methodist Home Mission and Extension Society went into Kansas, Iowa and Nebraska, it went in with the men which it took from where the Methodist wall was finished, or was in good condition. These men had with them the clay that was necessary to build; they had the money, and the rest was easy. They entered a new town in a pioneer State, which had a population perhaps of fifteen or twenty families, and around about, perhaps, fifty more. Being a new town, there was, as yet, no church. The people had no chance for practicing any religion, but soon a church arose without a cross. It was not Catholic. Perhaps a little girl, a child of one of the Catholic families there, became anxious to go to Sunday school. She worries because her little "chum" is going, but the mother refuses. The Catholic mother wants the child to wait until the priest comes. He visits there once every six months, which is as often as he can do it. This new church was erected by one of the Protestant Home Mission Societies. The minister is paid by the same organization. The Sunday school the child wants to attend is supported by it. All the people in the neighborhood go to that church, no matter of what denomination they may be, except, possibly, the Catholics. There are ten families, perhaps, of these in all the district, and the little girl belonging to them tries hard, in an innocent way, to make a break in the defense which they are putting up. She begs month after month to go to the Sunday school, and at last she is permitted to go once. That means twice, and twice means that she keeps on going. That little girl may not lose her Faith, but she will grow up lukewarm; she will marry outside the Church, and her children will be lost. Her story is the story of others. It is the story of the millions we have lost in the West and South, all because we wasted our opportunities; all because we did not have co-operation in building our wall of defense around our co-religionists. The Protestants, who had co-operation, and who did not waste their opportunities, won in the pioneer districts, for four-fifths of their growth they can trace to their Home Mission and Church Extension Societies. They gained wherever they erected their little rural churches, and it is useless to deny that they gained considerably at our expense.

Some urge that we did not waste our opportunities, for we had none to waste; that our people were poor and could not have done as the Protestants did. Yet, they say that servant girls built the magnificent Cathedral of New York, and poor as our people were, one portion of them alone sent back to Ireland \$150,000,000 to help religious

and political movements there. Every five dollars of that, you might say, represented a soul which we lost in the United States. Is even the Queenstown Cathedral, beautiful as it is, worth one single soul, and would we not pay dearly for even the independence of Ireland, much as we desire it, if it costs us the salvation of one poor exile from her shores?

Am I overdrawing the picture? Consult the statistics and you will see. You priests of the South know that I am not overdrawing it, and you who live in the West know it as well. Few voices called out a warning when the mistake was being made. Will the warning be of any use even now?

It is perfectly true that our chance in many States is gone, but it is not gone entirely in the whole country. In South Dakota the Diocese of Lead is opening up. Oklahoma and Indian Territory are not entirely settled. The Panhandle, of Texas, yet presents a chance. Nearly all of the South is in the process of development. We can yet plant our dollars as others did, and make them grow chapels. We can strengthen the wall in these places. The regeneration of the South will not be entirely through preaching to non-Catholics. The Italian is going there; the climate suits him, and appeals are now coming to assist him to build little churches. He will not have to appeal to Protestant Societies more than once; indeed, he will not have to appeal at all. That portion of our wall is threatened. We need money to get results.

At the Missionary Congress in Chicago a Bishop made an appeal which was a terrible indictment against us for wasting opportunities. His indictment was against every single one of us Catholics. He called attention to the fact that his Diocese, Sante Fe, was converted from heathendom by Catholic missionaries. These missionaries had watered almost every inch of the soil with their blood. Today the Diocese has 135,000 people in its borders, mostly poor Mexican sheep herders. Their poverty prevents them from doing much for the church. It is a struggle, on the barren soil, to live at all. One parish of his Diocese takes a month for the Bishop's confirmation tour. Only three parochial schools are in the whole territory, while in one single parish there are five mission schools, maintained by Protestants, and every child in them a Catholic. A lack of co-operation brings about this state of affairs. We can do wonderful things in the well-settled places, but do we not lose the merit by wasting our opportunities in such spots as these?



The missionary question is largely a financial question. You may meet in your Conferences and in Congresses annually, semi-annually or monthly, but unless we have goodwill and generosity on the part of everyone, we cannot solve the missionary problem. It refuses to be solved by speeches and resolutions. To solve it we must get the message that men and money are needed to the bishops, to the priests, to the seminaries, colleges and schools. We must not care whether they are sensitive or not; we must tell the honest truth, call attention to the lack of co-operation, show where we are wasting our strength, and appeal every day and every hour for union in meeting and solving the problems that are before us.

OPPORTUNITIES AMONG THE IMMIGRANTS

Wasted opportunities in the pioneer districts is not all of our missionary error. We are wasting opportunities amongst immigrants. It is true that in some Dioceses, like Chicago, the Italian parishes are self-supporting, but in most parts of the country they are not. We are losing the Italians, and losing them as fast as they can be lost. To urge that they do not support the Church themselves is not an excuse; to urge that we have enough to do with taking care of more promising material, is not an excuse; to urge that they are poorly instructed in their own country is not an excuse. We do not understand conditions in Italy; but we do know that the Italians are here; that they are nominally Catholics at least; that they have a glorious history of Faith behind them, and that they are a moral, honest and industrious people.

We have heard an Italian priest speak at this Conference of the good that was in his people, and appeal to the Church in America for assistance. You cannot answer. "Let them take care of themselves." God sent them to us, and the fact that the task is the hardest we have yet faced is no reason for shirking it. It is not Catholic, gentlemen, to utter such sentiments.

A little while ago someone was worrying as to whether or not we displayed a Catholic spirit toward the Negro. Are we displaying a Catholic spirit toward some of the "Whites?" Investigate for yourself what the sects are doing for the Italians. You may say that they are not making Protestants of them. Yet their Sunday schools are filled with Italians. What difference does it make to you whether they are being Protestantized or "settlementized?" Will it make our sin and neglect less heavy that we are allowing them to become Atheists instead of Protestants?

Italian settlement work is monopolized by Protestants in the cities. "Have you any settlement work under the auspices of your Society?" said a wealthy Catholic gentleman to me a short time ago. I had to reply "No." He said, "Why do you not start something of that kind? I myself, was brought up a poor boy. It was a miracle of God's grace that I kept my religion at all. I want to help poor boys." There are many men who feel as he does, but outside of one or two efforts, scarcely anything is being done for the people who do not come voluntarily to the churches. Yet Christ said, "Go into the lanes and the byways and compel them to come in."

#### OPPORTUNITY IN CATHOLIC COLONIZATION

Another waste of opportunity is in Catholic colonization. Why? Simply because one or two colonies had failed. And they failed because, instead of the honor and glory of God, the promoters had the almighty dollar for their chief aim. In how many prospectuses for Catholic colonies were the dividends pushed prominently to the front instead of the good that might be done? No wonder they failed. But is colonization a failure in general? Ask the country districts of the Diocese of St. Paul. Some of the most flourishing parishes in Minnesota were started as colonies; some more in Nebraska. The Catholic colony idea is not a failure. Catholic colonies give us a rural population, and we need a rural population more than we need anything else. Seventy-five per cent. of the business and professional men of cities are born outside of the cities on farms. We get them today from Ireland, Germany, Belgium, England, etc. We are getting some, too, from Italy, especially the workers. In ten years stricter immigration laws will close our gates. Where will we get the 75 per cent. needed in the city's population then? From Oklahoma, Nebraska, Texas, Alabama, the Carolinas, etc. The call will go out to the farm, and if the farm have not Catholics with which to answer the call, what will be the fate of religion in the cities? Is this a pessimistic outlook? Not at all. It is simply the truth. Catholic colonization should be encouraged, if not for the sake of the present, for the sake of the future.

One of the greatest troubles is that we are children here in America when we come to the study of missionary effort. Even Father Boorman misunderstands. He is a man of many good deeds, but in speaking of missionary work at this Conference yesterday, was it not, he made it quite evident that he understood missions to be simply those which he and other Jesuit Fathers and religious preach so very

effectively in our large and wealthy parishes. Most people think, when we talk about "missions," that we mean what our Protestant brethren would call "revivals." To contribute to "missions," for a great many Catholics, means to help out in the collection that is taken up on these occasions. People must be made to see that these are only a small part of missionary work; that the real missionary work was the work the Apostles did when they went to preach the Gospel wherever and whenever there were men to hear it.

Francis Xavier was a real missionary. It is only by an extension of kind courtesy that such a title could be conferred without the right that comes of toil and hardship.

GET ZEAL INTO THE HEARTS OF THE PEOPLE

The problem before us is how we shall stem the tide of loss which has been running against us for fifty years. We can stem it if we get missionary zeal into the hearts of the people, but to get that zeal into their hearts we must rely, not upon the millionaire's gift or wealthy men's gifts, as we are doing today. We must go into the parishes, organize them, and secure even the little mite that comes from the children. Our Protestant brethren are organized. The smallest child in their parishes knows what a mission is, and will proudly own to the fact that he has contributed to the work out of his little bank where he saves his pennies.

I went through the Presbyterian Building in New York a year ago. I think there are nineteen floors to that Presbyterian Building. It is probably worth \$2,000,000. The rental amounts to \$80,000 a year. I entered their literature room. It is one-quarter as large as this great hall—the *Aula Maxima* of our University. From top to bottom it was filled with literature, not in bulk, but only the samples. Thousands and thousands of dollars had been spent on this room to fill it with samples of books. The books themselves were out doing their work, stirring up missionary zeal. One cannot have even an idea of how tremendously the Presbyterians are working. They spend millions per year for literature alone, probably more for that alone than we spend on our entire mission work of the world. The poorest Protestant denomination in America contributes at least \$100,000 a year to its missions. I am confident that Father Doyle would drop dead with surprise if anyone told him that he would get \$100,000 next year for his work. Probably there are not a half-million people in that little denomination, but Archbishop Ireland says that we have 17,000,000 Catholics, and missions receive nothing but a pittance from all of them.

Every year Protestants spend over \$8,000,000 for home missions alone, and for the last sixty years they have spent \$350,000,000.

We may say, "Well, what have they gained by it?" I answer, "They would have been dead without it." But if we had spent as much money as that in taking care of ourselves and planting the Cross in the pioneer places, in sending our missionaries out on the crossroads, as old Archbishop Hennessy, of Dubuque did, probably we would not have to explain away our losses.

The Church Extension Society has built probably 250 chapels since it organized. Imagine what good these 250 chapels have done! We need over \$200,000 a year for the work of missions. Ten thousand dollars put into New Mexico alone would work wonders. Archbishop Quigley, speaking to the late Archbishop of Santa Fe, said: "Do you mean to tell me that the children in the Protestant schools of New Mexico are Catholic children?" The answer was plain. "They are." "Why can't you get them into your schools?" "I have no schools, and I could not support them if I had. The people are too poor." "Suppose the Church Extension Society could give you \$10,000 a year. Would it help?" Enthusiastically the answer came back. "Ten thousand a year! If you could furnish we with that amount of money, I could open my own schools, and close every sectarian school within two years." And, gentlemen, what is \$10,000?

#### THE SOLUTION OF BISHOP OF PITTSBURG

The Bishop of Pittsburg has offered one solution, and a good solution, for the difficulty. He has organized a Mission Society for his Diocese, and he has said to the priests: "Reverend Fathers, you must organize this Mission Society in your parishes. The support of missions outside is an obligation and a necessity. If necessary, I will even assess the parishes." The proceeds of this Society, the Bishop will divide amongst the Home and Foreign Mission Organizations already in existence. I would have preferred very much myself, had the Bishop organized a branch of The Church Extension Society and let the distribution be made in his way. We would then have more union, but my preference has nothing to do with the matter. The great thing is that the Bishop of Pittsburg saw the necessity; saw that we were wasting opportunities, and saw what could be done if each Diocese made an effort to assist. What we need is union. We should all sink ourselves, if necessary, and our own interests, to bring it about. So far as I personally am concerned, I do not ask to be kept



in this work, though I love it. I would make any sacrifice to remain in it. It is the work that suits me best, and if I had to leave it the wrench for me would be a hard one; but I am not set on doing this thing as I want it done, or as the Church Extension Society wants it done. I am set upon having it done by *some one in a good way*, and cheerfully would I resign tomorrow from all connection with the Society if the sacrifice were demanded and would give us unity in the cause.

I realize that the great union can come only when a Plenary Council has taken this matter up; but we at least can make beginnings. Last year a great Missionary Congress was held in Chicago, under the auspices of the Church Extension Society. The success of that Congress shows that priests and people are beginning to see our wasted opportunities, and are trying, even at this late date, to repair past mistakes. That Missionary Congress cost a great deal of money, but it was worth every dollar we paid out. It brought returns, some in money, some in what was better than money. The next Congress will be held in the East. The Church Extension Society is going on with it; but it invites all other missionary Societies now to join. We will not assess you one penny for expenses. The next Congress will pay for itself, and the Church Extension Society will back it. Let us hold the next Congress in sections—a section for the Indian Missions, with Father Ketcham in charge; a section for the Negro Missions, with Father Burke in charge; a section for the Apostolate, with Father Doyle in charge, and a section for Church Extension, with some one from our Society to take care of it. There should be a section for priests, for religious orders who are preaching missions to non-Catholics, and sections for every missionary activity in the United States. That Congress will be held in Boston. At the ordinary sessions of the Missionary Congress in Chicago we spoke to from 3,500 to 5,000 people. We can speak to more in Boston, for the second must be an improvement on the first. I invite you, gentlemen, to co-operate; to come in with us and make the second Congress as great as the greatness of our cause demands.

To get the matter into form, I move that it be the sense of this Conference that it unites with The Catholic Church Extension Society and other missionary organizations in the Boston Congress, so that together we may seek to gather up our wasted opportunities and stir up the missionary spirit in the Catholic people of the United States. I thank you.

So, gentlemen, in order that we may have some fruit from the appeal I made to you I now put in the form of a motion that idea, that we shall unite next year; that we shall invite all the missions to unite in one Missionary Congress, so that we can impress the missionary spirit upon the Catholic people of the United States. Thank you.

Father Busch: I was going to suggest an amendment. to select some one to draw up a suitable memorial to send out, showing that it is the sentiment of this convention that the missionary activities be united, as far as possible, in all the different details of missionary work, and as the first evidence of this get-together spirit we at the same time resolve to have our future meetings jointly and with the Extension Society. If this amendment can be incorporated with the motion, I think it would be well to have the two go out together. That it be the sense of this Congress to co-operate. When we began we sounded a keynote. Father Kelley was not here at the time of the opening paper; but that was the proper idea, co-operation, get together, and I now make this motion that a committee be appointed to draw up a memorial that will express the sense of this Congress that all missionary activities unite, and that this memorial be sent to every missionary activity in the country, in order to stir up the missionary spirit.

The motion was agreed to unanimously.

Father Elliott: I move that the Catholic University be thanked for giving the Congress the hall and other accommodations. This was voted unanimously.

Father Kelley: I would like to ask one question. Who is going to be representative of the Catholic Indian Missions to begin work? I would like to see Father Doyle appointed. I would like to have him on this committee, too. Father Doyle is the active officer of the Catholic Missionary Union, anyhow. If we had one or two hustlers we could make that Congress a mighty success.

Father Irvin: I move that the Committee of this Congress be appointed another member of that committee with Father Kelley. This was voted unanimously.

Father Elliott: I move that thanks be given to the press for their work.

Father Busch: I move that thanks be extended for the excellent entertainment given the members of the Congress by the Catholic Mission Home.

On motion of Father Elliott a vote of thanks was also extended to the Chairman.

The Congress thereupon adjourned to meet next at Boston, Mass.

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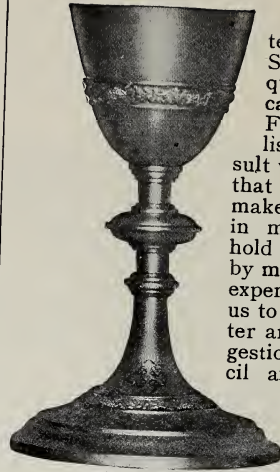
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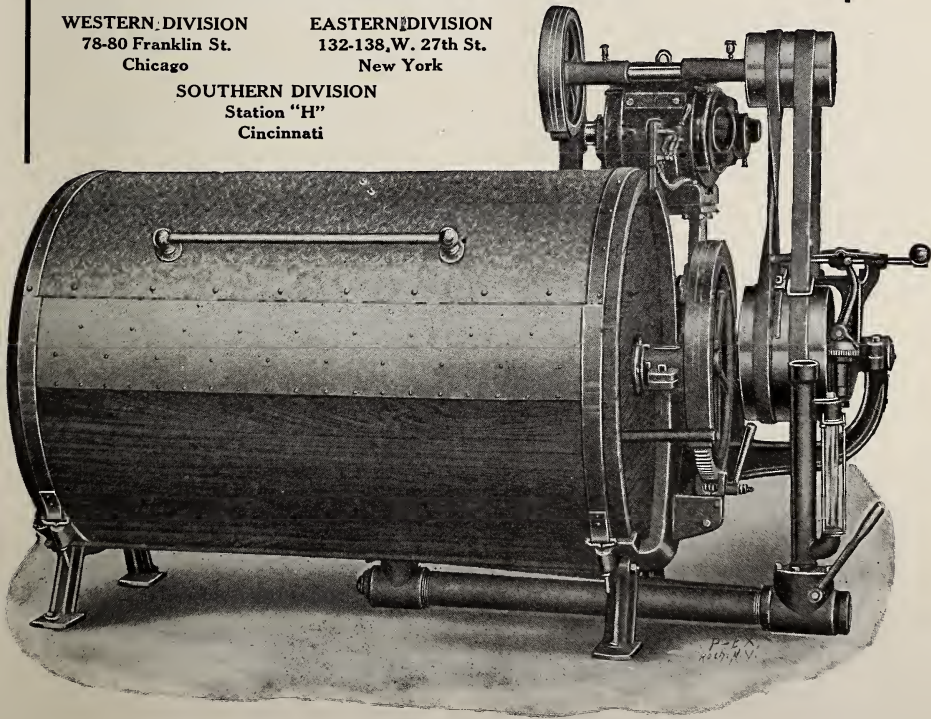
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