

OUR CATHOLIC AUTHORS.

Extending the Influence of Their Writings—The Columbian Reading Union; Some Very Important Suggestions.

The interchange of thought among Catholic Reading Circles has fostered a desire for accurate information about Catholic Authors whose works, whether original or translated, are now published in the English language. It was urged by the Columbian Reading Union that a complete list of our authors and their works would show forth the influence Catholic thought has exerted on modern literature. As the work advanced it became evident that such a list would have a standard value for librarians and buyers, if restricted to those writers who had published a volume. Then came the labor of ascertaining the books now in print, which was found a most difficult task on account of the apathy of certain publishers that give little heed to any movement in favor of authors.

The Catholic World has printed, during the past three years since 1890, many letters in aid of the undertaking from various parts of the United States, from Canada and Great Britain. Cordial thanks are due to all who have willingly taken part in gathering data about authors and books from the wide area of the English-speaking world. A considerable expenditure of money will be required to fully complete, in a comprehensive way, the study of Catholic authors as planned for the Columbian Reading Union. The sample pages appended will indicate, better than any description, the value to librarians and readers of a complete list of Catholic authors.

No one has pleaded the cause of Catholic writers with greater ability than the Rev. William Barry, D.D. He demands for them recognition, as exponents of saving truths, religious, philosophical, scientific, political, and social. This recognition should come first from their own fellow Catholics, and with recognition, honor and support. The time has come to spread the best literature we possess. Indications are not wanting that the era of materialistic and agnostic science is passing away. Black unbelief cannot satisfy the mind. In this transition period our writers have a great opportunity to expound with average literary power, in language not above the common mind, the true principles of religion, of philosophy, of moral and social science.

"If St. Augustine has taught many centuries, and Cardinal Newman a whole generation, it was not because the one was Bishop of Hippo and the other Cardinal of St. George, but because they were Newman and Augustine, with the Catholic Church behind them to secure their freedom by guarding them against error. The greatest name in Catholic literature, if it is not Shakespeare, is Dante. Can we say, then, that only the clergy concern themselves to show forth religion in its most taking form? The layman of to-morrow will be trained in our schools, the priest in our seminaries. If literature is to flourish, the roots of it must be planted in both these wide fields. Would it not be a grand thing if from the beginning it were admitted on all hands that the career of a Catholic writer is not only honorable, but worthy of reward; that it can be made such only by the multitude of Catholic readers, eager and willing to accept what he offers them, and prepared to pay a price for it, as they are prepared without grudging to support church and school now? It depends on Catholics themselves, on the wage-earners in this democratic time, who can spend their earnings how they will and where they will—on them it depends whether we shall have a literature not unworthy of the faith and of the nation we would win to the faith. Numbers are not wanting to us, nor material resources, nor talent, nor industry in those who possess talent. Why, then, should we fail? We shall not fail. But, if we are to succeed, literature must be recognized amongst us as a sacred calling, with its own place and prerogatives and a befitting sustenance."

Though our Catholic authors represent the highest culture of mind and heart, we know that this highest culture is not always the most profitable in dollars and cents. The authors of lofty mind can always claim the attention of those who are identified with the progress of the world; and it is the duty of every one endeavoring to raise the standard of civilization to utilize all available forces which remove ignorance and foster the growth of high ideals. For this reason there is a direct duty on the part of the reading public to patronize the best in literature and to be vigilant in searching out the deserving authors. This duty is sadly neglected when people blindly follow a defective standard of criticism, and give public honor and wealth to writers of hollow books.

Often the statement is boldly proclaimed that Catholics have no literature. Such an opinion should compel

us to exercise pity for the one who holds it, because it is an indication of the most deplorable ignorance. Publishers outside the church have discovered many of our glorious classics containing the highest and best Christian thought, and have no apology for daring to send forth to confiding readers mutilated editions of books written by Catholic saints and scholars. Our heritage in literature is so valuable that pirates have boldly seized upon our treasures. Vigorous protest should be made when heretical editors pick and choose at random unauthorized selections from Catholic literature.

It has been estimated from reliable sources of information that thousands of dollars are annually expended by Catholics, especially in the rural districts, for ponderous subscription books. Unscrupulous agents grossly misrepresent the value of such publications, and even attempt to get from priests an endorsement of their fabulous prices. Efforts are made to establish the impression that the sale of these books in some way is an aid to the church. To counteract the designs of avaricious publishers engaged in the nefarious work of deceiving simple people, there is need of an organized movement to secure the best books of our Catholic authors at reasonable prices. In this movement Catholics having wealth and leisure can find ample scope for intelligent zeal. The intelligent defence of the truth under existing conditions requires a wider diffusion of Catholic literature.

After the process of writing a book, then comes the long period of delay during which the publisher is entertaining the MSS. and deciding whether it will suit his patrons. It is just here that the Catholic reading public has failed to materialize sufficiently to show a ready sympathy for writers of acknowledged merit. The publisher is not able to determine in advance the needs of his customers; he needs evidence to be convinced that the reading public exists and demands Catholic literature. Sometimes the publisher is accused of driving a hard bargain with authors, by demanding more than a reasonable share of compensation for his services in launching a book upon the market. Authors have been required to bear the whole expense of printing their books, and to pay the publisher a very liberal percentage on sales. Incompetent publishers and librarians are the chief obstacles to the success of many writers, because they deprive readers of the opportunity to see and enjoy important works.

CATHOLIC SUMMER SCHOOL.

LAST MEETING OF THE BOARD OF TRUSTEES.

At a meeting of the Board of Trustees of the Catholic Summer School of America held at the Catholic Club on Thursday, January the 18th, it was resolved to begin the session of 1894 on July the 14th, at Plattsburgh, the home of the Summer School.

The session of 1894 will last four weeks, this being an extension of one week. During that time a special course of instruction for teachers will be delivered by competent masters in pedagogy. This will be in addition to the usual attractive and varied programme of special courses in general literature and science. The syllabus of lectures which was submitted by the Board of Studies will be published in a short time.

Among the important matters determined upon was the issue of bonds to the amount of \$50,000, by the sale of which it is hoped to secure the ready money necessary to begin at once operations on a grand scale for the development and improvement of the magnificent property of the Summer School on Lake Champlain. The issue of these bonds was placed in the hands of a competent committee of well-known business men with every prospect of being floated immediately. Mr. Warren E. Mosher was placed in charge of the sale of cottage sites, and an effort will be made by Mr. Mosher personally to interview those interested in the work in order to make effectual sales of lots. Brother Justin, the Provincial of the Christian Brothers in this province, was elected a trustee to fill the vacancy caused by the death of the lamented Brother Azarias. The prospects for the session of 1894 are exceedingly bright. In spite of the adverse circumstances, last summer's session was very successful. It is expected that more than double the number will be present this year.

WHO IS RESPONSIBLE?

A LAY SERMON PREACHED TO THOSE WHO GRATIFY ABNORMAL APPETITES.

Wholesome words are these addressed by the New York Sun to those who are deserving of its rebuke:

The Rev. Dr. Vandewater preached recently at St. George's Church a sermon "to men alone." Of course, it was a sermon of exhortation to them to control their appetites; and the appetites of which he made mention were those for drink, for gambling, and for debauchery.

Being himself fond of his glass of wine, and perhaps of an occasional stronger tippie, we suppose Dr. Vandewater did not pretend to urge total abstinence on his hearers. Very creditably to him, he did not condemn in them a practice and a habit to which he himself yields. "I believe," he said, "that there is a use of liquor which is proper, legitimate and right. God made liquor," he continued, "and designed it for the use of man. Drunkenness is a sin, but drinking is not, and those who recommend the cure of the evil by stopping drinking do not think deeply."

In the sense that God made everything that men made, He made liquor. In the same sense he is the source of all human energy, and everything which happens, whether good or evil, occurs by the Divine agency. He is the absolute master of the universe.

He made both the dagger and the assassin and the heart of the assassin. He made men and their appetites, giving to men varying degrees of self-control or making their physical constitution and hereditary tendencies favorable or unfavorable to the subjection of their appetites, or to endurance in spite of the gratification of them. One man drinks a dozen times a day and lives to great old age, dying at last as an honored vestryman, perhaps. Another man cannot take a single drink without starting on a prolonged spree, which brings his days to an early end, in a station house, it may be. It does not take deep thought to find that out. All that is necessary is the most casual observation by anybody in any community, in a theological seminary, perhaps, and among the clergy themselves.

God no more "made liquor" than He made a faro table, or a resort of debauchery. He no more made it than He made the tools of the burglar or the vile inventions which Comstock seizes. He made it only in the same sense as He made the dynamite bombs of the Anarchist thugs.

The first report of drunkenness which we have in sacred writings is when Noah got boozed with the wine from the vineyard he had planted somewhere in the region of Ararat. The patriarch, alas! was shamefully drunk; but the intoxication did not come from eating grapes, the harmless natural product which God had given him. His own ingenuity, or some other man's ingenuity, contrived the process by which he expressed the juice of the grapes and made it intoxicating by fermentation. Wheat and corn and rye are wholly useful and wholesome foods as nature yields them, but by the devices of man strong drink is produced from them, and it plays the devil with men if they take too much of it, as many of them do, if they drink it at all.

Instead, therefore, of putting the responsibility for liquor on God, we advise the clergy to lay the whole blame for it

A WOMAN'S BURDENS

are lightened when she turns to the right medicine. The chronic weaknesses, delicate derangements, and painful disorders that afflict her sex, are cured by Dr. Pierce's Favorite Prescription. In bearing-down sensations, periodical pains, ulceration, inflammation, and every kindred ailment it's a positive remedy.



Madisonville, Hopkins County, Ky. DR. R. V. PIERCE, Buffalo, N. Y.: Dear Sir—Please accept my thanks for the good your medicines have done for me. I truly believe the "Favorite Prescription" saved my life; it is a sure and certain cure. I am having perfect health; I am stout and can do all my housework. Every invalid lady should take Dr. Pierce's Favorite Prescription and Golden Medical Discovery Yours, ROZZIE FUGATE.

PIERCE'S GUARANTEE CURE OR MONEY RETURNED.

on men, as a dangerous luxury which God compels them neither to produce nor to consume any more than He compels them to do anything else. Moreover, it is questionable whether the influence of the clergy in preventing the abuse of liquor would not be strengthened greatly if they refrained wholly from its use themselves. Besides, being usually emotional men of sedentary habits, they are better off without such a stimulant. The habit of drinking, dangerous to everybody, is specially dangerous for them, in their own persons and in the example they set for other people.

RELIGION IN IRELAND.

In five of Ireland's thirty-two counties the Protestants exceed the Catholics. If the Home Rule question were submitted to a vote of the people it is estimated that twenty-nine counties would vote for it and only three against it. The Irish census divides the people as to creed this way:

	Protestants.	Catholics.
Cork.....	44,135	448,650
Kerry.....	6,531	193,917
Waterford.....	5,633	107,730
Limerick.....	8,820	168,379
Clare.....	2,861	138,349
Tipperary.....	11,143	187,751
Kilkenny.....	5,365	93,699
Wexford.....	10,877	112,710
Carlow.....	5,329	41,169
Wicklow.....	15,104	56,571
Queen's.....	8,408	63,963
Kildare.....	5,912	69,184
King's.....	7,683	64,984
Galway.....	7,740	234,183
Westmeath.....	5,561	60,951
Dublin.....	97,362	320,468
Meath.....	6,215	80,686
Longford.....	5,482	55,505
Roscommon.....	4,478	127,177
Mayo.....	6,813	236,267
Sligo.....	9,817	101,148
Cavan.....	6,452	104,828
Louth.....	5,452	71,776
Leitrim.....	8,641	81,054
Monaghan.....	26,857	75,629
Fermanagh.....	37,385	47,238
Armagh.....	86,385	75,437
Donegal.....	38,209	157,224
Down.....	169,246	80,693
Tyrone.....	117,665	109,564
Londonderry.....	90,717	73,095
Antrim.....	314,519	108,605
	1,188,696	3,949,738

The proportions of the different bodies are as follows:—

	Per cent.
Catholics.....	76.6
Church of England.....	12.3
Presbyterians.....	9.4
Methodists.....	0.9
Other sects.....	0.9

CATHOLIC FIGURES FROM ABROAD.

Some interesting statistics relating to the Church are to be found in the English Catholic Directory for 1894. In England and Wales the churches, bishops and priests show an increase of ten per cent. in three years and are more than double those of the year when the hierarchy was restored. In the city of Rome there are now 52 cardinals, and as the full number is 70, there are 8 vacancies in the Sacred College. Out of the whole body of cardinals, 34 are Italians, 10 are Austrians, Germans, or Hungarians, 4 are Spanish, 1 Portuguese, 1 Belgian, 1 of United States, and 3 are British subjects. These last named are Cardinals Vaughan, Logue, and Moran, archbishops, respectively, of Westminster, Armagh and Sydney. Throughout the world there are 19 patriarchates, with 13 patriarchal sees, 8 of the Latin and 5 of the Oriental rite; and the total of the archbishops and bishops in communion with the see of Rome appears to be, as nearly as possible, 956. There are 42 Catholic peers in England, Scotland and Ireland, and 53 Catholic baronets. Nine Catholics in all are members of the Privy Council in England or Ireland; 4 are members for English, and 66 for Irish constituencies.—Sacred Heart Review.

SORE THROAT CURED.

DEAR SIRS,—I had a very sore throat for over a week and tried several medicines without relief until I heard of Dr. Wood's Norway Pine Syrup, which I tried with great success. I think it a fine medicine for sore throat, pain in the chest, asthma, bronchitis, and throat and lung troubles. MARIA MIDDLETON, Bobcaygeon, Ont.