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## The Catholic Record

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LETTERS OF RECOMMENDATION. Apostolic Delegation. Ottawa, June 18th, 1905.

Ottawa, June 1stn., 1905.

My Dear Sir.—Since coming to Canada I have been a reader of your paper. I have noted with astifaction that it is directed with intelligence and ability, and, shove all, that it is immed with a surong Catholic principles and rights, and stands firmly by the teachings and authorized of the Church, at the same time promoting the best interests of the country. Following these lines it has done a great deal of good for the welfare of religion and country, and it will do more and more, as its wholesome laftence reaches more Catholic himse. I have for the country is the continued authorized the country of the country, and it will do more and more, as its wholesome laftence reaches more Catholic himse. I have for its continued success, and best wishes for its continued success, Yours very sincereig in Christ.

Nonatus, Archbishop of Ephesus, Donatus, Archbishop of Ephesus, mas Coffey :

UNIVERSITY OF OTTAWA.

Mr. Thomas Coffey:

Dear Sir: For some time past I have read
part described by the Catholic Record,
and congratulate you upon the manner in
which it is published. Its matter and form
are both good; and a truly Catholic spirit
pervades the whole. Therefore, with pleas
are, I can recommend it to the faithful.
Blessing you and wishing you success, believe
the bo remain. Mr. Thomas Coffey : Yours faithfully in Jesus Christ
† D FALCONIO, Arch. of Larissa.
Apost. Deleg.

LONDON, SATURDAY, Nov. 16, 1907. THE CHURCH. It may not be usual for writers to warn their readers against the title which they are pleased to place at the head of their articles. It may, however, be sometimes advisable, lest people be misled. The present is an instance. Judging by the name which heads these remarks most of our readers will have one expectation in view and one image before their mind; for to them, as to us, the Church has only one meaning and one origin. But gently, good reader. We have been reading the Globe-in which we found the following statement at the outset of an article on the Secret of the Church. "The Church," says the Toronto daily, " is the outgrowth and expression of inborn instincts and needs." And because religion is one of the deepest instincts of the human heart, then the Church, so argues our contemporary, will always have its place " among our social institutions." For this reason, likewise, because religion is natural to man " the Church despite its own mis takes and shortcomings survives and rises with new vigor out of the crash of other forms and institutions." That is a different picture from the city of God, the new Jerusalem which coming down from heaven was to be in the world, yet not of it. Such explanation and evolution can no more account for the Church of Christ-the Kingdom which He bought with His Blood-than the help which the world needs so much can be sought from its hybrid, selfconstructed, broken cisterns. Grapes cannot be gathered from thorns. No religion-and we acknowledge its ocean sweep over the ages and races of menthere was a something else needed over and above this instinct which would be with this view of the Church as taken by the Globe? Many things, if not everything. It is of the earth, earthly; it is not from above, but from below. As a standard of duty it is untrue ; for it does not conviet man of real sin and his incapacity to please God of his own strength. As a rule of life it is deceptive; for it leaves man contented with himself, without fear, without humiliation. As a worship it has all the faults of pharisaism-its prayer is self-praise and its virtue is public observance. It feels not the need of faith; its hopes are centred in the well being of earth; and its chariry never rises above pure benevolence. Such a church may suit the man of the world, at least for the present life: its ways are generally respectable, its purposes more eleva ting than degrading, and its demands quite unpretentious. It suits the young man because his elders will observe his regular attendance, it rewards the aged with the reverence of Directors of France laid before the Inwhich he called Theophilanthropy, Tallyrand remarked : " I have only one thing to regind you of; in order to found His religion Jesus Christ was crucified, died and rose again; you must see how you can do the same.' This evolution Church will have to do quite different from, and even contrary likewise. Under the pretence of to the dogma of Transubstantiation, so broadening so as to include all possible creeds and all the bruised reeds of human morality, many of our modern which is always relative and uncertain.

the Church and substituting natural instinct. The Globe is a well edited paper; but for some time it has been opening its columns to too much cant on duty, religion and morality. But when it touches upon the Church it should be much more definite. If it means the Catholic Church we renounce it. Instead of the Globe's picture being the pillar and ground of truth, it is a broken column. It is not the Bride of Christ. Natural when it should be supernatural, evoiving from earthly instinct a mere imsginary phantom, without form or beauty, unity or power, revelation or sanction of God, it rises but to perish

and speaks but to be scorned. MODERNISM. II. A friend has sent us an extract from the Church Times, an Anglican Journal of London, England, containing a Protestant criticism of the Encyclical upon Modernism. Before analayzing the unfriendly view given in the Church Times, we have thought it better for our purpose, and opportune also, to explain what the term Modernism means, and to whom the Holy Father is directly referring. We are all Modernists, Pius X. as well as his youngest subject, for we live in mod. ern times and in our own generation. It must not, therefore, be concluded that, whilst the Encyclical is ad dressed to the whole Church, and more particularly to the portion of it which in any way is engaged as the teaching portion, whether in educational institutions or in the press, the Encyclical is destructive of science or discourage ing to intellectual activity, or that it is meant to strike all around. We, for our part, feel that its lessons, needed as they no doubt are, will not affect the columns of the CATHOLIC RECORD, which from the beginning unto this day has ever been, and will continue to be, Papal in submission and Catholic in heart and expression. If at the moment we renew our faith and loyalty in all that comes from the successor of St. Peter, it is not so much because our tone has in the least been other than it should be, nor because we wish this to be an apology, or to be self-laudatory, but because we deem it opportune to offer our devotion in reparation for the unkind criticisms which may be found here and there. In our last issue we gave some explanation of Modern Catholicism-which is a philosophical attempt to absorb Catholicism and completely inoculate it with modern rationalism. Let us proceed, in order that, getting a clearer dea of modernism we may the better see the necessity for action by our venerable Holy Father, and how unfounded is the insinuation that in condemning modernism he is impeding science and stopping all initiative in the Church. There are certain principles and methods which mark modern philosophy and which differentiate it so radically from Catholic philosophy that if these methods are applied to religious dogmas, to explain matter how deep may be the instinct of These principles we may take to be those of evolution, and two which chardepth in the heart and its universal acterize Kantian philosophy, viz., criticism of reason and also the difference between the thing as it appears to us to it what the air is to light and what as these theories did not essay to exthe voice is to the mind-the mediator plain revelation, religion or kindred between God and man. What is wrong subjects, whilst they were not regarded with favor by the scholastic philosophers, they did not leave themselves open to condemnation. An example or two will show the effect of these principles and methods upon Catholicism. Evolution is directly contrary to the immutability of dogma. No truth according to this principle of Modernism is fixed. Let us also take the Kantian principles and apply them at the same time. A thing appears in a certain way to our mind, e. g. the Blessed Eucharist. Every Catholic has in his mind the phenomenon of the Real Presence, that in the consecrated Host our Blessed Lord is present under the species of bread and wine. That is the phenomenon in the mind and which must have its practical influence in the conduct. Is Christ really present? According to Kantian principles, and according to the principles adopted by the Modernists against whom the Encyclical is directed, we cannot say, for we do not know: we may think that Christ is present, but we can say never youth. When in 1797 one of the a word about the reality of His presence. Again, this dogma of the Blessed stitute the scheme of his new religion | Eucharist is, from the philosophical side, closely connected with the philoso phical views of substance and accident Our views, therefore, of the Blessed Sacrament, and indeed the views of the Church herself upon the subject, may,

in process of evolution, come to be

far at least as the speculative theory

contained in the dogma is concerned

theorists are sweeping revelation from The practical conduct based upon the

and determined by the supernatural magistracy of the Church. We will come again to the subject.

SOCIALISM.

Amongst the questions which agitate civilized society at the present day few are more important than what is generally termed Socialism. What this really is, or how properly to define it, is one difficulty in explaining it, and one source of anxiety in regard to its ultimate purpose. Its complex character displaying itself in different forms, its relations with existing institutions such as Church and State, its relations with rights and duties, labor and capital, and its assumptions upon the distribu tions of burthens, wealth and privileges show it to be as many sided as some mathematical figures and just as hard to solve. It is rather a federation of systems than a single system tending to subvert the present order of society by substituting another order in which the right of dominion will be principally, if not exclusively, exercised by the State itself. In attempting to reform and perfect society, and in placing that perection in naturalism, lies the essential error of Socialism. Most of the pernicious errors of Socialism were lately summed up at Islington, in England, by an able theologian who said that the Socialism which was dangerous was the teaching that the State should be supreme in all things; that all men should be equal. There was also "Modernism" which was opposed to all right authority-there was revolt against all kind of law and rule, an attempt to make every man a law unto himself, and to carry into practise the savage creed that might was right. What might be regarded as the turning points of history which have led up to present dis content and the socialistic tendencies, and the exceptional condition in which workmen find themselves have an important bearing upon their real and substantial relief, and by removing the cause help to solve the difficulty. The present situation is the growth of centuries, and shows its more prominent features in the development of the feudal system shortly after the time of Charlemagne. Baron and serf found mutual protection where mutual service was rendered. Craftsmen, organized into guilds, advanced the interests of their skill. Mendicants were few in number and were well taken care of by the Bishops and the religious orders. This con. dition was in a fair way to reconstruct society when a new change took place gent guardian. caused by commercial development building up a class of burghers and by the weakening and impoverishing of the feudal lords through domestic and foreign wars. New conditions through the inventions of the printing press and gunpowder and the discoveries of the Cape of Good Hope and America soon tended to aggravate the feeling of discontent. Poverty increased, both from the breaking up of the baronial houses, the lack of agricultural labor and the confiscation of religious prothem or substantiate them in the court perties. Sir Thomas More, contemof reason, either they fail, or the dogma. plating the picture of crowding misery and grasping selfishness, write had been addressing a socialist gathering in Hyde Park. He regarded all governments as a conspiracy of the rich, who on pretence of managing the and the thing as it is in itself. As long public only pursue their own private ends : first striving to preserve all their ill got goods and then engaging the poor to toil for them at the lowest rate possible. All these contrivances they get established by a show of public authority, after which they are accounted as laws. Whether this portrait will suit any one to-day matters little-the main features are the same, the character more fully de veloped. Two elements have entered into the modern phase of the question, which instead of improving the situation have intensified the difficulties of the one class and placed stronger weapons in the hands of the other class. These two elements are modern inventions and the expansion of the market. The former multiplied almost indefinitely the power of manufacture; and the latter made the increased number of articles a great desideratum. Machinery, whilst giving a good deal of compensation to the workman, operates most to the benefit of the owner. Instead of having a small factory with two or three apprentices, hard bound and learning a trade by slow degrees, we have the large capitalist who buys human labor as he loes machinery—and who, even though he be well intentioned, cannot successfully alleviate the distress which he has greatly helped to create. He buys in the cheapest market, he sells in the

him to distribute easiest and at the

lowest rates. This state of affairs has

vastly increased the modern cities,

whose expensive living tells harder

against the working classes than against

dogma, on the contrary, is always fixed ern legislation is serving it in this way by limited companies. Responsibility becomes more shadowy, opposition is rendered impossible and the condition of the workman much more pitiful, if not hopeless. The political power of voting which he possesses is weak ened by the strict party lines on which mocratic Governments are run, the unions to which he belongs either ask too much or do not seek the best relief, or are betrayed. In his harrying care and wish for improvement he seeks a respite anywhere—and too often in that i definite tendency which is known as Socialism.

A GOLDEN JUBILEE.

To few priests of Holy Church is ccorded the privilege of celebrating the fiftieth anniversary of their ordination to the holy ministry. And what beautiful and consoling reflection! Fifty years of faithful service to the kindest of Masters. Fifty years' striving for One Who will not allow to go unrewarded every act, even the very least, performed in this world for His greater honor and glory, by uplifting the fallen, consoling the wounded in spirit and performing all those other works of charity which are so pleasing to the heart of Him Who is equally the father of all.

To the Venerable Archdeacon Laussie of Caynga, diocese of Hamilton, we extend our warmest congratulations In doing so there comes to our lips the words: "Well done thou good and faithful servent." And such will be the saying of all who know him. From his Bishop, and from neighboring Bis. hops-from his fellow priests of the dio cese of Hamilton and from priests far as well as near, have come tokens of the love they bear him and the high honor in which he is held. The winter of life is with the venerated pastor of Cayuga, but the heart is yet warm and the mind yet active and the hands yet buy in still further promoting those noble works which will add other gems to his crown of glory. Words of praise we know he does not look for. The truly noble priest, such as Archdeacon Laursie, seeks reward from his Master only and from Him surely we may expect that reward will come in abundance. Let us hope and pray that still many years will be accorded him to continue the good work which has been the rule and the joy of a long life, a life which has been an example to all and which has brought untold blessings upon a people of whom he has been the kind and indul-

Translated for The Freeman's Journal ENCYCLICAL ON "THE DOCTRINES OF THE MODERNISTS."

BY HIS HOLINESS POPE PIUS X. PIUS X. POPE.

To all the Patriarchs, Primates, Archbishops, Bishops and other Ordin aries who are at peace and in communion with the Apostolic See.

CONTINUED FROM LAST WEEK.

MORAL CAUSES OF MODERNISM. It behooves us, Venerable Brothers, to penetrate still deeper into Modernism and examine the causes which have engendered it and which foster it. Unquestionably the immediate and all embracing cause is intellectual perver sion. We recognize that the remote causes may be reduced to two, namely, curiosity and pride. Curiosity, if not ribed within due bounds, suf fices of itself to explain all errors. Such is the opinion of Our predecessor. Gregory XVI., who wrote: "A lamentable spectacle is that pre-

sented by the aberrations of ho reason when it yields to the spirit of novelty, when notwithstanding the warning of the Apostle it seeks to know beyond what it is meet to know, and when relying too much on itself it thinks it can find the truth outside the Church wherein truth is found without the slightest shadow of error. (Encyclical, 1834.)"

But pride has incomparably greater influence upon the soul, binding it and plunging it into all sorts of error. In Modernism pride is in its native element finding sustenance everywhere in the doctrines of Modernism, as well as an opportunity for displaying itself in its various aspects. It is pride which fills the Modernists with that overween ing confidence in themselves and which causes them to hold themselves up as which puffs them up with vain glory as if they alone were the possessors of knowledge; it is pride which inflates them with presumption and makes them pro claim "we are not as the rest of men;" it is pride which leads them to embrace all kinds of absurd novelties with a view of not being placed on th plane with other men; it is pride which inspires them with a rebellious spirit that prompts them to demand a compromise between authority and it is pride, which making them tween authority and liberty oblivious to their own need of reforms tion, spurs them on to reform others it is pride which engenders in them total lack of respect for authority, not even excepting the supreme auth dearest. He locates his shops where they will do the best work and enable

The truth of the matter is, that pride is the road leading most directly and expeditiously to Modernism. A Catholic, whether priest or layman, who is unmindful of that precept of the Chris tian life which enjoins upon us the duty of self-abnegation, if we would be fol lowers of Jesus Christ; and who does not cleanse his heart from all pride the capitalist by an increase of wages.

Capital gravitates very fast, and mod-

of Modernism. Consequently, vener able brothers, one of your most important duties will be to hold such proud ant duties will be to hold such proud men in check, assigning to them the lowest and the most obscure positions. The higher they try to climb, the more humble should be the offices assigned to them so that their standing may deprive them of the opportunity for doing harm. In addition to this, you should sound, either personally or through means of the superiors of seminaries, all candidates for the priesthood, and if you find among them any of a proud disposition refuse them ordination in a positive and decisive manner. Would disposition refuse them ordination in a positive and decisive manner. Would that this had always been done with that degree of vigilance and persistency which this matter requires.

INTELLECTUAL CAUSES.

Passing from the moral to the intel-lectual causes of Moderniam, we are contronted with ignorance as the chief cause. The fact is that these very cause. The fact is that these very Modernists who would pose as Doctors of the Church and who talk so pompously about modern philosophy, whilst decrying scholasticism, have accepted the doctrines of modern philosophy with all its errors and fallacies, because having little or no knowledge of scholastic philosophy they had not at their command arguments, which would en. command arguments, which would en able them to remove confusion of ideas and refute sophistry. Their whole system, with its long train of errors, is born of the marriage of false philosophy

THE PROPAGATION OF MODERNISM. Would that the Modernists expended Would that the Modernists expended less energy and care in propagating their errors. So great is their activity, so tireless their labor, that one cannot help experiencing a sense of pain at seeing all this energy employed against the Church, which, if properly expended, would be so advantageous to the Church.

The

The artifices employed for the purpose of deceiving men's minds are of two kinds; first, they endeavor to remove all obstacles from their path, next, they diligently search out all means that will aid them; and when these are found, they avail themselves of them, displaying in all this great activity and untiring patience. They activity and untiring patience. They recognize that there are three things which thwarth their efforts, namely, scholastic philosophy, the authority of the Fathers and of tradition and the magisterium of the Church. The wage a relentless war upon all of these They For scholastic philosophy and theology, they have nothing but utter contempt and bitter jibes. Whether this is attributable to ignorance or fear, or to both, it is certain that zeal for new fangled doctrines is always associated with hatred for the scholastic method. There can be no surer indication of person's leaning to Modernism than is supplied by the fact of his begin ning to dislike the scholastic system. Modernists and their admirers should keep in mind this proposition con-demned by Pius JX: "The method and principles, which the ancient Doc-tors of the schola tic school adopted when dealing with theology, are no longer capable of responding to the demands of our times and to the progress of science" (Syllabus, proposi-Modernists display great sub

tlety in their endeavors to misrepre-sent the nature and undermine the authority of tradition with the view of depriving it of all influence. Catholics, however, the Second Council of Nice will ever have the binding force of law when it condemns those "who dare, after the impious fashion of heretics, to deride the ecclesiastical traditions, to invent novelties of some kind . or endeavor by malice or craft to overthrow any one of the legitimate traditions of the Catholic Catholics also will regard as binding the profession of the Council of Constantinople which declares:
"We, therefore, profess to conserve
and guard the rules bequeathed to the Holy Catholic and Apostolic Church stitution, which according to the by the holy and most illustrous apostles, association needs reformation badly, by the orthodox Councils, both gen eral and local, and by every one of those divinely inspired interpreters, the Fathers and Doctors Church." Hence the Roman Pontiffs, Pus IV, and Pius IX. ordered that there should be inserted in the pro fession of faith the following declara tion: "I most solemnly accept and embrace the Apostolic and ecclesiasti cal tradition and other observances and

constitutions of the Church."

Naturally enough the Modernists have as little regard for the Fathers of the Church as they have for tradition. They assert, with amazing temerity, that the Fathers of the Church, though personally worthy of the profoundest veneration, were wholly ignorant of history and criticism, which was only excusable on account of the age in which they lived

Finally, the Modernists try their best to weaken and diminish the author of the ecclesiastical magisterium They endeavor to do this by iously falsifying its origin, its charac

ter, and its rights, whilst recklessly repeating the calumnics of its enemies. What our immediate predecessor wrote in bitterness of spirit is strictly applicable to the Modernists, taken as a whole: "The sons of darkness in attempting to bring contempt and odium upon the mystical Spouse of Christ, who is the true light, have made her the target for calumeies. Perverting the meaning of words and of things, they have been in the habit of depicting her as the friend of darkness and ignorance and the enemy of light, science and progress." (Motu Proprio, March 14, 1891)

selves towards those who hold their opinions. The books of the latter, which are saturated with the new docrines, always receive boundless praise. The more a writer attacks antiquity, the more he tries to undermine tradithe more a writer stracks antiquity, the more he tries to undermine tradition and the ecclesiastical magisterium; the greater will be the praise bestowed upon him for his scholarship. It one of them fall under the condemnation of the Church; the others, much to the horror of every good Catholic, will rally round him at the same time not only openly heaping unlimited praise upon him, but almost venerating him as a marty; for the truth. Young persons, carried away and confused by this clamor of praise and abuse, surrender to Moderniam. Some of them do this because they are atraid of being branded as ignorant; others do it because they are desirous of being regarded as leavned; all of them are spurred on by intellectual pride and curiosity.

THE MODERNISTS AND THE PRESS.

THE MODERNISTS AND THE PRESS.
We have here some of the artifice the Modernists have recourse to in the Modernists have recourse to in exploiting their wares. What will they not do to increase their numerical strength? They work themselves into professorship in seminaries and universities, which they gradually convert into a means for propagating their postilential doctrines: in semons delivered from the pulpit they indirectly inculcate their doctrines; they set forth these same doctrines more openly in public assemblies; they introduce in public assemblies; they introduce them into social organizations where they extol them; in their own names, or under pseudonyms, they publish books, newspapers and reviews; sometimes one and the same writer adopts a variety of pseudonyms in order to mis-lead the unwary reader into believing that Modernist writers are very numer-

In a word, they have left nothing untried which could be accomplished by action, by speech or by writing. They seem to be possessed of a veritable frenzy for propaganda work.

What has been the outcome of all

this? Our heart is wrung by the sight of many young men having gone astray, who were once full of promise and who were capable of rendering great serv ice to the Church. We have also to grieve over the conduct of many Cath-olics, who, though they have not gone to the lengths others have, indulge in a laxity of thought, of speech and of writing ill becoming a Catholic, just as if they had been accustomed to breath-ing a poisoned moral atmosphere. Catholics of this kind are to be found mongst the laity, in the ranks of the clergy, and, what was not to be expected, in religious orders and congre pected, in religious orders and congregations. If they treat of biblical questions, they do so guided by Modernist principles; if they write history, they, under the pretest of telling the whole truth, take good care to lay emphasis on whatso ver may seem to tay emphasis on whatso ver may seem to cast a stain upon the Church, and this they do with ill-concealed pleasure. Dominated by certain a priori rules they strenuously endeavor to uproot and destroy popular pious traditions. They show their con-tempt for relics which are venerable by their antiquity. They are carried away by the foolish desire to have people talk about them; and they feel that they will not succeed in this, if they say only what has been always said. In the meantime it may be that they have persuaded themselves they are rendering a service to God and to the Church. In reality they offend both; not so much by what they actuboth; not so much by ally do, as by the spirit by which they tive aid they are rendering to the extravagances of the Modernists.

## NO ANTI-CATHOLIC BIGOT.

A convention of the National Reform association was held last week in the Park street church, this city, but it was not touched upon. It seems that the National Reform association has a very wide field of work. So, among the speakers announced was a certain Rev. Mr. Zell (the name has a sugges tive sound somehow) whose specialty is reforming the Catholic Church. We cannot say that he has succeeded to cannot say that he has succeeded any great extent up to the present.
But "hope springs eternal," and in some benighted communities such a calling as that followed by Zell is still. remunerative. The Rev. Mr. Zell reckoned, however, without his host in Boston, and his specialty was cut out of the program at the Park Street church. The pastor of the church, the Rev. Mr. Conrad, would have none of it. The Boston Transcript tells us furthermore that Dr. Conrad wishes it to be publicly known that he will not stand for anything that savors of nar-rowness, bigotry or sectarianism, which tends to create division among men instead of brotherhood and sympathy. So good Brother Zell will hav his wares (which include malice, hatred, envy and all uncharitableness) to some other market. Dr. Conrad.—Sacred Heart Review.

## DEVOTION TO CHRIST TRUE PATRIOTISM.

Commenting on the recent Eucharistic Congress in Pittsburg, the Ave Maria takes the ground that besides being a plous, this was a patriotic gathering in the truest sense of the word. Says our esteemed contempor-ary: "Believers in Jesus, really present in the Sacrament of the Altar, This being so, it is not a matter for surprise that the Modernists concentrate all their bitterness and hatred upon Catholics who valiantly fight in defence of the Church. There is no species of insult they do not fling at the latter. But of all insults, that implied in the charge of ignorance and obstinacy is their favorite. If an adversary, rendered fermidable by his learning and force of character, take versary, rendered formidable by his learning and force of character, take the field against them, they enter into a conspiracy of silence in his regard in order to nullify his influence. In striking contrast with this policy towards Catholics is the way they demean them.

FUNDAMENTAL PRINC THE MISSION MOVE THE MARVELOUS AWAR

PERIOD OF ITS EXISTEN It was on Nov. 16, 18 certificate of incorporation olic Missionary Union was office of the Secretary of State. We are, the , as a ation, but ten jears old. decade of years, what changes have taken place tude of the Church toward can public! What a mar-ening of the missionary the bosom of the Church immense stride the Church toward the goal of her desi

There have been a few rinciples that the Cath ary Union has continual lessly emphasized. It them in season and out the Catholic press, thro sionary, on the public pla private conversation with the Church. The result stant statement and re vital facts and principles vital facts and principles notable change in p toward the great mission in the Church. It is back over these ten year-our progress. Some of th have been as follows: The primary vocation

is the missionary vocinto the whole world as into the whole world al Gospel to every creature The parish priest hat ties in conscience towa within his parochial First, to the Catholic po they depend on the sac istration for the saving Second, to the baptized because they, too, by belong to the Church must be brought actual fold. Third, to the unb fold. Third, to the unio too, constructively are of Christ desires all to con ledge of the truth and b An established policy

heretofore of ignoring, tice, the non-Catholic, that we had enough to of our own. This polic supplanted by the one the non-Catholic within missionary activity and as a choice object of a now looked upon as a m in Church work to exte pitality to the non Cathhim every facility of knowledge of the truth. ive pastor always follo mission by a mission t The religious communi ing missions are meet for non-Catholic missio all their young men work. The missionary will extend both hand ple of the parish, the r Catholic, and the le facile than the right, t Another of our prin

condemn controversy the controversial meth ful missionary no lon testantism. To do so to a dying thing. Hi to explain Catholic do The commercial ager his competitor's good own. His only succ simply to exploit his known their merits. Church has the best ing out a high-grade The American public To make this fact kno of the missionary. troversialist" has no missionary movement launches his diatribe ominationalism is In order to succeed his mathods. Catholic Church are

selves o attract the

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and to charm their h

Another one of t we have not tried emphasize is the fa in this country is body, and therefore be made simultaneous line. The well-eq the New England cannot push shea struggling dioceses far West behind. to the latter the st and financial supported has been the ins work we have done have believed the bishops and priest parts of the count claim on the cor Catholics of the ceses, and, to a v broad-gauged syl struggling bishops poorer parts of the distinctive feature the North of the North gratifying tto ki stant affirmatio ciple has aroused of mutual assist sentiment that the Society was for sentiment is developed to the sentiment of the sentiment o

will be its succes the strong and give Finally, another we have stood for non Catholic miss no religious con special work of and secular clera the great work Church in this c energy should be it and every Chu engaged in it. of the work the Union has been
the hierarchy in
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