Catholics and Protestants alike should be grateful to the Rev. Father to give us the firm conviction that the Wynne for his timely criticism of Appleton's Universal Cyclopaedia and every kind, been blessed with no incon-Atlas. This work, purporting to be impartial in that which relates to Catholic questions, is shown to be eminently its opponents are beginning to suspect untrustworthy—a rehash of antiquated this. At any rate they are not ardent and exploded charges. From distinguished editors—there are eight hundred—we expect a scholarly presentment of the case. Accuracy which is based on factory. And we hope that they may knowledge and influenced by a desire to tell the truth is not too much to ask from those who are supposed to be ligion and morality and which, while it moulders of public opinion. In private trains the mind, cultivates the heart life they are, we suppose, all honor- and its affections, is the only one able men. But why forswear honor worthy of the support of reasonable when they rush into print? Why promise men. to be impartial in every way and prove recreant to it? Why bunco the public and press into service the methods of ferred. The author is devoid of the Why insult Catholic and incidentally with the historian. He sets out to are as airy and as unsubstantial as a

tactics ?- and not only ignorant and bigeted but so old-prehistoric as it were—as to make one wonder how in the world they ever found a place in an up- else. to-date Cyclopaedia.

The Appletons, however, may not find a gold mine in this publication. The Harpers have discovered that mispresentation is a costly game. It may be disposed through reading of the seneven so with their brother firm. It ought have in years past replenished their coffers, but we have made some progress and are not, we like to think, liable to be beguiled into believing that oft spun and oft refuted yarns are products of impartial scholarship. But why do not the Appletons have Catholies to write on Catholic subjects? Have they been buncoed, too, by the illustrious fossils, the eight hundred editors? Or were they too ignorant, for they must have seen the proof, not to notice a glaring misrepresentation, or bigoted enough to permit it to pass into the hands of the printer? However, it takes two to play the game of buy and sell, and this firm may realize so far as this publication is concerned, that it is in business for its health.

are able and distinguished for their unfairness and partiality, and he abundant- arts . . . were the growth of their to change it. . . . into the up-to-date scholarly and unpartial Cyclopaedia they have hitherto falsely proclaimed it to be. Until they have done this, they cannot in good faith sell one more copy of any volume of this set, for errors abound in all note. We shall have much pleasure in sending gratis copies of Father Wynne's pamphlet to those desiring it."

THE CHURCH THE CHAMPION OF EDUCATION.

Some time ago we happened upon a book that is accepted by some Canadian institutions as a classic on the history of pedagogy. We refer to the work of M. Compayre on the subject. We are told that it is a text book, and if so we do not know who is the more to be pitied, the authorities who sanction it pitied, the authorities who sanction it or the students who must derive from its perusal ideas which are calculated to confirm them in their prejudices.
This book is also in the hands of Cath-This book is also in the hands of Catholics; but they, we suppose, are not readily misled by erroneous statements and disparagement of our educators, even when reinforced by the comments of a professor.

If we were more conversant with what the Church has achieved in the matter of true education we should have an antidote for productions of this kind.
But a great many of us have little time to read, and what leisure we have is devoted to read to devoted to publications which impoverish the mind and give it a distaste for serious reading.

And yet there are few pages more interesting than those which recount the progress of education under the guidance of the Church. It can be traced from age to age-from sentials.

the parochial school to the great universities, and proves that she has ever sed her influence for the advancement and enlightenment of the human mind.

The history of that progress is a veritable store-house of facts which should be on the lips of every Catholic. To read them is to quicken our pride and system which has, despite difficulties of or after school to religion is not satiscome to understand that the system which safeguards the foundation of re-

Yet while such works as Compayre's are in honor that day may be long dethe bucket shop, for the dollar? qualities that are wont to be associated Tuesday: prove that their claims to scholarship prove a case against Catholic educators and hence accepts only that which coincides with his preconceived opinions. Why, too, have such a low the intelligence of honest-minded of the intelligence of honest-minded of the intelligence of honest-minded least is an adept in concealing it pleased with ignorant and bigoted that is 2—and not only ignorant and bigoted that 2—and not only ignorant and bigote exaggerate a defect and blind to aught It goes without saying that he is

an avowed enemy of the Jesuits. We know the sons of Loyola, but without the fold there are many who are presational novel to become the dupe of writers like Compayre. It is true that his preachment against them is done with a certain deftness. But set over against the true record of the Jesuits, one sees that it is misleading and inaccurrate. For most men, howsoever opposed to them, will admit that an education, as in everything else, their motto A. M. D. G. has carried them far. It is idle to tell us that they must be as prejudice fain would have them-that as educators they can be treated lightly if not contemptuously. We have before as the testimonies of men who do not see eye to eye with Compayre in this matter. Sir James Macintosh says that the most famous constitutionalists, the most skilful casuists, the ablest schoolmasters, the Father Wynne tells us that the editors most celebrated professors, the best teachers of the humblest mechanical ly justifies his opinion. The same old stories about the Reformation—selling of Indulgences, etc., are printed. In concluding his article he says: "The editors of this Cyclopædia owe not only to Catholics, but to Protestants also, and to the entire English-speaking world, to revise it thoroughly, and to the control of the same o ly justifies his opinion. The same fertile schools. And Dr. Littledale, speaking world, to revise it thoroughly, Frederick the Great did modern warfare, and have thus acted, whether they meant it or not, as pioneers of human progress. It is about time that Compayre's work should be revised. It is not a history but a romance of the Munchausen type.

The El ctive System in Manners.

From "The Passing of Gratitude" by M. B. O'Sullivan in Donahoe's for July.

As with every other abuse that threatens the comfort of the community, home - training is largely responsible for the numerous presence of the selfish, ungrateful individual, the or the senish, ungrateful individual, the cormorant of society. Many parents inculcate selfishness, and an astute weighing of services rendered from outside. Thus their children learn early that their teachers, desired care is age or sex are "paid for," the houses they inhabit and wreck "are paid for," infrequently overtakes the instructors, they becoming in turn victims of the too they becoming in turn victims of the too commercial training they imparted. The writer has in mind the mother of three sons, who gave to her children the most increasing care, and who in her old age subsists upon the pittanee grudgingly contributed by them, forced from them by the law. Nor is the case

solitary one. "What is there in it for me?" is the courtesy many young people cultivate a brand of politeness that expresses itself in "Thanks awfully," "Thanks very much," "Paw-dohn me," and other

conventional forms equally indicative of gentility of birth and breeding.

There is grave reason to fear that they are taking an "elective" course in manners, carefully eliminating the es-

NON-CATHOLIC MISSION.

On Easter Sunday we began a non-Catholic mission in Anderson, S. C., a thriving town of six thousand inhabitants, beautifully located in the Piedstants, beautifully located in the Piedstants, which one of us distributed each night before the close of the services. We went from pew to pew

tion; no collections.

Beginning Sunday night, March 30, at 8 o'clock, and concluding Friday searcher after truth we have merely a partizan quick to see and to exaggerate a defect and blind to aught will be delivered in the Catholic Anderson; any and all questions on moral and religious subjects publicly answered, a "question box" lady said she was now a Methodist bebeing provided at the entrance of Church.

Last Supper?

This was carrying the warfare into prayers.

If we warfare into prayers. the enemy's country, for although we cannot say there is much of a show of Anderson is strongly Protest-

cannot say there is much of the bigotry. Anderson is strongly Protesttant, the Baptists alone having a congregation of nine hundred.

Whatever fear we might have had regarding the attendance was quickly dispelled, for at 8 o'clock Sunday night there was not a vacant seat in the church, which holds about two braded and thirty: in fact, a undred and thirty in fact, a great many could only find standing-room. They came to see and hear for themselves; even a few cold nights did not keep them away, for the interest continued to the close. We had many of the best people in town among them lawyers, doctors and merchants; the Episcopalian minister and his wife came every night. Members of the Episcopalian, Methodist, and Baptist choirs assisted in the singing.

Each night's lecture was the topic conversation the following day on the street, or "Square," as it is called. This brought new listeners the next

questions: why priests don't marry was ably and interestingly answered. This being before the lecture, placed all at their ease and in good humor. Another was, as we learned afterwards, from the Episcopalian minister; it referred to the hypostatic union, and while it was completely answered, we announced that if the person who gave the question was not satisfied, we would be pleased to meet him or her and explain it more fully. We urged a and explain tenore and explain tenore well repaid, for the following night we had eight, next night fifteen; in all, about fifty questions were handed in. They touched on all manner of ed in. They touched on all manner of subjects; some were evidently in a bitter strain, but the majority were asked in good faith. The following is a sample: "Why do nuns bury themselves in a convent if they are Christian selves in a convent if they are Christians? If they do so as penance for some wrong doing, should they not get forgiveness by living in the world a reforgiveness by living in the world a re-formed life and using their experience as a safeguard to others, lest they err in like manner? If they bury them-selves because they had some deep sor-row, would it not be more Christian-like and heroic to bury your feeling and spend your life in helping others to bear spend your life in helping others to bear their sorrow?"
"If Catholic priests do not accept

money for their services, why then do all Catholics have to pay to have their souls prayed out of Purgatory by the

priests?"
"Is it not an historical fact that Luther was the first to spread the reading and knowledge of the Bible? Did not your Church keep the Bible from the people before his time? If so,

what is your explanation?"

This interest in the question box continued until the close of the mission. We emptied the box about five minutes

We closed each night's service with

number, are loyal and devoted to their Church and are greatly respected by all the people of the town.

For a long time they were asking when we could give a non-Catholic mission in Anderson, for they were anxious that their Protestant friends might that they were still talking about the lectures and answers. A Protestant gentleman, speaking the day after the lecture and answers. A Protestant gentleman, speaking the day after the lectures and answers. A Protestant gentleman, speaking the day after the lecture sand answers. A Protestant gentleman, speaking the day after the lectures and answers. A Protestant gentleman, speaking the day after the lectures and answers. A Protestant gentleman, speaking the day after the lectures and answers. A Protestant gentleman, speaking the day after the lecture on the Bible, said: "Well, now they all know what the Bible is, and where they got it." Happening to visit Anderson two weeks after the mission closed, we heard that their Protestant friends might be a protected by a first the lecture and answers.

throughout the county.

Four non-Catholics are now regularly attending services and have formed themselves into a class of inquiry. One lady said she was now a Methodist because everybody at the place where she was raised was a Methodist, but that as soon as she knew a little more about the Catholic Church she was going to ask to be received; her daughter is ask to be received; her daugh The lectures were on the Divinity of Christ; the necessity of of Faith; the Church; is it the living teacher of Christ? Why we confess our sins to man; The Bible: what is it? Holy Communion; is Christ really present in this commemoration of the Last Supper? listening to the children say their

If we were only able to remain on the ground, there is no telling what would be the result; as it is, we have to do our best and leave the rest to God. The one result so far is a better knowledge of the Church and her teachings.

In all, this was a very encouraging mission, especially from the points of attendance and attention; but we will not rest satisfied until we can see the fruits of our efforts.

Our next report will contain an ac-

count of our Gaffney mission.

Begging God's blessing upon the
Missionary Union.

Yours sincerely in Christ, A. K. GWYNN, J. J. HUGHES.

LEAGUE OF THE SACRED HEART. GENERAL INTENTION FOR JULY 1902.

A Remedy for Blasphemy.

REVERENCE FOR THE NAME OF JESUS. American Messenger Sacred Heart.

American Messenger Sacred Heart.

Much has been done of late years to check the habit of blasphemy, and the members of the Holy Name Societies have done their share to cultivate a respect for everything sacred under the most sacred name they bear. It is in recognition as well as in further recommendation of their services in this good cause that His Holiness Leo XIII. has designated reverence for this Name as an object of prayer this month, and we an object of prayer this month, and we should do all in our power, by prayer and by our encouragement, to aid the members of these societies in bringing people nearer to God by inspiring them with respect for the name of His Divine

Son Jesus.

The Name of Jesus is most holy and The Name of Jesus is most holy and worthy of all veneration above every other name, because better than any other it expresses the office, dignity and the very life of Christ, the Son of God. Conferred on Him by the Eternal Father it embraces in its meaning all the many distinguished titles attributed to Him in Sacred Scripture. It signito Him in Sacred Scripture. It signifies as no other name can signify the purpose of the Incarnation, the divine plan of our Redemption, and all the good things that have come to us, thence, body and soul, for time and eternity. only the ordinary meaning of the term already consecrated by usage, but also all the lustre and distinction attached to the name since it had been borne by great leaders, saviors and liberators, whose further signal services to humanity had been considered worthy types of the great Salvator Mundi yet to

To the glory of the name conferred

To the glory of the name conferred on Him by divine appointment Christ added a new, more splendid lustre.

To all that the name implied before He bore it, to the piety, self-sacrifice and heroism of the elect men who prefigured Him, He added the ineffable distinction of the holiness with which He was endued by His divinity.

He was endued by His divinity. Holy is His Name, "a name which is above all names: That in the name of We emptied the box about five minutes before the lecture commenced, but almost every night the usher would bring to the sacristy two or three more from those who came in after that time; we had to look them over carefully in a few minutes, so as to be able to give minutes, so as to be able to give minutes, and still not delay the we had to look them over carefully in a few minutes, so as to be able to give suitable answers, and still not delay the lecture. The questions were, without a doubt, of as much importance as the

Benediction of the Blessed Sacrament, a short explanation being given, besides distributing one hundred leaflets on the subject.

Every one present gladly accepted the literature, which one of us distributed the literature, which one of us distributed the literature which one of us distributed the literature which one of us distributed the literature which one of us distributed to the literature which is that the Father may be glorified in the God of Jacob, the God of Jacob,

thriving town of six thousant imade tants, beautifully located in the Piedmont section.

A little Catholic church was built here about twenty years ago, but, owing to a scarcity of priests, Mass was celebrated at rare intervals—perhaps once in every two or three months; later it was attended more regularly, and now we have services here twice a month.

The Catholics, about eighty-five in The Catholics eighty-five in The Catholics eighty-five in The Catholics Purgatory, and the same number of What Catholics do not Believe.

Many complimentary remarks were made about the lectures and answers.

A Protestant gentleman, speaking the day after the lecture on the Bible, said: "Well, now they all know what the Bible is, and where they got it."

Happening to visit Anderson two weeks after the mission closed, we heard that they were still talking about it

For a long time they were asking when we could give a non-Catholic mission in Anderson, for they were anxious that their Protestant friends might have an opportunity of hearing the doctrines of our Church.

During Lent we were kept busy in various places, but finally made arrangements to begin on Easter Sunday.

To prepare the way we had recourse to advertising, having articles in the daily paper four days of the week preceding the mission. We also announced to the the following hand-bill; six hundred were distributed on Friday and Saturday and four hundred more on Tuesday:

Welcome to All!

LECTURES ON RELIGION.

No controversy; no misrepresentation:

Welcome to All!

LECTURES ON RELIGION.

No controversy; no misrepresentation; no collections.

Beginning Sunday night, March 30, at 8 o'clock, and concluding Friday night, April 4, a series of lectures examing the more days of the week and a catechism, and the people who lived around have services, and one of them would talk the subject over and give their opinions.

He wanted them to hearing the thion exteriorly of the holiness which in cardinal swithin. Gradually His life unfolds was within. Gradually His life unfolds w knees. Say to the faint-hearted; Take

(2) St. John 14 13. (3) Canticles 1, 2. (4) Daniel 3, 26, (5) Ps 97 3 (6) St. Luke 3, 90; (7) Isaias, 35, 1-4.

(i) Isaas. 55.1-1.

(i) Even they spoke of it by the name under which alone we recognize it." "I will rejoice in the Lord: and I will joy in God, my Jesus." (2) No other name under heaven! Why build false hopes on the great names of history, or on the story of their deeds, why appeal o names which bespeak the wisdom of philosophers, the creative fancy of the philosophers, the creative fancy of the poet, the discoveries of science, the genius of finance? Yield to none in redeserve: the tribute we pay to them is tribute to our own nature and it capacities, and ultimately it is a tribute to God the Maker and to Christ the Redeemer of our nature and of all it greatest and most glorious manifestations. What would human greatness be without Christ Christ God, and they will sooner or later consent to give serious attentions. tions. What would human greatness be without Christ? What name would be in benediction were His never spoken or forgotten? What of all that is most precious in human relations, in the love of parents and children, of husbands and wives, of friend for friend would the world ever know; or, what of all that is most elevating in science, in-spiring in art, or most ennobling in deed

ten; "No one man cometh to the Father but by Me." (3)

"In My name they shall cast out devils: they shall speak with new tongues' They shall take up serpents; and if they shall drink any deadly taing it shall not hurt them. They shall lay their hands upon the sick and they shall recover."(4) In my name, for it say their names upon the sick and they shall recover."(4) In my name, for it is a name of power. "In the name of Jesus Christ of Nazareth arise and walk," cried St. Peter to the lame man at the gate of the temple. "Now Petor and John went up into the temple Petor and John went up into the temple at the ninth hour of prayer. And a certain man, who was lame from his mother's womb, was carried; whom they laid every day at the gate of the temple, which is called Beautiful, that he might ask alms of them that went into the temple. He, when he had into the temple. He, when he had seen Peter and John about to go into the temple, asked to receive an alms. eternity. When chosen for Him at His conception, and formally bestowed on Him at the circumcision, it implied not Hum at the circumcision, it implied not Human Albanda Human Hu pon him, said: Look upon us. But he looked earnestly upon them, hoping that he would receive something of them. But Peter said: Silver and gold have I none: but what I have I give thom; in the name of I have I give thee: in the name of Jesus of Nazareth, arise and walk. taking him by the right hand he lifted him up, and forthwith his feet and soles received strength, and he leaping up, stood and walked, and went in with stood and walked, and went in with them into the temple, walking and leap-ing and praising God. And all the people saw him walking and praising God, and they knew him, that it was he who sat begging alms at the Beautiful gate of the temple : and they were filled with wonder and amazement at that with wonder and amazement at that which had happened to him. And as he held Peter and John, all the people ran to them to the porch which is called Solomon's, greatly wondering. But Peter seeing, made answer to the people: ye men of Israel, why wonder you at this? or why look you upon us, as if by our strength or power we had made this man to walk? The God of (1) Ps. cxviii, 81, 123, 166, 174, (2) Habasuc 3, 18, (3) St. John 14 6 (4) St. Mark 16, 17.

Holy as the name of Jesus was before desired a murderer to be granted unto desired a murderer to be granted unto you. But the author of life you killed, whom God bath raised from the dead whom God hath raised from the deals, of which we are witnesses. And in the faith of his name, this man, whom you have seen and know, hath his name strengthened; and the faith which is by

it had but one! How patiently we should listen, when reciting the Rosary, for instance, to hear the priest pro-nounce in full that sacred name, as if to let the entire church be resonant with let the entire church be resonant with its sound before we take up the refrain! Remember St. Bernard's praise of it: "honey in the mouth, music in the ear, joy in the heart."

Worthy, then, is this name of praise and glory forever. Worthy is the Lamb who bore it to receive from men the acknowledgment of His power diving

the acknowledgment of His power, divinity, wisdom, strength honor, glory and benediction! Worthy of all reverence is the sound, of adoration the bearer of this name which is above every other. It is not too much to say that in proportion as we glorify this name, not only we ourselves, but others also who do not believe in Christ as God, learn to reverence Him and feel drawn to His the acknowledgment of His power, divinreverence Him and feel drawn to His teachings. For want of reverence in the world to-day there is very little faith. Because men profane sacred things and blaspheme or listen with un-

later consent to give serious attention to His doctrine and the claims of His Church. It is a high mission to inspire them with this respect by reverence for His very name, by our annumber it is used lightly, and by by our annovance when it is blasphemed, by the sincere veneration with which we ourselves repeat it or hear it from others.

(1) 'Acts 3, 1.

The Restraint of the Crucifix.

At the first meeting of the Dyers' Helpers at Paterson, N. Y., since the disgraceful riot which was one of the deplorable features of their strike, the strikers were forcibly addressed by Chairman McGrath.

"What has been accomplished by the riots?" he asked bitterly. It has not helped our cause a particle. Now, then, men, I want to ask you are you willing to stand by me as the

There was a chorus of voices in the affirmative, and someone in the body of the hall put a motion formally, and there was no dissent. McGrath then went on.

"I am disgusted with what happened the other day. It was an outrage and a shame. We have men in jail and in the a shame. We have men in jail and in the hospitals, and a newspaper man dying, and what has been gained by it? I don't believe in anarchy. I believe in religion. I am a Catholic. There are my credentials."

As he said this Mr. McGrath drew from a product a consider about reconstruction.

from a pocket a crucifix about seven inches high and held it aloft. The incident was dramatic, and was cheered by many, although a few scowled. We are not anarchists," he went

on. "We are," shouted some one.

"We are, shouted some one.
"I am not an anarchist, and am opposed to anarchy in every form," went on the chairman. "I don't care if I am marked to be shot down, I will continue to assert anarchy is wrong. am willing to take the chances.

" All honor to Chairman McGrath !" says the Providence Visitor, commenting upon the incident. "His follows will gain nothing by violence; but they may be able to move the world yet, if they will only take all honest sons of toil, even those whose religious theories may not enable them to understand the deepest lessons of the cross, and unite them into a solid phalanx of un-selfish fighters, for whom the crucifix is still the most sacred ensign of battle, and the bondage of the crucifix the highest idea of liberty a laboring man can know."

The Assumption Fathers have two ships, one named for St. Peter, the other for St. Paul, each with a chapel; and in these ships the good Fathers coast along the Icelandie and Newfoundland shores, to give missions to

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ND SEMI-

, \$140. H, C.R.. President

CTS. il Catholic accepted.)

s Holiness, one of New A. Mohite, had the ad-and advice ne Catholic devoted untails of this the finished lything that have been undience ex-ness in this tabellular that the control of the control of

agnificent a it is, thereyone. Size eccipt of 50 EY, ndon. Ont.