

AUGUST 1, 1914

the small shelf above the safe. Margaret Halligan had always used the lamp in such a manner—namely, to cause the sacred words beneath the cross to "gleam heart-comfort"; but Anne had never followed her example till that July.

As she stood listening, watching, shivering, she remembered, and grew calmer and braver still. God was with her, and would not fail her in her extremity.

Now she could see better! Ah, yes there was someone moving about. Once she caught the one-sided flash of a "dark lantern"; then again, in its second gleam she saw with a thrill of deeper fear, a man's masked face!

She closed her eyes a moment, then forced herself along a little further; and in a second was aware that the thief was before the crucifix, and his hand on the safe door.

Suddenly he swung the light above. There was a smothered cry, and he stood stock-still, while the lantern hung limply from his fingers.

Standing out in letters of fire before his eyes were the words: "He hath redeemed me with His precious Blood"; and the thief in the night gazed at them as if fascinated, as if they were living creatures sent from Heaven to talk his wicked purpose—gazed at them till he turned shudderingly away; and a changed and trembling creature fled by the same way he had so boldly entered in.

Something in his movements, as well as the effect the ivory crucifix had upon the man, told the half fainting postmistress that Paul Halligan and he were identical. He had not dreamed he had entered the office of his foster-mother.

A week later when the grace of God had won the final victory over a struggling soul, a penitent criminal gained courage to give himself up to justice, and to return his spoils to those whom he had robbed so callously.

Later still, the same grace prompted Anne Reynolds to write to a condemned man a letter of forgiveness, of hope, and of womanly encouragement which implanted in his heart seeds which were to thrive and bring forth flowers of immortal beauty.



There are many imitations of this best of all fly killers. Ask for Wilson's, be sure you get them, and avoid disappointment.

representatives before the Protestant people, and will carry on a systematic propaganda of convert making.

Secondly: The Holy Father commends the pacific policy of dealing with our separated brethren as distinguished from the controversial, which inevitably degenerates into rancor and incrimination. Pius X, said in one of his audiences, while enforcing this idea, "we cannot build up the Church on the ruins of charity." The explanatory method is by far the most efficacious for making converts.

The Apostolic Mission House, likewise the Catholic Missionary Union, to which the Mission House belongs, stand for these two things.

This institution has a long list of graduates. Many of them are actually engaged in Missionary labors, and the others in various kinds of priestly work. As a body they have demonstrated the efficiency of their training here. Within a year we have received a large number of emphatic testimonials from them to that effect it has made them zealous and effective preachers, and convert-makers of decided ability.

Acquaintance with young men pursuing their studies in this House reveals a body of earnest priests, living together in brotherly affection, hard at work preparing for their high vocation, studying, thinking, talking of how to convert America, as well as how to secure the repentance of sinful Catholics. Among them are priests of more than average ability. All are devout and well educated, all aspiring to become genuine Missionaries, convert-makers among our fellow countrymen outside the Church, desirous to aid their brethren of the parish clergy in bringing sinners back to God's friendship.

A number of Bishops have already used the Apostolic Mission House to provide their Dioceses with Bands of well trained Missionaries, or, from time to time, to recruit them with new members. These Diocesan Apostolates, as they are called, labor under the immediate supervision of the Ordinary. The great number of converts that have been made at Missions to non-Catholics, as well as the spiritual regeneration of remote or otherwise necessitous Catholic communities, approves the training given here. To this must be added the good fruits of the regular Catholic Missions. Among the parish clergy and their parishioners the Diocesan Missionaries spread and deepen the zeal for conversions. They familiarize pastor and people with methods of reaching and saving souls among the vast non-Catholic population in the midst of whom Providence has cast their lot.

The priests of the Apostolates are, in course of time, assigned to parishes, and their places are taken by others similarly trained. For a Diocese to have many such parish priests, who, while being pastors of the people, are inspired with extraordinary zeal for conversions, and have had several years of experience in strictly Missionary work, is something like an ideal condition.

These Diocesan Bands are now established in various parts of the country. We confidently trust that in due time they will be found everywhere, according to the desire and hope of the Apostolic See.

The Missionaries of poorer Dioceses are trained gratis, and while engaged on non-Catholic Missions, are furnished with financial support. In other cases the stipend for the whole year is \$250, which covers tuition, board, lodging, etc. Reasons are sometimes found for reducing this, in special cases.

Each year among those who have found our course to be of advantage to them, there have been some members of religious orders preparing for a Missionary career.

Mention should be made of those who make our studies with no other prospect than parish duty. We have always some of these young priests. Their aim is a high proficiency in the holy art of preaching. After finishing with us they are in request for Lenten sermons, Forty-Hour Devotions, and for other occasions of special interest. Their sermons and instructions, and, indeed, all their dealings with the people, have a Missionary savor. They are fully prepared, besides, to introduce and maintain the Enquiry Class and the Question Box as a regular feature of parish work. They soon have a little stream of converts to care for.

Since October 1, 1913, the Apostolic Mission House has paid the stipend to missionaries for one hundred weeks of non-Catholic missions. These missions were given in North Carolina, Florida, Alabama, Mississippi, Tennessee, Kentucky, Virginia, Texas, Oklahoma, Ohio, Nebraska, South Dakota, and Oregon. As a fruit of these labors three hundred and sixty-nine converts were received and one hundred and ninety persons were left under instructions. Besides, of course, there was the removal of prejudices and the creation of a better feeling between non-Catholics and Catholics, which is one of the usual immediate consequences of a non-Catholic mission. Many fallen away Catholics were brought back to the practice of their faith, and many of the faithful were given an opportunity to approach the sacraments—a privilege which is not frequent in the outlying districts in which these missions were given.

The missionaries were supplied free of charge with literature for distribution to non-Catholics. Some persons may feel that a still greater number of converts should have been an immediate result of these missions. That they may have a better understanding of the non-Catholic work we can do no better than to quote the words of an active and successful missionary, the Rev. J. H. Steinbrunner, of the Ohio Apostolate, who, in a letter addressed to us and which was published in the January number of The Missionary, says: "Often the question is asked by the uninitiated, 'How many converts did you receive at the end of the Mission?' Quite true and fair to be asked than answered, at times, for, after all it is a fact not to be gainsaid, that the pastor, and not the missionary, is the receiver of converts. The latter sows the seed, while the former, following up the work, is to gather the grain and reap the harvest. There are those who are received immediately, and those who are left for instruction. Others there are who will follow in time. Ultimate results are beyond calculation." — (Rev.) Walter Elliott, C. S. P. Rector.

creation, no thought need be given to Mass for that one Sunday. Indeed, there are some who will go away for the entire summer, bury themselves in a place miles distant from a Catholic church and never once go to Mass. And all this in spite of the warnings given them that it is a mortal sin to miss Mass in summer as in winter.

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THE APOSTOLIC MISSION HOUSE

The close of the scholastic year of the Apostolic Mission House calls for a brief summary of its work, which has been encouraging. The total number of our students has been twenty-four. All but six of these have been domiciled with us, the others residing at institutions affiliated with the Catholic University. The dioceses represented are as follows: Altoona, Alton, Baker City, Bismark, Galveston, Leavenworth, Lincoln, Los Angeles, New York, Ogdensburg, Omaha, St. Paul, Springfield, Toledo, Trenton, and Antigonish, Nova Scotia. Already we are in correspondence with bishops and religious superiors regarding our classes in the autumn. These will open Sept. 29th, feast of St. Michael the Archangel, who is one of the celestial patrons of the Institution.

More than ten years of painstaking labor on the part of our professors and priest-students have given the Mission House a good record throughout the Church in America, and we trust, has made it worthy of the commendation bestowed upon it by Pius X. in September 1908. His letter to Cardinal Gibbons on that occasion praised this Institution and the missionaries trained in it in the following terms:

"In the fruitful work of these missionaries, two things are particularly approved by us. First, the 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 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 labor, 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 an eternal reward in the next, the labor of the faithful worker."

The Pontifical letter thus approves and recommends two things: First, that Mission Bands be established in each Diocese to aid Bishops in caring for necessitous communities of people, removed from the immediate care of parish priests. Diocesan Missionaries, having no parochial duties, can, to a great extent at least, thus stop the "leakage" from which we now suffer. Catholics who never meet the priest, or but very rarely, because they live far from a church, and in the midst of a non-Catholic population, can thereby not only be visited, but thoroughly evangelized at certain intervals. Moreover, these Missionaries will be the Bishops' repre-

CHARITY

(WITH THE AID OF A DICTIONARY) It has frequently been a source of doubt as to how many persons know the meaning of the word charity. Does it merely mean almsgiving or monetary contributions, or has it a broader significance?

Is the throwing of a few pennies to a beggar, without knowing the reason why you did so other than that there were persons around who saw him approach you and you did not wish to appear stingy, an act of charity?

Is it a deed of charity to send your old clothes to the poorhouse after you find that the "old clothes man" will give you only a few cents for them?

No! and again no! The word charity conveys a meaning without end and without limit. To be charitable you must be kind, benevolent, beneficent. It is not always necessary to give, give give! Addison says, "A man may bestow great sums on the poor and indigent without being charitable, and may be charitable, when he is not able to bestow anything."

It is not charitable to cause hard feelings, to arouse ire, to create anger or wrath; but it is charitable to have kind, favorable and lenient thoughts.

Indulgently and considerately bestowing kindness and friendliness is more a real act of charity than the giving of thousands of dollars when the donor's thoughts are only of him or herself.

A pleasant thought expressed, a sympathetic remark, a gentle, affectionate look—these are the true attributes of charity; these are the deeds which God looks upon with favor.

The command of charity is God's own: "As ye would that others should do unto you, do ye even so unto them."

The usage of charity according to the New Testament is love in its highest and broadest manifestation.—Catholic Standard and Times.

MISSING MASS

During these summer months there will be many closed churches about us. Needless to say, no Catholic church will be closed. There is the same God to worship in summer as in winter, the same religious duties to be performed, the same commandment of the Church to be observed as to hearing Mass on Sundays and holy days of obligation. And all this under pain of mortal sin. That is such a plain duty that it needs no elucidation.

Yet there are some Catholics who affect to believe that they are an exception to this common, ordinary rule of life. They seem to breathe in some of the irreligion about them, they become infected with the spirit which turns its back on religious worship, when it entails some personal sacrifice, and just as so many of the non-Catholic churches close for the hot months, so do they follow the example and close their hearts tight against God in order that they may indulge their personal comfort.

Hence the ease with which so many Catholics seek to satisfy their conscience when they miss Mass during the summer. It may be for a Sunday outing, when they will start early in the morning, and never give a thought to the duty of giving to God the worship He requires; it may be for the week's vacation, while they prevail upon themselves that, since it is a time of bodily re-

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creation, no thought need be given to Mass for that one Sunday. Indeed, there are some who will go away for the entire summer, bury themselves in a place miles distant from a Catholic church and never once go to Mass. And all this in spite of the warnings given them that it is a mortal sin to miss Mass in summer as in winter.

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