

MISSIONS TO NON-CATHOLICS.

Little thought any one when crossing the threshold of the new Apostolic Mission House last Wednesday—an institution which, undoubtedly, will prove to be the nursery of Faith, giving life to our non-Catholic brethren in this country—that their modern grooved thoughts would be checked and carried backwards to ages to which history's votaries delight to revert, in which they rejoice to revel and from which they evoke their inspirations and hopes for the future.

In those ages, so history's muse assures us, multitudes of bright spirits animated the fair forms of untried courageous men and women, usually men and women who, nothing daunted, faced the consequences of their convictions; of men and women who unflinchingly exposed themselves to the uncontrollable savagery of uncivilized and blood-thirsty beings; of men and women, in fine, who hesitated not to sacrifice their all in a cause inculcated by the Divine Master. Our interests of their Divine Master. Our muse also unfolds to view vistas of successive periods similarly characterized by an absorbing anxiety on the part of noble souls to "endure all things" for the love of the Master. In fact, history's pages teem with names synonymous for heroism in its highest degree.

But there is a history, yet unwritten, of a courage of a dogged perseverance under most intensely adverse circumstances, of a grandly magnificent abandonment of life and life's capabilities to the sacred cause of truth—unparalleled save in apostolic re-countings,—the knowledge of which is patent to but those who were privileged with attendance at the conference of missionaries to non-Catholics held in the Apostolic Mission House during the week April 6-14.

The few favored hearers of those sad narrations which featured a part of the week's proceedings will never can never—have obliterated from their hearts the deep impressions made by those sturdy sons of God sacrificing themselves in so arduous and so sacred a work as that wherein they are engaged. The scene is one that will never fade from my view—that of one saintly man following another to give, modestly but impressively, perfunctory accounts of his labors with their attending successes and failures in the various sections of the country. The nonchalance with which they narrated their unbounded heroism was in great contrast with the fervid sentiments of admiration evoked from the deeply touched and tearful audiences. But the valiant men of God, inured perhaps to hardships certainly out of the ordinary, merely smiled their appreciation of the intense attention given them and quietly retired.

Whose heart will not go out in sympathy to the devoted and zealous priest who, after walking all day through trackless woods and over almost impassable mountains, after "bbling" the reached town or village with notices indicative of the purpose of his visit and engaging a hall at no comparatively small expense, should find himself, at the lecture hour, facing an assemblage of but two small boys. Surely so discouraging a reception would daunt the stoutest hearted. But not so Father O'Grady, the staunch champion of truth in Alabama. Perseverance won the day, and his efforts met with immeasurable success.

Another element in the itinerant missionary's life is the imperative necessity of inuring himself to all the rigors and inconveniences of a variable climate without the occasional shelter of a "home" and its attendant warmth and domesticity. Forced to make himself "all to all," he finds himself at times peculiarly positioned. One missionary, to cite an instance, completely fatigued after a day's hard work, complemented by a long and tedious journey, was shown "the bed of the house"—a mass of straw and corn shucks in a corner of one of the two rooms constituting the cabin. On awaking in the morning he was not a little startled to find himself in the midst of the family, who were sound asleep on the same litter of straw and corn. So thoroughly exhausted had he been on retiring that his slumbers were not disturbed by his hosts' actions in getting into the same bunk. Still a bed of this description is regarded by these holy men to be in the nature of a luxury. Whatever recuperating they naturally fagging powers they succeed in obtaining during their comparatively interminable journeys

is secured on the benches of railway waiting rooms, which in sparse settlements are not altogether remarkably conducive to the health and comfort of foot-sore and bone-ached itinerants.

However, these to us somewhat disturbing if not discouraging features were to these apostolic men but incentives to greater efforts which always culminated in brilliant success. Everywhere they went, save rare occasions, as was evidenced by their papers and discussions, crowds eager for truth flocked to the halls or school houses or meeting camps or court houses, or, as one of the Kentucky missionaries laboring in Covington Diocese told us, to the sides of mountains to see the Catholic priest and to hear often for the first time in their lives, an exposition of Catholic doctrine from one authorized to make such an exposition. With what results? Invariably deep-seated prejudice, engendered and nurtured by the blatant and ignorance of misguided zealots in the propaganda of error, was immediately dispelled; an awakening of the soul to do its duty in the way directed by God himself always ensued, and the seed for a rich Catholic harvest was implanted in an abundant soil heroically and admirably prepared.

The papers read during the conference were of an absorbing interest to every Catholic heart, treating of a variety of subjects, all of which, however, bearing a co-ordinate relation to the main object of the convention the furthering of the holy work of dispelling the gloom of the dark and chaotic night obtaining amongst the non-Catholic centres by spreading the thoroughly illuminating and joy-giving light of the old faith.

Right Rev. Camillus P. Maes, Bishop of Covington, presided throughout the sessions, which were held twice daily, from 9 to 12 a.m., and from 3 to 6 p.m. Right Rev. D. O'Connell, the rector of the Catholic University, made a brilliant address of welcome to the delegates, expressing it as his firm conviction that the presence of those sainted men would bring a perennial blessing upon the University.

Rev. H. E. O'Grady, attached to the Alabama missions, spoke of "The South as a Mission Field," and in the discussion which followed he warmed up his hearers to a great pitch of admiration at his successful surmounting of apparently insuperable obstacles.

Rev. E. F. Callahan read a paper entitled "The Mountaineers of the South," assuring us of the non-prevalence of illiteracy in Eastern Tennessee and expressing the conviction that were he given the smallest fraction of what is donated to Protestant missionaries, Eastern Tennessee could be placed in possession, pacific and permanent, of the Catholic light and practices.

This seemed to be the keynote of most if not all the papers read at the convention. The dearth of funds to carry on the noble labors; the paucity of men to devote their lives in fields so promissory of unparalleled harvest; the general apathy of clergy and people to the perfrigid appeals for assistance, the apparent ignoring of the existence of the Missionary Union, of the Apostolic Mission House, of the aims of such institutions. This lack of energy on the part of the Catholic people at large serves to accentuate all the more the ineffable brilliancy of the missionaries success.

Rev. T. F. Price, the editor of "Truth," a periodical now well known as a powerful vehicle for the dissemination of God's truth, spoke on the necessity of localizing the missions to keep the converts frequently "fed with the bread of heaven."

Very Rev. Charles Carroll, of the Josephite Society, established for work exclusively amongst the negroes gave an exhaustive account of his Society's good results in bettering so unfavored a race.

Father Aretander, a convert from Lutheranism, read a paper on "The Various Nationalities of the Middle West," telling us what staunch Catholics Scandinavian converts make.

Father Kress, of the Cleveland Apostolate, read a paper on "Socialism," giving the important statistics indicative of the strength of and strength-giving fountains of socialism. More than 200 papers are engaged in this pernicious propaganda; it is more than a mere passing fad; it always class against class and aims at the

integral upheaval of the present political system and adherence to its tenets places one outside the pale of God's fellowship.

Rev. Dr. Kerby, professor of sociology at the University, also treated of this much mooted question, drawing distinctions between various phases of socialism and of the conflicting and indeterminate views held as fundamental by its adherents.

Mr. George D. MacKay, a convert, and formerly associated with Mr. Moody, the noted evangelist, read a very instructive paper on the methods employed by Catholic priests and Protestant ministers in their respective spheres of awakening the dormant spirit of religion in their charges.

Rev. William Sullivan, C.S.P., made an appeal supplementary of his paper on "How to Meet the Rationalist," to counteract the baneful influence upon the minds of Catholic students in the great university towns.

Appropos of this topic Judge Robinson, dean of the law faculty at the University, gave a very interesting sketch of life at Yale University during his regime as professor in that institution, and emphasized the necessity of grounding the prospective Catholic student at non-Catholic universities in the faith and practices of the faith were he to return home untainted. The university interferences with no student's creed; it is the associations that make or unmake a man. He also deprecated the resultant mixed marriages that arise from gatherings of Catholic young students and non-Catholic women in such towns.

Rev. Xavier Sutton, Passionist Father, whose fame as an eloquent preacher and scholarly gentleman is co-extensive with the United States, read an extremely interesting paper replete with startling statements apropos mission work in this country. His topic, "The Relations Between the Missions and the Regular Clergy," proved instructive to all and provoked a goodly amount of discussion among all the delegates, in which discussion it was conclusively shown that almost infinitely more good would be effected were a little more spirit indicative of co-operation manifested. His paper, which will be printed with the report of the proceedings, will be well worth reading.

Other papers of equal interest and provocative of healthy discussion and decision were read by Fathers Griffin and McMullen, of the Pittsburg Apostolate, on "Work among the Italians and Slavs," and "The Religious Life of Missionaries," respectively; "Diocesan Bands," and "Missions and the Diocesan Clergy" were treated by Right Rev. William Stang and Rev. Dr. Blessing respectively, of the Providence Apostolate; "What Can be Done in Seminaries" was the theme of Very Rev. Dr. Dyer, of St. Mary's Seminary, Baltimore. Dr. Freri lectured on "Propagation of the faith" Father Martin, of Cleveland Apostolate, on "The Breaking Up or Dogmatic Religion," Father Walsh, of Boston, on "Foreign Mission Field."

Father Punch gave a glowing account of the readiness of his Kentuckians to submit to religious truth, and of their strong adherence to religion when once embraced. An amusing incident narrated by him was that of a preacher, unable to read or write, who impressively held the Bible before him, quoting texts from memory purporting to be denunciations of the Catholic religion. His pretences were at last exposed and his ministerial career ended.

Rev. Father Doyle, C.S.P., secretary of the Union, related the difficulties encountered in establishing the Missionary Union, in securing funds for the maintenance of a work of such magnitude and of creating any enthusiasm among Catholics at large in favor of the now strongly-seated project. It means a considerable outlay of money even for the present year, but he confidently looks to a generous Catholic public, from whom he feels certain of a magnanimous outpouring of generosity will ensue from placing before their consideration the immense good being effected by the few missionaries now in the field, and who are badly handicapped in their labors owing to the dearth of the wherewith absolutely necessary to continue and to perpetuate their work.

The people themselves realize this and their number is growing every year. The vast majority of the people to whom the work has been presented keenly realized its advantages, and consequently gave of their

portion for its furtherance and practical accomplishment. And, because of the far less difficulty in interesting a Catholic to-day than a year ago, in the object and purposes of the Mission House, he entertains the greatest hopes for the future. "The missionary spirit in the Church of this country, both with priests and people, is an ever-increasing quantity, and while to-day it may be with many only a feeble sentiment, in ten years from now, with the whole mass of the Church, it will be a profound and everlasting conviction."

Father Elliott, C.S.P., outlined the studies comprising the course to be pursued by the young priests harboring the zeal to help make of this country the fairest flower in the kingdom of our Blessed Lord.

A retrospect of the work since its inauguration, ten years ago, by Father Elliott, the enthusiastic and energetic promoter of the Apostolate, and Father Doyle, the untiring engineer, ever keeping the enterprise in action, on whose shoulders as Bishop Maes stated, the immense burden of the movement weighed, and whom he encouraged still to carry it, though it crush him in the holy cause, is one well calculated to give cause for loud acclamations of eternal approval.

If the tone of optimism pervading the conference throughout the sessions be in any way indicative of the spirit that shall animate these saintly men in their subsequent efforts to bring the light of truth to those sitting in the gloom and darkness of error, then an unparalleled success, God willing, will ever be the dominant note of the future annals of the Missionary Union.

The following delegates were in attendance at the conference: Revs. Father Elliott, Father Doyle, C.S.P., Father Xavier Sutton, Cincinnati; Father William J. O'Callaghan, Harrisburg, Pa.; Father Punch, Covington, Ky.; Father Griffin and Father McMullen, Pittsburg; Father Drury, Louisville; Father Arcander, St. Paul; Fathers Bresnahan, Florida; Roach, Peoria; Asmund, Alabama; Delabaar, Florida; Drumm, Dubuque, Iowa; Callahan, Tennessee; Cahill, Burlington, Vt.; Blessing, Providence, R.I.; Dr. Temple, Wilmington, Del.; Fathers Walsh, Boston, Mass.; Dyer, Baltimore; Kress and Martin, Cleveland, Ohio; Dr. Guinan, Courtney, Reilly and Kane, New York; McCarthy, S.J., Currier, Sullivan, C.S.P., Harvey, C.S.P., Washington, D.C.; McHale, C. M., Brooklyn, N.Y.; T. F. Price, Irwin, N.C.; H. E. O'Grady, Alabama; B. L. Conway, C.S.P., Chicago; J. Van Ingelgem, Virginia; P. Brannan, Texas; P. McClean, Connecticut.

All these reverend gentlemen will carry with them the strong conviction that with the establishment of so blessed an institution as the Apostolic Mission House, that, if given the support it so richly deserves, the Catholic Church will soon possess the grandest gem, in the form of America, that ever graced her brow.—Visitor, in Catholic Standard and Times.

ADORATION.

(By a Regular Contributor.)

No subject has ever been better threshed out, both by Catholics and Protestants, than this one of adoration. Since the days of the Reformation all the sects of Protestantism have been united upon one point, namely their opposition to the Catholic Church. And of the multitude of issues that have arisen between Error and Truth, none has been better or more often explained, and yet more misconstrued and distorted than that of adoration. In vain does the Catholic prove that his "veneration" for the Mother of God is not "adoration": in vain does he show that the "invocation" of the saints is not the paying of a tribute which is due to God alone. The more clearly the matter is explained the more determined are the opponents of the Church to repeat the false accusation that we "adore" the angels, the saints and the Blessed Virgin. It would be useless to now enter upon the old lines of argument, or to revive the irrefutable proof that the defenders of the Church have, times out of mind, adduced. A general statement will have to suffice. As these blessed ones are the special friends of God, we merely invoke their aid and ask their assistance in securing the graces that we need so much and which God, most naturally, will grant at their request—much more abundantly and certainly than at ours. But what we do wish to point out is the great misconception on the part of Protestants, of the meaning of "Adoration."

The members of a Protestant sect meet, at some given hour, on Sun-

day, inside four walls and under a roof; this place they call a church. There they read the Scriptures, sing hymns, listen to a sermon and say prayers. They call this service adoration. We see no adoration in all these acts; no more than in the act of a Catholic singing a canticle of praise to the Blessed Virgin, invoking by prayer the aid of the saints, or listening to a pulpit instruction on the "Glories of Mary." These are acts of prayer and homage, respect and veneration, but there is no adoration in them. They misconceive the immense meaning of that word adoration, and then judge the Catholic's what is due to God Almighty, the Creator of the universe. That which the Protestant fails to comprehend, and which he can never, or will never, understand, while remaining outside the true Faith, is the presence of a Sacrifice. In that great and all important act do we find real adoration. The sacrifice of the altar, which is offered up daily and hourly, in all parts of the world, by the priests of the Church, is the sublimest and most acceptable form of adoration. It is THE ADORATION of the world; the immolation in the presence of the Creator; the offering up to Him of a Victim of expiation; the humbling of ourselves before His might; the acknowledging of our own inability to satisfy the infinite requirements of God, to expiate the measureless insult of sin. It is the fulfillment of the law in its fullest sense. It is the perpetuation of the sacrifice of Calvary—the true, real, only adoration. It is that tremendous idea of a sacrifice that Protestants cannot grasp, and consequently they fail to appreciate the acts performed by those of our Faith; they fail to distinguish between the supreme act of adoration to God and the minor acts of veneration for His elect; of love for those who were the special objects of His predilection. From the rising to the going down of the sun the incense curls above our altars and the Host is constantly offered up for the salvation of man. Once the heart is touched to belief and the mind illumined with faith, the mystery of transubstantiation becomes the corner-stone of all religion, and upon that stone is the oblation placed that unceasingly interposes between God's justice and erring humanity. In that is the Catholic's adoration perfected—an adoration such as no pen could describe, no imagination paint, no finite mind comprehend. It is the carrying out of the written and spoken desires of the Father, the last will of the Son, the inspiration of the Holy Ghost.

We render that sublime act of adoration to God; we alone offer Him a sacrifice; we alone obey the law; we alone carry out the will of the Savior; we alone give God what God has demanded since the beginning of time as a tribute from man—namely, sacrifice.

Here is where we can challenge the honesty of the Protestant critics; we render that terrible and sublime act of adoration to the Infinite God and to Him alone. Whether you believe, or disbelieve, in the Real Presence, we simply ask you to grant us that we are sincere in our faith upon that dogma. If we are sincere—even though we should err—we perform constantly what we believe to be the greatest act of adoration that can possibly exist; therefore we pay to God that tribute which none other of the human race offers. If our belief be sincere every Christian must recognize the value and significance of that act of adoration. But where idolatry would come upon the scene, where adoration of saints and other beings—apart from God—could come into play, would be the moment that we offered sacrifice to them. There is the broad line of demarcation between the tribute paid by the Catholic to God and the homage rendered to the saints; the one is a sacrifice, an oblation, "adoration"; the other is respect, invocation, devotion. Did we dare to offer to any creature that adoration, that act of sacrifice, which God alone can demand, we would be guilty of the worst idolatry. Not even do we ask a saint, or any other created being, to grant us a grace; we ask them to be our advocates before the Most High, and to secure, through their power, that which we could not demand upon our own merits. To God, and to God only, does sacrifice belong; to Him, and Him only, does the sacrifice of our altars—the perpetual adoration of the Almighty—ascend. Viewed thus, while we adore God and merely honor His creatures, the Protestant performs no act of adoration; he prays, he preaches, he chants—but he has no sacrifice, he does not adore. The clergyman may be educated, but he is not "sent by God"; he is "called by man." With the priest it is otherwise. Even though not one in the congregation understood his language, he is still there as the representative of Christ, and is the one who offers to God the

supreme act of adoration. Until the Protestant can learn to appreciate the importance of a sacrifice as an act of adoration, it is useless arguing with him concerning the Catholic's attitude towards the saints.

A Mining Disaster.

A despatch from Turin, Italy, says: About one hundred miners have been buried by an immense avalanche near the village of Pragelato. A violent storm is sweeping over that locality, and it is feared that other avalanches may fall, but the whole population of the village and a detachment of forty soldiers have gone to the scene of the disaster, hoping to save some of the buried miners.

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