

The Catholic Record.

"Christianus mihi nomen est, Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname).—St. Pacian, 4th Century.

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A NOTABLE ANNIVERSARY.

An interesting article in the current issue of the Catholic World is the Tenth Anniversary of non-Catholic Missions. The author recounts the work which has been done during that period. Thousands of converts have been made; bands of diocesan missionaries have been established; a missionary training school has been erected, and many priests and laymen have devoted themselves in a special manner to the task of giving those without the fold the blessings of the faith once delivered to the saints. The men who are behind the movement believe in the utility of the printed word. They keep the press hot, as may be seen from the fact that tons of Catholic reading matter are distributed. This is, of course, the policy of the saintly Father Hecker, who in his efforts to influence his generation relied upon inspired men indeed, but did not neglect the use of the printing press.

It is all-important, said Rev. Dr. Barry, in this connection that our American brethren should have their University at Washington, but the modern University, which all sorts and conditions of men attend from morning till night, is the newspaper and the book-stall. Friendly critics assure us that we do exceedingly ill to neglect it; and our enemies will be as much surprised as disheartened on the day when we take up the printing press with the same zeal which animated the Jesuit scholars, explorers and civilizers of three hundred years ago. Perhaps even a golden age may come when books written by Catholics will find a Catholic audience large enough to keep the writers from starving; and it will be considered as meritorious to support sound Catholic literature as to build schools and churches.

THE APOSTLESHIP OF THE PRESS.

At the inception of this movement, the CATHOLIC RECORD pointed out that it could not but be of service to the Church. For there are hundreds who, bewildered by attacks on the Bible, and by the contradictory tenets professed by their leaders, are only too willing to listen to anyone who has a remedy for the wants of the soul. Again, there are others, principally in remote districts, who, owing to lying publications, regard the Church as an abomination. Whilst on a tour last year we had occasion to visit non-Catholics whose sole reading matter consisted, so far as we could discover, of books which reeked with all the slander that a diabolical hatred of the Church could invent. And these poor people had never a suspicion that they were not reading a truthful description. They were simply imposed upon by those who for the sake of money, or for the purpose of waging dishonorable warfare against us, put into circulation works which should be frowned upon by every intelligent and self-respecting citizen. These people could be influenced by the Catholic press and preacher. We do not wish to say that a few discourses or pamphlets will batter down the stronghold of ignorance and antagonism in which they are entrenched, but they may cause them to think there are two sides to the question: that the stories with which they are accustomed to regale themselves may not be founded on fact and the claims of the Church are worthy of consideration and respect. It may do something towards clearing up the misrepresentation which has been and is made possible by bigotry and prejudice and our own carelessness.

Witness the good effected by sermons to non-Catholics. These sermons are listened to by large congregations and we venture to say that a remembered sentence or two may be to some of the auditors the first gleam of the "Kindly Light" which shall guide them to the fold. At any rate they pave the way to correct thinking about us. And the reports of these sermons go far and wide and cause in many a hamlet in which a Catholic book rarely enters a ripple of excitement and discussion.

FOLLOWING ST. FRANCIS DE SALES.

Certainly, says the writer of the article, it is not harsh to say that the Christianity prevalent preached from Protestant pulpits is a Christianity which refuses to be formulated into statements of doctrine: which seeks to escape such questions as miracle,

Christ's divinity, the nature and seat of religious authority: which professes no deeper dogmatic content than God's fatherhood and man's brotherhood, and no wider moral scope than how to be ethically good. These souls must have proved to them the authority of Christ. When they understand that Christianity is a strong, positive, clear, definite, fearless faith they will joyfully set about rebuilding that which has been torn down.

We share in the optimism of the writer because among other reasons the preachers to non-Catholics adopt for the most part, the method of St. Francis de Sales. They content themselves with a presentation of Catholic truth and courteous answers to all objections. They show that the Church is not opposed to either scientific progress in the worthy sense of the word: and that she has been, and is, the fostering mother of all that can redound to the good of civilization. They have principles and facts at their command to prove this. They show also how glorious is the independence and how wide the sphere of the Catholic thinker. Their methods may be novel to some people, but their personal initiative is no bad thing and fossilized methods which look well enough in a museum are out of place in this generation.

OUR DUTY AS CATHOLICS.

In the course of the article the writer urges what we have tried to say, that to think and act in our privilege as citizens and our duty as Catholics who would work for souls. To hold aloof is the fatal thing. Abstention on the part of Catholics from the intellectual, social and patriotic movements of the age and country has largely brought about the weak and spiritless condition of French Catholicism which gives free field for persecution to tyrants like Premier Combes. Cardinal Manning's warning is to the point, in which he declares that one of the most deadly dangers to the growth of the Church is a shrinking from, a lack of sympathy with, a languid interest in and a feeble love for our country and our age.

MANLY CATHOLICISM ALWAYS RESPECTED.

When we speak of Catholics taking an interest in all that concerns the Church we have reference only to those Catholics who do good from a supernatural motive. They, and they only, who can advance proof that the love and truth of which they speak are not things without substance, can effect any permanent good. The species of Catholic, as he terms himself, who is always on the fence fearful to call his soul his own, because he or his wife may suffer thereby some loss in social prestige; the half-fellow-well-meet who is so liberal in his views though he never allows any vocal generosity to reach Catholic institutions—in a word the Catholic who is ready to treat Episcopal pronouncements with the contempt or criticism which are noticeably absent when there is question of adopting a political programme, does not count. He is not respected by non-Catholics. They may use him for various purposes, and these served may throw him aside or he may in exchange for his manhood get some well-lined berth.

PRACTICAL CATHOLICS NEEDED.

But we refer now to men—the Catholics who are conscious of their duty not only to themselves but to society. If we have principles which can cast light upon social difficulties why do we not allow them to be seen? If we are citizens willing to contribute our quota to good government and to do good to our fellows, why are we so seldom at the public meetings held in our town? Ministers and non-Catholics are invariably present at such gatherings. Surely our talk about what we have done, and can do, is not merely to while away the hours at our seasons of festivity. It is all very well to descant on the great deeds of those past and gone, but unless we endeavor to show that their spirit has entered into us, our talk, so far as the outside world is concerned, is futile and pretentious. The average man does not take kindly to ceteris paribus, but he is always interested in life that manifests itself in works.

HOW TO REMOVE PREJUDICE.

It may be said that they who frequent these meetings are notoriously seekers. Even so it is better to seek notoriety than our own ease and to indulge in rapid criticism.

Moreover, we are not living in this

country in suffering. Our fathers have toiled and died for it, and we should see to it that its future moulding and up-building shall not be without our aid and guidance. We are not serfs to labor and to bow down at the behests of others, but freemen who should give the services of heart and brain to the good of the country. We should so speak and act, for therein lies the path of honor and self-respecting citizenship. We cannot console ourselves with the axiom that silence is the policy of prudence. We have heard that poeuvre, and though it may sit gracefully on the sluggard and coward, it certainly cannot be voiced by the man who has red blood in his veins.

And we do not advocate any fantastic or hare-brained line of action. To play our part as Catholic citizens is our manifest duty, and the abandonment of our splendid isolation would do much toward removing many a prejudice against us. We advise our readers to remember the words of Cardinal Newman:

"Oblige men to know you, persuade them, importune them, shame them into knowing you. Make it so clear what you are that they cannot affect not to see you nor refuse to justify you."

NON-CATHOLIC MISSIONS.

Rev. W. S. Kress, in the Missionary.

As there is nothing doing in Ohio during the summer months, I packed my grip late in May and started for the big country beyond the Rockies. I was looking for a dry spot just then, and found it on the other side of the continental divide. My objective point was Idaho, where Bishop Groulx said I could find a good field for non-Catholic work. The pastor of Pocatello told me I might give a mission both to his Catholics and to his non-Catholics. I had not been feeling well all spring, but was transformed into a new man the moment I got into the mountainous country and could breathe its dry and pure air. The mission continued two and a half weeks. The pastor was well pleased with the work done; but the propensity of his guest for strenuous exercise remained a perpetual wonder to him. Why any man should want to take long horseback rides or climb to the top of snow-capped peaks, passed his comprehension. In my ten years of mission I saw about all the questions that Protestants ever ask; but a bunch of new ones came to me from my Mormon auditors. "Why have you Catholics not twelve Apostles to rule over you instead of one Pope?" "Where are the prophets which you should have, according to Eph. ii. 20 and iv. 11?" "Prove that Christ appointed Peter I, president of the Church," were some of the questions. I was glad to answer them, but the non-Catholic mission up to the present, Father Hendrickx, the Union's Idaho missionary, baptised one of them, a former Mormon bishop, in the Salt Lake cathedral.

Other missions were given at Weiser, Market Lake, Saint Anthony, Rexburg, Mountain Home, and Dempsey. The most interesting was one given at Dempsey, where, as the pastor told me, the little parish is composed almost exclusively of converted Mormons, in whose lives a very marked change has been wrought by the Catholic religion. This was of great advantage to the missionary: in other places he might tell what the Catholic faith can do, but here he had to convince the converts of the value of the Catholic faith. The converts are the result of the mission, and the converts are the same simple faith, ardent enthusiasm, and saintly living. There is no Protestant organization and no Mormon church building in the entire Dempsey valley. The Mormons are using a school-house for their meetings, and are facing a steadily decreasing attendance. Father Hendrickx, on the other hand, is gaining converts and his aggressive, personal work. It looked to me as if the entire valley might in time be swung over to the Church.

I visited Father Hendrickx in his Montpelier home. He can boast of a suite of rooms nailed up against the rear of his church. His sleeping apartment is large enough to accommodate a cot, and his combination parlor and sitting-room measures seven feet by five feet. There is a little stove in the latter room, which serves for cooking and heating. Pastor quarters in Idaho are generally built on this plan, except that some priests own a folding-bed, when one room is considered sufficient.

I had the pleasure of receiving into the Church Mrs. Alice Strickland and her son John, sister and nephew of my friend Stephen W. Wilson, who left the Episcopal ministry in Cleveland a year ago and is now studying for the priesthood at Baltimore. Mother and son traveled thirty-five miles by stage to meet Father Hendrickx and myself at Mountain Home.

The priests of Idaho and Wyoming live far apart and usually have several counties to attend. Before long, however, Idaho will have doubled and tripled its population and quadrupled its wealth. Wyoming is moving along more slowly. "In order that the Church may do more than hold her head above water," Bishop Keane, of Cheyenne, said to me, "every priest of mine should be a graduate of the Apostolic Mission House."

PURGATORY.

TEACHING OF THE CHURCH UPON THE ABODE OF THE POOR SOULS.

As the month of November is especially devoted to the poor souls, the following brief discussion of "Purgatory" from the San Francisco Monitor will not be uninteresting:

"What is the teaching of your Church with regard to Purgatory, and on what authority does it rest?"

"The Catholic Church teaches that there is a Purgatory, and that the souls there detained are helped by the suffrages of the faithful, but chiefly by the acceptable sacrifice of the altar" (Trent, Sess. xxv).

"The argument for the existence of Purgatory and the practice of praying for the dead is the universal and constant witness of divine tradition as voiced in the writings of the Fathers (see 'Faith of Catholics,' vol. iii, pp. 139, 205), in ancient Liturgies of both East and West, in the inscriptions in the catacombs of Rome (see 'The Roman Catacombs,' chapter 7, A. D. 1423-45) and Trent (1545-63). Thus Tertullian writes (about 204 A. D.): 'We make, on one day in every year, obligations for the dead, as for their birthdays' (De Corona, n. 5). 'The evidence of Scripture (II Mach. xii, 43-46) shows the belief of the Jews in a middle state where the dead exist and are purified (see 'Faith of Catholics,' vol. iii, pp. 139, 205), in ancient Liturgies of both East and West, in the inscriptions in the catacombs of Rome (see 'The Roman Catacombs,' chapter 7, A. D. 1423-45) and Trent (1545-63). Thus Tertullian writes (about 204 A. 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