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OF THE  
APOSTOLATE OF THE PRESS.

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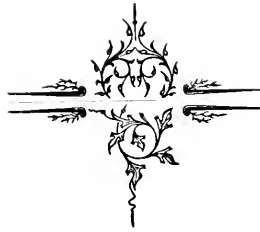
January 6th and 7th, 1892.

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REPORT OF PAPERS AND LETTERS.

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New York:  
THE COLUMBUS PRESS,  
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# Invitation to the Convention of the Apostolate of the Press.

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YOU are invited to be present at a Convention of the APOSTOLATE OF THE PRESS, to be held in Columbus Hall, West Sixtieth Street, near Columbus Avenue (adjoining the Paulist Church), New York City, on WEDNESDAY AND THURSDAY, JANUARY 6 and 7, 1892. You are invited because it is believed that you are likely to be interested in the spread of Catholic Truth through the medium of the Press.

The Convention will be composed of the laity, men and women, from all parts of the United States and Canada who believe that the printing-press offers to apostolic zeal golden opportunities for the conversion of our fellow-countrymen, as well as for elevating the moral and spiritual condition of Catholics themselves. You will find herewith the letter of the Archbishop of New York approving and praising the calling of the Convention, and placing it under the auspices of Ecclesiastical authority.

A few words in explanation of the objects of the Convention are necessary. At the outset it should be understood that there is no purpose to form a society or to interfere with societies at present engaged in the APOSTOLATE OF THE PRESS. Organization, in the sense of forming a society, is not at all intended. On the contrary, societies already in existence are to be encouraged, assisted, their membership increased, their success brought conspicuously before the public and made matter of emulation for the whole Church in America. We trust to have members present from all Catholic societies which in any way use the Press for the good of Religion, but it will be open to all good Catholics of the laity who take a practical interest in this Apostolate.

The object is to bring the best men and women of our laity together under the auspices of the clergy, to take counsel how to use the Press for the good of religion, especially with a view to converting the non-Catholic American people. We are right and we can prove it, and the most universal medium of doing so is the Press. How to do it, why it should be done, when and where it can best be done, by what agencies and by overcoming what obstacles—these practical questions will be discussed freely

and answered fully by the Catholic men and women most competent to do so. Arrangements are being made to have papers read by representative Catholics from all parts of the country, especially by those who have already distinguished themselves by their zeal in the APOSTOLATE OF THE PRESS. These are more numerous and of higher consideration than one would at first glance suppose. The topics will embrace the entire field of this great Apostolate, such as how to get the truth into the secular press; the uses of fiction in the APOSTOLATE OF THE PRESS; how to interest children for the truth; how to reach infidels, Agnostics, and old-fashioned Protestants respectively; the APOSTOLATE OF THE PRESS and Intemperance; Reading Circles, their uses and how to form them; the APOSTOLATE OF THE PRESS and prisons, reformatories, and hospitals; how to assist soldiers and sailors to good reading; the Apostolate and Catholic charitable societies; the use of the Press in the conversion of the colored people. All of these exceedingly interesting subjects, and others equally so, will be treated by competent persons in carefully prepared papers, each of which will be followed by a free and informal discussion of the topic, so that the entire field of the APOSTOLATE OF THE PRESS will be gone over. The papers and discussions will, it is hoped, be collected and published at cost price after the Convention, furnishing a hand-book for the guidance of zealous members of the laity in forming societies or for personal exercise of zeal in the distribution of the Printed Truth.

By attending the Convention you will lend your name publicly to the good cause of the true religion; you will learn how to use the most powerful means of saving the souls of your neighbors, both Catholics and non-Catholics; you will make the personal acquaintance of the best men and women of the Catholic Church in America, and your experience will be every way as delightful as it will be profitable. You will help to show what is little known outside the Church, that our laity are full of the highest intelligence, are actuated by practical zeal, and are trustworthy and trusted by the highest authority.

We therefore urge upon you the privilege of attending. Be with us on the auspicious Feast of the Epiphany, the manifestation of Jesus Christ to the nations. Largely attended, and by men and women well and favorably known in their communities or their professions, the Convention will fitly begin the celebration of the discovery of this New World, an event which resulted from the science, the spirit of adventure, and above all the apostolic zeal of the great Catholic Discoverer. Your acceptance

of this Invitation will involve some sacrifice of time, but no contributions of money will be asked.

Is not the cause an inspiring one? Do you not long to *personally participate* in this great work, the APOSTOLATE OF THE PRESS, so perfectly adapted to your state of life in the world, a work which Divine Providence is now favoring with promises of marvellous success?

#### THE PAULIST FATHERS.

Your acceptance of this Invitation, if addressed to Rev. Walter Elliott, Office of THE CATHOLIC WORLD, 120 West Sixtieth Street, New York City, will secure you the necessary credentials as a member of the Convention.

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#### LETTER OF THE ARCHBISHOP OF NEW YORK.

ARCHBISHOP'S HOUSE, 452 MADISON AVE.,  
NEW YORK, October 26, 1891.

REV. DEAR FATHER ELLIOTT: I am glad that you see your way to resume the work inaugurated by the revered Father Hecker, and recommended by the Second Plenary Council of Baltimore: I mean the diffusion of Catholic Truth by the publication of short articles, leaflets, and similar productions, intended to dispel prejudice and to defend sound doctrine. You are no doubt aware that the Rev. Joseph H. McMahon, of this Cathedral, has been engaged in similar work during the past three years, and has already distributed many thousand copies of short papers explaining salient points of Catholic discipline and dogma. Kindred societies, actuated by the same praiseworthy spirit, are successfully established elsewhere. In a country like ours, where the APOSTOLATE OF THE PRESS has an immense and almost an unlimited mission, there is ample room for many workers in the same field, and I therefore applaud and bless your zeal in calling a convention to further this good work and to devise ways and means by which it may be strengthened and made permanent. After all, intelligent minds want to know the truth; St. Thomas says: "In no way is the truth disclosed better than by refuting those who contradict it." And Tertullian wrote, long before the Angelic Doctor, "Truth blushes only at concealment."

Wishing you all success in your noble project, and begging God to bless it most abundantly, I remain

Very faithfully yours,

M. A. CORRIGAN, *Abp.*

## The Convention of the Apostolate of the Press.

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THE following account of the Convention was furnished the *Christian Union*, by request of the editor of that journal :

THE APOSTOLATE OF THE PRESS is a term which indicates a phase of the missionary spirit becoming active in the Catholic Church. Catholics are assuming a spirit of intellectual aggressiveness. "We are right and we can prove it," is a summary of the Catholic mind at the present day. The Convention of the APOSTOLATE OF THE PRESS, recently held in New York City, was a gathering of prominent Catholics from all parts of the country to give utterance to this zeal, and to call for suggestions looking towards a missionary campaign among non-Catholics. True, much was said at the meetings about the elevation of spiritually destitute Catholics by means of the press; but the main purpose was to assist in placing the Church in that missionary attitude towards non-Catholics which the most enlightened among us are persuaded is the chief lesson of the present providence of God. This may account for the fact that the Archbishop of New York so cordially approved of the Paulist Fathers assembling the Convention and assisting the members in their deliberations, for the primary object of the Paulists is the conversion of non-Catholics.

When I use the word "aggressive," I mean by it that zeal of real friendship born of love which feels and ever shows respect for honesty even in error, and affection for neighbors, fellow-citizens, and fellow-men. That it was understood in this sense, not only the papers read by prominent men and women of the laity, but the impromptu debates which followed these, and in which all who would participated, gave very conclusive evidence. At present I will speak only of the two or three features which gave it individuality. It was, in the first place, not merely a gathering of the laity, both men and women, but a gathering in which the latter were not simply expected and invited to take an active part, but in which numbers of them did so with a modest ease and a sure grasp of the matters they had in hand which were pleasant to see. The note struck here was that of an equality so spontaneously felt on all sides that allusion

to it would have been superfluous. Then there was the happy accident which made Mr. Charles Butler's paper on the best ways of getting Catholic doctrine before the colored race, which he, with Mr. Daniel Rudd, of Cincinnati, so admirable represented, the first to claim a hearing. And again, it was only for convenience' sake that I presided over this entirely informal assembly. The other priests, who were present in a certainly small minority, were listened to, when they chose to join in the debates, with cordial interest and attention; yet they were there as lobby members, so to say, and in only two instances read papers by request. It was, in short, a lay gathering, not so large in numbers as representative in thought as well as in locality, members from all sections of the Union and from parts of Canada being present; while it was so responsive to the spirit in which the invitation to it was issued that it easily resisted the perhaps natural tendency to organize itself into a new association. The key-note, in fact, was that of individual initiative and free labor in the direction of disseminating the printed truth among non-Catholics, and spiritually destitute Catholics as well, by all who love our Lord Jesus Christ and look for his coming, without regard to their "race, sex, or previous condition of servitude." And in this respect, as well as in others, it proved a very complete success.

The opening paper of the first formal session of the Convention was read by Professor W. C. Robinson, of the Law School of Yale University, on "The Attitude of the Educated Protestant Mind toward Catholic Truth." He said that during the thirty years that had passed since he became a Catholic he had lived in constant and intimate association with the non-Catholic men who form the public opinion of the day on social, ethical, and religious questions, and indirectly on political questions also. Many of these are active members of Protestant churches, and a large proportion of the rest are religiously disposed, in will, if not in intellect and profession, submitting themselves to the guidance of Christian law and doctrine. Limiting his observations strictly to the class thus described, Professor Robinson expressed his conviction that what they need from Catholics is "knowledge and not argument." He also said that the New England mind was ripe for the truth.

Mr. George Parsons Lathrop, a convert of much more recent date than Professor Robinson, and conversant with a generation of non-Catholics younger than that familiar to the latter, was less confident of their willingness to be enlightened, though his

paper was full of courage and hope. He discussed, with his accustomed charm of expression and with deep and evident feeling as well, the two widely different worlds inhabited by intelligent Catholics and equally intelligent non-Catholics, whether professedly Christians or unbelievers. He had for the most part found even his own familiar friends, who had always been and who were still ready to discuss with him every other subject under heaven, entirely unwilling to enter upon that of the claims of the Catholic Church and their justification in history, logic, or philosophy. He found in this attitude a tacit admission that, man's intellect being what it is, it is unsafe to open its doors and windows to the common daylight of truth—and when it prefers semi-obscurity it doubtless is so. He found a similar testimony to the existence of some great reality to be found in the Catholic faith, and not elsewhere, in the curious fact that “it has happened to Mrs. Lathrop and myself that Protestant friends, and even simple acquaintances, who never broached the subject before, have written to us, since we became Catholics, asking us to pray for their dead, their departed kindred. Of course they would not dream of petitioning for such prayers in their own churches and denominations. Others have sent to ask our prayers for some member of a family undergoing illness or surgical operations involving great danger. *In all the years that we were outside of the Church they never made such a request, although they were as sure of our friendship then as now.* This is another touching evidence of the fact that Protestants feel, if they do not perceive, some peculiar virtue in the Church. They turn to it instinctively, in these cases, as meeting the needs of the heart and soul with a supreme efficacy not found in their own organizations; a power that they may oppose, yet inwardly realize.”

The well-known delineator of Southern character, Colonel Richard Malcolm Johnston, unable to be present, sent a paper on the religious condition of the South, sympathetic and encouraging. Mr. J. A. J. McKenna, of Ottawa, Canada, interested the members on the missionary outlook in the Dominion. We were all charmed by a strong appeal made by Miss Katherine Conway, of the Boston *Pilot*, for better and newer methods in the missionary use of the daily and weekly press. Ways, means, and methods were discussed by the Hon. Frank McGloin, of New Orleans, and Mr. William F. Markoe, of Minneapolis, representing two flourishing missionary societies using the press.

On the side of education and charity valuable papers were read by many delegates. The space here assigned me forbids

mention, much to my regret, of the lively, friendly, and yet often widely divergent views expressed in discussing the topics brought before the Convention. Among the papers, and most noticeable for its beauty of style, was one by the Rev. Dr. William Barry, a well-known English writer, on "Speaking to the Century." At the close of the Convention, which sat during two entire days, January 6-7, a committee was appointed to gain, if possible, from the secular press that often-denied boon, the sole one that Catholic Americans ask from their fellow-countrymen—the chance of fair play and free exposition of their views and principles, especially when these have been misrepresented in their columns. There is little doubt that a result of this gathering, and a not remote one either, will be the establishment of a centre for the missionary work known to Catholics as the APOSTOLATE OF THE PRESS.

WALTER ELLIOTT.

*St. Paul's Church, New York.*



## List of Members.

THE following list contains the names of those who attended the Convention or who wrote for cards of membership with the expectation of attending.

The list is an imperfect one, but contains the names of all whom we could reach personally or by letter.

The names of the many priests who were present are not given because they were not strictly members, though their addresses were an important element in the proceedings.

- Anderson, Miss Kate, New York City.  
Barry, Miss M. E., New York City.  
Barry, W. H., Bridgeport, Conn.  
Barry, W. H., Ottawa, Canada.  
Barry, K. W., New York City.  
Brown, John H., New York City.  
Bree, J. P., New Haven, Conn.  
Birch, Miss Eugénie, Boston, Mass.  
Blake, Mrs. M. E., Boston, Mass.  
Baily, Alice W., Amherst, Mass.  
Brown, Wm., New Britain, Conn.  
Barry, Miss K. M., Ottawa, Canada.  
Brent, Mrs., New York City.  
Brophy, J. P., New York City.  
Brailly, Dr. A. V., New York City.  
Burke, B., New York City.  
Bowson, Mrs. C. A., New York City.  
Boone, D. A., Baltimore, Md.  
Bernholz, Miss, New York City.  
Broderick, Miss K., New York City.  
Burke, Miss J., New York City.  
Brady, Jerome, New York City.  
Binsse, L. B., New York City.  
Byrne, Miss, New York City.  
Broderick, Miss E. J., New York City.  
Bouvier, the Misses, New York City.  
Boylan, B. M.  
Butler, C. H., Washington, D. C.  
Conway, Miss Katherine E., Boston, Mass.  
Clarke, Mrs. C., New York City.  
Cary, Miss E. S., Cambridge, Mass.  
Cary, Miss S. G., Cambridge, Mass.  
Connell, Mrs. Mary, New York City.  
Cummings, Miss S., New York City.  
Cornell, T. C., Yonkers, N. Y.  
Cornell, Miss C., New York City.  
Cogan, Miss N., New York City.  
Copley, C. W., St. Paul, Minn.  
Connell, G. S., New York City.  
Clancy, Miss M., New York City.  
Campion, J. T., New York City.  
Cronyn, Miss E., Buffalo, N. Y.  
Crane, John, New York City.  
Cummins, T. J., Albany, N. Y.  
Cullen, C. A., New York City.  
Corbett, Miss C. T., Madison, N. J.  
Campion, Miss B., New York City.  
Callahan, Miss A. I., Orange, N. J.  
Connell, G. F., New York City.  
Claxton, W. R., Philadelphia, Pa.  
Cook, Miss E. W., New York City.  
Coleman, Caryl, New York City.  
Corr, Bernard, New York City.  
Corr, Miss M. B., New York City.  
Cram, R. A., Boston, Mass.  
Curran, F.  
Conley, J. H.  
Cavanagh, Philip B., New York City.  
Carton, Miss L., New York City.  
Colfax, E. L., Pompton, N. J.  
Cutter, W. T., Jacksonville, Fla.  
Deshon, Miss S. J., New York City.  
Diggs, Mrs. K., New York City.  
Daly, J. J., New York City.  
Dillon, Joseph, New York City.  
Dana, Miss H. C., Cambridge, Mass.  
Dougherty, Jos. E., New York City.  
Dolan, P. F., New York City.  
Dahlgren, Mme. M. V., Wash., D. C.  
Dissel, Mrs. Theo., Syracuse, N. Y.  
Dooling, Miss M. R., Brookline, Mass.  
Daly, Philip, New York City.  
Dooling, Miss K. G., Brookline, Mass.  
Downing, Mrs. M., Brooklyn, N. Y.  
Downing, Miss M. A., Brooklyn, N. Y.



- Diller, A. B., New York City.  
 Dowling, Lourdes, New York City.  
 Dowling, Victor J., New York City.  
 Doughy, Miss Corinne, N. Y. City.  
 Drake, Miss Jeanie, New York City.  
 Early, W., New York City.  
 Fitz, T. B., New York City.  
 Foley, Miss N. L., New York City.  
 Farrell, R. J.  
 Flannery, D., Memphis, Tenn.  
 Fay, C. F., Boston, Mass.  
 Ferguson, J. W.  
 Feeny, B. C., Norwalk, Conn.  
 Guiney, Miss L. I., Auburndale, Mass.  
 Goff, John W., New York City.  
 Grace, J. P., New York City.  
 Gallagher, Miss A., New York City.  
 Gillon, H. F., Lowell, Mass.  
 Gahogan, Miss C. M. M.  
 Gest, A. P., York, Pa.  
 Gannon, Miss M. A., New York City.  
 Galwey, T. F., New York City.  
 Hecker, Mrs. J. M., New York City.  
 Hecker, Miss C., New York City.  
 Hinsdale, Mrs. R. H., New York City.  
 Hogan, Mrs. M. M., Chicago, Ill.  
 Hollornd, Miss Dora, New York City.  
 Harrington, D., New York City.  
 Hughes, Miss M. T., Brooklyn, N. Y.  
 Heuisler, Chas. W., Baltimore, Md.  
 Hardy, A.  
 Hinsdale, Miss L., New York City.  
 Howes, Mrs. H. S., New York City.  
 Hynes, James, New York City.  
 Hardy, G. E., New York City.  
 Howard, G. H., Washington, D. C.  
 Hardy & Mahony, Philadelphia, Pa.  
 Hourdequin, Miss Adèle, B'k'yn, N. Y.  
 Jordan, Mrs. M. E., New York City.  
 Johnston, R. M., Baltimore, Md.  
 Judge, J. F., Scranton, Pa.  
 Kennedy, P. J., New York City.  
 Kearns, Thos., Philadelphia, Pa.  
 Kearney, J. T., Brooklyn, N. Y.  
 Keohane, William, New York City.  
 Keegan, John, New York City.  
 Killoran, Mark, New York City.  
 Kelly, Mrs. A., Brooklyn, N. Y.  
 Kiltrelly, Miss F. M., New York City.  
 Kelly, Miss M. E.  
 Kehoe, John.  
 Kelly, J. E., New York City.  
 Kane, C. F.  
 Kilroy, Thomas F., New York City.  
 Kennedy, D. W., New York City.  
 Kelly, E. J., New York City.  
 Kilner, H. L., Philadelphia, Pa.  
 Lathrop, Geo. Parsons, New London,  
 Conn. [N. J.  
 Lauer, Mrs. J. E., Jersey City Heights,  
 Lynch, the Misses, New York City.  
 Le Baron, Mme. M. L., Wash., D. C.  
 Lewis, Miss Josephine, N. Y. City.  
 Lynch, P. H., New York City.  
 Leach, Miss W., New York City.  
 Lawless, Mrs. Margaret, Toledo, O.  
 Leathy, J. P.  
 Littleton, S. F., Worcester, Mass.  
 Lynch, Miss Louise.  
 Leary, Miss Anna, New York City.  
 Lummis, Miss E., New York City.  
 McCartin, Miss E. C., Jersey City, N. J.  
 McCartin, Miss M. E., Jersey City, N. J.  
 Meehan, James, New York City.  
 Meehan, Miss M., New York City.  
 McGinty, E. J., New York City.  
 Meynen, Mrs. M. M., New York City.  
 Mosher, Warren E., Youngstown, O.  
 Moorehead, Miss A. A., N. Y. City.  
 Murray, T. J., Brookline, Mass.  
 McCarthy, John, New York City.  
 Meehan, Miss, New York City.  
 McElearny, Mrs., New York City.  
 Murphy, F. K., Baltimore, Md.  
 MacMahon, W. A., E. Orange, N. J.  
 McElroy, J. A., New York City.  
 McNulty, J. S., New York City.  
 Murphy, C. V., New York City.  
 Mulry, T. M., New York City.  
 Mulrooney, G. F., New York City.  
 Moore, Mrs. C. M., New York City.  
 McKenna, Miss K., New York City.  
 McDermott, Miss R., New York City.  
 McGuinness, Miss D., N. Y. City.  
 McLees, F. M., New York City.  
 Morgan, M. J.  
 Macdonald, D. J., Newburgh, N. Y.  
 McAleer, Miss M. F., New York City.  
 McCarthy, John, Syracuse, N. Y.  
 McGloin, Hon. Frank, New Orleans,  
 La.  
 Markoe, W. F., Minneapolis, Minn.

- McCorry, B. J., New York City.  
 Mulready, Edwin.  
 McKenna, P. A.  
 Meehan, Mrs. F., New York City.  
 McKay, F. J.  
 McDonnell, Patrick.  
 Mulrooney, Miss K., New York City.  
 Mapother, Dillon.  
 Malarkey, J. J., New York City.  
 McKenna, J. M.  
 McGuire, E. J., New York City.  
 McCarthy, Denis, New York City.  
 Mahony, T.  
 McMana, Mrs., New York City.  
 McGuire, J. C., Brooklyn, N. Y.  
 Murphy, C. J., Evansville, Ind.  
 McCuskie, Miss Rose, New York City.  
 McMahan, Miss Ella, New York City.  
 Madigan, M. J., New York City.  
 Muller, Jos., New Britain, Conn.  
 McDonnell, T. C., Tracy, Platte Co.,  
 Mo.  
 Markley, P. J., New Britain, Conn.  
 Mallon, Y., Providence, R. I.  
 Marr, Mrs. M., Mont Eagle, Tenn.  
 McKenna, J. A. J., Ottawa, Canada.  
 Norris, F. W., New York City.  
 Neville, M. F., New York City.  
 Neville, T. F.  
 O'Neil, Mrs. James, New York City.  
 Owens, J. J., New York City.  
 O'Brien, John, New York City.  
 O'Connor, Barry, New York City.  
 O'Keefe, Miss K. A., Lawrence, Mass.  
 O'Holloran, Miss M., New York City.  
 O'Hara, G. E., New York City.  
 O'Neill, Miss G., New York City.  
 O'Leary, Miss Agnes, Boston, Mass.  
 O'Brien, Miss Agnes, New York City.  
 O'Meara, Miss Ellen.  
 O'Neill, Miss Geraldine, N. Y. City.  
 O'Shea, John, New York City.  
 O'Beirne, Mrs. Mary, New York City.  
 O'Kane, Cornelius, New York City.  
 Preston, Herbert A., Wash., D. C.  
 Paris, Mrs. Sherman, Charlestown,  
 N. H.  
 Plunkett, James, New York City.  
 Pintell, Miss M., New York City.  
 Perkins, Miss M., Morristown, N. J.  
 Pychowska, Mrs. L. D., Hoboken, N. J.  
 Piet, John B., Baltimore, Md.  
 Richmond, Mrs. J. B.  
 Richards, H. L., Jr., Winchester, Mass.  
 Ryan, P. H., Tiffin City, O.  
 Rooney, J. J., New York City.  
 Reilly, Mrs. A. C., New York City.  
 Robinson, Judge W. C., New Haven,  
 Conn.  
 Richmond, Dr. J. B., Newark, N. J.  
 Richards, Miss L. A., Wash., D. C.  
 Ring, T. F., Boston, Mass.  
 Reilly, James, New York City.  
 Reynolds, W. S., Brooklyn, N. Y.  
 Reid, Dr.  
 Rudd, D. A., Cincinnati, O.  
 Ringrose, J. W., New Britain, Conn.  
 Reynaud, Albert, New York City.  
 Southwick, Mrs. H., New York City.  
 Smith, Miss Ida M., Norwalk, Conn.  
 Simpson, Mrs., New York City.  
 Smith, Mrs. Hamilton, N. Y. City.  
 Smith, Mrs. T. C., New York City.  
 Snell, M. M., Washington, D. C.  
 Shannon, Mrs. John, New York City.  
 Shelly, Miss M. V., New York City.  
 Seenev, B. C.  
 Scott, E. F., New York City.  
 Shipman, A. J., New York City.  
 Serrano, Mrs. M. J.  
 Sullivan, Miss K., New York City.  
 Smith, Milton E., Wash., D. C.  
 Smith, W. F., New Britain, Conn.  
 Titus, W. Q.  
 Treacy, R. S., New York City.  
 Tully, Bernard, Norwalk, Conn.  
 Tack, T. E., New York City.  
 White, John, New York City.  
 Wallace, Miss Agnes, New York City.  
 Whitty, Miss Mary, New York City.  
 Waddington, Mr. and Mrs. Geo., New  
 York City.  
 Wigger, Robert, New York City.  
 Whall, W. B. F.  
 Waddington, Miss E., New York City.  
 Walsh, Miss M., New York City.  
 Wolff, G. D., Norristown, Pa.  
 Walsh, Michael, New York City.  
 Walsh, John, New Britain, Conn.  
 Yeakel, Mrs. Paul, New York City.

# OPENING SERMON

AT THE

## Convention of the Apostolate of the Press,

CHURCH OF ST. PAUL, THE APOSTLE, JANUARY 6, 1892.

BY REV. MICHAEL LAVELLE, OF THE NEW YORK CATHEDRAL.

OUR text to-day will be the words of St. Paul, "I became all things to all men that I might gain all to Christ," and our subject will be the topic which naturally presents itself for this occasion, the printing-press in connection with the dissemination of Catholic truth. There is a poetic fitness in the fact that this first Convention of the Apostolate of the Press is held in a church bearing the name of the great St. Paul, of whom it can be said that his words went into the whole earth, and resounded through every portion of the globe.

He, with his fellow-laborers, began a work which, in human eyes, was impossible. But before one century had elapsed since the death of the last of the Apostles, the greatest Christian writer of the day could tell the heathens that his co-religionists were to be found in every portion of the then known world. So may it be with this work of the APOSTOLATE OF THE PRESS! May the blessing of God, through the intercession of St. Paul and of all the Apostles, rest upon this work, and upon the ways and means which will be here adopted for the salvation of souls! The Holy Sacrifice will soon be offered for the fulfilment of this prayer, and it becomes him who speaks here to say a few words outlining the importance of the work, giving some idea of the amount of good that can be accomplished by it. In order to get this idea clearly into our mind, two things are necessary: first, to view the world as it stands to-day in comparison with former times; secondly, to learn how we can use the resources of this newly-conditioned world for the glory of God and the salvation of souls.

First, what is the condition of the world in general compared with what it was only a short time ago? Some have supposed that the writers of the *Arabian Nights* did not draw simply upon their imaginations for their works, but that their romances,

instead of being idle dreams, were really bold guesses of the possibilities of future science. However it may be, this much is certain: greater far than the magical triumphs of the lamp of Aladdin are those of modern perseverance, competition, and ingenuity.

Why, we travel to Europe now in a fraction over five days, in vessels that are as remarkable for comfort as they are for speed. We go to Washington in five hours, to Buffalo in eight, to Chicago in twenty-four, to San Francisco in a hundred. The news of the world is flashed over continents and under seas with the rapidity of the lightning itself. We speak, actually speak, to our friends and acquaintances at distances of hundreds of miles. We record the very tones of our voices in the phonograph. We have a metal called aluminium, which, when its uses are developed, will revolutionize manufactures. And in the political order how great are the changes! In this country a government of the people, by the people, for the people, in which the vote of the poorest and most unknown is just as powerful as his whose position is highest in the halls of wealth and of fame. And yet this government is, as we all know, the best beloved, the most just, the most practically useful that this world has ever seen.

Surely, then, we can say that our age, at least as far as material and temporal advantages are concerned, surpasses far every other period of human history. But that which contributes most of all to its greatness is the Printing-Press and its development. The Printing-Press bears to modern progress, to the advance of science, whether natural, political, or social, the relation that the ocean bears to the world. The ocean is the great well from which ascends all the moisture which fertilizes the earth, and it is at the same time itself the diffuser of that moisture. By the Press all the inventions and improvements of modern science and life are absorbed; every one of them is used for its purposes, and it is at the same time the means by which they are diffused throughout the world and made available for the happiness of mankind. By means of the Press we enjoy what we have achieved, and we go on improving constantly and surely in a way that would be utterly impossible without it. Not only this, but the Press has made education popular. The education of all mankind is not only a possibility, but in the not distant future will be an accomplished fact. It is gradually destroying the barriers of race and of tongue. It has helped to bring about already, in a measure, the poet's dream—"the parliament of men, the federation of the world."

I do not think that it is any exaggeration to assert that the most powerful embodiment of human force on the face of the earth to-day is the Printing-Press. I do not mean in *brute* power, but in moral power, whether that power be for good or for bad.

Now, what have been and are the relations of the Catholic Church towards this great power? We must never forget that the Catholic Church has been not only the spiritual saviour, but also the material civilizer of mankind. She is always abreast of the age. Abreast?—rather in advance of the age, leading everything that can be good for the material as well as for the spiritual wants of the world. Think what this earth was when the Gospel was first preached! The world was a handful of free men and a race of slaves, and the slave was so despised that in the Latin tongue he was called *mancipium*, a neuter noun, to show that he was regarded not as a person, but simply as a thing. The condition of woman, of mother, sister, daughter, wife, was little better than that of the common slave. Despotism of the most tyrannical kind ruled in every government upon the face of the earth. Such a thing as the equality of man was unknown. And if to-day there is charity and brotherly love; if to-day the shackles of the slave have been broken and cast off; if to-day woman, wife, mother, daughter, sister, holds her proper place by the side and not under the feet of man; if the doctrines of human liberty and the equality of mankind have any such thing as acceptance among human beings, it is due either to the actual work or to the inspiration of the genius of Catholic faith. On this point there can be no doubt, and it should never be absent from our minds. But it is especially true regarding the equality of men and the brotherhood of mankind. Eighteen hundred years before it was asserted in the Declaration of American Independence, when hitherto the doctrine had never been broached upon the earth, the Catholic Church declared, in the face of kings and of princes and of all the rulers of the world, that before God, who made us all, all men, high and low, rich and poor, stand equal and independent.

Now, if the church has been thus forward, if she has been such a constant leader of every good work for the welfare of the human race even here on earth, it is not likely that she has been behind-hand with regard to the printing-press. And as a matter of fact it was a Catholic who invented the printing-press. The first book ever published was a Bible—published by a Catholic for the use and benefit of the Catholic people. And ever since that day the Church has aided, has encouraged, and

supported all those who have striven to educate mankind by means of this great power. Consequently, when we meet for the APOSTOLATE OF THE PRESS, we meet as people who are in possession of their own birthright, and who wish to bring, if possible, nearer to the church, to make more useful for all that is good and true, the greatest moral power with which we are now acquainted.

But would to God that the only use of the press had been to propagate what is good and true! Unhappily, it has often been used, and it is used extensively in our own days, to spread broadcast both error and vice. It has been, indeed, a powerful instrument for good. But it has been in too many cases the cause of eternal perdition. What we want is to get it within the grasp of good men and women, just as Franklin did with the lightnings of heaven. Until the time of Franklin, the lightning-flash was simply an instrument of destruction. He it was who first chained that lightning, taught us how to prevent it from doing us harm, and began that long series of experiments which has made electricity man's docile servant. So, we would take counsel together how to make the press a servant of human virtue and happiness.

The Press is a giant in ink and paper and type. We wish to subdue this giant in such a way that he will do least harm and the most good.

I speak under correction if I am wrong. To my mind the great majority of people read nothing from the day they leave school until the day they die except newspapers, novels, and secular magazines. To my mind, again I speak under correction, this is, at least from one point of view, not a retrograde movement. In former times people did not read at all. Now we have come to the point where everybody reads at least a certain amount of something. The work of the APOSTOLATE OF THE PRESS is and will be to encourage and to provide literature that is solid, literature that is good, literature that is true; to induce people to make use of this literature, and in this way to elevate the popular morals to the highest possible plane; to disseminate Catholic truth in places where it is not rightly known; and to make it stronger and more practical in the hearts of those who possess it already.

In studying how to do this, I have a few suggestions to offer. First, I say to the members of the Convention, be large-minded. Have an idea of the extent of the work of the APOSTOLATE OF THE PRESS and the good that it can accomplish.

Just think of our immense daily papers, often containing more matter than a large book, gotten up within a few hours, sold for two or three cents, although one single edition costs a fortune, and the proprietors realizing fortunes themselves from the returns.

Is there no lesson for us in this? You will say it is impossible to do this with Catholic literature. Well, everybody told those who started the daily newspapers on the lines on which they are now conducted that the enterprise was not only an impossibility, but was preposterous and absurd. Be courageous, therefore. You have to discuss the means by which great enterprises can be accomplished. Remember that if the difficulties are great the possibilities are immense, and that if we Catholics use them to the best advantage we can do an incalculable good.

Secondly, be fair. You will be told many times, because it is a fact, that Catholic books are dear; that Catholic newspapers are edited and conducted with too much financial trepidation; that not enough money is spent upon them to make them compare with the daily papers in point of either dress or literary merit. But be fair! The future will bring forth cheap, good Catholic books and newspapers, of which every Catholic heart will be proud. But cast no act, no word of aspersion on those who have gone before you, sowing in tears that you may reap in joy. The Catholic people, the Catholic bishops and priests in this country, have, to a great extent, been in the position of poor laboring men, working for their daily bread. They have had to provide the absolute necessities of spiritual life; to look after the building of churches, of schools, of seminaries, in order that the seed might be planted for a great and glorious harvest. And those who at great sacrifice, with the certainty of poverty as the result of their toil, have been brave enough to walk into the fields of our literature, to publish books, to write books, to edit newspapers and magazines—brethren, such men are deserving of all the honor, of all the praise that human hearts can give to those who have deliberately martyred themselves for the propagation of a great cause.

I have said be large-minded in your ideas, be fair. I have one word more to say, and I hope to make it clear by an example. Years ago, when the idea of secession was first broached in these United States, a great state dinner was given in Washington. Towards its end the President of the United States, I think it was Andrew Jackson, arose and proposed a toast. He said: "Gentlemen, I propose to you the Union! It must and it

shall be preserved." There was great cheering from parts of the hall and hisses from others. A gentleman with contrary views arose and proposed another toast. He said: "Gentlemen, I give you the sentiment—Liberty! Dearer far than union." There was great confusion among the guests for a moment. Then arose Daniel Webster, and he gave the sentiment which we read upon the base of his statue in Central Park to-day. He said: "Gentlemen, I propose to you this sentiment—Liberty *and* union, now and for ever, one and inseparable." The cheers that rent the hall were like the roar of a battery of artillery. He proposed an idea, or a combination of ideas, which were and are of the greatest possible advantage for all the country, and which I would offer to the members of this Convention as best calculated to help their work. You want *union*. In union alone there is strength. The State of New York, if she existed by herself as an independent power, would be of very little importance; but as an integral part of the United States she has a voice in shaping the destinies of the world. You want union; you want to work together; you need good will from every side. But at the same time leave absolute liberty to all good men and women. Do not in the least interfere with the working of the great principle of Home Rule. Whatever organizations may be formed, not by this Convention (for it proposes to form none), but as the result of it, let those two ideas remain always together. Union you want in the sense of having mutual love, mutual encouragement, mutual assistance wherever it may be required. Leave every portion of the country, leave different parts of the community, entirely free to choose their own methods. You will thus secure the co-operation of many minds; you will gain friends that could not otherwise be obtained, and you will provide the best of human means for your success.

I said in the beginning that there is a poetic fitness in holding this Convention in the Church and under the patronage of the great Apostle St. Paul. It is beautiful, too, that it is held on this Feast of the Epiphany, the day when our Lord first caused his light to shine on the Gentiles. I know that every one will pray earnestly that the beginnings of this work may be as wisely led as were the three kings of old; that it may spread and grow under God's protecting providence, in harmony, in peace, in love, in total devotion to the cause of whatever is true and good, and that its success may be such as to bring the light of faith and the warmth of charity to every heart in our country.



# PAPERS AND LETTERS

## Read at the Convention.

### THE ATTITUDE OF THE EDUCATED PROTESTANT MIND TOWARD CATHOLIC TRUTH.

BY PROF. W. C. ROBINSON, OF YALE UNIVERSITY.

THE conclusions hereinafter stated are based in part upon the following items of personal experience :

My youth and early manhood were spent entirely among Protestants. All my adult relatives and nearly all my neighbors were members of the Methodist, Baptist, Congregational, or Episcopal churches. They were a devout, prayerful people, diligent in searching the Scriptures and in teaching its precepts to their children, rigorous in their adherence to the standards of Christian morality, earnest in every good word and work. A few of them still survive. Those who have died departed this life in joyful submission to the will of God, and looking for salvation through the merits of their Lord and Saviour, Jesus Christ. Since I became a Catholic (now nearly thirty years ago) I have lived in constant and intimate association with non-Catholic authors, teachers, clergymen, and lawyers: the men who form the public opinion of the day on social, ethical, and religious questions, and indirectly on political questions also. Many of these are active members of the Protestant churches; a large proportion of the rest are religiously disposed—in will, if not in intellect and profession, submitting themselves to the guidance of Christian law and doctrine. Of most of them I do not hesitate to say that they are sincere, upright, and conscientious men, who, so far as they perceive and comprehend it, are loyal to the truth and ready to make whatever personal sacrifice such loyalty may entail. Of the Catholic Church they know comparatively nothing. Her external history, as an organized society, they perhaps to some extent discern, but of her inner life, her doctrinal teachings, her moral rule and discipline, they have as yet not even a remote conception. Their antagonism to her, as a church, is negative rather than

positive, resulting from that false idea of her purposes and methods which was transmitted to them by their ancestors, but which they ever show themselves ready to abandon when its falsehood is discovered. Their personal attitude towards those Catholics who are true to their religion, whatever be their race or social standing, is almost always generous and friendly.

I.—Confining that which follows to the class of persons thus described, I maintain, in the first place, that what they need from us is knowledge and not argument.

Divine truth bears such a relation to the human soul, illuminated by the light which lighteth every man that is born into the world, that whenever the truth is clearly perceived the soul inclines toward it, and unless hindered by a perverse will accepts and believes it. As the body does not reject the food created for and adapted to its sustenance by the providence of God; as the mind does not refuse the knowledge of exterior facts communicated to it by the organs of sensation; so neither does the soul of any man of good will repudiate a divine truth which it has once fully apprehended. To persons thus disposed the exact and intelligible statement of a truth is in itself a demonstration. Proof of its divine origin, or of the divine authority of its proclaimer, is not indispensable to its acceptance. The truth affirms itself to the soul as light does to the eye or music to the ear. So far as argument tends to explain the truth it is merely another form of statement, and may be serviceable; but when it passes beyond this and becomes an effort to compel conviction, however sound and impregnable it may be in itself, it rouses an antagonism in the will which is inconsistent with clear spiritual vision, and creates side issues by which the truth presented is often hopelessly obscured. Every one who has engaged in, or has witnessed, religious controversy must have been painfully impressed with its futility, if not with the actual hindrances it presents to the reception of the truth. And, on the other hand, no one who has observed the instant, spontaneous adhesion of the candid mind to truth clearly and completely stated, can doubt by what method assent to it is most readily obtained. To illustrate my position, I may be pardoned for narrating an incident which occurred within my own experience. Some twenty years ago a devout old Methodist woman, expostulating with me on account of my belief in various articles of Catholic faith, made her last and strongest attack upon the doctrine of the Immaculate Conception of the

Blessed Virgin. "No reasonable man, above all no Christian man," said she, "could believe such idolatrous nonsense as that." "What do you mean by the Immaculate Conception?" said I. To which she gave an answer ludicrous enough to Catholic ears, but which would probably be the reply of nearly every Protestant in the world. "Listen a moment," said I, when she had finished; and I then explained to her, as simply as I could, what the church teaches on the subject. As I went on the aspect of her face changed, her eyes—filled with tears—lifted themselves toward heaven, and as I stopped she said, speaking to herself rather than to me, "How could it be otherwise? How could it be otherwise?" Numerous instances, similar to this, lie along the path of every intelligent Catholic who comes intimately into contact with the earnest, conscientious multitudes around us, and forces upon his mind the conviction that their great need is light and knowledge, and that the duty of the church toward them in their present condition is to place before them a correct and complete statement of her doctrines, in language so simple and intelligible that they cannot fail to understand. The day is passed when attacks on so-called "Protestant errors" can serve any useful purpose. It is time to recognize, practically as well as theoretically, that the honest adhesion of the human soul to error is a manifestation of its disposition to adhere to the truth, and that the error is "never accepted for its own sake, but because it is fortuitously associated with an apprehended truth." Earnestness in seeking, fidelity in professing, zeal in promulgating any religious doctrine are thus the strongest possible evidences of that good-will toward the truth which renders its acceptance inevitable when once it is perceived; and of these evidences the Protestant world is full to overflowing. To define the truth which they already possess, to extricate it from the errors by which it is obscured, to add to it those other truths which at once interpret and complete their doctrinal systems, and thus present to them divine truth whole and entire, as God has revealed it for the illumination of the human soul, for the solution of all its doubts, for the inspiration of all its energies, and for the perfecting of its knowledge of the Infinitely Good and Beautiful and True, this is the work which through the pulpit or the press (but under present circumstances principally through the press) the Catholic Church must do if it would gather in this wonderful and precious harvest of loyal, loving souls.

II.—I have said that what the church owes to the sincere souls that are without is the correct and complete statement of her doctrines in language so simple and intelligible that they cannot fail to understand. I wish to emphasize both members of this sentence.

Any statement of Catholic truth, to be really serviceable to the people I describe, must be not only correct but complete. The doctrines of religion are not isolated truths, each independent of the others and capable of comprehension separately from them. On the contrary, they form a system or body of truth, in which each element is so related to the others as to be not merely incomplete but unintelligible without them. As there is not an organ in the human body, however concealed or insignificant, whose anatomical and physiological character can be comprehended without a knowledge of all the other organs and of their co-operation with it, so does each proposition of divine truth receive its definition and interpretation from the others, and is truly known only when they are also understood. Who, for example, can apprehend the doctrines underlying the sacrament of baptism, or the distinction between heaven and hell, unless he has a prior acquaintance with the doctrines of original sin, or attain this without a previous knowledge of the relations between God and man both in nature and in grace? Here seems to me to lie the main cause of that almost universal ignorance, among otherwise well-informed Protestants, concerning the inner life, the teachings, and the discipline of the Catholic Church. The Catholic truths with which they have already come in contact are fragmentary, detached from their proper setting, unexplained by their necessary antecedents, and consequently they have neither been presented to them nor rejected by them in their Catholic sense. Their hostility to the church, such as it is, is based upon the misconceptions thus engendered, and in their warfare against her they are constantly fighting "men of straw," figments of discipline and dogma which have no existence in her creed or moral law, or anywhere else except in the erroneous constructions they have ignorantly put upon her words. The removal of this ignorance requires a statement of the entire body of Catholic truth, including not merely every doctrine which is matter of faith, but also such as are of general recognition in the church, and such propositions of philosophy as must be present in the mind before the definitions and conclusions of theology can be understood. Nothing less than a statement of this character can, in my judgment, meet the cur-

rent emergency. Numberless are the uses of sermons, tracts, magazine articles, and other forms of limited and fugitive discussion, but none of them can ever answer this purpose. Not until the candid inquirer has within his reach, in a single volume, a succinct but nevertheless complete exposition of the truth as taught by the Catholic Church can he be expected fully to perceive any truth, or to yield that assent which the comprehension of the truth compels?

III.—Moreover the statement of the truth must be so simple and intelligible that they cannot fail to understand. A second difficulty encountered in communicating to Protestants a knowledge of Catholic truth, not so important as the former but still of serious moment, arises from their unfamiliarity with Catholic terminology, and from the equal want of knowledge of Protestant modes of speech on the part of Catholic writers. Two worlds of thought more different from each other than those in which Catholics and Protestants habitually dwell, can hardly be imagined; and one who has not lived in both, however skilful in the use of language, can rarely make the conceptions of the one intelligible to the other. How often does it happen that for lack of this mutual understanding of each other authors and teachers appear to disagree, while to one who comprehends the true meaning of both, their convictions are evidently the same. Not long since I was present at the reading of a paper on a Catholic doctrine by a distinguished scholar of the church before a learned society mainly composed of Protestants. The reading was followed by a discussion, in which the positions taken in the paper were attacked and defended. But it was a conflict of words only. The Protestant auditors gave to the terms used by the Catholic scholar interpretations which from his point of view they did not bear, and thus were led to dispute propositions which had they understood them in his sense they would have willingly endorsed. This difficulty must be overcome in any statement of Catholic truth for the information of Protestants or the statement itself may prove worse than useless. They cannot be expected to recognize this danger in advance and prepare themselves for the reading of our literature by a study of our peculiar vocabulary. Catholic teachers and writers must use words in the Protestant sense, and must learn to announce Catholic truths in terms which convey the exact conception of such truths to Protestant minds, or all efforts in the direction of their

enlightenment will be in vain. In the statement of Catholic truth, whose desirability I have discussed, such an adaptation of language to the requirements of the reader would be supremely necessary. Every idea, however fundamental and however generally entertained, should be so expressed that its precise character and scope can never thereafter be in question. The members of every proposition, and also the proposition as a whole, should be incapable of a double meaning, and bear only that interpretation which the Protestant reader will naturally place upon its words. Each proposition should lead up to its successor according to the Protestant order of thought, so different in many respects from the Catholic one, and should leave behind it no proper interrogatory of the soul unanswered, no legitimate doubt unsolved. The preparation for a work like this involves a vast amount of labor; the work itself has perhaps no parallel in the past. But when did ever such a harvest await the reaper? When was there ever a people who needed Catholic truth so much. When was there ever a people whom the Catholic Church so much needed? For the conversion of Anglo-Saxon Protestants is the conversion of the world.

IV.—Such a statement of Catholic truth as I have described should be the utterance of the church herself and not of any private individual. No man can judge of his own qualifications for the task, nor were he qualified ought the tongue with which he speaks to be one of personal authority alone. Of private views on religious topics the Protestant mind is sick from very satiety, and for this reason many are on every side turning away from abstract truth to the concrete life around them, and seeking in external works of charity that rest and salvation to which in the interior life they find no clue. For any individual, acting on his own authority, to place before them an outline of Catholic truth would but add, for many of them at least, another to the jarring voices by which their spiritual ears have been so long confused. But when the church speaks, she will not speak in vain. If the American hierarchy, either by a committee appointed for that purpose or through some prelate whose piety, learning, and ecclesiastical eminence make him the fitting representative and mouth-piece of his colleagues, thus proclaims the truth, it will not go unheard or unaccepted. The eagerness with which some publications, in this general direction, have been received already is evidence enough of what a welcome is in store for the mes-

sage which shall unlock the doors of all the mysteries of the truth, and make the whole and entire gospel of our Lord and Saviour intelligible to the waiting mind.

V.—It may seem a descent from the dignity of my subject to introduce here a suggestion as to the material form in which Catholic truth should be presented to our non-Catholic brethren; but things that are trifles in themselves are often important in their consequences. Protestants are accustomed to buy books of all classes, religious and secular, well-printed on good paper and well-bound, for comparatively small sums of money. If Catholic literature is to attract their attention, especially if it is at all to obtain their patronage, it must possess the same attributes. The publication of the volume, whose preparation I have advocated, with poor type, cheap paper, and shabby binding would deprive it of a large proportion of its value for the missionary work for which it was designed. Even if it were distributed gratuitously it would probably in most cases go unread, and few would seek in its forbidding pages for the truths therein concealed. Whatever excuse there may have been for it in the past, there is no sufficient reason at the present day why Catholic books should not vie with others of the same general class in legibility, durability, and cheapness.

VI.—In closing, I desire to say a few words on the methods by which Catholic books may be brought within the reach of Protestants. The degree to which they are accessible to them to-day is exceedingly limited. For twenty-five years I have lived in one of our large university towns, having a population of over seventy-five thousand persons, of whom at least one-third are Catholics. It is a town full of intellectual life, with a most liberal and friendly spirit toward the church and her members, and a strong disposition to co-operate with her in all her works of charity and education. But there is not now, and there never has been, a place within its borders where Catholic books, in any variety, could be found. In a few news-offices and similar establishments the ordinary prayer-books and a small selection of devotional manuals are kept, but neither on the shelves of its bookstores nor anywhere else does Catholic literature invite inspection and seek its purchasers and readers. And there is no prospect that, under present methods, it will ever do so. Small dealers are unable, large dealers are unwilling, to carry an expensive stock which may not be readily salable, and if we are to

wait till either Protestants or Catholics become such constant and liberal buyers of our books as to warrant these investments by local dealers, many a day must pass before these books are much more accessible than now. This subject has long occupied my thoughts, but no better measure than the following has ever occurred to me. The church in this country should have a publishing house of its own, established and controlled by the American hierarchy, which would be the equivalent in most respects of the Methodist Book Concern, or the denominational Sunday-School Unions. It should be under the practical direction of a body of ecclesiastical and lay managers. It should confine its publications to missionary books and Sunday-school material. It should have capital enough to be able to place its publications on sale on commission in every part of the country, and within reach of every considerable body of readers. The amount of good to be accomplished by this method is incalculable. I have no doubt that if for the past twenty years there had been kept in one of the great bookstores of my own city an assortment of one hundred Catholic religious works, in attractive styles and at reasonable prices, their sales would ere this have been counted by many thousands, and the knowledge of Catholic truth among my fellow-citizens have been correspondingly increased.

If this Convention does no other work than to set on foot an enterprise like this, the most sanguine hopes of its reverend and beloved promoter will eventually be more than realized.





## THE PRESS AND OLD-FASHIONED PROTESTANTS.

BY RICHARD MALCOLM JOHNSTON, OF BALTIMORE, MD.

NONE so well as converts know what piety, integrity, and courage obtain among those who are not Catholics. In the Southern States, where Protestantism as a creed is perhaps more firmly set than in any other region in the Union, there always have been, in the opinion of the writer, standards of personal accountability as high as anywhere else. Not a fiftieth, perhaps not a hundredth part of the population in rural districts, until within the period of a few years last gone, ever saw either a Catholic church or a Catholic priest. Vast numbers have never seen them yet. This population have been mainly Baptist and Methodist. Generations have come and gone, practising while in life the teachings of these denominations, and dying in humble hope of eternal life. Not very many men, almost no women, failed to attach themselves to what they entirely believed a fully authorized religious communion. Among their clergy have been many devout preachers, some with powers of eloquence really wonderful. If excusable invincibility ever existed among a true-hearted people, it has been among the Protestants of the South, whom, in the conditions of their life, it was not possible for acquaintance with Catholic faith to reach. Dogmatical controversy existed (less of late years than formerly), but it was spent almost wholly on the discussion of differing and hostile Protestant tenets. The pope was so far away and was so universally admitted to be both Antichrist and the Woman of Babylon, that it seemed a mere waste of ammunition to war against such an adversary. Predestination or free grace, open communion or close communion, baptism by immersion or otherwise, these and other such were the issues for theological discussion. Agnosticism was not in existence, and scarcely any other form of infidelity. In this while, counsellings to the leading of pious lives and warnings against the practice of evil-doing of every sort were preached from pulpits with unction, persuasiveness, and power that seldom have been surpassed in the whole world. Fifty years ago, far more common than now was the habit of holding family prayers. At night a hymn was sung, a chapter from the Bible was read; then was said, all on bended

knees, a prayer in which pardon and blessing were humbly besought of Heaven by worshippers who had never a doubt that their own forms of rendering devotion, if made in becoming spirit, were such as Heaven would be well pleased withal. A convert whose childhood and youth were spent amid such scenes must recall them with respect and fondness, which the utmost confidence in his changed opinions, and unmixed gratitude for their possession, cannot subdue.

In these communities the Catholic Church was seldom alluded to. Compassion was felt, and now and then expressed in words, for the ignorance and credulity of an occasional poor Irishman who came among them to work with spade and shovel or mattock, and was foolish enough, a hard-working man, to abstain from meat on Fridays, although easily persuaded to take, on that and other days, more grog than was good for him. They honestly believed that the Catholic faith was a superstition and an idolatry, known to be so by the leading prelates from the pope down. What was more hurtful, they as honestly believed that the Catholic Church was, ever had been, and ever would be the friend and strongest supporter of despotic governments; that what it hated most was individual freedom; that it ignored and sought to cast for ever out the Bible; that it not only pretended to absolve from sin, but, for satisfactory consideration in money, offered license to commit it, particularly in the case of the powerful, without whose support it must break in pieces. For the Catholics among their acquaintance who were cultured and known to be upright in general deportment Southern Protestants felt a pleasant, respectful compassion, wondering how they could have been led to regard an aged recluse in Rome as not only impeccable but all-wise. Freemen like themselves, speaking as they did the language of freemen, indulging like them in the enjoyment of the fruits of freedom, how, they asked, can such men feel this strange regard for one shrivelled, wifeless, childless old man thousands of miles away? who does little else but feed upon fat capons and costly wines, and hold out his toe to be kissed by worshippers to whom, if he spoke his thoughts, he would say, like the Veiled Prophet of Khorassan:

“Ye would be dupes and victims, and ye are.”

For every sort of authority which they regarded as self-constituted, the hostility felt in the times of oppression and resistance became disdain in the times of independence and peace. In most of the States, after the Revolutionary War, official insignia

were stripped from magistrates of their own creation, because they were reminders of a *régime* that had been overthrown. Even Episcopalianism made almost no increase, because, although Protestant, it was foreign, it was English. The late Stephen Elliott, Bishop of Georgia, a man who in culture, manners, devoutness, charitableness, eloquence, and in all other qualities becoming a prelate had few superiors in the Church of England, used in private, among his most thoughtful followers, to talk, smiling and sighing the while, of the prejudice against his communion among those who remembered the great Protestant doctrine of the Reformation, that the right of kings was divine. In other pulpits, George Foster Pierce, a bishop of the Methodist Church South, whose life, known to all, was as simple as that of the poorest, and as innocent as that of the youngest in all his diocese, who was perhaps the most eloquent preacher that the whole South has ever produced, whenever (and this was not often) in controversial mood, poured ridicule upon a communion which chose to occupy the ground half-way between Rome and the rest of the world.

It is interesting to study the beneficent results which sometimes have followed movements, whether evil or apparently insignificant. One which did much to dispel ignorance of what the Catholic Church believes and teaches was that commonly styled Know-nothingism, made at the disintegration of the Whig party in the year 1855. Persecution of opinions of any sort has been followed usually by reaction. In the human mind there seems to be an appetency to persecute for opinion's sake. Yet therein the Creator has set upon a higher plane the sense and love of justice. The most able, cultured, and thoughtful minds in the South, while they knew little and cared no more for Catholicity, were pained and offended by efforts to abridge the rights of those who were among its adherents. To their assistance generous men went as they would have gone to that of any other weakling writhing under pressure to which it was unequal. In defence against assaults which, as it seemed, were meant to reduce and utterly exterminate, they must examine, with the help of what lights could be obtained, charges suddenly and passionately brought against it. Under the lead of such men as Wise and Randolph Tucker in Virginia, of Romulus Saunders and William Holden in North Carolina, of Hammond and Orr in South Carolina, of Cobb and Stephens in Georgia, this party was utterly overthrown, and it was not long before men of education were ashamed to have been among its partisans.

In all this while it was found that many things which had been taken for granted had no reasonable foundation in fact, and Catholics were believed to be—no less, no more—good citizens like others, with a religious faith that, if nothing better, was at least harmless. The Know-nothing party did that much for Catholicity. It subdued in fair-minded persons hostility acknowledged to be aimless, and suggested thoughts that perhaps its creed had not been made up of follies and absurdities as much as had been supposed. People of the South wished for Catholics, like themselves, to be let believe what they pleased, and not be molested in whatever worship they had a mind to pay to it.

The results of the partial investigations made in that notable campaign by politicians, and for political ends, lead to the belief that what the Catholic Church needs mostly for its more rapid spread among Protestants, particularly those in the Southern States, is whatever will lead most surely to understanding what the Catholic Church is. These are able Catholic priests and good Catholic books. Since the crusade of Know-nothingism, and since the revolutions wrought by the war between the States, serious minds in the South have been put in a condition very receptive of truth in every form of its presentation. By the outside world always they have been misunderstood; therefore they have been misrepresented. For both the misunderstanding and the misrepresentation they have cared, perhaps, too little. Existence in the South has been always upon a plane higher than it was believed and represented by outsiders to be. The South, feeling itself to be both misunderstood and misrepresented, has been careless in making known to the world either its ideas or its history. Blamed (with especial acrimony by those who thrust it upon it) for an institution of which it could not, without inhumanity, rid itself, it lived until the Confederate War in the reserve which seemed becoming its comparatively isolated existence. The few Catholic priests who have lived and worked there, although for the most part foreign born, knew well these things, and in the time of trial sympathized with the troubles incident to such entire separation from the rest of mankind. Honorable, true-hearted, devout men that they were, it is to be much regretted that, with very few exceptions, in pulpit eloquence they could not rank with leading Protestant divines. Indeed, if they had been equally gifted it would not have seemed to them a hopeful task to make aggressions upon beliefs which, even when not cordially accepted by all, were regarded better than any which a

place so far away as Rome had to offer. People in that region, feeling indeed that they were better than those who maligned because they misunderstood them, wrapped themselves in the pride inevitable to such a situation, and rejected what was foreign, whether it was an item of politics or one of religion. They were indifferent, too indifferent, to outside opinions. But there was never a time when a Catholic priest could not preach in the South without molestation. More than fifty years ago the position of commencement orator at the University of Georgia was occupied by Bishop England, when outside of Savannah and Augusta there were not a dozen educated Catholics, and not one among the trustees, faculty, and friends of the institution. He was invited because of his eminent fitness. The oration delivered by him on the occasion, fortunately included in his published works, is one of the very best of its kind. What might have been if more of such men had lived in that region only Heaven knows.

At the South within these last thirty years many changes have been wrought both from without and within. Many things which isolated it from the rest of mankind have been removed. Its civil polity, which was no more unique than it was intent upon fostering whatever was just and honorable and humane in its existence, has been overthrown with a suddenness in some respects appalling. Now there is no hindrance to the influx of whatever may enter and settle there. In this revolution things which were or which seemed to be narrow have been put aside, and broadenings have come in, the scope and worth of whose influences only the Creator foresees. Among other changes is religious infidelity, not defiant and aggressive, but taking the more modest form of Agnosticism. It seeks not, as elsewhere, to proselytize. Contrariwise, it extends with sincerity congratulations to those who can be content with lessons learned at mother's knee. Its adherents own knees have ceased to be bowed, and their minds have become no longer painfully concerned by what they have come to believe vain—all attempts to "find out God." Such defalcation of religious sentiment is due in part to the continued multiplication of new Protestant sects, discordances among some not yet but threatening to become dis severed, the failures from the absence of recognized authority to repress teachings which majorities regard heretical, and dissatisfaction with some dogmas once followed with confidence, but seeming fit to become obsolete. It is sad that so many among Protestants, as honest and unpretentious as any in this whole world, lay no

claim to a definite religious faith of any sort, and believe, yet with some misgiving, in immortality. Faithfully practising what they understand to be the duties of individuals and citizens, they in many cases count, like the Romans of old, upon endless sleep after death, or a new life in which will be no unhappy recollections of the old. In the South are thousands in whom are placed the best hopes for overcoming disasters wrought upon political, social, and domestic conditions, yet who either attend no public religious exercises even on Sundays, or they do so out of respect for general opinion, or in accommodation to the wishes of their own families and friends. Fortunate it is that among understandings less cultured there is yet an abiding faith that Christ is God. Fortunate also that among women of all degrees seldom the doubts that beset men have an abiding place. They regret, if they do not mourn, changes which keep so many of their most gifted youth from seminaries, as the oldest among them note the decline in pulpit fervor and eloquence. Their concern is less that those who are dearest may forsake one for other forms of faith, than that they will come to believe none. Many of them of both sexes listen, now no longer with surprise or pain, to what Catholic converts, in answer to their questionings, have to say about a faith which has brought so many ineffably sweet consolations, and to the assurance that they have been led out of aimless, uncertain wanderings, and put under guidance which, by the promise of our Lord, will continue to lead them till the end of their days.

In all these things there is a sign to be read. Therefore it seems to this writer to have been wise and prudent in those who began the movement of the APOSTOLATE OF THE PRESS. In existing conditions books, and books alone, may reach far among the Protestants of the South. Preaching of Catholic doctrines, to be eminently effective, must come from priests who, like other preachers, were born and reared therein, sons of those who were and who are not ashamed but proud of the antecedents in the South's history, priests who will understand not only the evident places of attack but those which, appearing to be strong, are weak, which would be strengthened at the signs of violent assault, but which, approached by strategy consisting mainly of sympathy and delicacy, could be overcome. In the South there is much need of good Catholic literature. Dwellers therein were, in the foretime, more an acting than a writing or a reading people. Revolution has changed all this. For the first time, while they continue striving to exert all their powers in crippled

conditions, they have come forth out of much of their own and inherited experience and been thrown face-to-face with the world. Loving its history with a love that never can be lessened, the South looks out for whatever importation is suited to changed aspirations and endeavors. Ideas, whether presented by publicists or politicians, by teachers of political economy or religious dogmas different from those in which they were reared, the Southern people are in the frame to consider with calmness and without prejudice. About the Catholic Church as yet they know little. It is wonderful how many intelligent Protestants do not comprehend what is meant by the dogmas of *Papal Infallibility* and the *Immaculate Conception*. Converts are sometimes asked by most gifted persons what is meant by the *Mass*. Many believe that women as well as men make up the *Society of Jesus*. Yet the old-time horror for Catholic dogmas is fast passing away. Recent proofs, often accompanied by admissions of falseness in much of anti-Catholic historical writing, have caused in many, very many, earnest minds hostility to give way to friendly inquiry, sometimes to profound anxiety. None have doubts now that a Catholic may be as much a patriot and a gentleman as other people. Thousands and thousands not only say prayers for the souls of their dead, but are thankful when their Catholic friends and sympathizers do likewise.

In all these turnings away from old ideas there is a sign of existing receptivity to Catholic truth. This will be quickened much by the means about to be adopted by the APOSTOLATE OF THE PRESS.

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## THE MISSIONARY OUTLOOK IN NEW ENGLAND.

BY GEORGE PARSONS LATHROP, OF NEW LONDON, CONN.

IT has been said that Catholics and Protestants live in two different worlds; and this, as you all know, is in some senses true.

The world of clear, coherent faith; of serene insight into the supernatural and the divine; and the world of mere opinion, of individual private judgment which leads always to difference and indifference, which professes to divorce belief from reason, and ends too often in helpless, naked rationalism—these two worlds of men certainly cannot be one and the same. Yet this fact does not necessarily prevent us, who dwell in humble but direct communion with him who is called “Wonderful,” “God,” “The Prince of Peace,” from coming directly into relation with those—our neighbors, acquaintance, and friends—who dwell just over the border, in that dazzling but somewhat befogged region which may be termed the Debatable Land, or the Land of Endless Debate.

In fact, we do meet and converse with them every day. We trade and fraternize with them, and love them. We can understand perfectly all that they think and feel. But they cannot understand us. There’s the pity! And there, too, is the problem. How shall we lead them to understand us and the simple yet sublime truth to which we are loyal?

At this mere question, as though by a word of magic incantation, the barriers between the two worlds of thought arise and interpose themselves like a solid wall. The wall, however, is only one of mist. It can be penetrated. I have been a Protestant; and now, happily for me, I am a Catholic; that is, a Christian in the true, uncompromising faith of Christ. Therefore I know something about the two worlds, and a good deal about the barriers between them.

It seems to me that the most practical thing I can do is to give you very simply, in the light of my own observation, a few instances of the way in which the non-Catholics of New England regard Catholicity and its adherents.

In the first place, they are brought up with an indescribable dread of it, which they imbibe in childhood, with their earliest



associations, and before they are even conscious that it is being instilled into them. This indescribable dread—when you come to inquire and try to analyze it—turns out to be also indefinable. It is like the hobgoblin of the nursery. Every one of the scared nurslings is confident that the hobgoblin exists, and would like to hurt them if he could; but no one of them can explain just *what* he is, or *why* he should wish them harm. The terror of these people has no logical beginning that even the most patient search can trace; and it always, when investigated, falls back upon an absolute defiance of logic.

For example, I have a Congregational friend with whom for years I had discussed every topic that came into our ken, exhaustively and with the freest comparison of views; not at all in the manner of dispute, but simply for the profit of candid intellectual interchange. We had often spoken of religion, and many times alluded to the Catholic Church. On this last subject he appeared to have prejudices which I did not share; and I frequently told him so, giving him my reasons, although I did not then dream that I should ever become a Catholic. When at last I was received into the church, it was natural to suppose that he would be the first and the most eager to obtain my views on this as on all other matters; and I told him I would gladly answer any questions that might occur to him. But, on this one topic, he promptly said: "No, we had better agree to disagree. If I thought as you do, I should be where you are; and if you thought as I do, you would be where I am." The utter platitude and vacancy of that reply almost paralyzed me. "But," I said, "I know you have certain ideas about the Catholic Church, which I never thought were correct, and now that I am in the church I can show you and assure you that they were entirely wrong." He answered: "Oh! those who are inside the church don't always know about it. Several converts in England have just left the Catholic Church." His inference, of course, was that, since they had abandoned it, *they* were the ones who really understood and knew all about it. But, since they had been inside; and since he held that those inside could not know the truth concerning the church—how did it happen that these particular apostates thoroughly knew the church, and were to be trusted, while I, as a faithful convert, could not know what I was talking about?

If I had retorted upon him with his own style of argument, I would have said this: "You declare that members of a religious organization—for example, the Catholic Church—do not

really know what that organization is, what it means, and what it aims at. *You* are a member of a religious organization called the Congregational Church: *therefore* you do not necessarily know what it means. You assume that those who secede from the Catholic Church are the only Catholics who understand that church. *Therefore* you, who are now a Congregationalist, do not understand your own church; but, if you seceded from it, you would *then* understand it. Hence, no one understands any church, unless he is outside of it."

He would have been convicted by his own absurdity. Yet it is just this sort of absurdity that we have to encounter. To this same friend I remarked, later on, that he had conspicuously avoided talking with me about my faith. He replied: "Oh! you may speak freely about it." I answered: "Very well. But it isn't likely that I am going to sit down and expound it all to you without inquiry from you. You have always wanted to know what I thought about every other thing. But on this you seem wholly indifferent." And then he said: "Oh, I never want to talk with a man after he has made up his mind!"

So, then, the conclusion would be that there is no use in an interchange of views when a man has any settled and definite views to express. According to this, the Protestant ideal would be a state of perpetual indecision; a state that might be described as general mindlessness, or Universal Absence of Mind.

And yet this friend is a very bright man in all other ways; a man in active business, who is also an author. If I were a Buddhist, or a Mahometan, or a Mormon, he would be intensely desirous to hear what I might say in explanation of my tenets. As I am only a Catholic Christian, he throws reason and logic to the winds, in his anxiety to escape the possibility of talking with me about my faith; although he is still perfectly ready to converse on any other subject under heaven, without let or hindrance.

In this case, though, as in many others, I recognize a tacit admission of the intense, overwhelming power of Christ's teaching as embodied and presented by his holy Catholic Church to-day. The general Protestant fear of the church is inherited and traditional, based on long-continued misrepresentation and prejudice. But in the individual Protestant or non-Catholic that fear is especially the dread of a vast idea, an infinite truth which—if they permit themselves to look into it—may engulf them in its immensity. They recoil at the mere chance of surrendering their small individuality to this immensity of the eternal.

It seems to be as hard for them to acknowledge, sincerely and thoroughly in their hearts, their exact relation to it, as it would be for them to jump off from the edge of the earth. There is a mental attraction of gravitation which holds them down. Yet in recognizing the vast truths of astronomy they surrender themselves willingly to the infinite of space. They admit that the whole solar system is visibly progressing through space towards some goal that no one is able to sight by the human eye, or by the telescope, or by private judgment. All this, they concede, is going on according to one great principle, one fixed order of logic and law. Yet when it comes to consideration of the moral and spiritual infinite, which also moves toward a great unseen goal, they cannot bring themselves to admit the same fixity of law and supremacy in one all-embracing truth of religion. In this department—or rather, in this aspect—of the universe, they would persuade themselves, the truth—*i.e.*, the principle of things—need no longer be single and unvarying, but may be several and changeable according as it is interpreted by different men and groups. It is this inconsistency of theirs that we must first gently make plain to them, before they can comprehend us or grasp Catholic verity. Meanwhile it will continue one of the most perplexing among barriers, because by its very nature it obliges them to shift ground constantly, and try to escape from logic by a variety of excuses or side-issues. Nevertheless, the non-Catholic dread is, at bottom, an admission that Holy Church is the earthly representation or portal of the Divine infinite.

It has also happened to Mrs. Lathrop and myself that Protestant friends, and even simple acquaintances, who never broached the subject before, have written to us—since we became Catholics—asking us to pray for their dead; their departed kindred. Of course they would not dream of petitioning for such prayers in their own churches and denominations. Others have sent to ask our prayers for some member of a family undergoing illness or surgical operations involving great danger. In all the years that we were outside of the church they never made such a request, although they were as sure of our friendship then as they are now.

This is another and touching evidence of the fact that Protestants feel, if they do not perceive, some peculiar virtue in the Catholic Church. They turn to it instinctively, in these cases, as meeting the needs of the heart and soul with a supreme efficacy not found in their own organizations; a power that they may oppose, yet inwardly realize.

A Presbyterian teacher of high standing, intellectual, accomplished, and of considerable renown, said to me heartily that, in becoming a Catholic, I had taken the noblest and truest attitude a man could take, and that he wished he could do the same. A friend who has suffered much told me that he often went into the Catholic Church—as it was open every day in the week—and simply sat there meditating. He knew nothing of Catholic prayers and could not pray; but he always came out feeling purer, better, and stronger. A lady of Puritan descent wrote to us that the Catholic Church was the only one she could ever join; yet that, if she ever found herself inclining that way, she would instantly buy and read all the books against the Catholic Church that she could obtain. This was another form of tribute to the strength of Catholicity. So, too, was that of a most distinguished scientific man who said to me that for a year in his youth he had gone to early Mass every day, without ever inquiring or learning anything about the service and sacrifice, but simply because it made him feel “good.” He now—still omitting to inquire—scoffs mildly at the church; but, with a large experience of Protestant denominations and pastors, he says: “I have known lots of Catholic priests, and they are the best men I ever knew.”

If we look for negative or passive tributes, what better could we ask than these?

They show that the New England mind, the Yankee mind, is in search of a religious truth which it has not yet found. It gropes; it dimly guesses at a revelation from God, present in the world to-day, which it has not been able to lay hold of in evangelical bodies. The New England mind is ripe for the divine truth set forth by the true church; yet it is clouded by mists of prejudice, indifference, and careless custom.

Now, the parish priest cannot possibly, with his multifarious duties, go forth and attend to the needs of non-Catholics. Of course the church building is open to them as to all. They may come there and try to learn and try to worship. But, while the temple is crowded with the faithful, the others come rarely or by accident, and do not even understand the simple, holy rite when they do come.

I would suggest that in every parish there should be a small, efficient organization of laymen, who could take charge of the business of explaining Catholicity whenever it is publicly misinterpreted. A local Truth Society would fill the bill; and in our parish we have begun to talk of forming one, or a Columbian Reading Circle, or both. Now, the main practical diffi-

culties of non-Catholics, even when they are convinced of our consistency and that our logic is impregnable, seem to be these two bugbears: That the church wishes to overthrow or unfairly capture the public schools, and that it seeks to subvert American institutions.

Millions of Catholics contribute to the support of the public schools under an un-American system of taxation almost without representation, since they are so little represented on the school boards, and still show their sincerity by voluntarily maintaining schools of their own, besides. Catholics were the first settlers in this country, the bringers of civilization. They were loyal to the American Revolution when many, and perhaps most, Episcopalians and Methodists were on the Tory side. Many scores of thousands of Catholics have laid down their lives in war for the upholding of American institutions and liberty. Catholics are absolutely loyal to the Constitution, laws, government, and spirit of this Republic to-day, and they prove it in every way that it is possible to offer proof, by act and conduct. Yet all this seems to count for nothing when the prejudices above mentioned come into play. If so brilliant a man as Gladstone in England could so misapprehend the Vatican decrees as to imagine they might sap the loyalty of Englishmen, what are we to expect from the ignorant here? It will not do to dismiss them by saying that they are too dense to be enlightened. We must find a way to reach them, and to make them see and know us as we actually are. Am I, whose ardent and steady patriotism no one doubted before; whose family, of Puritan origin, has produced a line of evangelical ministers and has been solidly American for two hundred and fifty-eight years—am I at once transformed into a disloyal citizen when I become a Catholic? An eminent man said to me: "You have turned your back on your own countrymen." I replied: "No, sir. I am now the best kind of American there is." And with entire modesty—for the merit is not mine—I believe this to be true.

For what can make a man so good a citizen as the religion which teaches him the oneness of truth, fidelity to God, to his country, to marriage, to conscience, and applies itself directly every day to strengthening those forces which conserve or purify society and exalt the soul?

It is this that we must bring home to their minds.

And, while the circulation of books and documents is of immense use, there are other means of reaching those who will

not read. Not long ago there came to New London one of those scamps who make a living by sensational lectures maligning all that is most sacred to Catholics. People who, all the year round, would never come near us to ask for a plain, candid, intelligent explanation of Catholic faith and practice, flocked to hear this deliberate falsifier. Such a lecture delivered against any other religious body would have caused a riot, and the riot would have been generally excused by the nature of the insult offered. As it was, we were all indignant and talked of letters to the daily papers—both of which in New London are owned or edited by Catholics—and of a public meeting. But we feared possible disturbance or futile bitterness, and so we remained silent. Now, a local committee of the sort suggested could have held that meeting; with calm, well-considered speeches; could have got the general public there; had the thing fully reported, and so, without hurting any one, could have administered a crushingly gentle rebuke and let loose a great deal of life-giving truth.

Still another point. Secular and national holidays belong just as much to us as they do to all other Americans. Why should not local committees of Catholic laymen call public meetings to celebrate the Fourth of July, Thanksgiving Day, and other fitting occasions, when their patriotism would be made apparent along with the high, religious spirit that animates it?

I would have lay Catholics take the initiative in celebrating the New England Forefathers' Day in such manner as to pay tribute to the great merits of the Massachusetts Pilgrims, and at the same time bring out the immense service of other settlers of the United States, notably the Catholic founders of Maryland, who established there the complete sway of religious toleration, while the founders of Massachusetts based their State on intolerance. All this could be done in a friendly way, and would be very instructive.

It would have been a great thing if Catholic laymen all over the country had seized the 1891 anniversary of Columbus's landing as a time for general celebration, and had emphasized the fact that the discoverer of America planted the holy cross here one hundred and twenty-eight years before the Pilgrims set foot on Plymouth Rock.

The secular daily press would be a powerful agency for the correction of misstatements, for the popular newspaper reaches the eyes of many who would never consent to examine a Catholic book or journal. But, while there are great numbers of

Catholics employed on the daily papers, they are not their own masters. Under hostile editors they do not enjoy the reputed American privilege of free speech. Everything they write is carefully examined, sifted, and cut down where there is the slightest chance that they may be saying anything which will make the Catholic position clear and place Catholicity in a fair, impartial light. In many newspaper offices it seems to be a maxim that a man who believes nothing is a perfectly safe person to entrust with Catholic matters. It is also held to be a merit in any Protestant writer on the staff to do what he can towards reporting and presenting Protestantism favorably; but for a Catholic to put his convictions into what he writes for the daily columns, or to shed light upon the truth of his religion, is treated as something in the nature of a conspiracy.

The chief organized way in which you can use the secular press now, is for local committees to prepare short letters to the editor in due emergencies, and, when such letters are not accepted, pay for them at advertising rates. Many editors will gladly publish them free.

Meantime, why should not this Convention go at the press in the same way that other people do? The first and best thing would be for us here assembled to issue a short and simple address to the press and public of the United States, asking them for their attention and fair play. The American people are honest and open-minded, and when once they realize that a large number of their fellow-citizens are asking to be properly heard and understood in this matter, they will not only listen, but will insist upon hearing more.

I know of one daily prayer that has gone up for months past, that the mass of the American people should be led into the one fold of the one Shepherd, the true Church. The call for this Convention (of which I had previously heard nothing) came like the beginning of the answer to that prayer. Why do I pray that the American people should become Catholics? Because it is their natural destiny. The best people on earth ought to be loyal believers in the best religion. Catholic faith, in my opinion, is the only force that can save our national character and national greatness, already threatened by many dangerous elements and tendencies, from the peril of disintegration.

I, too, believe that the next century will see a tidal wave of conversion sweeping the majority of our countrymen into the Holy Catholic Church. At this Epiphany season how shine the

words of Isaias: "Arise, be enlightened, O Jerusalem, for thy Light is come"! Those words the prophet uttered seven hundred years before the incarnation of Christ, yet he saw the event so clearly that he spoke of it as already present. We American Catholics of to-day do not need a tithe of his prophetic power to declare to our countrymen that their Light is come and will presently bathe the land in splendor.

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## HOW TO DEAL WITH AGNOSTICS.

BY MERWIN M. SNELL, OF THE CATHOLIC UNIVERSITY OF  
AMERICA, WASHINGTON, D. C.

IN order to consider intelligently the question of "How to Deal with Agnostics," it is first necessary to understand clearly what an Agnostic is. The term is an elastic one, and may be variously applied. It is taken from the Greek, in which it has the form *agnōstōs*, and signifies "unknowing, unknown, unknowable."

Those who are outside the one, true, and universal religion are divided into three camps: those who accept genuine divine revelation, imperfectly comprehended; those who pin their faith to false revelations, and those who deny revelation altogether. Those who repudiate divine revelation either believe it possible for man to know without its aid all the mysteries of religion, and may be called false Gnostics; or they believe that little or nothing can be known of religious truth, in which case they may be grouped roughly as Agnostics. Their Agnosticism may be confined to religion or it may extend to all natural knowledge as well. In the latter case it is termed scepticism. Religious Agnosticism takes two forms, a positive and a negative. The positive Agnosticism asserts that the reason we can know nothing of God or religion is because there is nothing to be known; this is materialism or atheism. The merely negative variety contents itself with disclaiming for the race all religious knowledge. But even negative Agnosticism embraces several schools of thought. It properly includes mildly theistic systems, such as Deism, and several non-theistic systems, among which are Positivism and Agnosticism proper. It is the last-named sect which is popularly known as Agnostic.

The name was coined by Professor Huxley, but the chief



exponent of the system is Mr. Herbert Spencer. Considered as a religious sect, this form of Agnosticism is the cultus of the Unknowable; considered as a philosophy, it is the substitution of scientific generalization for the processes of metaphysics. It tells us that we are surrounded on every hand by a region of impenetrable mystery, before which we do well to bow in profoundest reverence, but in which the enlightened reason can discover no object of devotion other than Obscurity itself. The ultimate Cause, the essential natures of things, and all immaterial orders of existence, if such exist, belong to the kingdom of the for ever unknowable. One branch of the school, of which Mr. G. J. Romanes is a leading representative, disclaims the position that essences and first causes are for ever unknowable, contenting itself with the assertion that they are thus far unknown.

It is clear that in the topic assigned to me no reference was intended to the manner of treating Agnostics in the walks of daily life; for I take it for granted that our relations with our fellow-men are to be characterized by a uniform courtesy and kindness, without distinction of persons. It is recognized also as imprudent for Catholics to enter into controversy with non-Catholics unless they have the proper equipment for the contest. The question which concerns us now I understand to be this: "What attitude shall Catholic scholars take towards Agnosticism in their efforts to defend and propagate our Holy Faith through the instrumentalities of the Press and the platform?" Truth may be diffused either by instruction or by controversy, and should be by both of these means. With instruction, in the sense of a simple presentation of the truths of faith, this paper has nothing to do; for I classify under the head of controversy all writing which is directed against any particular kind of error, whether or not controversial in its form; and religious instruction, as such, is, after all, hardly the function of laymen.

There are two widely different polemic methods, both of which have their time and place, but which commend themselves particularly to very different classes of minds. Father Hecker (*CATHOLIC WORLD*, April, 1887, "Dr. Brownson and Bishop Fitzpatrick") once referred to the two types, one the embodiment of a purpose to refute error, and to refute it by condemnation direct, authoritative even if argumentative; the other type of man would seek for truth amidst the error, establish its existence, applaud it, and endeavor to make it a basis for further truth, and a fulcrum for the overthrow of the error connected with it."

One of these methods is the constructive, and consists essentially in selecting as premises those truths which the system to be combated contains, and leading from these to the other truths of which its errors are the negation. In the second, or destructive, method the errors or negations of the false system are taken as premises, and their logical consequences are shown to be too monstrous to be entertained; which is true of the ultimate outcome of all false premises in philosophy and religion. These methods must be selected and used alone or conjointly, according to the circumstances surrounding each particular case. As a general rule, the constructive method will be found most efficacious with those in whose creeds the positive and veracious elements preponderate; and the destructive with the adherents of systems in which the advantage is on the side of the negative and mendacious elements.

It remains for me to indicate how these two methods may be effectively applied in our controversy with Agnosticism. The fundamental truth of Agnosticism is the inadequacy of man's natural lights. It should be the aim of the constructive apologist to show that it is necessary for man's most sacred interests to know the very things which the Agnostic claims to be unknowable; and that, in fact, a revelation of them has been made. In Agnostic phraseology, the Unknowable has made a revelation of itself to man. The Agnostic may show that the truths which Holy Church proclaims to the world are undiscoverable by the processes of science or even of philosophy; but he can be safely challenged to prove that they are false or that they are essentially unknowable. In order to assert the essential unknowability of anything, he must know its essential nature; but this is the very knowledge which he expressly disclaims. It is true, as he alleges, that supernatural truths are naturally unknowable; it is also true, as Catholic theologians agree, that a revelation is morally necessary even for the knowledge of natural religious truths; but it can be proven that a supernatural order exists, and that a revelation of both the natural and supernatural truths of religion has been made, a revelation of which the teaching church is the minister.

Among the many arguments for revelation, I would call your attention to two specially efficient ones, one *à priori* and the other *à posteriori*. One demonstrates that it must be, the other indicates that it is. An analysis of the grounds of certitude shows that in the last resort we must depend upon the intrinsic veracity of our own natures. If our nature is not veracious, we

have no ground for accepting even self-evident truths; but if it is, we cannot admit for a moment that there are in the human breast any impulses or tendencies which do not point towards some objective reality in which they find their true goal and fulfilment. The moral sense is meaningless if there be no imperative norm of duty; the spiritual sense is meaningless if there be no object and means of true worship. The illative sense and the æsthetic sense reach out, likewise, towards a truth and beauty far higher than is to be found within the realm which the Agnostics concede to be knowable. The moral, illative, and æsthetic senses are the powers by which the soul appreciates goodness, and truth, and beauty; and the spiritual sense is its expansive impulse towards the supreme and Archetypal Goodness, Truth, and Beauty of Deity.

If the Deity is unknowable, or is knowable only as the great First Cause, all these energies of the soul are without an adequate end, and are delusive voices summoning us to the attainment of the unattainable. That the illusory should be higher than the real is inconceivable; and that a veracious nature should point us to what does not exist is impossible. If, then, it be true that infinite goodness, truth, and beauty are unknowable by science and philosophy, as the Agnostic says; if, at least, the means of union with the Eternal-Absolute are beyond the ken of the unaided intellect and beyond the reach of the unaided will, there must be a revelation of them, to make true the voices which speak within the bosom of duty, of the ideal, of God, and of immortal life and love.

The *à posteriori* argument for revelation is based upon the fact that nearly every civilized or partially civilized nation of which history contains any record has believed in some sort of a revelation from the gods, to which is attributed all its blessings. Every explanation of this phenomenon given by those who deny the existence of revelation is ridiculously inadequate to account either for it, or for many of the concomitant facts connected with the persistence and development of religions. The Catholic Church, in particular, can be proven to be the true guardian of revelation by the many remarkable peculiarities which distinguish her from all other systems, and which show her to be unmistakably of a supernatural or, at least, a more than human origin. Among these peculiarities are her geographical universality; her exceptional claims to a divine teaching and administrative authority over all mankind; the definiteness and clearness of her teachings; her miraculous unity and consistency;

her wonderful fecundity in devotion and organization; and the adaptedness of her innumerable modes of devotion and of organized activity to all the needs and tastes of mankind, so that every one can find in the church a much more satisfying spiritual nourishment, and opportunities more suited to his own peculiar tastes, dispositions and capacities, whatever they may be, than he can possibly find outside of it. These and many other features of the Catholic Church place it far above all other religions which have ever existed, even in the imagination of man. The Church is, in fact, itself a stupendous miracle, in the presence of which all other wonders are as rushlights beside the sun.

I have lately published, in the concise form of *A Hundred Theses on the Foundations of Human Knowledge*, a synopsis of the line of demonstration of the divinity of the Church of which I have here given a few hints. I may add that the publication was determined partly by the great practical efficiency of the argument shown by a successful application of it in particular cases.

Turning to the destructive line of argument, we find the fundamental error of Agnosticism to be the negation of revelation. To meet this negation by the critical method it is necessary to challenge that assumption of the validity of reason and observation which is the fundamental postulate of the system. It is impossible for the Agnostics to justify their implicit confidence in the natural powers of man, except by the recognition of the veracity of our own natures, which leads inevitably to the acceptance of the Catholic Church as the only justification and basis of the religious and moral truths to whose existence the grace-assisted nature of man testifies with an unflinching voice. It can be shown that Agnosticism, in its last analysis, abuts in universal scepticism, which is too intolerable an absurdity to long receive the adhesion of any healthy mind. A real sceptic—as distinguished from a merely speculative one—doubting, as he must do, not only the testimony of his bodily senses, and the validity of his reason, but even his own existence, would land inevitably in the mad-house.

The Agnostic is an easy prey to the dialectician, for between the Catholic Church and universal scepticism there is no tenable middle-ground, and Agnosticism discards most of the paltry devices by which Protestants and Pagans have sought to protect themselves from the consequences of their negations.

There are, in reality, but two religions and two philosophies

in the world: the worship of the Eternal Truth and the blasphemous cultus of the eternal Lie. All error springs from the negation of the Word of God, spoken in eternity and in time, in the church, in nature, and in man. There is a gradual descent from the light of all inclusive truth to the shadows of universal negation.

God speaks pre-eminently through the church, but the Protestant calls her teaching false; he speaks in the Scriptures, but the rationalist rejects them; he speaks in the soul of man, but the Agnostic will not believe; he speaks through the human senses and consciousness, but the Transcendentalists and idealists give them the lie; and, finally, we reach the Religion of the Lie, *par excellence*, which repudiates the testimony of consciousness to our own existence and that of the material world, and worships a Brahma who is nothing more than an infinite and all-embracing negation.

No error exists which is not at bottom a negation; and there is no negation which does not spring from an imperfect realization of the essential veracity of God, and the resultant trustworthiness of every nature and operation which owes its origin to him. Agnosis is the essence of every error; not the true Agnosis, which is a just recognition of the limitations of finite intelligence; but the false Agnosis, which is mental blindness. Gaudama Buddha, the prophet of Negation, uttered his own condemnation when he preached the great truth that "ignorance is the cause of all misery and error." The Sanskrit word for ignorance, *avidya*, is an exact equivalent of Agnosis. The Agnosticism of Buddha is nearly akin to that of Huxley; and both are explicitly, what all false systems, religions, and philosophies at bottom are, in so far as they are false, systematized nescience.

In particular cases of controversy it will not do to leave out of consideration the personal position of one's antagonist. There are Agnostics and Agnostics. Many of them are so only from intellectual indolence, and believe that religious and metaphysical truths are unknowable for the simple reason that they have never taken the trouble to become acquainted with them. With that sort of men it is useless to argue, but they must be put to reading, if possible, something which will infuse into them a desire for a higher knowledge and a higher life than any of which they dream.

Others have become Agnostics by a process of strictly legitimate reasoning from false premises, which have come to them

by tradition, and which it has never occurred to them to question. The active and logical thinker who takes as the basis of his reasoning the negations of Protestantism will not fail to work his way into rationalism, and to reach Agnosticism he only needs to carry his logic a step further. It is true that a pursuance of the same process would land him in scepticism, and this he must be made to realize. We may be sure that he will recoil with horror from the gaping throat of Chaos, and gladly welcome the hand which will lift him upon the rock of universal and eternal truth.

Among those who are Agnostics from conviction are a few whose spiritual sense is so developed that a presentation of the interior aspects of Christianity may be more efficacious than any logic. For such, and indeed for any sincere and honest Agnostic, I would recommend a reading of the works of Father Hecker, in particular *The Questions of the Soul*. For those in whom the rational element largely predominates, Cardinal Newman's *Grammar of Assent*, Wilfrid Ward's *Clothes of Religion*, and Bishop Spalding's recent pamphlet on Agnosticism may be suitable; and if their Agnosticism has been in any degree due to scientific reading, Professor St. George Mivart's great work, *On Truth: A Systematic Inquiry*, may be found efficacious.

In all cases where our opponents are not evidently in bad faith, or gratuitously offensive, it is of prime importance to eschew both the use of obnoxious epithets and the statement of irritating truths. It would in controversy be in the highest degree rash, for instance, to characterize one's opponents as worshippers of the Eternal Lie, or propagators of systematized nescience, even though we believe such a characterization to be just. The guiding star of the apostle and the apologist should be the maxim of St. Francis of Sales, which has been often, but cannot be too often repeated: "You can catch more flies with one spoonful of honey than with a whole barrel of vinegar."

Before concluding I would like to call attention to a most important and pressing need, that of specialization in apologetics. The time has come for a more aggressive policy towards the unbelieving world. The field, more than ever before, is ripe for the harvest. Thousands of souls are seeking anxiously in the obscurest byways of human aberration for the light and peace which can be found only in the Holy Catholic Church. The material unification of the globe is making its remotest corners accessible to the apostle of truth and the finger of divinely-established authority, and this is preparing it for religious unity.

Now is the opportune moment for a grand united effort on the part of the citizens of the kingdom of Christ to bring under its allegiance the intellect and will and life of every human being. But man is an imitative animal; and the masses of men follow blindly their leaders, even though self-appointed. It is all-important, then, to conquer for Christ the active intellects and the exalted souls whose influence determines largely the course of lesser men. In order to thus lead the leaders of men, and to heal the poisoned stream at its source, it is desirable that Catholics who feel called upon to take an active part in the warfare against error should make a special study of some one of its protean forms, and devote their energies to that one alone. If great geniuses devote their lives to the elaboration of systems vitiated by fundamental errors, there ought to be found champions of truth to equally devote their lives to the demolishing of their structure so far as it is false, and the preservation of such fibres of new truth as may have here and there found a lodgment in it.

Oh! that Divine Providence would raise up an order of intellectual chivalry, which should devote itself to the sole task of combating error, not in the trivial manner of the popular controversialists, but in a far more thorough and effectual way, which demands a lifetime of tireless vigils and of most arduous and single-hearted labors. When such specialists shall exist, a work most important for them to do will be the publication of well-annotated editions of the principal expositions of popular systems, in which each over-statement will be corrected and each false argument answered as it appears. In the meantime let us do what we can. We must square ourselves for the fight, stand shoulder to shoulder, cast abroad upon the winds of our beloved country the banner of the Cross, and press the foe closely at every point.

We are certain of victory upon any battle-field and with any weapons. Our position is completely vindicated by reason, by philosophy, by science, by history, and by the inmost experiences of our own souls. On our side is light, and truth, and God. On the side of the enemy is darkness, and error, and the prince of this world.

What madness would it be to doubt the issue! We enter upon this combat in no spirit of hostility to our fellow-citizens outside the church, but in one of deepest love and sympathy. They are for the most part innocent victims of the ignorance and crime of their remote ancestors; we would break the chains

of their slavery to error, and lead them into the liberty of the children of God. "Our warfare is not against flesh and blood," as said the Apostle, but against the invisible powers of darkness, by which those who are bone of our bone and flesh of our flesh are held in degrading bondage.

Let us, moved by such thoughts, be of good courage; let us hold high against the blue heaven of eternal hope our glorious Gnosis, in the face of the Agnosis of the multitude; let us make our countrymen hear that Voice which speaks to the world "as One having authority and not as the scribes"; let us impart to them a supreme confidence in him who is the Infinite Truth, and could not leave them in ignorance regarding all that is most worthy of knowledge; in him who is the infinite Goodness, and could not leave them without an unquestionable norm of sacred duty; in him who is the Infinite Love, and could not starve their souls with the parched husks of a lifeless nature.

I need not say "Let us do this." For by our very assemblage with the avowed object of furthering the APOSTOLATE OF THE PRESS we have already thrown down the gauntlet to the worshipper of the Mammon of Humanity, of the Unknowable, and of all other false gods, and we challenge them this day with the same proud words which were the battle-cry of the angels, at the outset of that cosmic war now approaching, we hope, its triumphant close: *Quis ut Deus!*—Who is like unto God?





## THE CATHOLIC CHURCH AND THE COLORED PEOPLE.

BY CHARLES H. BUTLER, OF WASHINGTON, D. C.

I DEEM it a great privilege to preface by a few words what my friend, Mr. Rudd, is to say in relation to the outlook of *Catholicity* among the people of my race. The work of evangelizing the masses of the colored people, thanks to Almighty God and the good fathers engaged in the work, is progressing admirably. It has surpassed the sanguine expectation of the most hopeful. But our missions lack funds. I am not too modest to say that those who are possessed of this world's goods could not perform a greater work of charity than by assisting financially the fathers engaged in our Southern missions.

Mr. President, I wish to call your attention to a class of colored citizens who are outside the fold of the church, and could be made a useful and potent part if their conversion could be accomplished. I refer to those in the higher walks of life, and who have received the benefits of our modern civilization. I claim that if the broad teaching of that truth which was taught by Christ and ever since his day proclaimed by the Catholic Church, that "all men are brothers and have equal rights," were *practised* by the members of the church all over this broad land, our now thin ranks would be largely recruited from that class, for they are beginning to see that in following Protestant methods they are merely chasing phantoms. They have their Masonic lodges, but are repudiated by the members of the white craft. What is true of this organization is true of every organization under the rule and guidance of Protestant churches. Why, in the city of Washington—right under the shadow of the Goddess of Liberty—they have a white men's Christian Association and a colored men's Christian Association! Now, this condition of affairs is becoming disgusting to the Protestant colored people.

The use of the Catholic press can do much towards the conversion of that class of citizens; but I am a member of the colored race, and I think I know whereof I speak. And I affirm that the great attraction for the colored race is the pulpit. Give them a few of your best speakers, and they will flock to

our churches in great numbers. As stated in your letter of invitation, "We are right and we can prove it." The question is, how to do it. The living missionary, powerful of word and mighty with the great organization of the church at his back, is the first and most potent means for the spread of our holy faith among the colored people.

Next to this I would encourage the distribution of Catholic literature, believing it will prove a great benefit. But, as I stated before, the great attraction for the colored race is the pulpit.

Pardon me, Mr. President and members of the Convention, if, by referring to my own locality in what I shall say, I may appear selfish; but what I shall say of my own city may be applied to other cities. In Washington we are in danger of losing many of our young colored men. The causes are many. The first and most important is this: They are aware that the church teaches that "all men are equal before God," but they see so little of it practised by the members of the church in that city that they are beginning to think that they, like the members of other denominations, are anxious only to save certain kinds of souls. We recognize the fact that prejudice in this country is deep-seated, and time alone can wipe it out. In the meantime we are losing ground. I and my co-laborers in the city of Washington are, in our humble way, endeavoring to co-operate with our priests in stemming the threatening tide. We have connected ourselves with that noble organization, the Catholic Young Men's National Union. We are endeavoring to build a "reading and lecture-room," where all will be welcomed without regard to race or color, and the only qualification for eligibility to membership will be, "Are you a practical Catholic?" We hope to gather in all the young Catholic men in the city, and they will be permitted to invite their Protestant friends. But to accomplish this it will require funds, which we are without; but we are relying upon God and our generous friends to help us in this work. Those who will assist us in the work of reclaiming these young men will receive the prayers of the aged Christian members of my race, many of whom have been sorely tried by afflictions within and without the fold, but have borne all patiently, caring not though they were consigned to some obscure corner of the church. The all-important question to them was, "Is this a Catholic Church? Does God in the Blessed Sacrament reign upon the altar?"

And you, ladies and gentlemen, who are engaged in the

APOSTOLATE OF THE PRESS, I earnestly exhort to keep the colored question prominently before the Catholic public—

“Speak of us as we are: nothing extenuate,  
Nor set down aught in malice.”

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## THE OUTLOOK AMONG THE COLORED PEOPLE.

BY DAN. A. RUDD, EDITOR OF THE “AMERICAN CATHOLIC TRIBUNE,” OF CINCINNATI, O.

I HAVE been asked to read a paper before this Convention. I confess that I accepted the courteous and cordial invitation with some timidity, and were it not for the fact that this is one of the greatest opportunities that has yet been offered me to lay this subject before the people, I should have hesitated and perhaps have declined the honorable duty. The work of the church among the colored people of the United States is one so far-reaching in its possible benefits to that peculiar race, that no one can give in a single paper a full view of it.

The fundamental principle of the American government is, that all men are born free and equal. Its primal law declares that no one shall be molested in life, in liberty, or in the pursuit of happiness, and all Americans agree that every man shall be allowed to worship God according to the dictates of a right conscience. Now, every one of these fundamental principles in the structural fabric of this Republic is strictly Catholic. Then, with the church and state fully agreeing in these premises, it should be an easy matter to enter heart and soul, not only into the discussion of the work of the church among Afro-Americans, but also to discuss in connection therewith their every condition on every foot of soil in this land of ours.

And it does seem to me that there is one class of our citizens who have at least more than their share of the ills that lay athwart the pathway of American life. I refer to my own race. There are ten millions of the race in the United States, and during the past twenty-five years, amid doubts and strifes, amid the hates and loves of those with whom they live, have pressed forward in the race which fills every avenue where human skill, virtue, and intellect avail. Of these ten millions in the United States not to exceed one-fourth belong to any sort of Christian-

ity. There are more than a million Baptists, about the same number of Methodists, probably more than two hundred and fifty thousand scattered among the other sects, and upwards of two hundred thousand Catholics. This leaves three-fourths of them outside the pale of Christianity. There are several reasons for this. One is that we copy our surroundings. The whites are scarcely better off than we are in this respect. If we were all good, we should be entirely different from the race after which we take pattern.

But there never was a better opportunity for missionary work in the world than among colored people of the United States, their budding intellects seeking after truth, the tendrils of their development grasping with eagerness every truth that promises to lead them into higher life. The misinformation, not prejudice, that has kept the masses of the race outside the church is happily passing away, and as the heavy clouds of ignorance and superstition roll back from the light of faith and reason, tens of thousands of them, from Maine to New Orleans, are standing forth true soldiers of the Cross, and are planting the banner of Christ upon walls and ramparts where a quarter of a century ago such a thing would have appeared as madness. The Catholic Church sends missionaries to Africa by the hundreds to spread the Gospel among the benighted heathen, and that means that we are sending many of them to martyrdom, either amid the fevers of that tropical clime or at the hands of the savage tribes with whom they have to deal.

No such conditions exist here. The Catholic missionary can stand upon every hill-top and in every valley of America, between the rolling seas, and there shall be no one to molest him or make him afraid. North or South, East or West, the Catholic priest is *loved, honored, and respected* by every colored man he meets, no matter whether this colored man be a Hard-shell Baptist, a Free-will Baptist, or an African Methodist, or no sort of a Protestant at all. Whence comes this good will towards the Catholic clergy? It is owing to the matchless charities of the Catholic Church, the absolute equality before her altars, her magnificent rites and ceremonials. These, as well as the elevating influence of her doctrines and her direct connection with Christ through her Sacraments, have gained the admiration and confidence of a developing race as they reach up out of the dark. I ask you, my fellow-Catholics, to cast within their reach the anchor-chain of Catholic hope.

This can be done in the church, in the school-room, in socie-

ties for young men and women, in business relations; in fact, in every walk of life, but especially by means of the press. Catholics belonging to the various trade-unions should demand that their race barriers be beaten down. Catholics in business should employ colored people as they do anybody else, upon the sole ground of merit. Catholics as individuals should upon every opportunity overcome American prejudice, and treat their fellow-men of every race with the same justice, in private and in public, that they demand for themselves. They will thus follow directly the teachings of Holy Church since her foundation by Christ our Lord, and will make greater the heritage of future generations, by absolutely unfurling the banner of freedom and justice. They will also be in full accord with the declaration of American independence. There is no greater agency for the development of work along these lines than the Catholic press. The newspaper, the magazine, and the tract are but the picket-guards of Catholic Bible and prayer-books. And let me ask for a liberal support on the part of Catholics generally of all publications conducted by colored Catholics, so that they may become as welcome to Protestants as they are to members of our own faith.

The APOSTOLATE OF THE PRESS, grand in its conception, immeasurable in its possibilities, is destined in the future to do incalculable good in the spread of Catholic truth.



## THE GENERAL MISSIONARY OUTLOOK.

BY JOHN MCCARTHY, OF SYRACUSE, N. Y.

MR. CHAIRMAN AND GENTLEMEN: I believe that the twentieth century will witness the virtual absorption of the great American people into the bosom of the only true faith. To-day I see a population of about sixty millions of souls, one-sixth of whom are Catholics, but, with the prescience of one on the borders of another world, I foresee the augmented millions of the coming years in this home of freedom gathered into and rejoicing in the only creed which is worthy of the inherent dignity of human nature. Since the incarnation of our divine Lord human nature has never ceased to progress, and finally the divine truth will take possession of mankind. A nobler type of manhood for the development of Christ's church on earth exists nowhere than within our own broad domains.

The fundamental principles of true religion here seem to find their most practical and fitting preparation. Our civil institutions and political methods are based upon the teachings of the Gospel. The distinctive features of our form of government, such as equality before the law, human brotherhood, the innate freedom and dignity of man, reflect, as do those of no other nation, the comprehensive and all-abiding love of the world's Redeemer for our race. He came to lift up humanity, and to restore to it its forfeited birthright. Through the ages his Holy Church has labored to that end, and now, with accelerated pace and prospects of speedy triumph, she girds herself anew for the final conflict with the hosts of error.

The designs of Providence seem to point to this continent as the field whereon religious truth shall achieve its greatest victories. The history of Mother Church for the past nineteen hundred years affords no parallel to the rapid advance which she has made in this country in the last fifty years. God permitted, as an object-lesson, that human pride should assert itself in the sixteenth century, and be allowed to despoil Christianity of a portion of its fair heritage. The result, foretold in Holy Writ, has come to pass. The edifices of dissent, based only upon rebellious human reason, uncemented by divine grace, buttressed only by perverse human will, have succumbed to the weakness of

all earthly things, and are now tottering to their fall. Foreseeing that human reason itself would in the end recognize the fact that only supernatural grace could build up and maintain an institution which should be man's ark of safety, God prepared a virginal continent whereon he decreed that his Holy Church should in due time prevail, and from whence, as a city set upon a hill, its missionaries should go forth to all parts of the earth, to gather into the fold of Christ all tribes, all nations, and all peoples.

I esteem it, then, a great privilege to be present at this assemblage of zealous priests and representative men and women of the Catholic laity convened for the greater glory of God and the dissemination of divine truth. His blessing will assuredly rest upon its deliberations and direct its actions. The outcome of it, I trust and believe, will be the inauguration of a new era of progress in the history of the Church in America. Called together under the auspices of the Most Rev. Archbishop of New York, and assisted by the missionaries of the great Apostle, the blessed St. Paul, its purposes cannot fail of achievement. The special graces which God granted from his early childhood to Isaac Hecker for the conversion of souls, and the blessing which our Holy Father Pope Pius IX. bestowed upon him personally, upon his community and upon its especial work, will undoubtedly find manifestation here. The time is propitious, the generous soil is ready for the tillage, the seed is fructified by God's grace; and, if the husbandmen are active, wise, and prudent, the harvest-field will teem with newly-gathered sheaves of immortal souls.

Ladies and gentlemen, if the conversion of fifty millions of intelligent, and, as a rule, naturally moral people, is a work of merit in the sight of God, how happy we ought to feel in being called on to participate in the glorious work! And such is the work to which we are on this occasion invited. This Convention says to the world, We will never rest until the American people are gathered into the fold of Christ.

We say to our fellow-Catholics that the living voice is inadequate to reach multitudes of willing ears and of well-disposed hearts. That voice must be supplemented by the printing-press. God's grace must be conveyed as quickly as possible to our brethren hungering in the desert. Our motto should be: "*The largest amount of Divine truth to the greatest number of souls.*" The free circulation of Catholic literature amongst our own, both young and old, and in a suitable form amongst our dissenting

brethren, is the problem which we wish to solve. God grant that you and I and every one of us may be guided by the Holy Spirit to suggest practical methods with which to strengthen the hands of all Catholic missionaries in their efforts, and thereby bring to our countrymen the grace of that quick conversion which happily befell the great patron and prototype of all zealous souls on the road to Damascus.

Nineteen centuries have elapsed since the birth of Christianity, and multitudes of his creatures still await the coming of the Holy Spirit; but now the dawn of a brighter day is at hand. The sky is blushing with a beautiful aurora. The cohorts of truth and of error are being rapidly marshalled into opposing ranks. The twentieth century is the allotted time—America will furnish the field of conflict. The issue is not doubtful. On one side are arrayed the friends of the Almighty Creator of the universe, panoplied with his divine grace, and on the other side the blind advocates of poor, weak, self-asserting human reason. The end of the twentieth century will, I believe, find our beloved country in the vanguard of the great army of the Lord God of hosts. I trust that this Convention and its proceedings will be like a trumpet-note which will summon all who love his Holy Name to advance his banner on high.

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## THE OUTLOOK IN CANADA.

BY J. A. J. MCKENNA, OF OTTAWA, ONT.

IT is very difficult to treat of the outlook in Canada. The Catholics form an important proportion of the population, but they are divided by difference in language. The French have their own literature—both religious and secular. Canada's great Catholic university is French, and the language of France predominates in most of the institutions of higher education. No one but a French Canadian could deal with the outlook for the APOSTOLATE OF THE PRESS in the Province of Quebec. And as to the English-speaking Catholics of Canada, they are so thinly scattered over so vast an extent of territory that it is impossible to get, from any point of view, a well-defined outlook.

But this much is certain: There are wide fields in every Province of the Dominion awaiting the laborers of the APOSTOLATE OF THE PRESS. The ground has not been so well broken as in the United States, and the workers may meet with more difficulties, for we have had no Hecker going before as a precursor preparing the way, awakening the clergy to the needs of the hour, and pointing out to laymen and women the part they should bear in the missionary work of the church. There has not been such powerful influences at work in Canada in breaking down Protestant prejudices as in the United States. The privileges which are in certain parts enjoyed as to separate schools are due to the political influence of French Catholic Quebec, not to any marked spirit of liberality on the part of our separated brethren. The United Empire Loyalists who settled in Canada were as anti-Catholic as they were anti-republican, and their descendants have retained much of the anti-papal virus. The Exeter-Hall type of preacher is still extant in Canada; and Orangeism is more at home to the north than to the south of the border. But Orangemen, it must be always remembered, are very much like frogs about a pond: they make more noise than their importance warrants. And although there is a deal of anti-Catholic prejudice abroad, there are many such Protestants in every part of Canada as those for whom Father Young once made an appeal in *THE CATHOLIC WORLD*.

Many of the non-Catholics with whom I have been brought into intimate relations are men of good will, some of whom

would put us to shame by the interest they take in their literature and in their church work; but all of them are stuffed with the most erroneous notions in respect to Catholicism, especially as to what they regard as the church's avidity for civil dominion. The Protestant who has not a lurking idea that Rome wants to run the country is a *rara avis*. Speaking generally, it may be said that all the anti-Catholic prejudices which are found in the south exist in the north and are more firmly rooted. There have been fewer conversions from Protestantism in Canada than in the United States—at least fewer prominent ones. We have had no Brownson among the laity and no England in the ministry. The lines are more closely drawn in the north, and our people have been so long on the defensive that many of them have forgotten that truth must of necessity be aggressive.

To my mind, the first great mountain to be laid low in Canada by the Apostles of the Press is the indifference among Catholics themselves to distinctively Catholic literature; and it seems to me that there is no more effective way of levelling that mountain than by establishing Catholic Truth Societies in every city, town, and hamlet. The most encouraging signs of the outlook are the moves which have been made in that direction. But the societies so far established have not been sufficiently long in operation to enable me to speak from experience of their effectiveness. In Ottawa a most hopeful beginning has been made; and what has been done in Ottawa can be done in every centre of population. The essential to success is a priest fully alive to the needs of the hour, and trustful of lay action in such matters. To such a priest, the Rev. M. J. Whelan, we are indebted for the initiation of the movement which led to the establishment of the Catholic Truth Society of Ottawa. He talked the matter over with a few laymen conversant with the work done by such societies in England and in St. Paul; the subject was broached in a paper read by a brother of the society of St. Vincent de Paul at a quarterly meeting of the conferences; the archbishop gave his hearty approval and volunteered financial assistance; a committee was formed to draw up a plan a meeting was called by invitations sent through the mail; and the Catholic Truth Society was auspiciously launched a few weeks ago with Sir John Thompson, the Minister of Justice, a convert from Methodism, in command as president. The work of the society is carried on by the officers and an executive committee, who met regularly.

They are taking action to procure and place on sale at differ

ent places in the city such of the publications of the parent society in England and the society in St. Paul as are considered suitable. The conferences of St. Vincent de Paul are to act as auxiliaries in distributing free literature among the poor. Attacks on the church and misstatements of Catholic teaching are to be dealt with in the secular press, and a series of free musical and literary evenings are to be given during the winter. The first of these was given a short while ago, and the result was such as to augur well for the success of this branch of the work. More came than could be seated, and there was a sprinkling of Protestants in the audience. The president explained the aims of the society; Mr. Joseph Pope, a convert, read an excellent paper on some of the erroneous traditions of Protestants regarding the church, and the archbishop warmly commended the society and invited the men and women present to become members. The daily papers contained reports of the entertainment, and the journal which is noted for its ultra-Protestantism devoted a column to a summary of the essay and addresses. It is the intention to publish in pamphlet form and offer for sale at cost the papers read at the entertainments, as it is thought that the writings of those locally well known will find their way into places to which the writings of strangers could not penetrate.

There is no denying the fact that there are many difficulties to be encountered in all such undertakings. There is an intense conservatism in certain quarters which is very chary of any new movement; many Catholics fancy that "tracts" are essentially Protestant, and that lay action in church work smacks of dissenting lay preaching. When the literary evenings were mooted in our society in Ottawa a gentleman, well informed and practical in the performance of his religious duties, said to me: "I do not believe in laymen setting themselves up as preachers. Lecturing on religious subjects should be left to the clergy." I pointed out to him that there was a vast field in which laymen could work with great effect in the dissemination of truth, and reminded him of what laymen had done and were doing in England. But he shook his head and remarked that no good could come of the move. The literary evenings were, however, auspiciously inaugurated, and after hearing the first paper the same gentleman came to me and said: "That paper should be published." He had forgotten all about his objections, and was convinced that the paper would be potent for good.

Hosts of objections vanish when the work is begun, and many objectors become zealous apostles. Wherever in Canada a

priest is prepared to call on the laity to co-operate in an Apostolate of the Press he will find many responses from willing men and women, some of whom will become writers as well as propagandists of Catholic literature. Small, cheap doses of Catholic writings, put up in the attractive way in which the publications of the Catholic Truth Society of England are, will soon beget in the laity a taste for the wholesome mental food which Catholic writers have served and are serving up for Catholic readers. In the spreading abroad among our own of the printed truth much of it will, of necessity, find its way to those who are not of the household of faith; and the very spectacle of Catholic men and women working together in an Apostolate of the Press will do more to break down the barriers which shut out the light from our separated brethren than volumes of controversy. The circulation of reading matter among the people will be the most forcible refutation we can make of the absurd charge, that the church desires to keep the masses in ignorance; and, if we make our own people readers of Catholic publications, they will be more likely to show forth by their fruit the truth and the beauty of the faith they profess and to become bearers of light to their neighbors who sit in darkness. In this way a great campaign of conversion can be carried on in Canada through the agency of the mighty press, and what will be said at this Convention in regard to the different phases of the work will be as applicable to the Dominion as to the Republic.

There is, after all, a deal of similarity in the main features of the outlook to the north and to the south of the boundary line. But in Canada we are only just beginning—and beginning in a small way—an organized Apostolate of the Press. We cannot bring to this Convention the wisdom born of experience. We have come to learn—to learn how to most effectively employ the greatest human power of the age in the service of God; how to improve Catholic journals, and how best to use them and the secular press for the end in view; how to get Catholic literature into the dwellings of the rich, the homes of the working-men, the apartments of the poor, and the cells of our prisons; and how to use the printed page as an antidote to the influence of the saloons, which, in Canada as in the United States, are largely manned by Catholics, and are the greatest stumbling-blocks to our people. Some of the seed scattered here will be wafted to the northland, will fall on good ground, and will bring forth the Scriptural increase.

## SPEAKING TO THE CENTURY.

LETTER FROM REV. WILLIAM BARRY, D.D. ×

FELLOW-CATHOLICS AND FRIENDS :

It would have given me a long-wished-for gratification, had I been able to accept the kind proposal, which I owe, like so much other kindness, to Father Elliott—that I should attend this great meeting of American Catholic writers and readers. But I am kept in my own corner by various duties ; and will therefore ask leave to submit, in such manner as I may, a few suggestions on the method of our literary propaganda. I speak as to laymen, without touching, though I should be the last to forget it, on that obligation of directly explaining and inculcating the dogmas of the Faith, which is the pastor's prerogative. Father Hecker—that illustrious son of the American Church—has called your task in literature, an Apostolate. “ He believed,” says his biographer, “ in types, as he believed in pulpits.” Let me add to this excellent saying, that the printing-press has become the tallest pulpit in the world. It preaches, not once a week, but from day to day, from hour to hour. The great literary fact of our time is Journalism. But when I am asked which is likely to be the most successful method of exercising the Apostolate to which you are called, I answer that for a long time it must be the *indirect* method. And now let me explain my meaning.

A Catholic audience, numbering millions, you have in America. And, though it will be allowed that, from the circumstances of their history, they are not the most given to reading of Americans, yet they do read and will read. Most true. But it does not follow that they will read, chiefly or entirely, magazines, pamphlets, and volumes addressed to themselves by their own writers. If they do—as they OUGHT—so much the better. God speed them on that excellent way! Judging, however, from English experience, I must fear that a publicist who depended solely on his Catholic brethren for support, would run some risk of financial disaster. From which undoubted fact I draw this conclusion, that when a Catholic writer means to succeed in his profession, and to make a living as well as a name—which he has every right to do—he must widen his outlook, and turn like others to the general public. The men and women among us

who have gained celebrity, never did so by addressing a home-circle. In every branch of literature we have worthy representatives. But when a man succeeds in journalism, romance, or philosophy, he does so, not simply as a Catholic, but on his own account, as recognizable by his genius or talent, and as depending on himself for the influence he wields.

Here I see an opportunity of doing good on the very largest scale. I do not ask such men to preach Christian dogma out of season, or to assume the office of theologians. But, leaving aside direct attempts at controversy, how much can they not achieve by a careful choice of materials, by sound, healthy criticism of what is deleterious in the prevailing fashions of literature, and by merely putting good work in the place of bad? When they have the ear of the public, they are, to a remarkable extent, their own masters. For, note well, it is not the millions who insist on their teachers in the daily and weekly press becoming purveyors to them of what is base and corrupting. The demand has been artificially stimulated by the supply, not the supply furnished on demand. Healthy reading is welcomed by those laboring classes which, as time goes on, will prove, more and more, to be the best patrons of literature. No doubt, if they are tempted with garbage, many of them will be poisoned. But the temptation, I repeat, comes from the manufacturer of the devil's wares, and not from the public. If there is a shame clinging to much modern journalism, it should be laid at the door of the journalist and his paymaster. Give the people wholesome bread; they will be only too glad to find the taste of it in their mouths. That is what I believe.

Moreover, the thing can be done. Vice is neither amusing nor exhilarating. There is nothing bright in the vulgar, nauseous details which fill column after column of our miserable "first-class dailies," whose custom it is to pollute the air of London and New York, breeding on all sides a moral plague. "Yet," I shall be reminded, "they sell by the hundred thousand." Of course they do, exactly as the vile furniture, made under a sweating contract in the Curtain Road at the East End, is sold in fashionable stores—for want of something better. I do not say that this abomination can be healed by direct preaching. But I do say that every one of our journalists should set his face against it. Many of us can, by using tact and judgment, prevent some of the mischief. And all, if they will keep their own work uncontaminated, may do their share in proving that wit and wisdom, in Lord Beaconsfield's happy phrase, are "on

the side of the angels." They will be helping on the day of reform when journalism shall be no longer what it now is—an open sewer, offensive to eye and nostril, the great standing disgrace of a reading age.

Catholic writers abound in this department; and I feel justified, therefore, in dwelling on the responsibilities they incur whenever they omit an occasion of withstanding the enemy who is called Belial, and who now stalks abroad as though the world belonged to him. The command which St. Paul gave us long ago has not lost its credentials: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are *just*, whatsoever things are *pure*, whatsoever things are *lovely*, whatsoever things are of *good report*, if there be any virtue, and if there be any praise, think on these things." A very precise definition of what modern journalism is not, and of what it steadfastly declines to be! Here, I say, is occasion for an Apostolate; nay, and if any one have the spirit and the courage, for deeds of martyrdom.

But I have no intention of decrying all current literature, as though it were hopelessly tainted. And in the cheering assurance that God has left Himself a witness among those whom it illustrates and who give it a corresponding worth, I would ask our Catholic friends to cultivate the art of *criticism*, sifting out the chaff from the wheat, burning what is evil, and spreading abroad whatever they find of good. This, let me say, is an undertaking as difficult as it is necessary. It requires an extensive knowledge of modern modes of thought, combined with an accurate and sure grasp of the Catholic teaching. For fifty men who have learned their faith, and know it thoroughly, there may not be one who can describe without mistake the relation of other creeds to his own. Differences of language, of bringing up, of association, thrust themselves in at every step; and the hardest of all things may be to ascertain what precisely is the point to be argued. Yet that point will often be of the most vital consequence. Now, here is a demand for what I often call "the gift of interpretation." Merely to repeat the axioms and first principles of Catholic tradition, though they contain revealed truth itself, is lost labor in the province I am considering. Such a method will persuade nobody except those who are already persuaded. The teaching must be fitted to the mind which we are bent upon enlightening. Yet it must be so fitted as to remain true and sound Catholic doctrine. It must be neither distorted, nor minimized, nor explained away. And when I say "Catholic doctrine," I

include all the truths of Theism, and the high and beautiful philosophy, whether of art or of nature, implied in our creed or issuing out of it. You perceive at once how promising, yet how full of difficulty, and even of danger, is the path to which I would direct your attention. It is the time, not of a seeming reconciliation between light and darkness; but of the dovetailing, so to speak, of new truths into the old—the translation of Christian principles into a language suited to these times; and a manly, earnest, and generous effort to baptize the nineteenth century into the Gospel of Christ.

The manner of accomplishing this enterprise I would term “selective criticism.” Not “eclectic,” observe; for “eclecticism” is to be “carried about by every wind of doctrine,” discerning neither the true nor the false. We, I repeat, have a standard to go by; not of our own invention, but given to us from on High. Therefore, we should be able to try all things, and to judge them in the Spirit. We are not to be dazzled, or surprised, or daunted, by the glamour of knowledge; or by the pretentious philosophies, the Utopian systems, that fill the air with storm and confusion to-day. Ours is the duty, upon us has the burden come of turning “the hearts of the fathers to the children” and of the children to the fathers;—of helping to build up a new world, on the ruins of many systems it may be, but on the sure foundation of a living Christian Church that cannot be ruined. Is there a social ideal, a more humane inspiration, beginning to shape society anew? The home of all true ideals is the Catholic Church. Do we hear of the millions coming up, at last, into the place of self-government, crying for light and food, asking why their daily toil is not sweetened by justice and the sense of brotherhood? They are the millions of a people who should be our own; and to whom we can offer a Gospel of salvation, social no less than spiritual, able to lift them up and give them the best things in this world as in the next. But we must understand them, feel with them, and—not fear them at all!

Understand them? It is the first and last word. No great literature has ever existed which did not come out of the people's hearts. By contact with life alone is it possible to live. Literature is not a thing of libraries, class-rooms, or lecture-halls, which only the select attend. When it has lasting value, it is the expression of thought too wide and high and simple for any clique or coterie to have inspired it. The writing of which we are in need may take any form it will, *provided* that it is alive; no mere rehearsal of dead words, no copying of yesterday, no



talking down as to a childish intelligence, no stupid reiteration of sentimentalities addressed to the weak-minded and the impressionable. It must ever aim at good sense; and *test* itself by the classics of the world. We do not want a provincial, petty, and flimsy literature, which to-day is, and to-morrow is deservedly cast into the oven. If, when we turn to our own publications, they fall below the common level of good work outside, let us rather take shame to ourselves, and mend our ways, than foolishly imagine that it is by the grace of God that we are not like other men. We should be exacting in our demands on all who write for us, on condition, however, that we remember to be just and generous in our recompense to them. The Catholic writer may as fairly claim to live by his toil as the priest who ministers at the altar. His duty is not the same, but it is sacred and religious in the truest sense. Only let him measure it, no longer by the small requisitions made upon him from within, but by the wants of the age, and by the endless resources of a church that has lived from the days of the Roman Empire to those of expanding and victorious Democracy.

My contention is that we should speak and write as to the larger world. We are debtors to all men, and must use style, language, and reasoning so as to be "understood of the people." Our message is for to-day. It has not grown old or obsolete; neither will it yield in power and promise to the oftentimes vaporous announcements of latter-day prophets, who have coined theories out of their brains, but never known how to govern a single human creature—not even themselves. By an extraordinary good fortune, we Catholics have possessed the greatest master of English prose that ever lived—I need not say that I mean John Henry Cardinal Newman. Do we at all fashion ourselves on the pattern he has left us? Do we cultivate—I forbear to say, imitate, which is a lesser thing,—but do we cultivate the spirit of just discernment, the delicate sympathy, the exquisite and subtle tact, the devotion to high aims and the deep sincerity of thought, which gave him so wonderful a charm in the eyes of his countrymen? Genius, to be sure, is no inheritance; still, we can learn something of its methods, and endeavor to practise what we learn. It signified little whether Cardinal Newman was handling a sacred or a secular theme; at all times he captivated his readers by the spirit that was in him. The atmosphere refreshed them; the lovely light showed them a world to which many would have been otherwise forever insensible. His methods were constantly indirect; but the

music was in that subduing key which the heart knows not how to resist. Neither was it the priest or the cardinal who wrought these great things; it was the MAN. For literature is, in its very essence, personal and individual. Its power will not be permanently enhanced by station or title, or anything else beside its own magic. In this sense, all who attempt literary work are laymen; and one may truly speak of the "Republic of Letters." Rest assured that in the long run it is a man's own personality which tells, and only that; his living knowledge of "whatsoever things are true, and just, and lovely, and of good report." The vapid or unclean journalism sells for a day or a week; it sells, but it does not last. Truth prevails, and men are tired at last of the lying fictions dinned into their ears, though all the advertisements of all the quacks sing their praise without ceasing.

If, as we believe on such strong and tried grounds, there is no salvation for mankind except by returning to the New Testament, here is the task of literature—so to let its light shine before men, in all hues of beauty and graciousness, that the multitude may be charmed, persuaded, and taught the readiest way of making it a reality in their life and business. The Catholic Saints have understood, each in his day, how to take to themselves the three great possessions of the ancient world, Roman Law, Greek Philosophy, and the divine oracles of the Hebrew people. There are three great modern possessions—Science, Literature, and Democracy. Who will show us the good in them, and teach us to overcome their evil? Who will enter into their Providential meaning, discern their true aim and scope, bring them to the threshold of the Catholic Church, and render them fit for baptism, for consecration to the service of God and the brethren? Those who do will be the men of their time—neither retrograde, nor obscurantist, nor falsely liberal. They will have the eyes of their understanding enlightened, and their ears open to the Divine message, early and late. They will be the Catholic students of science, the masters in literature, the guides in politics whom we should pray for. I believe that literature is a noble calling, though disgraced by charlatans and time-servers. I am sure that it was meant to be now, as heretofore, a champion and auxiliary of the faith we all hold dear. I see that if any man gives himself to it loyally, "not seeking his own," he may expect much trouble, vexation, and hindrance, even from those who should know him better. Yet, if I were called upon to say which is the most effective way of serving God's cause in our time, I should answer without hesitation,

that the AGE OF READING has come, and that he who would preach the Catholic Truth must write it—but write it for the multitude, and make himself understood by them. What the millions need is to be taught; and what every one needs who undertakes to teach them, is that gift of sympathy without which his doctrine will fall on deaf ears. Because modern literature must be democratic, it ought to be Christian.

So to endeavor that it may become the fitting expression of a noble Christian commonwealth is, I doubt not, your loftiest ambition; as it is, most assuredly, your appointed task.

WILLIAM BARRY.

*Dorchester, near Oxford, England.*

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LETTER FROM JAMES BRITTEN, ESQ.,

SECRETARY OF THE CATHOLIC TRUTH SOCIETY OF ENGLAND.

18 WEST SQUARE, LONDON, S. E.,

Christmas Day, 1891.

MY DEAR FATHER ELLIOTT:

I am extremely sorry that it is impossible for me to accept the invitation you so kindly send me to take part in the Convention of the APOSTOLATE OF THE PRESS, which you are so fittingly holding on the Feast of the Epiphany. But at this time of year it is not possible for me to leave England. I hope, however, so far as your own warm offer of hospitality is concerned, the acceptance of your invitation may be only a deferred pleasure.

I should regret my inability to come the less, were I able to comply in anything like an adequate manner with your request that I should write a paper to be read at your Convention. But I am so occupied with many things that this again is not possible. I will, therefore, in this letter state informally such facts as it seems to me may interest you, and if you think it well to read my letter to the Convention, the Catholic Truth Society—which I in some way, however unworthily, represent—will, I am sure, be grateful for your consideration.

The Catholic Truth Society in its present form had a very humble beginning. Some twenty-three years ago a body bearing the name was organized by the exertions of Dr. Herbert Vaughan, who now, as Bishop of Salford, presides over the exist

ing society. But, owing to a variety of circumstances, this original organization had died away, and the present body took its rise quite independently of it.

In 1883 I went into a High-Church bookshop and bought half-a-crown's worth of their cheap religious publications. These I took to my friend, the Rev. W. H. Cologan, who has been associated with me from the first in the work of the society, and we came to the conclusion that something in the same direction ought to be attempted by Catholics. We found among our friends several who held the same view; and about twelve of us put down £1 apiece, to see what could be done. With this we brought out the first issue of the *Little Rosary Book*, of which up to the present time some sixty thousand have been printed. The card of "Morning and Night Prayers for those having little time," which had been originally compiled for a Boys' Club, was also put into circulation, and a similar card of "Prayers for Confession for little children." No especial trouble was taken to gain the support of great persons, but the late Bishop of Southwark (Dr. Coffin) at once expressed his sympathy with the work, and helped us by what in those days seemed very large orders for our publications. At this time we had no name; but, having written to the Bishop of Salford, whose work in connection with popular Catholic literature is too well known to need more than a reference, his lordship invited me to Salford, to talk the matter over. He proposed that the old name of "The Catholic Truth Society" should be revived; that means should be taken to draw the attention of Catholics in general to the work; and that a circular letter should be drawn up and sent to the clergy and others likely to interest themselves in it. He also expressed his willingness to become president of the society, and to use his influence in making it known. On November 5, 1884, a meeting was held at Lady Herbert's, under the presidency of Bishop Vaughan, at which the revival of the Catholic Truth Society was resolved upon, and various schemes for the furthering of its work were debated, the annual subscription being fixed at 10s.

For some time the progress of the society was slow, and the publications were limited. I was enabled to accommodate the whole of them in my own house, and to carry on the whole work of the society with very slight help. In February, 1887, however, the stock grew beyond my narrow limits, and the premises now occupied by the society were taken. The society received the approval of the Holy Father and the support of the

English hierarchy, as well as of many foreign bishops, and of the great Cardinal Newman, who from the first warmly befriended us, and whose last public utterance was addressed to a deputation of our members.

The objects of the society are briefly stated as follows :

1. To disseminate among Catholics small and cheap devotional works.
2. To assist the uneducated poor to a better knowledge of their religion.
3. To spread among Protestants information about Catholic truth.
4. To promote the circulation of good, cheap, and popular Catholic works.

This, however, is a condensed form of the original prospectus; and as the latter explains our aims more fully, I venture to give it :

1. To disseminate among Catholics small and cheap devotional works. There is always a demand for such publications in every congregation, if they can be had cheaply and are ready to hand. At the time of a retreat or mission, hundreds or even thousands of them might be taken by the people.

2. To assist the uneducated poor to a better knowledge of their religion. Most Catholics are attacked from time to time by the sneers or objections of Protestants, and too often have no answer ready. If their own faith is not weakened, their inability to state or defend the church's doctrine does harm to others. It is also desirable to furnish Catholic artisans in the great centres of industry with answers to the rationalistic and infidel theories which are constantly the subject of conversation among men employed in factories and workshops. For the benefit of these classes, we propose to issue a number of pamphlets and leaflets to help them to withstand attack, and to give them a better knowledge of their religion.

3. To spread among Protestants information about Catholic truth. Prejudice and error are still universal among the English poor, but there are many who would readily accept the teaching of the church, were they not so utterly misinformed respecting it. While the Religious Tract Society and other similar bodies spread their misleading publications with untiring energy, Catholics do little in this way to make known the claims of the Church of God, and to destroy the absurd notions respecting her that Protestant tradition has handed down. Short papers or leaflets with striking titles, containing a summary of doctrine or concise

replies to popular objections, would be eagerly read by Protestants if distributed among them or given away at the doors before or after anti-Catholic lectures, etc.

4. To promote the circulation of the good, cheap, and popular Catholic works which already exist, many of them being at present almost unknown, and to take notice of similar books as they appear.

It would occupy too much of your time did I attempt to show how far these objects have been carried out. I am sending by this mail a large number of our publications, with several catalogues for distribution, and we shall, of course, be glad to forward any further information which may be desired. It will be seen from our list that, while combating error, we have not neglected to provide for our own people; and the large and constantly increasing support which we receive, not only at home but in the colonies, shows that our efforts in both directions have not been unsuccessful. Our simple prayer-book, for example, published at a penny, is in its two-hundredth thousand, and many other publications have had a large sale. This is especially the case with our controversial leaflets, which, largely through the agency of the Guild of Ransom, have been distributed broadcast at Protestant and anti-Catholic meetings.

Besides their sale as independent pamphlets, most of our publications have been bound up in shilling volumes, either in a connected series—such as biographies, tales, etc.—or in volumes of miscellaneous reading. These last, of which we have now fifteen, are especially popular, and we have sold nearly forty-three thousand of them.

In addition to its work of publication and distribution, the society has inaugurated other important movements, the most important of which is the Annual Catholic Conference. Four of these conferences have been held, with the approval and personal co-operation of the cardinal and the bishops, and in this way Catholics have been brought together to an extent never previously attempted.

By the formation of local branches, both at home and abroad, much work has been done in the way of visiting hospitals, workhouses, and infirmaries; a report of one such branch accompanies this letter. We have sought to co-operate in every way with kindred organizations, both at home and abroad; and it is my earnest hope that the New York Convention, recognizing this wish, will reciprocate it, and that a cordial co-operation between us will be one outcome of your meeting.

If it did not seem like an impertinence, I would add a word of encouragement to you in your work; but it is not needed. Yet I may say, and I wish to say it as strongly as possible, how heartily we sympathize with your efforts, which have so much in common with our own, but which are bestowed upon a field which we cannot hope to reach, the vastness of which will afford ample scope for, and will indeed demand, the most energetic exertions on your part. There can be no rivalry in our work; the aims of each body is to do all the good it can, and the vast resources of error of all kinds can only be met by the most strenuous efforts.

If in any way we can promote or co-operate with the work which you are undertaking, it will be a keen gratification to us to do so. I will venture to conclude this letter with some words of our president, which will, I am sure, find an echo in your hearts.

“We are in the age of the APOSTOLATE OF THE PRESS. It can penetrate where no Catholic can enter. It can do its work as surely for God as for the devil. It is an instrument in our hands.

“All should take part in this Apostolate; here, at least, there is work for every one. For ten who can write, ten thousand can subscribe, and a hundred thousand can scatter the seed. For this purpose, under the patronage of the hierarchy, and richly indulged by the Holy See, the Catholic Truth Society has been founded by a number of priests and laymen. It is already doing good work; but the good work ought to be multiplied through every town and mission, not in England only, but throughout the British Empire. It instructs, edifies, and amuses; it educates and evangelizes Catholics and non-Catholics. It will become an engine of gigantic power in the service of God, if our men and women have in them only the hearts and wills to become apostles.

“Say not that to scatter books, pamphlets, tracts, and leaflets is waste and loss, if you have but a grain of faith in the Gospel parable of the sower. God himself, with bountiful hand, is always sowing his grace over the world of men; and what is the history of his sowing? Is greater fruit to spring up under the hand of the servant than of the Master? But for every effort we make there is an eternal reward.

“We need writers, a multitude of subscribers, and a numberless body of men and women sowing and scattering the truth wherever English is read or spoken. This means zeal, time,

labor, and, we may add, humility, for the work has not the apparent dignity of debates on public questions and passing resolutions, though it will be at least as certain of its spiritual results."

With kind regards and every good wish for the success of the Convention,

Believe me, dear Father Elliott,

Yours truly,

JAMES BRITTEN,

*Hon. Sec. C. T. S.*

## MENDING OLD ROADS AND MAKING NEW ONES.

BY MISS KATHERINE E. CONWAY, OF THE BOSTON "PILOT."

"THE newspaper," said a literary man to a friend the other day, "is the lowest form of intellectual expression."

"It bears the relation to literature that sign-painting does to art," supplemented another.

Yet when either of these has an idea which he desires quickly and thoroughly disseminated, he chooses the medium of the newspaper rather than that of the book.

The intellectual patrician may affect to despise the newspaper, but he can hardly dispense with it. And it is the mental daily bread of the masses. It is almost the strongest force in the formation of the opinions, social, political, religious, of the average man.

But Christ died for the average man. What are we here for, members of the APOSTOLATE OF THE PRESS, but to get at the most effective methods of bringing the printed truth to the average man? Shall the children of this world be for ever wiser in their generation than the children of light? The prophets and apostles of every remedy or quackery for the material ills of the body social, the propagandists of every fleeting "fad" or "ism," seize first on the newspaper press. Is not this readiest, most widely extending medium just as available for the propagation of the truth? What use are we making of it? Can we honestly assert that we are making all the use we can of it?

"Newspaper" now means, properly speaking, only the daily paper. But the term still seems to be used loosely to cover



everything in the shape of a periodical that is not a monthly magazine or a quarterly. And though the daily press affords the most and the shortest roads, all other publications, too, can be made to yield paths for the progress of the printed truth.

The Apostles of the Press, I take it, aim first at strengthening the faith of practical Catholics; second, at brightening or re-kindling it in those Catholic souls in which it is dimmed or extinguished; third, at bringing it in its full and heart-attracting radiance before the non-Catholic public.

The first part of our mission would be naturally accomplished through the Catholic press. Here is an old road, contemporaneous at least with the Erie, by which the gospel of printed truth has long been travelling. It was begun when Bishop England started his *United States Catholic Miscellany* over sixty years ago.

In what condition is this old road to-day? The *Catholic Miscellany* is only of blessed memory. Boston has had a Catholic paper for precisely sixty years. The veteran Catholic papers of New York, Cincinnati, and Pittsburgh have each passed their fiftieth birthday. So much for pioneer road-building.

We have now in the United States about seventy-five Catholic weeklies. Their combined circulation cannot much exceed three hundred thousand. Their readers may, perhaps, be represented by five times this figure. We are speaking only of journals published in the language of our country. Wherever Catholics of German origin are numerous, there is a German Catholic weekly; and be it remembered, the only Catholic daily in the United States is the German *Amerika* of St. Louis.

We have but one magazine devoted to general literature—*The Catholic World*. Of the others, one is purely ecclesiastical, one appeals directly to the Catholics of Irish blood, another is the organ of a Catholic educational union; the rest are declared exponents of special devotions, with literary features added, less for the sake of literature than for the chance to present in poem or story a new aspect of the devotion.

In one point we American Catholics are ahead of the English Catholics. We have a splendid review, the *American Catholic Quarterly*. But the bulk of our weekly journals are inferior to theirs. We have nothing, for example, quite so good as the *London Tablet*, which, aside from its detestable politics, is one of the best-edited publications in the language. We have not more than two papers in line with Wilfrid Meynell's *London*

*Register*; few papers better than the *Liverpool Catholic Times*, or the *Catholic News* of Preston, England—few, indeed, so uniformly good.

Why? Once generally, and still to some extent locally, the comparative poverty of the body Catholic might be fairly offered in explanation. Our Catholic population has, however, greatly strengthened within the past four decades. It has financial, political, social, intellectual influence. The great secular publishing houses, the daily press, have to take it into account. But does the distinctly Catholic press adequately represent Catholic advance?

If this Convention were merely a pleasant social gathering, properly devoted to interchange of compliments and the passing of idle but well-sounding resolutions—"resolving that which is not, and considering it even as done"—chief object of a convention, according to the observant Donna Catalina in the *Knight Errant of the Foot-Hills*—it would be in order to answer in the affirmative; nay, more, to boast of the progress of the Catholic press. But it would ill become apostles of the printed truth to plan a missionary campaign on a basis of pleasant falsehoods. So, we may as well admit that the American Catholic press is not a very wonderful affair, and that a large part of the Catholic public are apathetic on the question of a Catholic press at all.

We are not forgetting the difficulties of our beginnings, nor the missionary service which the pioneer Catholic newspapers rendered in keeping the faith alive—and, not seldom, in making converts to the faith—in the towns and villages and frontier settlements which a priest rarely reached, simply by disseminating sound instruction in the essentials of Catholic belief and practice. The Catholic press of that early day, humble as it was, was a most effective ally of the Catholic pulpit. This is what the Catholic press of this more fortunate day should be, but on a far grander scale. The Catholic journal should be the best helper of the priest in disseminating and strengthening sound Catholic principles—not by usurping the functions of the pulpit; no longer by simply, or even largely, reproducing the pulpit; but by informing every feature that goes to make up a good, readable paper—good from the severely professional stand-point—with Catholic life and light. This is what we all want to do, what we all mean to do; but how remotely in most cases do we approximate our ideal!

We gladly admit that Catholic papers have advanced, espe-

cially within the past twenty years, in numbers, in resources, in tone and temper. Perhaps it was in repelling the rough aggressions of the common enemy that we acquired the roughness which once characterized our intercourse with one another. Any Catholic journalist of even fifteen years' experience can remember when a prominent feature of the average Catholic journal was the warfare which the editor was waging on some Catholic brother editor with a directness, vigor, and amplitude of personal abuse hardly to be matched outside of the *Arizona Kicker*.

We have collectively—there are, of course, rare instances of the survival of the unfittest—outgrown all that. We owe much to the courteous examples of the lamented John Boyle O'Reilly and Valentine Hickey. We quarrel a little still, it is true, but it is generally about methods, and not with men; and one Catholic editor may have a sharp controversy with another over the extent of the state's right in popular education, for example, without challenging his veracity, or indulging in bitter allusions to his mysterious and guilty past.

We have also numerous left behind the day when the Catholic journal staff was composed of an able-bodied man and a pair of scissors. Though it is doubtful if recklessly made up boiler-plate matter be an improvement on the harmless, necessary shears, yet in many cases we have not to choose between them, but are justified in modest allusions to assistant editors and paid correspondents.

All this is good so far as it goes, but it goes a pitifully little way. We must not despise the day of small things, but neither must we rest in it, especially when it is also the day of great needs.

Making the most of our gains, is it not true that a large proportion of our Catholic papers are still poor affairs—exercising no influence at all on contemporary secular thought, and little even on Catholic thought? They are apologized for by the cultivated and fastidious Catholic—who forgets that he has a responsibility in the matter. They are grudgingly patronized in a spirit of alms-giving by well-to-do Catholics, who often boast that they don't read them! How many households of indifferent Catholics there are where the absence of all Catholic papers is defended—unjustly, of course—by some dismal experiment in local Catholic journalism.

Catholic papers of this sort are only by-ways for the Gospel of the printed truth. How can we straighten them, broaden them, make of them well-macadamized thoroughfares, over which the

messenger of good tidings shall go briskly, welcomed at every door?

But all along the line of Catholic journals there is room for improvement. We owe our faithful subscribing Catholics, to whom it is due that there is a Catholic press at all, better papers. Too long has the duty to subscribe been urged, without a word about the right of the subscriber to get the worth of his money. There has been too much editorial talking down to the reader. Study the rapid increase of Catholic schools of every grade, the multiplication of refined Catholic homes, the growing prominence of our young men and women in intellectual avocations; and consider if it does not beseem us to talk up and not down to our constituencies. There has been too much of this attitude to the people: "You should support the Catholic paper anyhow—because it's Catholic." The Catholic press has been pleaded for—even before so dignified a body as the Catholic Congress of 1889—as if it were an orphan asylum.

Now, the Catholic press is an Apostolate, but an Apostolate which to be effective, especially when it is exercised by lay people, must be conducted on sound business principles. Let us mend our old roads!

Road-mending costs money. Few Catholic papers are embarrassed by their surplus. I know of but one weekly paper under Catholic management which employs a nearly adequate staff; pays its editors the salaries they could earn on a high-class secular paper, and makes a regular feature of, not simply news letters but paid literary contributors, including even the poets.

The Paulist Fathers could not give us a magazine in line, from the literary stand-point, with the best secular magazines, and liberal payment to contributors, if the editors and business managers didn't do their work for nothing. The excellent publications of the Jesuits, Dominicans, and Fathers of the Holy Cross have been possible only through the free labor of their managers.

On some even fairly good Catholic papers, through limited means, too much of the work is from one hand. It is hard for one man, however clever, to do wisely and brilliantly the journalistic work that should be divided among three.

"Inadequate Catholic patronage," says the editor in extenuation of the shortcomings of his paper.

"Dull Catholic papers," say the non-subscribing Catholics in self-defence.

We need a sweeping reform both of papers and patronage; but it must begin with the papers.

“Don't moan that the Catholic press is poorly patronized,” John Boyle O'Reilly used to say, “but make your paper so good that the people must take it.”

Though our resources are small, yet can't they be better utilized than they are at present?

In the first place, can't we get thoroughly awake to the fact that the day of the weekly *news* paper is over, and that our Catholic people generally are as assiduous and intelligent readers of the daily papers as any other people? They are justly bored and offended when their local Catholic weekly is largely a rehash of the local secular dailies.

The Catholic paper's whole reason for being—the whole hope of its prosperous future—is that it gives its readers something they can't find anywhere else. Now, they get the news—even most of the Catholic news—in the daily papers. They look to the Catholic paper for correction, comment, opinion. What the Catholic editor owes to his readers is a terse record of Catholic contemporary history with intelligent comment thereon; the Christian lesson of the events of the world's history; refutation, not of the silly slanders appearing in the backwoods, no-Popery organs, which refute themselves, but of the adroit misrepresentations of history, the false deduction, the doubt suggested in a compliment, as touching matters Catholic, which Catholics are absorbing every day through the daily press, the literary journal or magazine, or popular novel, or treatise on political economy, or brilliant biography of statesman or philanthropist or poet.

It is of infinitely more consequence to keep before our readers the Catholicity of true democracy; sound views on the school question, the labor question, the matter of Papal independence, etc., than to devote leaders to the dogma of the Immaculate Conception, which none of them doubt, or to fill a column with the full names and addresses of the seven hundred priests who attended the latest consecration of a cathedral. The Catholic editor owes it further to his readers to indicate to them Catholic standard literature, to keep them abreast of the contemporary Catholic literary movements, and to cast a Catholic light on general literature. He should keep before them the work of eminent Catholic men and women in every field.

In a word, that Catholic paper is fulfilling its mission which helps to make its readers strong in the faith, ready in defence of it, and supremely proud of it.

But to be and do all this the Catholic editor would need the aggressive zeal and courage of a McMaster, the scholarship and instinct of orthodoxy of a Valentine Hickey, and the literary ability, the broad humanity and kindness, of a Boyle O'Reilly. Well, we have the examples of all these, and if we were not especially thinking of the layman's APOSTOLATE OF THE PRESS, and finding, therefore, the example of his achievement most apposite, we might say much of the lesson of Father Hecker's life to us.

Is [there any way, save by getting our work on this high plane, that we American Catholic journalists can hope to hold even good Catholics, much less to reach the estrays of our own faith, or to impress the non-Catholic community? Let us mend our old roads!

And let us, too, make new ones. How is the APOSTOLATE OF THE PRESS to get at indifferent Catholics, Protestants, unbelievers? Only through the secular press.

Father Elliott, in his call to this Convention, spoke of the appalling ignorance of Christian principles on the part of non-Catholics. Isn't there also an appalling amount of ignorance and wrong-headedness on religious matters among Catholics themselves?

Are there not Catholics whose attitude to the church is full of jealousy and distrust?—who draw a sharp dividing line between God and the church; who talk of "ecclesiasticism," and resent the educational decrees of the Plenary Council as an interference in family affairs; who use the expressions "broad" and "Catholic" in so sharp antitheses as to reveal their conviction that whatever is Catholic is necessarily narrow; who hold to the Catholic name, it is true, but on matters of Catholic obedience reserve the right to pick and choose, and exercise "private judgment," as thoroughly as any Protestant ever did on the Bible. These Catholics, ordinarily, are the spiritual products of the non-religious system of education.

Is there not still another class of Catholics whose actions proclaim what they would not dare to formulate in words even to their own souls: "I know my religion is true, and that if I forsake it I'll lose my soul; but I'm rather ashamed of it, I fear it's vulgar, I know it's narrow; and oh! how I wish I had been genteelly born outside of the church, and allowed to remain for ever in invincible ignorance!"

One would be inclined to contempt for these small souls but for the remembrance that Christ, foreseeing them, still thought

them worth dying for. So we must account them worth working for, and must even at times adapt our methods to their weakness.

But there is almost less hope of reaching or impressing the sort of Catholics described above through Catholic papers than of reaching Protestants through that medium.

Such Catholics have scant respect for Catholic intellectual achievement or opinion till it is praised or reinforced by non-Catholics. They hesitated about Dante till he was taken up by the Concord School of Philosophy! Protestant patronage of Catholic college or convent school influences their action far more than the highest ecclesiastical approbation would. They won't seriously consider a Catholic newspaper or book until they have seen it in non-Catholic hands, or complimented by the secular or Protestant press.

We can never do much for weak and worldly Catholics, or for the non-Catholic community, with our APOSTOLATE OF THE PRESS till there are more and better Catholics in secular journalism and in general literature.

It is good to see so many Catholic young men and women gravitating towards journalism; but it is devoutly to be wished that many of those so moving were better instructed and braver Catholics.

We have already touched on the general willingness of the daily press to give liberal space to the record of Catholic events. They find it worth their while to do it. They would infinitely rather have such record correctly made than otherwise. It is putting it mildly to say how much the managing editor prefers the Catholic sufficiently well up in his religion to know, at least, what a priest wouldn't say, to him whose misleading "story" brings in an indignant letter and forces a prominent correction in the next issue.

Is it not an apostolic work merely to avert wide-spread misrepresentation of matters Catholic? May we underrate the good accomplished simply by the correct and dignified reporting of Catholic ceremonies, the spreading of sermons and addresses, the narration of deeds of heroic charity? We do not touch on the opportunities of the critic or editorial writer. All these things are now a part of the routine work on the enterprising daily paper. They would fall naturally to the journalist who is a Catholic. What a pity if he be not equal to his opportunities!

There are Catholics of more or less—very often less—literary

ability who are constantly proclaiming their yearning to devote their pens to the service of the church; who parade it as a virtue that they write only for Catholic publications, and who are also constantly bemoaning the small revenue to be derived from such service. They have the most exaggerated notions of the money-value of their sacrifice.

They wildly overrate the payment accorded to literary or journalistic work on secular publications. A writer must be very famous indeed before he gets an "unearned increment," so to speak, on the score of the bubble reputation. Some one writing recently in a Western Catholic newspaper on the familiar theme of the sacrifices made by Catholics who devote their pens exclusively to Catholic papers, pleaded for syndicating on such papers—not only that a good thing might thus be easily brought within the reach of many readers, but also that it might bring in to the writer one hundred and fifty dollars instead of ten dollars. He intimated that the former figure might easily represent what a well-known poet, who is a Catholic, received for some verses appearing a short time previous in the *New York Independent*.

Now, as a matter of fact, that poem brought its author not more than \$15—a price which the *New York Independent* rarely exceeds on poems.

I knew a brilliant young convert, an Oxford man, to spend nearly a year on a Catholic paper at six dollars a week. But he was offset by a Harvard graduate of my acquaintance on a rich metropolitan daily at seven dollars per week! I think of still another Harvard man, with a very fair literary reputation, and a social position to sustain, on the scant five hundred dollars per year paid him as reader of MSS. by a very wealthy and famous publishing house.

We may smile at the two dollars or three dollars paid for poems by struggling Catholic magazines, but I have seen *Life's* check for \$2.50 for a brilliant poem to a well-known literary man. On the whole the slaves of the pen work for whatever they get anywhere.

They are indeed to be commended who faithfully devote themselves to building up a Catholic press and a Catholic literature—to mending the old roads; but there are other forms of acceptable service, and they are also to be praised who go forth bravely making new ones.

Looking at journalism and literature merely as means of livelihood, no one claims that a Catholic is obliged to write



exclusively for Catholic publications, nor to bring out his books exclusively with Catholic publishers. Our only duty is not to trim nor compromise in deference to the real or supposed prejudices of non-Catholics.

Indeed, the Catholic who has made a name in general literature, who has won by force of ability and good workmanship the entrance into the best publications—and is still known as a devout Catholic—can be the most effective in the APOSTOLATE OF THE PRESS, especially in that branch of it which aims at the enlightenment and conversion of the non-Catholics of America. For such a Catholic it is often the higher duty to choose the non-Catholic medium. Shall Maurice F. Egan sacrifice his opportunity of presenting the Catholic Layman's Conviction on the school-question in the *North American Review* for the sake of an extra story in the *Ave Maria*? Would George Parsons Lathrop's article on Dr. Brownson do as much good anywhere as it will in its announced place, the *Atlantic Monthly*?

Some of us remember a bitter little fling against "Catholics who write for the *Independent*." Would to God we had more Catholics like the majority of those who write for the *Independent*!

Oh! let us remember that there is room enough and work enough for all of us; that the question of old road or new is to be solved for every one of us by opportunity; that the supreme question, appealing with equal force to all, is: "Am I, with the means at my command, doing all the good that God and humanity have a right to expect of me?"



THE SECULAR PRESS; THE CHURCH AND INTEMPERANCE.

LETTER FROM WILLIAM F. CARNE.

ALEXANDRIA, VA., December 31, 1891.

*The Paulist Fathers:*

REVEREND AND DEAR FATHERS: I regret that my engagements will prevent my attendance, in body, at the Convention of the APOSTOLATE OF THE PRESS on the 6th and 7th proximo in New York, to which you have kindly invited me. As well have sent your bidding to a galley-slave chained to his oar as to the reporter of the daily press.

The fact is that, humanly speaking, unless the truth be gathered into the secular press it can never do its full, effective work in the natural order. An experience of forty years of constant work on the daily press, and the opportunities afforded by your invitation, seem to impose upon me the duty of suggesting a reform in the method of reporting church functions, dedications, corner-stone layings, etc., in the daily papers. Cannot on such occasions a succinct summary of what the function is, how it came to be, what work in the world it is intended to accomplish, be furnished the reporters instead of lists of the names or titles of the ministers and choir-singers, that are really as nothing beside the greatness of the function. As a rule now the outside world sees in such solemnities only music and incense, flowers and laces. Such a summary as I suggest would occupy no more space than the lists of functionaries; would, I think, be acceptable to the newspapers, and would be one way of getting the truth into the secular press.

But of all the work which in the providence of God may be done with the press, nothing, in my opinion, is half as important as the use of the printing and distributing facilities of the day in stamping into the public intelligence, driving into the brains of the United States with a mallet and chisel, if need be, the fact that the Catholic Church gives no sanction to American rumselling. If millions of leaflets with the injunction of the National Council on the abandonment of saloon-keeping by Catholics for a more reputable avocation could be rained down

on Catholic and non-Catholic in every city, village, and hamlet of America it would be, indeed, a rain from heaven.

In the minds of millions here the belief that the saloon is not an anti-Catholic institution, is abiding; and I have myself heard a prominent Catholic say in public, "whiskey is good and those who doubt it are Manichæans," using in this way a theological word in a popular sense to the manifest misleading of the people. If all honest men in America could be convinced that the Catholic Church is anti-saloon, the church would soon begin to receive on earth what it will receive in heaven, the souls of the myriads of sincere American Christians now in invincible ignorance.

Sincerely yours,

WILLIAM F. CARNE.

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### READING CIRCLES.

#### A LETTER FROM BROTHER AZARIAS.

MY DEAR FATHER ELLIOTT:

It gives me pleasure to co-operate with any movement calculated to consolidate and strengthen a Catholic APOSTOLATE OF THE PRESS. Catholic writers need encouragement in order to be outspoken on Catholic subjects. Catholic readers require to have their attention drawn to the fact that there is a Catholic press to be supported, and to that other fact of no less moment, that there are Catholic books well worth the perusal. In this respect I cannot emphasize too strongly the work that has already been done by the Columbian and the Cathedral Reading Circles of New York City, and the Catholic Educational Union of Youngstown, Ohio. They are untiring in their efforts to make known our best Catholic literature. They are proving, even to our non-Catholic publishers, that Catholic tastes are worth catering to, Catholic books are worth handling, and Catholic authors are worth patronizing. Therefore should there be among readers and writers holding as one the great religious truths of redemption and salvation, and believing in the infallible authority of the same divinely instituted church, a common bond of brotherhood leading to mutual aid and encouragement. All petty spites and jealousies should be buried. Instead of striving

to pull down merit that has already achieved success, or nipping buds of intellectual promise with the cold sneer of scepticism concerning their worth, we who work in the rank and file of authorship should stand shoulder to shoulder, while each in his own way, and to the best of his ability, and according to the light and strength that God has given him, makes for the common good and fights the common enemy. And if this movement would only impress upon our Catholic authors and Catholic editors the sense of their responsibility in such a manner that in everything they pen, be it ever so slight, they would first inform themselves thoroughly and afterwards put forth unceasing efforts to express themselves in the best manner possible, it would already have achieved much. We may not know history as John Gilmary Shea knows it; we may not treat philosophical questions with the grasp of a Brownson; we may not sing as sweetly as did Father Ryan and John Boyle O'Reilly, but we can none the less use our best endeavor, by study and thought and severe literary discipline, to make acceptable whatever we place before the public. Only so may we reach the full, rounded expression of truth that has an abiding influence.

Believe me, dear Father Elliott,

Very sincerely yours,

BROTHER AZARIAS.

*Providence, Christmas Day, 1891.*

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HOW TO START AND MAINTAIN A CATHOLIC  
JOURNAL.

BY H. L. RICHARDS, JR., OF WINCHESTER, MASS.\*

I HAVE been asked by Father Elliott to give a brief sketch of the history of a Catholic paper with which I have the honor to be connected. I speak the more freely of the success of this paper and of its causes because my own connection with it is comparatively recent. And its history may be presumed to be of interest to the Convention because it seems to me to disprove two notions which I believe are very prevalent. It is said and repeated, first, that our people—Catholic people hereabouts—do not want, will not read, and cannot be induced to subscribe for what is called with a sneer a “*pious paper.*” Again, it is urged and reiterated with emphasis, and sometimes with heat, that our clergy do not appreciate Catholic papers, do not encourage but rather hold aloof from and even discourage them, at least negatively. These are the two contentions. If the experience of the *Sacred Heart Review* of Boston does not disprove them, it at least proves them to be not universally true.

A few years ago Father John O'Brien, pastor of the Sacred Heart Church, Cambridge, in the Archdiocese of Boston, began the issue of a little weekly paper hardly to be called a journal—rather, perhaps, a parish bulletin. It gave regularly information as to the church services, meetings of societies, and other parish affairs, and in addition to this practical and “business” matter it gave from week to week a small supply of edifying and pious reading for the families of the parishioners. The subscription price was a mere trifle, as there was no desire to make money out of the enterprise. From the first it was, within its own modest ambition, highly successful. The people were pleased with it. Parents valued it especially as a help to them in bringing up their children. Soon other parishes heard of it. Pastors saw in it precisely what they wanted. They asked, first one and then another, that they might have an edition each for his own parish. The thing grew perforce. From a simple little parish record and bulletin, with some good reading for Saturday night

\* This valuable paper was not called for at the Convention through the inadvertence of the President.

and Sunday in the family, its size was doubled. Now it runs to sixteen pages, and though these pages are not the largest in the world, we, who get out the copy for it, know, as they say, that it "holds a lot of stuff." Its success has astonished its founder. It has far outgrown its original parochial character and has achieved a general and wide-spread circulation. And, by-the-by, it is well printed on good paper, and has an attractive appearance.

Though the question of circulation, as every newspaper man knows, is a delicate one, I may say that our readers are very numerous—numbering tens of thousands—far more than we ever expected.

Now, there are two things to be observed here. First, it is a "*pious* paper"; that is, it is not a newspaper but a Catholic paper, pure and simple. We have in Boston two large and ably conducted Catholic newspapers, one, at least, of which is represented here by persons well known in Catholic journalism. With these we do not pretend to compete. Our very name indicates the character of the paper and the limitations which from choice it observes. We use every care, of course, to make it readable and interesting. We keep in touch with the times by fully discussing current issues. But our chief aim is to make a distinctively Catholic paper, full of good, religious reading. And Catholics subscribe for it, read it, value it, renew their subscriptions, and *pay for it*. Thus we demonstrate that it cannot be laid down as a universal proposition that Catholics will not *take* and *read a pious paper*.

Another important fact is, that the remarkable success and growth of the paper are due most of all to the clergy of the diocese. They have aided and encouraged us. They read it, they recommend it from the altar, they urge their people to take it. They suggest topics of practical interest for discussion; they have, in short, given every possible proof of interest and appreciation. And it may be mentioned in illustration that in two weeks from now it is to be regularly and formally introduced into the cathedral parish at the request and with the express authorization of his Grace the Archbishop of Boston. So much, then, for the assertion that the clergy do not encourage or care for Catholic papers.

As to the character of the paper itself, all that we can affirm consistently with a becoming modesty is, perhaps, to quote the saying of a clergyman, the pastor of one of the largest churches in Boston, and himself one of the ablest and most brilliant of

his vocation. His church was celebrated for its music, and it was remarked that many persons came there simply to *hear* the music. "Well," he replied, "what we want is to attract people. Let us *once get them there*, and if then we do not take care of them it is our own fault."

We try simply to get out a paper that shall be both good and readable. If we get readers started it is our own fault if we do not keep them.

We do not think it necessary to deal in sensational tales or other matter catering to a depraved taste. Our founder believed that there existed among our people a taste for good, even for *pious*, reading. And our history proves that his judgment was correct.



## HOW THE PRINTER'S ART GOT ITS TERMS.

BY DAVID HEALY, OF NEW YORK.

I BEG as a humble representative of the press to express my grateful appreciation of the eloquent tributes of recognition bestowed upon the high and noble mission of true journalism by the eminent priests and members of the laity, and especially that of Judge McGloin, who has just spoken. I feel a pride in belonging to a profession which was born within the shadow of the sanctuary, and was in an especial manner the production of the Catholic Church. The pious monks of the church were the first patrons and devotees of the printer's art. So completely was it committed to their educated direction and untiring industry, that the terms familiarly employed by them in the first manipulation of the types were the same as they used in the sacred literature of truth. They have been accepted by the whole civilized world and have descended to our own day. This is why we find the place where printing is done called the "chapel"; a complete assortment of one size of types is called the "font"; the inner room of the editor, held sacred from disturbing intrusion, is called the "sanctum," and the crude apprentice, who upsets the work by his blunders, is called in good-natured raillery the printer's "devil." I think it most fitting and most auspicious that this great agency for the spread of the truth should receive from the church, the divinely commissioned

teacher of the truth, a special charter and commission. I recognize in the APOSTOLATE OF THE PRESS a most auspicious union of kindred forces potent for the advancement of religion and civilization.



## THE APOSTOLATE OF THE PRESS AND WORKING-WOMEN.

BY MISS KATHERINE A. O'KEEFFE, OF LAWRENCE, MASS.

DURING the reading, yesterday, of papers which dwelt upon the desirability of placing the fundamental doctrines of our holy religion before Protestants, I felt several times inclined to say a word about one way in which a great deal that is fundamentally true reaches Protestants, as well as a deplorably great deal that is fundamentally false. But I hesitated, lest the subject had too remote a connection with the present work. Just before leaving the hall, however, after the adjournment of last evening's session, I heard a reverend father here relate an incident in line with what I was thinking of. He spoke of having received into the church an "old-fashioned Yankee," who told him that his knowledge of Catholic truth had come to him through occasionally reading the *Boston Pilot*, to which an employee of his was a subscriber. From this I passed on to a remembrance of that familiar statement of the well-known convert, Father Haskins: "Never can I forget the Irish boy who, in exchange for the letters I taught him, first taught *me* Christianity; nor the servant in my father's employ, who lent me Catholic books and a Catholic paper." All here, probably, can recall many other incidents somewhat similar. It is of such possibilities that I wish to say a word—very imperfectly I know, the result of only a few moments' leisure this morning.

As I listened to the able papers, and to the eloquent, logical discussions that followed; and as I heard of the good and great things Catholics have accomplished and are accomplishing, I have realized with pleasure and pardonable pride how wonderfully, in a comparatively short time, we have improved our opportunities. Still, we all know that the majority of our people have not yet been able to avail themselves of the great advantages of education within the reach of others in our time and country;



and that a great many are, as yet, employed in the lower walks of life.

But what have they to do with the APOSTOLATE OF THE PRESS? Often very much, it seems to me. Some of them are brought into the closest connection with Protestants, and are the disseminators of truth or of error, according as they are therewith provided. The Catholic employee, for instance, man or woman—no, that were too broad a view for a few minutes' imperfect presentation. I will confine myself to one division—the Catholic servant-girl. How often has she been under God—who loves to work through simple agents—the means of planting in her rich employer's soul the first seeds of truth; and how often, alas! has she sowed there unconsciously, no doubt, the seeds of error, which, in congenial soil, have borne bitter fruit.

The Protestant women are, I think, more bigoted than the men. For one reason, they are generally more interested in their own religious affairs, which, with them, means to be less tolerant of all others. Again, they are in many places less likely to come in contact with enlightened, well-instructed Catholics. The men, their fathers, brothers, husbands, go out into the world, where the angles of their prejudice become worn off through contact with Catholic men whom they meet in business, in politics, and in various other ways, and whom they find to be as fair and honorable, certainly, as the average. The women are not so favorably placed, particularly in smaller towns and cities, where, as yet, there is little social intercourse between Catholics and Protestants. There the Protestant lady is likely to know of Catholics only through her servant-girl; and that knowledge may, as the girl is prepared to meet the objections and answer the questions of her mistress, be conducive to either a favorable or an unfavorable opinion of Catholics and of their church.

God forbid that I should speak disparagingly of the good, honest girls, many of whom are higher in the eyes of God than those the world looks up to; many of whom, indeed, I count amongst my dear and respected friends. I know how truly many of them love our holy faith, and what sacrifices they would make, and frequently do make, for it. I know, too, that many of them, as I have already said, have planted the seeds of truth in the souls of their employers; but I also know that they do not always do that; that they are, oftentimes, incapable of it, and that, indeed, their very zeal for their religion and their desire to spread the truth has sometimes had the opposite effect. And, right

here, it seems to me, the APOSTOLATE OF THE PRESS has some work to do. There are mistresses, even in this "woman's century" of enlightenment, who are not themselves prodigies of learning, and who have never read, perhaps could not half understand, the able treatises with which our theologians and scholars are so successfully combating error and refuting old-time calumnies. These mistresses will, however, ask their servants questions about their religion, they will look over the books and papers of their servants; and the latter, instead of answering such questions with, "I believe everything the Catholic Church teaches, but this question has never before been presented to me, and though I know my church has a satisfactory answer for it, I am not now able to give it. If, however, you are really interested, I will inquire, or I will get you a book that will answer you"; instead of giving some such reply as this, they will attempt to meet objections and answer questions that the most learned theologian would ask time to pray over.

Are there not some practicable means by which these good, well-intentioned girls may, in such cases, be assisted in doing a noble work—a work which is continually within their reach?

I come from a manufacturing city in Massachusetts, young but fairly prosperous, the latter fact owing, in a great measure, to the industry, ability, and thrift of Catholic laborers in various avocations. In the one church that I attend there is a Young Woman's Sodality of the Blessed Virgin numbering about six hundred members, and a Society of the Sacred Heart numbering still more. There are, of course, many other similar societies numbering several hundred members; but I cite these two as being associations likely to come under the influence of the APOSTOLATE OF THE PRESS, as each society has what might be considered its literary organ. In each of these two the great majority are working-women, likely through their avocations to come in contact with Protestants. They are clerks, dress-makers, milliners, factory-girls, school-teachers, book-keepers, servant-girls. A great many of the members of these two societies take—those in the first named the *Ave Maria*, and in the second, the *Messenger of the Sacred Heart*. Others in these and kindred societies take the *Catholic World*, the *Boston Pilot*, the *Sacred Heart Review*, the *Catholic Reading Circle Review*, and various other Catholic periodicals. Now, if these periodicals would spare a page or a column in each issue to present, in the plainest and simplest language, explanations of truth and refutations of error, it would be of great service to a large number of their

readers, and would enable them thereby to do something in their own simple and humble way to spread the truth and to dissipate error.

We all know most of the subjects that would have to be discussed. And that is just the difficulty. *We* know them so well that we are tired of them, and imagine every one else is equally so; the result of which is that many whom we would like to reach lose an opportunity of learning the truth and unlearning falsehoods.

If managers of papers and magazines would keep these possibilities in mind, and devote a little more space to their humble subscribers, those of us who need not this help could well spare it, and I am sure that those to whom it might be given would make good use of it both by acquiring information from it for themselves, and by having that information at hand to meet the questions and the objections of their employers.



## THE APOSTOLATE OF THE PRESS AND CHILDREN.

BY MARY ELIZABETH BLAKE, OF BOSTON.

WHEN one reflects upon the qualities of mind, as well as of body, which belong to the formative period of childhood, and their dependence for future strength or weakness upon the conditions under which they are evolved, every step toward development becomes a problem which can only be solved by the united effort of wisdom and of love. Intelligence alone is too coldly careful, affection alone too warmly kind to produce the best results. In the particular civilization to which we belong—that end of the century type which has grown to mean so much and so little—the transition has swung so far from restraint that it is in danger of causing as grievous a mistake, in regard to training, as ever before. For all change is not progress, however much it may appeal to the fickle mind of man. We have learned the necessity of regular and severe physical exercise in order to induce the robust and even growth of muscle and the firm control of strong nerves. But, with strange blindness to the logical sequence of deduction, we are attempting to feed the soul and form the basis of character upon the weakest and most relaxing diet. We have been gradually eliminating from the mental out-

fit of this generation one of the strongest influences which belongs to human nature—the inculcation of the principle that nothing of value can ever be gained without being paid for in good coin of the realm. Morally or mentally, there must be effort in the acquiring if the result is ever to be permanent. Knowledge imbibed unconsciously is apt to remain for ever unconscious. As a vivifying and active force it bears somewhat the same relation to solid possession that the evanescent riches of speculation have to the slow and sure profit of a legitimate business enterprise. One vanishes as lightly as it has come, slipping through the careless hands which have not been taught its value. The other becomes the splendid agent of wise philanthropy, educated prudence, and enlightened generosity.

The admirable means which Froebel instituted as an entering wedge of reform in the education of children has, with all its beauties, this one element of danger. Or rather, the careless applications made of it have had such tendency to run in the lines of least resistance, to hide all the sturdy hardship of work under the guise of play, that it often overshoots the mark. In the end the child has made less gain in exact knowledge, and none at all in the habit of serious effort. Now, life is not going to present its difficulties to the young crusader with all the steps toward their solution prearranged, with suggestions ready to create action, with situations planned for the purpose of arousing thought and interest. If in the early education one has not been taught to grapple with the obstacle whenever and wherever it occurs, to confront the emergency with readiness and courage, there is an inherent weakness of character for which no vivacity of temperament or quickness of perception will compensate. The training must have developed resolution, persistency under defeat, the dogged perseverance that struggles and falls and rises to struggle again, or the conditions of failure are already established. Nature has not endowed us with that blessed quality of combativeness in order that it should be left to decay under the rust of inaction; but that it should fill our lives with the riches and the rejoicing which spring from the proper exercise of every normal power and strengthen action with the fine forces of determination.

The difficulty has largely been that we wait too long before beginning to exercise sufficient care in the choice of the intellectual influences under which the child is placed. We forget, or we do not know, how early the formation of mental and moral perception commences. We hesitate to make choice for

him, until he begins to show tastes and preferences; half afraid, else, that we may tamper with individuality, or thwart the original bias of character. Yet what is taste, and what is preference, ninety-nine times out of the hundred, but the expression of habits already formed; of likes and dislikes already divided by custom; of a mind already awakened to pleasure or pain by one set of emotions, while it remains closed to the influence of another. If the ordinary child of four years shows a leaning in this or that direction, it is much more often because of four years' gradual accumulation of impressions than of any strong inherited predilection for one or the other form of thought. To begin then, and then only, to choose the mental food which shall form disposition or character, is to begin four years too late. The songs that have been sung to the infant, the stories that have been told, the poems we have read to it, have been forming a background, vague at first and uncertain, but gathering form and color and shape with every breath. We have been working with such impalpable materials as to be almost unconscious of their presence, when lo! already the foundation of the house has been built. And the courses are laid in material like that Mexican stone which can be moulded by a knife in the hand of the carver, but which hardens into iron after. Now that we are commencing the formation of a Catholic literature for childhood—for although so much admirable work has been done in France and Germany, we are still in America very near the beginning—there are some points worth grave consideration. In much, indeed in most of that provided in modern days for this early training, justice has not been done to the latent power of the child's understanding—above all, of the child's imagination. To him in that first morning time yet bright with the light of heaven which still clings about him, yet dazzled by the wonderful new experiences of that wonderful new world, all things are somewhat unreal and mystical. The most commonplace objects are problems; the most matter-of-fact events in some way mysterious. The spirit, wandering out of the great vague spectrum of immensity which first surrounds it has not yet adjusted itself to the limits of time and space, or to the working of those natural laws which by and by will be taken for granted. The soul lives in a borderland of romance, wherein every thought is novel, every act and actor partakes alike of enchantment. For it flame of the candle and light of the moon are the same; one is no more distant or beautiful than the other. In such state of receptivity the great and the good can be as freely broached as the little and the worthless. It cannot

fully understand either, but it can retain sufficient impress to hold for ever some loftier or some more degrading standard by which to measure after-impressions.

Those who have personal experience in the mind education of children know, and none other can, with what strange avidity and what amazing lucidness of perception they accept problems which come only by long process of reasoning to our soberer judgment. Imagination makes up what intellect lacks; and they grasp with keenest enjoyment facts and fancies of which one would have deemed them incapable. Especially is this true of poetic imagery. *Tales of Shakspeare, Stories of Homer, Idyls of the King, Lays of Ancient Rome*, will become part and parcel of themselves long before our cold wisdom could have divined the possibility. So, too, the lives of the Saints, the grand fierce beauty of the Old Testament, the divine loveliness of the New, the splendid pageant of Christian heroism, the legends of devotion, the history of faith. For us especially the exposition of that heritage of greatness and riches of which the church has been guardian for nineteen centuries, which should be the apple of our eye, but which too often is seen only through a veil that dims or distorts. There is nothing more striking than the subtle affinity of the child's soul for such books; and the nearer the language reflects the majesty of the thought, the more readily is it understood. They do not stumble and hesitate, as we too often, over one unknown word, which makes an inspired page halt for want of an interpreter to make its slightest shade of meaning clear. They do not quibble over trifles; but like some eager lover, whose desire fills every gap with import, the strong pulse which beats beneath the letter carries them triumphantly on to the final comprehension of its beauty and truth.

But although imagination is a quality which should be most tenderly and carefully trained, since upon it depends so much of the happiness and usefulness of later life, it is not the only one to be provided for and considered in the literature of childhood. The intense yearning for action, the immense curiosity which questions and seeks, which knocks at all doors, and enters into the vestibule of all truth, demands satisfaction. Why should we attempt to satisfy it by the milk and water which is so often offered by way of literary answer. With the wonders of astronomy and botany being every day revealed more clearly to searching eyes; with the miracles of scientific investigation, the secrets of earth and air being unravelled before the inquiring mind; with the master spirits that are spending the riches of

intellect and discovery to uplift the standard of knowledge in their respective domains, why should the children lack for food of the best and purest? Why limit their bold and adventurous souls to zigzag journeys and Bodley books, to meaningless creeds of boy frolic and girl's quarrels, while the brave front of the explorer is piercing the shadows of every unknown corner of earth, amid scenes which outrival the dreams of romance in their splendid reality? Why not introduce him—not as pale historic shadows, but as living, acting human beings—to the Jesuits in North America, to Columbus, to Livingstone, to Kane, to St. Francis Xavier, and to those young heroes, fighting soldiers of the Cross, who are even now daring the unknown horrors of darkest Africa for glory of God instead of worldly honor. Children are all, thank God, hero worshippers! Let their heroes be the true, the deathless, instead of those showy idols, with feet of clay, who are so often placed in the foreground of their vision, and who usurp, through so many years of later life, the niches and pedestals which should be shrines of real greatness. Trace for them in glowing and good English the men and women of the past and of the present who have won true glory in those fields of peace and helpfulness which have been too long overshadowed by the more brilliant glamour of red-armed war. Make the names they should be proud of household words; so that history shall be no longer a bloodless monster of dates and enigmas, but an unforgettable story, whose fascinating chapters are still unfolding. Above all, let whatever is done for them be of a kind to stimulate desire for greater and better things, of a kind which shall strengthen rather than enervate, and whet the appetite instead of satiating. And as a natural result from such premises, let the work be by the master hand rather than the apprentice. Let the beginners write for us, who are old enough to recognize the promise of the work spite of its incompleteness, and sufficiently used to the scanty harvests of the world to count gladly and gratefully the grains of wheat in the bushel of chaff. Our sense of proportion can make due allowance, and arrange in proper order that which deserves remembrance from that other which is but as the passing voice of the wind which sighs once and is then gone. But let the child's page be as beautiful, as fine, and as symmetrical as the ripeness of talent and of skill can create it. Fifty years ago—aye, even twenty—this might have been considered a chimerical proposition. The maturity of great intellects was too busy with the discussion and solution of abstract questions of reform or of inquiry

to trouble itself about the training of childhood. But, however much reason we have to quarrel with the materialism of the modern world there is this to be said in its favor. It has made not only possible but practicable a wiser order of affairs. It is learning to understand that great changes, whether of morals or of taste, must begin from the beginning; and that the intellectual influences under which the child is placed to-day are those which will largely control the man to-morrow. The old rule of the equality between supply and demand is again being proven. When a single magazine for children can promise to its readers talks upon government and politics by Gladstone, health by Hammond and Mackenzie Morrill, adventure by Russell and Stanley, art by Verestchagin, self-reliance by Carnegie and Field, enterprise by De Lesseps, fiction by MacDonal, political economy by Playfair, and every conceivable point of interest in character and affairs by a host of brilliant and sympathetic writers, the question of authorship is solved. If we desire to make personal application of their methods the way is open before us. We have material in plenty. To sum up, then, the requisites toward which development should tend in the formation of children's reading: a literature of masters instead of pupils. Plenty of imagination—there can scarce be too much since from it spring the qualities which hold us responsive to nature and sympathetic toward mankind. The fairy tale which turns the glad and loving soul of the child toward sky and stream, hedgerow and mountain peak, flower and forest, is as rich an element of good as the patient self-helpfulness of Robinson Crusoe or the manly self-respect of Tom Brown. The poetry of life needs to be strongly set to music that it may hold its own amid the coarser uproar of harsh prose which so outvoices it. A vivid and noble relation of the great deeds of great hearts which have made the world rich, and which remain as impetus for every high ambition, the wonders of science, the loveliness of art, the supreme glory of religious motive and conviction to lift the soul into prayerful communion with the great Author and Master, all made as beautiful, as attractive, and as simple as only great truths are capable of being. In the ocean of written words for childhood, which ebbs and flows unceasingly, each line of this kind is a spring of purity and strength, to cleanse and hearten. It is cause for thanksgiving and for hope that we have already so much of it. The rest is but froth and foam which has neither beauty nor usefulness, which rises for a moment to the surface and then vanishes for ever.



## THE PRESS AND CHILDREN.

A LETTER FROM MRS. JOSEPHINE M. HECKER.

DEAR FATHER ELLIOTT: I am more than interested in the great idea of the APOSTOLATE OF THE PRESS.

We all readily acknowledge and appreciate the power of the press for good or for evil, but we wake very slowly to the thought that it depends upon us, upon each and every one of us, to put that power into action for good and to keep it from evil.

Thanks to God, then, that a body of Catholic men and women are to meet, and to take counsel, and to pray over this matter! The fields of the world are white for the harvest and waiting for the God-sent laborers.

May I say a few words in regard to the press and children?

Nearly twenty-four years ago Father Hecker conceived the thought of giving to our Catholic children a paper that would be strong and earnest in the Faith, beautiful in art, and bright, helpful, and progressive in its tone. Very few Catholic papers for children were then to be found in the United States, and when *The Young Catholic* became an accomplished fact it was received with the greatest favor, and soon had a circulation of from fifty to eighty thousand.

Since then it has had almost innumerable successors, and no Catholic child throughout our whole country need now be without a Catholic paper prepared expressly for children.

What has struck me in the years that *The Young Catholic* has been in existence is the intelligence of the children, and their love and zeal for their holy faith. And it seems to me that on this last line, love and zeal for their faith, a paper for children should particularly work. They should be, in season and out of season, urged to give thanks to God for the gift of faith. They should be taught to say again and again with St. Teresa, in a spirit of thanksgiving, "I am a child of the Holy Catholic Church." They should be urged to work and pray for the conversion of the people of this country. They will respond generously, and while they pray for others they will unconsciously value more and more God's gift to them—their heritage of faith. Alas! how many poor little ones, thrown

amongst the enemies of their faith and knowing nothing of it, have come to be ashamed of it, to deny it, and even to hate it!

Before leaving this subject I would like to speak of two associations that have been in existence many years among the readers of *The Young Catholic*—the Sunbeam Club and *The Young Catholic's* Band of Missionaries. The members of the Missionary Band promise to say every day, at least once, but oftener if possible, this prayer: *O God, grant to the people of this country the gift of faith, and bring them into thy Holy Church.* Thousands and thousands of children have joined this band, whole schools joining at once and saying the prayer in common, adding it to their morning and evening prayers. The letters of the children in joining and at other times are full of zeal and enthusiasm. It is surely a joy to think of the many prayers going up from innocent hearts for the conversion of our countrymen, and a consolation to feel that while the children pray for the gift of faith for others they learn to love and prize the blessed gift themselves.

I said in a previous paragraph that there was no reason why every Catholic child should not have a Catholic paper to read. In one sense there is no reason, for the paper is ready for the child; but are we ready to put it in the hands of the child? Are priests, and parents, and teachers awake to the necessity of doing what depends on them to make our rising generation of Catholics enlightened, earnest, strong, and faithful? This has got to be done through what they read as well as through what they are taught orally. Books and papers are the arms of the crusaders of the nineteenth century, and with them we must preserve our own and win to God those who are in the darkness of error and unbelief.

I believe in the APOSTOLATE OF THE PRESS. May God speed its work!

JOSEPHINE M. HECKER,  
*Editor of the Young Catholic.*

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## THE APOSTOLATE OF THE PRESS AND THE ARMY.

LETTER FROM REV. J. F. DOLPHIN, CHAPLAIN U. S. A.

FORT SNELLING, MINN.,

January 4, 1891.

*President of the Convention of the Apostolate of the Press :*

I respectfully invite your attention to the United States army as a ripe field for the labors of the APOSTOLATE OF THE PRESS. The army consists of 25,000 men, distributed in 125 garrisons throughout the country. From one-fourth to one-third of the soldiers are, or should be, Catholics. At many posts the soldiers seldom see a priest; and in few posts have they facilities for the regular practice of their religion. At all posts military duties greatly interfere with attendance at Mass with any regularity. Hence it is not surprising that the Catholics in the army are greatly exposed to the danger of becoming lax in the performance of their religious duties, and of even losing their faith. Away from the influences of home, and in the circumstances mentioned, and often surrounded by great temptations, their condition is forlorn.

In the APOSTOLATE OF THE PRESS I see a saving agent full of power to remedy the evil. It seems, in fact, the *only* agent which may hope to reach and speak to and do missionary work with all.

The post libraries are open to your literature. Place on their tables good, attractive Catholic reading matter, and you will surely accomplish much in keeping alive the faith and awakening the consciences of Catholics, and setting before others in the true light the teachings of our church, which is so little understood and so much maligned.

When your plans are ready to be put in practice, command me at your pleasure, trusting in my cordial and unreserved cooperation.

I am, yours sincerely,

J. F. DOLPHIN,  
*Post Chaplain U. S. Army.*

## CATHOLIC READING AND THE NAVY.\*

BY REV. EDWARD J. MCGOLRICK, ST. CECILIA'S CHURCH, BROOKLYN.

THE APOSTOLATE OF THE PRESS appeals to every zealous Catholic with a force and conviction that is inferior only to a heavenly inspiration. And in response to Father Elliott's request I gladly contribute some practical suggestions about reading in the navy, my experience in the Brooklyn Navy-yard enabling me to do so intelligently.

There are in the United States navy about 9,000 men, including both sailors and marines. Of this number it is conceded by the very best authority that two-thirds are Catholics. As to the character or moral standing of our fellow-Catholics who thus go down to the sea in ships and do business in great waters there is a most lamentable ignorance, a fact which is very prejudicial to our noble-hearted tars. The majority of people think that sailors are as a class a careless, shiftless, heedless set of fellows without one serious thought, one redeeming quality. This conclusion they arrive at because they associate the word sailor with the degraded specimens they see about sailors' boarding-houses or lounging about the wharves of our maritime cities. They believe that men who have made a failure of life, who seek to hide from society, good-for-nothing and of idle habits, are the only types of manhood found in the navy. Nothing can be more false than such notions, or more injurious to a body of men of whom our country should be proud. Only able-bodied seamen, with letters of recommendation from the last captain with whom they sailed, are admitted into the navy. If perchance a man of depraved habits, a blasphemer, a narrator of vile and filthy stories, a liar, a thief, or drunkard, should by some accident be admitted into the navy, he soon amends his ways because he finds he has fallen among honest and decent men, or else he is severely punished for his bad conduct, and if found incorrigible is publicly and ignominiously expelled from the navy.

Every man entering the navy must, moreover, be able to read and write, and having entered on this career the *habit* of read-

\* It was hoped that Father Parks, Catholic Naval Chaplain, would be present at the Convention and read a paper, but he was ordered to sea and thus prevented from doing so.

ing is very soon acquired. I doubt if there is any body of men, professional men excepted, who are greater readers than are our blue-jackets and marines. They are not only great readers, but they have a most retentive memory. To be convinced that they are great readers you need but enter the Naval Hospital in Brooklyn, and you will find a book in the hand or near the bedside of every patient who is not too sick to read. The receiving ship *Vermont*, in which from one hundred to three hundred men are always to be found awaiting orders to go to sea or be discharged, lies alongside the Cobb Dock in the Navy-yard, and the sailors have on this dock a large, commodious, and well-filled library and reading-room. Enter this library any day between the hours of 8 A.M. and 5 P.M., and you will find sitting about the tables large numbers of seamen, all reading or studying, and not a word spoken. It reminded me, when I first entered this library, of a study-hall in college. You will find there, too, a most courteous librarian, Mr. Lowe, whose appearance and manners would astonish those who know not the gentlemanly bearing of our seamen.

I have said that our seamen are most retentive readers. The first reason for this is because they are men of intelligence, and the second reason may be found in the fact that so few distractions surround them. Whatever they see is so extremely familiar that it has ceased to make an impression on their minds. This is true of all things but the mighty waters in which it may be said they move and live and have their being. The great ocean is ever manifesting itself to them in renewed power, grandeur, and sublimity, speaking to them of the infinite majesty of the omnipotent God. The sentiment of the divine Psalmist is unconsciously in their minds and hearts: "Wonderful are the surges of the sea; more wonderful is the Lord on high." Seamen have a deep religious feeling. They are said to be very superstitious. The religious mind when but poorly instructed readily becomes superstitious. Being of a reverent and religious turn of mind, books treating of religious matters are most interesting to them. They may read novels, books of travel, histories; but they never despise a religious book or smile at those who make such books their only reading. I have met Catholic sailors whose knowledge of the Scriptures would put to shame men with pretensions to learning.

Now, how is this longing for reading satisfied? At the Naval Hospital, Brooklyn, and at the Cobb Dock in the Navy-yard, you will find libraries from which the men may obtain books. The

books are the donations of Protestant ministers, Bible Societies, Christian Associations, etc. I doubt if you will find one book donated by a Catholic individual, society, or corporation. Hence the tenor of the books you may easily guess. You may ask if there is any objection to Catholic books. I answer, not the least. Catholic books, journals, and magazines would be welcomed by the authorities and read, not alone by Catholics, but by all the seamen, because travelling to many lands and finding the Catholic Church in every port, non-Catholic sailors are naturally interested in it, and begin to think that as boys they did not hear all that might be said of the old church, and that what they did hear was not exactly the truth.

Thank God! our Catholic blue-jackets have not been entirely neglected as far as this station is concerned. (There are five other receiving ships in the navy.) When I was a boy, some twenty years ago, I often met on my way to or from school an old lady with a very old-fashioned satchel full of books and pamphlets. She was known to us boys as a tract pedlar. When I became a priest I found that that tract pedlar was still pursuing her labor of love, and was known to the sailors, and is still known to them, as the "Angel of the Navy." Her tracts and books are all Catholic, and she is loved by every blue-jacket with a love that is just a little less than the love he bears his own mother. She carries books to the Naval Hospital and receiving ship every week, gives them to the sailors, and exchanges them when they are read. Her noble work during the last quarter of a century would make a most interesting book. Every officer and man in the navy, irrespective of creed or color, loves Madame Adelaide Beyer and feels happier the day her shadow falls across his pathway. The sailors vie with each other for the honor of carrying her big satchel as far as they may do so without breaking the rules, and they feel repaid for their trouble by the sweet, girlish smile of this venerable old lady.

Thus we see what our duty is as Catholics. We have rich and good ground ready for the seed. Let us send books to the various receiving ships, naval hospitals, and barracks. Nay more, when a vessel is ready to go into commission any captain will permit a shelf to be put up somewhere in the men's quarters that will hold fifteen or twenty books, and before the cruise is over every man will have read these books, or one of them, and feel better for so doing. When the *Minnesota* was going to sea ten or twelve years ago, and later when the Greeley relief expedition was about to set out, permission was obtained by

Madame Beyer for such a shelf, and every book came back to her in good order but bearing unmistakable indications of having been well read.

Then let us at once send books to the naval stations. They will be received with thanks and read with pleasure and profit. May God bless the APOSTOLATE OF THE PRESS and its glorious mission! and if it does nothing more than spread Catholic literature among our worthy, honest-hearted, and brave seamen—"whose palace is the hollow oak and heritage the sea"—it will merit the approbation of every man who loves his God and his country's defenders.

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LETTER FROM REV. CHARLES H. PARKS, CHAPLAIN  
IN THE NAVY.

U. S. S. PHILADELPHIA,  
BARBADOS, WEST INDIES, January 4, 1892.

MY DEAR FATHER ELLIOTT:

We arrived here on Saturday, the 2d instant, and in our mail—which, by-the-by, had been waiting for us for a couple of weeks—was your favor of the 7th ult. concerning the approaching Convention of the APOSTOLATE OF THE PRESS.

I regret exceedingly that it did not reach me sooner, so that I might have had time to send you the letter you desired for the occasion. I trust, though, that your Convention will give a few minutes' consideration to the needs of our sailors in the navy, because much good will surely come of it if the attention of our Catholics is called to the subject under such auspicious circumstances. It is in some respects an entirely new field for our people. With the exception of what has been done by a few zealous priests of Brooklyn, and some pious people of that city, who have always been interested in the welfare of our Catholic sailors, very little has been attempted of late years.

Now, as to the subject in hand—How the Press may be used for the good of our sailors—I beg leave to say that I could use a large number of good, readable books among our men to the very best advantage.

Our modern man-of-war's man is usually a young man of

some education. Then his early training is improved and developed by his travel in foreign countries and his opportunities of observation in his wanderings around the world. Some of them are quite well educated, and in some respects very clever. They are men who are attracted to the sea, perhaps, by a roving disposition, or through some weakness of character or lack of self-control when on shore. We have many of them in the service—bright, splendid fellows with but a single fault, or weakness, perhaps, and that is an appetite for intoxicating drink. Naturally these men are fond of reading. They have a good deal of leisure time on ship-board, and therefore books are prized by them. It has been said of books that they are like true friends, faithful under all circumstances, never “out” when we knock at the door, never “not at home” when we call. In our gayest or gravest moods we may turn to them for pleasure or comfort as we feel the need, and they will never be found wanting. All this they are indeed and more besides; but it may be questioned whether their friendship is ever more esteemed or their value better understood than on board ship and at sea, when one is cut off from the world, from home and friends, and the hundred-and-one things that interest him there and engage his attention—confined for weeks or even months at a time to the narrow limits of the ship, occupied only with the regular routine of daily duties, and for the rest thrown largely, during a portion of the day at least, upon his own resources for mental employment. It is then especially that the seaman is inclined to value his books, and turn to them as friends whom he can have with him always and everywhere, and who will never forsake him no matter whoever else or whatever else may fail. The value of a library on ship-board can scarcely be exaggerated. In this respect our good ship *Philadelphia* (in which I have the honor to serve) is better equipped than most ships of our navy because, besides the regular ship’s library for the officers, she has another library for the ship’s company, and the men show how much they appreciate their privilege by drawing upon it liberally. On other ships the men have to content themselves with whatever books or papers—perhaps old newspapers, back numbers of magazines, or novels usually of a flashy or worthless character, if not absolutely vicious—that happen to drift aboard in some way or other.

I go into these details to show you to what advantage I might use good books and papers in our service. Our men are particularly fond of books of travel and adventure, stories of



war and battle, histories of campaigns, and naval engagements more particularly. Besides, a great many of them read general history, and are quite proficient in general information; for the rest, books of romance are most attractive.

Therefore if I could have some books of history from a Catholic stand-point, books of Catholic fiction, as well as the standard and other healthy-toned novels, I could make very good use of them.

If our people knew that fully one-half of our sailors in the navy are Catholics they might appreciate more fully the necessity of doing something for them. I have great hopes that after your Convention of the APOSTOLATE OF THE PRESS they will understand the situation better than ever before.

We expect to be back in New York next June, and I shall then take great pleasure in calling on you, dear Father Elliott, and if you can assist me in supplying good reading matter to our sailors in the navy, I can answer for them that they will appreciate the favor and the blessing conferred upon them, and I need not assure you of the lasting gratitude of

Yours very faithfully in Christ,

CHARLES H. PARKS,  
*Chaplain U. S. Navy.*



THE APOSTOLATE OF THE PRESS AND THE SOCIETY  
OF THE HOLY SPIRIT.BY HON. FRANK MCGLOIN, OF NEW ORLEANS, LA., PRESIDENT OF  
THE SOCIETY.

WHEN the Seven Sleepers of Ephesus roused from their long slumber, they were astounded at the changes wrought since last they had seen the light of day. Had their sleep been centuries longer and extended to our modern time, would they not have imagined themselves in a new world?

Of all the arts man's ingenuity has invoked, for importance none can be compared with that of Printing. No other has exercised so powerful or so persistent an influence upon human destiny. The original direct gift from the Creator was speech, one of the distinguishing characteristics of man, developed subsequently into writing, and finally into the art of printing. This last is the culmination—the bringing to perfection of the original divine gift.

Printing has been named, justly, the Art Preservative of Arts. Indeed it merits also the title, Art Preservative of all Science.

The printer's art has fostered civilization, and the most stimulated its growth; correspondingly, it has contributed in largest share to the widening and solidifying of the social bond. Strange that there should be any to belittle it, to consider that the world was better before its introduction. Strange that men are who will not recognize it as among the most precious of God's gifts to humanity! True, it is by many sorely misused, and in the hands of the wicked it proves a potent instrument of evil. But this is abuse, the ill consequences of which are counter-balanced by the enormous good accomplished.

Religion itself stands indebted to this art. All that printing does for society at large, that same is it accomplishing for the church. It is impossible to conceive of religion in this day, discharging her sacred functions, or propagating the faith, without the aid of the printing-press.

There is perhaps no art which has, in the last half hundred years, shown such enormous development as that of printing.

Leaving out of consideration commercial and advertising work, and confining ourselves to literary printing, the quantity

still remains vast, and it is every instant augmenting. *The American Newspaper Directory for 1891*, published by G. P. Rowell & Co., reports the number of publications of this character, from dailies to quarterlies, for the United States and Canada, at 19,373. These periodicals enjoy a combined circulation of 48,856,500. In order to reach a just idea of the enormous amount of printed matter implied in these figures, it is necessary to take into account the frequency of issue of the publications concerned. A daily, of course, puts out annually 365 issues; a weekly 52, and so on. Calculation on this line discloses the startling total of four billions, twenty millions, four hundred and twenty-five thousands of copies of journals, magazines, etc., poured forth during 1891 upon the people of this Union and of Canada.

Placing the united population of the two countries, for the year indicated, at 67,000,000, and dividing by a fair average, five, we have a total of 13,400,000 families. That a very large majority of these families are reached by one or more of these multitudinous publications is beyond doubt. That they exercise a powerful if not controlling influence upon popular thought and conduct, who can deny? Indeed, for better or for worse, they are the educators of the adult masses, who receive their testimony as to facts of general interest and accept from them opinions ready made.

The Catholic Church is a church of the living. It is in every age a church of the time in which it finds itself. It is progressive in its administration, dealing with interests which are of the present; not fossiliferous, and engaging itself only with what is past and gone. In face, therefore, of an agent or factor so potent as the printing-press, the Catholic Church cannot remain indifferent. She is, by force of her sacred commission, bound to deal with it to best advantage, for the glory of God and the salvation of souls. The good that is in it she is in duty held to develop; the evil, it is hers to the utmost to minimize. Thus far has the church made satisfactory progress in this office? Let us see.

We have noted above the number of periodicals published in the United States and Canada for the year 1891. Of the grand total, 19,373, the publications which are strictly Catholic number only about one hundred and thirteen. Were comparison attempted in the matter of circulation, the showing would be even less encouraging, for among the non-Catholic publications are seventy, at least, whose regular issue is in excess of one hundred thousand.

Comment upon these figures is needless; they carry their own commentary. They show that as yet we Catholics have accomplished comparatively little in the way of utilizing the printing-press, as a force either of offence or defence.

If we turn our attention for a moment from periodicals to the volume, likewise enormous, of book and pamphlet publications, the showing must be, if anything, less consoling. Millions of novels, histories, treatises, in expensive and in cheap form, are in the hands of our reading public, affecting opinion. In all of this literary flood Catholicism has comparatively no more than trifling representation.

The printing-press in this day, in so far as it is not Catholic, does exercise an influence hostile to the church. Even the best disposed of secular journals have their columns interspersed with misrepresentations of Catholic doctrine or history, and with matter particularly antagonistic to the fundamental Catholic dogma of a one, infallible, and absolutely authoritative church. Indeed, the greater portion of these publications, in this land at least, are disseminators of infidel or Protestant notions, upon most of the points where there is divergence of religious opinion among the people.

Hurtful publications are not confined to the domiciles of non-Catholics; they enter also freely the homes of our own people. Thus do they tend not only to hamper the spread of Catholic truth, but also to impair or occasionally to destroy faith among our weaker Catholic brethren.

Here we have an enemy which did not confront the church in earlier days. The pulpit needs assistance in order to overpower it. Practical Catholics will listen to the word of God, preached by his anointed ministers, as all are in duty bound to do. But how many, alas! there are who will do no more than attend Sunday low Mass, without sermon; placing themselves practically beyond the reach of the pastor's voice. And the non-Catholic masses, upon whom the light should be made to shine, can they in first instance be reached from the Catholic pulpit?

God has disclosed to man the art of printing for noble purposes. He has intended it to be a weapon in the hands of religion. If, in the days that are gone, we Catholics have surrendered it to the enemy, the fault lies heavy upon us.

It is vain to lament the past; let us rather turn to the great present and greater future. Are there signs of improvement? Are our people, of high and humble station, awakening to the vital importance of this matter? May we hope in our

day to see the church laying strong hand upon the printing-press, and directing its mighty force against the enemy.

Despite some movement noticeable in later years, despite the assemblage of this representative and most respectable body, for our part, we must say that, considering what should be, all this seems a glimmer only and not yet the dawn. Our Catholic magazines and journals are not multiplying in due proportion. Those established are not as a rule growing and spreading out, as a multitude of secular publications are doing. The mass of our own people are utterly indifferent. They will neither subscribe nor advertise in our Catholic publications. They will not (with, of course, worthy exceptions) contribute to Catholic printing in any shape.

Let it be the task of this Convention to sound a note of alarm, to call our people up from their sleep, rather than to lull them by delusive notes into deeper slumber.

THE APOSTOLATE OF THE PRESS is not, according to our judgment, one belonging exclusively, or even mainly, to the laity. The mission of the press, in Catholic hands, is akin to the preaching of the Word. It is my hope and prediction, as intimated in a paper read before the late Catholic Congress of Baltimore, that God will in time raise up great religious orders to deal with this comparatively new agency effectively, in the interests of Holy Church. But this Apostolate is, and must always remain, one in which laymen of proper disposition can and must take a large and welcome part. It is one for the prosecution of which they are most happily situated, coming as they do into constant and often intimate contact with classes to be reached only in this way.

As representative upon this floor of the Society of the Holy Spirit of New Orleans, I am expected to give a statement of its plan of organization and of the work it has done.

The Society of the Holy Spirit, founded June 30, 1882, has undertaken in a humble and limited way to assist Mother Church in her work; and this by pursuit to an extent of her methods. In the first place, and as its prime work, the society co-operates with our priests in hard and isolated country places; furnishing these with pecuniary assistance to enable them to pursue their labors among populations which otherwise might be abandoned. Secondly, it helps to maintain free Catholic schools in similar localities, thereby contributing to rear instructed Catholic generations, where, but for such assistance, many might be lost. Surely

these are necessary and glorious works of charity, well calculated to draw down the blessing of God upon all who favor them, as also upon their families.

But with these branches of the work of our society, except in so far as they tend to provide our particular spiritual rewards and inducements, this Convention is not especially concerned. We will, therefore, pass on to the consideration of what has been done in the line of disseminating printed truth. The following is a detailed statement:

“Promises of the Sacred Heart of Jesus, through Blessed Margaret Mary” (in English, German, and French), . . .	324,000
“Litany of the Sacred Heart of Jesus,” . . . . .	127,780
“One True Church,” eight-page tract, . . . . .	77,650
“All Generations shall call Me Blessed,” four pages, . . . . .	62,800
“Belief of the Baptist,” four pages, . . . . .	44,300
Sermon by Cardinal Gibbons, on “God the Holy Ghost,” four pages, . . . . .	39,700
Sermon by Rev. Father Cook, C.S.S.R., “God the Holy Ghost,” four pages, . . . . .	31,000
“Our Spiritual Desert Places,” eight pages, . . . . .	10,000
“One Day of Rest,” four pages, . . . . .	5,000
Miscellaneous, . . . . .	199,700
	<hr/>
Total, . . . . .	921,950

This distribution, covering not far from a million pieces, has been entirely gratuitous, nothing being accepted by way of pay. Of the total, 326,950 pieces have been printed since May 17 last; the increased output being in consequence of extra contributions from particular members towards increasing the plant of type and machinery.

In addition to what has been detailed, the society issues a weekly four-page journal of six columns, bearing as its name, after the *Blessed Household of Nazareth, The Holy Family*. This publication is not entirely free, but it is placed at a figure so low as to realize to the society scarcely more than sufficient to defray the cost of blank paper with press-work; dependence being had for other outlay upon advertising patronage. To individual addresses the paper is sent, postage free, for the small sum of fifty cents per annum; while to clubs, schools, etc., the charge is only twenty-five cents for the fifty-two issues of each year.

The contents are a limited amount of religiously instructive and edifying matter, with much more of a generally interesting

character; the purpose of the latter being to secure a reading from those who otherwise might refuse or neglect to notice the publication. Besides, in this day of omnivorous reading, we consider it in itself a most excellent work to furnish families with literature which is perfectly clean. The fifty-two copies of each year actually contain reading matter in the aggregate sufficient to fill exceeding five volumes of the size usual in current book literature of our day.

The purpose in establishing *The Holy Family* was the putting out of a periodical tract, or combination of tracts, with clean secular reading, especially for the young; and as the scheme is entirely devoid of any idea of individual profit, and the charge is merely nominal, we consider ourselves entitled to place the aggregate of issues of *The Holy Family*, since its foundation, to the credit of our Tract Department. As the present circulation of the journal is between eleven and twelve thousand, the annual output is say 600,000 copies annually; and the total for five years and a half would swell the figures of tract publications above given to great proportions.

It must prove of interest to know that the Society of the Holy Spirit has disbursed, for all its works since its foundation, the sum of \$35,027.72. Its tracts and publications have gone into every diocese of the United States; and we have letters from bishops, priests, and laics most gratifying.

Members contribute annually such sum as their generosity may dictate; at least ten dollars, however, being necessary to maintain good standing. In addition to the general reward with which the Almighty crowns every act of charity, contributors receive the benefit for themselves and all loved ones of many holy Masses, which are being offered up particularly for them, by the priests who receive remittances from the society. Likewise, the children in schools aided pray each day in special manner to the same end; and the monthly Communions, the semi-monthly public devotions, and the particular daily prayers of active members are for common benefit. Neither must we forget the participation of our members, by reason of the society's efforts in extension of devotion to the Sacred Heart of Jesus, by large distribution of leaflets, etc., in the many happy fruits promised through Blessed Margaret Mary in behalf of all laboring to this pious end. Finally, the society takes great care spiritually of its dead. To them it extends, so long as they may be in Purgatory, the benefit of all its Masses, Communions, prayers, and works; and if members depart this life in good standing, they

are entitled to a high Mass of Requiem for their soul's repose, immediately upon receipt of information of the death.

Thus far the membership of the society is principally in Louisiana, though some few are residents of other States. Men and women, and children who have made their first Communion, are eligible to active membership; any person of good repute, whether Catholic or not, can be a subscriber or honorary member. His Grace Most Rev. Archbishop Francis Janssens is honorary President; other most worthy clergymen are also members. I may add that our society has its own printing-office, in which its entire work is done in good style.

Upon this auspicious occasion, which has brought together so many brave and earnest workers in the noble cause of printed Catholic truth the Society of the Holy Spirit, through its unworthy representative, presents a hearty greeting; and it extends to all associations or individuals laboring in this neglected field best wishes for their great and glorious success. In return, we solicit in our own behalf kind remembrance before the Throne of God in holy prayer.





THE CATHOLIC TRUTH SOCIETY OF AMERICA AND  
THE APOSTOLATE OF THE PRESS.BY WILLIAM F. MARKOE, OF MINNEAPOLIS, MINN., CORRESPOND-  
ING SECRETARY.

I AM invited to be present at this Convention of the APOSTOLATE OF THE PRESS, because it is believed that I am likely to be interested in the spread of Catholic Truth through the medium of the press. Truly there is nothing in which I am more interested. Upwards of twenty years ago, when, as a child, I knelt at the feet of the great Pope Pius IX., I had but one petition to ask, and that was that I might be permitted to participate in the conversion of my native land, America. Truly, then, I "do long to personally participate" in this great Convention, for I perceive in it the realization of the wish of my life.

So deeply am I impressed with the paramount importance of the APOSTOLATE OF THE PRESS, that words fail me in which to adequately express my convictions. Never, perhaps, in the history of the church was so glorious a field open to the efforts of her children as in our own age and country. America is but another name for opportunity. Here the church is as free as the wind. Here has a great republic been reared on the soundest principles of Christianity. In the language of Chief-Justice Shea, of the Marine Court of New York: "Our own government and the laws which administer it, like those of Alfred the Great, are in every part—legislative, judicial, and executive—Christian in nature, form, and purpose." In the still plainer language of the illustrious Dr. Brownson: "The American state recognizes only the catholic religion. It eschews all sectarianism, and none of the sects have been able to get their peculiarities incorporated into its Constitution or its law. The state conforms to what each holds that is catholic—that is always and everywhere religion; and whatever is not catholic it leaves, as outside of its province, to live or die according to its own inherent vitality or want of vitality." Our own enlightened Archbishop of St. Paul has stated the situation in these words: "Americans in their hearts desire truth, and we have to do for them what Paul did for the Athenians: 'show them where the unknown God

whom they worship is.' They are Catholics by instinct; let us make them Catholics in fact."

All this is but natural if we reflect upon the cause. As his Eminence Cardinal Gibbons has so recently pointed out, about nine-tenths of this vast domain called the United States of America was originally discovered, explored, settled, and owned by Catholics. Yet the last census report shows that Catholics constitute only about one-tenth of the entire population. Does not all this clearly indicate that a tremendous responsibility rests on Catholics?—a responsibility for which posterity will call us strictly to account. France and Spain sowed the seeds of Catholicity all over this broad land. After four hundred years that seed has fructified, bringing forth a hundred-fold; and now the fields are white with the harvest, which awaits only the sickle of the reaper. But, alas! the laborers are few.

Several zealous societies are already doing yeoman's duty in the field. Of these the youngest, though not the least (as I venture to think), is the Catholic Truth Society of America. As stated in its prospectus, this society "is one of the fruits of the Catholic Congress of Baltimore," and "was organized March 10, 1890, at St. Paul, Minnesota, under the auspices of Archbishop Ireland. Its members believe, with that distinguished and patriotic prelate, that the mission of the Catholic Church in this country is 'to make America Catholic,' but that her success in this glorious work must depend in no small degree upon the earnestness, energy, and activity of the laity. They believe, also, that Catholicity, to be loved and embraced, must be known and understood, and that there is a large field of labor open to Catholic laymen in this direction. The Catholic Truth Society has, therefore, been organized to enable Catholic laymen to perform their share of the work in the dissemination of Catholic truth and the encouragement of wholesome Catholic reading.

"The principal means used for the attainment of these objects are:

"1. The publication of short, timely articles in the secular press (to be paid for if necessary) on the fundamental doctrines of Catholicity.

"2. The prompt and systematic correction of misstatements, slanders, or libels against Catholic truth.

"3. The promulgation of reliable and edifying Catholic news, as church dedications, opening of asylums and hospitals, the workings of Catholic charitable institutions, abstracts of sermons,

and anything calculated to spread the knowledge of the vast amount of good being accomplished by the Catholic Church.

“4. The publication of pamphlets, tracts, and leaflets; the circulation of books, pamphlets, tracts, leaflets, and Catholic newspapers.

“5. Occasional public lectures on topics of Catholic interest.

“6. Supplying jails and reformatories with good reading matter.

“The affairs of the society are managed by a board of seven directors, who are elected annually, and hold monthly meetings for the transaction of business. General quarterly meetings are also held to hear reports, papers, and addresses. Any Catholic, man, woman, or child, who desires to aid in the good work according to his ability and opportunities may become a member by sending his name and address to ‘The Catholic Truth Society of America,’ 218 East Third Street, St. Paul, Minnesota, together with the annual subscription of one dollar in advance. A limited number of priests can, if they prefer to do so, become members by offering an annual Mass for the success of the society instead of the annual subscription of one dollar. Members are entitled to a sample copy of each of the original publications of the society for the current year. They are also entitled to a participation in all the Masses and prayers offered for the spiritual advantages of the society.”

Thus it is seen that the Catholic Truth Society of America embraces within its scope nearly all the works suggested for consideration at this Convention. It disseminates Catholic Truth directly through the secular and Catholic press; it refutes errors, and, in the words of St. Thomas, so aptly quoted by your illustrious Archbishop of New York, “In no way is the truth disclosed better than by refuting those who contradict it”; it mails its pamphlets with the sender’s compliments to “infidels, Agnostics, and old-fashioned Protestants”; it reaches Reading Circles, which join it in a body; it offers lectures to those who have ears to hear; it supplies “prisons, reformatories, and hospitals” with Catholic newspapers, periodicals, and magazines; it sends its pamphlets, tracts, and leaflets to the lonely soldier and settler on the outposts of civilization, and numbers among its active members the Catholic chaplains of the United States army. But its very life and essence consist in working through the medium of the press. Yet all cannot write, nor is it desirable they should. In this we follow the maxim of the Catholic Truth Society of

England: "For 10 who can write, 10,000 can subscribe and 100,000 can scatter the seed."

"To guard against the danger of incompetent persons attempting too much, an article in the by-laws provides that the work of the society designated under sections 1 and 2, to be 'official' shall be done over the signature of 'The Catholic Truth Society'; that only such persons as the society shall appoint shall have authority to use this signature, and that even they shall publish nothing of a doctrinal nature without first obtaining the sanction of the reverend censor. It is evident, therefore, that this work cannot be done 'officially' except in places where there is a local branch of the society, with a censor and the necessary authority. The individual member has full liberty, however, to work according to his 'ability and opportunities' in the manner his judgment and inclination may suggest. He may write for the press over his own signature or a *nom de plume*, disseminating Catholic truth, correcting misstatements, and furnishing edifying Catholic news, always, however, taking care not to compromise the society. A Catholic who has the same regard for the honor of his church that he has for that of his mother or his wife, can generally find the means to refute a calumny against her. In many cases, perhaps a majority, such refutation comes with better grace and more effect from a layman than a clergyman. There are many non-Catholics who believe the most absurd statements about Catholic doctrine and practices, simply because no one denies them. Such books as *Faith of Our Fathers* and *Catholic Belief* supply all the information needed to refute ordinary attacks on Catholicity, and if a layman cannot write for a newspaper (and who cannot in this age of universal education?) he can still, by requesting the editor or a reporter of a secular paper to which he subscribes, often secure the publication of something particularly appropriate or edifying from the columns of his own Catholic paper. The modern newspaper aims to please its subscribers, and is generally willing to supply what it finds a demand for."

If he cannot do this, at least he can distribute tracts, attend the lectures and bring a non-Catholic friend with him, carry the literature furnished by the society to the imprisoned, secure new members, and aid the good work in countless other ways according to his "*ability*" and "*opportunities*."

The Catholic Truth Society of America has not failed to win the approval of the American Hierarchy. It has received more than a score of earnest letters of approval and encouragement

from the cardinal, archbishops, and bishops of the United States. Would that time were allowed me to read these letters glowing with patriotic zeal and apostolic fervor. They have been collected and printed in pamphlet form and are well worth perusal. Similar letters from the clergy and the laity are beyond computation.

Nor has the Catholic Truth Society of America been idle during the twenty-two months of its existence, as will appear from the following summary of the work it has accomplished :

“ Under Section 1, viz.: ‘ The publication of short, timely articles in the secular press on the fundamental doctrines of Catholicity,’ ” 10 articles have been published.

“ Under Section 2, viz.: ‘ The prompt and systematic correction of misstatements, slanders, and libels against the Catholic truth,’ ” 50 articles have appeared.

“ Under Section 3, viz.: ‘ The promulgation of reliable and edifying Catholic news calculated to spread a knowledge of the vast amount of good being accomplished by the Catholic Church,’ ” 131 articles have been published. If we reflect that these articles have appeared in the daily papers with a circulation varying from 15,000 to 40,000 each, it is evident that the total number runs up into the millions. Surely some of the seed so liberally sown must have fallen on good ground.

“ Under Section 4, viz.: ‘ The publication of pamphlets, tracts, and leaflets,’ ” 130,600 copies of original matter have been published.

“ Under Section 5, viz.: ‘ Occasional public lectures on topics of Catholic interest,’ ” 8 lectures have been delivered.

“ Under Section 6, viz.: ‘ Supplying jails and reformatories with good reading matter,’ ” about 1,520 Catholic newspapers, periodicals, magazines, and pamphlets have been distributed. By this means at least one convert whose name I could mention has been brought into the church, and many others have been confirmed in their faith, which was wavering. The above figures do not include the work done by affiliated branches, of which there are six, as follows: Worcester, Mass.; Newark, N. J.; Winona, Minn.; Minneapolis, Minn.; Winnipeg, Man.; and Ottawa, Canada. The latter two, though affiliating with the Catholic Truth Society of England, have used our Constitution and By-laws in organizing, taken membership with us, and propose to use our literature as far as applicable in Canada.

The original series of pamphlets published by the society consists of fourteen numbers, as follows :

No. 1. "Refutation of Some Calumnies Against the Church," by Rev. J. C. Byrne.

No. 2. "Vail Burgess Debate," by Roger Vail, Esq., and Rev. O. F. Burgess.

No. 3. "How Catholics Come to be Misunderstood," by Rev. Thomas O'Gorman, D.D.

No. 4. "Who Can Forgive Sins," by Rev. Patrick Danehy.

No. 5. "Church or Bible," by Rev. Arnold Damen, S.J.

No. 6. "The Catholic Church and the American Republic," by William F. Markoe, Esq.

No. 7. "Sacrificial Worship Essential to Religion," by Rev. P. R. Heffron, D.D.

No. 8. "The Catholic Pages of American History," by Hon. J. L. McDonald.

No. 9. "Our Rights and Duties as Catholics and as Citizens," by William J. Onahan.

No. 10. "Agnosticism," by Right Rev. J. L. Spalding, D.D.

No. 11. "On the Condition of Labor—Encyclical Letter of Pope Leo XIII."

No. 12. "Purgatory," by Rev. Henry A. Brann, D.D.

No. 13. "Miracles," by Rev. John Gmeiner.

No. 14. "The Conservative Power of Catholicity," by Condé B. Pallen, Esq.

Also leaflets entitled: "Some Things Catholics Do Not Believe"; "Catholic Converts, or All Roads Lead to Rome"; Dr. Spalding's Farewell Address; "A Fearful Responsibility"; "Astounding Admissions"; and a brochure of 175 pages, called "Rational Religion," by Rev. John Conway.

The plan adopted by the society in publishing this special original literature, briefly stated, is as follows:

Pamphlets, tracts, and leaflets are solicited from the ablest ecclesiastics and laymen whom the society can interest in its work without pecuniary remuneration; and furnished to all its members and affiliated branches at a nominal price, based on the cost of an electrotypes edition of not less than 10,000 copies. It trusts to the annual initiation fee of its members, and the energy of its local branches throughout the country, to meet the necessary outlay and dispose of the pamphlets. The slight profit that may then remain is used in distributing them gratis among non-Catholics where they will do the most good. It is evident that, if we had 100,000 members, we could flood the land with Catholic literature almost gratis.

Though we have at present only 781 members, we count these

willing workers in every State and Territory in the Union, in Canada, in Belgium, Europe, and in the Hawaiian Islands. The work of the society is entirely gratuitous; not one cent of salary or pecuniary remuneration of any kind being paid to any of its officers or members. And yet, with the utmost economy, it is unable to accomplish all the work that presents itself. What it most needs is co-operation. It interferes with no other existing society in the church; and, as the child of the Catholic Congress of America, it would seem to be justly entitled to the aid and hearty co-operation of all other Catholic organizations. With a "strong pull, a long pull, and a pull all together" untold results would seem to be within reach.

This, as I understand it, is the chief aim of this Convention, namely, to unite all the societies here present in such bonds of fellowship that while each is doing its utmost within its own proper sphere, all shall be working in perfect harmony together for the attainment of one grand common end—the conversion of America!

I discover a particularly happy omen in the fact that this great movement is under the leadership of what I may call our own American Order, the product of our own soil—the Paulist Fathers. Their very name is suggestive of their mission and the Apostolate of the Press. For, as St. Paul, when once converted, became the most zealous of the Apostles, so the American convert, once he sees the light of faith, becomes the most active for the salvation of his brethren. St. Paul, too, may justly be called the "Patron of the Press": "For his epistles indeed, say they, are weighty and strong" (ii. Cor. x. 10); and through those epistles and the press he has been preaching to the world ever since.

Another good omen is seen in the fact that this Convention has begun its first session on the Feast of the Epiphany, the day on which Christ was first made manifest to the Gentiles.

Yes, ladies and gentlemen, my Catholic fellow-countrymen! "coming events cast their shadows before"; and, if I read the signs of the times aright, we are on the very threshold of a new and glorious era in the history of Catholicity. There is a grand awakening all along the line. The whole world is about to unite with us in commemorating a great Catholic event—the discovery of America by the heroic Catholic, Christopher Columbus. If the various societies here to-day are only true to their mission; if the "Ignis Ardens" predicted by St. Malachy is really about to dawn on the horizon, and to inflame the whole

world with religious zeal and apostolic ardor, oh! then, surely, my friends, it is not too much to pray and hope that our own country will receive its full share of the light; and that, before another decade shall have passed away, America will be in fact what she is already by pre-emption, by tradition, and by instinct—a truly Catholic land!

It may be only a vision: but I see a luminous cross amid the stars and stripes! The prayer of Columbus, the “Christ-Bearer,” has been heard in heaven: “*God wills it*”; and the *conversion of a continent is close at hand!*

WILLIAM F. MARKOE,  
*Cor. Sec. Catholic Truth Society of America.*

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## PARISH LIBRARIES.

BY REV. JOSÉPH H. MCMAHON, DIRECTOR OF THE CATHEDRAL  
LIBRARY, NEW YORK.

PARISH libraries, as the name indicates, are intended primarily for the use of the people in the respective parishes to which they belong. They will consequently differ from one another as the circumstances of the parishes differ. As the conditions of life in the city parish are different from those in village or country parishes, the needs of the people are consequently somewhat diverse; and since parish libraries are formed with a view to meeting the wants of the people directly concerned, the different circumstances of parishes will prevent a homogeneity in their libraries. The most pressing need for a parish library will, I think, be found to exist in rural rather than in urban parishes, because in cities there is more indifference to religion, and consequently less religious reading, than in country districts, where the people are more earnest and where religious discussions are much more frequent, and where consequently there will be more demand for books bearing on religious subjects, such as parish libraries are intended chiefly to furnish. But setting aside the different complexions that libraries will assume from their surroundings, let us say something about their general importance and about the methods upon which they shall be conducted.

The importance of parish libraries is attested extrinsically by



the recommendation made by the bishops in the Third Plenary Council of Baltimore, when they urged on rectors the formation of such libraries. The intrinsic importance of them is found in the necessity we are under of counteracting the evil literature of the day whilst satisfying the craving for reading, which is a distinctive characteristic of our times. There is need of Catholic parochial libraries, although such need may not at once appear in places where there are large public libraries. That need arises from two chief reasons: First, because, in spite of the efforts we may make, Catholic literature, and especially Catholic religious literature, will never be adequately represented on the shelves of any public library. Whatever efforts are made to secure such representation in those libraries are good and to be continued, not so much for Catholics as for non-Catholic inquirers, because the books that will be placed in such libraries by reason of our representation will be books that are remarkable as works of literature rather than as religious works. There would be no difficulty, for instance, in having Newman's works introduced into any public library, but we are doubtful whether the same library would admit the writings of St. Francis de Sales, for instance, or the Quarterly Series of the Lives of the Saints, or our controversial works, or even our edition of the New Testament or of the *Following of Christ*. Similarly, while there would be no difficulty whatever in getting Père Didon's *Life of Christ* placed in circulation, we fancy that there would be considerable objection made to the introduction of the *Life of Our Lord*, by Father Coleridge. Since Catholics need to have the growth of their spiritual life fostered by distinctively spiritual reading, we fancy that that *desideratum* could not be obtained by the frequentation of public secular libraries. There is a stronger necessity, however, for parish libraries in the fact that it is a part of the pastoral office to control the reading of parishioners. The wise laws of the church with regard to the reading of dangerous and heretical works are very much neglected in our country. There is so much latitude in reading tacitly allowed to our people that there seems to be no effort made to check reading that is certainly prohibited. For example, not many weeks ago a certain evening newspaper in this city published a most blasphemous Christmas sermon from the pen of a noted infidel. That paper found its way into the hands of thousands of young Catholics who certainly read it with avidity, and yet the priest who would presume to condemn the reading of such a paper and try to exclude it from decent Catholic households, would be

made a target for all sorts of ridicule, would be condemned as imprudent, and pronounced a fanatic, a bigot, a man of narrow mind, etc., and would be told that, like the child at the seashore, "he was trying to empty the ocean with a shell." Nevertheless, the duty of Catholics in the matter is plain. A paper that openly boasts that it will print such sermons as often as it chooses, making itself the mouth-piece of a blasphemous infidel, should certainly be repudiated by every Catholic.

The parish library forms an admirable means by which the pastor may more carefully supervise the reading of those entrusted to his care. Such supervision, of course, will be more thorough, as well as more easy, in rural parishes than in those of a large city like this, because in the country districts or in extra urban districts the parish organization is generally more complete and thorough than we can ever hope to see it in a city. But with all this, the library of a city parish can also be made to do untold good in that direction. In the first place, it will prevent most if not all the younger portion of the parish from going to seek their reading at the hands of public or denominational corporations. It will thus prevent them from having an indiscriminate variety of books from which to choose, and will prevent the dangers which naturally accompany the unrestrained selection of books by young people. Care should, therefore, be taken that the character of the reading of the books in a parish library be such as to afford ample range for all tastes and inclinations. Here, I think, is where a great mistake has been made in many parish libraries—a mistake which will account for the failure of some that were flourishing institutions in our childhood. The books were not chosen in a liberal spirit. The Old-World prejudice against everything that bore the name of a novel seems to have dominated in the selection of books. The principal titles in the fiction-lists of libraries that we were acquainted with in our youth were those unsuited to the American character—weak translations of poor French Sunday-school stories, or tedious controversial novels. The uncouth appearance of these books also told against them in the minds of youthful readers, who preferred to browse among the shelves of secular libraries where there was a plentiful supply of exciting fiction prettily tricked out in handsome bindings and good printing. It may be an idiosyncrasy, but I am of opinion that the mechanical appearance of books issued from the Catholic press in this country can account in a great degree for the lack of readers of Catholic literature.

For a parish library to be at all successful in meeting the requirements of a Catholic people of any part of this country the selection of books requires to be made upon broad lines, including all that is good, much even that is indifferent, and rigidly excluding only that which is positively bad. The parochial library, for example, that pretends to have a department of English literature can scarcely exclude English poets, like Lord Byron of modern times or Shakspeare of older days, because many passages in them are entirely unfit for youthful readers. Rather than exclude such books from a library, the better plan would be to exercise a careful surveillance over the circulation of them, preventing them from falling into the hands of those who are incapable of profiting by them, or of those who would be certainly injured by their reading. It is difficult to see how any hard-and-fast lines can be drawn in this matter, because the reason that would exclude Shakspeare has been urged against the Old Testament, and there are certain books professedly religious which are included in every parish library that in the opinion of some are more hurtful, as far as the delicate matter of purity is concerned, than would be, for example, the lewd passages in Shakspeare. In our library, while giving the largest latitude in reading, we have tried to prevent any injury to the usefulness of the library from this side, by endeavoring to supply youthful readers, or those who read simply for pleasure, with expurgated editions which are entirely unobjectionable, while keeping the complete editions for those whom we judge to be capable of reading them to good purpose. This plan will not, of course, meet with the approval of *littérateurs*, but literary canons must perforce yield to the canons of good morals. Neither can a hard-and-fast line be drawn in the matter of fiction. Several worthy people have been surprised at the appearance on our list of the works of George Eliot, thinking it strange to find her name among the authors in a library that is distinctively Catholic. We think the criticism that would exclude such writers from a library is the wrong kind of criticism, and if carried out would result practically in more harm than good. These books are talked of by any one who has any pretension to education. They will be read by them in spite of any precaution that we can take, and in our opinion it is much better to have them on the shelves for free inspection than, by excluding them, to excite the morbid curiosity which will persist in finding out the reason why.

The remedy lies in teaching our people how to discriminate

between what is good and what is evil in George Eliot and in other writers of her class, and being informed thoroughly as to the evil. They can then read without any deleterious effects. I have not found many persons who have been injured by reading George Eliot's novels. I have found many more who have been injured by reading novels that are admitted without question to almost every Catholic library, and which possess neither the genius of Eliot, nor her depth of thought, nor her beauty of expression to commend them. It has been my experience that less harm is done by George Eliot than by such writers as May Agnes Fleming, Mrs. Holmes, and a score of others whose names you can find on almost every library list. The same persons who object to George Eliot would be surprised if they did not find the novels of Walter Scott on our shelves. To my mind there is more harm to be anticipated from the errors and calumnies in the pages of Scott's fascinating, descriptive novels than from the materialism concealed in the ponderous periods of George Eliot. The healthy Catholic mind will in every case shake off the poison.

In my opinion, too, the intellectual dangers of novel-reading have been much exaggerated. I have found many whose morals have been hurt by novels, but I have had very few people who complained that their faith or their religious opinions had been shattered by the perusal of the novels of the day. It is not wise to apply puritanical tastes in the selection of fiction. If we did we should have to exclude many professedly Catholic stories the moral of which seems to be that one should always marry his cousin, heedless of the canonical impediments to such marriages.

These few reflections will show the difficulties in the way of any one who tries to build up a library suited to the needs of the people of the present day. In steering clear of Scylla we are pretty sure to run upon Charybdis. In our selection hitherto we have been fairly successful. We have made mistakes, especially in admitting books of travel written by unfriendly authors. But, whenever these mistakes were called to our attention, we have re-examined the matter in dispute, and have decided as to its retention or rejection on the broadest grounds consistent with moral rectitude.

A third reason for the necessity of parish libraries is, that they help materially to foster the parochial spirit among the people. The library brings them into closer relations with the parochial organization, and consequently keeps alive the local parish

pride, which is a great stimulus to the parochial life. Many of the young people in the parish become interested in the active work of the library, which is usually all performed by volunteers. It is highly gratifying to find how many will give their time and labor to do what is really hard work, and to observe the pride they take in the success of their zealous efforts.

The poor are especially the beneficiaries of a parochial library, and it is easy to understand how grateful many a young urchin feels for many happy hours passed revelling in the charming pages of Munchausen or Grimm, or devouring the vivid imaginings of the *Arabian Nights*. That gratitude may serve to bind him to his parish and to his church, where all other links of connection might have failed.

A fourth reason for the necessity of parish libraries is the need that every priest feels of having somewhere to send, not only his penitents but those who come to him for advice—some place where they can get the books he usually has to recommend either for their own spiritual guidance or for their information. In the case of those seeking to become members of the church, this advantage can scarcely be exaggerated. Hence the controversial department of a parish library is one of its most important features. Where parish libraries do not exist the priests are constrained to make lending libraries of their own slender stock of books, and as book-borrowers are proverbially forgetful, many a priest has to bewail the loss of volumes that his depleted treasury will not allow him to replace, and to sigh for the existence of some organization which would cheerfully lend books, but would get them back by unremittingly reminding the borrower of the obligation to return other people's property.

As to the methods of conducting a parish library, there will no doubt be *tot sententiæ quot capita*, every parish usually adopting its own system. This is unfortunate, as it would be very much to the interests of Catholic libraries all over the country if some uniform system could be adopted and carried out, because then in many cases libraries, even at a distance from one another, could become mutually helpful. We shall not discuss the internal arrangement of the library in the method of classification, numbering, shelving, etc., as that belongs rather to general library literature. In our library we have adopted the system invented by Mr. Schwartz, of the Apprentice's Library in this city, a system that we find highly convenient for the peculiar nature of the work that a large parish circulating library has to do. But the most important question to be discussed is, whether

it is better to have parish libraries entirely free, or to make an annual, even though it be a slight, charge for the use thereof. Our practice, after careful consideration and a practical experience of four years, has been to discontinue any charge for the use of the library. For in our opinion one of the main reasons for the existence of the library is to continue the work of education begun in the school. Consequently, we must reach the poorest classes of the parish as well as those in the ascending scale. Any charge, no matter how slight, will restrict the use of the library to those who are able to afford the luxury of paying for their books. Consequently a large number in every parish will be inevitably shut out from the advantages that come from the use of the library. I say a large number, because even though the number of the extreme poor in our parishes be small (I know of only one in this city where it is small), yet the number of those who have just enough to live upon without indulging in any luxuries for which they have to pay is usually very great. These people, who would be most benefited by the library, are deprived of its advantages because they are not able to afford to pay any charge. They find it hard enough to give for the support of the church. In our opinion, it is much better to devise some way by which the library can be maintained other than that of any tax which would restrict its use. There are various ways in which this can be done. We have found that those people who would be members of the library in the event of an annual subscription are always ready and willing to give, and to give generously, if ever any general appeal be made for that institution. In this way those who are able support the library without feeling the burden; while those to whom it would be a burden can freely, and without any appearance of charity, take advantage of the opportunities afforded by the library.

While we are on this question of money, let me say that we Catholics in this city of New York have been very slow to take advantage of what is really a generous inducement held out by the laws of this State as concerning this city. The library law of which I speak directs that every free, public circulating library in this city that shall possess 10,000 volumes, that shall own real estate to the value of \$20,000, and that shall in the year prior to its application have circulated at least 75,000 volumes, can, on application to the Board of Estimate and Apportionment, receive an appropriation of \$5,000 from the Excise moneys of the city. The Protestant Episcopalians, under the

name of the New York Free Circulating Library, and the Jews, under the name of the Aguilar Free Circulating Library, have been quick to avail themselves of the offer made by this law. The former association receives every year \$12,000 or more from the excise money of this city. Now as, unfortunately, most of the excise money comes from Catholic sources, it is scarcely right that we should allow it to be sent entirely to those who are not of our faith, and who take care in the books they place in their library to exclude almost everything that would be favorable to our church and our religion. It would not be a difficult matter for the Catholic parochial libraries in this city to combine and form one corporation in order to secure the common good. With the approbation of the Most Rev. Archbishop of New York, we have formed the Cathedral Library Association with a view to this end, his Grace kindly consenting to be the president of that association. Before making active efforts to spread this association among other parishes than ours, we have tried in our own library to secure the needed conditions, and we are glad to say that after an experience of four years, beginning with nothing, we have been able to reach one of the conditions, and possess on our shelves now more than the 10,000 volumes required by the law. We expect soon to have the second condition, and, with God's help, we shall have the third within a very short time. The advantage of co-operation on the part of other parochial libraries with ours in this work would be that smaller parishes, which could never expect to possess the required number of volumes, could have free access to our shelves by a system of mutual loaning, such as exists between the central organization of the New York Free Circulating Library and its branches. The organic bond between the libraries would be membership in this organization, the director of each library to be a member of the board of trustees governing the association. In this way all the parish libraries could be made absolutely free; and, by advancing a small outlay, within one year sufficient money could be obtained lawfully from the State to compensate for this outlay and to provide for the current expenses. We hope, too, by means of this association to be able to establish in New York for the use of the people a Catholic Reference Library which will be worthy of our people and of our city. The plan is already prepared, and if everything progresses favorably will soon be placed in operation.

Finally, I would say that the parish schools afford a great means for developing the work of the parish library. The

trouble with our children is not that they do not read, but that they have not the proper guidance in their reading. It is not the point to discuss here why they have not proper guidance, but the fact remains that they are left very much to themselves, and consequently the results are not at all satisfactory. In one parish that I know of an attempt is made to guide the children by placing within the reach of each class only a certain number of books from which to choose. My objection to this is that it does not properly train the children to become the choosers of their books when they have been emancipated from the ferule, and furthermore that it does not give the children the proper range in their reading. It is a difficult task to pick out the hundred best books in English literature, but it is still a more difficult task to pick out for each class the dozen or more books for the children in that class. Yet if the books presented to these children are not the best for them where will be the benefit in cramping the desire of the children's mind for expansion? The proper plan, it seems to me, would be for the teachers to be somewhat familiar with general literature, and particularly with the special literature of the special subjects that they teach, and to pursue in their classes the method that is pursued by the Reading Circles throughout the country, suggesting to the children in what books and at what places in those books they will find matter bearing upon the subject-matter of their respective studies, so that the child while recreating his mind will at the same time be continuing his study. The necessity of a knowledge of general literature on the part of the teacher will appear from the fact that children have not only to study but to relax their mind. This could be done by suggesting lines of reading which will cultivate their tastes, and develop their poetic, practical, or intellectual faculties. The teacher who knows the capabilities of the child, and who takes with most of our children the place of the parent in the matter not only of directing his studies, but of directing his reading, ought to be able to suggest what will be best for each child in order to allow its faculties to expand to their fullest development. Reading is a thing in which the principle of simultaneity cannot be applied successfully, because tastes in reading differ as widely as tastes in eating or drinking. While every one likes to have a solid substratum of beef in his food, every one too should have a solid substratum of intellectual nourishment in what he reads; but just as our appetite must be coaxed by serving up solid food in various forms, so the appetite of the mind must be coaxed by



presenting to it its nutriment in attractive shape. And we know in this matter, as in the matter of food, what may be attractive for one will be repulsive to another. Hence the necessity of striving to adapt the reading to the tastes of the mind. This, it need scarcely be observed, can be done only when the teacher has the requisite knowledge. If, therefore, our teachers, whose lives are so busy that they can scarcely find the time for individual effort in this direction, could have the advantage of listening to lectures by different *littérateurs*, not only during the course of the year but during the vacation season, the results would be beneficial not only to them but to their charges, and the resultant sum of culture on the part of the teachers, the broadening of their minds, would have its effect in the increased amount of culture in the Catholic body, because the influence of the child is not only prospective but retroactive, and is experienced by the parent as well as by progeny.

Since writing the above I have learned that this want has been appreciated by the Public School Teachers' Association, and that the Committee on Literature of that body intends to devote itself to the cultivation in young people of the taste for good literature; to endeavor to increase and multiply in every way the child's opportunities for reading the best books. "In the development of this plan the committee has in view: 1st, The preparation of leaflets on reading for the young; 2d, The formation and proper use of school libraries; 3d, The reviewing and classifying of recent juvenile works; 4th, The preparation of lists of suitable books—books of fiction, history, travel, biography, and popular science—so classified that the busy teacher will be enabled to select at a glance choice reading matter for each of his school grades." We can learn something from this plan. The need of our taking the lesson is emphasized by the fact that the letter accompanying the circular of which the above is an extract asks me to prepare a list which, "barring religion," shall be suitable for all schools. We must prepare lists that shall be suitable for our children. Let us learn the lesson.

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## LIBRARY WORK IN ST. PAUL'S PARISH, NEW YORK.

BY JOHN J. O'BRIEN, OF NEW YORK.

AT a very early period in the history of St. Paul's parish, more than twenty-five years ago, Father Hecker provided a Children's Free Circulating Library to supply books for the Sunday-school scholars. He was convinced that in this way a love for good reading would be fostered among the young folks and remain with them in after years. Abundant opportunities for an advanced course of reading are now supplied in the choice collection of books at the Parochial Library, established by the Christian Doctrine Society. Both departments of the library are at present doing their work conjointly, the books for the scholars being distributed on Sunday morning during the session, and at the end of the session to the teachers, and again Monday evenings to the members throughout the parish. About five thousand volumes are available for general circulation. Library cards containing the titles of fifteen books, with the names of the different authors printed thereon, are distributed amongst the various Christian Doctrine classes. The card, in each class, is passed around, every scholar selecting a book and marking the number on the back of the card, which is covered with silicate. In the meantime the books returned have been gathered up by the librarians and checked in the library. The cards are then collected, and the classes entitled receive another set of books. There are but few rules governing the distribution of the books. The books are given out every Sunday—except during the summer when no class is held—one Sunday to the girls and the next to the boys. Books must be returned in two weeks, and if any scholar in a class fails to bring back a book the class is held accountable until the book is returned. This rule, as can easily be imagined, directs the public attention of classmates to delinquents, whose tardiness is promptly rebuked by the boys and girls themselves.

St. Paul's Library enables Catholics to do much good by assisting inquiring Protestants to obtain books explaining the points of difference between the church and the various sects. For this apostolate of the laity, as well as to foster a love of reading the best books, it has been conducted as an aid to mis-

sionary work. A large number of volumes have been lately purchased with this end in view. On account of the improvements that have been made, it is hoped that the library will be a centre of attraction for all who wish to find books that may be read profitably. In choosing the recent selections, particularly in the department of fiction, proper allowance has been made for diversity of taste and the varied intellectual qualifications of readers. The aim has been to exclude literary rubbish as well as immoral, mendacious, and useless books of all kinds.

This is an age in which, to some extent, reading has become a necessity for everybody. The number of books published annually is so great that few persons are able to select those which are suitable from a Catholic stand-point. What to read is nowadays a question of real difficulty to many and especially to young people. With the varied character of the productions of the press, with a press that lends itself as well to the dissemination of error in matters religious, historical, and social, as it does to the advancement of the true and useful, guidance in the selection of reading matter is of the utmost importance. Life is not long enough to allow time to read all the books that are printed; therefore it is advisable to adopt some plan by which the best among them can be secured.

Now, the library assumes the office of a guide in such matters. The fact that a book has a place on its catalogue is a guarantee that it contains safe and useful reading. In some of the books written by non-Catholics a few lines and passages may be inaccurate, though the other merits which they possess make them attractive and useful to intelligent readers. Such books have been admitted only because their defects are more than counter-balanced by their literary excellence and other good qualities. As might be expected, the library is well supplied with works on spiritual and doctrinal subjects. It is hardly necessary to state that such reading is of supreme importance for every Catholic. The writings of the saints and of the great defenders of the faith should be studied attentively by all who wish to advance in the way of perfection, and to protect themselves from the pernicious influence of those who, by word, by example, and by the power of the press, inculcate indifferentism and infidelity. The church needs, in this country especially, enlightened members who can give a reason for the faith which they believe, and who have the knowledge requisite to defend the truths of religion. Hence it is the duty of every loyal Catholic to make the best use of his opportunities in diffusing correct information

concerning the teachings of the Catholic Church. The advantages to be derived from spiritual reading are manifold. Father Faber says: "Other things being equal, a person beginning the spiritual life with a taste for reading has much greater chance for advancing and persevering than one destitute of such a taste. It is not easy to think out for ourselves even very obvious things. Reading suggests them to us. We gain time by appropriating through books the experience of others."

The utility of history as a branch of private reading is undeniable. It has been called "the witness of ages, the torch of truth, the interpreter of the past." History is a repository whence we may, with little labor, derive extensive knowledge of the human race. The true glories of the present century cannot be properly estimated by one who is ignorant of what happened during the centuries of the past. Great truths and important lessons drawn from the study of history are often embodied in the pleasing form of a story. In this way real facts may be realized and presented most forcibly by the inventive power of the imagination. With this object in view many historical novels have been constructed by eminent scholars. The story of *Fabiola*, by Cardinal Wiseman, and that of *Callista*, by Cardinal Newman, are worthy to be ranked among the best specimens of this class of books.

The literature produced by Catholic authors is of the highest standard, and it now remains for the APOSTOLATE OF THE PRESS, through its many able exponents, to spread this literature broadcast throughout the country where it will do the most good among Catholics and non-Catholics. Libraries can assist in this grand work by keeping on their shelves leaflets, pamphlets, and books that will enlighten those who are searching for light concerning the one true church.

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THE DIFFUSION OF GOOD READING BY THE  
COLUMBIAN READING UNION.

BY MISS JOSEPHINE LEWIS, OF BUFFALO, N. Y.

IN the pages of *THE CATHOLIC WORLD* an extensive series of letters have been published, beginning December, 1888, suggesting ways and means of diffusing Catholic literature, and bringing into prominence the works of Catholic writers, with a view to securing a larger representation of their books on the shelves of public libraries. So great was the demand for information on these topics that it was found advisable to establish, under the supervision of the Paulist Fathers, the Columbian Reading Union as a central organization in New York City, to co-operate with those in charge of parochial and public libraries and the managers of Reading Circles. All societies of this kind derive mutual benefit by the interchange of opinion and suggestion, encouraged and made profitable through the influence of a central body.

The advantages of such an organization are becoming more and more evident to those who have given any thought to the study of the Catholic book trade. Much judgment is required in preparing suitable lists of books for different readers. The young ladies who have been graduated from convent schools and academies, or other institutions, need books specially adapted to their plans for self-improvement. That large and intelligent class working in stores, factories, and in domestic service, enjoying less leisure, have a claim which should also be cheerfully recognized. In preparing lists for the latter due allowance must be made for their range of thought and limited opportunities for reading.

With regard to young men, there are peculiar dangers arising from daily contact with the great tide of indifferentism and unbelief to which they are exposed. Valuable aid can be rendered to them by judicious guidance in the selection of books that deal with subjects in which they are or ought to be most interested.

There is likewise a vast domain of juvenile literature to be classified to meet the constant demands of educational institutions, and of parents who rightly exercise a vigilant supervision over the reading matter supplied to their children.

It is evident at a glance, that individual effort is not ade-

quate to meet all these wants. To arrange guide-lists for the various classes of readers, some fully and others only partially educated, male and female, the leisured and the working classes, is a task of great magnitude. Responsible persons, such as professional teachers of literature, directors of libraries, qualified ladies and gentlemen, can do inestimable good to thousands of readers by employing their special acquirements in this direction, but to do so effectually demands an organization. Lists of books arranged in this way and offered gratuitously can be endorsed and sent to all parts of the United States and Canada. So far as funds permit, these book-lists will be sent to educational institutions. By making special terms with publishers, the Columbian Reading Union can become a useful auxiliary to the Catholic reading public. The facilities which it can obtain will save time, trouble, and expense in the purchase of books, facilities urgently needed by those who live in the small towns and the rural districts.

One of the ablest thinkers and writers among Catholic laymen, Mr. John A. Mooney, has sent these *words of praise* for the work now under consideration :

“I am delighted to see at last a much-needed, timely, practical movement for the encouragement of good Catholic reading and writing. The plan of the Columbian Reading Union evidences a full, thoughtful knowledge of Catholic needs—pressing needs. If properly organized and carefully conducted, the Reading Circles must have a wide influence for good, not on young ladies only, but also on men, young and old, many of whom know very little of the writers of their own religion, or the place of excellence these writers have attained. Instead of gratifying or nourishing ourselves at our own well-filled tables, we contentedly feed on the husks of the prodigal and call our sad meal a feast.

“The idea of the guide-lists promises to benefit publishers as well as readers. Here it is, especially, that every one can see the care with which your admirable plan has been thought out. Why should not the publisher be helped as well as the reader? As it is, putting aside the ascetic work, the publisher lacks any safe means of gauging his public. We have no way of telephoning him what we are ready for. The guide-list will serve as a publisher's thermometer as well as a reader's barometer.

“Not only will the Reading Circles and the guide-lists help Catholics, but they will serve our American society at large. The Public Library will learn to know us better than it does. We shall be recognized not simply as readers, but also as the

owners and makers of a good, honest, healthy literature—a literature characterized by a just sense of art and by a high claim, clean as well as modern, and covering every branch of literary composition.

“And our schools, convents, colleges—will not the guide-lists serve them also? In the school the ground-work of a sound appreciation of the value of good reading should be laid. To instil the sense of reading as a duty, and to make it a pleasurable habit, is one of the most important requirements of the most primary education. The guide-list should be, and doubtless will be, a valued school-teacher’s guide.

“Surely you may count on the success of your good undertaking. You deserve encouragement from all classes of men and women. And you will have encouragement, if for no other reason, because you have chosen the right moment to plant a grain of mustard-seed.”

The documents already printed and circulated by the Columbian Reading Union are :

1. List of Historical Novels, prepared by the New York Cathedral Library Reading Circle, which contains forty standard works by Catholic authors ;

2. List of Stories for Young Readers, prepared by the Ozanam Reading Circle, organized in this parish. This list contains fifty of the best books for the young, printed by Catholic publishers ;

3. List of Books Relating to the Catholic Church in the United States, prepared by the Alumnae Association of the Holy Angels Academy, Buffalo, N. Y. In this list thirty-nine works are mentioned ;

4. The Works of Brother Azarias, with a reference list of his essays and papers published in various magazines during the past twenty years ;

5. The Writings of Miss Eliza Allen Starr, with press opinions, showing the high estimate formed by competent critics of her life-long studies in Christian Art ;

6. List of Historical Books on the Famous Women of the French Court, by a Catholic author, M. Imbert de Saint-Amand, who has won distinction on both sides of the Atlantic by portraying the chief actors of a most memorable epoch of modern history ;

7. A List of Books for the Young, selected from the catalogue of Messrs. Charles Scribner’s Sons. In this list the Catholic authors are given a prominent place, and Jules Verne, the prince of story-tellers, is the first on the list. By special arrange-

ment with the Scribners a liberal discount of twenty per cent. on single volumes, and a larger discount on the complete works of different authors, has been secured for every one using the order-blank supplied by the Columbian Reading Union.

This brief synopsis of the work performed by the Columbian Reading Union will be acceptable to its members and well-wishers. The members have each sent one dollar to give substantial encouragement to the movement. Without the financial aid thus obtained the circulars and book-lists gratuitously prepared for the use of the members could not have been printed and circulated. Thus far every request for documents has been answered even when the request was written on a postal card. About five-sixths of the total number of letters received by the Columbian Reading Union have contained ten cents in postage, which is less than the actual cost of the book-lists and circulars.

The Columbian Reading Union's documents are in general demand, and contain information not hitherto supplied from any other source. In estimating the extent of the work already accomplished, it is necessary to add that one member of the Union in New York agreed to pay the expense of sending the book-lists gratis to the archbishops and bishops; and a member residing in the city of Milwaukee willingly undertook the labor and expense of forwarding the book-lists to all the Catholic colleges, academies, and select schools of the United States. Specific mention cannot be made of all who have given valuable time and experience to the formation of Reading Circles, and the distribution of the book-lists among public libraries. Certainly it is encouraging to authors and publishers to get positive assurance that in answer to the appeal of the Columbian Reading Union a large number of representative Catholics have volunteered to do service in various ways—without the inducement of financial rewards—for the diffusion of good literature.

Before the end of the year 1892 it is hoped that sufficient funds will have been secured to pay the expense of printing a complete list of Catholic authors published in the English language; much of the data for this important list has been already collected by skilful hands. It now remains to be seen whether the patrons and members whose generosity has thus far supplied the "sinews of war" will provide the fund necessary for this new enterprise. Every library and every Reading Circle in the land will be glad to have a reliable list, such as the one now preparing, which will definitely show forth the influence Catholic thought has exerted on modern literature.



THE FIRST CATHOLIC READING CIRCLE FORMED  
IN NEW YORK CITY.

BY MISS M. F. McALEER.

IN response to an appeal issued by Father McMillan, the Ozanam Reading Circle was organized over five years ago. It takes rank as the first Catholic Reading Circle established in New York City. The members have endeavored to do an apostolic work in behalf of good reading, besides securing their own self-improvement in matters of literary value. The Circle is composed of Catholic women, residing in different sections of New York City, who meet together once a week in an informal and friendly way, to talk about books—Catholic books especially—to take part in carefully selected literary exercises, readings from the best authors, recitations, and essays.

Every Monday evening the members assemble at the Parochial Library, West Sixtieth Street, near Columbus Avenue. This library offers exceptional facilities for getting the choicest specimens of modern literature, and a liberal supply of the latest stories. It contains all books approved by the Columbian Reading Union.

By the selection of well-chosen books in the library, and by special talks on many important topics, the Paulist Fathers have generously aided the work undertaken by the members of the Reading Circle. A gifted writer in THE CATHOLIC WORLD has told us that Matthew Arnold in one of his essays on the "Strength of Catholicism" says something to this effect: If he were a Catholic living in England he would suffer much, but he would find also much to comfort him. Among the consolations he would give himself would be a frequent visit to the reading-room of the British Museum, and there he would linger in loving contemplation of the vast section, stretching on and up from the "Hell of the yellow law-books to the Heaven of the *Acta Sanctorum*" devoted to the Abbé Migne's collection, which contains all that concerns the Catholic Church from every point of view, dogma, discipline, art, literature, science, etc. He says: "In this same room you may also find all the theological works of the various forms of Protestantism; but what a poor show they make beside this array of condensed Catholicism!" We

surely do not need assurances from Matthew Arnold or from any other outsider of our superabundant wealth. And yet I do fear that too many even of our educated Catholics are not fully informed in this matter. Do we really need to be told how rich and varied is the store from which we can adorn and arm and feed ourselves? Whether we really need this information or not we will not discuss, but let us feel sure we are engaged in a good work in proclaiming our treasures. But this cannot be the sole motive of our combined efforts. Is it not rather to awaken in our hearts an enthusiasm for carrying the light to those who, thanks to much of the popular literature, are growing to believe that enthusiasm is a folly, that there is nothing worth striving for?

Do we not wish to counteract the pernicious effect of the flippant reading of the day by working ourselves up to a relish for studious reading? And is not the means we have been advised to take something like a beginning of that after-course of studies so many have been longing for? The students in colleges, convents, and common schools can only go so far. How far? Indeed, only to the borders of the great wonderland of study. And must education be deemed ended when the medals have been pinned on amidst the flourish of pianos, violins, harps, etc.? Bishop Spalding said something boldly true at one of the commencements; something to the effect that there was a tendency to rest satisfied with the medal and diploma—that we too easily believed all-sufficient these outward signs of inward progress. It would be well to heed such warnings. But how are we going to solve the problem of a continued and studious life with the demands of our social and domestic environments? A great many seem to think the problem unsolvable and give it up, and are heard of no more among the light-bearers. They drop out of the ranks, or rather, they drop into the great nameless, aimless multitude. The Catholic Reading Circle can help us to reach a satisfactory indication of the ways and means of doing one's duty to home and to other claimants, yet leaving us time enough to strive for personal perfection in every sense of the word. The literature produced by the divinely lighted minds of our great Catholic writers will assist immensely towards this perfection of mind and heart and soul.

One of the most active workers for the success of the Ozanam Reading Circle, Mr. Alfred Young, is unavoidably absent from this Convention. With rare good taste and judgment he has recommended various practical plans for the members to follow. In a letter, written by request for this Convention, he

says that his advice was intended for teachers, art students, type-writers, telegraphers, and the like. Many of them work overtime and have little leisure. "It would be adding one more humbug to the world's too plentiful stock to devise an elaborate scheme of reading for such busy people. Last year we only required one book to be read by all the members, and this was pretty generally and thoroughly done. The book was Cardinal Gibbons's *Our Christian Heritage*. The meetings are held every Monday evening. Every member is supposed to come fortified with a newly acquired quotation from some prominent author, and the recitation of these quotations forms the opening exercise. Then we have a prose reading from a Catholic author or from some non-Catholic source, but upon a theme interesting to Catholics. This is followed by a 'poetical reading,' meaning an extract from some good poem, the importance of selecting real poetry and not mere jingle being urged upon the Circle. This is followed by another prose reading which we call a 'Study in Literature,' meaning thereby to illustrate by the extract read the value and beauty of style in the literary artist.

"A recitation then comes next upon the programme. We don't care for 'The Polish Boy,' and 'Searching among the Slain' at our pleasant gatherings is distinctly discouraged. Then we take a little relaxation in the shape of a reading from some popular (high-grade) novel, or from a book of sketches. For instance, one of the members read for us not long ago that delightful sketch of Miss Wilkins's, 'The Revolt of Mother.' Once in a while we have an original story or essay. The evening is closed by an informal talk from the presiding officer of the meeting. The talk is part comment, part suggestion, and part criticism. Just so much stress is laid upon elocution as may insure the adequate expression, in an entirely natural and unaffected way, of whatever is read or recited. The idea is that it is worth while for everybody to be able to read and to speak in a graceful manner with a well-trained voice. Much is made of the good old-fashioned practice of reading aloud. We think that even one night a week with Newman and Ruskin may do something to counteract our daily dose of flippancy and cynicism in the morning newspaper.

"These proceedings of the members of the Ozanam Reading Circle do not make a very pretentious narration, but in the comparison of experiences at the Convention they may prove of interest. Recent articles in THE CATHOLIC WORLD were dis-

cussed by our Circle, and just too in the line of Father Elliott's noble scheme.

"Now, our members have agreed that whenever they find themselves guests in a Catholic household they will, on the first fitting opportunity, ascertain whether *THE CATHOLIC WORLD* and other standard works by Catholic authors are subscribed for by their hosts, and if not, in a kindly, missionary sort of a way they will urge a subscription to these publications. If this is carried out, as I hope it will be, it ought to entitle the Ozanam Reading Circle to be admitted into the *APOSTOLATE OF THE PRESS.*"

A description of a meeting may give some idea of the work done in the Ozanam Reading Circle. The exercises begin with the reading of the minutes of the previous meeting. These minutes are not presented in tabular form, but are rather a description of the part each member had in the proceedings. This is followed by quotations containing good, wholesome thoughts that impress the members in the course of their readings—an entire evening has often been devoted to one Catholic author. The rest of the time is devoted to recitations and readings. The latter are not given merely for the sake of elocutionary effect alone. The readings are selected from a literary stand-point; hence standard periodicals are frequently consulted. For instance, every month at least one selection from *THE CATHOLIC WORLD* is rendered. The members subscribe to this magazine and circulate it weekly, so that each member in turn is supplied with a copy. Original writings have taken the form of letters to the Circle, essays, and reviews of popular books, or impressions of particular works. An original story was given as a Christmas contribution. Sometimes the whole time of the meeting has been devoted to one special subject or one celebrated character, such as Shakspeare, Longfellow, and St. Patrick. All efforts have tended in some way to acquaint the members with Catholic history and Catholic literature.

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## THE CATHOLIC EDUCATIONAL UNION.

BY WARREN E. MOSHER, OF YOUNGSTOWN, O.

OF the necessity and utility of Reading Circles among Catholics there is not the slightest difference of opinion among those who have the welfare of Catholic interests at heart. After a trial of two years all who have taken an active interest in the movement concede that the Reading Circle, when properly directed, is a most beneficial means of acquiring the greatest amount of intellectual gain from the effort expended; and the steady growth of the movement is convincing proof that the Reading Circle has come to stay among Catholic institutions.

The work being done by the Columbian Reading Union is deserving of the highest commendation. It is certainly a useful auxiliary to the Catholic reading public, and I trust its usefulness will be continued and encouraged.

There is another organization to which I would call your attention, and which is known as the Catholic Educational Union, with headquarters at Youngstown, Ohio. You are all familiar with the Chautauqua Society, and the phenomenal success it has achieved among our non-Catholic friends.

The Catholic Educational Union has adopted the same system, but conducted on Catholic lines, and does not conflict in the least with the work of the Columbian Reading Union. Among its officers and counsellors are some of the most eminent divines and educators in the land, including Brother Azarias; Rev. J. F. Loughlin, D.D., chancellor of the Archdiocese of Philadelphia; Rev. M. M. Sheedy; Maurice F. Egan, LL.D.; Rev. J. Havens Richards, S.J.; George E. Hardy, A.M.; Hon. W. J. Onahan, Eliza Allen Starr, Katherine E. Conway, Mary E. Blake, and others.

Briefly stated, the object of this institution is to encourage the diffusion of sound literature and to instil a love of good reading into the hearts and minds of the Catholic masses; to give those who desire to pursue their studies after leaving school an available opportunity to follow prescribed courses of the most approved reading; to enable others who have made considerable progress in education to renew their past studies, and particularly to encourage individual *home* reading and study on

systematic and Catholic lines. It is especially designed to meet the requirements of those who have had limited educational advantages and are desirous of self-improvement. It aims to unite the earnest young Catholics of the land who are ambitious to devote their spare moments to the pursuit of knowledge and the cultivation of the intellect.

The plan consists of carefully prepared reading courses and wisely selected books. The studies include history, literature, science, and art. The lessons in these studies are marked in advance for each week, and the amount of reading in each study is clearly defined. The required reading can be done in one half-hour daily. The members procure the books recommended and read the lessons at home. If there are several persons in a parish reading the course, they may meet for mutual help and encouragement, and thus form a local Reading Circle.

A full course requires four years' study. But one may join for one year only and may read all or any part of the course. If a member desires to obtain a diploma, he may do so by reading the full course for four years and answering eighty per cent. of the questions sent him. These questions are a review of the studies, and can be found in the books which he has read. The term for each year begins October 1 and ends July 1. Special courses will be prepared for those who complete the regular four years' course, so that they may continue indefinitely, reviewing old studies and beginning new ones.

#### THE FOUR YEARS' COURSE OF THE C. E. U.

(Subject to revision, from time to time, by the Counsellors.)

1889-90.	1890-91.	1891-92.	1892-93.
Ancient and Roman History.	History of the Middle Ages.	English History.	American History.
Greek and Latin Literature.	Civilization, Literature, the Arts, Libraries, Schools, and Universities in the Middle Ages.	English Literature.	American Literature.
Mythology.	The Church in the Middle Ages.	Church History.	History of the Church in America.
Physiology and Hygiene.	The Protestant Reformation.	Electricity.	American Institutions
Ancient Civilization.	Geology.	Physics.	Political Science.
Physical Geography.	Astronomy.	Art.	Chemistry.
Bible Studies.	Christian Doctrine.	Science and the Bible.	Social Questions.
Christian Doctrine.		Contemporary Irish History and Literature.	The World's Expositions.
		Bible Studies.	

The above course is repeated every four years, so that those who continue members for four years will get the benefit of all the readings advertised, no matter which studies they may begin with. All who join the Union should begin with the course outlined for the year in which they join.

## COURSE OF READING FOR 1891-92.

Beginning October 1 and ending July 1, arranged as follows: From October to January, English History, Electricity, and Physics; from January to April, English History and Literature; from April to July, English History, Literature, and Church History.

The required Readings in the *Review* will include special series of Art Studies, by Eliza Allen Starr; Bible Studies, by Rev. P. C. Yorke; Relation of Science and the Bible, by Rev. John J. Melody. Other studies will be announced later. Contemporary Irish History and Literature will receive special attention in the text-books and *Review* during the progress of the course.

## REQUIRED BOOKS FOR 1891-92.

English History. Burke's Lingard. J. Murphy & Co., Baltimore, Md. \$1.50.

English Literature. John O'Kane Murray's Lessons in English Literature. John Murphy & Co. 75 cents.

Church History. A popular manual. The Catholic Publication Society Co., New York. 60 cents.

Electricity and its Discoverers. By Rev. Martin S. Brennan, A.M. D. Appleton & Co., New York. 75 cents.

Physics. By Prof. Balfour Stewart. American Book Company, New York, Cincinnati, and Chicago. 35 cents.

The *Catholic Reading Circle Review*. \$1.50.

A person may join at any time by sending name and address and a fee of twenty-five cents. Circles of ten or more, ten cents each.

The primary object is to encourage home reading, and individuals may become members without joining a Circle. Yet the Reading Circle is the principal means of carrying out the plan. The members meet weekly to discuss the reading they have done at home and to have an interchange of ideas. Literary exercises are prepared, consisting of essays and talks supplementary to studies, and musical exercises interspersed to make the meetings pleasant and sociable.

Every Reading Circle is a school in which are educated active and efficient workers for the responsible duty of assisting pastors in teaching the young intellects of our land sound principles and virtuous practices. By the members having a common interest in the work and acting in concert, there is an incentive for individual effort. Each member is urged by a sense of duty, and, feeling assured of sympathy, does his part willingly. He is also made to feel that he is not conspicuous or alone in the work. The active, strong minds act as a stimulant in arousing the slow or indifferent members to action; the timid and diffident

grow self-reliant and confident, and in time this spirit pervades the whole society.

Many have the erroneous idea that by identifying themselves with Reading Circles it presupposes ignorance on their part. This is a mistake. Many educated Catholics have entered into the spirit of the plan with the warmest zeal, and have organized Circles in which are professional men, business men, teachers, mechanics, and persons from every walk in life. Those who have been so fortunate as to have received opportunities of advanced education, sound training, and good social and moral influences could not do a more commendable act than to ally themselves with Reading Circles and aid in lifting up those less fortunate than themselves. Good example, fellowship, discussion, and interchange of ideas constitute the educational advantages of Reading Circles.

The Catholic Educational Union does not conflict with other associations. On the contrary, it can be made a useful adjunct to them. If they would adopt this plan, new life would be infused into literary societies which now exist in name only, and a vigor imparted which would stimulate members to renewed effort. Besides, they have the advantages of libraries, pleasant meeting places, and other necessary conveniences.

Where there are several Circles in a community following this plan they could carry out in a measure the University Extension system by having men of local or national prominence as educators deliver special lectures on the course to the several Circles assembled together.

The manner of conducting a Reading Circle is immeasurably superior to that heretofore followed by literary societies. In the ordinary literary society several persons are assigned subjects for papers, recitations, etc., and the other members of the society have no interest but to sit and listen to the papers read by others. None but those who have been assigned subjects have an incentive to look up the references given, the others having, perhaps, little or no knowledge of them. And should those assigned papers fail to respond, the meeting is likely to be a failure. On the other hand, by the Reading-Circle system all the members are interested in the subjects, as all are supposed to have the books and to read a certain amount each day or week. Should those on the programme fail to respond, the meeting can yet be conducted profitably by a discussion of the reading or lesson of the week.

The following will serve to illustrate the work of a Circle:



*Reading for Week ending January 7.*

1. "History of England"—Chap. xix., Edward III.

2. "Lessons in English Literature"—Definitions, to page 7.

In the *Reading Circle Review*: "The Motive of George Eliot's Novels," by Brother Azarias; "Leo XIII. and the Labor Problem," by Rev. M. M. Sheedy.

## LOCAL CIRCLE PROGRAMME—SUGGESTIVE.

*Week ending January 7.*

1. Roll-Call—New Year's Resolves.

2. Paper—The Black Death.

3. Selections from Lyric Poetry.

4. The Lesson.

Music.

5. Paper—The Irish in America.

6. Selections from the "Gleaner." The Gleaner is a person appointed to look up articles of interest bearing on the subjects studied by the Circle.

7. Readings and Discussion—"The Motive of George Eliot's Novels," and "Leo XIII. and the Labor Problem," in this issue of the *Review*.

8. Topics of the Hour.

Among the many excellent exercises carried out in Reading Circles are the quotations in response to roll-call, and the question-box. By the former each member as his name is called, instead of saying "present," recites a quotation from an author named the week before: it may be a line or more. By following this exercise a Circle will quote from forty or fifty different authors during the year, and by the members being obliged to search through the writings of the many authors for a suitable quotation they naturally become familiar with many writers and their works.

By the question-box exercise questions on special or general subjects are prepared and distributed among the members at a meeting, to be answered at the next.

There are many other pleasant and instructive exercises besides these which may be introduced at the will of the members.

An indispensable feature of this Union is its monthly magazine, the *Catholic Reading Circle Review*. This magazine serves as a guide, the several departments being conducted with a view of assisting members to a clear understanding of the studies of the course. Articles of special value to members are contributed by many of the most distinguished writers in the country. The

Reading Circle department contains the outline of the studies for each week, with suggestive programmes for local circles, explanatory notes, suggestions, and advice, questions and answers, and other matter of general interest, besides communications from Circles and readers from all parts of the land. There is also a department devoted exclusively to the interests of Catholic teachers. With the aid of the magazine ten thousand Circles can follow the plan as easily as one. The price of the *Review* is \$1.50 per year. All the books of the course may be ordered from the Union at Youngstown, Ohio, or from the publishers. Information on organizing and conducting Reading Circles may be had by applying to the Union and merely enclosing stamps to pay for circulars and reply.

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## PARISH CALENDARS.

BY REV. JOHN J. HUGHES, ST. PAUL'S CHURCH, NEW YORK.

WHATEVER else the Paulists may be accused of originating, the Calendar idea cannot be placed at their doors. The credit is not theirs. Long ago Numa Pompilius, and later on Julius Cæsar, and later still Pope Gregory XIII. had something to do with *Calendars*.

It was only six years ago that the Paulists got it into their heads that the wisdom of Numa, and Cæsar, and Gregory might be used effectively if put before the people of St. Paul's in American dress.

The idea of the monthly Calendar is simply this—to furnish every member of the parish, FREE OF CHARGE, a small pamphlet containing a list of the feasts and fasts of the month, notices of the meetings of societies, short, sharp warnings to the people about any abuses or vices prevalent among them, and to give short explanations and instructions on Catholic truths.

At first some smiled at the success of such a publication. How could we distribute five thousand copies of a pamphlet ranging from sixteen to thirty-two pages a month—all for nothing?

We did it, and thus far it has cost the Paulist Fathers not one cent.

What is *The Calendar*? *The Calendar* is the Catholic's re-

ligious memorandum-book. He hangs it up the first Sunday of the month and consults it as the sailor does his almanac for tides and the phases of the moon. For every day there is a saint or a devotion, for every week a meeting of some society, his own or his children's, and for every season of the year a special phase of his religious life. *The Calendar* is a chart for his voyage. With our large congregations and our short Masses the parochial relation is at a minimum—less than a minimum, in fact—it is below measurement. Every expedient to supplement this should be resorted to with alacrity. If a business man is not sure those who trade with him understand his words he sends them a circular. That is exactly the purpose of *The Calendar*. It is a printed message of the pastor of souls to his flock. In large city parishes such a means of communication is necessary if we want the people to understand intelligently the notices and regulations of the parish. When read from the pulpit it is safe to say that one-third of the congregation does not hear a word of them and another third forgets them. Whereas, when the notices are in cold print and carried home, they are apt to be read and commented upon, and thus rubbed in and not so easily forgotten.

Can *The Calendar* be made to turn an honest penny for church revenue? Yes, but the honest penny would be its death. Say a thousand would buy it; two thousand wouldn't. Thus the object of *The Calendar* would be defeated, for its great aim is to reach every one in the parish, to force upon them the knowledge of their duty and of what is going on in their parish church.

Another question: Would the publication of a Calendar be an extra expense and drain on the parish funds?

It need not be. *The Calendars* we have issued these years have not cost the church one cent, and we have distributed nearly 200,000 copies in that time. Any intelligent young man can go around in the parish and secure enough advertisements to pay the printer's bill and compensate himself.

Do we notice any marked effect from the use of *The Calendar* in St. Paul's?

Undoubtedly we do, for whenever we wish to call attention to any new regulation or denounce any abuse, we speak to the people through *The Calendar*, and good results are produced. If the people do not recite the prayers properly after Mass, we tell them through its pages how it should be done, and repeat the notice until we gain what we want. If the people rush out of church before the priest leaves the altar, a little good-humored

sarcasm printed in the next *Calendar* will make them feel ashamed to do the like again. For example, you can see in some of *The Calendars* a number of "Dont's," and among others, "Don't run out of church as if the sheriff were at your heels"; "Don't loiter or stand at the back of the church during Mass if you are able to pay for a seat. It looks bad, and is not in good form."

Let me tell you one effect of a notice in *The Calendar*. We were annoyed and worried at people coming late to Mass. Father Brady wrote a page in *The Calendar* on "Freaks." He told of many phenomena of nature—some people who had been born with two heads, four eyes, several legs, etc. A new freak had been discovered in our parish with *three hands*—a right hand, a left hand, and *a little behind-hand*. "Look out for this freak next Sunday at any of the Masses," he wrote, "and you will see him coming up the aisle wagging his *little behind-hand* after him some time after the Mass has begun."—Result, next Sunday everybody looked for the freak in vain.

We are anxious to have it clearly understood that *The Calendar* costs nothing but the editorial labor of compiling the proper lists of feasts and fasts, putting together the announcements of the coming month, and adding some edifying facts and statements, such as the instinct of a good pastor readily furnishes.

The money with which to pay the printer can easily be obtained. The business manager of *The Calendar* says that business men who believe in good and successful advertising can find no better medium than it. The advantages it offers over the usual modes of advertising can be seen in these simple facts:

It is essentially a family publication, and must therefore bring the various advertisements directly to the notice of those persons whom the shrewd and intelligent business man desires to interest. Again, though published monthly, the attention of its readers is called daily to the notices, religious almanacs, etc., contained in its pages. In this respect it differs greatly from other mediums of advertising, for when read they are usually thrown aside, but *The Calendar* is kept and referred to time and again throughout the entire month—thereby making the last days as valuable as the first.

It is hoped to make *The Calendar* at no distant time a weekly publication, thus multiplying its usefulness, and bringing the APOSTOLATE OF THE PRESS to bear more regularly as the adjunct of the spoken word.

How do we distribute *The Calendars*? Do the people come around to the priests' house for them?

Not at all. The very persons you want to reach would never see a Calendar if they had to put themselves out of the way to get it. No; we have a few boys stationed at the church entrance, and every one who wishes gets a copy. One for each family is sufficient.

Then do we think it is a good investment?

We know it is, and we feel the need of it and see so much good in it that we would pay for its printing, if that were necessary, sooner than let it drop.

How many are there now?

Calendars are now being published in many of the large cities of the Union—in Boston, Worcester, Cambridge, Brooklyn, Detroit, Cincinnati, St. Louis, New York, and finally Chicago with nineteen Calendars and one of them in the German language. No wonder the "World's Fair" went to this last-named city!



## THE PRESS AND INTEMPERANCE.

BY JAMES F. JUDGE, OF SCRANTON, PA.

THE PRESS is the modern sling of the David of Right with which the Goliath of Wrong may be successfully stricken down. Of all the giant evils of modern times the greatest is Intemperance. To annihilate that evil there stands ready a David, which is Christianity, and the Press is the weapon with which it should arm itself that the blow which it strikes may be unerring and deadly. The press, in general, is ever the champion of good order and reform, but intemperance is a particular evil, one that to be eradicated requires a special treatment. And as intemperance is the most powerful enemy that now threatens—as it long has done—the human race, there is not only need of a distinct Temperance Press with which to destroy that enemy, but that press should be the most powerful weapon of its kind. And a temperance press, to be powerful and effective, must be wholly devoted to the cause it represents, with no side issues; it must be bold, it must be fearless, and must never swerve, for a moment, from the uncompromising position it has started out to take.

With a press of this kind to aid it, the church would find itself able to make a powerful onslaught against the demon of

Drink. And it is to champion such a press and to urge recognition and support of it that I speak in its behalf in this Apostolate. I favor the tract, the pamphlet, the book, and every other means of distributing temperance literature among the people, as well as the establishment of an organization for the circulation of the same. But I favor, most of all, the temperance newspaper. The newspaper is to-day the great engine of reform, next to the church, of which it is an ally in every splendid endeavor that tends to make the world better. This is an age of newspapers, and we are a generation of newspaper readers. Into the poorest home imaginable the newspaper now finds its way; it follows us on our journeys, it faces us at every turn, it is a companion and a friend under every circumstance of life. It is the tireless, constant, and infinitely resourceful agent of any cause in which it is engaged.

I regret, therefore, to find that there are very few newspapers devoted to the cause of temperance, and that of that few only a small proportion are of Catholic identity. To be sure, there isn't a Catholic newspaper in America which would fail to notice a temperance convention or print a synopsis, at least, of an able temperance lecture or sermon by a prominent prelate; but the advocacy of temperance is by no means a conspicuous feature of these excellent publications; but the straight out-and-out temperance papers could be counted on the fingers of one hand. This is certainly not as it should be, for every diocesan and State organization of the great Catholic Total Abstinence Union of America ought to have and can have an official newspaper of its own.

And what more glorious field of reform might journalism enter than that of assailing and subjugating drunkenness, and the accursed traffic which is its necessary ally? No plague so fatal in its effects has beset the sons of men since the world began as the curse of intoxicating drink. Oh, the desolate homes it has left behind it in its journey! Oh, the poor hearts it has broken, the proud heads it has brought low, the brave hands it has paralyzed! War has pillaged towns and cities; and widows and orphans, in hunger and rags, have moaned the pitiful sobs of grief-torn hearts in echo of its guns, but there has been a solace for all such sorrows. History with a golden pen writes down the deathless glory of the brave who fall in battle. But, alas! for those whose loved ones have fallen, and over whose shamed graves Drink plants its foul banner of victory. Who shall comfort the drunkard's orphan and the drunkard's hopeless

wife? In all the wide world there are none whose griefs appeal to the pity of human hearts like theirs; and they are many, these stricken ones! Few are the homes that have not some time felt the clutch of this demon upon them.

Then to fight down this damnable thing is the mission of the temperance press; to send every week or month a message of hope and good cheer into every home where, perhaps, some one is struggling to keep the pledge which he made on bended knees before the priest, or to instil into the minds of the children the beauty and the glory of a life of temperance. And better still, such a journal will preach not only simple temperance, but will print every word which may be said about the better and holier practice—total abstinence. For, as Cardinal Manning says: "Temperance is good; total abstinence is better. We are all pledged to temperance by the vows of our baptism. No one is bound to total abstinence. It is the free choice of those who aspire to live by the counsel of a higher life. Happy are the homes where the father and the mother are pledged to the higher life. Happy are the children who have never known the taste of intoxicating liquor. Happy are they who, by total abstinence, have broken the bondage of intemperance. Happy are they who have taken the pledge, not for any need of their own, but to save others, by word and example, from spiritual death. In such homes and hearts the peace of God will reign."

Such is the message of the temperance press—*happiness*. It shall carry light into the dark places, peace to the wretched, love to the fireside that had grown cold for want of love. Send into the homes of our people a family paper the columns of which are free from the advertisements of saloon-keepers, brewers, and distillers. Let us have one class of publications the advertising space of which is so valuable that all the wealth of all the whisky-rings of the world cannot buy an inch of it.

Without a distinctively temperance press many a message of courage to the struggling ones would be lost. The ordinary newspaper is not inclined to give more than a meagre space to temperance literature, and what it does give is given but rarely. And some of the ablest of even our religious newspapers are often indirectly, though perhaps unconsciously, guilty of advertising the traffic in intoxicating drink. But where is the journal bold enough to echo a sentiment like this from Archbishop Ireland, expressed in one of his splendid lectures: "I have seen too often the misery and horrid wretchedness which intemperance begets. I have heard too often the shrieks of woe and despair

which it compels; I know too well the fearful sins which, before Heaven, are laid to its charge. The dark tracings of the picture are ever before my mind. So long as the beatings of my pulse remind me of my common humanity with the victims of intemperance, so long as I love dearly my country and hope for the perpetuation of its glories and its liberties, so long as I recognize duties toward Him who came from the skies to save sinners, to heal the sore and weary, to comfort the afflicted, to do good—so long will I protest by word and act against the giant curse of our day, intemperance, and against those who dare, in their reckless contempt of earth and Heaven, to encourage and foment intemperance.”

And yet, what a pity it is that an utterance like this could not be carried into every Christian home!

My experience in temperance work has mainly been with the successful total-abstinence organization of the diocese to which I belong, but recent wider opportunities for observation have enabled me to learn that the discouragements in such a field of labor are everywhere the same. In the upper anthracite coal-fields of Pennsylvania I have seen a Catholic total-abstinence union built up to handsome proportions, and time and again fall back into insignificance. Whenever there would be an enthusiastic effort made, and rallies held and speeches delivered, the societies would increase and grand results generally followed. But as soon as our orators grew lukewarm and the high tension of enthusiasm relaxed, the societies would dwindle down to small stature and many of them would go to pieces entirely. So, you see, that sort of thing may do for awhile, but it cannot last. The effort could not be made constant. It was like Father Mathew's historic movement—as long as he was able to go from town to town, speaking to the people with that inspired voice of his, all was well. But when the magnetism of his personality was removed from the fight, the old, sad state of affairs reappeared. And so it is now with us. As long as we have those who will sacrifice time and energy and make use of great oratory to stir the hearts of the people, much good can be accomplished. But when this fails us—as fail us it always will—then what are we to do?

Plainly, our hope lies in a press that shall chose as its mission the destruction of intemperance. We must have newspapers that shall fight the ceaseless battle in that tireless way of which they are capable. They will be read, never fear. The drunkard, even, in his intervals of sobriety will welcome the messages of



hope and courage which are thus brought to him, and, maybe, take heart again. But the greater hope and the surer thing that the onslaught of the press against intemperance shall realize will be the moral sentiment which shall be created in favor of the better life in the minds of those who, though not victims of strong drink, stand in the danger of it. There is, alas! but little hope for the worst class of confirmed drunkards, enslaved as they are by chains almost too strong to be broken. But, oh! there surely is the hope that the generations that are to be may be taught to know the horror of drunkenness. Let this, then, be one of the grand ideas of our APOSTOLATE OF THE PRESS—to lift the fallen ones whom drink has degraded.

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## READING IN PENAL INSTITUTIONS.

BY EMMA S. CARY, OF CAMBRIDGE, MASS.

WILL education prevent crime? Twenty-five years ago I heard a wise man prophesy that if every one could read and write, crime would diminish; but a generation of readers and writers has arisen, and crime has not diminished. Not that we should trust the calculations of pessimists, for correct statistics of crime are based not only upon the increase of population but upon the increased vigilance of the police, and the increased severity of laws concerning misdemeanors as well as felonies. I will not claim that education prevents crime, but I assert that it multiplies the chances of reforming criminals. A prisoner who has free use of a well-selected library can fill with harmless, even elevating thought the leisure he might otherwise make hideous with reveries of future evil-doing. "When I get out!"—that is the goal every man with a limited sentence is striving to reach, and even the life-men are always dreaming of pardon; therefore it is well to fill their hours of leisure with wholesome subjects of thought, lest release should mean to their undisciplined imagination renewed opportunity to commit crimes more injurious to society than those they are now expiating.

In these days, when jealousy in behalf of free labor restricts within a narrow channel the production in prisons of all goods possessing value in the general market, the inmates have more

time to themselves than when they worked on contract from bell to bell, and wise directors of penitentiaries, knowing that the mind is never empty, have established to meet the crisis schools and libraries more or less complete according to the resources at their command. It would be impossible within the space that may be properly given to this one paper to estimate justly the excellent work done throughout the country by wardens and superintendents, and I will mention only the names of Mr. Brockway, of Elmira, N. Y.; Major McLaughry, successively of Joliet, Ill., and Huntingdon, Pa.; the late Colonel Gardiner Tufts, of Concord, Mass., and Mrs. Ellen C. Johnson, of Sherborn, Mass., as leaders in the work of educating those under their charge to be docile prisoners, and also harmless, even useful, members of society after their release. This is no sentimental dream, but a well-founded hope which was often realized by the great pioneers in prison reform, Crofton, McConochie, Obermaier, Montesinos, and the founders of Mettray.

Elmira, one of the finest penal institutions in the world, has admirable trade-schools, an excellent course of study extending from primary lessons to lectures upon history, literature, and social science, and a library of three thousand volumes of general literature and special reference. The report for 1891 has an appendix which is exclusively the work of inmates of the reformatory. The text is written by the editor of *The Summary*, their weekly paper; the illustrations are taken from photographs, sketches, and etchings made by prisoners, and the whole report is printed on the presses and bound at the bindery of the reformatory.

Concord Reformatory, only seven years in existence, is fast following in the steps of Elmira, and Huntingdon, of even more recent date, has adopted the same methods. It is evident, then, that the inmates of our great reformatories are capable of appreciating good reading, being more familiar with books than the average working-man outside.

In the Massachusetts State Prison there is a library of nearly six thousand volumes, covering a wide field of reading. The report of the chaplain, the Rev. J. W. F. Barnes, for 1891, gives some interesting statistics as to the classes of books most popular among the prisoners: "Per cent. of fiction taken, 48.84; bound volumes magazines, 10.65; history, 9.58; travels and adventures, 7.87; general literature, 6.46; religious, 3.20." Those who have recently acquired a taste for reading browse eagerly among the books, changing their volumes often. As they become more thoughtful and receptive, they take out fewer books and keep

them longer; and the real students confine themselves to a small number of volumes.

In speaking of the facilities for getting Catholic reading I must confine myself to the three libraries with which I am familiar, those at Concord, Charlestown, and Sherborn. In each of these there is a Catholic department. I choose the books myself, and receive from the State money enough to get the best new books on religion, the standard works of reference, novels, poems, and biographies. If there is any lack of breadth in the selection it is owing to my own want of judgment, not to any limit set to the choice of books. The Rev. Edward Moriarty, the Catholic chaplain at Charlestown, tells me that men who come to the State Prison almost ashamed to acknowledge that they are Catholics gladly claim and proclaim their faith after reading the Catholic books in the library. At the three State institutions I have named the Catholic chaplains work with entire freedom among their flock. The fact that they receive no pay from the State, and that the duties of schoolmaster and inspector of letters are not in their case united to those of spiritual guide, adds to their personal influence over the prisoners. The less official one's position in a prison the better is the chance of winning the prisoners' affection, other things being equal. I heard an excellent Protestant chaplain complain to his brother clergymen in a chaplains' meeting that the unpaid priest, with the mighty organization of the Roman Catholic Church behind him, could reach the prisoners as he himself could not reach them.

No doubt in many other prisons there is the same freedom for Catholic worship and Catholic reading, but by taking too much for granted we sometimes lose ground already gained. I venture to suggest that great caution be used in distributing reading in prisons, and that it be done in each State after consultation with the Catholic clergy occupied with the care of prisoners.

It is with good reason that superintendents and wardens dread all outside influence over their inmates, who may be easily excited and disturbed by books that would be harmless anywhere else. A few general suggestions about the choice of reading for prisoners may be of use, for it is possible that some county prisons may have no Catholic visitors, and that we may have to trust to the good nature of the keeper or of the Protestant chaplain for the distribution of Catholic books through the institution.

Good Catholic novels are excellent reading for prisoners, for

they catch their attention and teach good lessons in the charming disguise of amusement. Rosa Mulholland, Maurice Francis Egan, and other authors who are in touch with the human heart and have sound common sense can teach morality all the more successfully because they come as story-tellers, not as preachers. *His Honor the Mayor*, by the Rev. John Talbot Smith; Julia Kavanagh's *Madeleine*, Gerald Griffin's *Collegians*, are examples of books that every intelligent prisoner will enjoy and draw profit from. All our leading papers and magazines could be given away by hundreds and thousands, and give perfect delight to prisoners, men and women. As a rule female prisoners are not especially intelligent; they are frequently the victims of circumstance, illiterate and extremely excitable, but if they can read, a good story or a newspaper can give them great pleasure. Possibly we may be discouraged to find that they hold the book upside down, and they may call "The Hearth and Home" the "Heathen Home," but we must not be disturbed by trifles, for this ambition to seem to read may lead them to read in good earnest if they have an opportunity to learn in some reformatory.

My first experience with prisoners was in a county prison many years ago, where I had a kind of circulating library, and found that I must have my wits about me to provide books clever enough for the young men whose sharpness had been developed quite out of proportion to the weightier gifts of judgment and discretion. "Give us *Doomus's*\* works!" was the cry, "*Doomus* is the best"; but as I did not include Dumas' novels among my stock, Dickens, Lever, and Sir Walter Scott were produced and gave general satisfaction. There were few entertaining Catholic novels in those days, but now we have many, and the APOSTOLATE OF THE PRESS will find them excellent instruments in the work of reformation. Prisoners do not want to be talked to as prisoners or criminals. They know as well as we do that it is wicked to steal and drink and kill one's neighbor, but they have many motives to commit crime where perhaps we have not one. Give them motives to be good; show them the common sense that underlies every virtue, and let them learn through wholesome novels the lessons that in well-regulated households are inhaled with the air we breathe, and they may show an aptitude for learning we should not expect to find. I have read in foreign books of penology of abnormal creatures fostered on crime, the brutish children of brutish parents, and

\* Their fashion of pronouncing Dumas.

perhaps there may be large classes of such criminals in the old countries; but after a quarter of a century spent in studying prisoners I can say that I have met no such criminals, unless in a few instances of insane persons. They are unbalanced, selfish, whimsical; their consciences are warped, their wills are diseased, their tastes corrupt. But generally speaking they are grateful for judicious kindness; not for that sentimental indulgence which they play upon and despise, but for genuine sympathy and just dealing. It is not feeling that is lacking in prisoners; it is principle. Hear them sing together in chapel some hymn expressing the noblest asceticism, and keep back your tears if you can. "E'en though it be a cross that raiseth me" they will sing with passionate fervor, men who cannot or will not bear the cross of common daily duty. They are fond of poetry, and write pretty verses, wanting perhaps in rhythmical precision, but filled with emotions and imagery that would supply some of our writers of graceful roundelays with material for many a dainty poem. Yes, prisoners are keenly impressionable, and they are capable of appreciating good reading and learning from it many valuable lessons.

At the State Prison at Charlestown, Mass., every Sunday afternoon the chaplain distributes about two hundred religious papers and magazines to prisoners, and among these, to represent Catholic bounty, is one single copy of the *Catholic Review*, and I venture to say that it is read to rags. All our leading papers and magazines are on the list of publications admitted to the prison, and gifts from publishers would be thankfully received and conscientiously distributed by the Rev. Mr. Barnes. Prisoners do not like old papers any better than we do; they enjoy the ripples from the outer world that a fresh publication brings. Old magazines are, of course, interesting, but there is a great pleasure in reading the latest chapter of a serial story, or some poem fresh from the press.

Let him who writes tracts for prisoners be sure that he knows the people he is writing for. They have a strong sense of the ridiculous and not much reverence. They respect knowledge of the world, acuteness, humor, sympathy, and frankness; and the less they are treated as a class apart from other men the more readily will they read and secretly apply to their individual cases the advice offered.

I have not sought to arouse your sympathy with prisoners, for action, not feeling, is required to-day from us all. But I could give you a picture of scenes that still take place, though

they grow steadily more rare as old prisons are torn down and air and sunshine let in where damp and darkness used to be—a picture that would wring your hearts. I have seen in old times a man confined in a cell where you would not keep a horse or a dog, studying in the dim light one language after another, striving to keep himself from going mad, and not succeeding either. That cell and others like it have been destroyed and wholesome ones built on their ruins, but in some parts of the country the same tragedy may be repeated. If we can reach such unhappy beings and give them any solace, let us do it; and let part of the work of the APOSTOLATE OF THE PRESS be the exposure of such inhuman treatment of prisoners wherever it may be found.

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## THE PRESS IN ALMS-HOUSES AND REFORMATORIES.

BY MARY E. McCARTIN, OF JERSEY CITY, N. J.

I HAVE been asked to say something about alms-houses in connection with the distribution of literary matter in such institutions. My own personal experience in this direction is confined to the State of New Jersey, where as a member of the State Charities Aid Association, I have been enabled to visit officially and inspect thoroughly the alms-houses through the State, as well as of the public hospitals and penal institutions of my own county. As a general rule, I have found the prisons and penitentiaries better supplied with books than the alms-houses, and in these penal institutions a greater taste for reading shown by both the men and women, who are younger and more full of life and health than the occupants of the alms-houses. In these the female inmates seem to read little, partly because many of them have never learned to read, partly because they have occupation for the hands that the men have not, in the mending and making of garments, and in washing and scrubbing.

But that even the pauper women have decided tastes in literature is proved by the rejection by one woman of *Gulliver's Travels*; she pronounced it the "lyingist" book she had ever read. One man, in the same alms-house, asked for Longfellow's Poems, adding that if they could not be found in this country, he could send to England for them.

The pauper old man generally prefers newspapers and maga-

zines. I have heard of one case, not in New Jersey, where a charitable lady having volunteered to read aloud to the inmates of an old men's home for the blind, provided herself with Mrs. Barr's *Bow of Orange Ribbon*, as calculated to lift their thoughts and interests above the monotonous every-day occurrences of their life. When she announced what she was about to read she noticed no responsive look on the faces of the old men, one of whom finally settled the difficulty by suggesting that they would rather hear the news from the New York *Herald*, and offering to send out and buy a *Herald* if the lady was unprovided. So the higher literature was laid aside. It might have been that the majority of the listeners were wearers of the Green and to them the Bow of Orange Ribbon had an ominous sound, and the old men listened with enthusiastic commentary of their own to the news of the day.

I will now offer you a brief account of the literary condition of those alms-houses I have personally visited in New Jersey.

Beginning with the nearest one, the Hudson County Alms-house, there is connected with it no regular library. The Sisters of Charity of Jersey City, who visit the institution every Sunday, take out books, newspapers, and pictures for distribution among the inmates, among whom are nearly three hundred children. The men enjoy the magazines and newspapers; I have never seen any of the children with a book except when at their lessons in the school-room, while the old women, who are bedridden or too feeble to help in the work of the institution, seem generally unable to read. As the Hudson County Penitentiary is in the same locality as the alms-house, books and papers contributed by charitable persons, and sent out from time to time by the poor-master of Jersey City, generally find their way to the penitentiary, where there is at once greater taste, and, among the young and active women, greater leisure for reading.

The Morris County Alms-house has a library, but among the books I saw no Catholic ones, though many of the inmates are Catholics, as is always the case with such institutions in the neighborhood of the greater towns.

The Elizabeth Alms-house has a good library, but also unprovided with any Catholic books, the books generally being supplied by zealous Protestant ladies. At Rahway there was no library, and only a few Catholics in the institution. At Trenton, Mercer County, there is also a library, but containing no Catholic books, while there are many Catholics in the institution. In connection with Trenton it may not be amiss to mention,

although the matter of prisons is not directly in my province with you here to-day, that some ardent Chautauquans have introduced into the State Prison the Chautauqua course of reading as an aid to the reformation of the prisoners. At Seattle, Washington, the same plan has been introduced, but with what success I do not know.

At the Neptune Township Alms-house, Monmouth County, I saw no books of any kind.

At Oradell, Bergen County, there are many books, but among them no Catholic ones, and in the institution there are but two Catholics. The books and periodicals here are supplied by the Young Men's Christian Association.

It seems to me a difficult question to determine just what kind of books are necessary for these institutions and for the pauper wards of the State. Of course it will not do to think that anything that is Catholic is good enough. Honestly good books are necessary here as elsewhere; and since these are to be a means of help to our separated brethren, let them be books in which the literary sins against Christian charity are as few as possible, if not altogether absent.

As to the manner of distribution, the most suitable seems to me to let the distribution be done by the priests and sisters of the district in which the alms-house is situated, their distribution to be made through the wardens in charge, with whom rests the supervision and general care of their respective institutions. Such recognition of the wardens' official duty seems to me due to their position, and in my own county, at least, these officials have always been found ready to second any efforts for the physical amelioration or moral improvement of the paupers under their charge.

It may be said that the priests and sisters in these districts are already over-burdened with the work of their vocation, but the labor of the distribution would be but a slight addition to the time they would naturally give to the religious visitation of the Catholic inmates of the alms-houses. The charitably-minded might contribute the books and papers, but their best almoners would be, as I have said, the religious and those in holy orders, through the heads of the institutions. The possible tastes of the wardens and matrons and their assistants ought also to be consulted in the books delivered, as well as the possible needs of the pauper inmates, since often, while the heads of such institutions may be Protestant, they may have Catholic assistants who, between the duties of their office, might themselves find the



reading of the books a relaxation of what must often be dispiriting work among their pauper charges, bedridden, feeble of intellect, and often depraved.

Airy situation, wholesome food, and almost marvellous cleanliness are the advantages of many alms-houses; but charity has an inviting field for its labors in them; for the inmates seem a dreary wreckage of life lost through adverse winds or reckless pilotage, drifting without earthly hope to the great shore of eternity; while there are children whose surroundings seem to prepare a vast field for the sowing of tares that may, alas! when the child is man or woman, far over-top the wheat. It is hardly necessary to add that in the labor of the APOSTOLATE OF THE PRESS, applied to alms-houses and State institutions of like character, prudence and zeal must go hand-in-hand, that neither may outrun the other.

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## THE EXPERIENCE OF A SISTER OF MERCY.

LETTER FROM SISTER MARY AUSTIN.

FOR the past eighteen years I have been connected with such duties as have either obliged or permitted me to interest myself in the intellectual progress of persons of both sexes, of all ages, and of different degrees of mental culture. During that period I have proved good literature to be so beneficial as to induce me to form libraries where none already existed and to increase those already established, and I am glad to say that the results have well repaid my efforts.

Many years ago, before Catholic circulating libraries were as numerous as they are now, there was a small one started in our convent for the use of the sodalities attached to it. For some years I was in charge, and had, during that time, ample opportunity for observing the various capabilities of my readers. For some little time I gave out whatever books were demanded, making no comment, but nevertheless taking mental notes of the tastes of the members as displayed in their selections. I found they were mostly divided into two classes, the larger one of which called for the lightest and most sentimental of the story-books and novels contained in the library—Catholic ones, of course. The second and more restricted class was composed of the different degrees of those who would on no account read anything but the most pious of all pious books, asking sometimes

for the *Divine Cloud*, *Obscure Night of the Soul*, etc. As I could not do as I would wish, viz., fuse my members into a mass and run them out mutually improved by the transfusion of the opposite spirit, I undertook to mould each upon her own basis. When I found the former class turning over the books in a spiritless manner and discontentedly saying, "Nothing new," I would take up historical or biographical works and trace some real or fancied resemblance in its subject-matter or characters to those they had perused, and interest them to such a degree as to cause them to carry one away. I found historical romances excellent for such persons at first. After these had been drawn for some time the least possible religious biographies were substituted, after which came the most difficult step, from those to works of piety and lives of saints and holy people. Sometimes I would drive a bargain, which was that every alternate week I should be the chooser of the book—although, unknown to them, I had been that all along, but on the latter occasion the book would be a pious one, as interesting as possible, however. In most, if not in all such cases, I found a healthy taste usurping the former most unhealthy one.

The second class I tried to lead to see God in his works. There was some difficulty here, as they had been so in the habit of looking for Him just where they had locked Him up, in pious books, churches, and themselves, that it required some delicate tactics to cause them to find Him anywhere else.

I would recommend for all libraries works on natural science, entertainingly written and graded; likewise works on travels. I think this kind of reading productive of incalculable benefit, as it gives subject for thought and conversation, and prevents gossip, senseless and frivolous talk. The mind must have food; failing that which is wholesome, it will accept the opposite. Lovers of natural science find happiness everywhere.

Sickness, giving the time which otherwise many would never find, is often the means of their sincere conversion, not alone to the faith but from negligent or sinful habits; and it is a great privilege to be allowed to co-operate with Almighty God in this work by providing the sick in hospitals with such literature as will give them matter for reflection, as well as knowledge of their faith and its obligations. I am inclined to think that the majority of sins are committed through ignorance—ignorance of God and what he requires; ignorance of self and one's relation to God.

Need I suggest how essential it is to adapt the reading to the physical strength as well as to the mental calibre of the in-

valid? Even persons of intelligence and of formed habit of reading will not when ill be able to read much at a time, or matter requiring concentration of thought or sustained attention. How much more is this the case when the poor sufferer has not formed, not alone this habit but even that of concentration of thought upon any matter whatever, or of controlling the imagination even, when in possession of perfect health.

Works of piety, easy of comprehension, expositions of the truths of faith and of morals, Catholic stories, lives of holy people, either canonized or not, the latter often being preferable, are the best literature for hospital wards. I do not think it wise to introduce works of controversy into such libraries, because if the patient becomes interested in the subject it will more or less affect the mind already weakened by illness, and little able to bear opposition, which always irritates the sick, however trifling it may seem to others, and the result would probably be that of the physician's prohibition as to *any* religious reading.

I would also suggest that such books should be selected as have clear, large print; the reason being obvious, the fatigue that small print causes to the eyesight as well as the brain, and the inconvenience of wearing glasses, which indeed many do not have, when the sight is defective. Books of an undersize rather than the opposite and with light covers are preferable, as they do not fatigue the weakened hands, and in falling are not so apt to hurt the invalid or sustain injury themselves. Catholic periodicals, especially when illustrated, are very welcome visitors and are very beneficial, as many who would not read a book, either from prejudice or distaste, would enjoy a paper or magazine and gain considerable benefit from it. Scrap-books made of cotton cloth instead of paper are excellent, especially when containing pictures, for they give subject for thought and may be enjoyed by those who are unable to read, either from ignorance or illness. Not having covers, they are light and easily held even when bulky. If they contain short moral or religious clippings they would teach many lessons that, perhaps, books would not.

I would suggest to private individuals or associations desirous of forwarding the APOSTOLATE OF THE PRESS a work that was begun some years ago, but was necessarily abandoned; it is that of providing simple hanging shelves in every ward of the public hospitals, so that the patients may choose their books whenever they please.

Books placed in hospitals or prisons should be well marked,

not only inside but on the compressed edges of the leaves, with the words "Hospital" or "Prison"; as books have been recognized on second-hand book-stalls which had been carried away by departing patients or prisoners and sold or pawned for a trifle.

In regard to prisons I think a few illustrations may serve to prove the benefit of the press within their walls better than my ideas upon the matter. One of these was under sentence, or rather awaiting it. Upon his incarceration a well-meaning lady visited him, and came away quite disgusted with her interview and disinclined to repeat her visit. She said to me: "I took him the *Conferences of Père Lacordaire*, a large, expensive book, and the Life of—I forget just now of whom, but at all events the spiritual antipode of the poor prisoner—and he waved them away, saying that if he wanted to read he had plenty of novels, and he did not seem to wish to talk." She considered his case a hopeless one, whereas it was only one of a want of judgment on her part. I stopped at his cell immediately after and had a conversation with him, but avoided the mention of books or death. I found that the good lady had spoken of the latter rather prematurely, and from the man's physique one could well understand how repugnant the thought of death would be, naturally or supernaturally. In after visits the conversation turned upon matters of vital importance, until the time came to suggest reading "to occupy his mind and distract his thoughts." This did not look very serious to him, and he acknowledged its utility. Upon inquiring as to his progress in the book, a simple but serious one which I had loaned him, he frankly replied: "I would willingly read the book for your sake and have tried to do so, but when I am at the end of the page I do not know a word of what I have read; I read these novels to keep from thinking." I requested a view of the novels, and that one was sufficient. As time was short and I appreciated the importance of his occupying his thoughts with something beneficial in either event death or life-imprisonment, as, in the latter case books would be the only recreation permitted him, I determined to compel him even against his will to acquire a taste for reading. This was a difficult matter, as he took no interest in anything, but, like a caged bear, continued to walk up and down his cell planning methods of escape. However, I tried to interest him in matters of general public interest and living great people; as he had been a petty politician this succeeded, and on the next visits I took paragraphs or articles relating to the matter of our conversation. From this we went to great dead people and

past events of importance, and so on, each conversation being followed by an article, page, or chapter relative to them, until I found him able to grasp some thought and remember it. In conversation we had been approaching the great thing into which all the other great things had merged, eternity, and upon one visit I took him Brother Philippe's *Meditation on our Last End*, almost fearing as to its success, and was most agreeably surprised on my next visit to hear that he wished to ask me "about something," and the book was drawn from under his pillow. I saw by his mark that he had made considerable progress in it, and his questions proved that he had understood the subject. After this it was an easy matter to get him to read any work that I selected for him. His sentence was commuted to life, and when visiting him in the penal prison and questioning him as to his reading, was gratified to hear him reply: "Reading is my only pleasure. I read everything, but am especially interested in history when I can get hold of any. I read a good part of the night." He receives the Sacraments frequently.

A man arrested for wife murder and attempted suicide, "the worst *thing* that ever had life in it," according to one of the prison employees, was confined, while awaiting trial, in a cell near the clerk's desk, to be under surveillance. The cell was somewhat dark, and upon my first visit I found him seated on his cot with his head bowed almost to his knees. His manner caused me to fear approaching insanity, which would have been a dreadful thing while in that state of soul. I called him, and as he approached the grated door asked what he was doing. In a hollow voice he replied, "Thinking of my crime." I assured him that was the worst thing he could do, and asked if he was in the habit of reading or if he took any pleasure in it? He replied he had read considerable, but his glasses had been taken from him, fearing he might use them in his own destruction, and he could not read without them. This was a bad case, and I could not feel justified in asking for him the privilege of having them, as he was a desperate character; so I puzzled out a remedy. Remembering that a package of *Harper's Weeklies*, a very bigoted paper at that time, had been sent to us among some other things and consigned to the loft, I made a tour of discovery in that region. Cutting off all the large and unobjectionable pictures, I mingled with them some of a religious character, and carried a huge bundle of them with me the next visit. I explained to him that I wished him to spread them out on his cot, and after studying them well to decide what each represented; this I

thought would divert his thoughts until something better could be done. Whether this novel amusement for a man of his years proved beneficial or not I cannot say, but that he appreciated the act I learned many months afterwards.

Every week a large package of the *Catholic Illustrated* was waiting for me in his cell, which I received gratefully; but as the gift entailed some expense, the papers being fresh from the press, I remonstrated after a time with him for getting them. Turning away to conceal a tear, he said, in a husky voice: "I have not forgotten the roll of pictures you brought to me once; these may help some other poor fellow." The man regained his glasses, was enabled to read, and received the sacraments.

At the present time I am endeavoring, by the aid of pictures and the children's illustrated papers, to awaken some train of thought in the brain of a poor, half-witted, almost deaf negro under sentence of death. He can spell, and reads with pleasure the little stories for children.

I have lately added to my prison library the Stonyhurst series of Philosophy; they have proved very useful with a certain class to whom at first I could not well offer a purely Catholic work. An Oxford B. A., a captain in the army, and a medical man, non-Catholics, and a Hebrew graduate of Columbia College, have been among my readers. They have expressed themselves pleased, and have at least imbibed some sound philosophy, which paves the way for its highest branch—religion.

I sincerely wish that all lay people would save their Catholic periodicals, papers as well as magazines, for charitable purposes. Those who are unable to buy them would be just as useful in asking them from those who do not save them for such uses, and in seeing that they are put to the use of charity. Messrs. Benziger Bros. preserve their exchanges for the prison, and they are very useful. Most of the men and larger boys on the upper tiers of the city prison are not able even to purchase a newspaper, and many of them have no friends to provide them with any. I send one of the prison runners around those tiers to distribute such literature, and the men are very grateful even for an old paper. Lonely hours spent sitting on a cot and staring at the wall might be utilized in this way.

I have been compelled to withdraw the use of our library from these upper tiers, as the men, being usually transient boarders, carry, in many cases, the books away with them or ill-treat them.

I think the best means of promoting the APOSTOLATE OF THE PRESS would be to open a depository to which all donations of

literature might be sent, and to have it placed under the care of some intelligent person capable of distributing the various reading matter where it would be the most appreciated and the most beneficial. I would suggest that the marking of the books should be done in such a place, and that attention should be drawn to it from the altar and also through the press. I do not doubt but that it would be well supplied. A person once came to me to ask if we could make use of certain things. She seemed almost ashamed to make the offer, saying by way of excuse: "One cannot stop people in the street to ask if they want such things and they do accumulate so." I am certain that an act of charity as simple as saving, and sending to such a depository old literature would be readily taken up, and it would be productive of so much good.

I am forming a library for the Sing Sing Prison, as the only library there is a non-Catholic one, and, being under the charge of the Protestant chaplain, who is also moral disciplinarian, those men whose records are not just what they ought to be are wary of approaching it.

In all of the city institutions under the charge of the Commissioners of Public Charities and Correction there are some Catholics, either wardens, matrons, orderlies, or attendants, who will willingly undertake to see that all Catholic literature sent to their respective departments is properly distributed. The commissioners have always proved themselves very obliging, and are desirous of furthering the mental as well as moral improvement of those under their care. They will see that any packages addressed to their care, 66 Third Avenue, for any of the city or island institutions, will be forwarded by them to their destination, and that any packages labeled "Catholic Literature" shall be sent to such institutions as will appreciate such matter the most, and will be put under the care of some Catholic official to be distributed. I would suggest Charity Hospitals, Penitentiary, alms-houses for males and females, and work-house for males and females, on Blackwell's Island, and the various hospitals on Randall's, Ward's, and Hart's Islands, also Bellevue and Harlem hospitals in the city, and the Tombs Prison.

As regards sailors and soldiers, I would offer a suggestion which, I have been told, was carried into effect by my father during the Mexican and Florida wars; I believe the idea originated with him also.

He provided my uncle, who was an officer in those wars, with a library of small, compactly bound books of standard authors, one of which was given to each man to carry in his knap-

sack, with the right to exchange it when read with his comrades. A regiment would thus form a good walking library. Those books were non-Catholic, but how much good would not a Catholic library do!

For sailors, I think the hanging shelves well stocked with moral, pious, and interesting works would be very beneficial.

“Let us sow good thoughts and we will reap good actions.”

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## THE APOSTOLATE OF THE PRESS AND THE PREVENTION OF CRIME.

BY JOHN W. GOFF.

ONE of the great questions of the day is, how best to redeem the criminal. In no one feature have the humanitarian tendencies of the age been more marked than in that of prison reform and the reformation of criminals. It is no longer deemed necessary to the protection of society that the criminal should be treated as being irretrievably bad and beyond the possibility of reformation. The fact that though a criminal he is withal a human creature, susceptible of human emotions and capable of human achievement, has gradually forced a recognition of the truth that the real purpose of punishment by the state is not vengeance but prevention and correction. Hence the establishment of houses of correction and reformatories, an excellent example of which we have in our own State in the Elmira Reformatory. In this institution there are no retributive penalties applied, hope and encouragement are the drill-masters of discipline, and the aim is to effect such changed conditions of feeling and thought as shall be most serviceable in accomplishing a reformation.

In this great work of reformation none have a greater interest, nor indeed have more at stake, than the Catholics of America, not alone from the principles of charity that are inculcated, and the corporal works of mercy which are imposed as a duty by their religion, but from regard for the good repute of their faith, its works, and its fruits in a country where they are but yet in a missionary stage. It is true that in popular estimation the number of persons in our penal institutions who professed themselves Catholics have been grossly exaggerated, and that non-Catholic prisoners, in order to conceal their identity,



have given assumed names of Catholic complexion. But making due allowance for exaggeration and fiction, the fact remains that a large area in this field of reformatory work is necessarily allotted to Catholic labor.

It has been stated at this Convention of the APOSTOLATE OF THE PRESS, by one who has devoted years of labor and effort in behalf of the unfortunate, that the placing of Catholic books upon the shelves of the prison libraries and the distribution of Catholic literature among the prisoners have been attended with the most gratifying results. Instances were given of prisoners who when having their pedigree taken were ashamed to acknowledge their religion, but after having read Catholic books took pride in stating that they were Catholics. This naturally suggests the inquiry if the reading of Catholic literature by prisoners after conviction be attended with such beneficent results, how much greater would be the benefit to them and society if the reading would take place in time to prevent the crime. The inquiry, logically pursued, leads to the proposition that the real solution of the question depends not so much on the reformation of the criminal as on the prevention of the crime.

It is remarkable that, notwithstanding the large number of institutions which have been founded for the reclamation of the fallen and depraved, pauperism and crime have not decreased in proportion to the efforts made to repress them. If by the great inventions and achievements of the nineteenth century the material progress of man has been immeasurably accelerated, why should not his moral retrogression be arrested in a corresponding degree? There is too much self-complacency in the more fortunate part of the community to recognize to their full extent the existence of those evils in our social system, evils that require immediate treatment, and which cannot be dispelled by a liberal contribution to foreign missions while right at our doors, in what may be called the slums of New York, there are more white pagans to the square rod than there are black ones to the square mile in the wilds of Africa. It is a divine work to recover and bring back the lost sheep to the fold, but care should be taken that the fences around the fold be kept in repair so that opportunity might not tempt the sheep to become wanderers.

To attempt to formulate a system calculated to insure absolute prevention would be utopian, but practical work applied in certain directions would accomplish much that is within reasonable expectation. There are thousands of Catholic young men in this city without family connections, whose only home is the

cold and cheerless boarding-house. There are thousands who have family connections, but whose homes are anything but conducive to their moral or intellectual well-being. These young men seek society and recreation, and they must get it whether it be good or bad, and the bad is much cheaper and more easily attained than the good. What has been done for these young men? Apart from the zealous labors of the clergy, if the measure of the wealth, influence, and numbers of the Catholics of New York be considered, a candid answer must be, not enough. A study of criminal statistics shows that a large percentage of the crimes attributed to violence can be directly traced to an over-indulgence in convivial tastes and bad associations. What is the antidote? There must be counter attractions to the dance-hall, the low variety theatre, the sporting-room, and such like places of resort, and these will be found in the reading-room, the circulating library, the gymnasium, the debate of intellect, the contest of muscle, the hearty laugh, and the jovial song in innocent companionship. Whatever will tend to build up a strong, self-reliant manhood, and to facilitate the acquisition of knowledge and of a higher intellectual life, becomes a most potent factor in the prevention of crime. Look at the work accomplished by the Young Men's Christian Association, with its seven branch institutes in this city, each frequented every night by hundreds of young men, who go there to enjoy the amusements and to profit by the many advantages. The reverend curator of the Cathedral parochial library states that its establishment was in part due to the fact that the young men of the parish were attending the Episcopal and the Hebrew institute libraries. Catholic clubs have been organized under parochial auspices, and their influence, though limited and localized, is very beneficial to their members. *What is needed is an institution, educational as well as social, for all Catholic young men without regard to location, under a general management and supported by the whole Catholic community; an institution where the poor man will not be made to feel the galling sense of social inequality, and whose main purpose will be to contribute to his material as well as moral welfare. With the genius of organization possessed by the Catholic Church, the administrative energy of its clergy, the generosity and loyalty of its laity, this great work if once started would be sure to succeed, and its success would mean not only a better moral and material life for thousands of young men, but a protecting and saving hand to many who now drift helplessly into the vortex of criminal associations.*

Between the arrest and the conviction is a period of feverish hope and depressing fear to every person accused of crime. The prison pens of the criminal courts are filled every morning with all sorts and conditions of men and women awaiting their trial. Many are there for the first time. The young man may be a proper subject for the reformatory, and so may the young woman; but there is no State reformatory for females. At this juncture a kindly effort may save them from the almost hopeless degradation of the State prison or the penitentiary. The judges are invariably inclined to clemency if their attention be called to deserving cases, and careful men and refined, intelligent women, representing Protestant and Hebrew societies are always ready to intercede for clemency or to assume the task of trying to reform them. It is easy to understand the prisoners' gratitude, and how susceptible he or she may be to whatever influences surround them. This is an important feature in the prevention of crime as well as the reformation of the criminal, and a society like the St. Vincent de Paul would be able to save many a poor creature trembling on the brink of utter ruin. But the St. Vincent de Paul Conferences are overburdened with the immediate care of the extremely poor; these organizations should be joined by a large number of our well-to-do Catholics so that they may extend their labors more widely.

But after all the most vital, because the most urgent, question on this subject is the disposal and the treatment of the children, the youthful criminals, the waifs of the streets, the offspring of the thief or of the drunkard. To a person who has not given this phase of social depravity any attention the truth regarding its depth and extent must be startling. These children, whose earliest impressions are those of squalor, drunkenness, and vice of all sorts, take on the color of their surroundings, as they grow up in an atmosphere laden with crime, to become future fathers and mothers and transmit to their posterity the curses and the evils which they themselves have inherited. Here is the place to begin the work of prevention and redemption. It is a gratifying fact that the means of saving the children have been greatly improved by the State as well as by private institutions. Laws have been enacted for the protection and reclamation of the child, particularly of the female, which transfer its possession and control from the unworthy parent or guardian to some suitable institution. It is also provided by law that a child under sixteen guilty of crime "shall, when practicable, be committed to an institution governed by persons of the same religious faith as the

parents of such child." There are eleven criminal courts in session every day in this city empowered to make commitments, and there are thirty-seven institutions authorized by law to receive such children. Of these one is non-sectarian, two are public, three are Hebrew, fifteen are Protestant, and fifteen are Catholic. While the judges are careful to comply with the law, yet in the rush of court business it frequently happens from the indifference of the officers, the inability of the child to name the religion of its parents, and from other causes, that children are sent to institutions regardless of the religion of the child or of its parents.

The non-sectarian and the Protestant institutions are well equipped with a staff of trained men who are ever on the alert to rescue and gain possession of the juvenile delinquents. As to Catholic institutions, while their numbers speak eloquently of charity and zeal, their usefulness would be increased if wealthy Catholics would step forward and enable them to bring to bear united action. Many of them are poor and struggling for existence, and none of them are rich enough to maintain a sufficient number of men necessary to cover the whole of the ground. Those fifteen institutions would combine their efforts and operate through a central management, and an efficient rescue-service could be organized and a great number of children of Catholic antecedents would be sought out and saved, if the expenses were provided.

This is a noble work for some society to undertake, and the necessity for it is increasing day by day, and the APOSTOLATE OF THE PRESS will find in it one of its most useful fields of activity.

These observations bear upon matters of practical detail in which laymen must co-operate with the clergy. Of course the many Catholic, religious, and charitable institutions in the city of New York are a magnificent monument to the tireless energy and unflagging devotion of the clergy and the loyal support and generous co-operation of the laity. But outside of parochial lines and in the broad field of philanthropic endeavor much that is needed remains to be done. This is not an age of content and joyous optimism, in which men regard existing arrangements as best ordained for their happiness. Confidence can be won and conviction produced more by deeds than by professions, and the practical work and fraternal solicitude that lessens the crime, the want, and the misery in this world is hailed as true Christianity.





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