

Converts Tell of Their Happiness



OUR SUNDAY VISITOR PRESS
Huntington, Indiana



CONTENTS.

Number and Quality of Converts	1
Eminent Converts Speak of Their Happiness	2
The Conversion of An Anglican Bishop	6
The Happiness I Find in the Catholic Church	7
Says "Nothing Like Being Sure You Are Right"	9
Like the Blind Man Who Receives Sight	10
Says It Is Difficult to Convey His Happiness	11
Becoming a Catholic Was a Most Logical Step	12
A Nun's Prayer Converted Him	13
Converts Among American Prelates.....	16
Conversion of Whole Religious Community	17
Jansenist Head in America Enters the Church	18
Anglican Converts	19
Russian Prelate a Convert	19
Noted Japanese Chemist	19
Converts in the Washington Family	19
Catholic Descendants of Franklin	20
Convert Naval Officers	21
Forty-four Generals of Civil War Were Converts	21
Joyce Kilmer	23
A Psychological Study of the Types of American Converts	24
Henry William Wilberforce	25
Sixty Thousand Converts Made in England in Six Years	25
How a Humorist Became a Catholic	26
"Away From Rome" Leader Becomes a Catholic	26
From "The Pilgrimage of Grace and Exeter Conspiracy" by Madeline and Ruth Dodds	28
Dr. Max Pam, (Hebrew) of Chicago	28
Daughter of Joaquin Miller "The Poet of the Sierras,"	28
William Harrell Mallock	29
Some Practical Reflections	29
Prayer for Light	30
Climbing Mt. "Prejudice"	30
In God's Good Time, They Return to the Fold	30
The Catholic Position	32

751203

CONVERTS TELL OF THEIR HAPPINESS

NUMBER AND QUALITY OF CONVERTS.

The priests of some dioceses, but not of all, are required to report annually on the number of converts they have received into the Church. From this incomplete report it is estimated that 40,000 adults in the United States come into the Catholic Church each year from the various Protestant churches, and from the ranks of the previously un-churched.

These converts represent every rank and profession of life, and are led into the Church over various roads. Many are moved to study the Church's claims by the very considerations which keep others away. Never, for instance, were converts so numerous as in these days when the Church is so bitterly attacked. There are those who surmise that most converts to the Catholic Church are marriage converts, and that these are practically forced into the faith. While it is to be expected that the man who intends to marry a Catholic should want to believe the same as she if he can, not only is he not forced to embrace the Catholic faith, but he would not be admitted if he could not honestly declare, after being instructed, that he believes all the Church teaches, and that he actually desires to become a member. Try it, dear reader, and see for yourself. Protestant churches are easy to join, not so the Catholic Church. But converts tell us that the effort is worth while.

In Boswell's "Life of Johnson" the latter is quoted as saying: "A man who is converted from Protestantism to Popery may be sincere; he parts with nothing; he is only superadding to what he already had. But a convert from Popery to Protestantism gives up as much of what he has held as sacred as anything he retains; there is so much laceration of mind in such a conversion that it can hardly be sincere and lasting."

Read this pamphlet thoroughly and prayerfully, and note how thorough is the conviction, and how sincere is the happiness of eminent Converts. In quoting a number of former Protestant ministers, let us advert that only those of the highest type are admitted to the Catholic priesthood. But it seems that even those ejected from the Catholic priesthood are readily admitted into the Protestant ministry. These things are not said either by way of boast, or with any intention of being offensive, but solely to state a fact. We would like to know the name of a single former priest, now in the Protestant ministry, who was in good standing in the Catholic priesthood when he changed his faith.

The convert to the Catholic Church is sometimes lonely, because Catholics do not obtrude their acquaintance upon newcomers. It is a common complaint on the part of converts that they may be a part of a congregation for months without being noticed.

OUR SUNDAY VISITOR LIBRARY
HUNTINGTON, INDIANA

EMINENT CONVERTS SPEAK OF THEIR HAPPINESS.

JOHN H. NEWMAN (Cardinal).

"I can only say, if it is necessary to say it, that from the moment I became a Catholic, I never have had, through God's grace, a single doubt or misgiving on my mind that I did wrong in becoming one. I have not had any feeling but one of joy and gratitude that God called me out of an insecure state into one which is sure and safe, out of the war of tongues into the realms of peace and assurance. I shrink to contemplate the guilt I should have incurred, and the account which at the last day would have lain against me, had I not become a Catholic; and it pierces me to the heart to think that so many excellent persons should still be kept in bondage in the Church of England, and should, among the many good points they have, want the great grace of faith, to trust God and follow his leadings."

**HENRY EDWARD MANNING
(Cardinal)**

Christianity is the fulness of the revelation of God. Moreover, I find that the maximum of human and historical evidence proves this true and perfect Christianity to be coincident and identical with the world-wide and immutable faith of the Catholic and Roman Church. On these foundations--four-square and imperishable--rests the faith to which God in mercy has called me, in which I hope to live and die; for which I also hope that, by God's grace, I should be willing to give my life."

**REV. ROBERT HUGH BENSON.
(Son of a Protestant Bishop)**

"It seems very remarkable to be obliged to say that the idea of return-

ing to the Church of England is as inconceivable as the idea of seeking to enter the Choctaw fold. . . .

"It is of no use to pile up asseverations; but, in a word, it may be said that to return from the Catholic Church to the Anglican would be the exchange of certitude for doubt, of faith for agnosticism, of substance for shadow, of brilliant light for sombre gloom, of historical, world-wide fact for unhistorical, provincial theory. I do not know how to express myself more mildly than that; though even this, no doubt, will appear a monstrous extravagance, at the least, to the sincere and whole-hearted members of the Anglican communion."

C. KEGAN PAUL.

"Those who are not converts are apt to think and say that converts join the Church in a certain exaltation of spirit, but that when it cools they regret what has been done, and would return but for very shame. It has been said of marriage that every one finds, when the ceremony is over, that he or she has married another, and not the bride or groom who seemed to have been won, and Clough takes the story of Jacob as a parable representing this fact. We wed Rachel, as we think, and in the morning, behold it is Leah. So the Church bears one aspect when seen from a distance, *ab extra*; another when we have given ourselves into her keeping.

"But the Church is no Leah, rather a fairer Rachel than we dared to dream, her blessings are greater than we had hoped. I may say for myself that the happy tears shed at the tribunal of Penance, on that 12th of August, the fervor of my first com-

munion, were as nothing to what I feel now. Day by day the mystery of the Altar seems greater, the unseen world nearer, God more a Father, our Lady more tender, the great company of saints more friendly—if I dare use the word—my guardian angel closer to my side. All human relationships become holier, all human friends dearer, because they are explained and sanctified by the relationships and the friendships of another life. Sorrows have come to me in abundance since God gave me grace to enter His Church, but I can bear them better than of old, and the blessing He has given me outweighs them all. May He forgive me that I so long resisted Him, and lead those I love unto the fair land wherein He has brought me to dwell! It will be said, and with truth, that I am very confident. My experience is like that of the blind man in the Gospel who also was sure. He was still ignorant of much, nor could he fully explain how Jesus opened his eyes, but this he could say with unfaltering certainty: ‘One thing I know, that whereas I was blind, I now see.’ ”

RT. REV. MSGR. G. H. DOANE.

“I thank God that I can say, ‘it was a true report that I heard in mine own land,’ of the glory and blessedness of the Catholic Church. ‘Mine own eyes have seen it, and behold the half was not told me; it exceeded the fame which I had heard.’ Nay, when I remember the many doubts and misgivings which I felt when I was a Protestant, and the many fears with which I shrank from joining myself to a system which I had long believed to be corrupt and horrible, and when I compare these feelings with the certainty and peace and blessedness which I have found since I had grace to make the venture, it seems to me as if the change which I have made can be

compared only to the happy death of the just, from which in years gone by they perhaps shrunk with dread, and hardly dared to look forward to it; but to which they forever look back as to their new birth into a state blessed beyond all that the heart of man can conceive. Oh, that every one of my dear friends, who are still trembling on the brink of that which seems to them so dark a river, would take courage by our example and risk all upon the faith of the words of Christ. And for myself I need ask nothing else, nor is there anything others need ask for me, beyond the grace of perseverance, that, having been sought out by the grace of my Lord and Savior, and brought into the Church of His mercy, contrary to my own deserts, I may endure unto the end, and through the blood of my Lord and Savior, may lay hold of eternal life.”

DR. WM. MCGARVEY

“I have had many joys in my life, but the joy which came to me upon my reception into the Church was not only one different in degree from any joy I had experienced before, but it was totally different in kind. I only trust that I may have a few years in which to help others to the attainment of that same joy.”

ADELIN SERGEANT.

(The Novelist)

“Then came the inspiring thought—the Catholic Church is of God— It is the Church of all nations and peoples. Friends, family, tastes and opinions must be given up for the love of God. I dare not move without complete conviction, and I am profoundly thankful that I did not wait too long, but was enabled to take the step which brought me into the haven of my desires, the Holy Catholic and

Apostolic Church of God, in which I hope to live and die.

"My soul hath her content so absolute that it is difficult to find words adequate for the satisfaction that I feel. Mind, heart, conscience, are at rest; no longer tossed on the sea of opinion, but safely anchored in the harbor of God's truth. This is more than I ever dreamed of; this is indeed the Church, the Mother of us all, the Heavenly City, the New Jerusalem, the Bride of God."

THE HON. P. H. BURNETT

"The saints and martyrs of the olden time held the same faith, worshipped at the same altar, and used the same form of worship as he (the Catholic) does. He loves and venerates their memory, admires their virtues, calls them brethren, and asks their prayers in heaven. He has no accusations to bring against them—no crimes to lay to their charge.

"Besides all this, his faith is sustained by a logical power, and a Scriptural proof, that cannot be fairly met and confuted. It is sustained by every plain and luminous principle upon which society and government are founded. His reason, his common sense, the best feelings of his nature, the holiest impulses of his heart, all satisfy him beyond doubt, that he is right.

"When eternity, with all its mighty consequences, rolls up its endless proportions before the dying vision—ah! then, no Catholic asks to change his faith! Oh! give me the last sacraments of the Church! Let me die in her holy communion! Let me be buried in consecrated ground! Let my brethren pray for me!"

GILBERT K. CHESTERTON.

"I always believed in the Catholic view of Christianity, at least I have believed it for twenty years. Unless the Church of England was a branch

of the Catholic Church, I had no use for it. If it were a Protestant church, I did not believe in it. In any case the question is whether the Church of England can claim to be in direct descent from the medieval Catholic Church. That is the question for every Anglo-Catholic or High Church man."

"Among the people who have helped me to answer the question as to whether the Church of England was Catholic are the Protestant leaders in the Church of England; for instance, Dr. Inge, Dean of St. Paul's, and Bishop Hensley Henson, Bishop of Burham. They have done me this good service and I wish to express my gratitude to them for it. They have done me the best service one man can do to another. I will give you examples.

"It appears to me quite clear that any church claiming to be an authoritative church must be quite definite when great questions of public morals are put. Can I go in for cannibalism or the murder of babies to reduce the population, or any other scientific and progressive reform? Any church with authority to teach must say whether it can be done. But the Protestant churches are in utter bewilderment on these moral questions.

"For example, on birth control: when you have people—and such sincere men as Dean Inge—coming out publicly and definitely as champions for what I regard as a low and poisonous trick, not far removed from infanticide, you can see what I mean. On divorce, spiritualism and suicide also they fail to speak with certainty. It is perfectly true that there are in the Church of England and other Protestant bodies, many who would denounce these heathen vices as much as I can. Bishop Gore (retired Bishop of Oxford), would speak about them as strongly as the Pope. But

the point is the Church of England does not speak strongly. In short, it has no unity of action; it cannot give a common reply to people when they ask for authoritative view.

"It would take me too long to discuss all arguments which influenced my decision, but those are the principal, practical reasons which led me to embrace Catholicism."

ISAAC HECKER.

"Imagine my amazement at finding here just what my soul has been hungering for all these years. I soon saw that what I already had of truth and light, what my best nature and conscience and my clearest natural knowledge told me was truth, was but elevated and lifted up beyond all conception by the doctrine of the Church.

"And such was my indignation at finding that I had been hoodwinked from my childhood, that I vowed I would devote my life to tearing the bandage from the eyes of my fellow-men."

WALTER R. REECE.

"After forty years of silence upon religious matters, after long meditation, and upon the eve of entering the Catholic, the Mother Church, I am constrained to write to my non-Catholic brothers and sisters, not as an apology for this contemplated action, but as an apology to the Catholic Church for a narrow, self-satisfied position, and for so long having turned a deaf ear to her teachings, and for so long having been skeptical and cynical regarding her motives and practices."

MRS. GERTRUDE H. LANMAN
(Student and Philanthropist)

"I cannot see why any one should be interested in my going into the Catholic Church. It was a perfectly

natural thing for one who has studied as deeply as I had upon religious questions. I came to believe that the Blessed Sacrament is the eternal truth of religion, and I believe with all my heart in the Real Presence. What else was there for me to do than to become a professor of the religion of the early Church—the one Catholic Church. It is not true that any one led me to think or study upon these questions. I have studied them out myself.

"I have nothing but love and kindness in my heart for the denomination that I have left. Having made up my mind to become a Catholic I went to New York and prepared for entering the Church at the convent of the Sisters of Marie Reparatrice, at No. 40 Charlton street, and it was in the little chapel attached that I was taken into the Church. Now that I am in the Mother Church my heart is at rest."

WILLIAM HARRELL MALLOCK.
in "Is Life Worth Living."

"The more we compare her (the Catholic Church) with the other religions, her rivals, even where she most resembles them, shall we see in her a something that marks her off from them. The others are like vague attempts at a forgotten tune; she is like the tune itself, which is recognized the moment it is heard and which has been so near to us all the time, though so immeasurably far away from us. The Catholic Church is the only dogmatic religion that has seen what dogmatism really implies and what will in the long run be demanded of it, and she contains in herself all appliances for meeting these demands. She alone has seen if there is to be an infallible voice in the world, this voice must be a living ever it was in the past; and that as one, as capable of speaking now as

the world's capabilities for knowledge grow, the teacher must be always able to unfold to it a fuller teaching. The Catholic Church is the only historical religion that can conceivably thus adapt itself to the wants of the present day, without virtually ceasing to be itself. It is the only religion that can keep its identity without losing its life, and keep its life without losing its identity; that can enlarge its teachings without changing them; that can be always the same and yet always developing."

DR. W. H. RUDDICK.
OF BOSTON

Asked whether any exterior causes had contributed to his conversion, Dr. Ruddick answered: "Yes, the faith and resignation with which Catholics meet death. My practice is largely among Catholics, and I was early

struck by the calmness with which the Catholic learns that his illness is dangerous, and that promptness and assiduity with which he prepares for the last journey, and the confidence in God's mercy that stays by him to the last. Death to the Catholic is not the fearful thing that it is to other men."

"Life is not long at the longest, and we know not the day nor the hour when we shall be called. How often do we hear of a person being taken suddenly from this world without any warning, and why should we imagine we shall be more fortunate. Death comes and then follows the judgment. Is this not enough to make us reflect upon the state of our souls?" (Quoted from a letter of the saintly Debbie M. Barlow, famous early American convert; daughter of Hon. Bradley M. Barlow, a former Vermont Congressman.)

THE CONVERSION OF AN ANGLICAN BISHOP.

(Rt. Rev. Frederick Joseph Kinsman, former Prot. Epis. Bishop of Delaware)

I ascribe my conversion to the Catholic Church to three things: first, belief instilled in boyhood in the necessity of membership in One, Holy, Catholic Church; second, to experience which led to recognition of the essential Protestantism of Anglicanism, with the consequent duty of seeking Catholicism elsewhere; and last, to tardy, apprehension that Papal Primacy represents the Principle of Unity in the Episcopate, and is of Divine Institution.

Although I had good instruction of a simple kind at home, I owe all definiteness in religious conceptions to teaching received at St. Paul's School, Concord, New Hampshire, from Dr. Henry Augustus Coit, and in Oxford from those who represented the later stages of the Oxford Movement. Dr. Coit left his pupils with vivid impressions of the continual Presence of Our Lord, of the Church as guarantee of this Presence, and of the Eucharist as the central and characteristic feature of the Church's life. In a general way, he taught that the Catholic Church is the Divinely established means of redemption and sanctification, and without being specific, intimated that Protestant Christianity is lacking. As a boy, therefore, I was led to believe in the duty of being a Catholic, in the misfortune, if not danger, of being a Protestant.

The impressions given at St. Paul's were filled out and deepened at Oxford. As a young man, I adopted the High Anglican theory that the Catholic Church exists wherever there is a line of valid Bishops and Priests, and

convinced that the Church of England possessed these, I believed in the Anglican Communion as one branch of the Catholic Church, others being the Roman Catholic, the Eastern Orthodox, the Old Catholic, possibly the Swedish Lutheran and the Moravian. Whenever there was an episcopate of Catholic descent, there was the Catholic Church, permeating the several Catholic "Communions" as an invisible abstraction somewhat as the University did the twenty-five concrete Colleges in Oxford. Without thinking the Episcopal Churches of England and America free from their defects, I nevertheless believed in them as derived from the primitive Catholic Church, as possessing all doctrinal and practical essentials, and as having special mission to spread Liberal Catholicism in the English-speaking world.

This confidence I kept intact during fifteen years' ministry in the American Episcopal Church, during which I had opportunities to know Anglicanism at its best in England, as well as in America. I lose it as the result of fuller experience coming to me after my consecration in 1908 as Bishop of Delaware. Although my personal experiences and associations were of the pleasantest, and although I was devoted to my diocese and could have wished no other post, I had not been at work three years before I began to see that the Anglican theory of identity with ancient Catholicity is not borne out by the working facts.

Difficulties focused and culminated in the matter of Ordination. Did Anglican Orders perpetuate an effective Catholic priesthood? Did they confer a valid Catholic commission? The majority of Episcopalian ministers seemed to have little conception of priesthood in the Catholic sense; only a minority of them considered their work that of Catholic priests. If so, the line was not worth perpetuating, even if technically valid.

Studies in the history of the Anglican Ordinal carried me further. It seemed clear that the English Reformers under Edward VI. and Elizabeth did not intend to continue the Mass, nor the line of Mass-priests. There was a break in the line of the Church's Eucharist succession, the line most to be considered; and if so, priests, even if validly ordained, were not carrying on the Catholic Church's priestly work.

THE HAPPINESS I FIND IN THE CATHOLIC CHURCH.

(C. L. Harbord, Kansas City, former Christian Minister)

I have no apology to make to any man for becoming a Catholic. I am responsible to God and to God alone for my soul. Almighty God, through the sacrifice of His Son, has furnished the means necessary to our salvation. For nineteen hundred years the "True Faith" has been preached. By the daily Sacrifice of the Mass, the tragedy of Golgotha has been kept fresh in the minds of men. God gave man a mind, and He expects man to use it.

Church History.

Before speaking of the happiness I have found in the Catholic Faith, I wish to state three principal reasons which led me to investigate the claims of the Catholic Church. I received a grade of 100 in my final examination in Church History. I am frank in saying, however, I was not satisfied with the history of the Church as I was taught it. About fifteen years ago I began a free and independent investigation of the history of the Church. The fact

that so many different sects differing from one another, at the same time, all claimed to possess the "True Faith" convinced me that something was wrong. I reasoned like this: If our Lord founded a Church in the year 33; If that Church exists today there must be an unbroken history to that effect. The Catholic Church is the only religious body, whose history goes back to the days of Christ and the Apostles.

Private Interpretation.

I have heard much about the "Branches" of the church, the "Different Persuasions," "Christian Union," "Christian Unity," etc., all of which are suggestive of division. I believe the principle of "Private Interpretation" is absolutely responsible for "Every Wind of doctrine," and the multiplicity of sects, among which is found every shade of belief under the sun. My idea of the "Oneness" of the Church could not be found under the above conditions, hence the examination of the Catholic claims.

Misstatement of Facts.

The non-Catholics dispute one another's position on many doctrinal questions, each contending that the others are wrong. At the same time they are ready to make a combined attack upon the Catholic Church. This attitude of the non-Catholic bodies is the third reason which caused me to investigate the claims of the Catholic Church. In bringing unholy indictments against the Catholic Church these zealous people have absolutely no regard for facts. The unkind things that are said about us can be traced to some scurrilous book or paper. Many well-meaning people are deceived by such literature because they do not know any better.

Happiness.

1. I am happy because the most solemn and important day of my life was when I accepted the Catholic Faith.
2. Because all questions of doubt have been forever removed from my mind.
3. Because the Church is "One" in Faith and Doctrine.
4. Because of the "Divine Presence" my soul is fed as never before.
5. Because the Sacraments are such a wonderful help in gaining a victory over sin.
6. Because the claims of the Catholic Faith are Apostolic—No more, no less.
7. Because my mental and spiritual vision has been broadened. The teaching of the Catholic Church is an education within itself. It is wonderful.
8. Because the Catholic Priests use no "Clap-Trap" methods. They preach the Gospel, pure and simple—just as St. Peter and St. Paul did.
9. Because the Catholic Church possesses the only basis for Christian Union. The absolute unity found within her own fold is an exemplification of this fact.
11. Because the Catholic Church does not meddle in politics. She attends strictly to Her own business—that of saving souls.
12. Because of the wonderful work that is being accomplished by Her charitable institutions.
13. Because of the high standard of Christian morals found in the Catholic Church.
14. Because the Catholic Church is the greatest influence for good in the world today.

SAYS "NOTHING LIKE BEING SURE YOU ARE RIGHT."

(By the Rev. Michael Andrew Chapman, former Episcopal Minister)

Probably no convert enters the Catholic Church in the hope of finding there but one single answer to the manifold questions which have exercised his mind during the long process of conversion. But usually there is one thing which he desires above all else to find in Catholicism, and that is the very opposite of the thing which was his great lack in his non-Catholic days. As an Episcopal Minister I was much distressed by the utter lack of uniformity in doctrine, which Anglicans call "comprehensiveness," but which I saw, long before my conversion, really means inability to deliver a sure, certain and definite faith to those who are unsatisfied with individual speculations. One Minister, who happens to be High Church, preaches a religion which can hardly be distinguished from Catholicism, indeed he calls it that. But in the very next parish (it may be) another Minister, in equally good standing, ordained by the same Bishop, using the same Prayer Book, preaches a religion which is the direct negation of Catholicism, which may be, and in fact frequently is, nothing but the most out-and-out Rationalism. I am aware that there are some Episcopalians, who glory in this diversity of teaching in their denomination, who are proud of the fact that "the Episcopal Church is big enough and broad enough to include within its fold men of the most widely differing beliefs." But the question which, more perhaps than any other, troubled me in those days was, "precisely what is the official doctrine of the Episcopal church?" I knew what the Catholic Church taught, and I knew what each of the more prominent Protestant denominations stood for, but there was no one to tell me exactly what the denomination, in which I was a Minister, officially held to be the truth. Myself, I preached Catholicism, believing it to be the divinely revealed Truth. But I realized that I had no more right to expound Catholicism to my congregation as being the religion of the Episcopal Church, than my next door neighbor had the right to preach his rationalistic doctrines as the official teaching of the Episcopal church. And so, because I believed that Catholicism was the Truth, I became a Catholic, by the Grace of God.

So it is not strange that now, within the Catholic Church, my chief satisfaction is in the knowledge of the unity and definiteness of the dogmatic teaching of the Catholic Church. It is no longer a question of what my own intellect has worked out, or of what does or does not "appeal to me" as a comforting or a necessary doctrine. If I may no longer pick and choose the doctrine which I will believe and preach, I am more than recompensed by the knowledge that the religion I expound is not only guaranteed by Almighty God to be true, but is believed wholly and entirely by all Catholics everywhere, and has been so believed since the beginning. It is accepted not on my word, but on the word of the Church. Nor do I have to trim my doctrine to avoid a clash with certain members of my congregation who might take offense at what, in the old days, they rightly considered to be "innovations" in the dim uncertainty of Anglicanism.

If an Anglican minister preaches heresy (and it must be remembered that the semi-Catholic doctrines of the High Churchmen are "heresy" to the Low Churchmen, just as the rationalism of the Low Churchman is "anath-

ema" to the "Anglo-Catholic") there is no one to call him to account, for if his Bishop should presume to question him, immediately the problem would emerge, who shall decide what is or is not heresy in the Episcopal Church? If, as a Catholic priest, I preach heresy, I shall very quickly be silenced, for there is no manner of question as to what the Catholic Church teaches officially and definitely. If you add to this uniformity, the unquestioned faith of Catholics that their Church teaches Truth, and is divinely protected from error, you have the exact opposite to the condition which so distressed me in the old days, and it will at once be apparent why satisfaction and happiness are mine in the Catholic Church.

LIKE THE BLIND MAN WHO RECEIVES SIGHT.

(Rev. J. R. Buck, Pastor of St. Joseph's Church, Salem, Oregon)

It would be exceedingly difficult to describe to a man who had been blind from his birth, the beauties of a gorgeous autumn day in a land blessed with all the richness of nature, when hill and plain, mountain and valley, lake and river are bathed in the mellow sunshine, bringing every color and shade into relief. What words could one use to give any conception to the poor man of light, of color, of shades, of distance or perspective? But should the blind man undergo treatment and sight is given to him, what words would he use to describe his happiness and joy

So too is it difficult for one to describe the beauties and wonders of the Catholic faith, to a person who is blind to the truth of spiritual things and makes no effort to gain vision. Faith is a gift from God, freely bestowed on man, but no one is forced to accept it.

I was reared in an atmosphere of distrust and suspicion of all things concerning the Catholic Church, my reading had been one-sided and superficial, and my ignorance of any positive religion was colossal. Is it any wonder then, that I was a sincere A. P. A.? At one election I drove a team all day carrying anti-Catholics to the polls to defeat a certain man, who was running for the office of county superintendent of schools, simply because he was a Catholic. I looked upon priests as emissaries of Satan, and nuns were little better than scarlet women to my mind.

But "God moves in a mysterious way, His wonders to perform," and my lot was cast for a considerable time among Catholics. It was then that the cure for my prejudice—blindness—began. I commenced to see the workings of grace, and while in my semi-Puritanical mind I criticized many Catholic customs and practices, I nevertheless recognized the real sincerity and goodness of the people.

I became curious and commenced to study Catholicism from a new angle. I was disillusioned concerning the horrible tales I had heard all my life about Catholics, and at length I took up the study seriously. I attribute my becoming a Catholic to my sincere hatred of what I believed Catholicism was, and an earnest desire to know the truth. Christ Himself has said, "Ask and you shall receive; seek and you shall find; knock and it shall be opened unto you," so through the great grace of God I came to know the true end of my creation and the means of attaining it. I found Catholicism a positive, infallible faith, and I learned how to truly pray, "Not my will but Thine be done."

Why should not the happiness found by converts in the Catholic faith be the greatest happiness, even as the beauties of nature are appreciated in a far greater measure by a person receiving sight after having lived for years in a darkened world?

SAYS IT IS DIFFICULT TO CONVEY HIS HAPPINESS.

(Harry Wilson, Los Angeles, Calif., former Episcopal Minister)

The joy of a soul leaving Purgatory for Heaven is the only simile I can think of to express the happiness found by myself, as a convert, in the Catholic Faith.

As a boy I was a Protestant, at least I called myself a Protestant, but as I look back it seems to me that I was simply ignorant. As far as I can remember my Protestantism consisted in a general horror of "Rome," as being something dreadful and terribly wicked. How I acquired this feeling I have not the least idea.

When I was about fourteen I discovered a Church where the Service of the Church of England was very "High." This delighted me and there I learned to worship. At the age of eighteen I grasped what was meant by the Incarnation; at twenty-three I was ordained, and at that time I certainly believed in the Real Presence and ten years later I grasped what was meant by the "Sacrifice." Ten years later still I learned the doctrine of the invocation of the Saints. Then came a gap of twenty-years, and at sixty-three I grasped the truth of the Unity of God's Holy Church and was received into the True Fold.

It was a long, slow process; every step was made with great deliberation. Everything had to be proved, and proved, and proved till I was obliged to believe. The Bible, the writings of the early Christians, and the Prayer Book of the Church of England, were my chief sources of information.

It was a long, slow process, but every step was as it were an entrance into a new and brighter realm. Thank God I was spared long enough to take the final step, and enter into and enjoy the glories of the true Kingdom of God.

What led me finally to investigate the claims of the Catholic Church was a vote taken in the General Convention of the Protestant Episcopal church.

The Episcopal church under certain circumstances allows re-marriage after divorce. To this the majority of the Bishops and Clergy were opposed, and endeavored to do away with the Canon which permitted such re-marriage. To do this another Canon must be passed in the General Convention, where it had to receive the consent of the Three "Houses" viz. that of the "Bishops," the "Clergy," and the "House of Laymen." The Canon was not passed as the Laymen would not consent to it. This happened twice, at two successive Conventions, and it appeared exceedingly clear to me that in the Episcopal church the sheep were ruling the shepherds.

Then too, there came a very disturbing thought. The General Convention had complete control over the Faith and morals of the Episcopal church. By a majority vote it could make changes in either, and this seemed to be a very dangerous situation. Many years ago a General Convention had

passed a Canon permitting the re-marriage of the "innocent party" after divorce, thus teaching that Christian marriage might be dissolved. If the Canon spoken of above had been passed at the two recent Conventions this teaching would have been changed, and marriage would then be held to be indissoluble.

And if such a change could be made (much as I myself desired it), then any other doctrine might be changed just as easily. As a matter of fact, the General Convention uses far greater power in the Episcopal church than the Pope himself in the Roman Communion. The Pope might define what was doubtful, but he could not change the Faith, or modify the morals of the Catholic Church, while the General Convention could do either or both.

It did not seem possible that such a church could be the True Church of Jesus Christ, so I decided to investigate the claims of the Catholic Church, with the result that I eventually grasped the truth of the Unity of the True Church. It was indeed a happy day when I was received, but every year since then seems to have brought an increase in happiness as one has learned more and more of the love and goodness of God, and the glories of His Holy Church.

BECOMING A CATHOLIC WAS A MOST LOGICAL STEP.

(By Robt. R. Hull, former Christian Minister)

I sometimes doubt if I ever were a Protestant. I am sure that my Protestantism never extended as far as sympathy for Protestant denomination-ism. I always protested as much against Protestantism as against Catholicism, and I have always believed in One Church. I could not conscientiously enter into co-operation with Protestant ministers in union revival meetings. There never was a time, since very early in my "Protestant" ministry, when the Roman Catholic Church was not the only alternative for me, should I ever contemplate a change.

What I really stood for as "a Protestant" was No Church. I rejected every semblance of "organization" as the work of man. As soon as I was convinced that external unity and government were necessary, I became a Catholic. With me, it was either No Church or the Catholic Church. If a Protestant at all, I was a negative Protestant purely. I felt no affinity for the Protestant denominations. Passing over from my former position to my present one was effected with the utmost ease.

The universality of the Church made a very strong appeal to me. I could not conceive of a Church of Christ which was provincial and could not rise above national barriers. The Church I sought must include the saints in heaven. It must be a Church in which interchange between saints in heaven and on earth is practiced.

The perennial youth of the Catholic Church appealed to me as a young man. Militant Catholics are ever happy crusaders in search of the Holy Grail. Catholicism presents the Christian ideals in symbols of living beauty. My youth broke over the narrow conventions with which it had been surrounded, and reached out for "the more abundant life," which the Saviour came to bestow.

God's-finger pointed clearly to the Catholic Church as my goal. Other-

wise my sufferings in Protestantism were meaningless, and what I saw as God's personal dealing with me was but a delusion and a snare. I accepted my chastisement as of God. He would bring me unto Himself. He does not willingly grieve nor afflict the children of men. In the Catholic Church I have found an end to my strife, my anxieties, my doubts. There has come to me a great peace, a maturity and mellowness of spirit.

The Catholic Church is the hope of the world. Only in Her heavenly citizenship may men truly be united and wars cease. Not being willing to despair of humanity, and seeing what results have come from the dissolution of Christian society that followed the Protestant Reformation, I have come home to my Father's House where there is room for all, and I wish to be one of those workers who are striving to bring to a war-disturbed world the realization of the Kingdom of God.

A NUN'S PRAYERS CONVERTED HIM.

MR. CHARLES W. MEYERS RELATES STORY IN CONNECTION WITH HIS ACCEPTANCE OF THE CATHOLIC FAITH.

Los Angeles Calif., Nov. 20, 1923.

My dear Father Noll:

In reference to your kind request that I should write a brief article for O. S. V. on what has been the chief comfort I have found in the Catholic Faith, I beg to say that I am truly glad that you asked for a brief article on an easy subject. I am still too "lame in the head" to do any strenuous thinking on difficult subjects. So I will just tell you a little story connected with my conversion, which I had to omit from the account of my conversion in the "Minister's Surrender," for want of space. Sometimes I think now that I should have included it in that account, as this little story is really better than anything in the booklet. The book simply contains an account of the mental process of my investigations of Catholic Truth, while this little story gives the higher spiritual influences that prompted and directed my investigations.

You remember, perhaps, that on January 20, 1919, you wrote me a letter containing the following sentences:

"Prof. Chas. W. Meyers, San Antonio, Tex.,

Dear Friend:—I am enclosing a letter received from a religious, which I am sure will give you pleasure. Now I can see how you were led to investigate the truth of the Catholic Faith.

Sincerely yours in Xto,
John F. Noll."

Here is the letter, verbatim, which you enclosed to me:

Holy Family Convent.

Danville, Pa., Jan. 17, '19.

Rev. John F. Noll.

Dear Father:—Would be so grateful to you if you could tell me the address of Mr. Charles W. Meyers, of whose conversion I read in the Sunday Visitor. He is a cousin of one of our deceased Sisters, who prayed so much for him, and who told me shortly before her saintly death, that she would never cease praying for him. I know this will be a great consolation for Mr. Meyers. He knows of her death, for I informed him; and he wrote me a very nice letter, begging me at the same time to pray for him, which I faithfully did. God's ways are wonderful, indeed.

Yours sincerely,

Sister Magna.

This letter from Sister Magna discloses the fact that I had a cousin in the Convent, who had died several years before, and who had prayed for my conversion unceasingly during all her severe illness. It also shows that Sister Magna had previously reported my dear cousin's death to me, and had received a courteous response from me, expressing my sympathy and condolence. At that time (1911) I was located at Avon Park, Fla., as pastor of a Congregational church.

About ten days after writing the above letter to you, Sister Magna wrote me the following good letter:

Holy Family Convent

Danville, Pa., Jan. 27, '19.

Prof. C. W. Meyers, San Antonio, Texas.

Dear Sir:—Although many years have passed since I wrote to you and announced dear Sister Christiana's death, yet I have always had you in mind, praying for you, as you had asked me to do when you answered my letter,—the only letters we had ever exchanged.

With great interest, I read the articles in the **Sunday Visitor** about a Minister's Conversion, saying to myself quite often, Oh, if it were only Mr. Meyers! I redoubled my prayers for you, and you cannot imagine my surprise, my joy, when at the conclusion of that wonderful narrative I read **your name!** (Those who read the story of my conversion as it appeared in O. S. V. will remember that my name was withheld till the close of the series.) A fervent *Deo Gratias* escaped my lips, and I uttered it so loud that one of the Sisters came to my room, thinking something had happened to me. Yes, indeed, something wonderful had happened—the prayers of many years were heard at last; and I was convinced that **your cousin**, our dear Sister Christiana, was admitted to the Celestial glory.

Let me congratulate you most heartily. I cannot tell you how grateful I feel to the dear Sacred Heart, and to our beloved Mother Mary, for granting you the greatest of all gifts—the gift of Faith. How often did dear Sister Christiana speak to me about you. She prayed very much for your conversion, and offered up her great sufferings in the same intention, and told me shortly before her saintly death that she would continue her prayer for you, and never cease until the dear Lord would grant her request. She also asked me to pray for you, which I did faithfully all these years. I included you in all the prayers of the Community, and although I never heard from you since Sister's death, I felt convinced that my prayers would not be in vain. And I assure you now that I shall continue my prayers for you, hoping the dear Lord will grant you greater favors yet.

Now, is it not wonderful that we, whom you never met, had to pray for you, who most likely had forgotten the **Holy Family Convent**, the home of **your cousin** for many years! Yes, indeed, God is wonderfully good; may He be praised!

Of myself, I will say, I am an old nun—not far from 70—who has the grace of having been a Spouse of Christ over 50 years; and I ask a little prayer from you, which I am sure you will not deny me.

May God bless you a thousandfold. I hope you will favor me with a letter.

Sincerely yours,

Sister Magna.

To this good letter I wrote a prompt response, and in the following April received another letter from Sister Magna in which she expressed great interest and concern about the progress of my newly-found Faith. Here it is, verbatim:

Mr. Charles W. Meyers:

April 10, '19.

My dear Friend:—The long time that has intervened between your kind

and more than welcome letter and this, my answer, must not bring you to the conclusion that I was about to forget you. Far from it, for there is not one day that I do not think of you before God. That is a promise I made to your dear cousin, our good, sainted Christiana, and which I mean to keep faithfully as long as I live. I have been thinking of you so often, and have been wondering how you were, and whether you were happy in your new occupation, and I am looking forward to the next letter with which you will favor me, I hope. Although I never had the pleasure of meeting you, I cannot think of you as of a stranger; but I have spoken to the dear Lord too much about you, and, therefore, feel as if I knew you personally. I hope you are in the best of health, and that you are perfectly at home in that beautiful land of flowers, and that the work you are doing is congenial to you. May I ask what your occupation is? Some time ago I read an article from your pen in *Our Sunday Visitor*, that of course excited my interest doubly. May God bless your work, which, I am sure, is for the greater honor and glory of God. May the dear Lord fill your heart with His Holy Love and may He draw you to Him and enclose you, and hold you forever, in the sweet wound of His Sacred Heart. Let us meet there and pray for one another.

I have not been in good health all winter; but after all, our troubles and sufferings are all tokens of love.

But I must close now, wishing you a most joyous Easter. That God may bless you, and that our dear Mother Mary may have and hold you in her motherly care, is the fervent wish and prayer of

Yours sincerely,

Sister Magna.

This letter reads like a message from Heaven. I responded to it promptly, expressing my gratitude for her saintly benedictions; but I never heard from her again. No doubt God called her sweet soul away, soon after this, for she was already far advanced in age.

I certainly have much reason to be happy, not only in my Catholic Faith, but for my Catholic Faith, as it surely came to me by the supernatural influence of faith and prayer.

Not only did faith and prayer bring it to me, but faith and prayer have sustained it through all the bitter trials and disappointments of my Catholic life. Among all the disheartening, and almost heart-breaking experiences I have had, as a Catholic, nothing has been so comforting as my Catholic Faith; indeed, it is the only thing that has kept me from sinking into despair.

Do I love and prize this "Pearl of Great Price," which came to me as the Gift of Faith? Yes, I can say, sincerely, that I prize it as the supreme blessing, of my life; and I think I have proved my devotion to the Holy Faith by what I have been willing to suffer for it.

Not only have I suffered the loss of friends and means, but even my enthusiastic efforts to propagate this Holy Faith have been so strongly misinterpreted, and misunderstood. My motives for the good work I was trying to do, have been impeded, and my work hindered and opposed, when I least expected it. But in spite of all this, I kept on spending my time and means and strength for the propagation of this precious Faith among those who knew it not. You know, dear Monsignor, how you found me in my little "den" in L. A. staggering under the weight of an overwhelming correspondence, that had resulted from the wide circulation of my booklet,—"*A Minister's Surrender*,"—and how you came to my relief by sending me a large box of Catholic pamphlets, gratis, with which to enlighten my non-Catholic inquirers and critics. This was a great relief to me, as it saved my strength and means; but my intense zeal for the Holy Faith caused me to continue to spend my small means for more books, with which to spread Catholic Faith. Indeed, I was a walking "*Catholic Truth Society*." As St. Paul said of him-

self, I was a "fool for Christ's sake." All this, without the donation of a dollar, or a word of sympathy, to help me in this work. Of course, the time soon came when my resources were exhausted, and then, like the "Prodigal Son," I "began to be in want"; but through the intercession of the Blessed Saints and angels help came unsolicited from unexpected sources, which sustained me and helped me to continue my beloved work. For a while I was engaged by the Knights of Columbus to lecture to non-Catholic audiences,—a service which I did with enthusiasm and delight. Then, when the lecture course was ended, I cast about to find something else to do in the interest of the Faith, which I loved; and as the matter of Schools and education was in the air, I got busy and prepared my little pamphlet on "Why We Need Church Schools," for which our Rt. Rev. Bishop kindly gave his *Imprimatur* and also ordered 2,000 copies. Other large orders came in, in rapid succession, until its circulation has advanced to nearly 40,000. All this, by the very hearty endorsement of the Hierarchy, in spite of very determined efforts from other sources to prevent its circulation.

But I was so eager to get the booklet out on time that I worked almost day and night, and broke down under a paralytic stroke which has almost entirely disabled me. I am so nervous now that even the writing of this little article is a strenuous task to me, and I would not do it for any other man in the U. S. but you.

But while I have lost much of my strength, I have not lost my spirit, and despite all my hindrances, I am determined even yet to stay on my feet and hobble about if necessary, to spread Catholic Truth.

Though my material circumstances are very trying and extremely hard to bear, yet I am happy in my Catholic Faith, and expect to live and die in my devotion to it. Now, in my present condition, it is practically my only source of happiness.

CHAS. W. MEYERS

CONVERTS AMONG AMERICAN PRELATES.

One of the most striking evidences of the vitality and truth of the Catholic Church is its power of winning, year by year, non-Catholic clergymen as converts to the Faith. These gentlemen, who are the fine flower of their sects, have, from a worldly standpoint, everything to lose and nothing to gain from joining the Church. The change usually means loss of social consideration, often even the loss of a livelihood; for by resigning their ministry, they become just Catholic laymen. All honor to their single-mindedness, and unselfish devotion to the truth which they see shining in the communion of the Church of Christ!

Their example brings home to us who are Catholics from birth the irresistible appeal of the Catholic Faith to the noblest type of intellect. The sacrifice which they make, the privation they endure, the obloquy they court, the social and domestic ties they sever—all these are consequences to be taken into account if one will estimate the heroism of their action, and the compelling power of the Church's claims to be Christ's Way and Truth, and Life. The spiritual peace and serenity which they find in the household of the Faith must be unmistakable evidence to outweigh all material considerations.

Here in the United States within the past century, over 500 converted Protestant clergymen and 400 laymen have been admitted to the ranks of the priesthood. Of these distinguished converts more than a dozen have adorned our American Hierarchy. Three of them have occupied the historical See of Baltimore; namely Archbishops Whitfield, Eccleston and Bayley. The first on our roster, Most Rev. James Whitfield, was born in England. After conversion he received minor orders in France at the hands of Cardinal

Fesch, Napoleon's uncle; was ordained in Lyons in 1809, and came to Baltimore. In 1828 he was consecrated Archbishop, dying in 1834. The Most Rev. Samuel Eccleston, who also became Archbishop of Baltimore in 1834, was born of Episcopalian parents in Maryland in 1801. He died at the Visitation convent, Georgetown, D. C., in 1851. The third, the Most Rev. James Roosevelt Bayley, became eighth Archbishop of Baltimore. He was a near relative of ex-President Roosevelt. His career was interesting and eventful. Born in 1814 near New York, he became an Episcopalian clergyman, but resigned his charge in 1841. He was received into the Church at Rome in 1842. Thereupon he was promptly disinherited by his uncle—of whom he was the closest of kin—who built the Roosevelt hospital, New York, with the funds intended for him. After two years' studies in St. Sulpice, Paris, he was ordained in old St. Peter's church, New York, by Bishop Hughes, whose secretary he later became, and whose life he wrote. In 1853 Fathey Bayley was consecrated first Bishop of Newark. One of the acts of his episcopate was the founding of Seton Hall college and seminary, named after his aunt, Mother Bayley Seton, founder of the American branch of the Sisters of Charity and herself a saintly convert. Later he was consecrated Archbishop of Baltimore, receiving the Pallium from Archbishop Wood of Philadelphia.

Archbishop Wood, just referred to, was also a convert. He was born in Philadelphia in 1813, was ordained in 1844, succeeded to the bishopric of Philadelphia in 1860. He it was who founded the diocesan seminary of St. Charles Borromeo at Overbrook, Pa.

The first incumbents of the bishoprics of Hartford, Erie, Columbus, Wilmington and Ogdensburg, namely Bishops Tyler, Young, Rosecrans, Becker and Wadhams, respectively, were all converts. Another, Bishop Alfred A. Curtis, who was born in Somerset county, Md., in 1851, was received into the Church by Cardinal Newman. He acted as Vicar General of the Archdiocese of Baltimore in 1896 and was afterwards Bishop of Wilmington, Del.

Archbishop Christie of Oregon City was of Vermont Protestant extraction. Archbishop James Hubert Blenk, late archbishop of New Orleans was born in Germany of Lutheran parents; ordained priest in 1885, consecrated Bishop of Porto Rico in 1899, and transferred to New Orleans in 1906.

CONVERSION OF WHOLE RELIGIOUS COMMUNITY.

In the summer of 1913 there arrived on this side of the Atlantic a booklet containing copies of letters which passed between the Archbishop of Canterbury, the Bishop of Oxford, the Bishop of Fon du Lac (Wisconsin), all prelates of the Anglican Church, and a correspondent who signed himself "D. Aelred, O. S. B., Abbot," manifestly, also, at the time the letters were written, a member of the Church of England.

What was revealed at the close of the correspondence was that "D. Aelred, O. S. B. Abbot," and nearly all the members of his community, had decided that they must leave the Church of England. They had become converts to the Catholic Church and were preparing to make formal submission to the Holy See, with the hope of being admitted to the Order of Saint Benedict. They had believed, while in the Church of England, that they were Catholics, that they were entitled to restore the Benedictine order within the Church of England. They had been encouraged by the Archbishop of Canterbury to do so; they had attained a considerable measure of success in their work, and then they were suddenly compelled to take decisions which resulted in their leaving the Church of England and seeking haven in the Catholic Church. The incident was the most significant, per-

haps, in English religious history, since the conversion of Cardinal Newman.

There was this difference, however. The throes of Newman's spiritual agitation had shaken the world for years before he found peace. The Caldey conversion was a bolt out of the blue. Neither did the correspondence reveal at all clearly the inspiration, as in the Newman case, of a definite personality behind the controversy, which went on by letter over various matters of spiritual and temporal interest. Whatever may have been the case in England, few on this side of the Atlantic knew much about the Abbot of Caldey up to the time he appeared before them in the flesh in the winter of 1917-18.

Doubtless there are plenty of choice spirits in the world who are content, in presence of such a fact as the translation of a whole community out of the Anglican and into the Catholic Church, to see in the event so striking an example of the inscrutable workings of Providence as to allay all feelings of curiosity concerning the personality of the participants. And yet the Newman incident lost nothing in significance from the fact that the white light beat constantly, for years, upon the individual character of the convert. True, Newman was a literary gladiator; whereas the Anglican Benedictines were devoted to the cloister and to the contemplative life.

JANSENIST HEAD IN AMERICA ENTERS THE CHURCH.

Archbishop de Berghes et de Rache, Metropolitan of the old Roman Catholic (Jansenist) Church of America, the highest dignitary of that religious sect in the western hemisphere, submitted to the authority of the Pope in 1922.

The submission of Archbishop de Berghes et de Rache is of historic importance in religious annals.

120,000 Communicants Here.

Archbishop de Berghes et de Rache is the acknowledged head of a group of congregations claiming to number about 120,000 persons scattered through the United States and Canada.

The American branch of the Jansenist Church is the most populous and powerful unit of the creed in the world, now. For decades there has been a steady drift of its membership back to Rome in all other countries, so that today its total strength is little if any more than 250,000 souls.

The Convert-Archbishop declared: "My action was inspired, of course, by faith. Then too, my experience and my studies had taught me the necessity for a centre of unity and a living interpreter in religion. The question of the validity and recognition of Orders was important also. My submission was the logical consequence of my work and—but it is difficult to define clearly. It is a thing that grows, a process of development within one.

"My life has been a succession of steps upward. I was reared as a child in the Protestant Low Church of England. At Cambridge I became High Church and was interested in what was called the Anglo-Catholic clique. My mother, hearing of it, had me transferred to the faculty of Protestant theology in the University of Paris. This was frankly Calvinistic. Later, I entered the Anglican Church, receiving Holy Orders.

"But the question of the validity of the Orders and authority concerned me. Partly for that reason I joined the Old Roman Catholic Church, the Orders of which have long been conceded valid, though irregular, by Rome. It is an unusual situation, though thoroughly understood. Rome does not recognize the Orders of the Old Roman Catholic or Jansenist Church, though valid, but may regularize them.

Urges Flock to Follow.

"My submission is complete and unqualified. As to my future plans, I shall in all probability enter one of the great active religious orders. How many of my former flock will follow me I cannot say, but I will advise all who are qualified to do so. It would not surprise me to hear that my Bishop in Chicago would return to the Roman Catholic Church."

ANGLICAN CONVERTS.

No fewer than one hundred and fifty Anglican clergymen have renounced Protestantism and entered the Catholic Church from 1910 to 1920, according to a statement in the *London Catholic Times*. Many have been ordained priests. The number quoted does not include converts from Anglican religious orders, which would make the number still higher.

RUSSIAN PRELATE A CONVERT.

Paris, Oct. 29.—The Russian Archimandrite Serge Dabitch delivered his formal profession of the Catholic faith into the hands of Bishop Chaptal who had been specially delegated by the Holy See for this occasion. The Archimandrite is a Doctor of Laws and Divinity and has served as chaplain to the Russian Embassy in Paris and was rector of Russian Orthodox Churches in Austria, Hungary, and the Catholic parts of Germany. By special permission of the pope, he is permitted to retain the title of Archimandrite and to wear the pectoral cross, crosier and mitre.

It is believed that this is the first time since 1439 that a prelate of such high rank in the Russian Church has embraced the Catholic faith.

NOTED JAPANESE CHEMIST.

Though born of Buddhist parents in the Far East, Dr. Takamine forsook that religion many years ago. He later joined the Masonic Order. About six weeks before his death, in 1922, he was baptized into the Roman Catholic faith.

I can imagine no happier lot than to have lived as an artist or musician in some small South German State, in an entirely Catholic atmosphere, amid a people of neighbors untroubled by political ambition or religious doubt.—
Rev. R. L. Gales, England, Protestant, 1911

NOTED CONVERTS—BY SCANNELL O'NEILL

CONVERTS IN THE WASHINGTON FAMILY.

George Washington although not a Catholic, was as we know, well disposed to the Church and to our people, and counted among his intimate friends Charles Carroll, General Moylan, Colonel Fitzgerald, George Mead, Archbishop Marechal, and other noted Catholics. We are told that he always kept hanging over his bed a picture of the Immaculate Conception, which is today to be seen in its old place at Mount Vernon. There is, too, a tradition, that on the night on which Washington died, Father Neale, S. J., of the Maryland province was hurriedly sent for, and rowed across the Potomac, where he remained for four hours with the dying patriot. If true, this is significant, in view of the fact that no Protestant clergyman attended Washington in his last moments.

If Washington was received into the Church on his death-bed, he was but returning to the Church of his forefathers. In the Magazine of American History for 1879, we are told that James Washington, a brother of General Washington's great grandfather, John, went to Holland in 1650, the year his brother came to America, and settled in Rotterdam. His descendants today are all Catholics, and are named Washington.

But if we cannot claim the first President as one of our own, we number several of his relatives among our converts. Here are a few names of such persons:

A Catholic Washington was John Nicholson Washington, Mayor of Newbern, North Carolina, who graduated at Yale in 1841, and was a great-grand-nephew of General Washington. A daughter of John Washington, Mother Sallie Vall Washington, was for years Superior of the Ursulines in St. Louis.

Elizabeth Francis Nash Cecil of Powhatan County, Va., was a descendant of Elizabeth Washington and Frances Madison. She was a well-known writer of the last century, and a devout Catholic.

Another convert came to us from this historic family was the late Miss Eugenia Washington of Washington, D. C., one of the founders and first Registrar-General of the Daughters of the American Revolution. Miss Washington was a daughter of William Temple Washington, a son of General Washington's favorite nephew and secretary, George Stephen Washington. She was therefore, a great-granddaughter of Augustine Washington and Mary Ball (the mother of George Washington). Miss Washington was born in 1839, and died in 1899, under most distressing circumstances. Her sister is the last surviving member of this particular branch of the Washington family.

Still another convert from the historical family of the Father of our Country is Richard Blackburn Washington, a native of Charles Town, Jefferson Co., W. Va., son of George Washington (last member of the Washington family born at Mount Vernon), a grandson of John Augustine Washington, the last owner of Mount Vernon, who sold this historic property to the ladies of the association. Richard Blackburn Washington is quite a young man, being now in his twenty-fifth year. Although he was attracted towards the Church in early boyhood, it was not until 1909, during his residence in Richmond, Va., that he applied to the Rev. Joseph Magri of St. Peter's Church for instructions in the doctrines of the Catholic faith. Business interests having called him to Atlanta, Ga., the instructions were continued under the Rev. Father Dubois of the Marist order, who baptized him at the Sacred Heart Church, Atlanta, Ga., on Feb. 4, 1912. His First Communion was made the following Easter Sunday. Having removed to Washington, D. C., Mr. Washington was confirmed by Cardinal Gibbons in St. Dominic's Church, that city, on Dec. 22, 1912.

CATHOLIC DESCENDANTS OF FRANKLIN.

The following are the names of some of the living Catholic relatives of Benjamin Franklin:

Margaret Perry La Farge, New York, great-great-granddaughter.

Franklin Bache, Philadelphia; great-great-grandson.

Franklin Bache, Jr., Philadelphia; great-great-great-grandson.

Francis Howard, the painter, London; great-great-grandson.

Oliver Hazard Perry La Farge, Seattle, Wash.; great-great-great-grandson.

Christopher and Bancel La Farge, New York City; great-great-great-grandsons.

The Rev. Father John La Farge, S.J., Leonardtown, Md.; great-great-great-grandson.

Mary Teresa Evelyn Converse, Medway, Mass.; direct descendant (exact relationship not known).

CONVERT NAVAL OFFICERS.

Rear-Admiral William Shepherd Benson, U.S.N., Chief of the Bureau of Naval Operations.

Rear-Admiral William H. Emory, U.S.N., (retired).

Rear-Admiral Franklin J. Drake, U.S.N., (retired); graduate of Annapolis, 1868; became a Catholic in 1912.

Rear-Admiral Benjamin Franklin Sands, U.S.N., (1811-1883); father of Rear-Admiral James Hoban Sands, U.S.N.

The late Rear-Admiral William Judah Thompson, U.S.N.

Rear-Admiral Stephen Rand, (1844-1915); Pay Director, U.S.N.

Rear-Admiral Francis Munroe Ramsey (1835-1914); Superintendent United States Naval Academy, Annapolis, 1881-86; Chief of the Bureau of Navigation, 1887-97, etc.

Rear-Admiral Andrew Allen Harwood, U.S.N. (1802-1884); great-grandson of Benjamin Franklin.

Rear-Admiral Augustus Henry Kilty, U.S.N. (1807-1879).

The late Rear-Admiral William R. Kirkland, U.S.N.

The late Rear-Admiral Samuel Rhoades Franklin, U.S.N.

Commodores

Commodore Theodore Hunt, U.S.N., who served under Bainbridge, in Tripoli.

Commodore John G. Beaumont, U.S.N. (1821-1882).

Commodore John Guest, U.S.N. (1821-1879).

Commodore Benjamin Franklin Bache, U.S.N.; great grandson of Benjamin Franklin; Professor of Chemistry at Kenyon College, etc.

Other Officers.

Captain William W. Low, U.S.N., who became a Catholic in 1886.

Captain Joseph Tarbell, U.S.N. (1773-1815).

Commander James Harmon Ward, U.S.N. (1806-1861); Instructor at Annapolis; first officer killed in the Civil War.

Lieut-Commander Henry Dinger, U.S.N.

Lieut-Commander Francis H. Sheppard, U.S.N.; graduate of Annapolis. 1863.

FORTY-FOUR GENERALS OF CIVIL WAR WERE CONVERTS.

Catholic Loyalty and Patriotism Largely Responsible.

UNION.

Major-General William Stark Rosecrans, U. S. A. (1819-1898); graduate of West Point, 1842.

Major-General Thomas West Sherman, U. S. A. (1813-1879); graduate of West Point, 1836.

Major-General Andrew Jackson Smith; graduate of West Point, 1838.

Major-General Erasmus Darwin Keyes, U. S. A. (1810-1895); graduate of West Point, 1842.

Major-General Nathaniel Giddings Tecumseh Dana, U. S. A.; graduate of West Point, 1832.

Major-General Joseph Lane, U. S. A. (1801-1881); Governor of, Member of Congress and U. S. Senator from Oregon; candidate for President of the United States, 1860.

Major-General John Newton, U. S. A. (1823-1895); graduate of West Point, 1842. General Newton blew up Hell Gate and other obstructions in East River, New York.

Bvt.-Major-General and Brigadier General Thomas Kirby Smith, U. S. A. (1820-1887).

Major-General David Sloan Stanley, U. S. A.; graduate of West Point, 1852.

Major-General Thomas McCurdy Vincent, Commissary-General, U. S. A.; graduate of West Point, 1853.

Major-General Daniel Edgar Sickles, U. S. A. (1823-1914).

Major-General Don Carlos Buell, U. S. A. (1818-1898); graduate of West Point, 1841.

Major-General James Allen Hardie, Inspector-General, U. S. A. (1823-1876); graduate of West Point, 1843.

Major-General William Selby Harney, U. S. A. (1800-1889), the great Indian fighter; brother of Father Harney, Dominican and poet.

Major-General Henry Jackson Hunt, U. S. A. (1819-1889); Chief Artillery Officer, Army of the Potomac; graduate of West Point, 1839.

Major-General Hugh Judson Kilpatrick, U. S. A. (1836-1881); graduate of West Point, 1861; Minister to Chili, 1865-68.

Brigadier-General Abbott Hall Brisbane, U. S. A. (1805-1861); graduate of West Point, 1825.

Brigadier-General John Gray Foster, U. S. A. (1823-1874); graduate of West Point, 1846.

Brigadier-General Samuel Warren Fountain, U. S. A. (retired); graduate of West Point, 1870.

Brigadier-General Martin D. Hardin, U. S. A. (retired); graduate of West Point, 1859.

Bvt.-Brigadier-General C. Carroll Tevis ("Nesiah Bey"); later Brigadier-General in the Provincial Army of France, the Egyptian and Turkish Armies and an officer in the Pontifical Zouaves of Pius the Ninth; graduate of West Point, 1849.

Brigadier-General George Croghan Reid, U. S. M. C. (1840-1914).

Brigadier-General Amiel Weeks Whipple, U. S. A. (1818-1863); killed at Chancellorsville; graduate of West Point, 1837.

Brigadier-General Samuel Davis Sturgis, U. S. A. (1822-1880); graduate of West Point, 1846.

Brigadier-General Charles Pomeroy Stone, U. S. V. (1824-87); graduate of West Point, 1845; engineer-in-chief of the construction of the Bartholdi statue; Lieutenant-General and Commander of the Egyptian army.

Brigadier-General William A. Olmstead, U. S. V.; died a priest at Notre Dame, Ind.

Brigadier-General Charles McDougall, M. D., U. S. A.; surgeon at West Point; Assistant Surgeon-General, U. S. A.

Brigadier-General John Watts Kearney, U. S. A.; son of General Philip Kearny.

Brigadier-General Eliakim of Parker Scammon, U. S. A.; graduate of West Point, 1837.

Brigadier-General Joseph Warren Revere, U. S. V., (1812-1880); grandson of Paul Revere of the Revolution; officer in the Spanish army of Isabella the Second in Mexico.

CONFEDERATE.

General James Longstreet, C. S. A.; graduate of West Point, 1842; U. S. Ministry to Turkey under Hayes.

General Lucius Bellinger Northrop, Ctmmissary-General, C. S. A.; uncle of the Rt. Rev. Henry Kickney Northrop, D. D., present Bishop of Charleston; graduate of West Point, 1830.

General Daniel Marsh Frost, C. S. A.; graduate of West Point.

General William L. Cabell, C. S. A.; graduate of West Point, 1850.

General William J. Hardee, C. S. A.; graduate of West Point, 1838; Commandant of Cadets at West Point previous to the outbreak of the civil war.

General James Jones, Adjutant-General, C. S. A.

General John Floyd, Governor of Virginia and father of Governor John B. Floyd, successively Governor of Virginia and Secretary of War in Buchanan's cabinet.

General William Henry Carroll, C. S. A.; son of Governor Carroll of Tennessee. A member of a "strayed" branch of the illustrious Catholic family of that name.

General Sterling Price, C. S. A., baptized on his deathbed in 1867, by Rev. Father Garesche, S.J. General Price was governor of Missouri.

General Randall Lee Gibson, C. S. A., successively Member of Congress and United States Senator from Louisiana, and one of the founders of Tulane University. Father of Mr. Preston Gibson of Chicago and Washington.

General Henry C. Wayne, Adjutant-General and Inspector-General, C. S.

A. Descendant of "Mad Anthony Wayne" of the Revolution.

General Albert Gallatin Jenkins, C. S. A.

General Robert Crittenden Newton, C. S. A.

General S. A. M. Wood, C. S. A.

JOYCE KILMER.

Joyce Kilmer, poet, publicist, critic, a brilliant writer, and hero of the late war, was a devout convert to the Church.

He was born in New Brunswick of parents who still live in the city by the Raritan, and received his college training in Rutgers and Columbia.

After his graduation he followed whither his talents led him into a life of literary work. He wrote poems which soon brought him fame. He held high position in the literary department of the metropolitan papers. His light was ever in the ascendant. He bade fair to rank high in contemporaneous literary history.

Mr. Kilmer married an adopted daughter of the editor of Harper's Monthly. God blessed their union with four children.

"The history of his life is a wonderful evidence of how the Catholic faith begets the greatest patriots. Kilmer when he first came to us, years ago, was groping for that spiritual truth which would, in turn, give unity and direction to the many problems, political, social, economic, that vexed and tried his soul. He came to us bewildered and when we spoke of the supreme revealed truth of God, as taught by the Catholic Church, his soul was roused and attentive. He had studied the teachings of the Church but he could not accept. There followed many months of conference. Then Kilmer saw and wished to make his own the truth of Jesus Christ. But never was it more evident that faith is the gift of God, and the gift came not. At that time Kilmer was working on the New York Times. Every day at lunch hour he went to the Church of the Holy Innocents and there prayed that God's hand would give him the power, the grace, to make his own what he wished to make his own but could not."

"God's mercy was not slow. The gift came. Joyce Kilmer rejoiced as a child in its coming, and walked in simplicity and full accept-

ance of the Catholic faith ever afterwards. It was the light that for him enlightened his whole being, his whole life and all that affected it. It sanctified the love of wife and children; it made possible the great sacrifice his wife and he were asked to endure and finally to consummate. It purified and exalted his love of country. It consecrated and inspired his poetry. It kept clear his vision so that in this world tragedy he saw straight from the beginning, and it was that Faith that led him to make the supreme sacrifice; it was that blessed Faith that has crowned him before all his country and throughout history with the crown of a hero and patriot."—Catholic World.

Kilmer joined the 165th Regiment, the old Sixty-ninth, as a private. As the Rainbow Division was early in the fighting, Kilmer was soon thrown amidst the sternest perils of the war. His letters home told of the privations and dangers and he gloried in them.

And then the news flashed "Joyce Kilmer killed in battle." He died as he lived—wedded to the highest ideals. His memory, radiated by his glorious death, will long survive. His poetry will be haloed by the romance of his fate.

A PSYCHOLOGICAL STUDY OF THE TYPES OF AMERICAN CONVERTS.

The Rev. Edward J. Mannix, S.T.L., is the author of a recent book, entitled "The American Convert Movement," which supplies a decided need in Catholic literature. The price is \$2.00, and same may be procured from the Devin-Adair Co., 437 Fifth Ave., New York City.

There is a "Convert Movement" in America. This movement will be accelerated, because of the general breaking up of Protestantism over doctrinal issues, such as is represented in the contest between the Fundamentalists and the Liberals. Intelligent men and women, who really love the Lord, will seek in the fold of the Catholic Church the peace and security from clamorous dissensions which is awaiting them there.

In 1785 there were only 30,000 Catholics in the United States. Now they number 23,000,000; and of these it is estimated that 700,000 are converts or the descendants of converts.

The Catholic convert always attracts notice. It is taken for granted that there will be more or less change between the various Protestant denominations. Persons become dissatisfied, and go from the Methodist to the Baptist church, or from the Baptist to the Methodist church. All this is passed over as worthy of little notice. In the case of a conversion from Protestantism to the Catholic Church, however, there must have been a mighty change effected—a revolution which breaks up even the very foundations.

Catholic converts do not "get religion," with all the vociferous accompaniments of the traditional "camp-meeting" article. Conversion, in the Catholic sense, denotes a change in heart, will, and mind. The many distinguished names, of eminent scholars, statesmen, generals, and ministers, is evidence enough that Rome assuredly appeals to reason.

HENRY WILLIAM WILBERFORCE.

The Catholic is, and has ever been, hated by the world. I need not prove this; you know and see it. A man may be anything else that he will. He may be a Churchman, or a Dissenter, or among the Dissenters he may join whatever particular sect of Dissent he likes best, or he may make a new one if he will. His neighbors will care nothing about this: his friends and family will laugh, and perhaps shrug their shoulders, and there is an end of it. Men may laugh at him, but they will not think worse of him, much less do they hate him. He may have no religion at all if he pleases, and they will feel it is no business of theirs. But if he dares to become a Catholic, he must prepare himself for the hatred of all the world. Even by dear friends and relations he will probably find himself altogether abandoned, or at least coldly received. Educated men and women will behave towards him as they would to no other man, making in his case an exception to the common rules of courtesy and civility.

And yet, wonderful to say, amidst this strife of tongues, God is ever finding His own. One after another they are drawn in: they begin by curiosity perhaps; they go on to doubt whether there is not some truth in the Catholic religion after all; they inquire; they hesitate, not daring to act; some go back, as men did from our Lord Himself, (John vi. 66,) others persevere and become Catholics. Many trials have those who do so; but, amid them all, they have that presence and favor of Christ our Lord which makes trials easy and afflictions sweet.

Let us pray that in our several trials and difficulties we may all have the grace from God to "stand firm, acquit us like men, be strong." "The time is short—the fashion of this world passeth away." Very soon it will be nothing at all to us whether we have been rich or poor, honored or despised by men, cherished or abandoned by friends. But whether we have indeed been earnest and sincere in striving to know the will of God—whether we have from our hearts prayed to Him to guide and enlighten us to know it—whether we have been ready at all costs to follow it when we knew it,—these things will be to us of moment unspeakable, infinite, everlasting. Let this, then, be your prayer: "Give me, Lord, knowledge of Thy will in all things, both small and great. Give me grace to choose, to follow, to do, to love it, at all costs, and simply because it is Thine." Long, my dear friends, has this been my daily prayer; let it be yours, and who can say how soon God by His grace may lead you into that Church into which He has brought me.

60,000 CONVERTS MADE IN ENGLAND IN 6 YEARS.

London, Dec. 17.—More than 60,000 persons have been received into the Church in England during the last six years, Father Woodlock stated in the first of a series of lectures on "The Road to Rome."

According to the baptismal register of the Farm Street church of the Jesuits, he said, in the last sixty years more than 5,000 persons have been received by the priests at this church alone. The average was more than 100 a year during the last quarter century. In England, more than 800 clergymen have "come over" since the Oxford movement, and since the year 1910, 168 ministers have come into the Church, Father Woodlock said.

HOW A HUMORIST BECAME A CATHOLIC.

Editor of the London PUNCH

One of the most unexpected ways of becoming interested in the Church is that which is recorded in the case of Sir F. C. Burnand, editor for many years of London *Punch*. A busy writer of quaint and humorous comment on current happenings, he had never given religion or polemics any serious thought. He was a member of the Church of England, and apparently quite satisfied with the Establishment. Almost the only thing he was serious about was his editorial work, for, as he himself said: "It is no joke to find bread for a family of six by making jokes." So he was constantly on the lookout for material for his work.

One day, in pursuit of such material in an old bookstore in London, he picked up a copy of St. Augustine's "Confessions," a book which, though he had often heard of, he had never read. He took it to his office, knowing from experience that even in the most unexpected places one sometimes finds hints and suggestions valuable for one's work.

The book lay open on his desk when an Anglican bishop called. Concluding at once that Mr. Burnand was on his way to "Rome," as there had been a number of conversions recently, the good bishop asked the humorist, solemnly: "Have you really considered the step you are about to take?"—"I have considered it very carefully," replied the humorist, thinking that the question related only to some projected, irreverent use which the bishop feared might be made of St. Augustine's great work.—"Well," said the bishop, "come to me tomorrow, and I will show you reasons against it."

Burnand went, and the bishop explained to him the Anglican position. He listened respectfully, apparently much impressed by the cogency of the reasoning of his right reverend friend. "I shall now show you how weak the Roman position is," went on the bishop, having finished his argument in favor of Anglicanism.—"Oh, pardon me," said Burnand, "but don't you think, your Lordship, that Cardinal Newman would be the best man to go to for the Roman position? You have interested me deeply in a subject to which I confess I have never given any thought. It is a most important matter now, as I see from your words; and I do not think it would be fair to myself, or to a subject so vital, to decide at once about it. I shall take up the Roman side of the question with the Cardinal."

He went to see Cardinal Newman, and soon after entered the Church, remaining until death a very fervent, zealous Catholic.

The last lineal descendant of John Knox, leader of Calvinism in Scotland, and at one time the tutor of poor little Edward VI of England, died a Brother of the Holy Cross of Notre Dame, Ind. His name in religion was Brother Joseph, but previously he was also John Knox.

"AWAY FROM ROME" LEADER BECOMES CATHOLIC.

Rev. John Albani, Head of Notable Movement Against the Church, Tells How He Was Led to Change Views

.....Vienna, Dec. 10, 1923—When in 1897 the "Los von Rom" (Away from Rome) movement broke out in Austria, inspired by political agents and financed with subsidies from Germany, there appeared, among the numerous

Protestant ministers who poured into Austria, the Rev. John Albani, D.D. He came from Saxony and boasted of being a descendant of the ancient Italian noble family to which Pope Clement IV and several Cardinals belonged. Dr. Albani was a passionate representative of the Protestant cause, and the Catholic journalists of Austria clashed with him repeatedly. He caused considerable mischief by his proselytizing activities among the liberal citizens of several towns who had long before been alienated from the Catholic Church.

Failure of Movement.

The "Los von Rom" movement failed pitifully in Austria. Some Protestant churches, built then and empty now, and a few thousand "New Protestants" who have nothing in common with their adopted religion except the mere name, are all that remain. Among those who have recognized that movement as a mistake, strangely enough, is its one-time hard promulgator, the former Protestant minister, Albani. He who had been a passionate adversary of Rome has now become an adherent of Rome, a faithful and zealous son of the Catholic Church.

Dr. Albani has written a history of his conversion. After having been sorely disappointed during his activity in Austria because of the purely worldly character of the demagogic propaganda for Protestantism, he returned to his native Saxony to continue his pastoral work. But the impressions gathered in Catholic Austria gave him no rest. Thereafter, he occupied himself thoroughly with Catholic doctrine. He made a zealous study of the writings of St. Ignatius of Loyola, whose spiritual exercises he made the subject of a book.

How His Conversion Came About.

"The outbreak of the war," he writes, "caused me to make a still more earnest examination of the condition of affairs and a thorough self-examination. How self-reliant the Catholic priests seemed at their Mass, in comparison with the Protestant soldiers depending on the sermon and measuring, according to it, the value of their ecclesiastical community. Also in the sphere of war superstitions and their suppression, the Catholic Church showed to advantage.

"When I gave the Lord's Supper from morning to night to an infantry regiment shortly before the march of my division toward Verdun, I was forced to look into many hundreds of downcast faces and but few cheerful ones. I must confess that there were not two out of two thousand men who had a positive and satisfactory conception of what they celebrated. It was then that I formed a firm resolution that, if God showed me the way, I would not restrain myself from going beyond the limits of my Church, if need be, in order to acknowledge the Divine Revelation without restriction."

Dr. Albani then tells how, returning from the war, he recognized more and more, through earnest studies, the dogmatic foundation of the Papal apostolate. It was difficult for him for a long time, he says, to detach himself entirely from the Protestant train of thought. The faithful Catholic, he writes, has no notion of how difficult it is for a sincere Protestant, educated according to specific Protestant teachings, to recognize his duty to join the Catholic Church. It is affecting to hear him tell of the happiness which he experienced when his struggles were finally over and his conversion to the Catholic Church had been accomplished.

Consolation of His First Confession.

"The very first confession afforded me the greatest benediction," he writes. "It was a help for me such as nobody had ever given me before. Thus from the very beginning Confession had not been for me a duty but a

high privilege. In days of threatening external distress, I had, unexpectedly and undeservedly, the good fortune to become intimately acquainted with things to which my dogmatic thinking had not previously extended, I mean communion with the Blessed Virgin and the Saints. It is all the same to me what my former fellow-believers may say—they may laugh at me. I found wonderful help, absolute help from the saints in hours of distress. Since that time, respectful communion with them has become a consolidation of my life in the light of eternity. I enjoy their counsel when my will is vacillating. I have their aid when my strength is growing weak. Thus my life has become a rich and ever richer gathering of the harvest."

The former "Los von Rom" enthusiast finishes the story of his conversion with the confession: "I believe in the Holy Catholic and Apostolic Church; that is the real reason and the aim of my return to Rome."

**(FROM "THE PILGRIMAGE OF GRACE AND THE
EXETER CONSPIRACY"—BY MADELINE
AND RUTH DODDS).**

"The Papal authority was not always popular in England; men sneered at the Pope, grumbled at him, criticized him; but that he was the only supreme head of Christianity was as firmly believed, and as confidently accepted, as that the sun rose in the East."

Brooks Adams, in his ("The Law of Civilization and Decay,"): "Cruelty was one of Henry's most salient traits, and was, perhaps, the faculty by which he succeeded in imposing himself most strongly upon his contemporaries. He not only murdered his wives, his ministers, and his friends, but he pursued those who opposed him with a vindictiveness which appalled them."

DR. MAX PAM, (HEBREW) OF CHICAGO).

Every European country today is face to face with grave problems. Our turn is coming; in fact, it is a grave question if it be not already here.

"The Catholic Church holds the traditions of the past; it is conservative; it stands for authority, for government, for the rights of the individual and for the chief elements that enter into individual and national happiness; it has the largest number of communicants of any religious institution in the country; it has the opportunity of moulding character, developing the intelligence and creating a proper sense of the duties and responsibilities of citizenship, not only amongst those who are citizens at the present moment, but amongst the millions who will come from other lands, seeking better opportunities and more favorable conditions of life."

**DAUGHTER OF JOAQUIN MILLER, "THE POET
OF THE SIERRAS."**

"As to the dread some Protestants have of their children becoming Catholics, I can only give my experience. I am not myself a Catholic, nor do I profess any particular creed; although I think I see some good in all. But, holding with that eminent Englishman that 'man is a religious animal,' and knowing in my own heart that religion is as strong an element for good and is as necessary to the perfection of a soul as is the sentiment of love, I desired that my daughter should be religious. And I desired, too, that, after some years of reflection, she should choose her own religion. After a year or so of observation and reflection, she chose to be a Catholic."

"I hold that the Protestantism of today is a totally different thing from the Protestantism of three hundred years ago. That was negative, this is positive. It is bold, aggressive, and defiant. It contends for the right of man to think what he pleases, believe what he pleases, construct what religious societies he pleases, and worship as he pleases. It flaunts at all that historic Christianity holds sacred, repudiates the creeds as of any binding obligation, scoffs at an accredited ministry with divine power in matters sacred, and teaches something totally different from the sacramental system embedded in historic Christianity. It is a disintegrating force, and its final battle will be in the rejection of all essential religion."—Bishop John H. White, (Epis.) Michigan City, Ind., April 1916.

WILLIAM HARRELL MALLOCK (Author of "Is Life Worth Living?")

The Catholic Church comes to us in exactly the opposite way. She, too, brings with her the very same testimonials (the Scriptures), but she knows the uncertainty that obscures all remote evidences, and so at first does not lay much stress upon them. First she asks us to make some acquaintance with herself, to look into her eyes, to hear the words of her lips, to watch her ways and works, and to feel her inner spirit, and then she says to us: "Can you trust me? If you can, trust me all in all. For the very thing I declare to you is—that I have never lied. Can you trust me thus far? Then listen and I will tell you my story. You have heard it told one way I know, and that way often goes against me. When you know me as I am you will give me the benefit of every doubt." It is thus the Catholic Church presents the Bible to us. Believe the Bible for my sake, she says—not me for the Bible's. And the book as thus offered us changes its whole character. We have not the formal testimony of a stranger; we have instead the memoranda of a friend.

Gilbert Chesterton, once took to task an English writer for stating that "a man on becoming a Catholic leaves his responsibility at the threshold of the Church, and is converted to save the trouble of thinking."

His reply to the ignorant critic was characteristic. "Euclid," said Mr. Chesterton, "does not save geometri-

cians the trouble of thinking when he insists upon absolute definitions and unalterable axioms. On the contrary, he gives them the trouble of thinking logically. . . . The dogma of the Church limits thought about as much as the dogma of the solar system limits its physical science. It is not the arrest of thought, but a fertile basis and constant provocation of thought."

SOME PRACTICAL REFLECTIONS.

Because the state of illiteracy is rather high in some of the Latin countries, which are for the most part Catholic, the conclusion is drawn that the Catholic Church can prosper best in a country where the people are not progressive.

The contrary, however, is true. In no countries is the Catholic Church prospering more than in the most enlightened countries, and in the so-called Protestant countries. The Catholic Church alone is growing in England, in Holland, in Sweden, in Germany; in the United States it is growing faster than any other religious body.

A few years ago Mulhall, the great Protestant statistician, wrote: "The progress of Catholicity in Great Britain is chiefly among the educated classes." He quotes from a work published by Noon and Sonnenschein, London, which classifies according to profession, eminent converts to the Catholic Church between the years 1850 and 1900. The names of 658 graduates of Oxford and Cambridge are given, of whom more than 400 were clergymen.

Since Mulhall quoted these figures, the Romeward movement has been stronger.

PRAYER FOR LIGHT.

Recited by the Rev. John Thayer, a Puritan Minister of Boston

Almighty and eternal God, Father of mercy, Savior of mankind, I humbly entreat Thee by Thy sovereign goodness to enlighten my mind, and to touch my heart, that by true faith, hope and charity, I may live and die in the true religion of Jesus Christ. I am sure that as there is but one true God, so there can be but one faith, one religion, one way of salvation, and that every other way which is opposite to this can only lead to endless misery. It is this faith, O my God, which I earnestly desire to embrace, in order to save my soul. I protest, therefore, before Thy Divine Majesty, and I declare by all Thy Divine attributes, that I will follow that religion which Thou shalt show me to be true; and that I will abandon, at whatever cost, that in which I shall discover error and falsehood. I do not deserve, it is true, this favor, on account of the greatness of my sins, for which I have a profound sorrow, because they offended a God so good, so great, so holy and worthy of my love; but what I do not deserve, I hope to obtain from Thy infinite mercy, and I conjure Thee to grant through the merits of the Precious Blood which was shed for us poor sinners by Thy only-begotten Son, Jesus Christ. Amen.

Like Bishop Newman's "Lead Kindly Light," the above prayer led Rev. Thayer into the Catholic Church.

CLIMBING "MT. PREJUDICE."

A remarkable and noteworthy sight it is, indeed, to be witness to a sunrise from the top of a high mountain. All the labour and fatigue of a long climb are amply repaid by the grand spectacle that unfolds itself in all its splendor and glory. The same pleasure awaits the man who, after a long and tedious groping about in the forest of doubt, finally overtops "Mt. Prejudice" and for the first time beholds the truths of the Catholic Church in all their beauty and grandeur.

IN GOD'S GOOD TIME, THEY RETURN TO THE FOLD.

Men devote their untiring energies to the promotion of beliefs which they approve, and to the thwarting of dogmas which they do not understand. But the pendulum on the clock of Time swings steadily, albeit slowly, and presently it will tick off the reaction of men's futile efforts. In the realm of religion, it would seem, these strange sequels occur most frequently.

The first infidel book published in the United States was written by the Vermonter, Ethan Allen, of Revolutionary fame, yet his own daughter, Fanny Allen, not only became a convert to the Catholic Church, but was the first daughter of Puritan New England to enter the cloister.

During the "Know Nothing" riots in Philadelphia in 1844, Saint Michael's Church was burned. On the very morning of the day, whose night witnessed its burning, a young Irish girl, just in her teens, arrived in Kensington from Ireland, and took up her temporary abode with her brother about half a square from that church. Late that afternoon, her brother and she were compelled to move, because the police had been warned the life of every Catholic in the vicinity of the church would be in danger after sunset. That night, the young woman, standing on a hill near what is now Twenty-fifth and Girard Avenues, watched the flames leap high in the air as the sacred edifice was consumed. It was a bitter experience for an immigrant who had dreamed of liberty in this land of the free, and although she prayed fervently, the future of her Faith appeared very bleak to her.

In a few years she married and settled down in Conshohocken. She had two sons and as the years rolled on one of them was ordained a priest from Overbrook Seminary. Meanwhile St. Michael's had been rebuilt and had flourished beyond expectation. In 1906, a vacancy occurred in the rectorship, and the ordained son of the little Irish girl was appointed to this parish. The priest built a magnificent convent on the very site of the house in which the "Know Nothings" had stored the torches with which old St. Michael's was set ablaze.

When John G. Coyle, M. D., was lecturing on the life of General James Shields, he told how this immigrant lad, severely injured in both legs, and believed to be a hopeless cripple, was put ashore in New York to die. But he had a perfect recovery, went West, taught school and studied law. He became a member of the Illinois legislature; justice of its Supreme Court; land commissioner of the U. S.; territorial governor of Oregon; a strikingly successful general in the Mexican War; was the first senator from Minnesota; and was the general who defeated Stonewall Jackson, in the Civil War.

Coyle says: "In describing the fight for the election of senators in 1855, I told how the governor of Minnesota attacked Shields because he was Irish and Catholic. The campaign was bitter, but in the end, Minnesota legislature chose James Shields. I told of reading a history of Minnesota which ended with the admission of the territory to the Union and of having seen a print in the book of the signing of the commission of Shields and the other senator. I described the picture.

"From the audience rose a fine looking old gentleman. He said in measured tones: 'I am the son of that governor of Minnesota who attacked Shields because of his religion. I am the young man whom you saw in the picture standing near the governor. And I am a Catholic.'

The Rev. Dr. Randolph H. McKim, rector of the Episcopal Church of the Epiphany, Washington, D. C., fought the Catholic Church as vigorously as any Protestant minister in America. But curiously enough, his daughter Elinor, living in Denver, Colorado, is a convert to the Catholic faith.

Across the water, the same effect has come with the passing of the years. Ernest Renan, entered the Seminary of St. Sulpice in 1844, to study for the priesthood. He lost the precious gift of faith, and finally became noted for his hostility to all traditional Christianity. . . Around his works, for he was a voluminous writer, raged bitter controversies, "whose volume was rivalled only by their acrimony." His influence has been a strong factor in French literature. But with the passing of seven decades of Time, we find the grandson of that French infidel, Ernest Psichari, deciding that he will give up his life to the Church, that he will go to Rome and take Holy Orders, and become a simple village priest, in order that by the gift of his life, he will expiate the wrong done by his grandfather. At that moment the European War broke out and Ernest Psichari was one of the first to fall in the disastrous retreat from Belgium.

Sir Walter Scott was one of the great English writers with much anti-Catholic bigotry. In his diary in 1829 he wrote: "I hold Popery to be such a mean and degrading superstition that I am not sure I could have found myself liberal enough for voting the repeal of penal laws as they existed before 1780." Scott had one great ambition; he devoted high hopes, vast energy, and large sums of money, to the making of a great house and a fine estate to be the ancestral home of a distinguished family, spending thousands on the acquisition and beautifying of Abbotsford. Today, his only direct descendants are Catholics and Abbotsford has long been in their Catholic hands.

Reverend Charles Kingsley, of the Established Church is remembered for his honest and ill-informed antagonism to Catholicism. Kingsley met his Waterloo in the controversy with Newman which led to the writing of the *Apologia*, and this defeat clouded Kingsley's last days. Later his brilliant daughter, Lucas Malet, who was a writer of strength and distinction, joined the Church.

It is Dickens, however, who furnished the most astounding example of personal intolerance towards the Catholic Faith. As an editor, he positively declined to print one single word, however true, in favor of the Catholic Church. But in the course of Time, one of Dickens' sons became a Catholic, and the daughter of another son, Miss Mary Angela Dickens, was received into the Church in 1907.

Martin Luther, the apostate priest, set out to be a reformer, but eventually became a revolutionist; he who had renounced the **One True Church**, was the cause of hundreds of dissenting churches coming into being. Today, in various parts of Pennsylvania, there are many descendants of Luther, and **THEY ARE CATHOLICS**. Rev. Father Aloysius Luther, O. S. B., was recently appointed pastor of St. John the Baptist Church, Longmont, Colo.

Four hundred years ago, Luther nailed ninety-five so-called "theses" on the door of the church at Wittenberg, Saxony. It was his act of defiance of the Catholic Church. Now, countless billboards are used to invite the followers of his "Reformation" back to the churches. "**COME TO CHURCH SUNDAY**" is a favorite slogan printed on flaming posters and these are expected to offset the results of his Wittenberg placard. How relentless is Time!

If the conversion of the children be the sequel of parental bigotry, some future time will produce a vast number of converts, the descendants of those who today are spending themselves in futile rage against the grand old Church which has always thrived best on persecution.

THE CATHOLIC POSITION.

POPE PIUS IX.

(In an Encyclical to Italian bishops Aug. 10, 1863): "It is known to us and to you that those who are in invincible ignorance of our most holy religion, but who observe carefully the natural law and the precepts graven by God upon the hearts of all men, and who being disposed to obey God, lead an honest and upright life, may, aided by the light of Divine Grace, attain to eternal life; for God, who sees clearly, searches and knows the heart, the disposition, the thoughts and intentions of each, in His supreme mercy and goodness by no means permits that any one suffer eternal punishment who has not of his own free will fallen into sin."

