

so much has been written, is but one branch of Irish grievances. The whole system of English government is ruinous to Ireland. The English Parliament is powerless to remedy its defects in detail, but so long as it retains control of Irish affairs, it will be forced by the current of events to occupy itself with them and their results. Already it has been forced to sacrifice half its freedom of debate to the exigencies of Irish politics. It must sacrifice the whole before it can hope to suppress the complaints of the Irish people. If the English people will not allow the Irish to be partners in self-government, they must themselves accept a partnership in centralized thralldom. We shall see what choice they will make.

CONVERTS—THEIR INFLUENCE AND WORK IN THIS COUNTRY.

An account of the Conversion of the Rev. Mr. John Thayer, lately a Protestant minister at Boston, in North America. Baltimore, 1788.

Apology for the Conversion of Stephen Cleveland Blyth. New York, 1815.

History of my own Times. By the Rev. Daniel Barber. Washington, 1827.

The Reasons of J. J. M. Oertel, late a Lutheran minister, for becoming a Catholic. New York, 1840.

Trials of a Mind. By L. S. Ives. Boston, 1854.

Path which led a Protestant Lawyer to the Catholic Church. By P. H. Burnett. New York, 1860.

TH**E**RE is something terrible in the results of heresy, as we study those results in the history of the Church. It ever carries with it a deadly blight. The dogma denied, in some cases, may seem one of less vital importance, compared to the whole deposit of the faith, the form of Church government may be retained, a hierarchy perpetuated, the holy sacrifice offered, but the breaking away from unity is attended with a blindness, life and light die out, the branch cut off from the parent stem, no longer traversed by the vivifying sap, withers and perishes.

Where any country or large district has accepted a heresy, there is scarcely an instance in history where it has ever recovered from the fatal step and returned to the faith. Gradually one doctrine after another, one devotional safeguard after another is lost, the Christian life sinks, flickers, flutters and is gone. In the East the

lands won by the Arian, the Nestorian, the Monophysite became the prey of the Mohammedan, and Christianity died out utterly. In the West, where the hierarchs Wicklif, Huss and Luther denied the dogmas on which the theory of the Church, the divine worship and the channels of divine grace rested, the countries in which they obtained sway began a downward course, gradually yielding up all the Christianity they first retained, till the personality of God, supernatural religion, revelation, the inspiration of the Scriptures, the fall of man, redemption through a Saviour, are rejected in the nineteenth century as absolutely as the authority of the Church or the Real Presence was in the sixteenth.

No country has ever renounced a single error or made a single step towards a return to the truth. Self-exiled from paradise they seem cut off by a sword of flame from all return. The doctrines they profess all seem lightly held but one, and that is the belief that the Church is false and wrong and dangerous. A thousand new errors and differences may arise, but this point is never questioned. In their eyes the Church is ever in the wrong. Men may hold the very doctrine she maintains, yet will insist that she is and must be wrong. When Pope Pius IX. solemnly defined the belief, so long clearly and openly held, that the Blessed Virgin was free from original sin from the first instant of her existence as a human being, from her conception, there was a wild storm of denunciation. Yet thousands who reviled the doctrine believed it, as firmly as any Catholic did, for as thousands and thousands in every Protestant country had ceased to believe the doctrine of original sin, they believed that all men were conceived and born free from any taint of any original sin of Adam, and believing this of all men, they necessarily believed it of the Blessed Virgin, and if questioned would admit that they believed her to be free from the sin of Adam. They really agreed with Catholics in regard to her case, though they were at variance with us in regard to the condition of the rest of the human race.

It is an example of that terrible spiritual blindness, that veil over the heart, which is the result of heresy, and which makes the return of a country or a race seem virtually impossible, and makes the return of an individual born under its shadow, a miracle of divine grace.

In some countries men know that their ancestors were forced from the Catholic Church by penal laws, by the halter, the stake, by torture, by confiscation, by privation of all religious guides, yet human argument, human eloquence, the clearest evidence, fail to reveal to their minds the truth of the old faith, and they seem to require like Saul to be hurled, dazed and blinded, to the very dust, before the light of the Sun of Justice can penetrate into their souls.

If a Catholic priest, a zealous layman were to attempt to present

the truth to them, prejudice would raise such an impenetrable barrier that conviction would be hopeless. A Mormon missionary or the Leatherstocking God might go into a Protestant community and make converts, but a Catholic missionary would only excite the deepest and bitterest hatred of the faith he proclaimed. Grace must do its work first: ordinarily speaking, it is only when the poor prodigal, finding that he has nothing but husks for food, says "I will arise and go back to my father's house," that the priest can go forth to meet him.

Yet from the time when the Germanic nations, last in Europe to accept the faith and first to reject it, fell into heresy, conversions of individuals, retroversions have gone steadily on. England, Germany, Holland, Denmark, Sweden, all have their long line of those who, faithful to the grace vouchsafed them, returned to the bosom of the Mother Church. There seem to be indeed special seasons when Grace works more powerfully and overcomes the obstacles, not in single minds and hearts, but in whole classes.

This country, in the settlement of nearly all the colonies, was leavened with some form of error which sprang up after the original revolt, and seemed as far removed as possible from the kingdom of God. The Church established by law in England never acquired any strong hold here, and indeed as long as allegiance was acknowledged to the king, he never dared as head of the Church of England to send a bishop to the colonies. But though Anglican, Presbyterian, Congregationalist, Lutheran, Dutch Reformed might disagree on other points, they all agreed in hatred of Catholicity, and penal laws were aimed at it in New England, New York, New Jersey, Maryland, Virginia, Carolina, Georgia.

Yet from the settlement of Maryland, from the appearance of Catholicity, conversions began, and the stream deepens and widens as it comes down to our time.

The gentry who came with Calvert to Maryland and founded the settlement under Lord Baltimore's charter, were almost if not exclusively Catholics, but many of the humbler colonists brought over by the proprietors were Protestants. No minister came to attend them, however. These settlers were as destitute of a Protestant ministry as the Pilgrim Fathers who landed on Plymouth Rock; yet one of Calvert's first acts was to give these Protestants a place and a structure for their religious services. Catholics gave Protestants their first church in Maryland. They were free to follow the practices of their own Protestantism. The Church of England sent no one to them, but they could contrast the zeal of the Catholic priest with the indifference of their own ministers in England, and when at last some of their clergy came to Maryland, the contrast became only sharper, so utterly unfit, as all now acknowledge, were the first Protestant clergy of the province. Men

felt the want of a spiritual guide, and they turned to men whom they had learned to respect, and asked to be instructed in a faith which they saw professed and practiced by men superior to themselves socially and intellectually. A few years showed that almost all the Maryland settlers had become Catholics except those with Claiborne and the Puritans who fled from Virginian persecution.

Thus in 1638 the Jesuit Fathers report: "Among the Protestants nearly all who came out from England in this year 1638, and many others have been converted to the faith, with five mechanics whom we hired for a month, and have in the mean time won to God." In 1640 it is mentioned of Father Philip Fisher, "that many are brought back into the bosom of the Church by his active industry."

In 1673 twenty-eight converts were recorded, and thirty-four the next year.

The greatest tribute to the zeal and success of the Jesuit Fathers is found in the colonial archives of Maryland, in a petition addressed by the Protestant clergy to the Assembly, asking them to repress the Catholic priests, because during a recent epidemic they were assiduous in visiting the sick, and won many to the Catholic faith. No wonder men deserted a system whose ministers made their own cowardice a virtue.

The earliest evidence we have of the presence of priests in Philadelphia is connected with the conversion in 1707, of Lionel Brittain, a prominent and well-to-do personage, and the public celebration of mass at the time; this conquest preceded the entrance of the Jesuits into that province, and was probably due to the Franciscans, who had been sent over to Maryland by the Propaganda some years before. Wherever a priest could penetrate converts were received, some won by the fidelity and zeal of Catholics, able to give an account of the faith which was in them. This was especially the case in Pennsylvania, where many who had joined the strange sects that arose among the German population, turned for peace and rest to the Mother of all the churches.

In New Jersey too a descendant of Nicholas Upsall, the first man in New England who dared to advocate religious toleration, became an humble and devoted Catholic.

On the frontier, many whom the vicissitudes of war carried to Canada, embraced the faith, and not a few Catholic families in Canada to-day are allied by ties of consanguinity with Protestant families in New England.

But in colonial times the Church was everywhere under a ban; a Catholic church was something to be seen nowhere except in Philadelphia and Lancaster; its services were unknown; its grand ritual, so evidently marked with the stamp of divine authenticity, was unknown; its doctrines maligned when mentioned, misrepre-

sented and distorted, with a cowardice so utterly shameless, that it never dared allow the people to read any exposition of the true faith.

Nowhere did Catholicity seem so completely excluded, so hopeless as in the thirteen British colonies in America when a revolution came, hurried on by an intense feeling of anti-Catholic bigotry and fanaticism. Yet so little does all human cunning avail against the wisdom of God, this was but the darkest hour before the dawn, the eve of a wonderful change in favor of the Church.

Mass had been sung on the Kennebec, but the altar was overthrown; mass had been chanted by the picturesque lakes of New York from Lake George to the thunderous Falls of Niagara, but priest and fane were gone; the shrine of Our Lady where the Allegheny weds the Monongahela was laid waste; the sacred rites were suspended at St. Augustine and Pensacola. Who but a madman would have dared to say, Within little more than a score of years selectmen of Boston will publicly go to mass; the gravest citizens of Newport will follow a crucifix through its streets; Philadelphia will see the ablest men of every colony gathered before a Catholic altar; a Catholic chaplain in the service of the colonies offering the great sacrifice of the new law for Catholic troops? And yet what would then seem to be but the raving of a madman, would have been but sober truth.

Catholicity was presented to the people of the United States. The old bigotry and fanaticism were not dead. Some of the leaders of the Revolution were still the base drivelling slaves of the old anti-Catholic bigotry and fanaticism, shutting their eyes to the light and full of fiendish hatred. They kept up the old battle of error, hampered the progress of truth, and retained many in the mazes of ignorance and prejudice. But the Church was free; the holy sacrifice could be offered, and its divine influence extended as the guardian angel of state and town bowed in reverent awe before the altar of the divinest sacrifice; the doctrines of the Church could be openly preached, and by the aid of the press could be presented to all who sought to know the truth.

Men began to examine this religion which their fathers had professed for centuries, the religion of the wise Alfred; of the men who founded Oxford and Cambridge; the religion of the men who fought at Agincourt and Acre; the religion which had made England and Ireland the apostles of Germany and Scandinavia. And when a man begins to examine in good faith, he must yield to the power of truth, unless human considerations lead him to resist the grace given him. The struggle is often great, the pitying angels look on as the strong man falters in spite of their loving aid, unable to break through the net of worldly hopes, inveterate prejudice, phantom fears, and human respect.

Grace triumphs strangely. A young Congregationalist minister of Boston makes a tour of Europe. He is in Rome when a man, little better than a beggar in human eyes, dies there in one of his pilgrimages. The city rings with accounts of the miracles wrought at the humble bier where Labre's lifeless body lies; in a house frequented by English and a few Americans, the laughter and jeer went round at what to most seemed the very zenith of folly. One quiet gentleman dared any one of the company to go, examine some of the cases where cures were said to have been effected, and then come back and, on his honor as an honest man, state what his judgment was as to the fact. An awkward silence succeeded the jeers; the matter-of-fact proposition staggered the would-be wits; the American after a pause bravely declared that he would go and investigate. He took up some of the reported cures, he saw the persons, their physicians, neighbors, public officials, men who were no devotees; the more he examined, the deeper became his conviction that there was no fraud, no trickery, that the Catholic priests had restrained rather than encouraged the people, that in fact the cures were supernatural. He made his report like a man. To the rest, it was a mere matter of the moment; they may have sneered less, or spoken more guardedly; but to Thayer it was the moment of grace. The conviction that miracles were wrought in his day in the Catholic Church made it imperative in his eyes to know what that Church taught, and whether it could command his obedience. A sign had been given; was it a confirmation of the teaching authority of the Church? He conferred with the most learned priests he could find; the light grew clearer and clearer; he embraced the faith, entered the seminary of St. Sulpice at Paris, and returned to America a priest to offer his services to Bishop Carroll. The Rev. John Thayer was the first of the long line of converts whose names are found in the list of American clergy. His account of the motives which led to his embracing the Catholic faith was repeatedly printed here and abroad, and translated into French and Spanish. Its influence was great, and undoubtedly was to many Americans the first glimpse into truth.

He labored in New England and Kentucky, and finally went to Ireland, where his ministry proved most successful. His own land was not forgotten. He collected means to establish a convent and induced ladies connected with the Ursuline order to cross the ocean and found one. Its fate shows how people cling to bigotry and fanaticism and close their eyes to the clearest light of gospel truth.

A remarkable conversion of the latter part of the last century was that of Adam Livingston, a Lutheran living in Pennsylvania, whose house was so molested by supernatural and destructive visitations that he removed to Smithfield, Virginia. His change of abode did not deliver him, and he applied in vain to several Prot-

estant clergymen, whose prayers proved unavailing. At the instance of a Catholic peddler to whom he extended hospitality, he finally called upon the Rev. Denis Cahill, one of the few Catholic clergymen in that part of the country. The exorcisms and prayers of the Church abated the destructive character of the visitations for a time, which the celebration of mass in the house completely terminated. For many years, however, supernatural lights and voices continued. Mr. Livingston was so thoroughly convinced that he with most of his family was received into the Church; he subsequently returned to Pennsylvania and lived in the parish of the Rev. Prince Dimitri Galitzin, who examined carefully the whole evidence, and records his belief in it. Other persons of intelligence made similar investigations, and the main facts are so well established that the place in Virginia where Livingston resided is known to this day by the name of Wizard Clip.

There were, of course, some converts like Samuel Breck, of Boston, who, thrown among Catholics, or educated in Catholic institutions, became converts, believed for a time, and with a change of surroundings lost the faith. Breck was educated at the Benedictine College of Sorèze in France, and became a Catholic. As such he met Rev. Mr. Thayer at St. Sulpice, when the latter had just been ordained a deacon; he promised Thayer to help him establish a Catholic church in Boston, but when Thayer reached Boston as a priest soon after, he found that the new convert had cast his Catholicity aside and was as much a Protestant as ever.

Among other prominent converts of the last century may be mentioned the Hon. Thomas Sim Lee, a patriot of the Revolution, who presided over Maryland from 1779 to 1783, was subsequently a member of the Continental Congress, and of the Constitutional Convention which framed the plan of government under which we live. Amid his engrossing public cares he studied deeply the claims of the Church, and was received into her bosom. It is most creditable that the step excited no odium or bigotry in his native state, which once more made him governor in 1794.

The Episcopal Church, however, by its claim to apostolic succession, and continuous existence from the earliest days, soon showed that many of its members were ill at ease, unable to recognize the Catholic claims which Anglicanism couples with Protestant practices. Episcopalianism had arisen spontaneously in Connecticut, where men went back to the Church of England in order to escape the tyranny of the Congregational denomination, or "Standing Order," as it was termed. It was a providential moment for Connecticut. The Congregationalists, brought face to face with the Episcopalians, were saved from lapsing into Unitarianism, as they did in Massachusetts; they had to retain and uphold what Christianity they still had; and, on the other hand, the Episcopa-

lians, to meet the arguments of the Congregationalists, were compelled to take stronger and stronger Catholic ground. They soon formed a school with decided leanings towards the true Church, which gave us in time many converts. And in the Congregational body many forced to examine, either became Catholics directly, or yielding to Episcopalianism, found ultimately that Rome alone could claim their allegiance.

But the earliest Episcopalian, who in life by her example, and since by her great work has been most illustrious, was not directly influenced by this movement.

Eliza Bayley, daughter of an eminent New York physician, became the wife of William Seton, one of the most prosperous merchants of the time. God tried her in the crucible of affliction. Commercial disasters swept away her husband's wealth, his health failed, and a voyage to Italy was counselled as the only hope. She attended him, surrounding his sick couch with all the care affection could prompt, till she at last closed his eyes in that distant land. Poverty, bereavement, exile were not her only trials; her mind was filled with doubts as to her spiritual condition. The faith in which she had been reared satisfied neither her mind nor her heart. She returned to America with some faint idea that the Catholic Church might give her rest, but still buoyed up with the hope of finding her own system sufficient. Bishop Hobart and some of his clergy, however, failed to meet her doubts; her prayers for light showed her the true path more and more clearly; correspondence with Catholic clergymen gave her the doctrines of the Church as really taught, and she was received into the bosom of the spouse of Christ on the 14th of March, 1805. Her desire to devote herself to Christian education and works of mercy was soon realized, and she founded at Emmettsburg the first American community of Sisters of Charity. The establishments that have grown from her foundation—academies, schools, asylums for every form of human need, hospitals—are counted by the hundred, her spiritual daughters by thousands; the very list of her Sisters of Charity who have laid down their lives while attending the sick during the great epidemics that from time to time have visited our land, were the Sisters not too humble to present such a list, would shame into silence those who sometimes absurdly boast of a purer faith, but never venture to boast of holier deeds.

Men of all creeds and of none began to look to the Church as the real haven of rest,—men, like Stephen C. Blyth, who had examined and studied even Mohammedanism, but found all built of hay and stubble, till he came to the true Church founded on the rock, her whole system logically coherent, worthy of the Most High, and evincing such a knowledge of human wants and miseries that, compared with all others, it must be divine.

Men came, like Stephen Burroughs, who had found the strictest Calvinism of New England no help in the hour of temptation, ineffectual to convert a sinner, condemning him as a reprobate without a single hope of pardon. Catholicity reclaimed him, so that he died in Canada an honored member of society.

Thus from all forms of Protestantism, from those who had broken away from it or whom it had cast out as pariahs, souls were won to God. Many of these early conversions strike us forcibly from the multiplicity of means that the ingenuity of grace seems to have devised :

Multiformis proditoris
Ars ut artem falleret ;

yet where the enemy of man shows almost inexhaustible resources and wiles for deluding souls, grace must show its divine potency and fertility by its means of thwarting him.

A Methodist clergyman, Rev. John Richards, was sent in 1807 from New York as an itinerant to traverse Western New York and Upper Canada, then sparsely settled districts. He went on his way zealously, with no doubt as to the truth of the doctrines he announced, and, as he made his way eastward in Canada from Niagara, he found that the Catholic religion was actually a thriving denomination there, with priests, nuns, and all the institutions which he supposed had been left far behind in the march of progress. This state of things pained the good man, and he resolved to visit some of the Catholic clergymen in Montreal, and by convincing them of their error, as he supposed he could easily do, restore Canada to Christianity. The Sulpicians at the seminary in Montreal received him affably, and, in the discussions which followed, put into his hands some of the ordinary Catholic doctrinal works. He read and studied with increasing wonder. These were doctrines to be accepted, not to be refuted. Prayer completed the work ; he was faithful to grace, and, bidding a kind farewell to his Methodist brethren, he was received into the Catholic Church, became a priest, and labored to an advanced age, dying during the heroic service of the ship fever patients at Montreal.

As remarkable was the conversion of a worthy Quakeress, who entered the sacristy of St. Peter's Church, New York, one morning, while the Rev. Benedict Fenwick was making his thanksgiving after mass. "The Lord hath sent me, brother, to convert thee!" was her startling announcement. "No, sister, he hath sent thee to me to be converted," was his reply ; and such proved to be the fact.

When the movement to which we have alluded began in the Episcopal Church, among the first converts were the Rev. Daniel Barber, an old Revolutionary soldier, who, as an Episcopal minister, had baptized a daughter of the free-thinking General Ethan

Allen, but ere long saw her a Catholic and a member of a religious order in Canada. The Rev. Mr. Barber himself soon became a Catholic; his son, the Rev. Virgil Barber, with his wife and children, also embraced the faith, father and son entering the Society of Jesus, while Mrs. Barber and her daughters entered monasteries of the Visitation Order, the whole family blessed with vocation to the faith and to the religious state, and with holy perseverance. The Rev. John Kewley, of St. George's Church, New York, the Rev. George E. Ironside, and others, at that time also embraced the faith; and it is known that Bishop Hobart himself lacked only courage to yield to his own convictions. Meanwhile the influence in Connecticut, especially at Middletown, continued, where the clear mind and deep learning of Rev. Samuel F. Jarvis formed many, who at later date, happier than their teacher, embraced the faith. Among these was James R. Bayley, a nephew of Mother Seton, who became an Episcopal clergyman, but died Archbishop of Baltimore.

Among the laity, too, there were constant conversions, and the few struggling Catholics found new support and strength from the influence of these accessions.

When the struggle for Catholic emancipation in England and Ireland had assumed the form of an agitation, it evoked all the old bitter antagonism to the Church which had for a time lain dormant. From about 1825 the books, pamphlets, and newspapers vilifying the Church increased immensely in number and venom. This country, in its provincial spirit, reproduced and copied the English publications, and there does not exist, in any language, such a mass of degrading moral filth and falsehood as was circulated among Protestants for a quarter of a century by every possible agency.

This was a period of warm controversy. The Church, assailed in every form, was defended with learning and ability, but it was not a period of conversions. Many who had been drawn by conscience toward the Church drew back; some thought it all a terrible delusion. Protestantism made its last dogmatic fight. Till this time it had clung to the old doctrines, but the attempt to maintain them logically as against Catholics failed utterly. Since that epoch there has been a gradual breaking-away in Protestant sects; few adhere to the old standards, or would attempt to prove their old confessions of faith to be divine truth given to man for his guidance to eternal life, or their service a divine *Latreia* man was bound to offer under pain of sin.

As if admitting that their ground was untenable, the system of attack was changed, and from about 1840 the opposition to the Church became political, and the ballot-box was to be used to check the increase of foreign Catholics as competing workmen, and

later to prevent Catholics from exercising the influence in the country to which their numbers would naturally entitle them.

Conversions, as we have said, were few at this period. Yet there were some, especially among the Protestant immigration. The King of Prussia, forgetting the policy of the great Frederic, resolved to play a part in ecclesiastical matters. He was possessed with the idea of blending all his Protestant subjects into one body. A form of church service, arranged by Bunsen, was issued for both Lutheran and Calvinist churches, alternative portions being inserted to suit their different ideas on the Eucharist. Against this many of the stanch old Lutherans rebelled, and, rather than submit, hundreds, headed by their pastors, emigrated to America, where they fondly hoped to find pure Lutheran doctrine and discipline. To their dismay, they found that their co-religionists in America had departed further from the standards than the most liberal in Prussia. One of the self-exiled pastors, the Rev. Maximilian Oertel, looked for comfort and consolation to a Church which professed the same doctrines as in the days of Luther, which had the same hierarchy, the same worship, the same sacraments. He became a Catholic with many of his flock, and his example influenced numbers of his school.

The war with Mexico, although in its outset it gave some petty bigots in the army an opportunity to molest and oppress Catholics in the service, brought several officers into the Church. Freemasonry and the scum of French revolution ideas had done much to weaken religion in Mexico; the old colleges of the Jesuits were gone; most of the seats of learning established by other orders had vanished; unworthy priests were thrust by state appointment into many benefices,—a Church, thus deprived of much of its instrumentality for good, with scandals growing apace, seemed unlikely to produce a favorable impression; yet officers were struck with the Church, even as they beheld it there; they were struck by the faith still maintained among the people, with what it had done for the Indians, and could still do for all, were it but free. This led many to reflect, to study, to pray. The army has many converts, General Rosecrans, Captains Deshon, Scammon, Haldiman, Ives; the navy, too, felt the same influence, and gave converts of the simple manly stamp of Commander Ward.

A conversion of this period is curious as showing ignorance in many Protestants, that may be regarded as invincible till Providence so disposes events that truth is at last presented to them. Colonel Dodge, of Pompey, a gentleman of means and position, who had represented his district in the Assembly of New York, one day towards nightfall saw a peddler's wagon give way in the difficult road near his house. He went to his aid, but, finding that the damage could not be repaired till morning, offered the man

hospitality for the night. After putting up his horse, the peddler thankfully entered the kitchen, but disclosed by the ruddy light of fire and lamp an unmistakably pleasant Irish face. Alarm took possession of Mrs. Dodge. This man was, undoubtedly, a Catholic, and they might expect to be robbed or murdered before the sun rose. Her husband did not allow fear to inflame his imagination so wildly, but he was ill at ease. Adroit questioning drew a confession of faith, but the honest man, while avowing himself a sincere Catholic, declared himself not well enough read to explain all the doctrines of his Church, or show how well founded they were. He slept soundly that night, though his entertainers scarcely closed their eyes; their guest a virtual prisoner within well-locked doors.

When, next morning, the peddler's wagon was repaired, he wished to make some return to his host and hostess. He could not well offer money, but he opened his stores, and pressed them to accept some token of his gratitude; a book, containing an exposition of Catholic doctrine, was all that Mr. Dodge would accept. After the peddler's departure, he began from curiosity to read it, and soon proceeded to verify the scriptural references. As he read on, and the whole scheme of Catholic doctrine came before him, he was amazed. This was clear, reasonable, scriptural. He read aloud to his wife, who, after some misgivings, admitted that it was the clearest exposition of religion she had ever heard. By the time the peddler travelled back past their house, the little book was thoroughly mastered, or rather it had thoroughly mastered them. They purchased other Catholic books from him, and then ordered some from New York, thus, without guidance, making their way to the truth. They had never seen a Catholic priest or a Catholic church, and there was not one within twenty miles of their place. They laid before their old minister and others in the neighborhood their doubts about Protestantism, and what seemed to them sound in Catholic teaching. As may be supposed, the answers dealt more in denunciations of the Pope and the Catholic religion than in any strong argument to show that the Protestant doctrine, worship and ministry had any such divine authority as to require any man to accept them. The Dodges always returned home from these conferences more shaken in their Protestantism, and more convinced that, if there was any Church established by Christ, it was the Catholic Church, and it alone. Mr. Dodge soon began to explain his views to his neighbors, and ceased to attend the Presbyterian church, where he was a deacon. He and his wife were at last arraigned before that church for heresy! To her own astonishment, Mrs. Dodge there made an open avowal of her faith in all that the Catholic Church teaches. Preparing for the coming feast of Christmas, they drove to the nearest Catholic

church. There, to their great joy, they were received, and celebrated the nativity of our Lord by receiving Him in the Blessed Sacrament.

Mr. Dodge's house soon became a station, where mass was said for a little congregation of converts, which had thus wonderfully sprung up.

Calvinism in Massachusetts while retaining the form, and to some extent, the name of Congregationalism, had gradually thrown aside Christian truths till it had become Unitarianism or Transcendentalism. It seemed least likely to give new children to the Church. Yet there was in it an element that tended in the right direction. While Protestantism suppressed in a manner the humanity of our Lord, and regarded Him simply as God, Unitarianism, regarding Him as man, entered more into his human life. To them the tender relation of the Mother and the Son, the Catholic appeal to His Sacred Heart, and all the feeling of hope and confidence that His Human Nature inspires in us, were natural and intelligible. They could not study His Human Nature, without coming into harmony with Catholic feelings.

The strong minds broke away from Congregationalism as they found it insufficient to satisfy men's wants. Historically, logically, metaphysically, Protestantism had no claim which a reasonable man could acknowledge. But where was he to seek the absolute, the true, the real? Every system was tried, and every system said: I am but human; what you need is the Divine. One of the ablest thinkers of the day, Orestes A. Brownson, had, in his *Boston Quarterly Review*, and subsequently in a Review bearing his own name, been working steadily towards a firm standing-ground, till at last, at the close of the year 1844, he announced in the number of his Review for October that he accepted the Catholic Church as the only guide for man. The proud intellect, the man of learning and authority, bowed with all the submission of a child to the teachings of the Church.

A great movement took place in the Church of England soon after the granting of Catholic Emancipation. It was due remotely to the exiled French clergymen at the beginning of the century, who, in their intercourse with studious Anglican ministers, had given correct ideas of Catholic worship, devotions and prayers. These ideas first appeared in Dr. Lloyd's *Lectures on the Book of Common Prayer*. A new school arose, comprising Newman, Pusey, Keble, Froude, Wilberforce. The study of the Fathers, of the Roman and Oriental liturgies, of the lives of English saints, all created the desire to bring England back to the old faith. They hoped indeed to revive the past, without actually submitting to Rome. A series of tracts was issued at Oxford advocating a return. The same views were upheld in the *British Critic*, in New-

man's *Church of the Fathers*, in the *Lives of the English Saints*. But the writers remained in the Anglican Church, seeking in study, prayer and austerities to lead England back. Richard Hurrell Froude, the first leader, died, but they remained outside the fold, though prayers and devotions were offered up by Catholics to obtain for them light and strength. Towards the close of the year 1845, John Henry Newman, who had become the leader of the movement, convinced that only by personal union with the centre of unity can aught be effected, gave up all worldly prospects, his cherished hopes, his personal feelings, and asked to be received into the Roman Catholic Church as an humble catechumen. This hesitation of years had prepared hundreds for the same step. Never since the great apostasy had so many men of education, ability, zeal and spotless life, at once sought to be reconciled with the See of Peter. The movement was not confined to England. In the United States the writings of the Oxford school had been read and studied widely. Their principles had found adherents among bishops and clergy, but they were as violently opposed by the Calvinistic or Low Church party. The proposed ordination of Carey, an avowed Tractarian, brought the matter to a crisis. A host of brilliant and zealous men followed Newman's example as they had his doctrines. Bishop Ives, of North Carolina, with a host of Episcopal clergymen and students, became Catholics, not in a body but gradually, as each yielded to grace. As in all movements, some were carried on who had not examined deeply or prayed earnestly, some who came half-hearted and who failed to persevere; but, though a few relapsed, the great majority became earnest and zealous laborers in the true Church, many became priests, others by their pen enriched the literature of Catholicity or became its champions. The influence of the Oxford movement continued for years and was fruitful in conversions. Revs. I. T. Hecker, Hewit, McLeod, Homer, Wheaton, Preston, Whitcher, Huntington, and a host of other converts, with men like James A. McMaster, were the fruit of this movement.

At a subsequent period the invitation addressed by Pope Pius IX. to the adherents of Protestantism found a response in the learned Rev. Mr. Stone, who in his *Invitation Heeded* showed his reasons for embracing the faith as a response to that charitable call of the Father of the Faithful, reasons which gave many the courage to follow his example.

The Episcopal Church, however, was not the only one in which a school arose exciting in many souls wants and desires, that unity with the centre of unity could alone satisfy. In the Reformed Church John Williamson Nevin saw how steadily Protestantism was drifting away from all that was essentially Christian. He endeavored to recall the Reformed Church from its naturalism,

although he did not dare to avow a belief in the supernatural. He maintained an apostolic succession to be vital, that sacraments were channels of grace, and sin really forgiven in baptism; while in the Eucharist he held to a real presence. These ideas advocated with learning or ability in the *Mercersburg Review* became known as the Mercersburg system. It found advocates and warm assailants. Many trained in this school found that there was no alternative between Pantheism and Catholicity, and that there was no escape from the necessity of embracing the Catholic doctrines fully. Among these was one of the ablest contributors to the *Review*, Mr. Wolff, who embraced the Catholic faith, and though at first shunned and isolated, succeeded in inducing many of the circle in which he had moved not only to see the reasonableness and necessity of the step he had taken, but even to surrender all their early prejudices and follow his example. He has for many years edited with ability and judgment the *Catholic Standard of Philadelphia*; to the readers of this REVIEW he is too well known to need further allusion.

The conversions, which have gone steadily on from the earliest days of the settlement of the country, embrace many whom we have not included here, men of position like Governor Burnett and Dr. McLoughlin, of Oregon; Lemuel Sawyer, member of Congress; Baine, Professor Haldiman, Hunt, Newton, James A. Williams, Major Strobel, Drs. Green and Emmet.

Nor should the other sex be forgotten. Mrs. Peters, of Cincinnati, Mrs. Dorsey, Miss Fisher, of North Carolina, Miss Hemenway, Mrs. General Meagher, the Barlow sisters, Miss Edes, Mrs. Ellet, Mrs. White, Mrs. Laura Keene, Mrs. Connolly, Miss Scott, daughter of General Scott, are but a few of the noble army of women who have bravely responded to the grace calling them to the faith.

We can, indeed, give but a few typical cases of the conversions which in our day and country have consoled the Church. As will be seen, the convert in almost every case seeks the priest, not the priest the convert. The priest as a rule is overworked in this country, with the discharge of duties pressing daily on him. He comes into rare contact with those who do not belong to his faith, and cannot attempt to influence their minds. When a person comes to him in doubt, he can advise, and, as the cases we cite show, persons often come to a priest not only convinced, but self-taught in the doctrines of the Church.

Let us now consider the position of these neo-Catholics after their conversion and the influence they have exercised.

While the penal laws were in vigor, and profession of Catholic faith entailed loss of citizenship, fines, double taxes and other hardships, it was an heroic act for any man to take his stand among the

oppressed and condemned followers of Christ. Even after the laws had been to a great extent abolished by the force of events, it was an immense sacrifice to become a Catholic. On the body to which they passed their influence was great. Catholics, from their long bondage, were timid, reticent, sensitive to ridicule, while the convert who had not been thus "trained in shackles," but who had been wont to speak his mind fully and freely, and who felt a natural pride in being right, did much to give the Catholic body some of his own courage and outspoken frankness. Hewas often carried too far, and evoked bitterness and malice, but he did much to rouse his fellow-believers from the almost servile attitude which had become habitual to the Catholic body. From an early period in this century the Catholic body in many parts consisted of immigrants from Ireland, and it was swelled by successive tides of new comers. The mass of the Catholic population here thus associated their faith with a foreign nationality. The descendants of the original Catholic body, and even the descendants of the earlier periods of immigration born in this country, timid from long oppression, and not self-asserting, soon found themselves put aside by the new comers and looked upon with a kind of suspicion for not entering into feelings which, from their American birth and education they could not share, and which really had no relation to Catholic doctrine, practice, or thought. They found themselves regarded by their fellow-countrymen, on the other hand, as belonging to a foreign and un-American church, and before many years the charge was directly formulated that to be a Catholic was to belong to a foreign church, connection with which was incompatible with loyalty to American principles. If this position was difficult for Catholics born and reared here, who, however, had some family tradition from their immediate progenitors, and could understand the feeling if they could not share it, this same position became a severe trial to the American convert. In the eyes of his Protestant brethren he was a kind of traitor, false to his country and its constitution, and as such shunned. He found himself thrown in with a class in whom religious were intimately interwoven with political ideas, and who looked with jealousy at any evidence of want of interest in the latter. It was doubtless due to the working of this element that many of the early converts, Kewley, Richards, Holmes, Thayer, Burroughs, Blyth, Allen, Cooper, went to Canada or to Europe to find more harmonious surroundings. Those who bravely lived their life here found themselves isolated, often painfully so. Cut off from the old circles in which they had moved, they learned how difficult it was to form new associations among the adherents of their adopted faith. There were comparatively very few to give them the hand of fellowship, there being nothing in our Catholic churches like the

membership in Protestant bodies, and none to welcome newcomers. Where the converts buoyed up by strong faith persevered, their children in many cases were less courageous, and the family lapsed back into Protestantism.

When, at a later period, the German immigration assumed such immense proportions, a body of German Catholics grew up, and here came, in addition, another national feeling, with a foreign language, different modes of thought, different religious practices. A Catholic, in a part where this element predominated, found himself lost, unless he acquired the language and identified himself with the hopes and desires of Germans. Even now, one finds in German Catholic papers the most contemptuous allusions to American and Irish Catholics.

To foster these national feelings unduly is a great mistake. They breed animosity; and as the rising generation will be American in feelings, they must look upon this as their country, and if their religion is a matter of nationality, it will expire with it. The children of the present generation will be treated by the body of immigrants, in their day, as Americans, whether converts or Catholics by origin, are now treated, and many will fall away, as, in fact, many are daily falling away without an effort being made to save them. It is really a canker eating away the life of the Church in the United States.

Those who labor mainly among Catholics of foreign birth, as well as such Catholics themselves, rarely form a conception of the extent to which we Catholics, as a body, are regarded by the people of this country only as a sort of foreign camp in their midst, who will in time scatter and be lost in the mass of the Protestant, or at least non-Catholic population. Though the census will show that the Catholic far exceeds the foreign population, only part of which is Catholic, it is not easy to convince or disabuse them. Many things which they see and know keep up the delusion. A Protestant will point to the map and say: "Where are your American Catholics? The whole country is laid off in dioceses, as though you owned it, but how is it that your Popes have never found an American Catholic fit to occupy a see west of the Mississippi and Lake St. Clair? There are thousands of miles where no American-born bishop has ever been seen."

Better, perhaps, than any others the converts know and appreciate the feeling of the non-Catholic public towards us, their efforts to entangle our weaker brethren, their own uncertainties as to faith, their doubts and delusions. It is a trite saying which ascribes intemperate zeal to converts; for men who have undergone great mental trials, whose consideration of a topic has been absorbing, cannot treat of it languidly. A man who has gone through this course must be energetic, and where he knows thoroughly those whom he addresses, he not unfrequently cuts deeply and merci-

lessly, believing that it is a case where the surgeon, to effect a cure, should use his instruments boldly. The early convert, the Rev. Mr. Thayer, in this way provoked controversies which created hostility instead of stimulating calm and prayerful inquiry. He effected little here, comparatively. In the midst of a thoroughly Catholic population in Ireland, he effected wonders by his ministry. Of late years there has been less controversy; and even our Catholic press, beyond occasional ebullitions, shows little temper or acrimony.

Converts who have entered the priesthood have given some of the best and most zealous missionaries. That so many have been selected and recommended by bishops in different provinces for vacant sees, and appointed by the Holy See to the episcopate, proves the esteem in which their learning, ability, and exemplary life were held. Archbishops Whitfield, Eccleston, Bayley, of Baltimore; Wood, of Philadelphia; Bishops Young, Tyler, Rosecrans, Wadhams, Gilmour, attest this. Among the clergy are the Congregation of the Paulists, founded by the Very Rev. I. T. Hecker, almost all converts, who, by their missions and their contributions to Catholic literature in various forms, have rendered essential service to the cause of truth. The Very Rev. C. I. Carter, Rt. Rev. Thomas S. Preston, Rt. Rev. George H. Doane, the Dominican Fathers Ffrench and Hill; Father Stone, and other Passionists; Rev. Dr. Neligan, and many others, might be named, as priests who, in the exercise of the ministry, or in important positions, or by their pens, have done much to establish discipline, and make religion known and respected among those who are strangers to Catholic truth. The converts in the priesthood are generally exemplary men, to whom the faithful accord all confidence, and who receive many converts into the Church, their own experience enabling them to understand and remove difficulties that beset the sincere inquirer.

That those who remain among the laity have exerted a wide influence is unquestioned. Dr. Brownson gave his *Review* to the Catholic cause. His earlier volumes show the progress of his mind, and his gradual familiarity with Catholic thought, that make them a study. Once firmly grounded, his philosophical essays were read and pondered among Protestants as no Catholic writings from the press of this country had ever been. For many years the numbers were regularly reprinted in England, exerting no little influence. His long acquaintance with the best American thinkers, and the drift of ideas that prevailed outside the Church, enabled him to bring his arguments home to their conviction. His hopes, at first, of the possibility of extensive conversions were great, and though in time he saw that conversions were slow, and comparatively individual acts, he grew only the more earnest. Few

ventured to cope with him in argument, and the moral influence of his *Review* was such as no other Catholic writings had ever possessed. That it counteracted much error, and carried Catholic truth into quarters where it had never before reached, is unquestioned. Its influence is still felt, and the fact that a reprint of the most important articles is called for, shows that the essays still meet wants, and can effect good among a new generation of Americans.

As editors of our Catholic papers, many converts have rendered signal service. Foremost of all is James Augustine McMaster, whose name has for years been identified with the *Freeman's Journal*, of New York, a paper regarded perhaps with greater respect than any other by Protestants, as an exponent of Catholic thought.

Beckwith, Huntington, Wolff, Oertel and other converts also have, in the editorial chair, rendered good service. In the field of general literature, Dr. Ives did much, not only in his part of Maitland's *Dark Ages*, but in essays; Huntington, McLeod, Christian Reid, have elevated the literary standard of Catholic works, but we cannot claim any to compare with Newman, Faber, or Adelaide Procter.

The community founded by Mrs. Connolly, and which contains many, like her, converts to the faith, has, though it has acquired little extension in this country, exercised a most decided influence by the thoroughness of its system of education, full of sound practical sense and solidity. It is the very reverse of the superficial, and aims to ground the pupils thoroughly in literature, art, and a knowledge of religion, its doctrines, history, and worship, as well as in all the graces of true womanhood.

The influence of a woman like the late Mrs. Peters it would be hard to measure. She was foremost in so many good works, projected and carried out so many that seemed hopeless, was so untiring, without presumption, humble, devoted, and faithful, that her influence was remarkable. Nor is she alone. In various parts of the country women, in and out of the cloister, in all walks of life, who have learned the beauty of Catholic truth, are exerting an influence that is not recorded, but that Catholics in every city and town will recognize and admit.

Still the position of the convert is often attended by great trials. A Protestant clergyman becoming a Catholic gives up a livelihood, and by his training and former life is unfitted for secular life; if married, he cannot ordinarily become a priest, and there is no avenue open to him. We have no college professorships to bestow, no associations for mission or benevolent work, giving offices which such gentlemen could fill, as almost all such work with us is effected through religious communities. It was once proposed to form a body of catechists, or inferior clergy, in order to employ

such converts and make their abilities effective. There is a want which we have already indicated of associations, perhaps on the plan of the St. Vincent de Paul Society, in which the main object would be to look after young men, and by the power of example keep them within the fold, obtain occasionally employment for them, where necessary, withdraw them from dangerous positions. The Catholic Union seemed at one time destined to occupy this field. The Council still exists, and labors to effect reforms, but the particular Unions, which the Council was supposed to represent, exist apparently only in name in most cities. This is the case in New York, with the exception of the Xavier Union, which has attained a solid and permanent condition, and is the instrumentality of great good. But meanwhile the young men are slipping away, and converts familiar with the working of organizations like the Young Men's Christian Associations, and aware of their defects, might be in many cases most serviceable in what might be called Catholic home mission work. The parochial clergy, with the work before them, cannot undertake this, and unemployed priests, whom our right reverend bishops might assign to such undertakings, are few. It does seem as if it were a field where experienced converts, and other laymen, might become potent auxiliaries, and thus men, whose services are now lost, might become of the utmost service in saving young men who for want of moral support and social help are shamed into neglecting their religious duties, and make shipwreck of the faith.

The question of a great Catholic university has been raised, but colleges and universities cannot thrive unless the preparatory schools exist in greater number. In our large cities, while there are many academies or high schools for girls, there are comparatively few for boys. Baltimore seems to have but one with 100 pupils; Boston one with 220 pupils; New York four with about 1000 pupils; Philadelphia two with about 400 pupils. Evidently these figures do not approach the number of youth, sons of Catholic parents able to give them an education superior to that afforded by the parochial or the public school. To what institutions are the rest of the Catholic boys sent? There seems to be in many parents a disinclination to send their sons to schools conducted by religious; and, on the other hand, there is a disinclination to establish secular schools with simply a clergyman as president and a spiritual director. Such institutions with salaried professors necessarily entail expense, but if they can be made effective and will draw pupils, who are not now sent to Catholic schools, and whose salvation is at stake, great sacrifices ought to be made to maintain them. The experiment in some of the large cities would not involve much risk, if prudently managed, and such an institution, if it met the public want, would soon find endowment. It is not

easy to believe that, while Protestants are constantly giving liberal donations and bequests to institutions of learning, wealthy Catholics are utterly indifferent. They cannot be so different from their Protestant neighbors that they cannot be interested in education. The subject is one beyond the limits of this paper, and it is introduced merely as noting a field in which converts of education and experience as teachers may be employed to advantage.

THE ALLEGED FALL OF POPE LIBERIUS.

De Hebræorum et Christianorum sacra monarchia et de infallibili in utraque magisterio. Per Professorem Aloisium Vincenzi. Romæ—ex typographia Vaticana, 1875.

Erreurs et mensonges historiques. Par M. Ch. Barthélemy. Paris. Bleriot ed., 1875.

AMONG the many great historical puzzles that have engaged the attention or stimulated the diligence of the learned for centuries, that furnished by the alleged fall of the saintly Liberius stands forth prominent, almost unique. Two schools of thought have been occupied at intervals during fifteen centuries in the vain task of unravelling the threads of this provokingly entangled snare; the one to vindicate the name of a Pope whose memory has been embalmed in the eloquence of St. Ambrose, and the other to brand it with deepest infamy, to bury it beneath a mountain of malignant opprobrium. To the latter school belonged many historians, or dabblers in ancient story, of the last of the seventeenth century. For those who took their creed and inspiration from the modern Mahomet, Martin Luther, it was a labor of love to justify the rebellion of their master against what they called the dynastic despotism, which had lain like a terrible nightmare on the slumbering breast of Christendom for over a thousand years. What cared they if, in rejecting the Papacy, they would infect the religion and the order established by the man-God? They argued then that the Papacy was fallen from grace, and this as early as the fourth century. Look, say they, at Liberius! He subscribed an Arian formula, or creed, and in his delirious haste to regain his darling Roman See, delivered Christendom over to the sect which railed at the divinity of Jesus Christ! If, then, the Roman. See,