

## OUR CONVERTS.

**D**IVINE faith is a certain and undoubting assent to revealed truth: "the substance of things hoped for, the evidence of things not seen."—*St. Paul*. "The commencement, foundation and root of our justification."—*Council of Trent*. "It is faith that saves us, because it is the perfection of our good works, as well as their principle."—*Bourdaloue*. Although, when we have once truly received divine faith, we can say with *St. Paul*, "I know in whom I have believed, and I am *certain*"; yet it is clear, upon reason and theology, that the truths of revelation are not of themselves self-evident; and hence cannot, of themselves, constrain the mind to belief. Human intelligence and divine grace, the former prepared by some study of the mind, and the latter moving the soul, are necessary to impose the obligation of believing. Divine faith is a supernatural gift, coming alone from God. How small a proportion of human beings, compared to the whole, have been able to receive it! The late Father Hecker, and other eminent Catholics, hence have believed that Christianity is yet in its infancy. Perfect as it was, as it came from our Saviour, its apostolate among men, its history, the fulfilment of its divine mission, its progress towards uniting all in the one fold, are so unfinished as to be but beginnings. To that great majority of mankind not yet receiving divine faith, Catholic theologians have exercised signal justice and charity. We know the possibility of divine grace and faith pervading every human soul on earth. Heresy is only such, according to St. Thomas's *Summa*, when it is error *per-tinaciously* maintained and *manifestly* against the faith. It is clear, according to all Catholic theologians, that all such, whether pagans or Protestants, who are in good faith and sincerely desirous of knowing the truth, are claimed as belonging to the soul of the Church. St. Augustine said that men must be drawn not forced to the truth; and Cardinal Manning, in his *Vatican Decrees*, etc., said, "faith is an act of the will, and to force men to profess what they do not believe is contrary to the law of God, and to generate faith by force is morally impossible." It required the most forcible decrees of Popes to arrest the subjection of the northern nations of Europe by military force to profess the faith, as was done by the two Olafs, Kings of Norway, who would challenge a whole nation to receive baptism, or fight.<sup>1</sup> The very nations thus

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<sup>1</sup> *Bollandists, Acta Sanctorum.*

converted by force were the first to apostatize in the sixteenth century.

If then inculpable ignorance and good faith bind so large a portion of mankind to the soul of the Church, what shall we say of those favored souls, born and educated without, but now become enriched with the grace of divine faith, and whose good deeds are made perfect by faith? How easily does faith come to us Catholics, who have received the inheritance! But the triumph of faith is most sublime, where it is acquired by sufferings, sacrifices, trials and heroic self denial! Our converts are those who have been born and educated outside of the body of the Church, who by their good faith have belonged to the soul of the Church, and who by divine grace and their own superior efforts, have fought their way into the body of the Church; those who, perceiving the light of truth, embraced it. In every age and country has the Church honored her converts, and has entrusted to them high and holy missions in the great work of saving souls. And this too, in spite of certain prejudices against converts in general which exist even among Catholics. In countries, where the faith is universally accepted, and where the pastoral office is consequently limited to the guardianship of the organized flock—"for I know my sheep and my sheep know me"—the missionary spirit is not called into active effort, and consequently the zeal of Christian propagandism weakens; the good faith of outsiders is not trusted, and even converts are coolly regarded and often distrusted. But in countries like our own, where the Church is militant, and where her divine mission to teach all nations is her normal condition, conversions mark her conquests, and converts are welcomed as heroic co-laborers in the great mission of the future. It is true, we do not see in our day such conversions as those of St. Paul and of Constantine the Great, by miraculous signs and wonders in the heavens: but each conversion now, as then, is a miracle, either in the natural or the supernatural order. And each convert, like St. Paul and Constantine, has a special mission in the grand economy of salvation. With the great body of our converts, though fruitful, their missions were modest and humble; but many there are, who, by their learning, eloquence, writings and good works, have made the faith shine in the firmament and before the eyes of men, both priests and laymen; champions of the truth which they so heroically embraced, and heroes of Christian charity. According to St. Thomas they were probably never heretics.

Theories which group conversions into movements and trace them to a common historical cause, are interesting and instructive. While in England the advent of the *emigré* clergy from France is supposed to have led to the great Oxford movement, which cul-

minated in the conversion of John Henry Newman and a host of other English divines, it would be difficult to trace a similar cause and effect in America; even though a Bruté, a Dubois and other exiled French confessors of the faith came and joined the missionary labors of the infant Church in the infant Republic; and even though the writings of the Oxford Tractarians were not un-studied in this country. Yet it must be acknowledged those individual conversions, such as that of Dr. Ives and perhaps those of Father Preston and of Bishop Curtis, may have been influenced by the Oxford tracts. The general fact with American conversions has been that they were individual. Each convert, no doubt, exerted an influence upon his family, his friends and his social circle; and there was scarcely a conversion that did not lead to another, or to many. Each conversion was a little movement in itself. A pebble thrown into the waters of the smallest rivulet makes its splash and its ripples; it is said to be susceptible of scientific proof, that its movement is felt across oceans and in the remotest waters of the earth. So it is with the conversion of the humblest soul returning to the centre of truth and unity!

In 1776 the Catholic population of the colonies struggling for freedom was estimated at 25,000 in a total population of 3,000,000, or  $\frac{1}{120}$  of the whole; we have no record of there having then been converts among those 25,000 Catholics. In 1790 we had 30,000 or more, probably 32,000 Catholics, or  $\frac{1}{107}$  of the whole; in 1800 we had 100,000, or  $\frac{1}{30}$ ; in 1810 we had 150,000, or  $\frac{1}{20}$ ; in 1820 we had 300,000, or  $\frac{1}{10}$ ; in 1830 we had 600,000, or  $\frac{1}{5}$ ; in 1840 we had 1,500,000, or  $\frac{1}{2}$ ; in 1850 we had 3,500,000, or  $\frac{1}{4}$ ; in 1860 we had 4,500,000, or  $\frac{1}{3}$ ; in 1878 we had 7,000,000, or  $\frac{1}{2}$ ; and in 1890 the official census of the United States shows the entire population to have been 62,885,548, while the Catholic population was estimated at 12,000,000. One of our bishops placed it at 14,000,000. It would be impossible to estimate the number of converts to the faith in this 12,000,000 of Catholics—would that we could approximate to the number! There are few Protestant families in America that do not count one or more Catholic converts at their homes or amongst their immediate connections; such has been the case with the families of General Ethan Allen; Presidents Madison, Monroe, Van Buren and Tyler, of Henry Clay, Daniel Webster, General Grant, of General Winfield Scott, Edward Everett, of Nathaniel Hawthorne, and of many other equally distinguished American Protestant families. Our statistics are meagre; but we have a few. In 1853, Archbishop Hughes confirmed at one time 236 persons in New York, of whom 36 were converts, or nearly  $\frac{1}{6}$ ; out of 65 persons confirmed on one occasion in Ohio nine were converts, or about  $\frac{1}{7}$ ; Archbishop Henni, of Milwaukee, con-

firmed on one day 150 persons, of whom 21 were converts, or about  $\frac{1}{7}$ ; and during a period of five years Archbishop Spalding, of Baltimore, confirmed 22,209 persons, of whom 2752 were converts, or about  $\frac{1}{8}$ . In the prison and hospital for Confederates captured in civil war no less than 600 were baptized. There was a single congregation in North Carolina, which was composed entirely of converts. A list of prominent converts published a few years ago contained nearly 700 distinguished names. Estimating the number of converts from July 4, 1776, to the present time, and the descendants of deceased converts within that time still remaining Catholics, upon the basis of this 700 distinguished names being one-twentieth of the whole, we would now have the converts of to-day and the descendants of all converts since the Declaration of Independence, amounting to 700,000. Again, we may now, in 1893, safely estimate the entire Catholic population of the United States to be 14,000,000; estimating the entire number of converts at this moment, and their descendants remaining faithful to the Church of all converts since the Declaration of Independence, at 20 per cent. of the whole number of Catholics in the country, we would again find the whole number to be 700,000.

This number represents the convert element in our Catholic population of 14,000,000 in 1893, which shows the glorious and triumphant gains of the Church from the Protestant sects. It is a significant fact that few converts have been made by the Catholic Church in this country from the ranks of infidelity, atheism, deism, and other schools rejecting Christianity. The Protestant sects, those professing Christianity and struggling for the light of truth to the best of their opportunities, have yielded up to the Church, from the bosom of error, this goodly army of sincere and devout Catholics. Episcopalians by their love of religious antiquity and episcopacy, Presbyterians by their ardent advocacy of the principle of ecclesiastical authority, Methodists by their intense culture of the personality of God and of the Saviour, Puritans by their hatred of Erastianism and opposition to what they took to be idolatry, the zeal of Evangelicals against mere formal religion, and other sects, while blindly rejecting many revealed truths, yet cherishing some particulars of true religion, have proved themselves nurseries of conversions and promoters of some beautiful features of Christian truth, and probably themselves may prove to be the links by which all Christians will some day be brought into the one fold of Christ. When we consider the extent of this element of converted Catholics only in our own country, there is great and pregnant hope for a united Christendom.

In the paper which I read before the Catholic Lay Congress at Baltimore, in 1889, I expressed the opinion that the list of 700

prominent converts might probably have been raised to 2000. When it is considered that the body of American converts have given to the Church eleven of her eminent members of the hierarchy, and including Bishop Northrop, the son of a convert, twelve, and four of these were archbishops, we must acknowledge, not only the numerous constituency standing at their backs, but also the zeal, the faith, the learning, the charity, the fidelity, the apostolic spirit, which pervade the entire body of American Catholic converts. With the aid of the list of 700 prominent Catholics, and my own memory and data at hand, I will give a list of the most eminent members of our fold who have come to us from without the Catholic Communion. But I cannot claim that it is complete or faultless. Col. Lionel Britten, Rev. John Thayer, Rev. Prince Gallitzin, Gov. John Sim Lee, Adam Livingston, Eliza A. Bayley, Revs. Daniel, Virgil and Samuel Barber, Fanny Allen, Col. Dodge; Archbishops Whitfield, Eccleston, Bayley and Wood; Bishops Rosecrans, Tyler, Young, Wadhams, Becker, Gilimour and Curtis; Orestes Augustus Brownson, Levi Silliman Ives and Mrs. Ives, a daughter of the Protestant Episcopal Bishop Hobart; Stephen C. Blyth, Stephen Burrows, Rev. John Richards, a Methodist minister; Rev. John. Kewley, pastor of St. George's Church in New York; Rev. F. E. White, Rev. George E. Ironside, Rev. Samuel F. Jarvis, Rev. Maximilian Oertel, a Lutheran minister; General William Starke Rosecrans, a brother of Bishop Rosecrans; Capt. George Deshon, now a Paulist priest; Gen. Eliakim Parker Scammon, Col. Charles Larned, Capt. Haldeman and Lieut. Joseph C. Ives, of the Army; and Commander Ward and other officers, of the Navy; Rev. Isaac T. Hecker, founder of the Missionary Priests of St. Paul the Apostle; Rev. Augustus F. Hewitt, Rev. Mr. Homer, Rev. Mr. Wheaton, Rev. Thomas S. Preston, Rev. Mr. Witcher, Rev. Jedediah Vincent Huntington, Rev. William Henry Hoyt, James A. McMaster, Dr. Thomas Addis Emmet, Dr. Edward L. Keyes, Rev. Donald X. McLeod, George D. Wolf, Gov. Peter H. Burnett, Hon. Lemuel Sawyer, Gen. John E. Newton, Gen. Charles P. Stone, James A. Williams, Major Strobel, Rev. James Kent Stone, now Father Fidelis, of the Pasionists; Mrs. Emma I. Mason, Fathers Searle and Hill, Rev. Clarence Alphonsus Walworth, Father James Clark, S.J.; Father Shaw, S.J.; Mrs. Sarah Peter, Mr. and Mrs. George Parsons Lathrop, Sarah M. Brownson Tenney, Mrs. Anna H. Dorsey, Mrs. Madeleine Vinton Dahlgren, Miss Eliza Allen Starr, Mrs. Waggaman, a sister of President Tyler; Mrs. Connolly, Mrs. Starr, now Mother Veronica of the Sisters of the Divine Compassion; Mrs. Elizabeth F. Ellet, Dr. Henry James Anderson, Lucius Northrop, father of Bishop Northrop, of Charleston, S. C.; Messrs. Major, two brothers, one of whom wrote his

"Reasons for Becoming a Catholic"; Dr. McLaughlin, of Oregon, head of the Hudson Bay Company; Gen. Hill, Mr. and Mrs. Edward Ives, Miss Fanny Becham, of Virginia, now Mother Superior of the Visitation Convent, at Georgetown; Rev. Alfred Young. Rev. Father Tillotson, Rev. Father Baker, Col. George Bliss, Mrs. R. O. Glover, who was a descendant of the Leslie who drove Catholics from New York in 1688-9; Rev. Thomas V. Robinson, Rev. Henry H. Wyman, Rev. Clarence E. Woodman, Rev. Algernon S. Brown, Rev. Lewis G. Brown, Rev. A. R. Nevins, Rev. T. Cyril, of the Passionists; Rt. Rev. George H. Doane, Mr. and Mrs. Oliver P. Buel, their son and daughter, the former being a Jesuit; Mary Agnes Tincker, Charles Warren Stoddard, Miss Hemenway, Mrs. Laura Keene, Rev. Thomas Henry, Rev. F. Matthias, Rev. J. C. Russell and five children, Gen. Foster, Professor Oswald Dorsey, Misses Kane, Mrs. Julia Gardiner Tyler, widow of President Tyler; Dr. W. H. Van Busen, Rev. Pierce Connolly and Mrs. Connolly, Franklin H. Churchill, Rev. Calvin White, Rev. Charles D. French, Thomas Walley, uncle of Wendell Phillips, and his grandson, Dr. James Robie Wood; Madame Octavia Levert, of Alabama; Rev. George F. Haskins, Hon. Thomas Ewing, United States Senator and Secretary of the Interior; Messrs. Beckwith and Weichmann, Mrs. John Barry, wife of Commodore Barry, of the United States Navy; Mrs. Andrew Jackson, wife of a revolutionary soldier; John Bowman, Robert Lee, of Kentucky; Dr. John Millon Harvey, Miss Mary Elizabeth Wagner, Miss Mary Ignatia Forney, Mrs. John Ely, Rev. Sam'l Cooper, Mr. Strobel, our consul at Bordeaux; John Douglass, Hayden Smith, Miss Alden, Rev. George J. Goodwin, Capt. Bela Chase, Colonel Hyde, Messrs. White and Nichols, of Vermont; G. G. Smith, B. H. Smalley, Mrs. Cynthia Penniman, Miss Laura P. Smalley, the Misses Barlow, Mr. and Mrs. Noah Tyler, Dr. Greene, of Maine; Joseph Brigden, Frances Taylor, Lucius I. Barber, Judson W. Perkins, J. B. Smith, Miss Wilhelmina Jones, a daughter of the celebrated naval officer, John Paul Jones; Miss Virginia Scott, daughter of General Winfield Scott; Keating Lawson, Miss Eldridge, of Lansingburg, New York; Miss M. Annina Corrie, Madame Sarah Jones, of the Sacred Heart; Major Noble, Miss Edmonia Lewis, Mrs. James Elder, Mrs. John C. Seton, Mrs. Miriam Meredith, sister of William M. Meredith, of Philadelphia; Judge M. E. Manley, of North Carolina; Judge Tenney, son-in-law of Dr. Orestes A. Brownson; Judge Heath, of North Carolina; Judge Moore, of North Carolina; Judge Rice, of South Carolina; William B. Watts, Howard Haine Caldwell, Richard Alexander Caldwell, Dr. John Bellinger, of Charleston, South Carolina; Edmund Bellinger, Jr.; Miss Susan Bellinger, Misses Harriet and

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ton Baker, Rev. James M. J. Converse, Rev. Mr. Thornton, of Charleston; Rev. William Boddy, Rev. E. Gilliam, Rev. Herbert S. Blodgett, Rev. Mr. Zeller, Rev. Matthias Brown, Rev. Cyril Ross, Rev. Edward Q. L. Waldron, Rev. Thomas J. Johnson, Rev. John S. Siebold, Rev. Francis M. Craft, Rev. Mr. Adams, of Iowa; Rev. Egbert Cleave, Rev. George Allen, Rev. Henry Lemke, formerly a Lutheran minister, converted in 1823, a companion on the mission with Rev. Prince Gallitzin, a Benedictine monk; Rev. Homer Wheaton, Rev. Charles Griffin, Rev. I. A. Storke, Rev. John Keble Kaicher, Rev. J. C. Russell, Rev. Edward I. Taylor, Father Cuthbert of the Benedictine Order, Rev. Adolph Geyer, Rev. Dr. Williams, Rev. C. W. K. Morrell, Rev. Herman Wolf, Rev. Thomas S. Major, Rev. Mr. Witcher, Rev. C. A. Van Dordmender, Rev. F. Stobinger, Rev. Henry L. Robinson, Rev. George G. Osborne, Rev. William P. Salt, Rev. I. P. Bodfish, Rev. Daniel Gans, Rev. August Freitag, Rev. William H. Dwyer, Rev. W. M. Meredith, Rev. Dr. W. B. Huson, Rev. George Washington Bowne, Rev. F. Wilson, O. P., Rev. A. Grainger, of Fort Wayne; Rev. Henry Livingston Richards, father of the Rev. J. Havens Richards, President of Georgetown College; William Richards, a brother of the last; Rev. Harmon Denny, S. J., Rev. A. M. Clark, Rev. Francis A. Baker, Rev. Pollard McC. Morgan, Rev. Edward Lee Green, Rev. F. Matthias, Rev. J. A. Phillips, Rev. Professor Wolff, Rev. Algernon S. Brown, Rev. Charles K. Jenkins, Rev. Mr. McCall, of Baltimore; Coolridge Shaw, died a novice of the Jesuits; Lieutenant Spear, Lieutenant Cwid, died a novice of the Jesuits; Lieutenant Dodge, Captain Placidus Ord, of the Army; Captain Nathaniel B. Shurtleff, Captain B. B. Griffin, Captain Gerdes, Major Henry S. Turner, Major Axel Dearborn, Major John O. Farrell, Major J. R. Nearnsie, Colonel George Kent Cooper, Colonel George P. Hooper, Colonel P. M. Holbrook, Colonel George P. Kane, of Baltimore; Colonel W. E. Clarke, Colonel G. W. T. Vault, Colonel Frye, of the Confederate Army; Colonel N. A. Tucker, Colonel Aldrich, Colonel John Basket, Colonel Coleman, Colonel Bradshaw, Colonel Caldwell, Colonel Lewis, Colonel James Madison Cutts, nephew of President Madison and father of Mrs. Stephen A. Douglass; Colonel L. M. Montgomery, General Abbott H. Brisbane, General Joseph Lane, General Northrop, General James Jones, General W. S. Harney, General T. J. McKaig, General A. W. Whipple, General James A. Hardie, General Samuel D. Sturgis, General Robert O. Tyler, son of President Tyler; General Hugh Judson Kilpatrick, General John G. Foster, Hon. Robert A. Bakewell, Judge of the Court of Appeals at St. Louis; Hon. John H. Mulkey, Judge of the Supreme Court of Illinois; Hon. Frank Hurd, Hon. W. E. Weld, of Illinois; Hon. B. R. Young, Hon.



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Clauson, Mr. and Mrs. Geiger, Mr. and Mrs. R. A. Mills, Mr and Mrs. Joslin, Mr. and Mrs. George F. Emery, Mr. and Mrs. T. W. Hornsby, Mrs. Sophia Brewers, Mrs. Mary J. Simpson, Mrs. Mary Leonard, Mr. Leonard Ives, Mrs. Simmons, of Oregon; Mrs. Cynthia M. Thomas, Mrs. Lucy Gormly, Mrs. Mary Anderson, Mrs. Sara Sancier, Mrs. Edward C. Cody, Mrs. Hemmerly, Mrs. William H. Hunt, wife of the Secretary of the Navy, William H. Hunt, under President Garfield; Mrs. Mary Graham Cahill, Mrs. Sarah H. Kelly, Mrs. Walworth, of New York city, mother of Rev. Clarence Walworth; Mrs. Witzell, of New York; Mrs. E. P. Scammon, wife of General Scammon; Mrs. General John Newton, Mrs. General Phil. Kearney, Miss Helen Davis, sister of Admiral Davis; Miss Emma Carey, Miss Marion Longfellow, a relative of the poet Longfellow; Miss Charlotte Dana, Miss Mary Lewis, Miss Mary Stevens, Miss Lorillard-Spencer, Miss Henrietta Dana, Miss Florence Lyman, Miss Julia Metcalf, Miss Minnie S. Downey, Miss Susan Osborne, Miss Madalena Woodbridge, Miss Margaret Blaine, daughter of Hon. James G. Blaine; Miss Bertha Rutledge, Miss Anna Barnum, Miss Alida V. S. Harwood, Miss Virginia Cleveland, Miss Matilda Dana, Miss Addie Parks, Miss Annie M. Cary, Miss Emma Irwin, Miss Sarah Bowker, Miss C. E. Porée, Miss Emeline L. Stevens, Miss Jane Frances Ripley, Miss Susie Raynor, daughter of Hon. Kenneth Raynor, and niece of the Protestant Bishop Polk; Miss R. V. Roberts, Miss Agnes Lena Roy, Miss Fannie King, Miss Terry, of Charleston, South Carolina, who was received into the Church at Rome; Miss Dora Young, Miss Emma Swingle, Miss Emma Dixie Porter, Miss Sallie Loring, Miss Laura Davis, Miss Mollie Harkins, Miss Cora Anderson, Miss Annie Eback, Miss Sarah L. Hate, Miss Mary J. Salter, a daughter of Chaplain Salter of the United States Navy; Miss Helen J. Salter, of Boston, now a Sister of Mercy; Miss Leonora Salter, Miss Edith Agnes Salter, Miss Amelia Sanderson, Miss Annie Miles, Miss A. Cooper, Miss Annie Fisher, daughter of Judge Fisher, of Washington; Miss Christine Fisher, Miss Annie B. Fisher, Miss Susan McElheny, Miss Mary Myers, Miss Dora Lewis, Miss Mary Kittell, Miss Fannie Bradshaw, Miss Maud Muller, Miss Margaret Everett, Miss Hannah Prescott, Miss Ellen Dawson, Miss Julia Guernsey, Miss Rosecrans, daughter of General Rosecrans; Miss Ord, Miss Emma Wixon (Mlle. Nevada), the Misses Everett, nieces of Hon. Edward Everett; the Misses Kearney, daughters of General Phil. Kearney; the Misses Pierce, Miss Ann Hampton Brewster, Dr. Joshua Huntington, Horatio R. Storer, Dr. Hasket Derby, Dr. Johnson Elliot, Dr. Elgin T. McMurray, Addison Niles, Dr. W. H. Van Buren, a nephew of President Van Buren; Dr. John D. Bryant, Alvin G. Lank-

ford, Dr. Simon Pollock, Dr. James M. Youngblood, Commodore Francis M. Ramsey, United States Navy; Dr. Elisha H. Gregory, Dr. Moses L. Lenton, Dr. George A. Sterling, Dr. G. A. Coggeshall, Dr. Green, of East St. Louis; Dr. W. E. Horner, Dr. Nicholas F. Cooke, Dr. T. T. Cabamus, Dr. Henry T. Hewit, Dr. Charles H. Budd, Dr. Isaac B. Craft, Dr. Vance, of Cleveland, Ohio; Dr. Russ, of New Mexico; Dr. Bigelow, of Detroit; Dr. William Faulkner Brown, John C. H. Dieman, Mus. Doc.; Captain Ward, of the United States Navy; Captain Kelly, Commodore Guest, Rear-Admiral Andrew Allen Harwood, Rear-Admiral John C. Beaumont, Warren K. Southwick, Thomas Southerland, Hannibal Green, Hugh B. Stoughton, Franklin H. Churchill, John White, of New York; William H. Guion, Edward Everett, of Chatham, New York; William J. Phillips, Theodore Blume, Charles H. Knight, Nelson Wood, Sylvester J. Megargee, J. M. Wilcox, Samuel Kilpatrick, James N. Morris, H. W. J. Garland, George Woodward, George M. Dexter, Julius Clarence Estes, Michael Perry Estes, James M. Rand, John Breckenridge McKay, Henry Green, Charles Ellis Ruching, Henry M. Dixon, William Fisher, William Shrieve, Mr. Brawnfield, Isaac B. Lovejoy, Lawrence Lottier, William C. Taylor, John B. Tabb, Charles Austin, George Anderson, George Boyle, Ignatius Harkins, Andrew Foskcett, Jackson Davis, Julian Metcalf, Henry Parks, E. T. Turner, Stephen F. Hoggs, M. Hunt, of Weymouth, Mass.; Robert Whetmore, Gustav L. Brann, Albert Myers, R. Bacon, William E. Jones, Alfred Anderson, George C. Leach, George A. Leach, C. M. Ward, John W. Twombly, Henry Blake, H. D. Fitzgerald, Henry Adams Thayer. Alfred Peterson. Lewis Mills, George B. Keen, Chandler Berrian, Thomas Chase, Colonel D. S. Lamson, Judge and Mrs. Arrington, of Chicago; Thomas Chase, Arthur Marsh Clark, J. M. Gould, Messrs. Scott, Carlisle and Woodworth, students at Annandale, New York; Mr. Elbert, of Detroit; Mr. Chapin, of Springfield, Massachusetts; Henry Rosecrans, Mrs. Margaret Bleeker Harwood, Madame Gaston de Fontevilliant, a sister of Mrs. William K. Vanderbilt; Edward De V. Morrel, Professor John S. Ermenstrout, Rev. John S. Sumner, a Jesuit priest; Rev. F. A. Spencer, who became provincial of the Dominicans; Rev. Edward Dwight Lyman, Rev. W. J. Simmons, a Paulist priest; Mrs. Joseph Drexel, Mrs. Hicks Lord, Mrs. John J. Coppinger, daughter of Hon. James G. Blaine; Mrs. Thomas Francis Meagher, Mrs. Elias Higgins, Miss Ella B. Edes, Miss Frances C. Fisher (Christian Reid), Miss Mary Agnes Tinker, George V. Hecker and Mrs. Hecker, Paul Revere, grandson of the celebrated Paul Revere, of Boston, who gave the midnight alarm to the patriots of the Revolution; Rev. Edward Welsh, of the Society of Jesus; Mr. Eben Faxon, Thomas 'E.

Waggaman, great-nephew of President Tyler; Mrs. Thomas J. Semmes, of New Orleans; Mrs. B. J. Semmes, of Memphis; Col. Rice W. Payne, Dr. and Mrs. Chilton, of Virginia; Mrs. Georgianna d'Arbranches, Mrs. W. Hildreth Field, Mr. George W. Riggs, the banker of Washington, Miss Anna Smith, daughter of Commodore Smith of the American Navy, Hon. Truman Smith and his daughter, Mrs. Whelan, of Philadelphia, Miss Georgianna Campbell, Miss Mary Pannel, Rev. Francis Barnum, S.J., now engaged in the Alaskan missions; Dr. Peterson and Gen. Russell Thayer, of Philadelphia.

This lengthened list contains many names distinguished in the annals of our country, in the civil, military, naval, diplomatic, scientific, and literary service. We could give many details of an interesting personal, biographical, and historical character in regard to a great number of these eminent converts if time and space permitted. Indeed, the material is or could be made sufficient for a book of thrilling interest. But why write a Catholic book in America? Its publication is one thing, but to be reimbursed for its cost of publication is quite another. Where omissions occur the writer will thankfully receive additional data.

That remarkable and suggestive phase of our theme—the fact that our converts have come to us chiefly from Christian sects, and not from infidel schools of religious thought and study—shows what power there is in the very name of Christian, and still more how strong is the power of those Christian tenets which are openly and fully professed by the sects; and even yet how infinitely more potent is the grace of God. But even here we must not forget the Indians, who have even craved the faith; for, as Cardinal Manning has so forcibly and so benignantly expressed it “The work of the Holy Ghost, even in the order of nature, so to say—that is, outside of the Church of God and of the revealed knowledge of Jesus Christ among the heathens—that working is universal in the soul of every human being.” How many of us Catholics, who have received the gift of the faith through Catholic ancestors, had the case been reversed and had we been born and educated in the sects and in the errors of the sectaries—how many, I say, of us could feel assured that we would have been among the 700,000 Catholics now forming the convert element in the American Church? How many of us would, by our superior zeal, our greater learning, our co-operation with special graces, now be members of the religious orders, priests officiating at the altar, spouses of Christ, eminent laymen, authors and scientists, benefactors of religion, and even members of the American Catholic hierarchy, as the seven hundred eminent Catholics have been, or as those we have named above? How remarkable are the cases of those who, when they

saw the truth, were able to rise above the errors of education, and had the heroic courage, often under appalling difficulties, to embrace the faith! Such, indeed, has been the fortitude of our converts. And even more than this, they have embraced every suffering of mind and body, made every sacrifice of wealth, family, friends, country, and social position; silenced every voice of sentiment, affection, and society, and hearkened to the voice of conscience and the teachings of truth. It is at this juncture, and at this part of our subject, that the Church and her divine mission, as the depository, the witness and the teacher of truth, vindicates her apostolic character, and, with loving and gentle offices, receives, as a devoted mother, the children whom she loved but had never embraced. It is by a recognition of the Church, in her divine mission of truth and love, that converts feel their faith anchored to the rock of eternal truth. It will prove interesting to trace this fact—the open and clear recognition of the Church—in the conversions of some of our most eminent converts, whose cases we will notice singularly and more particularly. Henceforth the subject will be treated more historically. For, although St. Paul says that even the heathens, by the light of nature, may come to the knowledge of God, and are culpable if they do not;<sup>1</sup> “For the same is Lord over all, rich to all that call upon Him”;<sup>2</sup> yet, it is the Church which proves to be the constituted channel of supernatural light for the conversion of sectarians, who had honestly thought they saw the Church in other communions.

In Maryland, from the very foundation of the colony, in 1634, the zealous Jesuit fathers, while evangelizing the Indians, labored most earnestly for the conversion of the Protestants who came out from England with the Catholic gentry, and so successful were their apostolic labors that a great part of the Protestants in the colony became Catholics. The Church was represented then and there by the Jesuits, the children of Loyola, types of the priesthood of the Church.

An interesting conversion, three-quarters of a century later, was that of Col. Lionel Brittin and one of his sons, in 1707, in Philadelphia. It is true we have some knowledge of the presence of Catholics in Philadelphia as early as 1686. The general impression has been that the Jesuits from Maryland did not commence their visits to Philadelphia as early as this, and Dr. John Gilmary Shea, under this impression, attributes the conversion of Col. Brittin to the Franciscans, who had been sent over to Maryland some years before. Mr. Martin I. J. Griffin has found a will, in the Philadelphia records, of one Peter Debuc, who died in 1693, and who bequeathed

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<sup>1</sup> Rom., i., 20.

<sup>2</sup> Rom., x., 12.

£50 to one Father Smith, which he supposed was an *alias* of one of the Maryland Jesuits—Father Henry Harrison or Father Thomas Harvey. It is true that Father Steynmeyer many years later went to Pennsylvania and New York under the *alias* of Father Ferdinand Farmer; but it is difficult to explain why a disguise should have been assumed by Catholic priests in Pennsylvania, in 1686, since in 1664, nearly a quarter of a century before the conversion of Lionel Brittin, William Penn had declared: “And in order that each may enjoy that liberty of conscience, which is a natural right belonging to all men, and which is so conformable to the genius and character of peaceable people and friends of repose, it is established firmly, not only that no one be forced to assist in any public exercise of religion, but also full power is given to each to make freely the public exercise of his own, without meeting with any trouble or interference of any kind, provided that he professes to believe in one eternal God, all-powerful, who is the Creator, Preserver, and Governor of the world, and that he fulfill all the duties of civil society, which he is bound to perform towards his fellow-citizens.” However, the little flock of five or six Catholics must have assembled at Christmas or at New Year’s, 1707–8, in Philadelphia, to witness the reception of Col. Lionel Brittin and his son into the Church, and Mass must have been celebrated for them, most probably by one of the Jesuits of Maryland. The necessity for a long and previous preparation and instruction of the father and son in the tenets of the Catholic faith, may well suggest the occasional visits of Catholic priests to Philadelphia at that early period. In 1732, only a quarter of a century later, St. Joseph’s chapel was built, when the little Catholic flock of Philadelphia was estimated at forty members. But Lionel Brittin and his son must probably have had the consolation of attending Mass about or at the time of their reception into the Church, for it was very soon afterwards, January 8th, 1708, that Rev. John Talbot, afterwards the first Episcopal bishop, wrote to the secretary of the London Society for the propagation of the gospel—“Arise, O, Lord Jesus Christ, and help us, and deliver us for Thine honor! . . . There’s an Independency at Elizabethtown, Anabaptism at Burlington, and the Popish Mass in Philadelphia.” How rejoiced must those early pioneers of the faith have been at attending the Holy Sacrifice, and seeing the increase in the flock! And yet how differently the Rev. Mr. Talbot viewed that prophetic scene! Col. Lionel Brittin was a man of wealth and position; he was the church warden of the Protestant Church. It is quite certain that a number attended the Mass, and such, too, was the commotion which so important a conversion produced, that we find it again mentioned in Hill’s “History of Burlington,” giving the same or another letter from Mr. Talbot,

the future Protestant bishop; "I saw Mr. Bradford at New York; he tells me Mass is set up and read publicly in Philadelphia, and *several people* are turned to it, amongst which Lionel Brittain (Brittin), the church warden, is one and his son another." It may be that there were other converts, for Mr. Talbot says *several were turned* to the Mass, and amongst them Colonel Brittin and his son. But, in this earliest of American conversions, where the name is known, we find the Church organized and at her mission—the pillar and the ground of truth! the rock of ages! the Spouse of Christ! represented by the priest, the Mass, the Crucifix, the altar, the Holy Eucharist! Thus, in Pennsylvania, under the mild and gentle administration of William Penn, a Quaker, Mass was allowed by law to be celebrated, and the attendance of Lionel Brittin and his son, the new converts, and the few other Catholics of the city at Mass, elicited only a complaint from Bishop Talbot to the London authorities. In neighboring Maryland, however, founded by Catholics on the basis of religious liberty, and made the "land of the sanctuary" for all who suffered for conscience's sake, at that very same period, the public celebration of Mass was prohibited in Catholic Maryland from and after the Protestant ascendancy under William and Mary, in 1688, and could only be privately performed in the mansions of the wealthy gentry, or in private chapels erected on their estates, such, for instance, was Carroll Chapel, on Carroll Manor; Barry's Chapel, on the site of the City of Washington, Boone's Chapel, on the estate of Henry Boone, the maternal great-grandfather of the present writer, and many other chapels forming a part of the buildings of the message or manor.

The next conversion of eminence was that of Rev. John Thayer, Congregational minister, of Boston; and though it stands in contrast with that of the eminent layman, Lionel Brittin, of Philadelphia, it was identical in this, that they were both accomplished through a recognition of the Church as the pillar of truth. John Thayer was a member of one of the oldest and most wide-spread families of New England. Averse at first to study, his education commenced, in fact, when he was sixteen, and under Rev. Dr. Chauncey he studied well, entered the Protestant ministry, and was two years chaplain at Castle William, when feeling an inclination for foreign travel, he went to Europe in 1781, and after travelling through England and France, he reached Rome about the beginning of 1783. While visiting the galleries, ruins, and basilicas of the Eternal City, an event happened which filled the city with religious awe: a Saint had just died at Rome. It was St. Benedict Labre, the mendicant, the real type of voluntary poverty; one who, in our country and times had he approached the gate of a private residence, all unkempt and ragged, a pilgrim of prayer though he

were, would have been driven away as a tramp. But in Rome there was an odor of sanctity that pervaded the atmosphere at his death and soon the rumor was bruited around that God had shown favor to his faith and his self-denial by the working of miracles. Though Mr. Thayer had read some of the grounds upon which Catholic tenets rested, he loathed the thought of miracles and the invocation of the Saints. The talk of the city was now about the miracles of St. Benedict Labre wherever he went; and he, with many other Protestants then in Rome, denied and ridiculed the supposed miracles. This was a perilous position for a young Protestant, a minister from Boston to take, for a Roman gentleman challenged him to an investigation of some of the miracles of the deceased pilgrim-mendicant. Mr. Thayer was an earnest man—he had never founded or started heresy, as Luther had, nor was he pertinacious in adhering to it, for he knew no religion but the one he had received from his parents—he consented to go and investigate. To his astonishment he found the facts unquestionable; the miracles were proven, as he stated on his return, by testimony which would have been received in any American court of justice as proof of any fact. He at once saw that God was pointing out the Catholic Church as the depository of revealed truth—how could her teachings be false, or her mission other than authentic, when she possessed the gift of miracles, the very means by which our Saviour, on earth, had proved his mission? John Thayer was received into the Catholic Church on May 25, 1783. He had several audiences with the Holy Father, who bestowed upon him a crucifix he ever afterwards preserved and revered. The tradition that he went to Rome to convert the Pope has no foundation. He returned to France, where he entered the College of Navarre, was received into an institution for recent converts, and became a student of the Seminary of St. Sulpice. He himself, also, afterwards became a pilgrim, and visited on foot the Monastery of La Trappe, and the home of St. Benedict Labre at Amette. He completed his studies at St. Sulpice, and was ordained as a Catholic priest by the Archbishop of Paris about the year 1786. He dedicated himself to the missions of his native country. While awaiting orders from Bishop Carroll, he became a missionary in Paris and London, especially among the English and Irish in Paris. He converted many Protestants. He arrived in Boston in 1790. He was fired with an extraordinary and apostolic zeal to labor for the conversion of his countrymen, and especially of his late associates in error. He ministered to the little flock of Catholics in Boston, and while zealously attending to parochial duties, he publicly announced his purpose of preaching in the neighboring towns, and his readiness to answer all objections against Catholic doctrines. He soon had



his hands full of controversy, and met many antagonists; amongst whom was Rev. George Lesslie, who vauntingly announced that, "As the gauntlet is thrown down by Mr. Thayer, it is taken up by George Lesslie." Mr. Thayer had issued no challenge, but he was ever ready for the encounter, and he was acknowledged as the victor. No sooner had Father Thayer silenced Mr. Lesslie, than he was violently assailed by an eminent lawyer named John Gardner, and by many anonymous writers. His zeal was unbounded. His weekly conferences were largely attended by the leading people of Boston, and he made a number of converts. He served as missionary in several places, including Kentucky, where he was a zealous missionary from 1799 to 1803. His zeal and manner became almost intemperate, so much so as to offend the cooler temperament and better judgment of Bishop Carroll. Their differences led to Father Thayer's retirement from America to Ireland, where, as an humble and poor missionary, he devoted the remainder of his life to the relief and welfare of the poorest part of the inhabitants of Limerick. Here he died, amid the benedictions of the poor whom he had so zealously served, and by whom his name is revered to this day. He left behind him written memorials of his faith and mission, which will be alluded to again. While in Europe, he raised a considerable fund for the introduction of the Ursuline Nuns into Boston, and the establishment of the first New England Young Ladies' Catholic School, which, in the hands of bishops Cheverus and Fenwick, led to the founding of the Ursuline Convent and School of Mt. Benedict, at Charlestown, which, on the night of August 11, 1834, was ruthlessly destroyed by an incendiary fire applied by an infuriated mob of fanatics.

The scene of eminent conversions is now shifted from Boston to Maryland; from the land of the Roundheads and Puritans to the land of the Cavaliers and Catholics. Of the ancient and distinguished family of the Lees, eminent in English as well as in American annals, was Thomas Sim Lee, one of the revolutionary fathers of the Republic; now, away from fields of religious controversy, and amid the gentle influences of a Catholic home, sanctified and enlightened by the good example and virtues of a devout Catholic wife, an American recognizes the true Church in the sanctity of its members, and joins the one fold of Christ. Governor Thomas Sim Lee's ancestors, the Lees of England, were of Norman descent, and were amongst the companions of William the Conqueror. Lionel Lee, in 1192, had served with other English Cavaliers in the Crusades under Richard Cœur de Lion. The pioneer of the Lees in America was Richard Lee, whose sons founded the Lee family of Virginia, with the exception of Philip, who went over to Maryland, and was the founder of the Maryland

Lees. Among the Virginia Lees, some of the illustrious men were Richard Henry Lee, statesman; Francis Lightfoot Lee, a signer of the Declaration of Independence; Henry Lee, known in Washington's army as Light-Horse Harry; Robert E. Lee, commanding the Confederate forces in 1861-64. Among the Maryland Lees, the most distinguished member was Thomas Sim Lee, who, after holding several local offices, was Governor of Maryland from 1779 to 1783, a delegate to the Continental Congress in 1783-4, and a member of the Maryland Constitutional Convention in 1786. In 1794, he was elected United States Senator from Maryland, but declined to serve. Governor Lee was born in Frederick County, Maryland, in 1744; on October 27th, 1771, he married Mary Diggs, the only child of Ignatius Diggs, of Melwood Park, Maryland, a family as distinguished among the old Catholic families of England and of Maryland as the Lees were among the Protestant families of England and Virginia. Mr. and Mrs. Lee warmly espoused the cause of American Independence, and thereby lost the sympathy and received the rebukes of their relatives on the Lee side in Maryland, who were royalists. Mrs. Lee headed the ladies of Maryland in their exertions for the relief of the sufferings of General Washington's soldiers in the Revolution, and received a letter of thanks from the General in 1780. Mrs. Lee was at once a devoted patriot and an ardent member of the Catholic Church. The Catholics of Maryland sided with the cause of liberty and independence. Her pious example deeply impressed her noble husband, and on one occasion he made a vow to her when she was dangerously ill, that he would join the Catholic Church, the Church of her fathers and his, the Church which had fired the hearts of his ancestors and hers to join the Crusades for the rescue of the tomb of the Saviour. He kept his promise, and became a Catholic about the year 1800. Among the family treasures of the Catholic Lees was found a copy of Thomas à Kempis, which was presented to Mrs. Lee by that other eminent convert, Prince Gallitzin, the missionary of the Alleghenies, and who had assumed the humble name of Father Smith. Governor Lee wrote in the book the following inscription: "The gift of the Rev. Mr. Smith to Mary Lee, 1788, passed by the ever-to-be-lamented death of my beloved wife to me, her inconsolable husband, Thomas S. Lee." Governor Lee afterward built a memorial church in Frederick County, Maryland, on his estate, Needwood Forest, which was called St. Mary's, in honor of the celestial patroness of Mary Lee. Several children of Governor Lee intermarried with descendants of Charles Carroll, of Carrollton, and their descendants have remained true to the faith of their Catholic ancestors.

Following a Pennsylvania Protestant, a New England Puritan,

and a Maryland cavalier, in the line of conversions to the Catholic faith, we will now briefly relate the case of a Russian nobleman, Prince Demetrius Augustine Gallitzin. Born of noble parents, his father was a member of the Greek Church and Russian ambassador to Holland; his mother, a daughter of General Von Schmettau, of Austria. Both had been admirers of Voltaire during the youth of Demetrius, who had received no religious training. In 1786 the princess, his mother, became a Catholic, and was now most solicitous for the faith of her son, who was destined for the army. Accustomed to hear the Catholic side from his mother, and from his father and his visitors the reasonings of non-Catholics, infidels, unbelievers, reformers, Greeks, Protestants, theorists of every school, young Gallitzin, at the age of maturity, about 1787, to the joy of his admirable mother and in answer to her prayers, became a member of the Catholic Church. His father expected that his associations with officers of the Russian Imperial Guard would correct all this. Demetrius received a commission in the Austrian army, as aide-de-camp, in the first campaign against France, in 1792. In the midst of European disturbances an imperial order excluded foreigners from the Austrian army, and it was decided that Demetrius should make a trip to the young American republic. A young, learned, and pious priest, Rev. Felix X. Brosius, was chosen for his companion. They sailed from Rotterdam on August 18, 1792, and on the voyage he assumed the name of Augustine Schmettau, or, as it was rendered in America, Schmett or Smith. In this voyage, so pregnant with future results, Father Brosius and young Gallitzin seemed to repeat the ancient Scripturàl story of the archangel and young Tobias—the priest and the prince, the Raphael and Tobias. His vocation was developed and confirmed on the voyage; he arrived at Baltimore on October 28th, entered the Sulpitian Seminary, and, in spite of the remonstrances of both his parents, at the loss of a commission in the Russian army and the forfeiture of his inheritance, he accepted ordination at the hands of Bishop Carroll, on March 18, 1795. He was the second priest ordained in the United States. After several temporary missions, Father Gallitzin was sent, in 1799, to Maguire's Settlement, in Pennsylvania, where there were only a dozen Catholic families. Here he undertook the founding of a Catholic colony, purchased twenty thousand acres of land, built a log church in 1800, erected the town of Loretto in 1808, in the heart of the Alleghenies and of his apostolic mission. His work resulted in the establishment of Cambria County, with Loretto as its capital. On the death of his father, in 1803, he again refused his mother's request to return to Europe to litigate for his inheritance with his relatives, and in 1808 the Emperor of Russia de-

cided that he had forfeited his inheritance by becoming a Catholic. His great undertaking involved him in pecuniary embarrassments, but large remittances, first from his mother and then from his sister, enabled him to pay his great obligations; he expended \$150,000 on his cherished mission. His colony proved a success; mission after mission arose, and Ebensburg, Carrollton, St. Augustine, Witmore, Summitville, and several thriving Catholic missions flourished in what the apostle of the Alleghenies found one of the wildest of American wildernesses. His little log church of 1800 was then the only Catholic church between Lancaster, Pa., and St. Louis, Mo. Unable to get an assistant, Father Gallitzin attended all these missions himself. His labors were incessant; day and night, winter and summer, he visited his flocks, and knew every Catholic family. He also made a number of conversions. Neither excessive heats, nor paralyzing cold, nor storms, nor snows, nor frozen rivers, nor destructive floods impeded his apostolic labors. His name became famous in the land. Twice he refused the mitre, preferring labor, thirst, hunger, and sufferings to the honors of the purple. He was a rigid disciplinarian, but the few harmless eccentricities he manifested marked rather the strength of his zeal without marring the symmetry of a noble character. His severities were united with untiring charities and tenderness of heart. Of him it was said that, "If he had possessed a heart of gold he would have given it to the unfortunate." But he gave the poor a heart more precious than gold—a heart of grace, and love, and charity. For nearly half a century he labored for the best and highest good of his fellow-men. He died on May 6, 1840, universally honored, lamented, and venerated.

How different are the outward or apparent causes leading to conversions to the Faith. Shifting our researches now to Virginia, we will relate a conversion different as possible from the preceding cases, mysterious yet benign, and one which, however, has this in common with them, that the great mission of the Church was recognized as the teacher of truth and channel of grace. Were the facts not vouched for on unquestionable evidence, they would be incredible. But there is also a significant lesson in this instance, a warning that no one, in the case of a dying human being, should deny the services of a minister of religion to any one asking for them *in extremis*, whatever may be the relations of the survivors to the departing one. About the year 1790 a well-to-do and intelligent farmer, Adam Livingston, moved with his entire family from Pennsylvania, and settled near Middleway, in Jefferson County, Va. He belonged to the old Dutch stock of Pennsylvania, and was a Lutheran in faith. In Virginia, by dint of industry, honesty, and thrift, he acquired a valuable estate, and he and

all his family were worthy people, being honest, kind, hospitable, and moral. It happened that on one occasion a poor Irish Catholic was taken ill near Mr. Livingston's house, while travelling through the country, and was most generously taken into his residence, and there received from him and all his family the most tender care and nursing; yet, after all, he died in their arms, and was reverently buried. But there was one request made by the dying man which not one of the Livingstons would grant. He asked, just before his death, that a Catholic priest should be sent for. Possessing, as they did, every natural virtue, this Lutheran family had been educated in the belief that Catholic priests were monsters, the emissaries of Satan; that they had horns on their forehead, like their master, and would bring disaster on a Christian household. From their standpoint they thought they were doing a charity to the poor man, dying in their home, by refusing his request, for the Livingstons were never known to do an unkind or an unjust act. Still, their refusal was against natural justice. But, strange to relate, Mr. Livingston, so far from escaping the machinations of the devil by refusing to send for a priest for the dying Catholic, soon afterwards began to experience the most distressing persecutions from countless devils. By some unknown means his barns and granaries were burned to the ground, his horses and cattle died, the family's clothing and beds were burned, or were, by some invisible hand, cut into shreds or into little strips in the shape of crescents. Even the boots, shoes, saddles, harness, were burned or cut into pieces; the burning logs of wood rolled from the fireplace across the floor of their own motion; noises the most appalling resounded in their ears; their furniture and crockery held high carnival in dancing, jumping, and crashing together and breaking to pieces. Sleep became impossible, the food was dashed away from their mouths at table, and every torture was inflicted upon them. The whole family were reduced to the stage of extreme nervous and physical illness; the neighborhood was horrified, and no amount of sympathy could relieve their sufferings. Mr. Livingston sent for ministers of different Christian sects, and, failing of relief, he even sent for conjurers; but their presence only provoked greater outrages from the satanic powers in possession, and the ministers were driven by invisible furies from the house. Visitors from near and far went, from sympathy or curiosity, to visit the Livingston house, and all returned with their clothing clipped to pieces. When a very small boy, at Washington, which was not far from the scene of these wonders, the present writer and his parents had friends and visitors frequently in their house who had visited the Livingston house, and who related their confirmatory experiences and observations.

Father Gallitzin related that an old Presbyterian lady went with others to see, and, before entering the house, she carefully took her new silk cap from her head, and folded it in her silk handkerchief, and carefully put it in her pocket, determined, at least, to save that; but when she came out of the house and took out her silk cap to replace it on her head, she found it cut into little crescents. I have heard my mother relate that an Indian, wrapped in his blanket, sat for a moment on the door-sill, and, when he arose, his blanket fell in shreds at his feet. Finally, Mr. Livingston, who had never seen a Catholic priest, saw in a dream a beautiful church, and, on entering it, saw a venerable man dressed in vestments, such as he had never seen, and he heard a voice saying: "This is the man who will bring you relief." After relating his dream to his family and many of his neighbors he finally met a person who, to his amazement, informed him that the dress he saw in his dream was such as was worn by Catholic priests in church. The exhortations of his family and neighbors to send for a Catholic priest were strenuously resisted by him. Finally, finding his miseries increase, he yielded, and travelled some distance to the nearest church, and on the following Sunday attended Mass. As soon as the priest appeared in the sanctuary robed for the service, he exclaimed aloud, in the hearing of the congregation, "This is the man I saw in my dream!" After Mass, accompanied by Mr. Richard McSherry and Mr. Minghini, members of the congregation, he besought Father Cahill, with tears, to go to his house; and after much entreaty the incredulous priest reluctantly went with him to the infested house. As soon as Father Cahill entered the Livingston house, he saw and heard the proofs of Livingston's story, which he had disbelieved, and he immediately sprinkled the house with holy water, knowing Satan's dislike for it; whereupon the disturbance ceased for a time, and as he left the house a purse of money long missing was mysteriously laid at his feet for the family. In the summer of 1797, Father Gallitzin was relieved of his laborious mission that he might visit the Livingston house, and he went there perfectly incredulous. He remained from September until Christmas, making a thorough investigation; and he too recorded his conviction of the reality of these diabolical proceedings. The troubles of the Livingstons having commenced again, Father Gallitzin determined to resort to the exorcism of the Church, but such were the noises he heard, as of rolling wagons, that he could not be heard; and he was overcome with nervous exhaustion from the struggle. But, when he called in the stronger man, Father Cahill, the religious exercises were resumed by the two priests, and Mass was said in the house. Now in obedience to the voice of the Church, the demons departed, the Livingstons had no more

trouble, and in their stead a sweet and gentle voice was heard to instruct and console them, and it remained with them for many years. Father Gallitzin also received from a gentle and unknown voice a remarkable and prophetic account of his future life, which he lived to verify. The Livingstons received a visit from an unknown youth, who fully instructed them in the Catholic religion, and who said: "I come from my father and I go to my father." Bishop Carroll, Father Gallitzin, Father Cahill, Father Brosius, Father Pellentz and other clergymen, visited and examined Mr. Livingston, and were convinced that he had been instructed supernaturally in Catholic dogmas. It is needless to say that Mr. Livingston and all his family became devout members of the Church. The Rev. William McSherry, S. J., who was president of Georgetown College from 1837 to 1840, repeatedly related the above facts, as he had received them from his father, Richard McSherry, who was an eye-witness of them.

[Its length here cuts our article short; but accounts of other eminent converts, and a statement of their writings, will be given in our next number.]

RICHARD H. CLARKE.