FUNDAMENTAL PRINCIPLES OF THE MISSION MOVEMENT.

THE MARVELOUS AWAKENING OF MISSIONARY SPIRIT DURING BRIEF FERIOD OF ITS EXISTENCE.

It was on Nov. 16, 1896, that the literation of the Cardinal and the Bishops that the appeal was made for funds; and now that its great work of training missionaries is being carried on its doors are

It was on Nov. 16, 1896, that the certificate of incorporation of the Catholic Missionary Union was filed in the office of the Secretary of New York State. We are, the as a legal orporation, but ten years old. During this decade of years, what wonderful changes have taken place in the attitude of the Church toward the American public! What a marvel us awakening of the missionary spirit within open to the members of every religious order, as well as to the secular elergy. The Apostolic Mission House belongs to the Church in the United can public! What a marvet as was ening of the missionary spirit within the bosom of the Church! What an immense stride the Church has taken toward the goal of her desires!

There have been a few fundamental principles that the Catholic Missionary has continually and cease.

ary Union has continually and cease ary Union has continually and cease-lessly emphasized. It has affirmed them in season and out of season, in the Catholic press, through the mis sionary, on the public platform, and in private conversation with leaders in the Church. The result of this constant statement and restatement of vital facts and principles has been the notable change in public opinion toward the great missionary sentiment in the Church. It is well to look back over these ten years and measure our progress. Some of these principles have been as follows:

The primary vocation of the Church is the missionary vocation; "Go into the whole world and preach the

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y Congress in reality intry's welInto the whole world and preach the Gospel to every creature."

The parish priest has responsibilities in conscience toward every soul within his parochial jurisdiction. First, to the Catholic people, because they depend on the sacramental min-istration for the saving of their souls Second, to the baptized non-Catholies because they, too, by their baptism belong to the Church of God. They belong to the Church of God. They must be brought actually within the fold. Third, to the unbaptized. They, too, constructively are Catholics, since Christ desires all to come to the knowledge of the truth and be saved.

An established policy had prevailed heretofore of ignoring, at least in practice, the non-Catholic, under a practice.

as an allair of a certain religious com-munity, and therefore to be cared for by them, and by them alone, and for this reason they give the whole ques-tion little thought. Their attitude in the circumstances is, "It is not my affair." But any one who has followed tice, the non-Catholic, under a pretext that we had enough to do to take care of our own. This policy has now been supplanted by the one that includes the non-Catholic within the sphere of missionary activity and considers him as a choice object of solicitude. It is now looked man as a mark of progress. now looked upon as a mark of progress in Church work to extend Church hospitality to the non Catholic and to offer him every facility of coming to the knowledge of the truth. The progressive pastor always follows his Catholic mission by a mission to non Catholics. The religious communities who are giving missions are meeting the demand ing missions are meeting the demand for non-Catholic missions by preparing all their young' men for this special work. The missionary of the future will extend both hands to all the people of the parish, the right hand to the Catholic, and the left, hardly less facile than the right, to the non-Catholic.

Another of our principles has been t condemn controversy and to ostracize the controversial method. The successthe controversial method. In the controversial method. In the limits of to explain Catholic doctrine and policy.

The commercial agent who condemns his competitor's goods falls to sell his own. His only successful method is simply to exploit his own and make known their merits. The Catholic Church has the best facilities for turning or the catholic goods. ing out a high grade religious article. The American public ought to know it. To make this fact known is the business To make this fact known is the dustries of the missionary. Hence the "controversialist" has no place in the new missionary movement. The one who launches his diatribes against decadent denominationalism is a back number. In order to succeed he needs to revise Catholic Church are sufficient of them lic people. selves o attract the American people and to charm their hearts. They need but to know them.

The missionary spirit has been aroused for all missionary projects. The foreign field, under the auspices of the Proposition of the Frith hearts.

Another one of the principles that we have not tried in our efforts to emphasize is the fact that the church in this ccurtry is a homogeneous body, and therefore the advance must be made simultaneously all along the line. The well-equipped dioceses of the New England and Middle States cannot push ahead and leave the struggling dioceses of the South and far Wess behind. They must extend to the latter the strong hand of moral and financial support. This principle has been the inspiration of all the work we have done for the South. have believed that the struggling bishops and priests in the necessitous parts of the country have a positive claim on the comfortably churched Catholics of the well-established dio ceses, and, to a very large extent, a broad-gauged sympathy with the struggling bishops and priests in the struggling bishops and priests in the poorer parts of the country shruld be a distinctive feature of the Catholicism of the North and East. It is gratifying to know that the constant affirmation of this principle has aroused a strong sentiment of mutual assistance. It is of this sentiment that the Church Extension Society was born, and the more this

of mutual assistance. It is of this sentiment that the Church Extension Society was forn, and the more this sentiment is developed the greater will be its success in accepting from the strong and giving to the weak.

Finally, another vital principle that we have stood for is the fact that the non-Catholic mission work belongs to no religious community, but is the special work of all, both the regular and secular clergy. Inasmuch as it is the great work before the entire Church in this country, every Church energy should be aroused to encompass it and every Church activity should be engaged in it. With this broad view of the work the Catholic Missionary Union has been the representative of

source of uplift for mankind. They must recognize that a blow to the Catholic Church is a blow to them, and lic University. When the project of building it was being discussed it was with the special commend

that upon perpetuity must rest their own refuge. 'No small amount of courage is required, in these days, to be a Pope.
Pius X, for this encyclical, bids fair to
take his place in pontifical history as
one of the most courageous. He adheres grandly to the grand old conception that the Church, being God-made, cannot fail. And this is the faith to which Christians of all ages have clung steadfastly."

"DECLENSION OF ROME."

belongs to the Church in the United States, in the same way as the American College in Rome does. It is to subserve the interestr, not of any one body of men, but of the Church in America. It is, therefore, the nerve center of the organized missians reversement. This pape Catholical

sion movement. This non Catholic mission movement contemplates the

placing in every diocese of the country a band of missionaries, who will do the bishop's work of preaching to the non-Catholics as well as to the Catholic. The scaool where the diocesan missionaries when the catholic with the diocesan missionaries when the catholic with the catholi

ary is trained is the Apostolic Mission House. There he learns the best methods of presenting Catholic truth

to the non-Catholic. There he catches the spirit of zeal and enthusiasm for

convert making. There he forms friendships and establishes bonds that tie him to the work and make him an

important factor in a country wide

orga-ization. It is good to see how the religious orders are lining up for this great work. There were present at the recent Missionary Conference

the delegates of twelve religious order

speak of the non Catholic mission work

as an affair of a certain religious com-

the growth of this work has long since been disabused of this notion. It is the work of the Church in the

United States, and every active agency in the hurch is co-operating

Ten years have now gone by since

we started. And what marvelous re-sults have been achieved! The temper

of the entire Catholic body has been

changed towards converts and convert

making. The stream of converts into the Church has been increased in vol-

ume, so that pretty accurate statistics go to show that at least 25,000 con-

for converts.

EXPOSITION OF CHURCH'S DEVOTION TO BLESSED VIRGIN. Providence Visitor.

spirited controver-y has been going on in the English papers regarding the devotion of Catholics to the

Blessed Virgin.

A Mr. Tallack has been writing to
The Times ascribing the alleged "declining influence of the Roman Church" clining influence of the Roman Church to the preponderant regard given by her to the Blessed Virgin. That Rome has borne valuable testimony to the Divinity of Christ, and the atonement made by him, he acknowledges, but at the same time he declares that Rome virtually assumes the emnipotence and omnipresence of the Blessed Virgin, and accords her a worship an | tromin ence due only to God in Christ, be officially representing their communities, and they stated emphatically the interest they have in the work, and summarized the work that was being communities. ence due only to God in Christ, so stowing on a created woman the wor-ship due only to the Saviour and one Mediator. In a later issue was a letter of reply from Mgr. Canon Moyes, who summarized the work that was being done by their respective communities. No greater mistake can be made than to consider the non-Catholic mission movement the special work of any religious community. We sometimes meet unthinking men who

Mr. Tallack will recognize that these Mr. Tallack will recogn ze that these are somewhat serious charges to bring against three of every four of his fellow Christians, for the eastern churches would fall under his indictment even more than the Catholic. No one will doubt that Mr. Tallack No one will doubt that Mr. Tallack writes from a genuine zeal that God may have His due, and that nothing may be allowed to traverse or obscure the sole mediatorship of our Saviour. In pleading for such interests, he will have the cordial sympathy of everyone, nave the cordial sympathy of everyone, and most of all of the Catholic and Roman Church, from Plus X. down to the simplest of the faithful. But as a matter of that fairness which he himself invokes it cannot be right to attribute to any religious beliefs which itself authoritatively repudiates. The Catholic Church has taught from the beginning, and will continue to teach to the end, that there is only one God, who is ab-olutely and infinitely above and distinct from all things which he has created; that His essen tial nature and attributes are incom-municable; that as our first beginning. verts are being received now each year. The force of missionaries in the country cont nual preserver, and Last End, our sole Creator, our sole Redeemer, and our sole Sanctifier there is due to has been greatly enlarged. Every religious community has had to increase Him a supreme worship in which no creature, however exalted, can have its bands of missionaries by the addition creature, however exalted, can have any part or share; that Christ our God made man is the one sole mediator of of new members, because the demand or new memoers, because the demand for missionaries has been increased. There have been added to the regular missionaries at least one hundred dio cesan missionaries. The sisterhoods of our salvation, so that no prayer or inter-cession in heaven or on earth can have the least efficacy in the order of grace, except through His merits and mediation. This is the Catholic doc trine which is intrenched in our creeds the country have been aroused to an unusual activity on these same missionary lines. They have been praying for success. They have been talking mis-sionary zeal to the children in the which is expounded in the theological schools in Rome and throughout the schools. They have been suggesting missionary activity to the pastors. They have been reaching out themselves Catholic world, which is preac our pulpits and taught in our Sunday

All this Mr. Tallack may verify for himself by consulting the decrees of our councils, our standard text Among the laity there has been Among the latty there has been aroused the gratest enthusiasm for renewed activity on these lines, Nothing appeals to their love for the Church as a statement of the results of this mis books of theology, our catechisms or manuals of instruction, or if he should wish it, by examining a class of our Sunday school children. Hence the "Come to Mary" which he has heard a statement of the results of such organiza-tions as the Knights of Columbus have officially commended the work and have pledged themselves to assist the work in our churches has but one possible meaning for any Catholic audience—viz., "come to Mary, and ask her to pray for you, to join her prayers with yours to her Divine Son, the One Mediator, through whom alone her prayers and yours can find acceptance financially. Convert leagues have been formed among the more progressive, while Church extension societies readily commend themselves to the Cathorayers and yours can find acceptance sore the throne of God." Certainly prayers and yours if I, as a Catholic priest, were to preach in any pulpit of Catholic Christendom any one of the doctrines which Mr. Tallack has ascribed to the the Propagation of the Faith, has awakened an interest as it has never done before. The work among the negroes readily commands a sympithetic hearing, while the Marquette League has been formed to support the Indian missions. The Apostolate, too, among the immigrants has been studied and its needs emphasized, and undoubtedly a more intelligent treat ment of necessities will be the result. And all this within ten years.

The aggressive, go ah ad spirit has possessed the entire body of the Church. There is nothing so contagious as this. Catholic Church, I should be promptly done before. The work among the suspended for heresy, and be disciplined for my soul's health by that very Roman Church hich he regards as the chief offender. Needless to say that these principles which are rooted in the Catholic faith do not hinder, but on the contrary, help us to enter all the more fully into the consola-tions of the great doctrine of the Communion of Saints. In it we pay not the divine or supreme worship reserved to God alone—but the heartfelt There is nothing so contagious as this.
Activity breeds activity, and success religious veneration which one re-deemed creature owes to another, to all souls in the measure of their near-ness to God. We joyfully and eagerly seek the help of their prayers, whether in one quarter generates success in

here or above, knowing that their prayers and ours have all their value

and efficacy through the one mediator, Christ. We hold that this belief in-

hose who always see the face of the

Finally, as to the charge of undue prominence, may I draw Mr. Tallack's attention to a well-known fact? All the

nation), is, after all, insignificant, com

volves neither omnipotence or

Father.

other quarters. The past ten years are, moreover, a promise of the great work that will be done in the next decade. With better facilities, with more thorough equip-ment, with awakened energies, the fruitage of the next ten years bids fair to astonish even the most optimis tic observer.

All that is necessary just now is more self-sacrifice as well as more earn-est work on the part of priests and laity.-The Missionary.

A SECULAR EDITOR'S VIEW

Many thoughtful outsiders share this view. Says the editor of the Hornell, N. Y., Daily Times:

"To those who think, the Pope's encyclical can be expressed within no narrow bounds of creed. Bigotry and hatred must vanish before the onspread of a 'modernism' that threatens, not merely the Catholic Church, but every altar and every pulpit.

merely the Catholic Outron, but only altar and every pulpit.
The misguided followers of the most rabid of European free-thinkers, who to some extent have invaded this country, would sack the place Christians revere as speedily as they would look at them.
"Men of every creed will join in congratulating Catholics upon the encyclical as emanating from a man standing

every Mass is specifically an act of supreme Divine worship of God and of Christ, and can be offered to God alone. In face of this daily and worldalone. In face of this daily and world-wide fact of Christ worship, filling Catholic Christendom from the rising of the sun to the going down thereof, one may reasonably feel that there can be little grounds for Mr. Tallack's apprehension that Catholic worship is ever likely to put in the background Christ, for Whose sake alone all saints and angels and the Blessed Virgin receive the veneration which we feel to be their

THE BUSINESS-SIDE OF RE-LIGION.

Rev. J. T. Roche, LL. D. in Philadelphia Catholic Standard and Times,

THE PRIEST FINANCIER.

The average pastor nowadays has to be something of a financier. The science of raising funds for church purposes is not an easy one. It is not learned from books, but is acquired in the great school of the world, known as experience. Beautiful and high-sound ing theories have been promulgated from time to time about the best ways of procuring such funds, but after all has been said and done, it is the pastor himself who has to go out and them. Ultimately the support of the whole organization falls upon his shoulders. Peter's Pence, the Bishop's cathedraticum and the funds wherewith diocesan institutions are maintained all pass through his hands. In raising these moneys theories are some-times forced to give way to cold, hard facts. The one little thing which up sets most theories is the fact that the support of religion is purely voluntary on the part of the people. There is, of course, a more or less indefinite law commanding the faithful to contribute commanding to their means. This law, however, is a good deal like the Protestant's doctrine of private judgment. It is sometimes very liberally inter-preted, and frequently disregarded enpreted, and frequently disregarded en-tirely by people who would promptly resent the imputation of being bad Catholics. It is the paster who has to grapple constantly with this cheap Catholicity, and who has to make the best of a bad situation without driving the 'poor pays' from the church through the enforcement of iron-clad rules. To his credit be it said that he generally succeeds in making both ends neet, and the proportion of financial failures amongst Catholic pastors is smaller than amongst any other class of business men the world over.

NOT THE SAME. I have heard people from time to time grow merry at the expense of the priest financier; but I have seen lay management tried and I have frequently seen it given up in disgust, and even while it lasted it was the priest had to go out and raise the himself who had to go out and raise the nimeel who had to go out and raise the money for necessary expenses. The methods and principles of ordinary business are not applicable to conditions in which the obligation to pay is birding only in conscience. There are too many flexible consciences and too. too many flexible consciences and too many people without any sense of honor or honesty when it comes to the pay ment of a church debt. The pries must not forget at the same time the higher considerations. The welfare of immortal souls must remain ever and always his dominating principle. He realizes that if it ever comes to a choice between a man's soul and his noney, he must endeavor to save the soul, even if he has to look somewhere else for the money. He knows well that there is something radically wrong that there is something radically wrong with the spirituality of a man who is willing to enjoy the benefits and consolations of religion without making any of the sacrifices which religion en tails; but he knows, too, that some peo-ble have peculiar ways of forming their

ble have peculiar ways of forming their consciences, so he leaves them to God and does the best he can.

The average amount of business done amoually by the pastors of the country reaches a surprising array of figures. In this age of brick and mortar there is much to do in the building line, and provision must be made for future contingencies as well as for present needs. The penny-wise and pound foolish attitude will not do. The pence of the continue of the continue will not do. tude will not do. The pastor must be broad enough and far sighted enough to lay the foundations for future growth. To do this he must sometimes burden the present generation with debts, but he is noted the world over debts, but he is noted the world over for his ability to pay debts. The credit of the Church everywhere throughout the country is of the high-est order, and this fact alone is no mean tribute to the man whose methods and labors have made it so.

HIS RETURN.

I am not detracting from the part played by the laity in all of this. Their played by the laity in all of this. Their turn will come later on. I am merely striving to remove a false impression which exists in many quarters to the effect that priests as a class are poor financiers. I believe that it can be conclusively shown that as a class they are exceptionally able business men, and that very many of them are financiers of the highest order. The real voives neither omnipotence or omnis-cience on the part of the blessed, but that this is a part of the loving providence of God that they should be conscious of the prayers we addr sa to them, sharing as they do in God's knowledge in the meanra which He cause for surprise is frequently that with such limited means at their disknowledge in the measure which He permits as a condition of the life of

attention to a well-known later All the devotion practised and preached by the Catholic Church in honor of the Blessed Virgin, great as it undoubtedly is (and ever must be as the outcome of the realization of the doctrine of the Incar nation), is, after all, insignificant, compared to the place occupied in Catholic worship by the Mass. The Mass is the supreme and sole obligatory service for Catholics, and it holds the all predominant place in the life of the Church at large, and in that of the individual faithful. There is no Catholic Church in which the Masses do not form the chief service, and it is held that some existence. He sometimes forgets, too, that the priest is a tax gatherer, not by choice, but of necessity. This collecting business is the most unpleasant part of a priest's life. It is so unpleasant that if the average pastor knew before hand the humiliations he would be forced to underso in order to conof the work the Catholic Missionary Union has been the representative of the hierarchy in all that it has undertaken, and it has sought and secured taken, and it has sought and secured the special approbation of the bishops for every step that it has made.

When the question of the location of the Apostolic Mission House was pending, no place seemed practicable other than the grounds of the Catholic Mission are proposed to the work the Catholic Mission and it holds the all predomting the Catholics, and it holds the all predomting the Catholic Church as special approbation of the bishops for every step that it has made.

Catholics, and it holds the all predomting the Catholic Church as special approbation of the bishops for every step that it has made.

When the question of the location of the Apostolic Mission House was pending, no place seemed practicable other than the grounds of the Catholic When the Catholic World. Yet, according to the Church's own teaching, as they would look at them, and the life of the Church at the priest is a tax gatherer, not particular good works to Him; but these we cannot do for want of heavy choice, but of necessity. This collecting business is the most unpleasant in that it has undergrated in the tife of the Church as predict that the priest is a tax gatherer, not particular good works to Him; but these we cannot do for want of the church as predict that the priest is a tax gatherer, not particular good works to Him; but these we cannot do for what the chief service, and it that the priest is a tax gatherer, not particular good works to Him; but the church as prediction and place in the life of the Church is one priest's life. It is so unplea to a priest's life. It is so unplea to a priest's life. It is a priest's life is a tax gatherer, not particular good works to Him; but the chief church is the chief of the Church is one priest's life. It is a very particular good works to Him; but the chief church is the chief of the Church is one priest's life. It is a very particular good

that God mercifully conceals from the young levite the mean and sordid side of humanity.

A priest friend of mine declares that he has had always to do two dollars' worth of work for every dollar which he has ever received. It is not the work, however, to which the priest obwork, however, to which the priest ob-jects: it is the grudging spirit with which the just dues of religion are paid. It is the lack of appreciation and the forgetfulness of the fact that in ninety-nine cases out of a hundred it i-not for himself, but for the people and for their children's children for whom he is working and striving. He does not expect earthly riches. He set all hopes of these aside when he became a priest. He does expect gratitude and appreciation, and even these are fre-quently denied him.

UNION WITH GOD:

"Son, daughter, give Me thy heart."
This is God's constant appeal to us as made known through the familiar voice of our divine Lord. He wishes us to be one with Him that He may be one with us. It is God's desire to fill our hearts with His love that even here we may begin to enjoy something of that happiness which the blessed enjoy in heaven. He covets our hearts and our heaven. He covets our nearts and our affections, first, because He knows He alone can fill them; and, second, because He alone has a right to them. It is our advantage, therefore, it is our duty to be united with God in everything or, as the scriptures say, "We thing or, as the scriptures say, "We are to serve God with our whole mind, with our whole heart, with our whole soul and with all our strength."

Union with God, then, is our duty, first, in ourselves, second, in our neigh-bor and, third, in all things else.

We are ever to be united to God in ourselves. It is the divine will, it should be ours. God chooses our hearts for His abode hence in the words of for His abode, hence in the words of holy writ, He makes our bodies His temple and our hearts His Tabernacle and begins to build up His kingdom within us. He wishes to be the ani-mating principle of our lives; the light of our minds, the life of our hearts and the strength of our wills. "I am the way, the truth and the life," says our Lord, and this He is to all who are truly united with Him. For them He is their exemplar and model; their teacher and exemplar and model; their teacher and guide; their inspiration and their strength. Such was the Blessed Mother's union with Him in the fullness of grace, and such relatively was St. Joseph and all the saints who were saints just because they live so completely in God and God in them. "I live," says St. Paul, 'no not I but Christ liveth n me." In this way God must be the substance and we only the shadows. He the means and we only the seeming effects—seeming and seeming only, for whatever we do of good is all to be attributed to God and His grace, and thus we see how truly St. Paul speaks when he says "By the grace of God, I am what I am." Any good he accomplished for his own or his neighbor's soul in his ardent zeal for God's glory he assigned and entirely the seeming effects - seeming and for God's glory he assigned and entirely attributed to the grace of God. We shall do just as much good as is the proportion of the union of our hearts with God. If we of the union of our nearts with God. If we have perfect union we shall have a perfect life; if imperfect, changeable and indifferent we shall have lives just the same. This makes the difference in men. It is not that God treats one less liber ally than others, but because men differ in their dealings with God. The saint responds faithfully to the graces of God who wills the sanctification of of God who wills the sanctinearth of all; the sinner spurns these helps and will do nothing but indulge his baser appe-tites. The fervent glow with the fire of God's love; the lukewarm grow cold and indifferent to God in their self-love. But God wants our hearts and will give us no rest until we give them to Him, hence the peace and happiness of the good in God, and the unrestand misery of the wicked in opposing Him. Ah, we

should pray, and pray always, that God be with us, or rather that we be al-ways with God, united with Him in our hearts, our affections and our wills, so that the work of God for us may be done and not impeded, that His kingdom come in us and He reign and rule dom come in us and He reign and rule
over our hearts, our King, our Lord
and Master, served, honored and loved,
our Lord, our God, our atl.
Nor is this union with God limited to ourselves alone, but extends to our neighbor; for just as our neighbor is united to us by natural relations, so we are to be united with God spiritually through our relations with our fellow men. Doing good to others

was our Lord's mission upon earth, and this must be the mission of all who follow Him. He lives again in His who follow Him. He lives again in His faithful followers. "Put ye on the spirit of Christ," says the spirit of Christ," says the spirit of Christ, again the factor of the spirit of Christ, and constant sacrifices; giving all we can for His glory; giving up whatsoever might separate us from Him. Our union with Him through our neighbor supposes the self-same things. We are to deal with our neighbor from pure and disinterested motives. Love to do good to him for his own sake and for God's. Love and do good to him because our Lord would do the same were He again walking this earth: the kind word, the gentle posal they have been able to accomplish so much.

The average layman knows little or nothing about the expenses incident to the running of a parish. He figures from the limited cost of his own household, and wonders why it is that a parish cannot be conducted along similar economical lines. He forgets that it is a dual and, where there is a school, a triple establishment, with added expenses for fuel, lighting, insurance, diocesan assessments, repairs, improvements and the thousand and one things which go to make up the expense account of every institution in existence. He sometimes forgets, too, that the priest is a tax gatherer, not particular good works to Him; but these we cannot do for want of his vis-

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will stop them.

" Fruit-a-tives " stir up the liver-make the bowels move regularly - and naturally-and cure those Bilious Attacks. Made of fruit juices and tonics. 50c a box -at druggists'. 127

FATHER BENSON'S EXPERIENCES.

How or why they became Catholics has been told time and again by converts to the Church in stories possessing varying degrees of interest. A specially noteworthy account was given specially noteworthy account was given; recently in a lecture in Liverpool on "The Experiences of a Convert before Conversion," by one of the most distinguished of living converts—Rev-Father Robert Hugh Benson, son of the late Archbishop of Canterbury.

At the outset of his remarks Father Benson said that an Anglican friend Benson said that an Anguean friend lately told him that the reason why he became a Catholic was that he never really understood the Church of Eng-land at all. If he didn't he must have been exceedingly stupid, for he was brought up in an Anglican household, was in the Anglican Church thirty years, and a minister of it for nine years.

Father Benson's first doubts came Father Benson's first doubts came upon him in Egypt. It was at Luxor where (he goes on to say) "I went out one day for a ride, and passing through a little mud village I moticed standing at the side of one of the small streets a building of mud surmounted by a cross. Something prompted me to enter. I found myself in a Catholic Church, the ugliest, most wretched, and one of the smallest I have ever seen, and it was a very extraordinary thing that it was there that I felt the first faint touch of there that I felt the first taint touch of doubt about my religion. Near my hotel was a charming Anglican chapel, the music at which was good, and the congregation excellent. But the chapel belonged to the hotel, and it gave one the impression that the Church of England religion had been taken out in connection with the business. It was then that I thought of the humble little Catholic Church in the midst of the tle Catholic Church in the midst of the people, built for and belonging to the people; in which the same universal doctrines of the Catholic Church were doctrines of the Catholic Church were taught and practised as they were taught and practised throughout the world; the same ceremonies, the same altar, the same service, the same everything. I was struck, and I said to my-self then for the first time: 'Is it possi-ble that this Church to which I belong is only the Church of England, and not the Church of Christ?'

At Jerusalem he had an "experience" which gave him further material for repeared to have no right or position there. Although her clergy were allowed to celebrate the Communion service in the chapels of the schismatic The Church of Eugland ap-Eastern Churches, they were not permitted to share the altars, but every little Eastern sect was. The Catholic priest went to the chapel altars to say Mass, but the Anglican clergyman never. And yet here was I (said the young Anglican) claiming to belong to The Catholic the true Church of Chris same now as she was six hundred years ago, that had not been broken at the Reformation, but had continued directly from the time of the Apostles.
Why, then, had her clergy not a right
to offer the Communion service upon
the altars at Jerusalen. I felt that my Church was nowhere; that she was not recognized; that she was not counted.

Telling of his life in an Anglican (High Church) Monastery in England, (High Church) Monastery in England, Father Benson gives some very interesting particulars. At that time (says he) "I believed that we had the true priesthood, and we practised Catholic doctrine. We had what we believed to doctrine. We had what we believed to be the Mass, we observed silence dur-ing the greater part of the day, we wore a certain kind of habit with a gi dle, and some wore a biretta. We used the Anglican Book of Common Prayer, supplementing it with a great part of the Catholic Breviary, and I for months-I might say years-I became a Catholic, recited my Rosary I became a Catholic, recited my Rosary every day. We taught the doctrine of confession, and I can tell you that at the conclusion of the missions which I conducted as part of my public work I used to hear far more confessions than I have heard as a Catholic prices. fessions than I have heard as a Catholic priest. People came perfectly naturally to confession, and I thank. God that I am able to say with certainty that most of them made true acts of contrition. I cannot bear those people who say that the Anglican Church is a mockery. It is not true, and to call it a mockery is almost as much as to say that its clergy were playing a hypocritical part. We were playing a hypocritical part. We were not. We believed that we were true not. We believed that we were true priests, and I may say that we kept the seal of confession exactly as it is kept by Catholic priests. On practically every point except the supremacy of the Pope we believed the teaching of the Catholic Church, taught most of her destripes, as thousands of Anglian. her doctrines, as thousands of Anglican ner doctrines, as thousands of Angliesa elergy are doing to-day, and it is this High Church teaching that is building he bridge over which Anglicans will come into the true fold."

Certainly the experience of Father Benson tends to the confirmation of such belief. Let us hope that it will be realized .- N. Y. Freeman's Journal.