

A CONVERT'S REASONS.

WHY AN EPISCOPALIAN CATHOLIC HAS BECOME A CATHOLIC.

The following communication from Mr. L. H. Mueller, well known as an Episcopal minister at Chipewaga Falls in Wisconsin, at which latter place he became a Catholic, will prove interesting.

WHY I LEFT THE EPISCOPAL CHURCH. Since through the columns of several journals my adhesion to the Catholic faith has been noticed and severely criticized, I venture to make public my reasons for that step. Had these reasons not been pressing, had there been a "vis media" between the duty on the one and hypocrisy on the other side, I should not have taken that path. But such was not the case.

The question, then, in my mind had come to be this important inquiry, "Is it true that the Episcopal Church is the Catholic Church?" Now, to many of my former co-religionists it may seem almost incredible that such an inquiry should ever have seriously occupied my mind. A radical Protestant and rationalist seeking the Catholic Church? Impossible! Yes; neither possible nor explicable unless the grace of a merciful God has shed upon the erring soul, the soul lost in unbelief, the ways of His winning grace.

He has many ways to appeal to and make effective His appeals within the souls of His persecutors. Sickness, sorrow, disappointments, hopes, fears, expostulations—these are some of the ordinary means whereby He draws the soul away from its own self-seeking, its own vain pursuits, and wins a hearing for the words of the Paraclete.

How often, oh how often had His appeals been neglected, quenched, despised, rejected! At the reading of some familiar passage "Peter, Satan had desired thee, but I have prayed for thee that thy faith fail not." "Feed My lambs; feed My sheep." "My Church and the gates of hell shall not prevail against it." But no, we shut our eyes, we go ahead; we dare not listen, we cannot afford to argue, so the dark deepens, the conscience warms, paralyzed, hardly speaks at all, and we sleep. But then comes a sudden knock—a disappointment in our pastoral work here, a sad experience, a shocking discovery there, loud and louder; we wake up; we look about us and all is dark.

So, after our first renunciation of heretical beliefs, we are driven to go another step and to examine the claims of the Episcopal Church to be the Catholic Church. We would gladly stop. We cannot, so we plead, break with the past. What will the world say? But no! I prayed in agony that He who had begun a good work within, might not leave me, but perfect the same. I prayed, and he through whom the Saviour has been given, that I might receive through her intercession, wisdom and courage. Thus I prayed halting between two opinions. I refused to spend my life in the service of error and of falsehood. I had learned that Protestantism, and with it Episcopalism, as one of its phases is apostasy; but it seemed impossible to take this decisive step.

Nevertheless I had courage to begin a critical analysis of this thing called the Protestant Episcopal Church. I let the critical understanding have full play. And I tried each of the characteristics of the Catholic Church: Obedience, holiness, Catholicity and apostolicity, but found clearly that she does not possess one of them.

For she is not one. Breaking through the current sophistries I could not but see that there is no heresy that human brain and devilish fraud ever invented, but can somewhere be found in her bosom. Her party-spirit is too sad to be described. It can only be in blind prejudice or penal willfulness that she can be called one.

Nor is she holy. Not one trace of supernatural sanctity, of the holiness of the primitive Church can be found; we have in its place, at the very best, only natural virtue.

Nor is she Catholic; for nine-tenths of her own nominal adherents refuse to be called Catholics; nor is her universality as to time established by a reference to St. Paul, who, according to ritualistic writers, founded this independent Church of Britain. St. Paul has not, surely, made an exception for a peculiar people, but this peculiar people have made the most lamentable mistake in their unfortunate apostasy.

But worse yet if we examine her claims to apostolicity. Granting for argument's sake an uninterrupted succession at and since the so called Reformation, are the words used at all sufficient to impart the Episcopal character. These words are: "Receive then authority to execute the office of a bishop in the Church of God, in the name of the Father, etc." The real import of these words become clear at once when we turn to the articles which assert that there are two sacraments to wit: Baptism and the Lord's Supper, and the rest, Confirmation, Penance, Extreme Unction, Holy Orders and Matrimony, are no sacraments, but have arisen from a corrupt following of the Apostles. Holy Orders, then, is no sacrament, and thus it becomes quite plain why there is no real consecration, but merely an authorization to execute the office—for which every baptized Christian is fit—a bishop, priest or deacon. No bishop, I mean no Catholic bishop is here made, but a Protestant bishop is appointed by LAWFUL AUTHORITY. The Episcopal Church, therefore, so I was forced to conclude, is not one, holy, Catholic and Apostolic, therefore she is not the Church of Christ.

But all these marks characterize from beginning down to our own day the Roman Catholic Church, therefore the Church of Rome is the true Catholic Church of Christ the Saviour of the world.

And here came the real difficulty. To see one's duty is one thing, to not only acknowledge but do the same is quite another. Troubles ahead are a powerful discouragement for the natural man. But through the intercession of the glorious and Immaculate Virgin and Mother of God, I obtained, I believe, the grace to not only know the truth, but to act accordingly and counted as nothing the trials of this world if only at last through the mercy of God I might obtain eternal salvation. The wolf was made a lamb, the persecutor a disciple who now asks

the prayers of those who have eyes to see and ears to hear. L. H. MUELLER

HOW TO PRAY.

"How should prayer be offered? With a sober mind, with a contrite spirit, rivers of tears should flow down our cheeks; we should ask for no temporal good, but solicit for eternal, spiritual objects. No imprecations against our enemies may be permitted, no injuries may be remembered; every unuly passion must be excluded from the soul; we must draw near with broken, penitent hearts, with composed mind, in the exercises of benevolent affections, tuning our voices to praise. On the other part, prayer offered in a contrary spirit resembles a drunken, brawling woman, brutal and ferocious, against which heaven is closed; while the prayer of meekness has in it something powerful and penetrating, worthy of royal ears, yet sweet, harmonious and musical. Far from being expelled from the presence chamber, it passes through, crowned with garlands; it wears the golden harp and the shining raiment. Its form, its countenance, its voice, find favor with the Judge, and no one attempts to drive it from the heavenly vestibule. The whole celestial choir rise up to welcome it. Such is the prayer worthy of heaven. This is the tongue of angels, where nothing bitter is expressed, but all breathes gentleness! When prayer ascends, pleading in behalf of enemies and persecutors, the angels in profound silence gather around to listen, and as it closes they shout their plaudits in wonder and admiration. In offering such prayers, we shall always gain audience. When drawing near to God, let us remember that we are entering a theatre, not a human congregation, but consisting of the universe, thronged with the inhabitants of heaven, whose King is seated in the midst, willing to lend an ear to us. Therefore, when tuning the harp of prayer, let the first chord we touch be that of intercession for our enemies. Thus doing, we may gain boldness to cry out, when pleading for ourselves, 'Lord hear our prayer.'—St. Chrysostom.

HEARING MASS. The duty of worshipping God on Sundays and holidays is indeed so essential a part of the Third Commandment that the Church has, by its precepts, made it a matter of strict obligation to hear Mass on these days. As to hearing instruction, going to the Sacraments, spiritual reading, and attending Vespers and Benediction, it is left a good deal to our own discretion when we fulfil these duties of looking after the care of our souls; but we must, at least, hear one Mass on these days. This is not left to our discretion. We are bound to do them if we can. If we fail to keep the Sunday holy in this respect through our own fault it is a grievous sin.

Of course it is no sin if we miss hearing Mass because there is no Mass within reach, or because we are unable from any cause to attend it. We are not bound to put ourselves to serious loss or inconvenience in order to do so. In doubtful cases, if there is no opportunity of obtaining the judgment of a priest, we shall be safe in acting in this matter by the rule of what men would consider impossible, or seriously inconvenient, in a matter of their own pleasure or gain. If we could not, and would not, go out to work, or to buy things, or to an entertainment, or to accept an invitation of our friends, under our present circumstances, then it is no sin to lose Mass for the same cause. But often excuses are made of being weak, or wanting better clothes, or of too great a distance, or of weather, or engagements at home, when the same reasons are not sufficient to keep people at home when they want to go out for their own purposes of work or amusement. The catechism reminds us that in this matter it is not only a duty to hear Mass ourselves but also to provide for those under our charge doing so likewise.—Sacred Heart Review.

A PRIEST'S SACRIFICE.

The following story of devotion and self-sacrifice is taken from the Bridgnd (Wales) Chronicle. "Father Green, who was stationed at Bridgend for ten years, built the church at Aberkenfig, and literally saved the cost in five years out of his small income. This was accomplished in the following extraordinary manner: For the whole period of five years he dispensed with the services of a housekeeper and lived on a shilling a day. To keep down expenses to this modest amount he would often go without his supper. He made his bed, cooked his food, and did all his domestic work in order to defray the cost of the building which was reared to the glory of God. Not a penny was received from anybody's hand by way of help, because no help was asked. "This," adds the Chronicle, "is the simple story of a noble deed, or rather succession of deeds. It is an illustration of self-sacrificing with which the Catholic Church is built up by the Catholic clergy throughout the country."

Confidence Begot of Success. So successful has Dr. Pierce's Golden Medical Discovery proved in curing chronic nasal catarrh, bronchial and throat diseases, that its manufacturers now sell it through druggists under a positive guarantee of its benefiting or curing in every case, if given a fair trial, or money paid for it will be refunded. Consumption (which is scrofula of the lungs) if taken in time, is also cured by this wonderful medicine.

For Constipation or Sick Headache, use Dr. Pierce's Peppermint Cure. One dose.

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One trial of Mother Graves' Worm Extirminator will convince you that it has no equal as a worm medicine. Buy a bottle, and see if it does not please you. Minard's Lintiment cures Dandruff.



"AGE CANNOT WITHER HER," remarked an old gentleman, as he gazed fondly upon the comely little woman by his side; "but frankly," he continued, "at one time I was afraid sometimes would." The silly little woman, in order to appear youthful, plastered her face with different varieties of whitewash, yeast "balms," "creams," "lotions," etc. "I did, until my skin became like parchment, and so pimply and coarse." "Well," said the listener, "what do you use now?" "Use," was the reply, "nothing but common sense, and Dr. Pierce's Golden Medical Discovery. Common sense told me that if my blood was pure, liver active, appetite and digestion good, that the outward woman would take on the hue of health. The 'Discovery' did all these things and actually rejuvenated me." "If you would possess a clear, beautiful complexion, free from blotches, pimples, yellow spots and roughness, use the 'Golden Medical Discovery.' It is guaranteed to do all that it is claimed to, or money paid for it will be promptly refunded.

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Many so-called diseases are simply symptoms of Catarrh, such as headach, partial deafness, feeling sense of smell, fainting, hawking and spitting, nausea, general feeling of debility, etc. If you are troubled with any of these or kindred symptoms, you neglected cold in head, results in Catarrh, followed by consumption and death. NASAL BALM is sold by all Chemists and Druggists. Beware of imitations similar in name.

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T. D. D. Loyd, Clarence street, Toronto, says: I wish here to testify to the unequalled healing powers of your Nasal Balm. I have been troubled for three years by what the doctors call nasal catarrh, and have tried everything in the city that could be obtained, in the shape of catarrh cure, and I have had no permanent relief from any of them, till a friend one day advised me to try your Nasal Balm, and I did that over seven months ago. I have more than all the medicines put together that I have prescribed myself with before. I was very much troubled with spitting and hawking, especially in the morning, so much so that my throat was continually in a raw condition, but I am now beginning to know what it is to be able to speak freely. I shall not fail to recommend it to any of my friends suffering from the like disease.

A. W. Mallory, Mallorytown, Ont., says: My daughter suffered for years from a most distressing and annoying Catarrh. Her case was cured by the use of your Nasal Balm, which is the only remedy in the United States and Canada. Two months' use of Nasal Balm has had more beneficial effects than all former treatments combined.

L. D. Dion, Dept. Railways and Canal, Ottawa, says: I am very glad to give you the testimony that Nasal Balm has completely cured my catarrh, from which I suffered for nearly three years.

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