

CONTINUED FROM SECOND PAGE.

checks of another woman who stood close beside her.

At the moment when the disturbance began the dark-haired girl, whose story had seemed a tragedy to the watchful eyes and interpreting mind of Lilius, had hurriedly risen and moved towards the struggling group, animated by a sweet, womanly sympathy with the girl who was in Mountmarvel's company, and who appeared to be sharing his peril.

Before she had time to reach Lilius, however, MacMurched had leaped from the platform, had caught Lilius in his arms and set her in safety out of the jostling combatants. The dark girl had immediately joined her, and had already made much the same inquiry as that which MacMurched now asked.

To the girl and to Mr. Geraldine Lilius had replied as she now replied to MacMurched, that she was not in the least hurt, nor even in the least alarmed.

This latter statement was no boast. Lilius was too much fascinated by the unexpected excitement to cherish any other emotion than that of interest in the dangerous episode.

Mr. Geraldine thanked MacMurched warmly for his cool, prompt courage. Turning to Lilius he introduced MacMurched.

The Young Irishman bowed gravely, but his dark eyes were fixed intently on the girl's face, and his strong hand trembled slightly at the touch of the warm, soft palm which Lilius frankly extended to him.

"I hardly need the formality of an introduction to the saviour of my life," Lilius said, with a little laugh which made the young man's pulses beat faster.

"There was no real danger," MacMurched answered; and as he spoke his voice sounded strange to him. He knew when addressing the tempestuous crowd why should he feel embarrassed in exchanging a few civil words with a strange girl?

"Please don't underrate your own part," Lilius said. "And even danger would have been welcome which allowed so unconventional an introduction to the hero of the hour."

She laughed brightly as she spoke, and MacMurched bowed again, more troubled than he liked by the pretty words and the soft voice.

There was a moment's pause, and then another woman's voice spoke to him; and there was a tremulous tenderness in the tones which MacMurched did not notice, and which Brian Fermanagh did notice and wince at.

"You are not hurt yourself, Murrugh?" the dark-haired girl asked, anxiously, resting her hand on MacMurched's arm.

MacMurched smiled assurances of his absolute safety back at her. Then he introduced her to Lilius, as his cousin, Mary O'Rourke.

Brian Fermanagh was next presented, but the presentation was interrupted by a voice from above, coming as it from the clouds.

"May I trouble somebody," the voice asked, coolly, "to request the energetic individual who is so forcibly interesting himself in my welfare to go about his own business, and let me go about mine."

Everybody looked up. The voice was that of Lord Mountmarvel, whom everybody had forgotten. He was standing on the deserted platform, disordered and defiant, unable to escape from the clutches of Cormac, who, having been told to take charge of him, and receiving no counter orders for his liberation, clung to him with the tenacity of a limpet and the strength of an elephant.

MacMurched grasped the situation at once.

"Release Lord Mountmarvel, Cormac," he ordered; and then, as the liberated nobleman came down from the platform, he added, "You have to thank the strong arms of Cormac for your welfare at this moment."

Lord Mountmarvel made no reply to MacMurched, but, advancing to Lilius, offered her his sincere apologies for the indiscretion which had caused her so much inconvenience and so nearly involved her and her father in personal peril.

"May I be permitted to escort you to your hotel," he pleaded, "as a proof that my folly is forgiven?"

Lilius bowed coldly, for she was as angry with Lord Mountmarvel as she could be with the cause of so many minutes of dramatic excitement.

MacMurched interposed.

"You had better allow your friends, Lord Mountmarvel," he said, "to accept the escort of myself and Mr. Fermanagh. You, too, had better leave this hall in our company. There is a crowd outside the door still, and our presence may save you some annoyance."

Lord Mountmarvel bowed stiffly. He recognized, though he resented, the necessity of accepting MacMurched's offer, and the party moved silently towards the door of the hall.

As MacMurched had predicted, a crowd had gathered, and a yell of anger greeted the appearance of Mountmarvel.

At a signal from MacMurched, however, the throng divided, and Mountmarvel, between MacMurched and Cormac, reached the door of the Crown without molestation, followed by Lilius between Fermanagh and Mr. Geraldine.

By this time the police had appeared, and the crowd was gradually dispersed. In the doorway of the Crown MacMurched and Fermanagh said farewell to Mr. Geraldine and Lilius, declining their invitation to come upstairs. MacMurched, however, accepted Mr. Geraldine's invitation, to Minard's Liniment cures Burns, etc.

visit them some time, and then turned to go.

On the threshold Mountmarvel confronted him.

"You had me at a disadvantage today," he said, "you and your murderous gang. There was little love lost between us before this; there is less now. Good-evening."

For a moment MacMurched seemed about to reply. Then, with a shrug of his shoulders, he passed out into the street and joined Fermanagh, who was waiting for him with Mary O'Rourke.

A little later Lord Mountmarvel rode back to his castle in a very bad temper.

There was very little in common between Mountmarvel and MacMurched; but they had the subject of their thoughts in common that afternoon as the one rode to his castle and the other walked to the Led Tower. Both were thinking of the bright eyes and the fair face of Lilius Geraldine. Even Mountmarvel's anger, even MacMurched's evil tidings, could not banish that gracious image.

TO BE CONTINUED.

CATHOLIC CONVERTS.

Dr. Spalding's Case Recalls the Story of Other Men.

Boston Republic.

Another indication that to the honest seeker after truth all roads lead to Rome is given in the conversion of Rev. J. P. Spalding, hitherto the Episcopal rector of Christ's Church, Cambridge, who announced his resignation to his former congregation last Sunday, giving as his reasons for ending the pleasant relations that have always existed between him and his flock during the twelve years that he has acted as their pastor, his conviction that the Catholic Church is the only one in which the true dogmas of Christianity are taught, and adding that consequently he has resolved to join its fold.

Dr. Spalding's conversion to Catholicity is the result of no sudden impulse, and his approach to the true Church has been gradual and well-considered. Years ago he abandoned Congregationalism, in which creed he was originally a believer, and embraced Episcopalism, and now, after over twenty years of unsatisfactory experience in that belief, he comes into the Catholic Church, whose doors are always open to welcome those who accept her teachings and desire to profit by communion with her.

What Dr. Spalding's future position will be is a matter that concerns him most; the statement is made that he will not seek Catholic ordination, but hopes to get educational work, for which his training and admitted abilities eminently qualify him.

Dr. Spalding, who, by the way, bears a name that is illustrious in American Catholic history, is by no means the first eminent American Protestant to become a convert to Catholicity. The path which has just led him into the true fold has been trodden by many feet before his entered it, and the doctor will, consequently, find himself entirely at home in his new surroundings. It would require many volumes to tell the stories of the thousands of converts Catholicity has won in this country; and the present article makes no pretensions to completeness when it undertakes to mention some of the more illustrious American

SECEDERS FROM PROTESTANTISM.

Probably the most illustrious name on the roll of the American Catholic Church's converts is that of Orestes Augustus Brownson, who was brought up in the Presbyterian fold, left that for Universalism, then became a Socialist, a Unitarian and a Christian Unionist, and finally found the truth he sought for so long in the Catholic Church. After his conversion Dr. Brownson was offered a professorship of Latin in the Catholic University of Dublin, but he thought he could render the truth better service by remaining in this country and defending it as he ably did in his famous *Review* and in many other ways.

Let us put next the name of Isaac T. Hecker, whose life story has been so admirably told by Father Elliott in the pages of the *Catholic World*, and whose death, two years ago this month, caused universal sorrow. From Brook Farm to Rome the road seems long, but Father Hecker found his way over it, and those who have followed his progress, as told in Father Elliott's biography, know how great was the happiness he experienced when his wayfaring was done. To Father Hecker the American Catholic Church owes a great debt. He it was who gave us the Paulist order, that religious body which has done so much for American Catholicism in various ways, and whose members are still carrying on the work which Father Hecker inaugurated. With him, and through him, too, how many more converts were led into the Church. There is Father Hewitt, his successor in the order, born of Congregational parents, the erudite litterateur and profound theologian, the skillful controversialist and reviewer. There is Father George M. Searle, classmate at Harvard with John D. Long, able mathematician and astronomer, and now lecturer at the Catholic University at Washington. There is Father Walworth, formerly a Paulist, now chancellor of

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of one of whose books an eminent authority said that "it has the solidity and elaborate finish of a work executed with care and diligence by one who is both a strong thinker and a sound scholar." There are Fathers Robinson, Deshon, classmate at West Point with Grant, Whyman and other members of the Paulist community, all of whom have travelled the same road which has just led Dr. Spalding into the Cath-

olic fold, and to all of whom American Catholicity is indebted for many signal services.

Protestant ministers almost without number have abandoned their pulpits to embrace Catholicity, and one Protestant Bishop laid aside his robes and rings to do the same thing. That was Levi Silliman Ives, a native of Meriden, Ct., who was at first a Presbyterian, then became an Episcopalian, and sixty years ago was consecrated the Episcopalian Bishop of North Carolina. In 1852 he visited Rome, and there his eyes were opened to the truth of Catholicity. Seeking an interview with the lamented Pius IX., Dr. Ives drew from his finger his episcopal ring and offered it to the Holy Father as a pledge of his submission to the Holy See, but with that graciousness that was always characteristic of him, Pius IX. refused to accept it personally, and told Dr. Ives to go and lay it on St. Peter's altar, where it was accordingly placed by the submissive convert. Dr. Ives never took orders in the Catholic Church, but was content to use his talents in humble positions. He taught in Catholic institutions, and wrote in defence of Catholic teachings; and the influence of his pen and voice has often made itself felt in non-Catholic circles. His "Trials of a Mind in Its Progress to Catholicity" has smoothed the path for many another convert, and in it he declares that although it cost him much to leave his former position, "the sacrifice has been amply repaid to him in the blessings of present peace and in the certain hopes of eternal life."

Then look at the many eminent converts who are or were to be found in the ranks of our religious orders; at FATHER FREITAG, THE REDEMPTORIST, the legal head of the illustrious House of Witkind, who was received into the Church at Baltimore and who did heroic duty during the war in the camps and hospitals round Annapolis. Look at Father Fidelis, the Passionist, president formerly of Hobart and Kenyon colleges, afterwards a Paulist and now a missionary, with another eminent convert, Father Edmund Hill, the poet, in South America. Look at Father Barnum, the Jesuit, now doing duty on the banks of the Yukon, who forfeited a fortune when he became a priest, and the scores of other devoted religious priests who became Catholics only after experiencing the hollowness of Protestantism in this or that form.

And the Catholic Church, which makes no distinction of persons and regards alike the eleventh hour laborer and the toiler from the dawn of day, has often advanced to her highest offices and trusts converts to her sacred witness. Archbishop Bayley, who formerly an Episcopalian minister, became the Metropolitan of Baltimore, and who, before attaining that dignity, had been secretary and chancellor of New York and Bishop of Newark. Witness again Archbishop Wood of Philadelphia, Bishop Young of Erie, Bishop Gilmour of Cleveland, Bishops Rosecrans of Columbus, Wadhams of Ogdensburg, Curtis of Wilmington, and others; look at the late Monsignor Preston of New York, Monsignor Doane of Newark, and the many other ecclesiastical dignitaries who were formerly emmeshed in the errors of Protestantism. There is scarcely any diocese in the country now which does not count converts to Catholicity among the priests, and to name such clergymen would require more space than the limits of this article.

In every walk and condition of life are to be counted Catholic conquests of the faith. The Church has won her way with the rich no less than with the poor; with the learned as well as with the poorly educated, with scientists of every description and men and women of all professions. And in this universality of her victories, which argues her adaptability for all, is seen a striking evidence of her Catholicity and divine mission. No other Church in this country can point to such a long and illustrious line of converts as she. When this or that form of Protestantism gains a new recruit, she counts her additions by the scores and hundreds. Making no boast of her triumphs, pursuing the even tenor of her way, and welcoming all who come to her in quest of the truth, she rejoices, of course, over each new convert, but the cause of her joy is because another soul has been shown the light and the wanderer has returned to the fold.

And it may be a question whether in any part of this favored land Catholicity has won more conquests than here in New England. From the day when Father Thayer, himself a convert, received into the fold, at the old church on School street, this city, Mrs. Margaret Jackson, nee Tallent, who enjoys the distinction of being the first convert of Boston, down to the present time, Catholicity has every year added to the list of her converts here, and multiplied her conquests. It was Dr. Chevrets, Boston's first bishop, who showed the way of truth to Mrs. Elizabeth Bayley Seton, whose family has since given such illustrious sons to the Church. It was his successor, Bishop Fenwick, who saw the notable Catholic movement that followed the conversion of the Hoyts and the Pardons in Ver-

mont; Bishop Fitzpatrick was consulted by Father Hecker and many another earnest seeker for the truth, and his successor has welcomed many a convert to the Catholic fold. New Hampshire gave the Canadian Ursulines a nun, as early as 1699.

IN MARY ANNE DAVIS, a convert, and who can tell how many more like her have found shelter and peace within conventual walls? George Parsons Lathrop, and his wife, Hawthorne's daughter, have recently found the truth they sought for so long in the bosom of the Catholic Church, and how many have entered the same fold unheralded, content with the knowledge that their feet were at last in the right way, and that they were within their Father's dwelling.

Nor is America the only English-speaking land wherein Catholic conversions have been many of late years. A more notable Catholic movement has taken place in England, bringing into the fold such men as Manning, Newman, and the hosts of Anglican ministers who have followed their lead. One can hardly take up an English paper now without finding recorded therein the conversion of some prominent Protestant layman or ecclesiastic. Dr. Spalding will assuredly find himself at home in the goodly company who preceded him into the Catholic pale, wherein Manning, Newman, Parsons, De Vere, Digby, Challoner and Marshall, with hosts of others, found all they sought, and which counts among its conquests the names of Schlegel, Stolberg, Harter, Labour, Ratisbonne, Ducas and Ward, and in this country numbers among its converts a Brownson, Ives, Hecker, Stone, Hill, Hewitt, Preston, Doane, Bayley, Seton, Curtis, and many others of renown and merited fame.

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