

DOES ROME RECEIVE NO CONVERTS.

This Idea Exploded in the Light of Recent Events.

One of the stock phrases of our Episcopal brethren of late years has been this: "Since the Catholic revival Rome receives no converts from us." Well, the bottom now seems to have fallen out of the "Catholic revival," and earnest men and women are hurrying out of the Anglican boat into the armoured cruiser of St. Peter.

Perhaps the most remarkable convert of the year was that of Rev. Lewis Thomas Watson, known in religion as Father Paul James Francis, founder and superior of the Episcopal Society of the Atonement, and editor of The Lamp. Like the late Dr. Frederick George Lee, Father Paul has been an earnest champion of the corporate reunion of the English Church with Rome, but, thank God, he has not like Lee waited for death to turn his thoughts to his own responsibility as regards submission.

So many of our papers have discussed the reception of Father Paul that I may be pardoned if I deal with his life as I have known it in the Episcopal Church. For the past fifteen years I have had the honor of numbering Father Paul among my dearest friends, and to him I owe much that can never be repaid in this world.

About fifteen years ago I was visiting at the home of an Anglican friend when she burst out with, "We are all to become god Romans. Bishop Worthington has brought a priest from Kingston, N.Y., who is as Roman as the Pope." Well, Father Watson was not quite all that but he so changed the complexion of Omaha Episcopalism in the short time of his residence there as to make it quite unrecognizable to old timers. Bishop Worthington built a large house near the Church of St. John and here Father Paul became head of a band of six clergymen who had charge of the mission in and around Omaha. They followed a life modelled on that of the Oratorians, and were instruments in the hands of God of turning many hearts in the right direction, all realize all they were doing.

I was just thinking the other day that two parishioners of Father Paul at that time are now Catholic nuns, one in the Order of the Sisters of Charity, Dubuque, one in the Dominican Order at Sinesinawa. A young man associated with him, Mr. Colt, nephew of an Episcopal Bishop is now a devout Catholic layman, and others whose names space prevents me mentioning.

ANGLICAN ORDER CONCERNED.

Father Watson remained in Omaha for some time, when the death of his mother gave him the final impulse to enter a religious order of his church, namely the Society of Holy Cross, at West Park. From this place he was sent out on missions in company with Father Van Allen, rector of the fashionable Church of the Advent, Boston, and now his severest critic. Everywhere he made a deep impression because of his wonderful eloquence and intense earnestness. But even here he was not satisfied. The Catholic idea of a religious order was ever with him, and he was especially attracted to the poverty of the rule of St. Francis. With this thought in mind the Order of the Atonement came into being in 1893.

Father Paul told me that when he was a little boy his father one day in speaking of the Paulists, said: "I wish we had such an order in our church." At that time the thought came to Father Paul that he would some day found a religious community whose work should be akin to that of the Paulists.

The society of the Atonement was founded in the year 1893. Upon the sixth Sunday after the Trinity the Rev. Luke Watson received the name of the society which from a child it had been his hope to found some day. So after offering up the communion with intention to know the will of God, and having in mind the example of St. Francis, he opened the Holy Scriptures three times in the name of the Holy Trinity. The central text was Romans, v. 23, "We also joy in God through our Lord Jesus Christ, by whom we have now received the Atonement." This name, so the founder believed, was given till these days for those who have received in having added still another religious community to the Church Catholic.

MODELLED ON STRICTER LINES

Having received the name of the society, the founder modelled it on the first rule of St. Francis in all its primitive harshness. A second order of women was formed, the superior of which, a most remarkable woman, is Mother Lurana Mary Francis.

ciety. Inevitably Father Watson with the brown habit and white cord of St. Francis, and changed his name from Watson to that of Paul.

The first echo of disapproval came when the Bishop of Delaware, frightened no doubt by the "going to Rome" of his son, disavowed in formal notes to the various Church papers any responsibility for the teaching of the Society of the Atonement, and, like Pilate, washed his hands of the whole affair.

But the full artillery of the enemies of Father Paul were turned on Graymoor on the appearance of the Lamp, the full history of the founding of which would make very interesting reading. Father Paul drew around him such men as Rev. Dr. Lloyd professor of literature in the Imperial University of Tokio, who lost his position of president of St. Paul's College for daring to acknowledge in the Lamp that he paid Peter's Pence! Other men who contribute to The Lamp and are in sympathy with Father Paul, are Rev. Spencer Jones, Canon Wirgmat, of South Africa, and other able men in the Anglican Church.

ANGLO-ROMAN UNION.

Two years ago, Father Paul, in company with several clergymen and laymen of the Episcopal Church, met together in New York, and founded the Anglo-Roman Union. We hope that the reception into the Church of Father Paul will not have the effect of disheartening the little company of earnest men comprising this society. Surely there is room for it in the broad haven of American Episcopalism.

On my visits to Graymoor I have been told very interesting bits concerning the father of Father Paul. It seems the Rev. Edward Watson himself came very near being received into the Church while a student at Old Chelsea, now the General Theological seminary, New York, the nursing mother of over 100 converts most of whom were and are priests.

Mr. Watson was a friend of Wadhams, Walworth, and McMasters, all three to become converts, and the first mentioned to become the first Bishop of the see over which the man who received Father Paul into the Church acts as Vicar General. Like all the rest of his friends at the seminary, Watson had caught the "Roman fever," so much so that one day in company with another student he started for Bishop McCluskey's door to make his submission. But, alas, like so many others under similar circumstances, he had misgivings and at the very door, turned back, while his friend went in. In speaking of this to his son, Mr. Watson said: "Lewis had I gone in that day you would never have been born."

It is a strange thing that Father Paul was looked upon with more complacency by Low Churchmen than High. The late Bishop McLaren said to Russell Wilbur and me one day: "He is a good man but one hundred years ahead of the Episcopal Church." If this prophecy be true we shall all have just cause to thank God.—Scannell O'Neill, in Columbian.

The Sign of the Cross.

It is known to perhaps very few Americans, that the sign of the cross has played a very important part in the history of our civil war. Yet it saved a whole detachment of Confederate troops and did much in deciding the battle of Bull Run, July 21, 1861. It was on the eve of the great struggle for the control of the vicinity of the national capital. General Smith was too late to receive the pass-word. He knew that any attempt to approach his own army in darkness, would expose his division to a murderous fire, while if he tarried till morning he would certainly fall into the hands of the Federal army. To save his men, he asked if one of them would willingly face death for his comrades. Without a word a young soldier stepped before the ranks.

"Are you aware," the general asked, "of the danger to which you are exposing yourself?"

"General, I am."

"You know you will not get through alive. They will shoot you."

"General, I know it."

The general then wrote on a piece of paper: "Send me the countersign, General Smith."

New Presbytery of St. Thomas Aquinas.

A Beautiful Home For the Pastor and Assistants of the New Irish Parish.

Quite striking indeed is the new presbytery of the parish of St. Thomas Aquinas; and a decided air of distinction is lent by it to the district in which it is situated, the heart of the municipality of St. Henry. Once within the entrance hall, one feels "at home." This may be due to the warm welcome of the whole-hearted kindly pastor, the Rev. T. F. Heffernan, more than to the general attractiveness; be that as it may sincere hospitality is assured to any caller at St. Thomas Aquinas presbytery.

It is hardly necessary to say that the furnishing is not yet complete, but the impression formed from present indications will leave nothing to be desired.

On the first floor, to right and left of entrance hall are the pastor's and his assistant's private offices, and parlor; just beyond and at end of hall are dining room, cloak room pantry and kitchen, the latter equipped with the most modern hygienic

and cheerful interior. Just a stone's throw from the presbytery is, what will be the Irish hall, but used for Church purposes. Right above will be school. The seating capacity, basement, or present Church, is five hundred and every day this is taxed to its utmost. The pastor has given serious thought to the smallest detail and nothing left undone to promote both spiritual and physical comfort of his parishioners. One very small instance of his study of detail might be mentioned regarding the attendance at the children's mass at 9.30 on Sundays. There are three doors. One of them, to the right, is used by the girls, that to the left by the boys, leaving the main entrance entirely free for the adult members of congregation. Seemingly an item of no account, yet those who attend crowded churches where children mingle with the grownups coming in and going out, can easily appreciate



NEW PRESBYTERY OF ST. THOMAS AQUINAS.

appointments. The living room whose color scheme is red, is most inviting in every detail, both by reason of its tasteful furnishings and pleasing situation. The walls are covered in crimson tapestry, a deep border of fruit, luscious, was held said appetizing, just over a projecting shelf for brick-a-brac, forms a most effective background for the polished oak dining table, buffet and china cabinet. This opens on to a wide verandah, which is to be glass enclosed and serve as a conservatory.

On the second floor are four bedrooms, lavatory and billiard room, all opening on to a large square hall, to the front, just above the portico, is a delightful little retiring room, to be known as the magazine room. A davenport, shelves for reading matter, pretty rug will complete the furnishings of this inviting little den. The billiard room has a charm all its own. Its walls are hung with green tapestry. Innumerable easy chairs bespeak comfort, and it is easy to imagine that the room of all others will indeed be the "living" room.

The house is furnished in oak throughout, and if there is one thing more than all others which strikes one it is the abundance of light pouring in on all sides; even the casual passerby observes the innumerable windows, bespeaking a bright

the arrangements at St. Thomas Aquinas.

Besides the many duties of his parish proper, Father Heffernan has the comfort to number among his many good works, the bringing into the church some sixty-nine, non-Catholics. This is indeed a matter of much consolation to him, and brings home the truth of the power of the old church's teachings. For, it was while simply occupying himself with the work of his holy ministry, teaching from his pulpit the sublime truths as he knew them, and not by aggressive argument or by seeking out these separated ones that he became the instrument of their entrance into the fold. There seems to be but one thing missing from an otherwise very complete parish and that is a school. It is a deplorable fact that the only school at the disposal of about one hundred and eighty boys is one in which they receive no English instruction.

Altogether the pastor and parishioners of St. Thomas Aquinas have cause for much gratification. Harmony and good will are the watchwords, and with such an indefatigable pastor as Father Tom, as he is familiarly and affectionately called, St. Thomas is going to take its place among the most prosperous and most successful parishes on the island of Montreal.

JOURNALIST AND ORATOR.

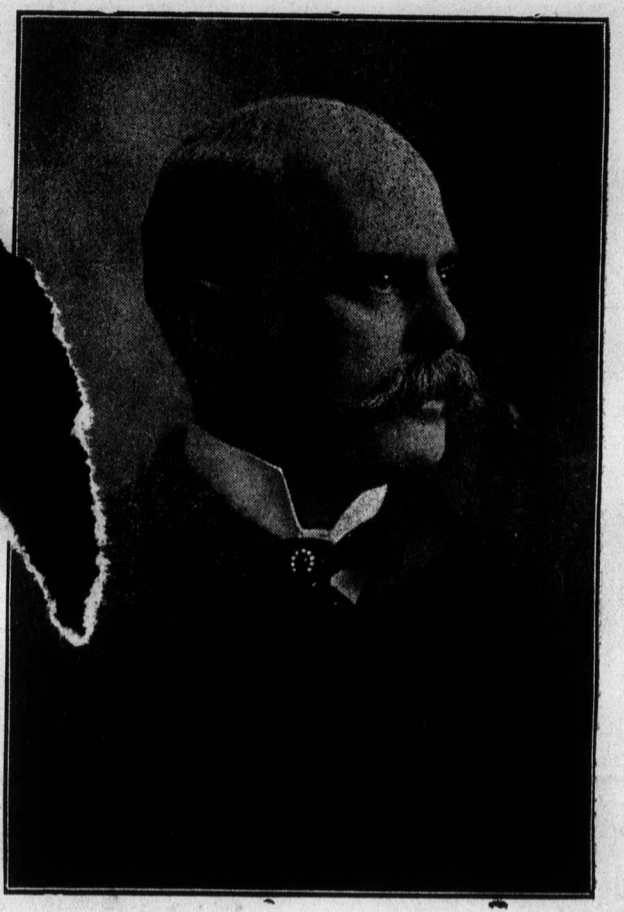
All-Round Newspaper Man, Who Infuses Personal Journalism into His Work.

(Toronto Globe.) T. P. O'Connor, being an Irishman from Athlone, is never out of the British fight. For thirty years he has been in the House of Com-

mors, but for more than forty years he has been in journalism. Everywhere and always he has kept up a running fire which only comes to a pitched battle when an election campaign is on. He was in the United States collecting funds for the Irish cause when the present fight was called, but he will again win in the Scotland Division of Liverpool, which he has represented steadily since 1885. T.P. O'Connor, M.P. for Scotland, was once an overworked joke.

All the world knows "T.P." because all the world reads or reads about "T.P.'s Weekly" and "M. A. P." his two chief journalistic ventures that have survived. They have because of the vitality he pours

THE MAYOR-ELECT.



DR. J. J. GUERIN, WHO WAS ELECTED TO THE MAYORALTY BY A PLURALITY OF OVER TEN THOUSAND.

into them. They represent personal journalism of the best sort. The rare art of "T.P." is there illustrated, the art not of the critic, but of the interpreter. He produces more newspaper copy—more and better than any man I know except W. T. Stead. His mind is always alert and aware for the story of every incident. You see him at lunch at the National Liberal Club with a pen and pencil, and the memoranda made between courses are elaborated and dictated, and appear either in his own journals or in one or another of the British or American journals for which he writes.

His was the last set speech at the Press Conference. The theme was "Literature and Journalism." Lord Morley was in the chair. In his speech T. P. O'Connor made a plea for the personal and human element in newspaper work. One illustration was from a sermon he heard from Spurgeon. I was not a follower of the late Mr. Spurgeon, he explained, but the preacher's illustration, a hackneyed one nowadays, about the "Water! water!" cry of the captain whose ship had swept into the fresh waters of the Amazon, enforced the idea that the journalist's material is all about him. Here are a few sentences from his speech which may be suggestive for preachers as well as for reporters:

"Is there a single incident in the City reporter's work which does not give him material for literature? Every inquest tells a tragedy. Ever police court is a panorama of human life, especially in its darker and sadder side. Every court of law is engaged in some of those great conflicts of human emotion and human passion and human interest for which the literary man is looking. If the newspaper man is not a man of letters, and if what he preaches is not literature, it is his fault and not the fault of his opportunities."

In that speech he touched on his own early experience. Turning to the chairman he said: "Now, my Lord, I proclaim you to-day as the man who first inspired me with the idea of personal and human journalism as distinguished from the high-and-dry journalism of my boyhood," and he quoted Morley's description of Robespierre at the Feast of Reason.

"T.P." went to London in 1870 and served as a sub-editor on the Daily Telegraph. Then came days of hard luck, and then a variety of experiences in journalism. I saw more of him than of any other public man in London, and one of the things in his life he talked of with most gratefulness was his association as subordinate to John Morley in editorial work. He tells many good stories of Morley, and always with a touch of reverence. Another man of whom he spoke much, and always with honor, was the Hon. Edward Blake, whose sacrifices for the Irish cause in British politics he knows as few living men know them. Gladstone, too, was one of his few idols, as D'Israeli was one of his aversions. Indeed his un-

ing chapters on Lord Beaconsfield helped him first into notice as a vigorous writer. He described him as a lineal descendant and heir at law of the impatient thief that died on the cross."

Everybody knows "T.P." because that all pervasive literary spirit deals with all the common experiences of life and is open, frank, unstrained. But the literary T. P. is one personality while T. P. O'Connor is quite another. The one has a certain settled melancholy and reticence, the other is shy and reticent and sometimes morbid. The one touches with the deft art of the light dramatist all the topics of the day and all the passing humors of life. If you are long with the other and get near to him you will find beneath all his light and breezy habit a certain settled melancholy through which when he is silent you may, if you understand, get chance glimpses into a deep and lovely gloom. "T.P." the journalist and T. P. O'Connor the Irish Nationalist are both interesting studies. But the essential man behind these forms is more interesting still. He is essentially a dramatist. His paragraphs may glow, his speeches may throb with enthusiasm, but behind it all is the real man. And that real man is neither as careless nor as hopeful as his sketches of life and his political speeches might suggest. At the basis of A. J. Balfour's life is a philosophic scepticism. At the basis of T. P. O'Connor's life is an elusive pessimism. The one can never be positive, aggressive, enduring. The other, even though he may hearten others, can never be quite sure of himself. There is in the Irishman enough of the Celt to "disturb the cloud," but not enough to give it "wings like an eagle."

Of course, as the world knows him, T. P. O'Connor is the irrepressible storyteller and Home Rule agitator. In that guise he is in Britain's fight to-day. And he fights bravely, generously, unselfishly, despite the long delay. But behind the fighter there is always the man.—J. A. MacDonald.

Priest's Invention

May Revolutionize Railroad Signal System.

Rev. Father Adrian D'Antonio, O. F.M., has come to America from Italy to negotiate with American railroads in the interest of his invention for preventing collisions on railroads. He is at present a guest at the Franciscan monastery in Brookland, D.C. Father Adrian has been engaged for nearly two years in perfecting a system that promises to be a marked advance on existing methods of signaling. His invention may mean the protection of trains against collisions, and, if adopted, will revolutionize the signal systems now in use.