the other side to compare with Krogh-Tonning, and among themselves be was facile princeps. In this, as in so many points, the "Newman of Norway" re-calls the great Tractarian leader. In both cases the conflict was against Lib-gralism in religion, both were trusted eralism in religion; both were trusted by the "orthodox" of their respective communions as no other leader was trusted; both had at last, in obedience trusted; both had at last, in obedience to the paramount claims of reason and conscience, to renounce a position they had come to realize was impossible.

Krogh-Tonning's pastoral, professorial, and literary labors were interrupted in the winter of 1866-7 by a severe attack of bronchial catarrh, that quite incapacited him, and in the following apring he left his partners home.

lowing spring he left his northern home for a sojourn in Germany. The Catho-lic Rhineland, with its splendid relig-ious activities, was an unspeakable joy, as well as a true revelation, to the travas well as a true revelation, to the traveler. At last he saw the ancient religion of his native land in all its living power. Here was a country that had never apostatized from the faith, and which had only just emerged from the war of the Kulturkampf; the persecutors were the victors, and the Iron Chancellor of Germany had "gone to Canossa," acknowledging the futility of the "May Laws" that were to have made the religion of Germany, like her the "May Laws" that were to have made the religion of Germany, like her conquering armies, subject to the secular arm. We can imagine how Krogh-Tonning rejoiced in the splendors of Cologne, the pilgrimage to Kevelaer, the great religious houses of the Dominicans at Dusseldorf, and the Benedictions at Beuron. Mass and Benediction the procession of the Corpus Domini tines at Beuron. Mass and Benediction the procession of the Corpus Domini, the gladness of the great feasts, the fervor of the popular devotions, were all to him as the uplifting of a veil that had concealed the divine consolations and splendors for which he had been longing. No wonder that his experience in Germany brought the cry from his lips: "Luther. Luther. of how his lips: "Luther, Luther, of how much beauty thou hast robbed us!" Before this journey, even, he had soar-cely believed the misrepresentations and calumnies so freely levelled against the Church; now he saw for himself their absurdity and their malice, and his earnest desire was to bring this home to his fellow-Protestants in Norway. With the view of correcting the extraordinary delusion cherished by them, and of showing them how much them, and of snowing them now much they could learn from the Catholic Church, he published, under the title of "Epilogue to the Conferences of Father Scheer (a celebrated Dominican, who had been preaching in St. Olaf's Church abroad. The Epilogue had an extraor-dinary success, and an epitome of it appeared in the German historico-poliappeared in the German historico-poli-tical journals. The picture he drew of the existing Lutheranism was not drawn in glowing colors, but he still dreamed of a real reformation that should bring it again into line with the ancient faith. He saw before him two communities, the Catholic Church and the Lutheran Church: could not the objective faith of the one and the subjective system of the other be assimilated in some Via Media? Rome seemed to him, as yet, one-sided in her view of authoras yet, one-sided in her view of authority, sacraments and creed. He compared her unity to that of a house rather than of a body. On the other hand, the reformation introduced a one-sided subjectivity, a supposed freedom that led to weakness and loss. The Lutheran Church, as set forth in its own ideals of belief and worship, Krogh-Tonning still believed, might be a Tonning still believed, might be a centre of unity between the Roman Church and the decaying Protestantism of our time, and so the longing that pos-sessed his soul in these latter years he turned to fact—the fulfillment of the

Divine prayer: Ut omnes unum sint.

It is interesting to note how parallel were the roads by which he and the great English convert, to whom we have often compared him, were led to the light of the full Faith of Christ. The dream of a Via Media, so attractive and so impossible to realize, for a time held the intellect of both these great seekers after truth. Both would have given anything, short of disloyalty to that truth, to have found a reconcilia-tion between their inherited ecclesiasti-cal position and the claims of revealed cal position and the claims of revealed religion as presented by history and by present facts. When we hear of Krogh-Tonning studying the various "confessions," hoping to find a common ground of union, we are reminded of Newman and Tract XC. The one was determined to be a lovel, follower of Letters and Tract XC. The one was deter-mined to be a loyal follower of Luther as long as he could be such with fidelity to his conscience; the other would not swerve from his whole-hearted adherce to Anglicanism until the summons of Truth was so imperative that he could not but obey. Both men seem incapable of self-will, of haste, or of God. Each for a while believed that if the truth were only presented to it, the communion to which he belonged would, by what Krogh-Tonning called "the silent reformation," gradually find its way back to all that had been lost.

There was an element in the Norwe ian's outlook that there could not be in the Englishman's. His learning brought him to see how utterly at variance pre-sent-day Lutheranism is with the system taught by the "reformer" whose name it bears. Luther's immoral theory of justification, his denial of the distinction between mortal and venial sin, his doctrine of grace, appear to be a dead letter among his professed followers, however they may still appear in "con-fessional" documents. These gone, the very foundation of the German revolt against Catholic theology was gone.
"Our Lutheranism," he wrote later,
"is a journey under false colors." It was different with the Anglicanism of the first half of the nineteenth century. The English apostasy was committed to the opinions of no individual teacher; it had been in the first instance the work, not of heretical theology, but of work, not of neretical theology, but of royal tyranny, lust, and greed. It had made havoe of the dogmas of the Faith, and at the same time its leaders had pretended to take the first ages of the Church as their guide and model. The Oxford Revival attempted the impossible take of recalling the Established. Oxford Revival attempted the impossible task of recalling the Established Church of England to this profession of "primitive" faith and practice, and bidding her carry it out in very deed. That was quite the last thing British Protestantism was prepared to do. It did not in the least object to giving up



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the theory put forth by Messrs. Cran-mer and the other lights of the Anglican revolt, so long as it might persevere in their practice of private judgment as regards faith and rebellion against auth-

At first sight the prospect before Krogh Tonning was more hopeful. It was evident that the Lutheranism of today had little in common with the Lutheranism of Dr. Martin Luther, There had been a happy inconsistency developed between the dogmatism of the founder of the system and the actual teaching of its ministers and theolog-ians. This latter had come to approxi-mate more nearly to the Catholic doctrine in various ways; that is, among the "orthodox" school; as we shall see later, this school is by no means in a clerical majority, though it includes the laity, as a whole, who are practicing followers of the State religion. Krogh-Tonning felt that here was a constitu-Tonning felt that here was a constitu-ency to which he might appeal with some hope of the "silent reformation," back to truth and unity, for which his whole heart yearned. A dear friend of his, Frau Julia von Massow, a woman alike of conspicuous intellect and deep piety, and in later years a convert to the Church like himself, was filled with the same enthusiam as himself, and the same enthusiasm as himself, and was accustomed to hold, at her he Christiania, meetings of sympathizers in the cause. It seemed as if a really lic, lately come from Rome was admitted to a meeting was the occasion of such opposition and bitterness that the such opposition and bitterness that the bright hopes of the promoters of these reunions were brought to premature disappointment, to Krogh-Tonning's intense grief. The lack of real desire for unity came home to him, and sorely wounded his generous spirit. Was it possible that the unity promised by our Lord was after all but an unattainable ideal, with no correspondence in fact? Could that be the real Church of Christ that thus ignored, and indeed rejected. that thus ignored, and indeed rejected, the very idea of unity amongst Chris-tian people? He felt what thousands of Anglican seekers after truth have felt; that all theory, all talk, of unity is worse than futile, which at once puts out of court the claims of this Christian society which is confessedly the most ancient, and incomparably the vastest society which is confessedly the most ancient, and incomparably the vastest of all religious bodies that bear the name. Yet he dared not leave the religious organization to which he belonged, so long as he could believe that it possessed the channels of spirit-ual life, though he was clear by this time that the Catholic Church was the

home of that life in greater purity and fullness.

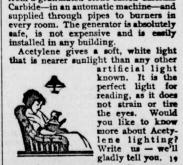
There are many converts who have gone through this phase of development, and many now outside the Charch freely confess that she is incomparably the best, though they do not yet recognize her as the one Divinely - appointed home for the wandering souls of men. For some ten years from 1890, this was his mental position. He in no way relaxed his efforts after Christian unity. Catholicity and Lutheranism, he trusted. laxed his efforts after Christian unity. Catholicity and Lutheranism, he trusted, might still find an entente that could lead to the restoration of his beloved country to the Faith. The original heresy of the Lutheran Church had centred round the doctrine of grace; and the result of Kragh-Tonning's meditations and studies during those years of anxious thought was apparent in his of anxious thought was apparent in his book entitled The Doctrine of Grace and the Silent Reformation, published in 1894, and his De gratia et libero arbitrio, founded on St. Thomas, which he brought out four years later. This latter publication Cardinal Satolli, himself an illustrious Thomist scholar, pro-

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and fidelity to both that he gave it his private imprimatur.

These last years outside the City of God were full of soffering to Dr. Kroghtoning. Outwardly none could be more happily placed than he; as rector of an illustrious city parish and professor in his university, he enjoyed universal respect; learned men recognized in him one of the highest ornaments of Norwegian erudition; in 1883 he had been elected Fellow of the "Scientific Association" of Norway; in 1890 King Oscar II. of Sweden and Norway had created him Knight of the first class of the Order of S. Olaf "on account of his scientific and ministerial merits;" his family, his friends, his parishioners, leved him devotedly. And yet the spiritual isolation of these years was a veritable martyrdom. He had to a transcale above threath did not suppose of the one Kingthe abounding grace of the cone Kingof an illustrious counts of him, with singular insight and charity: "If such a man Br. Touning has become a Catholic Church possesses the truth more clearly and more perfectly than our own?"

The celebrated Norwegian poet, bijornstjerne Björnson, wrote of him: "It is not often that we hear of anyone, especially at his age, giving up so much as he has done for conscience' sake;" and spoke of him with the highest encomiums in the national parliament. So highly were his theological attainments esteemed at Rome, that in Nowember 1905, he was created honorary Doctor of Theology by the Congregatio processor. years was a veritable martyrdom. He had to struggle alone through difficulties and misunderstandings, through doubts and perplexities, such as might well have daunted a weaker spirit. His well have daunted a weaker spirit. It is ecclesiastical position was becoming more and more impossible to him. One Sunday, as he stood at the altar, he had to sing, in the collect for the day, the following extraordinary words of the Lutheran rite: "Lord God, Heavenly Father! we heartly thank Thee that Thou hast imparted to us Thy word, and delivered us from the Thy word, and delivered us from the errors of the horrible Papacy." (We are reminded of the prayer in the first "reformed" edition of the Litanies of the Saints: "From the Bishop of Rome, and all his detestable enormities, O Lord, deliver us.") He could not take the words of falsehood and calumny on his lips, and altered them.

In 1896 he published another book

on his lips, and altered them.

In 1896 he published another book, The Church in Process of Dissolution, which was in some sense a formal breaking with the Lutheran system. It draws a sad picture of the present break-up of Protestantism, and showshow from its beginning it contained the inevitable seed of dissolution, and how that seed has grown and developed in each succeeding generation. The each succeeding generation. The Lutheran Church, he points out, is it-self divided into what, following English nomenclature, he calls "High" and "Low Church." It must be remembered, lowever, that these two divisions do not at all exactly correspond to the sections of the Anglican Church so denominated. Lutheranism is composed of the "orthodox" party, who hold fast to the main truths of Christianity as preserved in the schism of the sixte mere numerous party represented, for example, by Professor Harnack. These who would be known as "Low Church" who would be known as "Low Church" in the Anglican communion seem to be either non existent, or, at all events, of no practical account in Germany, but to judge from Krogh-Tonning's words still linger among the phenomena of Norwegian Lutheranism. He asks whether such a body can be indeed the pillar and foundation of the truth — a body in which such doctrines as expiation, Christ's resurrection, inspiration of Scripture, and belief in miracles are treated as open questions. That his reconciliation was very near at hand is obvious by his words: "Among all the principal confessions (of faith) there is only one that has kept the positive and dogmatic Christian Faith whole and unabridged, and that is the Catholic Church." The reproach was inevitably cast upon him: "opinions lead towards Rome." answer was: "I only care that my way leads to the Truth; if it leads thither l

His final grace soon came. He resigned his parish in 1899, and in January of the following year applied to the king for leave to vacate his professorial chair. The most e could now feel was that perhaps, as a Lutheran, he was in possession of the means of saivation; and he could not teach on a "perhaps." For thirty-three years he had been an accredited teacher in his communion; during the last seven-teen years he had been looked up to as the most conspicuous and most honored leader in the State Church of his beautiful home; his children were un provided for except through his pro-fessional income; his wife delicate and often sick. A small pension was all he could claim, and as a convert how could could claim, and as a convert how could he reckon even on that? The future held nothing for him and his but a life of hardness and poverty. In many ways the Vicar of St. Mary's and Fellow of Oriel had not so much to sacrifice or to endure as the pastor and professor of Christiania. Newman had none dearer than his own life depending on him; and he could look forward to the unutterable happiness and dignity of the Priesthe could look forward to the unutterable happiness and dignity of the Priesthood. Neither of these consolations was possible for Krogh-Tonning. Newman, again, was in the very prime of his life's strength; the great Norwegian convert was already fifty-seven—not indeed an old man, but with the best of his strength and vigor behind him. There were certainly conditions of special pain and difficulty in the home coming of Knud Krogh-Tonning.

Like the recluse of Littlemore, he did not feel at liberty to act at once when he had laid down his active work as a Protestant. He retired to the Jesuit

shall take it, though I must go towards

Protestant. He retired to the Jesuit house at Aarhus, on the east coast of Denmark, with the view of securing some months of quiet, in which he might work out the last questions to which his sen-sitive conscience and his keen intellect demanded an answer. Thence he wrote to his old friend Frau von Massow: "I have withdrawn here into a monastic repose. I feel like a sailor who has come home after a stormy and dangerous voyage among rocks and perilous cliffs. And if I am not yet in port, at least I am under the shelter of the coast of my dear fatherland." He had been here dear fatherland." He had been here but a short while from April 21st, the day of his arrival, when the final impulse of grace came. As one of the priests entered his room he exclaimed: "I can wait no longer, reverend father, I must become a Catholic." On June 13th he was received into the Churchthe Feast of S. Antony of Padua, the saint of self-searficing charitry where saint of self-sacrificing charity, whose spirit the convert so truly shared.

There followed ten years of inward calm and silent work on behalf of the truth he had found after so long a way of pain. They were years of intense joy, as the great intellect and greater

nounced to be written "with a master hand," and one Vicar - Apostolic in the glowing light, the royal beauty, and Christiana was so struck with its depth and fidelity to truth that he gave it his ments esteemed at Rome, that in November 1905, he was created honorary Doctor of Theology by the Congregatio pro Studus—surely an exalted and almost unique honor for a layman.

On Sexagesima Sunday, February 19th, of this year, as he was awaiting on a bench for the tramear that was to take him to the Catholic Church in Christiania for High Mass, the eminent convert was suddenly called to a greater rest than even that of the Church on earth. An attack of heart failure was the immediate cause of a death that however "sudden" was emphatically no "unprovided" end. The whole of Norway "unprovided" end. The whole of Norway mourned her famous son, and the press was full of notices that rang with the deepest respect and admiration. The Lutheran Aftenposten spoke of him as one of the most distinguished combatants for the Faith in the fight against the ranks of unbelief. In fact "ortho-

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dox" Lutheranism recognized that, whether Catholic or Protestant, the loss of Krogh-Tonning was the loss of Norway's leading champion in the cause of revealed religion.

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