BROWNSON.

lished a volume describing "The Early Life of Ocestes A. Brownson" (1803-44) Detroit: H. F. Brownson,

tract as an indication of the style of the

Brownson had advanced so far in his belief in the unity of the Christian Church in the first half of 1884 that he abandoned his Protestant pulpit and separated from his Unitarian friends. At the same time he bore public testimony to the learning, ability, single-ness of purpose, and great moral worth of many of his brethren in the ministry, with whom he had been for many years in some degree associated. But he could no longer reconcile the denial of the Incarnation, of the true divinity and the true humanity of Christ, with faith in Christianity.

Brownson now found himself struggling between contending impulses If salvation was not attainable out of the true Church there was urgent necessity for joining it; but in that case he must abandon all hope of the salvation of his friends dying out of the pale of that Church, which he was not prepared to do. He determined in May, 1844, to propose this difficulty to the Right Reverend B. J. Fenwick, the Bishop of Boston, with whom he had already a slight acquaintance. The acthe Bishop as related by himself is

He received me in a frank and cor dial manner, said he read my Review with attention, perceived that I was making some progress towards the Church, but he was surprised that I objected to the Pope.

"What can be your objections to the

Pope?"
"I do not object to the Pope. Some time ago I was foolish enough to say that the problem of the age is Catholic ism without Popery; but I no longer entertain that notion, I have no ob jection to the Courch, and the Church vithout the Pope would be to me no

. Why then, are you not a Catho

"I could be, were it not for these Protestants. I do not like to say they are all wrong, and out of way of salvation: and if I could discover some ground on which I could be a Catholic without saying so, I should have no

difficulty. "So that is your difficulty. But why should that affect you. If our Lord has established His Church, and given her authority to teach, why should you refuse to obey Him till you satisfy yourself that you may disobey Him with safety? God is just, and you may leave your Protestant friends in His hands ; for He will not punish them unless they deserve it. If they break the order He has established, obstinate refuse to obey their lawful pastors and preach from their own head in-stead of His word, that is no good reason for you to remain where you are and neglect to make sure for your-

True. But I am not willing to believe that all who live and die out of the pale of the Roman Catholic Church must be finally lost. I wish to be able to find some justification, at least some excuse, for the Protestant movement and it is this which has kept me back.

"The inquiry is no doubt an interesting one, but you will find it, prob ably, somewhat difficult. Have you thus far met with much success?"

"I cannot say I have, and I am almost afraid that I shall not succeed." 'It is not best to be hasty. The question is serious, and you will do well to inquire further and longer. Perhaps you will find some excuse for the Protestant Reformation. If you do you will not fail to let me know it."

After some more conversation on the same topic, and on general subjects, and his assuring me that it would give him pleasure to have me call and see him when I found it convenient, I took my leave. A week later I called again, and he lent me some books; a A week later I called fortnight later still, I called once more and requested him to place me in charge of some one who would take the trouble to instruct and prepare me for admission into the Church. immediately introduced me to his coadjutor, afterwards his successor, who readily charged himself with that task, and performed it with a patience and uniform kindness of which it does not become me to speak. The feeling of the convert towards the spiritua Father who has poured on his head the regenerating waters, or heard the story of his life, and in God's stead pronounced over him words of absolution and reconciliation, are too sac-

red to be displayed. What most impressed me in this interview with Bishop Fenwick was the firm and uncompromising character of his Carbolisty. his Catholicity. He used not a simple unkind word in speaking of Protestants; but with all my art —and I did my best-I could not extract from him the least conceivable concession. He assurance that individuals dying out of the pale of her communion need not necessarily be despaired of; but neither by word nor tone did he indicate that he had any such assurance to give. He was a Catholic, heart and soul; he had learned the Church as the way of salvation, but he had learned no other. What he had received, that could be but nothing else. He was not There also were the author of the conditions of salvation, and he could not take the responsibil-

THE CONVERSION OF O. A. ity of enlarging or contracting them. It was well for me that he was stern and uncompromising in his Cath-

Henry F. Brownson has lately published. A man brought up a Protest-The ant is apt to distrust the sincerity of another's faith, and in general looks upon a well-educated and intelligent It is full of interest as a study of the part, or merely speaking from his mental progress of this distinguished brief, without any firm conviction of consort. We make the following ex- what he professes. He also that the professes are an indication of the convergence of the con Catholic priest or Bishop as acting a what he professes. He also under-stands in advance that Catholicity is exclusive, and boldly asserts that salvation out of the pale of the Church is not possible. If, then, I had found him less uncompromising; if I had perceived in him the least disposition to soften what seemed to me the sever-ity of the Catholic doctrine, or to conceal or explain it away, I should have distrusted the sincerity of his have failed to give him my confidence, and have lost what I had in his Church.

ST. FRANCIS XAVIER.

A young Spanish gentleman, in the dangerous days of the Reformation was making a name for himself as profess or of philosophy in the University of He was a powerful young man mentally, a veritable giant in his chosen field, but averse to entrance into any other field or pursuit.

He had seemingly no higher aim, when St. Ignatius of Loyola won him to heavenly thoughts. Then, and for-ever after, Francis gave himself to gain souls to God. After a brief aposcolate amongst his countrymen Rome, he was sent by St. Ignatius to the Indies, where for twelve long years, like another Saint Paul, he was destined to wear himself out, bearing the gospel to Hindostan, to Malacca and to Japan.

Though vested with the dignity of Nuncio Apostolic and superior over his religious orethren, he only used his authority to take for himself the largest share of the toils and dangers of the

Tnwarted by the jealousy, covetousness and carelessness of those who should have helped and encouraged him, neither their opposition nor the difficulties of every sort which he en-countered could make him slacken his labor for souls. He was ever preaching, baptizing, hearing confessions, discussing with the learned, instruct ing the ignorant; and yet all this was done with the greatest pains, as the elaborate instructions and the long letters which he has left behind prove

The vast kingdom of China appealed to his charicy, and he was resolved to risk his life to force an entry, when God took him to Himself, and he died like Moses, in sight of the land of

promise. A Portuguese gentleman once sailed in the same ship with St. Francis Xavier, and was very anxious to see the famous missionary. Great was his disappointment on being shown a person standing in a group round a person standing in a group round a chess table, chatting familiarly with the soldiers, crew and passengers, like any ordinary individual. At the end of the voyage, however, he sent his servant quietly to see what become of the great Jesuit.

Francis went aside into a wood and began to pray and the servant in sur-prise soon ran to call his master to see the saint in an ecstacy lifted from the ground in his prayers.

Some are especially called to work for souls; but there is no one who cannot help much in their salvation. Holy example, earnest intercourse, the fferings of our actions in their behalf, all this needs only the spirit which animated St. Francis Xavier, the desire to make some return to God.

As St. Francis Xavier himself says: "If God bids us rather lose our own life than give us the salvation of souls, are determined to obey His command, with His own good assistance, and supplied by Him, with strength and courage.'

Therefore I endure all things for the sake of the elect," Scripture says, "that they also may obtain the salva tion which is in Christ Jesus, with heavenly glory."

THE VATICAN ARCHIVES.

The Scottish History Society Seeking Information in This Quarter For

Light on the Reformation. The Scottish History Society, sink ing its prejudices and religious objec tions, has determined to apply to the Vatican to furnish information regard ing the Papal embassies to Queen Mary and her mother, the Regent, in order to elucidate the history of the Reformation in Scotland. Strange to say, this society has entrusted to a learned Jesuit the task of investigation and editorial arrangement, says the Rome rrespondent of the Baltimore Sun.

The opening of the Vatican archives to the nations of the world, where each people may seek the documents which oncern its own special history, has been one of the grandest and most frutiful acts of the reign of Leo XIII. It is not easy to exaggerate the importance of the documents still left, after so many changes and vicisitudes, to the study of the learned. From the beginning, as it were, of Christianity in Rome, the Pope of the period began the preservation of documents concernsaw clearly what held me back, and ing the religious life and condition of that I believed I was prepared to join the rising Christianity. The Gospel the Church if I could only have some of Jesus Christ is the first book of the

faithful, and the works of the Fathers, and the letters from one Bishop to another, and the register of the martyrs put to death for the faith, and of the Christians condemned to work in the mines because they were Christians, and the reports of the trials of the Christians before their judges prior to merely speaking from his their condemnation to death, and wit

their condemnation to dearefully col-such documents were carefully col-lected and preserved in the Apostolic The persecution of the Library. The persecution of the Emperor Docletian in 303 destroyed this library of the Holy See, as every thing, or nearly everything, perished in the flames which he kindled.

Again, when peace came upon the world, the collection of documents be-

gan to grow, and through the centuries that have passed from that time to this, although many great misfortunes and losses have fallen on the library of the Pontifical See, it has not all perished at any time. Even in the midst of the barbarous period of history, in the densest darkness of the minth cenistence of a librarian, which of itself indicates the existence of a library. The removal of the Papacy from Rome to Avignou, in the beginning of the fourteenth century, with the carrying to that country of the more important documents and books, led to a scatter ing and a loss which cannot be meas ured because the losses are unknown In this translocation the principal study of the past such documents are invaluable. There were also diplomas and documents of every kind. Many of these were afterwards picked up at such widely separated places as Assisi, Avignon, Carpentras and London. In the sack of Rome by the Constable of Bourbon the Vatican library and archives received another grievous loss. War is always fatal to the progress of the peaceful arts. Napoleon I., that "greatest robber of the age," as the acristan at Verona described him, while telling how he had removed th paintings from the church, took much from the Vatican Library. The Benedictines of San Calisto at Rome

gave notice to the prefect of the arch ives of the Holy See to Paris under that Emperor. In 1815, when Waterloo had rendered him a captive, the stolen documents were restored to their rightful owner and replaced in the library and archives of the Vati-

It is in this mine of general informa tion and particular enlightenment to a the Scottish History Society is about to seek illumination on the history of one of the most important events in the history of their nation. That they have, in the large field of research, set aside task to a Jesuit shows how fraternal the pursuit of knowledge makes men, transforming them from the enemies into the friends of those they formerly

A DISCREDITED CONTROVERSAL. IST.

For a few years after its publication Dr. Littledale's "Plain Reasons," for not leaving the "Anglican sect" and for not joining the Catholic Church, enjoyed a large measure of popularity. Not only Anglicans but members of other Protestant sects also found in "Plain Reasons" an armory of ancient and modern weapons against the Cath olic Church and its principal doctrines. Even now, after the book has been thoroughly discredited in England. where its blunders and falsehoods have been exposed by scholary writers of Dr. Dittledale's own sect, it is still regarded among Protestant preachers in America as a work of the highest authority. They seem to be either ignorant of the dishonorable methods followed by Dr. Littledale, or indiffer ent to his unscrupulous tactics, pro-vided they tell against the Catholic Church. How thoroughly dishonest the book is may be gathered from a

In the first edition, as pointed out by an Anglican clergyman, there were no less than fifty one misstatements of historical facts, and forty three dogmati mistakes, or mis-tatements of doctrines These were acknowledged by Dr. Lit tledale and corrected in a subsequent edition. But this was not the end Other critics took up the work of point ing out errors and blunders ; and this went on after every new edition, till the number of such false or erroneous statements, corrected in successive issues, amounted to over two hundred. Nor was this the worst. A well-known Anglican writer, Dr. F. G. Lee, showed that showed that many of the quotations given in "Plain Reasons" are garbled or mutilated; whilst twenty four of them, when examined in the original authors from whom Dr. Littledale tends to have taken them, are found to say the exact reverse of what they are made to say. That criticism, of course, destroyed forever the reputation of Dr.

Littledale for honesty and veracity. And yet this is the man, the mendacious Littledale, who was employed by the Encyclopedia Britannica to write the article on the Jesuits! How fair, the preservating the religious life and the rising Christianity. The document of Jesus Christ is the first book of the of Jesus Christ is the first book of the Papal Library, known to history as the "Apostolic Library," and the first species of the Holy Sprinium, or bookcase of the Holy Sprinium, or bookcase of the Holy of Dr. Littledale can easily judge of Dr. Littledale can easily judge of Dr. Littledale can easily judge of Dr. Littledale as public does not know Dr. Littledale as the deserves to be known. The reading public knows him only as the slashing writer who "shows up" the slashing writer who is shown. The reading public knows him only as the slashing writer who "shows up" the slashing writer who "shows up" the slashing writer who is shown. The reading public knows him only as the slashing writer who "shows up" the slashing writer who is shown. The reading public knows him only as the slashing writer who is shown in "Plain Reasons." They do not know him as the unprinded the public knows him only as the slashing writer who is shown in the slashing writer who is There also were contained the manuscripts of the Holy Scriptures, which They do not know him as the unpringer read in the assemblies of the cipled partisan who is ever ready to

suppress a truth or state a falsehood when it serves his purpose. He
is far less respectable as
a Protestant controversialist thau

Kinsley. Charles Kinsley, the author of Hypatia, was a bigot and a blun His hatred of the Catholic Caurch was the old, blind, traditional hatred inherited from the narrow, stupid class he belonged to. dale's hatred of the Church is the venomous, malignant animosity of a man without conscience and without honor. That such a book as Little honor. That such a book as Little dale's "Piain Reasons" should have gone through so many editions and should still be circulated among Protestants, is another proof eagerly all sorts of falsehoods against "Rome" are welcomed by the non Catholic public .- Catholic Telegraph (Cincinnati, O).

A PRIEST'S HEROISM.

On the occasion, recently, of a reception and banquer to the metbers of the Seventy first Regiment, New York Volunteers, Major Frank Keck, who led the brave boys in the charge on San Juan, was asked to tell of some notable exhibition of personal courage on the battlefield. The officer said: "On July 2, while the fighting was going on, I sent word to our chaplain to come to the front to officiate at the burial of comrades who had been killed works were the Registers of the Popes, works were the Registers of the Popes, which contained rather extensive which contained rather extensive of contained rather extensive reason, he failed to respond. A communes of the regiments of regulars in princes, kings and communes of the regiments of regulars in Lawton's division, volunteered his services, which were promptly and the government of the regiments of regulars in princes. As he was reading the service over the body a Span ish bullet struck his left hand, in which the book was held, shattering it horribly. Without a change of voice the book was dropped into the right hand and the services continued without a moment's halt. The mutilated and bleeding hand dropped to his side. Having finished the burial services he The mutilated and asked if he could be of any further service. My answer was a get him to the field hospital as quickly as possible and my sincere heartfeld

> In answer to a question as to the name of this chaplain and regiment to which he belonged, Major Keck re plied: "I do not know either, but I think he was the chaplain of the Sixth or Sixteenth." A more heroic deed or Sixteenth. was never witnessed on a battlefield. Boston Pilot.

WHAT IS AN ANGEL?

Bright light, fierce heat, tremendous power-this is what an angel is An angel is a soul without the prison of a body. He is so swift that space is annihilated before him. He is so strong that he rives the earth asunder, compels the clouds, holds the helm of the whirling tempest, lifts the ocean waters, guides the orbs of heaven, quelis the demons, nay, almost penetrates the thoughts of the heart of true that there is nothing to express the heat of his intellect and his will but the electric fire that darts from cloud

man. His life is so living, so real, so the deckin most terrible of the forces of the world. . And is there any revealed doctrine, short of the Incarnation itself, which should more powerfully draw our hearts to live for Heaven than the knowlege that these bright and mighty angels are our brethren and protectors here on earth? None who read the Old and New Testa ments can doubt that the angels are ministering spirit sent to assist man to serve God, and that to them is given a charge over us that we may stumble not in the manifold temptations of life Nay, we each of us have a special angel to watch over us from birth till indement. - Bishop Hedley, in the

A HARD HIT.

Christian Inheritance.

Sacred Heart Review.
With keen and delicate sarcasm the
Catholic Champion (Protestant Episcopal, but very High Church) gives utterance to the following language in reference to the recent appointment of

he Bishop for Brazil:

"In our next we may perhaps give an account of the great five days' jubiles to be tept throughout Brazil when the news reach is it that the General Convention of the Prostant Episcopal Church in the United States of America has, out of the abundance of its love and care for that heathen nation, the person of the Rev. Mr. Kinsloving, who will bring to the knowledge of that degrade people the glorious liberty of the gospel as sujoved in the United States, and notably with respect to marriage and divorce!" the Bishop for Brazil:

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