Only a Song.

was only a simple ballad, Bung to a carciess throng; here were none that knew the r And few that heeded the song; et the singer's volce was tender: And sweet as with love unloid urely those hearts were barder That is left so proud and cold.

21

She sang of the wondrous glory That touches the woods in spring, of the strange, soul-stirring voices When "the hills break forth and sing," Of the happy birds low warbling The requises of the day, And the quiet hush of the valleys In the dusk of the glosming gray.

nd one in a distant corner-A woman worn with strife-feard in this song a mesage From the springtime of her life, air forms rose up before her From the mist of vanished years; he as in happy bindness Her eyes were velied in tears.

hen when the song was ended, And hushed the last sweet ton he ligtener rose up softly And went on her way alone, nos more to her life of labor Bhe passed; but her heart was strong nd she prayed "God bless the singer" And, oh, thank God for the song!"

OBLATES OF MARY.

IN THE BLEAK NOBTHWEST WITH THE SAVAGES.

THE RESOLVE OF THE TWO YOUNG MIS-SIONARIES. IV.

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anow to his own enerial mis

itual abode; and they declare their con-tinued preference for the society of those poor wild children of nature, whom they are socking to reclaim from ignorance and vice, to all the exclearments of home-and to every prospect of earthly pleasure and emolument. Happily the dreaded evil was averted, and Fathers Tache and Farand were allowed to continue their work of seal in favor of the Indian tribes of the Red River forests and prairies. FR. TACHE MADE BISHOF OF THE DIOCHER OF ST. BONIFACE. OF ST. BONIFACE.

of the Red River forests and prairies. FR. TACHE MADE BIBHOP OF THE DIOCESE OF ST. BONIFACE. V. The position of Father Tache is about to undergo an important change, his virtues and merit mark him out as the fitting co-adjutor to Mgr. Provencher, vicar apostolic of the North Western Monseigneur Mazenod invites him to Marseilles. Thither he proceeds. His first meeting with the holy founder was marked by signs of their mutual and deepest appreciation of one another. He beholds for the first time that father whom he had been loving and venerating in the far distance, with a filial devoted neas not surpassed by that of any of his sons, who had been privileged to grow up like "olive branches around his table" in their native France. And Monseigneur de Mazenod rejoiced in clasping for the first time to his breast the young apostle who had borne the standard of the cross into far regions whither it had not till then penetrated, and into the midst of people to whom he was the first to proclaim the glad tidings of redemption. Their minds and their hearts had already been in close and loving intercourse, and the spirit of De Mazenod had found it way beyond the seas and respressed in the life and deeds of Alexarder Tache. When Monseigneur de Mazenod unfolded to Father Tache the intentions of the Holy See to create him coadjutor bishop to Monseigneur Provencher, with right of succession, the humble missionary was startled at the proposal. He pleaded many reasons for not ascepting the proferred dignity, and said moreover he wished to remain always an Oblate. "It is that precisely," said Monseigneur de Mazenod, "I wish you to do." But is not, rejoined Father Tache, "the episco-pal dignity incompatible with religious life?" "What," replied Monseigneur de Mazenod, "is more an Oblate." He further intimated to him that his ac ceptance of the proposed dignity would he powerfully to consolidate and to develope the newly founded missions of

hop-my cock himself is a bishop, asse illustrious employes have count is defects, but as they are all so much voted to me personally, I quietly dure their shortcomings. When they ow tired of their domestic employments

less defects, but as they are all so much devoted to me personaliy, I quistly endure their shortcomings. When they grow tired of their domestic employments I give them some work to do out of doors, and I give orders for the whole establishment of Monseigneur to get ready for a journey of some months in the wilderness. The travelling party consists of his lordship, two Indians, and a half breed, who conducts a team of four dogs. The team is laden with cooking utensils, bedding, a wardrobe, a portable altar and its fittings, a food baaket and other odds and ends. Instead of ordin-ary episcopal shoes, his lordship puts on a pair of rackets, or snow shoes, which are from three to four feet in length; laced in these his fest glide without sinking into the snow surfaces over which he advances at first very painfully at the side of his baggage team. "At the approach of evening the strength of the whole party, dogs, Indians and bishop, being exhausted they halt for the night. An hour's labor suffices to pre-pare a mansion wherein his lordship will repose till the next morning. The snow is carfolly removed, branches of trees are spread over the cleared ground; these form the ornamental flooring of the new palace, the sky is its lofty roof, the moon and stars are its sentinels, the wolves and the owls preside over the musical orchestra, hunger and cold give zest to the jog experienced at the sight of the preparations which are being made for the evening banquet and the night's re-pose. The chilled and stiffened limbs bless the merciful warmth of the kindred pile to which the giants of the forest have suplied abundant fuel. "Having taken possessien of their man-sion, the proprietors partake of a com-mon repast; the dogs are the first served, then comes his lordship's turn, his table is his knees, the table service consists of a pocket-knife, a bowl, a tin plate and a five-proged fork which is an old family heirloom. The 'Benedicite omnia opera Domini Domino' is pronounced before the repast begins. Nature is too grand

 Domini Damino' is promounced before to grading the owng count of the regulation of the optimic to do grading the owng count of the regulation o not, rejoined Father Tache, "the episco-pal dignity incompatible with religious life ?" "What," replied Monseigneur de Mazenod, "is it to be supposed that the plentitude of the priesthood excludes the perfection to which the religious man is called ?" Then assuming that lotter bearing and sacred dignity which distin-guished him on fitting occasion, he said, "Nobody is more a bishop than I and yet, nobody is more an Oblate." He further intimated to him that his ac-ceptance of the proposed dignity would help powerfully to consolidate and to develope the newly founded missions of the Red river; in fact, that the very ex-stence of those missions depended in spreat measure upon such compliance on his part. Moved by these words of his venerated superior, Father Tache Episcopal consecration at the hands of Monseigneur de Mezenod, who was assisted in that function by another Oblate Bishop, Monseigneur Gilbert, who was bishop of Viviers. Monseigneur father to take their departure for that distant region. Monseigneur Tache would willingly

distant region. Monseigneur Tache would willingly have prolonged his stay in Europe had it not been for an engagement which he had entered into with some Indian tribes, to meet them at L'lle a la Crosse early in the following September. He shortened his visits to Rome and to Marseilles, and spent only a few days with his mother and family in Canada, in order not to fail in his appointment with his Indian neopbytes. He travelled from Europe in company with Father

THE GAT HOLLE RECORD.

progress on its waters. On the morning of the 3nd of July, at 2 a. m., after a journey of ten days, he arrived at Our hishop's voice aching for admission in the early morning, Father Grolier and frandin and Brother Alexis roce with-out delay to receive hun. Tears of joy at the happy meeting wave abundantly hed on both sides. When the news of reached the neighboring tribes, they flocked in crowds to the mission to do preach to them, seven years previously, the message of salvation. The arrival at monor to him who had been the first to prove to the most of the success of his mission at the great Blave Lake com-pleted the joy of the missionaries of Arthabaka. They spent there one of those delicious weeks which one is rarely privileged to enjoy on earth. At last hey bade one another good bye, feeling indexes, where no other companion of the prost him but the poor children of the forest and prairie. With heavy hearts hey bade one another good bye, feeling the experienced in one another's society during the period of their temporary re-ming the period of their temporary re-ming the period of the size on the poort of the societure of the solitude of the indexes, where no other companions watied him but the poor children of the forest and prairie. With heavy hearts is pade one another good bye, feeling the keenness of the solitude of the induced of the solitude of the proving the period of their temporary re-ming the period of their temporary re-ming in the was the happiness of ining always in community, have pity upon those who cannot enjoy that come-valion; pray for your isolated brethren." <u>TO BE CONTINUED.</u> TO BE CONTINUED.

HOW FATHEB HEWIT BECAME A CATHOLIC.

AN INTERESTING BIOGRAPHICAL SKETCH. Since I began, with some reluctance, this piece of egotistical writing I have been consoled by some words of Cardinal Newman which have anew fallen under my notice. The substance of his remarks is, that when one brings his own religious experience to the common stock of psychological facts, egotism is true modesty, which permits him to state what are personally his own grounds for his belief, with such an assurance of their sufficiency that he thinks they should suffice for others also, unless there are impediments which may be invincible or not—a question which he has no call to meddle with. It is, however, less than this which I propose to do in describing the process, without formally giving the reasons, of my becoming a Catholic, except in short and simple statements by way of ex-planation. AN INTERESTING BIOGRAPHICAL SKETCH

nactually performed by nimself and his brother missionaries, according as the requirements of their ministry de-manded. It is no uncommon thing for an Oblate missionary in the Arctic regions to sleep every night successively for two or three months in the open air, ling upon a vits spread upon the force and successively for two or three months of the Roman Church. I never felt any sympathy with Puri-tanism. A spontaneous repugnance of mind and heart to this narrow, harsh, and dreary system of religion sprang up in me as soon as I began to have thoughts and sentiments of my own. This was fostered by my reading, which I began at a very early age, in history and general literature. Besides this I was frequently conversing with relatives and friends whose religion was of a milder and more genial type, particularly with frequently conversing with relatives and friends whose religion was of a milder and more genial type, particularly with Episcopalians. A thaw had set in among the orthodox Congregationalists, under which their Calvinism was melting away. This did not affect me much, except as it weakened the moral influence which is exerted by common consent and agreement in doctrine. I was attracted to the Episcopalian form of Protestant-ism from childhood, and to no other. I was familiar with it from reading Eng-lish history and literature, often attend-ing its services, and even perusing some of its able works of controversial divin-ity. I think that if I had been educated under the High Church discipline, or had even been permitted to exercise the right of private judgment by choos-ing my religion for myself, I might have been practically religious during all my boyhood and youth. As it was, I only made occasional and fiful efforts in that direction, under the influence of emo-tional excitement to which young people in the evangelical sects are at times liable, especially during what they call "revirals." At twelve I had finished in the evangelical sects are at times liable, especially during what they call "revivals." At twelve I had finished the course at Philips Academy, Andover, and before I was fiteen I was entered at Amherst College. I never made what is called a "profession of religion" until some months after my graduation. Dur-ing my college life I was inclined to look for a philosophy purely rational and not specifically Christian, after the manner of Carlyle. I had no expectation of joining any kind of Church, much less of entering the clerical profession. I was looking forward to a secular pro-fession, to gaining all honorable worldly advantages and enjoyments, to acquiring wealth and fame, and, in short, was building castles in Spain of great magni-ficence. Notwithstanding passing clouds of kepticism and aberrations into the

region of pseudo-rational philosophy I was too well grounded in natural theol-ogy, the evidences of Christianity, and the knowledge of the Bible to be swept off from those foundations into infidel-

ity. It was during the first year after my

diff from those foundations into indiced. It was during the first year after my graduation this a orisis occurred which I look upon as really my "conversion." I was shut up in solitude with my law-books, and looking forward to my worldly career. My thoughts and aspir-ations were irresistibly turned from this earkily vision, which vanished like "a castle in the ai," toward God and eter-nity. It was my most intense desire to be completely freed from sin, to be recon-ciled with God, to seek for him as the supreme good, to devote mysel to his service, and to attain the true end of my and perfect union with God. I believed firmly that this could only be accom-milabed through the grace of the Diving-reached by outside observers as "Romanising." Some little time elapsed before I have of God-obselieve what he has revealed, to avoid what he has forbidden, and to do the good works which he has revealed, to avoid what he has forbidden, and to do the good works which he has revealed, to avoid what he has forbidden, and to do the good works which he has revealed, to avoid what he has forbidden, and to do the good works which he has revealed, to avoid what he has forbidden, and to do the good works which he has revealed, to avoid what he has forbidden, and to do the good works which he has revealed, to avoid what he has forbidden, and to do the good works which he has revealed, to avoid what he has forbidden, and to do the good works which he has the retracted this resolution. In virtue of it I became and 1 remain a Catholic If produced a great and decisive change in my moral state and attitude toward for and he world which has not bees succeeded by any similar change, and therefore I call it emphatically a "con-version." There was one great practical difficulty in my ww which my father removed by the my which my father removed by the real continuation of the od pather and to do the word which has not bees succeeded by any similar change, and avot the real onight, an

version." There was one great practical difficulty in my way which my father removed by a happy inconsistency. The transition from the state of death to the state of life, which I had been taught in child-hood must be effected by an act of God under which the soul is passive, before one could begin to elicit any vital and salutary acts—how could I believe or hope that this had been or would be effected ? Two or three times in my past life under the influence of religious excitement, I had fancied that certain emotions were an evidence that I had ersion.

obtained a wide circulation among Epis-copalians in this country. It obtained many adherents and advocates, and the so called Anglo-Catholic movement not only rose to a great importance in Eng-land, but attracted general attention and exerted great influence in America. From this source I gained a much fuller knowledge of primitive and Catholic dostrines historically and logically con-nected with the one specially emphasized by the High Church party--s. e, the apostolic succession through the episoo-pate. It is needless to specify dostrines generally well-known as taught in that Angelican school with more or less ex-plicitaess and completeness--a sort of semi-Catholic system, in its highest degree approximating so nearly to genuine Catholicism that its advocates were regarded by outside observers as "Romaining." Bome little time elapsed before I my connection with the ministry and communion of the Congregationalist sets. When I arrived at the conclusion i passed over to the communion, and in due time into the lowest order of the

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branches; that it had been justly and lawfully reformed in some respects, and was the real continuation of the old Catholic Church of England, although unfortunately estranged and separated, in respect to external communion, from its sister-churches and from the some-what haughty and unkind mother-church of Borne

of Rome. I was loyal and true to my new allegi-

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next day I went to prayers at the Gen eral Theological Seminary and for th first time the service seemed flat an

A screp of Arabic poetry, quoted b Mr. Palgrave, runs thus:

"Not by chance the currents flow: Error mezed yet truth directed, to the certain goal they go."

Error maxed yet truth directed, to the certain goal they go." It may seem strange to some that the currents did not bear me straight init the Catholic Church instead of by the bend of Anglicanism. Yet, strange a it is to the view of those who stand in position to see the bend, others who ar in it do not perceive the curvature, did not regard the Anglican communio as a sect separated from the Catholi Church. Neither did I regard it as the entire Catholic Church, and therefor look on the Roman and Greek Churche as sects in separation. If I may illu-trate my concept of the Church by figure taken from a material temple, looked on the Roman Catholic Churce as the choir and nave, the Greek Churce as a great transept, and the Anglica as the choir and nave, the Greek Church as a great transcept, and the Anglica Church as a side chapel with its pore opening on another street. As I we bore, bred, and then dwelling on the street it was more natural and easy if go by this side porch to the chapel the to go all the way around to the gran front entrance. If the chapel was serve by prieste, and one could have the sacr ments and other privileges of the Church in it, he would not need to pass throug into the nave or to distress himself b cause the passage was barred.

ments and other privileges of the Churc in it, he would not need to pass throug into the nave or to distress himself b cause the passage was barred. So long as one holds such a vague an imperfect conception of the essence of the Catholic Church, he can approach ind finitely near to it in his other conception of doctrine and discipline without pe-ceiving any practical reasons for passi-over to the Roman communion. The late Leonard Woods, Jr., D. D., and other have mede a similar approximation, an have still remained—some for a long tim-some until death—in one of the vario of resby terian churches. So long as o considers that intellectual, moral, as spiritual community in ideas, sentimen as mathiles, together with the reception the sacraments of baptism and the Euc-arist, in what he conceives to be a law and valid manner, make up the essent bords of Catholic unity—t.e., that the which birds is invisible—he can agree with the Church of Rome very closely in fai and love her devetedly without thinki of stirring from his nock in the Prote ant sect he belongs to. He may recogni-the sacramic. And yet he will re-admit that he is a heretic or even a sch matic, as he is held to be in the fore exten-dof the Roman Church. The one practical and decisive por which is the pivot on which all turns the: There is but one flock and one-sh-herd, the successor of Peter, and the bishops, prisets, and pecple who are um-his euprime pastoral episcopate. All wi-are not in this fold, whether they be gu-ine sheep and lambs, or wolves in shee-clothing, are only scattered aliens a wanderes. There are bishops, prisets and paper and lambs, or wolves in shee-cothing, are only scattered aliens a wanderes. There are bishops, prisets and paper and lambs, or wolves in shee-cothing, are only scattered aliens a wanderes. There are bishops, prisets and paper and lambs, or wolves in shee-cothing, are only scattered aliens a wanderes. There are bishops, prisets and paper and lambs, or wolves in shee-cothing, are only scattered aliens a w

are cutside the fold of Peter. But althout these are gathered into communities, a even though their doctrine may be great measure in accordance with Catholic faith, none of these communiare organic portions of the Catholic Chur are organic portions of the Catholic Chur Even on the supposition, therefore, t the Protestant Episcopal Church, throw the Church of England, had preserved spostolic succession and an external connection with the ancient Catholic Chu in England, and had retained the ess tials of the faith, this would not suffice tals of the faith, this would not suffice establish the claim which is made for it its so called Anglo-Catholic members. Is not enough to profess the Catholic faito to have received baptism, to be a mem of a religious society whose clergy h received a valid ordination. The law Christ coupless mercever, that we sho Christ requires, moreover, that we sho profess the faith and receive the sad ments in the one true church whose r tors have a lawful authority under supreme jurisdiction of the Chief Pasto the Universal Church, the successor of Peter. As I have said, I was about three ye in reaching this conclusion. At first regarded the Anglican branch, as esteemed it to be, of the Catholic Chur ss being, in its ideal theory according the intra statement of the statement of the es neurg, in its ideal theory according the interpretation of the most advan High Churchmen, the nearest to primitive standard. Next to it was Greek Church, and the most removed human additions and alterations it Roman. By a gradual change I came regard, first the Greek Church as nearest to the model of successful to the nearest to the model of arcient Ch tranty, and afterwards the Roman. " Anglican "branch," of course, fell as from its high place in my estima more and more, as the most imper-and anomalous of all the division and a moralous of all the division Catholic Christendom, just barely exi-able from the charge of schism heresy. The party with which I syn thized looked back to the epoch be the separation of East and West, looked forward to an epoch when s union would take place, by means of occumenical council, when Rome we abate her pretensions, modify and rect scme points of her doctrine and cipline, and open the way to a unive recorciliation and reconstruction Christendom. Briefly, and in a mal of fact statement, this is a project bringing Rome down to a level of stantinople, and all the Eastern Western dissidents up to that level. A licans and other Protestants have o shown a hankering after fellowship shown a hankering after fellowship the Greeks on account of their mid the Greeks on account of their mo position between Rome and Canterb One of the schemes for attaining fellowship was the location of a bis with a small staff of clergy in Consta nople to cultivate the friendship of Melchites and other Eastern sects. Southgate was appointed to this mis and he requested me to accompany h which I consented to do; but appointment was not ratified by the sionary Committee, who distrusted Catholic tendencies, While I expecting to go on this mission I has conversation on the subject with Seabury. The doctor inquired when we expected to persuade the Greel change any of their doctrines an conform in any respect to those of

anew to us own special missionary occu-pations. On the commencement of Jan-uary, 1849, they were both at Arthabaska, where disquieting news reached them from St. Boniface.

from St. Boniface. They were informed by their superior, Father Aubert, that owing to the de-crease in the receipts of the "Work of Propagation of the Faith" in France caused by the revolution of the preced-ing year, it was probable that their mis-sions would have to be abandoned in consequence of there being no means of supporting them. The thought of hav-ing to forsake the work they had under-taken in behali of the poor red men of taken in behali of the poor red men of the wilderness was insupportable, espec-ially at a time when the harvest fields of ially at a time when the harvest helds of souls which they had been cultivating amidst so many personal sacrifices, now seemed to be ripening for the sickle. With common accord they wrote a joint letter to their superior, couched in the following noble and heroic words: "The news which your letter brings us efficient approximation where annot recom-

afflicts us profoundly, we cannot recon cile ourselves to the thought of abandon ing our dear Neophytes and our numer ing our dear hypothes and confine our demands upon your assistance to the marrowest limits. We hope that you will always be able to provide us at least with altar breads and wine for the holy with alter breads and wine for the holy sacrifice. We ask only one further favor, which is that we be allowed to continue our present labors. The fishes of the lake will supply us with the food we shall require, and the wild beasts of the forests will furnish us with clothing. Again we beg of you, Reverend Father, not to call us away from a work to which our hearts are so much attached." At that hour, in their distant homes fond hearts would beat quickly with joy at the news of their return. Mothers with delighted welcome would hail the com-ing back of their sons from their distant missions after an absence of years. All

ing back of their sons from their distant missions after an absence of years. All this the two young Oblate missionaries knew and felt. And were they to yield to their human feelings, they themselves would also rejoice at the prospect of being restored to civilized life, to the embraces of fond parents, and to the society of early friends. But they had made their sacrifice. They had at God's interior bidding given up father and mother, houses and lands and all things for the goepels arks. They are not now mother, houses and lands and all things for the gospels sake. They are not now going to retract holy promises made to God. Nay, they renew their choice of the savage wilderness, with all its, perils and privations as the place of their hab-

from Europe in company with Father Grollier, of whom we shall speak later on. In Canada he was joined by Father Lacomb, a young and learned priest, who was soon to become an Oblate of Mary Immaculate, and one of the mainstays of the North American missions. Monseigneur Provencher's first intention on the arrival of his coad-jutor. Monseigneur Tache, bishon, of jutor, Monseigneur Tache, bishop of Arath, was to retain him at St. Boniface; but he readily yielded to the strong reasons adduced by the young missionary for his fixing his residence at L'Isle a la Crosse.

distant region.

Monseigneur Tache, on taking his departure for his far distant home in the midst of the Indian tribes of L'Isle a la

The parture for his far distant home in the midst of the Indian tribes of L'Isle a la Crosse knelt to receive the blessing of Monseigneur Provencher. The latter aged and saintly prelate gave expression to the following prophetic words: "Oh, it is not customary for a bishop to ask for another bishop's blessing, but as I am soon to die and we shall never again meet in this world, I will bless you once more on this earth, whilst awaiting the happiness of embracing you in heaven." Monseigneur Provencher breathed his last at St. Boniface, on the 7th of July, 1853, when he was succeeded by his coadjutor, Monseigneur Tache. At the request of the latter when in Rome, the Holy Father gave to the whole of the North-western diocese the title of St. Boniface. Monseigneur Tache continued to reside for some years after his conseto reside for some years after his conse-cration at L'Isle a la Crosse. From this

to reside for some years after his conse-cration at L'Isle a la Crosse. From this point he made frequent and distant missionary excursions to visit different tribes at certain places of rendezvous. The privations which he habitually had to endure, not only when journeying through his own vast diocese but also when at home in his episcopal residence at L'Ise a la Crosse, are in some measure revealed to us in the following playful but truthful description of his dwelling place and of his mode of travelling: "My episcopal palace is thirty feet in length, twenty feet in width and seven in height. It is built of mud, which, however, is not impermeable, for the wind and the rain and other atmospheric annoyances find easy access through at first glance, every thing looks mean and diminutive, a character of real grandeur nevertheless, pervades the whole establishment. For instance, my secretary in no less a per-sonage than a bishop—my valet is also a

habitually pe

for two or three months in the open air, lying upon a rug spread upon the frozen ground on a spot from which the snow has been just removed. On such occa-sions the whole party, priests, Indians and even the poor dogs, will group together in one spot instinctively to maintain vital heat under the appalling cold of those worse than Sibérian nights. Monseigneur Tache had not yet taken possession of his cathedral; he preferre possession of his cathedral; he preferred to remain for some further period at L'Ile a la Crosse, from which place he could visit with greater facility the missionary posts in the north of his immense dio cese. He thus describes his visit to Lac la Biche, where Father Tissot and Mais-onneuve had pitched their tent: "A canvas tent in the midst of snow, even though it he planted on British

"A canvas tent in the midst of snow, even though it be planted on British soil, does not present a proper idea of English comfort. On the day of the arrival of their bishop they took posses sion of their poor cabin, which cost them much trouble to erect. They did not possess even a single chair; a log of wood had to serve as an episcopal seat. He to whom it was presented would have accepted it with still greater pleasure, if he thought that by doing so he could lessen the discomforts of those by whom it was offered to him. Hard work and auxieties were not the only trials of these It was offered to him. Hard work and anxieties were not the only trials of these two young fathers; hunger also contribu-ted its share to their sufferings. I was profoundly affected in finding those beloved conferens pale, emaciated and wie futiers?

grief stricken." The missionary has further to act as mason, and carpenter, and blacksmith, etc., according to circumstances. From Lao la Biche Monseigneur Tache set out for the mission of Our Lady of Victorles, Arthabaska. He launched his cance on the waters of the glant river, the Artha-baska, at a point which was considered unnavigable and full of dangers. It was important for the object proposed in the establishment of the mission of Our Lady of Victories, namely, that it should serve as a central depot for various other missions, to ascertain whether that river was navigable to not. To his great satis-faction he was able to assure himself, by personal experience, of its being navig-able at those points where it was sup-posed to offer insuperable obstacles to The missionary has further to act as

grace which I needed in order to live as a Christian and persevere to the end. I think that probably I did recover at that time the grace which I had received in baptism, and that from this time for ward I was united to the soul of the Catholic Church, by faith, hope, and charity, several years before I was re-ceived into her outward communion and formally absolved from all censures and ains which I had incurred since my bap-tism in infancy. tism in infancy. As for difficulties and objections relat

tism in infancy. As for difficulties and objections relat-ing to particular doctrines, and the sym-pathies and antipathies which I have before montioned, such as might seem to have reasonably made me pause and ex-amine more carefully where I should find that genuine Christianity which would satusfy my mind and heart, they were in abeyance. Fulfillment of the obligations of baptism seemed to involve allegiance to the discipline and doctrine of my hereditary sect in which I had been baptized. I took it for granted that this foregone conclusion would be ratified and justified by my future study of theology and ecclesiastical history. At the semin-ary I carnestly endeavored to throw my-self into the most thorough and logically coherent system of Calvanistic theology. As I was intellectually honest in this effort, and governed by a paramount love of truth, the result was that I found the whole system break to pieces under my feet, I did not waver in my belief of the truth of Christianity and of the chief articles of the Catholic creed. But I re-jected the Calvinistic doctrines as merely human and spurious additions to the faith, or travestics of genuine Christian doctrines. Moreover, I was convinced by study

faith, or travesties of genuine Christian doctrines. Moreover, I was convinced by study that the Protestant sects which had organized themselves on the Presbyter-ian basis had departed altogether from the apostolic and primitive order of episcopacy, so that their claim to be re-cognized as churches was questionable and the irregularity of their constitution was certain. was certain.

was certain. From this time my respect for the Reformation as a general movement, and for all religious teachers and doctrines which were its legitimate offspring, was destroyed. I looked toward the church of the Fathers, to the successors of the Apostles, to that episcopal body which had inherited the divine commission of teaching and ruling, for the genuine and perfect form of Chrustianity in respect to dootrine and order.

of controversy 1 read was Difference of controversy 1 read was Difference of the second secon controversy I read was Dr. Pise's store with a strange kind of delight, though it seemed to me more like romance than reality. Another was "The Controversy between Dr. Hughes and Dr. Breckenbridge." I was particu-larly struck with one sentence in which Dr. Hughes spoke of Catholicism as "a holy but calumniated religion." I thought to myself that very probably most of the evil things I had been taught and had taken for granted concerning that relig-ion were calumnies, and I never changed my opinion afterwards. Wiseman's

my opinion afterwards. Wiseman's "Lectures on Science and Revealed Re-

in were calumies, and I never changed my opinion afterwards. Wiseman's "Lectures on Science and Ravealed Re-ligion," indirectly increased my respect for the Catholic Church. The edition of which I had a copy was published at Andover under the auspices of some gentleman of the seminary, who thus die a great service by introducing the great future cardinal and his works to the American public. "Duer writings by Protestants, how ever, which were very useful and in-structive, by giving more correct and enightened views of the Catholic Church and her great men than those which prejudice and calumy had made prope," Guizot's "History of European Civilization," review articles by Macau-lay and Stephen, Dr. John Lord's lec-tures, etc. I remember also reading a very curicus work by Salvador, a French Jaw of the most extreme liberal sort, in which it is very strongly asserted that the Catholic orligion is the original and genuine Caristianity, while Protestant-ism is only a huge blunder. I have heard other intelligent Jews say that if they were convinced that Jesus is the soment to join the Catholic Church. "The first time I ever entered a Catho-lic church I was taken to the old St. Fattick's Cathedral of New York by my father. The first time I was present at High Mass was while I was a student of the East Winsor Seminary. I did not understand the ceremonies very well, but it seemed to me that the Mass was the most august and suitable form of the worship of Almighty God, and it re-minded me of the pictures of Jewish coremonialin "Calmet's Dictionary," with which I had been familiar in childhood. This was in St. Patrick's Cathedral, New York. Father Starrs was the cele-brant, and Dr. Huges, who was then in his prime, presched the sermon. The