

WHY ONE ANGLICAN BECAME A CATHOLIC.

It is always interesting to learn why a Protestant becomes a Catholic. Converts to Catholicity are in almost every case men and women who have reasoned out that the Catholic Church is the true Church of Christ, and to do that they must be possessed of considerable intelligence. Such persons are able to give good reasons for the step they have taken.

A recent convert in England, writing in a Catholic journal of that country, tells clearly and concisely why he left the Anglican Communion. He states plainly the condition of affairs in that body to day, and what he says must be true, for surely one who until a short time ago was an Anglican himself must know the condition of the Church of which he was a member for a long time.

"The High Church or 'Anglo-Catholic' party is," he states, "by no means homogeneous, at any rate in its view of the Holy See, not to speak of Invocation of Saints and Purgatory, both of which latter doctrines, however, are gaining ground rapidly amongst 'extreme' men. Some, for example, are really hostile to the Holy See, really not so much for anything that it has done, as because prejudice against 'Rome' makes ritualistic advance difficult in many parishes; and this causes these worthy men to look upon Rome as the source of their difficulties in winning their way, and by consequence they acquire a real antipathy to her, on the principle 'If it were not for Rome we should soon make the people Catholic.' They are sincere in their denial of her jurisdiction, and see no harm in so arguing; and speak against her to convince people that they are good Anglicans, not 'crypto-Romans.' Others, however, have no such dislike. They believe that the Pope has some distinct prerogative of some sort, that he is the 'Primate of Christendom.' The present writer, for instance would not look upon the quarrel as permanent. He compared it to the great Civil War. The Pope, like Charles I., was supposed to have exceeded his prerogatives, and the 'Anglo-Catholics' were the Hampdens who did not deny his lawful powers but were right to rebel against his unconstitutional proceedings. The Low Church party were the Cromwells and Harrisons, who fought on the same side, but with whom they had no sympathy, and whose excesses they hated. The Anglo-Catholics looked upon the supposed 'moderate Catholics' much as Hampden looked upon Falkland, as being separated by a very thin line, and were always ready for an accommodation, and believed it could be brought about."

"This writer, though he has no authority for saying so, is of the belief that these opinions very fairly represent those of men like Lord Halifax. He declares, however, that there are not wanting Anglicans who see that these views are untenable logically and theologically, and who take refuge in a distinct anti-Papal theory. 'But,' he says, 'apart from theology history proved irreconcilably hostile. The Church of England did not consider that the Pope exceeded his admitted powers in granting Henry's dispensation to marry Queen Catherine, nor in refusing a decree of nullity of marriage. Nor was the charge of Annates an excess, as they were legal even in the eye of the civil law until 1532. The Elizabethan separation proved even more hostile to the 'excess' theory, since the Church in Convocation solemnly reaffirmed the privilege of Peter as a revealed truth after Elizabeth's accession, and all the Bishops voted against the Supremacy Bill, and opposed the religious changes. Thus the parallel between the Anglo-Catholics and Hampden was historically untenable, and so was the continuity theory."

"We have the word of this convert who quotes that he was one of those to whom the Pope's decision that Anglican orders are invalid came as a terrible blow. It has been said by Catholics that this decision would bring into the Catholic Church many who were undecided. This has been strongly denied by Anglicans, but the testimony of this convert proves the Catholic view was the right one. He tells us that he argued to himself that 'the Roman Catholic Church has suffered much for the doctrine of the priesthood, and it was allowed on all hands to be the very pith and marrow of her teaching, nay, of her existence. She had fought unwearingly for it, held it in the very highest honor, and might be trusted to recognize it wherever it was to be found. The Anglican Church had admittedly suffered the doctrine to be forgotten, and even now after sixty years of Tractarianism it is held (in the Catholic sense) by a decided minority, and they are comparatively novices at it. Which of the two, on the face of it, was the more likely to be right? Rome, the great champion of the priesthood, would surely never cast such a slur upon what was so dear to her as to reordain a priest; while the Anglican Church had certainly made some mistakes, and why not this among them? However, the arguments of Mr. Lacey and others 'patched up' the writer for a time. One of their pleas seemed ingenious. The Pope had spoken of a Catholic rite, known to the Church. But, said Mr. Lacey, the Church of England is part of that Church, and her new Ordinal, consequently, was a Catholic rite, known to the Church. But alas! the revised Edwardine rite had not been accepted by Convocation; we had always plumed ourselves (some of us) on the non-acceptance of the book of 1552. When Parker was consecrated, the Ordinal

used was not, as far as one could gather, legal, even according to the civil law, and so far from being recognized by the Church, the English hierarchy had refused to accept it, and Convocation had declared against Elizabeth's contemplated action. So that straw went."

The branch theory was another thing that, on investigation, this convert found could not hold. Let us quote him again: "Two of these branches, he argued, deny it; the third is hopelessly divided on the point. Neither singly or collectively do they hold or teach it, and by what authority do I teach it?" he asked himself. Furthermore, on our theory, the whole Roman Church must be schismatic, for she 'intrudes' impartially in East and West alike. Did, then, the Anglicans and Orientals constitute Christ's Church? Why, even the High Church party do not say that. Then, is the Church of England the whole Church? This was too absurd to entertain. Or is Church to be found only in the East? Then the note of 'Catholic' or of universality is gone, the power of propagation is lost, and the divine promises have failed, eye, for centuries, and the Church has ceased even to ask for the allegiance of the nations. This was obviously impossible. Besides the East had acknowledged herself wrong since the schism, though she again fell away, to say nothing of earlier history. There remained only the alternative of the Roman Church or pure Protestantism. The last was manifestly untrue; the former Body was One, was Holy; she had the note of Universality and was Apostolic, as being the only society which looked to 'Peter and the Eleven' as her guide."

Thus it was Almighty God vouchsafed to this man the priceless gift of faith, and, as he puts it himself, he "was soon numbered among the children of the Mother of Saints and heir of all nations."—Catholic News.

A THRILLING STORY.

How the Abenaki Indians kept the Faith.

We often read of remarkable instances of devotion to the Church and how peoples have preserved the faith in the face of atrocious persecutions. Our own country furnishes a touching example of such steadfastness. For three centuries the Abenaki Indians of Maine have remained true to the religion which was

taught by the Jesuits to their forefathers. During this period they have undergone terrible persecution, but throughout all have kept the faith.

At the beginning of the seventeenth century the French established a colony on Douchet's Island, near the mouth of the St. Croix river, not far from the Maine border. As was the custom of the period, two priests provided for the spiritual wants of the people. While engaged in their regular duties these men of God found opportunity to visit the surrounding Indians and instructed them in the truths of Christianity. Dissensions among the civil authorities broke up the colony after seven years had passed and the settlers returned to France. Another colony was established in the same vicinity in 1611. Two Jesuits accompanied this expedition. These devoted missionaries took up the work begun by their predecessors and labored among the Indians with wonderful success.

The missions were destroyed many times by the Iroquois and by the irreligious colonists, but were as often rebuilt.

Among the tribes in Maine were branches of the Algonquins known as the Abenakis. The missionaries succeeded so well with these that members of the tribe

became lay missionaries and spread the faith among their fellows. These tribes became exemplary Catholics and continued their religious ceremonies even when they were deprived of priests.

The Queen Anne War, early in the eighteenth century, brought the Abenakis in disagreeable contact with the English and opened for them an era of persecution. The Indians naturally sided with the French. Every means was tried by the English to gain their support, but all efforts were fruitless. The war ended and the English gained a large slice of French territory. A dispute arose as to boundaries. Maine was the bone of contention. The Abenakis interfered at this juncture and asserted their right to their own land.

They made war against the intruders, and were defeated after a long struggle, during which their villages and churches were destroyed. An attempt was then made at proselytizing. The English offered to rebuild the church if the Indians would receive

a Puritan clergyman. This was scornfully refused. The Canadian Government built them a new place of worship. English settlements, however, were planted in the disputed territory and determined efforts were made to make the Indians apostatize.

The first attempt was to remove the Jesuit Father Kale. Competition was tried. A vainglorious minister of the calibre of Donald Ross was sent into their midst. He attacked Catholics in the regulation style, but the red men scornfully refused to hear him.

This failure incensed the Puritans still more against the worthy Jesuit.

A PRICE WAS SET ON HIS HEAD, to tempt the Indians to betray him, but they loved their Blackgown too well. Prominent members of the tribe were next captured and held in Boston as hostages. Still they refused to give up their priest. Finally a descent was made on the village while the warriors were away, but Father Kale managed to escape to the woods.

Now thoroughly exasperated, the Abenakis waged a war of extermination against the English settlements. Formal war was declared against them by the Government of Massachusetts in 1722. The contest lasted for several years. Near the close the English surprised the Abenaki village while the warriors were away. To save his people Father Kale came forward alone to surrender and was immediately

RIDDLED WITH BULLETS. His body was shamefully mutilated. Peace was declared in 1736. The Abenakis were dispersed, but some years later came together again. The strict Puritan laws would not allow a priest among them. They were firm in the faith, however. Parents baptised their children and every Sunday the words of the Mass and Verses were chanted before priestless altars.

Notwithstanding the persecutions to which they were subjected these Catholic Indians fought by the side of their persecutors

IN THE ARMY OF WASHINGTON. They were distinguished for their bravery. To all invitations to join in Protestant worship they made answer: "We know our religion and love it; we know nothing of you and yours." To day over a thousand of their descendants profess Catholicity.—The Monitor.

A SCOTCH PRIEST'S HEROISM.

News has been received of the death of the Rev. George Rigg, priest at St. Peter's, Dalbrog, in South Uist, one of the outer Hebrides, near Scotland, in the diocese of Argyll and the Isles. Father Rigg met his death owing to a devotion no less than that of the Pere Damien. The family of one of his parishioners, a Hebridean cottar, consisting of the man, his wife, and child, were all attacked by typhus fever at one and the same time. The neighbors were loth to approach the cottage in which the stricken family lay ill, and for weeks with the exception of the doctor, who paid his daily visit, the priest unassisted nursed the sick household, cooking for them, and performing all the necessary and unpleasant menial offices attached to his self imposed task. As a result he contracted the fever in its worst form, and died, after terrible sufferings, a week or two ago, in the presence of his sister and the priest in charge of the other South Uist parish, who had nursed him devotedly. Father Rigg was the nephew of the late Rev. George Rigg, D. D., Bishop of Dunkeld, and was a man of singular refinement and culture. To such a one his self-imposed duty must have proved extraordinarily repulsive, and he may truly be considered to have died "a martyr to charity." R. I. P.

Father Rigg's heroism has been subject of many articles in the many newspapers of the country. The article of the Edinburgh Evening News of August 23, may be here reproduced as giving an example of the manner in which an admiring press praises the work of a martyr priest:

"It is good occasionally to read such a narrative as that of the death of the Rev. Father Rigg, of Dalbrog, South Uist, and to be reminded that even at the end of the nineteenth century such self-devotion is to be found. Father Rigg, a nephew of the late Catholic Bishop of Dunkeld, was a priest of an out-of-the-way parish, in which many a man of far less refinement might have considered himself hopelessly thrown away. It is noteworthy that a hero's end has been met by this Catholic clergyman in a sphere of duty where few indeed of the young men who pass through our Divinity Halls would be willing to bury themselves. A poor cottar's family had been attacked by typhus fever, and the neighbors refused to go near them, Father Rigg, unassisted, nursed the whole household, prepared their food, and himself did all the dirty work necessitated by the case. With the exception of the doctor's daily visit, the priest was left alone with the sufferers, and in the end the infection seized upon him too, and with fatal results. Such a story of devotion recalls rather the records of medieval sainthood than the humdrum proceedings of our own every day world. It is rather a curious thing, by the way, that more of his temper of self-sacrifice appears in the Catholic than in the Protestant record. How many Presbyterian ministers, in a case such as that at Dalbrog, would not have contented themselves with notifying the local medical officer, and made enquiries at the outer edge of the door step?

Of course, we have the word of the Rev. Jacob Primmer and his like that no good can come out of Catholicism, but perhaps the story of the Dalbrog priest will afford something to place on the credit side of the ledger. We have not yet heard of Mr. Primmer nursing a fever stricken family day and night.

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NOTABLE CONVERSIONS IN THREE MONTHS.

Prominent Persons Who Have Been Received into the Church.

The quarterly record kept by the Paulist Fathers of prominent converts from Protestantism shows an unusual number for the last three months. Nearly all here noted have been chronicled as they occurred in the columns of CATHOLIC RECORD, but to obtain a fair indication of the strength of the force that is at work and the results that are being accomplished it is necessary to prepare a list such as is here given:

A daughter of Joaquin Miller, the poet of the Sierras, now in Alaska, who was baptized into the Catholic communion in Guelph, Ontario, where she has been a student in Loreto Convent; the late Rev. J. Trevor Still, vicar of the Anglican Church in Kenn, Essex, England, who was received shortly prior to his death by a Franciscan friar, in July last; Miss Edith Howard Hodges, of London, a member of the Church of England, who was received into the Church by the Rev. Father Galway, S. J.; Canon Gregson, a clergyman of the Church of England, at Brisbane, New Zealand; Mrs. Thomas Atkinson, of Ryton, England, received by Canon Wrenn at Rev. A. St. Leger Westall, curate of St. Saviour's Church, who was received into the Church, together with his wife and children, by the Rev. Father Hampton, S. J., and whose renunciation of the faith of his fathers created a sensation throughout England; Mrs. Gwilt Joly, wife of a well known English artist; Lady Loder, mother of Gerald Loder, senior member for Brighton, England; Rev. John N. L. Clarke, curate of St. John's Church, Cape Colony, South Africa, and Mrs. Sarah Margaret Le Verrier, at Swindon, England.

In addition to those already mentioned who were members of the Anglican communion appear the following:

Mrs. D. L. Parrish, her daughters, Millie, Louise and Isabel, and her sister, Miss Sallie Cooper, of St. Louis, all of whom were Presbyterians, were received into the Church by Archbishop Kain; Mme. Reine A. Conrad, of Chicago, and Miss Caney, of New York, who were baptized in Paris by Very Rev. Father Omond, superior of St. Joseph's church there; Mrs. Stollhofen, wife of Dr. Paul S. Stollhofen, formerly of Princeton University; Mrs. Caulfield, of New York, and Mrs. Sarah Grey, of San Francisco, who was baptized by Rev. Father Wymann, superior of the Paulists in that city.

Self-Advertised Preachers. A correspondent having asked the Catholic Union and Times "why the daily papers so often report sermons delivered in Protestant pulpits and so rarely mention anything said in Catholic churches," it replies that the published sermons are usually reported for the press by the preachers themselves, and that priests have neither time nor inclination for such toil. I willingly testify to the truth of that statement. For a dozen years I was editor of daily papers, during which time neither a Catholic priest nor a Jewish rabbi ever sent me the synopsis of a sermon; but there was seldom a Monday morning when I could not have filled the paper with the self-reported pulpit oratory of Protestant preachers. Never did a priest or rabbi attempt to dictate the policy of a paper with which I was connected, or boycott it because it did not voice his religious views; but ask the editor of any prominent daily between the two oceans, and if he doesn't confess that notoriety seeking preachers are the most incorrigible nuisance with which he has to deal, you may draw on me for the price of a year's subscription to his paper.—Brann's Iconoclast.

The Ideal Friend. The ideal friend is one who knows us better than we do ourselves; whose trust we are sure of; who softens his judgment of our failings, that we are not offended at his pointing them out. The friendship which does not grow with years has a weak root. Happy is the man who can meet his friend after many years, whether letters have been few or many, and feel that flame of friendship has not grown dimmer, who need not be at pains to make explanations or excuse—who knows that his friend is there, unchanged in heart.—Maurice Francis Egan.

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