

amounts to 1035. To these must be added 1378 native teachers of both sexes. Of Catholic schools there are about 700, attended by nearly 64,000 scholars. There are also 185 charitable institutions. Of the 12,120,000 inhabitants of the German Protectorates, about 140,000 are Catholic, while 54,000 more are under instruction. This increase in mission work abroad goes hand in hand with a corresponding growth of missionary zeal among Catholics at home. Several periodicals have brought this noble spirit of missionary enterprise under the notice of their large circle of readers, who contribute most generously to the support of the missions.

The Fathers of the Congregation of the Divine Word and the Sisters of the Holy Ghost are, perhaps, the most numerous of German missionary communities, and are to be found in every quarter of heathendom. The extent of their labors in the United States, considering how recently they were established there, seems almost miraculous. The Father-General of the first-mentioned Congregation, who lately completed a tour of the missions under his charge throughout the world, declares that the most promising of all are those among the negroes of the South of America.

The missions of the White Fathers, i.e., 4 Vicariates, 51 stations, 149 priests, 40 Brothers, 78 Sisters (12 natives), 439 catechists, 33,685 Christians, 24,231 catechumens, 292 schools with 10,919 boys and 5452 girls, 137 charitable institutions, and seminaries for a native clergy—are no doubt the most flourishing ones in the German possessions of East Africa. These results are due not only to the zeal and the sacrifices of the sons of Cardinal Lavigerie, but also to their excellent missionary methods, their strict, almost military, discipline, their systematic training, their exemplary constitutions.

The four years of probation of all the candidates and catechumens before baptism, the excellent training of native catechists and helpers, the zeal of the neophytes, and, last but not least, their schools, their charitable institutions, and their works of charity, are all intended to put missionary work on a solid foundation, and to strengthen the faith and the moral character of the neophytes.

### A DISTINGUISHED DANE

A little more than two years ago, one of the noblest and best known men of Norway, Dr. Krogh Tønning, departed this life. Now comes the news from Denmark of the recent death of another distinguished man, Hans Christian Jensen, once a Lutheran minister, whose return to the Catholic Church created a sensation (writes Baron Armfelt in *America*). It is true that he did not equal Dr. Krogh Tønning, who was one of the most famous men of Scandinavia, in the extent of his learning, nor did he publish as many books as the Norwegian convert, but they resemble each other in very many ways. Both were Lutheran ministers; both sought the truth with the sincerest honesty, and having found it embraced it in spite of the great sacrifices which they had to make for the faith which they espoused.

Jensen, who died on September 5, at the age of sixty-five, was the son of a poor peasant, and passed his childhood and youth as a farm laborer. In spite of his surroundings he always cherished the hope of gaining means for a life of study, and soon the opportunity presented itself. The Lutheran minister of his parish taught him Greek and Latin. During the day Jensen toiled at the plough or with the spade and in the evening gave his leisure hours to study. After a very careful preparation he set out for Copenhagen and passed a brilliant examination at the University, but being without resources, he had to return again to his work on the farm. Nevertheless, he continued to pursue his studies. At last, having obtained a little burse, he went back to Copenhagen, and there, by studying privately and acting as a tutor, suffering meantime the pangs of hunger and many privations, he finally passed his examination in theology. He was well on in years by that time, and in 1877 he was sent out as

a missionary to the Indies, but his health broke down in the climate of the tropics, and he returned to Denmark with his wife and children in 1881, and was appointed to a parish which was furnished with a good benefice.

### His Eloquence, His Vast Knowledge and Charm of Character

won all hearts, and he became one of the most popular preachers of the State Church. An ever-increasing audience continued to gather around his pulpit. He who in his youth had known so many privations now saw himself in the full prominence of his profession and in the enjoyment of the esteem of his people. He then began to doubt the truth of Lutheranism. Being a perfectly sincere man he made no bargain with his conscience and did not stop half way. After a most distressing struggle, deep study and continued prayer, he finally resolved to abandon his pulpit, and bade farewell to his congregation, to which he was tenderly attached. He began his preparation to enter the Church. After the usual instruction he was received by Mgr. Van Euch, Vicar Apostolic of Denmark, November 5, 1894.

The conversion of this distinguished Lutheran minister startled the country. He wrote two brochures in 1895, one of which was entitled *A Letter to My Protestant Friends*, and the other *Who is Right?* In both of these he describes his spiritual development and explains the motives of his religious conversion.

Like so many others of his compatriots, Jensen had undergone the influence of Nikolai Frederik Severin Grundvig, who was known as the great preacher, historian, and poet of Denmark, and who had died in 1872. Grundvig had brought about a complete change in the religious views of his countrymen. 'He abandoned,' says Jensen, 'the Protestant principle that the Bible is the rule of faith, showing that it created continual quarrels among the ministers and a helpless confusion in the minds of the laity.' Grundvig adopted the view that the Church's *Credo* as proclaimed in the Apostles' Creed at each baptism was the essential basis on which Christianity and individual salvation must take their stand. This view was startling in its effect on the people to whom it was addressed, for they were told that if the question were put to them 'What am I to do to be saved?' they were to answer, 'I must keep my baptismal vows.' Evidently such a position was almost that of the Catholic Church. Nevertheless, by an unexplainable inconsequence, Grundvig never became a Catholic, whereas Jensen, his disciple, acted more wisely than his master. He had made very serious ecclesiastical studies: had gone deep into the Reformation, and was thoroughly acquainted with the works of Martin Luther. He discovered that Luther was not as his Protestant eulogists were accustomed to represent him, but merely

### A Proud, Apostate Monk.

The characteristic of Luther, he found, was simply his refusal to submit to the decision of the Church in the matter of doctrine. Luther placed his personal authority above that of the whole Church. But nowhere do we find in the Bible any promise that the gates of hell should not prevail against Martin Luther, nor is it worth while to pretend that Luther submitted to the Word of God, as it is expressed in the Bible. For in the first place the Bible may be interpreted in many ways. If there was only one sense which its text might bear, there would not be so many Protestants who differ with each other and yet claim to have discovered the real meaning of the Bible. In studying the history of the Reformation and the religious life of our own day, Jensen saw more and more clearly that Protestantism had not only become feeble, but had lost all its vitality. It had not the power of creating saints, whereas in the Catholic Church, even in our own day, we see the great ones of the earth, the rich and powerful, voluntarily renouncing everything to consecrate themselves to God. Such a sacrifice is a heroic act which preclaims the power of the kingdom of God more effectually than a thousand sermons. To the