

RETURNING TO THE FOLD

The *San Francisco Monitor* says: 'Fifty converts have been confirmed in Eureka by Right Rev. Bishop Grace.'

A Home paper states that Sir Bruce Burnside was received into the Church before his death, and was buried with all the rites of the Church.

At the Ursuline Academy, Wilmington, Delaware, U.S.A., on December 31, Miss Emma Lore, daughter of former Chief Justice Lore, was received into the Church.

Mr. Frederick Back, at one time general manager of the Tasmanian Railways, and for many years a resident of Christchurch, was received into the Church before his death, which occurred recently at South Yarra, Melbourne.

Miss Browne, daughter of Dr. C. G. Browne, of Lympstone, Devon, Rural Dean, and a member of the St. Thomas Board of Guardians and Rural District Council, has been received into the Catholic Church by the Abbot of Buckfast.

Mr. James Mahool, eldest brother of Mayor Mahool, of Baltimore, and for nearly thirty-five years in the service of the Consolidated Gas Company of that city, died recently. During his illness (says the *Baltimore Sun*) Mr. Mahool, who had been a Presbyterian, was converted to the Catholic religion, the faith of his wife.

Mr. James M. Raker, formerly Rector of the Protestant Episcopal Church of the Ascension in Merrill, Wisconsin, was received into the Church on September 21 by Very Rev. Henry T. Drumgoole, LL.D., Rector of St. Charles' Seminary, Overbrook. Mr. Raker will study for the priesthood. He is a graduate of the University of Pennsylvania.

Every great city of the United States (says the *Boston Pilot* of December 25) has had examples of conversions among the Chinese. The latest of these is that of a nephew of the celebrated Wu Ting-Fang, who became a Catholic three weeks ago at Washington. Here in our own city eight Chinese, one of whom is a prominent merchant, will be baptised on Sunday at St. James' Church.

Mrs. Gertrude Haile Lanman, of Norwich, Conn., and of New York, a lady of considerable wealth and social distinction, a student and a philanthropist, has become a Catholic. Indeed, according to an interview granted to a representative of a New York paper and published in its columns, she has been a member of the Church since last August. Mrs. Lanman is a daughter of the late Dr. A. B. Haile, a prominent Norwich physician, and widow of William Camp Lanman.

The *Catholic Standard and Times*, Philadelphia, in its issue of November 13, says: 'Friends in this city of Rev. Henry R. Sargent, of the Protestant Episcopal Order of the Holy Cross, have received advices from England announcing his intention to enter the Catholic Church. The new convert is at present the guest of Rev. Basil W. Maturin. He will go to the Benedictine Abbey at Downside for a religious retreat and instruction. Mr. Sargent graduated from Harvard University with distinguished honors in 1879.'

On the feast of the Immaculate Conception, Miss Mary Violet Parry-Okeken, niece of Mr. Henry Lee-Warner, J.P., present owner of Walsingham Abbey, was received into the Church by the Rev. Father Gray. Walsingham is a famous old shrine. The last regal devotee was Henry VIII., who in the second year of his reign walked hither barefoot from the village of Barsham; a little later, however, he caused the image of Our Lady of Walsingham to be removed and burnt at Chelsea.

Mr. William Peter Waterman, of Brooklyn, Mich., who was recently received into the Church, was for fifty years a member of the Methodist Episcopal Church. All that time his leanings were such as to lead him since to believe that he was practically a Catholic at heart. He frequently made the statement that he believed that when our Lord said, 'This is My Body,' He meant what He said. Mr. Waterman's conversion was due to his son, Mr. Edward Waterman, of Detroit. The latter is himself a convert, whose zeal so impressed his father that he finally decided to become a Catholic.

The Hon. C. Gibbons, of Paris, Tex., ill with an incurable malady, was received into the Church recently by the Rev. James M. Hayes, of Texarkana. Mr. Gibbons, who had been previously instructed by Father Hayes, received Baptism in the presence of his children, his grandchildren, the Sisters of Mercy, and a few old friends. His son, Edward G. Gibbons, teller of the City National Bank, and his daughter, were his sponsors. His wife was present, and held his feeble hand, while the beautiful ceremony that made him a child of Christ was being performed.

A passing reference in our issue of January 27 to the Rev. Father Angus, who was for some years the first resident priest at St. Andrews, Fife, since the Reformation, has brought the following interesting letter from an esteemed Wellington correspondent:—'I spent a summer in St. Andrews two years ago, and made Father Angus's acquaintance. He was an extraordinarily interesting character, and it is only through your paper that I have become aware of his death, and am able to say a "De Profundis"

for him. He told me himself that he had originally been an officer in the Army, and in his youth had marched with his regiment (infantry) practically all over India, which is more than most soldiers can say now in these days of extensive railways. He was brought up a Presbyterian, and in his journey towards the One True Faith became for some two years an Anglican. At this time (he told me) his Anglican friends used to tease him by saying that he was "half a Puritan and half a Papist, but not one fraction of an Anglican." His knowledge of the Bible was so thorough that he was often asked to preach on that express ground, and he used to give it as his advice to converts from Protestantism: "Don't think that now you are a Catholic you can afford to drop your Bible." While on this topic may I be allowed to express my gratitude to two Jesuit priests—one Rev. Father Bernard Vaughan, and a French Father from Lyons, both of whom urged in the strongest terms a daily reading of the Bible? "Ladies ask me daily to recommend them some spiritual book. I say to them: "You have the four Gospels. Do you know those as they should be known?"—Father Vaughan. "Lisez donc le Bible: mais lisez surtout l'Evangile," said my French Jesuit preacher. I think a great point is often missed in controversy with Protestants in omitting to tell them that an Indulgence is attached to the steady reading of the Bible for fifteen minutes a day.'

THE CHURCH IN RUSSIA

Since the famous toleration ukase of April 30, 1905 (writes the German correspondent of the *Philadelphia Standard and Times*), which granted freedom of worship to all the subjects of the Czar, the condition of the Catholic Church in Russia has been a frequent subject of discussion in Italian, French, and German periodicals. Gregory Reinhold has carefully collated the varied information thus supplied and presented it to the German reading public in an interesting and well-written section of the second volume of the *Kirchliche Handbuch*. The immediate consequence of the toleration ukase, he says, was a movement *en masse* Romewards. In the Baltic provinces Protestantism made considerable gains, and in Asiatic Russia Mohammedanism received some few additions.

During the first two years of religious tolerance (1905-1907) in the western provinces alone 170,936 went over to the Catholic Church, according to the report read at the Orthodox Mission Congress held in Kiev in 1908. There is no doubt that these figures are far below the reality. In the first place, not all the dioceses in which conversions took place were considered (e.g., Mohilew and Riga). Besides, for the dioceses mentioned in the report the figures are certainly not accurate in all cases. For instance, for Cholm the number of conversions is placed at 119,278, whereas it is certain that they reach nearly 200,000. In 1875 the Catholic diocese of Cholm was forcibly suppressed by the Czar, and the 266 parishes, with 260,000 souls, were unceremoniously incorporated in the Orthodox diocese of Warsaw. The vast majority of these returned to the ancient faith immediately after the publication of the toleration edict.

On June 14, 1909, a number of motions relating to the toleration ukase, extending or explaining its provisions, one even permitting Christians to join a non-Christian body, were warmly supported by Stolypin and passed by the Duma. The Russian Synod protested against these provisions. The toleration granted by them was unreasonable, it maintained in a lengthy expose, and damaging in the extreme to the interests of the Orthodox Church. In place of the long-planned general council, a general Orthodox Mission Congress, the fourth of its kind, was opened in Kiev on July 12, 1908. Three Metropolitans (St. Petersburg, Moscow, and Kiev), seven Archbishops, twenty-six Bishops, and over five hundred delegates from all parts of the Empire were in attendance. Practically the only questions discussed were the toleration ukase and the ways and means to stem the tide of conversions to Catholicism. The revocation of the toleration edict was demanded; the right of making propaganda was to be reserved to the Orthodox Church, and missionaries from other countries were to be forbidden to remain in Russia. A number of resolutions were also adopted dealing with the Orthodox Church itself. To strengthen its hold on the masses of the people, greater solemnity at the divine services, closer relations between priest and flock, greater zeal in preaching and catechising, and a wider spread of the religious press were earnestly recommended.

More fanatically intolerant than the Holy Synod is the 'Association of True Russian People.' 'Russia for the Russian Church' is their motto, and they demand the forcible suppression of every other religious denomination. In a document addressed to the Holy Synod the 'Chief Consul' of the association demands the revocation of the toleration edict and the order in council of March 17, 1908, by virtue of which most of the Catholic Church property confiscated during the Polish insurrections is to be restored to the Catholic Church. All philosophico-religious associations, says this spokesman of the 'true Russian people,' must be suppressed and all open meetings of the 'sects' forbidden. And he calls on the Holy Synod to