

Vaughan was one of those gentle spirits whose influence is chiefly felt in the happy difference they make in all the lives that are near them. . . . A convert to the Catholic Church shortly before her marriage, she consecrated herself heart and soul to the service of God. Her religion colored her whole outlook upon the world. It was a favorite saying of hers that she had received all from God, and so must be ready to give everything back to Him. And what more precious had she to give and surrender than her own children? She wanted them *all* to become priests and nuns. It was not a case of thinking that it would be nice if some younger son made up his mind to study for the priesthood, or one of the daughters went to a convent there to pray for the rest; she besought God to send vocations to them *all*—to Herbert, her eldest born, no less than to the others. For nearly twenty years it was her daily practice to spend an hour—from five to six in the afternoon—in prayer before the Blessed Sacrament asking this favor—that God would call every one of her children to serve Him in the choir or in the sanctuary. In the event all her five daughters entered convents, and of her eight sons, six became priests; even the two who have remained in the world for a time entered ecclesiastical seminaries to try their vocations' (*Life of Cardinal Vaughan*, I., p. 11).

The Conversion of a Doctor

The French press was recently full of the conversion of M. Amieux, the doctor in charge of the famous Menier Establishment. Writing to M. Max Sangnier, the leader of the Sillon party in France, this distinguished convert gives the principal reasons that led him to embrace the Catholic faith. 'Dear friend.—I am about to become a Catholic. I ask your prayers. . . . You have done well to submit to the authority of our Holy Father the Pope. Had you acted otherwise, doubtless I should not be a Catholic at this moment, for I had confidence in you, and you would have ruined my confidence and delayed my conversion. I have waited four years before taking this irrevocable decision on which I shall never go back. . . . I have studied the doctrine point by point. I have prayed to God, to our Lord Jesus Christ, and I have also asked the assistance of the Blessed Virgin. And after constant toil, and a trial of religious experience that God alone knows, with an ardent desire of Himself, in full possession of my faculties, with a sense of all my responsibilities, I wish to become a Catholic. . . . I believe with all my powers in Revelation, in the Trinity, the Incarnation, grace, in the sovereign and infallible authority of the Pope in matters of faith. I believe in the Real Presence in the Sacred Host of Jesus Christ, Who was born of the Virgin Mary and Who rose again the third day, and I believe in the efficacy of all the Catholic Sacraments. And as the philosophy of Sabatier or of Harnack or the variations of Protestantism do not satisfy my deep religious needs, it is a duty for me definitely to proclaim my faith and to glorify the God of my ascension and of my access to the Light, to the absolute Truth. Protestantism may give the perfume of Jesus Christ, but it veils the *actual reality*, and that is why I go over to Catholicism.'

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About the same time as Amieux wrote this beautiful letter, two other great doctors died in Paris: Raymond, professor at the Paris Faculty of Medicine, and Lancereaux, at one time President of the Academy of Medicine. Both of these renowned men were convinced Christians and practising Catholics; the lives of both had given a striking proof that faith and science are not incompatible. Apropos of Raymond, *La Croix* made this just remark: 'When the announcement was recently made of the death of Raymond, of the Paris Faculty of Medicine, the successor of Charcot at the Salpetriere, it seems to us that there was left in the shade a point which deserved above all else to be brought out into the light. This illustrious physician, whose studies had all been devoted to neurology and psychopathology, had lived as a practical Catholic and made a most Christian end. That fact shows how impudent are those materialists who declare that Christian faith

cannot be reconciled with the study of psycho-physiology, as if science should have any other result than the strengthening of solidly-built convictions.'

The Progress of Catholicism in the World

An Italian writer, A. M. Stravelli, has recently published a work on the progress of the Catholic Church. Here is a list of the conquests made by the Church during the past century:—

	No. of Catholics in 1800.	No. of Catholics in 1900.
England	120,000	2,180,000
Germany	6,000,000	20,321,441
Holland	300,000	1,822,000
Switzerland	420,000	1,300,000
Roumania	16,000	150,000
Bosnia-Herzegovina	25,000	398,000
Bulgaria	1,300	28,000
Servia	6,000	20,000
Greece	15,000	44,000
Africa	A few thousands	850,000
Asia	"	4,600,000
United States of America	40,000	22,587,079*
Canada	160,000	2,250,000
Australasia	—	1,000,000

* Including the Philippine Islands.

Latin America possesses 40,000,000 Catholics today. In Russia there were 230,000 conversions during the brief space of four years (1905 to 1909), and in European Turkey 24,855 during practically the same period.

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This brief summary of the magnificent progress made by the Catholic Church during the past century confirms the remarks of M. Rod, in the *Paris Figaro* (February, 1906): 'During three centuries, the Church has lost some countries, on which Protestantism and free thought have fastened their grasp. But the Church, slowly and patiently, with a tranquil power that nothing arrests, once again conquered the lost ground. Like the torrent, which, stopped in its course by some huge rock, hollows out for itself another bed, surrounds the rock that bars its flow, and eats away its foundations, the Church, when attacked, conquered at times in the place where it has developed, makes a long detour to gain other regions.'

Interesting Admissions

Some fifteen years ago, Count Hoensbroeck, a German Jesuit, left his Order and joined the Protestant Church of Prussia. He still belongs to that Church, but he has recently (1910) written his autobiography, in which occur the following remarkable admissions:—

Apropos of Harnack, the most distinguished scholar on the Liberal Protestant side in Germany: 'I admire his knowledge, but I am astonished at his ignorance of Catholicism.'

Apropos of Protestant professors and ministers: 'I have often come across very great ignorance of Catholicism among Protestant professors at the University and even among the highest members of the Protestant hierarchy. Any Catholic pupil would be capable of convicting them of stupidity, of bad faith, and of ignorance.' We are tempted to suggest that this remark holds good of other places besides Germany.

Apropos of the Catholic Church: 'In no other Christian society does the stream of Christian idealism throw out such powerful waves as in the ultramontane Catholic Church. Above all, the ultramontane Catholic is a man and wishes to be a Christian, that is to say, he possesses a heart which hides the bright heights and the empurpled depths of what is human and Christian. It is only ultramontane Christianity that resolutely places before the eyes of a man and a Christian the realisation of his ideal, by showing him the cloisters and by making these words re-echo there: "I am the Way, the Truth, and the Life."'