

CATHOLIC FEDERATION

WELLINGTON.

(From our own correspondent.)

The provisional Dominion Executive of the New Zealand Catholic Federation met last Tuesday evening under the presidency of Mr. Geo. Girling-Butcher. The secretary was instructed to write to the Diocesan Councils of Auckland and Christchurch, and the provisional Diocesan Council, Dunedin, to ascertain the most suitable date for the permanent Dominion Executive to meet. Interesting reports were received from various branches.

The all-important question of organisation was discussed, and it was decided to appeal to branches to give the work of enrolling their individual attention. As soon as the Dunedin Diocesan Council is formed, the provisional Dominion Executive will go out of office, and the permanent Executive will assume control.

CHRISTCHURCH.

(From our own correspondent.)

The first monthly meeting of the Cathedral parish committee was held on last Thursday evening. Very Rev. Father Price, D.C., Adm., presided, and thirteen members were present. A copy of the petition now in circulation on the Bible-in-Schools question, and correspondence relating thereto, were read and received. It was unanimously decided to take energetic action in securing signatures. Several of the subjects held over from the diocesan council meeting were discussed. Regarding the enrolment of our Catholic people on the municipal and parliamentary rolls, an excellent method, if found practicable, was decided upon, the result to be reported at the next meeting. Another motion was carried to the effect that all present be a vigilance committee to deal with objectionable picture films, theatricals, literature, etc. Other matters of pressing interest were mentioned, and will be discussed at future meetings, thus proving that there is no lack of objects or subjects to keep the Federation always busy.

Conversions to Catholicity

Writing of Baron Von Cramer-Klett, the Bavarian nobleman and Councillor of the Empire, who was converted to Catholicity last year, Abbe C. A. Maurin in *l'Univers* says that the conversion was remarkable for two reasons. In the first place the Baron became a Catholic although there was a clause in the will of his father providing that in case of the abjuration of Protestantism by the Baron, a part of the property would pass to other heirs; and secondly it was the Baron's love for the religious Orders that led him into the Church. While yet a Protestant he was the friend

and benefactor of the Jesuits and Benedictines (remarks the *Sacred Heart Review*).

The Abbe Maurin says that the story of German conversions to Catholicity during the last hundred years is a deeply interesting one, the number and character of German Protestants who turned to the faith of their fathers in that period being lengthy and notable. Dr. Rosenthal, himself a convert, has published a book on the subject, and Alban Stolz, said to be the greatest German Catholic writer in the last century, another.

The causes that led to these celebrated conversions were many and varied, but they group themselves into several well-defined movements. The trend of art towards ancient Rome and Catholic Rome attracted at first, in the early part of the nineteenth century, painters of great talent like Overbeck, Cramer, Vogel, Schnorr, the two Schadows, Klinkowstrom, Muller, Wassmann, Ahlhorn, Achenbach, Lasinsky, and Jonas Veit; sculptors like the brothers Riepenhausen; artists like Emilie Lindner; and scholars like the archaeologist Platner. These 'Nazarenes,' as they were called at that time, became disgusted with theological paganism and rationalism, and asked themselves what it was that inspired the hearts and hands of Michael Angelo, Raphael, and those others who wrought the masterpieces of Christian art. They found the answer in the Catholic Church, and they turned to that Church as one holding the mystery of life as well as art.

In the middle of the nineteenth century numerous missions, chiefly those given by the Jesuits, attracted to the Church other notables—noblemen like Prince Radziwill, Chassot de Florencourt and the Baron of Kettenburg; journalists like Lewald, Vogulsang, and Gloeden; writers like the Countess Ida de Hahn-Hahn, who in their conversion turned from dangerous to edifying themes; men who became priests and religious, like Mueller, Meinhold, Petersen, Bulow, Suckow, Maassen: a Royal Highness—Paul, brother of the King of Wurtemberg; a Jewish physician, Rosenthal.

The third group of conversions is connected with the persecution to which Prussia subjected the Archbishop of Cologne, Monseigneur de Droste-Vischering. Count Stolberg Wernigerode, the historian Gfroerer, the publicist Rintel, and Baroness Kinsky, received from this incident the desire for the faith.

Between time and flowing from different causes came the conversion of the historian Hurter, the writers Schlegel, Warner, Moehler, Rumohr, Adam Muller, Dreviers; the jurist Jerecke de Haller, and a number of others.

'It is a truth of experience,' comments the writer in *l'Univers*, 'that converts usually become apostles and in their turn convert others. By their deeds, their words, their writings, they exercise an apostolate, imitating in this the action of the Apostle Andrew, who, already chosen by Jesus, went to call his brother Peter to the cause of the Master.' The most recent illustration of this truth Abbe Maurin finds in the case of Professor Von Ruville, of the University of Halle, who embraced the faith in 1911 and has employed all his knowledge since then, and devoted his pen to the Catholic Church.

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