
Why Father Vernon Became a Catholic.

There is a revolution in Faith going on in the English-speaking countries. Scores of bad Catholics are falling away from the Church; more scores of non-Catholics are trooping in. The situation has become one in which the average Catholic layman has more than ever the duty of being an enlightened missionary. To the person who inquires in good faith the Catholic layman must give an intelligent account of the faith that lies in him: to do this he must know his faith; to do it best he must also know as much as he can of the state of mind of the inquirer. Hundreds of converts have in recent years published, in book or pamphlets, the account of their conversion; a recent one, "One Lord, One Faith," is the work of "Father Vernon," as the Rev. Vernon Johnson was called by his Anglican parishioners. The preface to his book gives the following interesting description of his state of mind leading up to his conversion:

"I first met with the Catholic Church as a living reality at Lisieux, in 1925. Readers may wonder why it was that it was so long before I took the final step.

"The answer is that I am just a very ordinary Englishman; and, as such, I had within me, bred in my very bones, all the dread and fear and suspicion of Rome, and the distrust of what I considered ecclesiastical intrigue and Italian government -- the latent hostility which I had inherited as part of the usual English education and tradition -- all this I had to a quite extraordinary degree.

"Thoroughly insular, I had never been abroad till 1925. And, so far as I can remember, till then I had only spoken twice to a Catholic priest, and then both times only casually. I had never been to a Catholic service, and had only occasionally looked in at Catholic churches.

"It will be seen that the supreme reason, behind all others, was that I could not resist the claim of the Catholic Church to be the one True Church founded by Our Lord Jesus Christ to guard and teach the truth to all men till the end of time.

"She alone claims to be infallibly guided by the Holy Spirit in her teaching; she alone possesses the authority and unity necessary for such a Divine Vocation; and she alone, in the Papacy, gives any effective and working meaning to the position of St. Peter in Scripture."

"No Good."

Notre Dame hates to put this stamp on any of her sons, no matter how unworthy they may show themselves at one time or another. When she parts company with one of them who is taking forced leave, it is with regret that the disciplinary routine regulating such a large group requires so much stringency; and she is happy in knowing that in such cases as a rule no moral opprobrium attaches to offense committed. Her usual attitude in such cases is, "Sorry; hurry back." And the fact that some of her most loyal old students and alumni have been dismissed at one time or another shows that the students understand and appreciate her position.

At the same time it is true that some hard cases come here. This is not the kingdom of heaven, and no moral passport is demanded; consequently some get by the registrar who could not get by St. Peter. Notre Dame tries her best to help such men: she begs, pleads, scolds, threatens, bombards; she hates to give up, to admit defeat. But on the headstones of some she may have to write, "No Good."

Prayers.

Paul Duncan's mother died Friday. Two students ask prayers for their grandmothers, who are very ill. The sister of a member of the community has just undergone a very serious operation. Five very special intentions.