of reached at a single bound, lid the ladder by which we rise lower earth to the vanited skie

we have mastered of good and

Wings for the angels but feet for men! We borrow the wings to find the way We may hope and resolve and assirant our feet must rise or we fall again.

From the weary earth to the sapphire

## THE STORY OF A CONVER-

Perhaps no conversion of our own day has created so great a sensation as that of the noted French inddel, Leo Taxil. For years he figured before the world as the great leader of what is called modern free thought; and suddenly, while in the sober maturity of the fullness of manhood, when his intellectual powers enjoy their greatest vigor, and his physical strength is best possessed, he deliberately goes counter to the utterances hitherto put forth, and illustrates in his own conduct the truth of the great fact that thought must rest upon come stable foundation supplied from custide the human mind—that there must needs be an infallible support upon which reason must rest whilst pursuing its investigations. In such a change of life there is certainly presented something, which to the eye of faith may perhaps appear not unusual but which to those influenced by the prevailing erroneous notions of liberty—who are therefore incapable of realizing the power and influence of divine grace,—appears as some thing extraordinary, and calculated to attract attention and reflection.

So great a commotion was cused by the conversion of Leo Taxil, that he

were all centred upon her godchild. But I went too far even for her.

"One day a calumnious attack, of which I was the chief instigator, was publicly made against the venerated memory of Pope Pius IX. Not content with my own falsehoods, I deliberately caused others to invent new charges, and then, carried away by an extravagent rage, I

which reason must rest whilst pursuing its there is certainly presented something, which to the eye of faith may perhaps appear not unnual but which to those influenced by the prevailing erroneous notions of liberty—who are therefore incapable of realizing the power and indicence of divine grace,—appears as some thing extraordinary, and calculated to attractatention and reflection.

So great a commotion was caused by the conversion of Leo Taxil, that he deemed it necessary to publish a book, in order to lay before the world the truth of the happy event, and the causes which led to its accomplishment. He issued a large volume of some 400 pegge, entitled Confessions of an ex Freethinker), and every page furnishes most convincing proofs of the sincerity of this most remarkable change of life. In the lines that follow we present a condensed translation of the last chapter of M. Taxil's work, and we have no doubt that it will be perused with interest by our readers, for whom it may contain not a little that will be perused with interest by our readers, for whom it may contain not a little that will be perused with interest by our readers, for whom it may contain not a little that will be perused with interest by our readers, for whom it may contain not a little that will be perused with interest by our readers, for whom it may contain not a little that will be perused with interest by our readers, for whom it may contain not a little that will be perused with interest by our readers, for whom it may contain not a little that will be perused with interest by our readers, for whom it may contain not a little that will be perused with interest by our readers, for whom it may contain not a little that will be perused with mixed and provided and provide

er godchild. But that I was determined to make a public retractation, my wife and some of those intimately associated with me in the work of the League continually heaped repreaches upon me. My home was made almost intolerable through the taunts and

Pope Pius IX. Not content with my own falsehoods, I deliberately caused others to invent new charges, and then, carried away by an extravagant rage, I organized a coterie of new accomplices, and pledged them to direct all their efforts against the Papacy.

"My godmother then formed a heroic resolution. "Since my prayers do not suffice," she said, "I shall make a complete sacrifice to God of all that I have." She was the only one in our family that poscessed property, and it was all the result of her own industry and economy. Her income enabled her to satisfy the benevolence and love for the poor for which she was so well known, and daily give succor and aid to those in misery and want. Now she deprived herself of everything. She distributed all her goods to the poor with the stolcism of a Ohristian who deuies himself in order to do violence to Divine Marcy. Without reserving anything for herself, she abandoned the world

sign that shoulds of a Christian who desired however, without reserving any many life.

If the should, the shouldond the world and the should be an according to prayer, to the last moment of life, the Convent of Note Dame de la Repart thou, at 1900, at 19

religion that could possibly be made. To be hard we pain to the service of the control of the service of the country of the country of the service of the country of the co

cried.
"I do not renounce you as friends, but "I do not renounce you as friends, but I can no longer associate with you as members of this League; for I am convinced that I have but too long been walking in the wrong path. If you do not understand me now, I hope the day will soon come when you will see the honesty and sincerity of my motives."

One of the members of the Central Committee then arose and read my letter to the Univers, and said: "Citizen Texti, rather than write such a letter you should have blown out your brains."

have blown out your brains.

rather than write such a letter you should have blown out your brains."

Further discussion ensued; reproaches, accusation, threats were mude against me, and finally the president closed the scene by putting the question of my expulsion to the vote of the assembly. It was carried unanimously. I arose and said: "I renounce free thought, but I have never betrayed and never shall betray any person." Then, calmly as I had entered, I left the hall while hootings and threats were shouted at me from all sides.

The day following this famous meeting I received a visit from the Parish correspondent of the Catholic Times of Liverpool, who, after a long conversation, offered to introduce me to Mgr. de Rende, the Apostolic Nuncio at Paris. I accepted the offer most gratefully, feeling how unworthy I was of the high honor of being received by the representative of the Sovereign Pontiff.

Mgr. de Rende received me with the greatest cordiality. With kindly interest the questioned me and was the superiored me and the superiored me and

anxious to learn the details of the circumstances that led to my separation from the Church. I told him everything plainly and frankly—my dispositions, my companions, the different masters under whose direction I had been placed. Then, in response to an inquiry as to my future intentions, I said: "My home has now become the abode of discord. My wife and I propose to separate amicably. I shall go and end my unfortunate life in some monastery, there to pray and to do penance until my last hour. One of my friends at Lyons is now seeking to procure for me admission into the Chartreuse."

The Nuncio said: "Do not act too hastily in this matter. You may be led to do that which you would afterwards regret. I believe that a retreat—a short retreat of four or five days—would be good for you now, and restore peace and tranquility to your soul. In your present state of mind it would be wrong to take any definite resolution for the future. Besides, you have no right to separate yourself from your family. It is you who brought irreligion and implety into your home, and the way of penance for you lies in seeking to remove the evil consequence of youracts. Then, too, we may well hope that God, who has been so good and merciful to you, will one day open the eyes and change the hearts of those who are dear to you, even as He has done to yourself. Pray, pray. Be kind, be charitable, be patient. Your wife and children will see that your return to the Church has not taken from them your affection, and, by the grace of God, this trial, which after all, is just and merited, will not last long."

I thanked Mgr. de Rende for his most consoling words, then, falling at his feet, I said: "Monsiguer, to you, representing the Holy See, I offer the expression of my most sincere sorrow for the past, and my most repetetful and unreserved submission for the present and the future." His Excellency blessed me, then raising me up he embraced me, and we parted.

On the 31st of August I began a retreat The Nuncio said: "Do not act too

knows how to appreciate the grandeur of Divine Mercy, unite with me in prayer that our good God may give me the in-estimable grace. they pray for those who are dear to me, and for all those unhappy creatures whom my evil writings have deceived and turned away from the sanctuary of religion!

## SYRIAN PRESBYTERIANISM.

Catholic Review.

There is always a peculiar sort of art-lessness about Protestant missionary correspondence which is admirable for its correspondence which is admirable for its honesty at least, even if so much cannot be said for its lack of humar. A striking instance of this has just been printed in a little Sunday school monthly published in New York—the Harlem Presbyterian, for

One of the Preebyterian congregations One of the Presbyterian congregations, it seems, has been maintaining, or helping to maintain, a mission of its sect in Syria, with headquarters at Beino What success generally this mission has met with does not appear. But there is one conversion related in the Harlem Presbyterian that is interesting both for its very apparent motive and for the singular in consequence of its narration.

of its narration.

Under the heading "The Work in unworthy I was of the high honor of being received by the representative of the Sovereign Pontiff.

Mgr. de Rende received me with the greatest cordiality. With kindly interest he questioned me on my childhood life, anxious to learn the details of the circum-the details of the

to our readers." Then follows Yusut's letter, of which the following is a paragraph, (the italica ours):

"I have a cousin called Abraham, about 35 years old who, as I know, committed a murder when about 14 years old He was imprisoned for twelve years and was then released. About five years ago he was smitten with paralysis and obliged to return

impresented for twelve years and was then released. About five years ago he was smitten with paralysis and obliged to return home, after an absence of sixteen years. Not long after his return the Lord enlightened his heart with the Gospel, and, like the Jews who heard Peter, said: "M-n and brethren, what shail we do!" Can the Lord receive me, a sinner?" To day he is a candidate for church membership, and is fervent in his faith and zeal in speaking the word of grace, paralytic and helpiese as he is. His sister was minded to marry a cousin, and inasmuch as such a marriage is contrary to the rules of the Greek Church, of which they both were members, they asked the American missionary to marry them Mr. March married them in the middle of the past winter, and they now worship with us, convinced of the truth of our fasth."

Of course it would be unchristian to sneer at the conversion even of one who began life as a murderer, though, undoubtedly, the genuineness of such conversions ought to be attested by evidence of more than ordinary trustworthiness. But when, in the very same paragraph, one reads of the "conversion of two persons as resulting apparently from nothing else than a Protestant missioner's lax notions as to marriage, one is tempted to question everything else in the paragraph. What a charming naivete there is in the declaration that the more or less happy couple are now "convinced of the truth of our faith!" The Harlem Presby terian does not enlighten its readers as to the point, but one is naturally curious to know if the married cousins and the former murderer are also enrolled at a salary, like their kinsman Yusuf Ateeyeh, as "evangelists" of Pres syterianism in Syrla.

Protestant missions in infidel or Pegan lands are a course to the point are a course to the point and are a course to the point are a course to the point

WATS OF SOCIETY.

ITS TTRANSY, FOLLIES AND FASHIOMS
DESCRISED BY CARDINAL MANNING.

The Cardinal-Archbishop of Westminster preached recently at the Church of Our Lady, St. John Wood, London. His Eminence, who took sor his text the words: "Therefore, if you be risen with Carist, seek those things which are above, where Christ sitteth at the right hand of the Father. Mind the things which are above, for you are dead and your life is hid with Christ in God," said:

Our Divine Lord, when the forty days were accomplished, led His disciples out of Bethania, and as he talked with them He lifted up His hands and blessed them, and He was borne up and the clouds received Him out of sight. And the disciples watched Him as He ascended and strained their eyes to follow Him, and when they could see Him no more, an augel said: "Ye men of Galilee, why staud ye looking up into Heaven?" A strange question, for what else should they look? They had lost their Lord and their Master and Friend; they had lost One that was dear and precious to them, they had lost Him in Whom all their happiness had been fer three long years, and still more in these forty days after He rose from the dead—all was now gone. He had lived in the midst of them, drawn their hearts to Him, attached them to Himself, and them ascended out of their sight.

THE TWO MASTERS WE MUST CHOOSE BETWEEN.

Well, the question of the angel is easily answered. They were looking up because their hearts had ascended with Him who was taken from them. This was a great lesson for us. Our Divine Lord warned the people not to lay up treasures upon earth, where the rust and the moth corrode it, and where the thieves could enter in and steal it, but to lay up their treasures in Heaven, because, He says, "Where your treasures is, there your heart will be also." That is to say, that if your treasures are in Heaven your will be Heavenly minded, and if your treasure is upon earth you will be earthly minded. There is nothing between these two conditions; there is no THE TWO MASTERS WE MUST CHOOSE will be earthly minded. There is nothing between these two conditions; there is no third state. We must everyone of us be either Heavenly minded or earthly-minded. No man can serve two masters. Our hearts must be in Heaven or upon earth. St. John says: "Love not the world, neither the things that are in the world, for any man that loveth the world, the love of the Father is not in him." And St. John goes on to say "the concupiscence" (that is, the desire of the firsh and the desires of the eyes and the pride of life) "are not of the Father." The desires of the fiesh—what does that phrase represent? The gross life in which nen desires of the flesh—what does that phrase represent? The gross life in which non-indulge themselves in food, in eating and drinking, in sloth, in bodily indulgence, and in all that belongs to a gross life. This is one of the things of the world. If any man loves it, lives in it; if he makes it his t.easure, he is dead while he lives; he is not of the Father and will never see His face.

His face.

THE REFINED SINS OF THE MIND.

Next the desires of the eyer—what are they? They are the refined sins, not the gross sins of the body, but the refined sins of the mind and the will and the imagination. There are some whose lives are unspotted in the eyes of the world. Nevertheless they live for lives are unspotted in the eyes of the world. Nevertheless they live for the world, they live for its praise, for its wealth, for its flatteries, for its epigments. There are some who are the most cultivated men, their in tellect unfolded and refined to a very fine degree, and without any bodily sin; nevertheless, there is not one particle of the Holy Ghost in them. They have sinned and driven Him away. The grace of God works in them in mercy from without, indeed, to bring them to Himself, but He does not dwell in them; they are not His temple; they have cast Himself, but He does not dwell in them; they are not His temple; they have cast Him out of the sanctuary. These are the desires of the eyes. The pride of life what is it? You see some people who are in perfect health, vigorous in every limb, full of self confidence, couscious of their awn power, incorrections of their awn power, incorrections of their are in periect health, vigorous in every limb, full of self confidence, conscious of their own power, unconscious of their sirs, living for the world. They are inflated with the notion of their own dignity and with the notion that they are d-pending on no one; they seem to think that they are the masters and makers of their own lot and future in the world. That is the pride of life. Thus you will find the pride of life in those who possess wealth, and are purse-proud, as we say. There is the pride of life to be found in those who are not worthy, who have lands and houses and great possessions. The pride of life intoxicates and turns the hearts of men until they forget that the poorest man who may live in a hovel is their brother, and perhaps in the sight of God is ten thousand times more precious than they.

HOW TO BECOME ATTACHED TO THE WORLD WHICH WE SEE BY FAITH.

and times more precious than they.

HOW TO BECOME ATTACHED TO THE WORLD

These are the things of the world, and if men give their hearts to these thiogs, then assuredly they are most earthly. And what is it to be Heavenly minded? First of all the baptismal light that is in us is unfolded and brightened and the properties of the bady, as by the eyes we see the visible world around about us, so by faith we see the world that is unseen. We can see God upon His throne and the seraphim around about that multitude that no man can number clothed in white raiment, and the continued ministering of the boly angles and the bliss and joy of the Heavenly court. All these things are visible to those who have faith. They are to them as real as the men that walk through the street, as the trees that grow in the forest, as the men that walk through the street, as the trees that grow in the forest, as the men that walk through the street, as the trees that grow in the forest, as the men that walk through the street, as the trees that grow in the forest, as the men that walk through the street, as the trees that grow in the forest, as the mountains that rise upon the earth. And realizing the world unseen, they are detached and drawn away from the world that is visible. They see all that is beautiful as God has made them—but they know that one day this world must pass away, and the world they see by faith is eternal; and will never pass away. Therefore, try and realized for you alone. Mext, do everything in the name of God. The third is, do your best in all things. Nov. 26 th, 1886.

The tird is a may pray at any time and as any place. There is one thing I would read any place. There is one their slough they have tried, they cannot prevent of the two did not the initial tenderness of his charact. If we alie

be attached to that world which we see

THE GOSPEL STANDARD OF LIFE NOT TOO

And how are we united with that world ;
St. Paul had said in one passage that he desired to pass away, but to labor in the world was better for others. That is the world was better for others. That is the way with many men. Many a man is weary of this world; be has had experience of its bitterness and its dangers. He has had enough of it and he would fain to be out of it, if it were possible to make a happy end; nevertheless, there are those he loves around him, he is obliged to support them; he does not wish to leave them; he is powerfully drawn to Heaven, but he is also strongly drawn to those whom he loves on earth. Nevertheless he is continually delighting in God and in the whom he loves on earth. Nevertheless he is continually delighting in God and in the thought of eternity and in the certainty of his everlasting. Taese things to him are sweeter and brighter, more beautiful and more powerfully attractive. That is to be heavenly-minded. A man's heart is in heaven. He lives and labors in this world, but his heart and his hope and his rest are already in eternity. Here is the plain meaning of St. Paul's words. "If in heaven. He lives and labors in this world, but his heart and his hope and his rest are already in eternity. Here is the plain meaning of St. Paul's words, "If ye be risen with Christ, seek those things which are above." And then he went on to say, "ye are dead and your life is hid with Christ in God." What is the meaning of those words? When I read them I often say to myself, surely the inspired words of the New Testament give us a rule and a standard of life so high that the Christian world has been lowering and explaining it away and getting rid of its true meaning, or getting rid of its true meaning, or getting rid, as the world says, of its strictures. Truth is a strict thing. Where truth ceases to be strict, it loses its definiteness. Explaining the meaning of those wonderful words, "for ye are dead," his Eminence said those words are strictly true. We were born spiritually dead, and when the supernatural life was in us, the eternal life by which we can live forever if we persevere, we in that moment became dead to the world, dead to sin, dead to ourselves. The gift of God was the gift of dying to the world, but this much depends upon our mortification of ourselves. Let me ask a few questions: Are you dead to money? I do not mean are you misers, I am speaking of people such as ourselves. You say, "Well, I wish to have enough for myself and my family." What is enough? A little more than I have got. If we made up our minds to live in that state in which God has placed us, money would have no power over us. Examine yourselves and

minds to live in that state in which God has placed us, money would have no power over us. Examine yourselves and see how much you give to the poor and how much you give for the salvation of souls. It is a dangerous thing to be narrow hearted and close handed.

OUR SPIRITUAL RELATION TO SOCIETY.

N. at, are you dead to society? People about us invite us and we invite them in turn. We do not care much about them. A great many others we do not like. We are charitable to them, but we have no great affection for them. Nevertheless society is a great tyrant. We are compelled to live according to the fashion, according to the custom, to do what others do, to yield to public opinion and become slaves to it. Are you dead to society? Can you make up your mind to live in the patnthat is drawn out for you, without a craving ambition for invitations of friends, for those thirzy which are out. without a craving ambition for invitations of friends, for those things which are out

HOW WE CAN TURN OUR ORDINARY ACTIONS
TO SPIRITUAL ACCOUNT.
What signs are there in you that you are living by the life that is hid with Him in glory? They might answer that the cares of this life, the duties of their profession or trade, would not allow them to be always going to church or always thing you do you can make an act of service to God. The saints had a saying, "Laborare est orare"—to labor is to pray. Every act of the poor woman for her family, or of the servant in the household, may be made an act for the service hold, may be made an act for the service to God. Their labor all the day long is a trayer that goes up before God if it be done with the right motive—if it is done for the love of God and in obedience to Him; if we do it as a part of our duty to God, then that sanctifies all we do.

THE TWO THINGS WHICH WE MUST DO.

Him; if we do it as a part of our duty to God, then that sanctifies all we do.

The Two things which we must do.

To sum up all I have said there are two things we must do. One is that we must pray, and we may pray at any time and at any place. There is one thing I would wish you to try. There are many people who are always in fear about their salvation, who say they cannot love God, though they have tried, they cannot pray without being distracted. Why is that? Because we do not know Hod in the infinite tenderness of his character, and in the infinite love of His heart. If we realize the character and the love of God as we do the light and the warmth of the sun at noonday, the whole of this will be changed. If we are in the sunlight and its warmth and go into the forests, or if we turn our back upon God's love for you, remember that He died for every one of you, so that Hedied for you alone. Next, do everything in the name of God.

The third is do your best in all things.

Through the Storm.

Yet breathing warm. Of shies serene, of sunny uplands lying
In peace reyond;
This tender voice, unto my voice reply
Made answer fond;

etimes, indeed, like clash of arr meeting,
Arose the gale;
But over all that sweet voice kept repeat
"I shall not fail."

THE SHRINE OF BEAUPRE.

A CANADIAN PILGRIMAGE TO THE ST. ANNE. From Our Lady of Martyrs.

From Our Lady of Martyrs.

A few years since, while following some researches in the early histor our own shrine from the rich collect of documents in Quebec, I was invite accompany the Sodality or Congrega of men on their annual pilgrimage to Anne de Beaupre. I was only the wilt to interrupt my labors, the more so a pilgrimage was to take place on Sun and would, therefore, cost no loss of in the few working days of my sum yearstion.

The Sodality of the Blessed Virgit question dates back to 1657, since we time it has always kept up a corpo existence. For many years back it has its own chapel in the upper city, opposite one of the gates leading outher massive stone Parliament Houses; of late years it has had a flouris branch in the Church of St. Roch be It is undoubtedly the oldest body of kind in Northern America, and it passed through many chances and cha passed through many chances and cha of great historic interest. However, not to write its history, though it is worth writing. But I was glad to he

New World.

There had been a rain the night be There had been a rain the night be and a fresh breeze was blowing as we our places in the boat shortly after o'clock in the morning. It was on the steamboats which all the sun long plies, back and forth in the set of the pilgrims. We were a few hun on board, with half a dezen priesta as soon as the boat moved out from wharf the devotional exercises of the began. The pilgrims divided up in assemblies, one at each end of the and in each a priest began the recite and in each a priest began the recit
of the Rosary, which was responde
by the manly voices of the Sodalists i
neighborhood. After the beads a h
was surg and a little instruction g
the preacher at one end of the boat! he preacher at one end of the boat i vise interfering with the other, nurse, all were fasting in preparation

Icly Communion.
The two hours' sail down the rive very besutiful and inspiring, especial midsummer. The broad liver stre-out before, and the banks are dotted out before, and the banks are dotted trim hamlets clustering around the stone churches, whose lofty spires aronament of the Canadian landscapthey are also the sign and honor of aith of the inhabitants. Up the rive quaint old city with its walls and rises right martially up the rocky. On the way we pass the very picture Falls of Montmorercy. At last the touches at the long wharf built fainto the river from the village of Bear The houses, with the many quaint for the accommodation of the pilgrun along the single street on a line the river at the foot of the hills which up towards the north.

As our pilgrims leave the boat and in procession, another and much I procession marches down for the deure. It is an entire parish, which

procession marches down for the de ure. It is an entire parish, which come down during the night all the from Montreal, nine hundred or thousand strong, with a score of price more. They arrived early in the n ing, and now their Mass and Commy and sermon and retreatment and little sight-seeing there is are over their boat is waiting to take them On such occasions all the exercises little mission are carried on, and do the night advantage is taken for com the night advantage is taken for com-ing the religious preparation, and p-sit at the door of the staterooms, he the confessions of the pilgrims. In to this shrine of St. Anne pilgrim come day after day from nearly a Lower Canadian parishes. This is apart from the many individual pil-led hither by curiosity or devotion, from the far off and not over repu-"States."

Arriving at the church there is some little time to wait, as the Manother pilgrimage is going on; so we are the third of the day. Finally we are the third of the day. Finally turn comes, and I am chosen for Mass at the high altar. In the n time the men sing canticles, v sound well under the great arches o church from these musical Canthroats. During the Mass other purior Communication to the mileries. ive Communion to the pilgrims.

After breakfast is over there is til

After breakfast is over there is the look around. The church is built of gray limestone which furnishes splendid material so commonly us Canadian public buildings. It is of Rarchitecture, and though new not syears ago, they are now prolonging the addition of an arch or two. In kind of church, given the start at end, there is no reason why it sent to be lengthened indefinitely by a on arches after this fashion. It is of the advantages of this style of buildings, indeed you are attached thront first put on the edifice.

unless, indeed you are attached thront first put on the edifice.

The high vault over the nave is pain dark blue, and the whole church, the not fine, has a massive look and is suited to its purpose. There are this ide chapels with altars, something useful in a pilgrim church where nurse the content of the of priests are constantly arriving tog In the centre of the church is a statue of St Anne, crowned and decorated, with lights burning arous All round the sides of the church r All round the sides of the church r little railing high up against the from which hang canes and crutche bandages and surgical instrument whatever else may remind one of who come hither sick and lame and healed by the saint's powerful praye. The wonders worked at this shri "the good St. Anne," as the habi