# A TOUNG GIRL'S CONVERSION

it was so simple it would not be worth telling."
This was my reply when the suggestion was made to me; but I was still asked to consider it, and thinking, it came to me that it might be an act of gratitude for so great a grace and so I began to write.

In my youth I was far enough away from the Catholic Church. "A daughter of the Puritans"—for my ancestors crossed in the Mayflower—I only knew of the church to feel a supreme pity for her children as ignorant, idolatrous, and auperatitious. How I had sequired these ideas I cannot tell, for neither by my parents nor teachers had such things heen directly said, but I suppose the whole atmosphere of my surroundings led to it, and especially the books I read.

When I was about lifteen the good

as if Our Lord left us teachers who had authority, and whom He would guide always in all truth? If they could teach error would not the gates of hell have prevailed against the church of Christ?' I could not say anything to this, for these words of Our Lord were solemn words, and must mean something, and what could they mean but a divine and

infallible authority ?
Such conversations came often now in Such conversations came often now in our intercourse. The subject of the church as a divine teacher took precedence of all others with me; that admitted, everything else came as a matter of course. Still, I was much interested in seeing what the Scriptures said of other Catholic dogmas, and my surprise was great to read in them all that the church teaches in regard to Mary, the Mother of Jesus. I saw that they said she was full of grace, blessed among women, that the Lord was with her and that the Holy, which should be born of her, should be called the Son of God. I saw, too, that Mary herself had said that all generations should call her blessed. When I read these things I feit as if I had read before with my eyes only, and not with my intelligence.

my intelligence.

But what wonderful revelations of love But what wonderful revelations of love opened up to me when I read, in this new light, the promises of Our Lord when He instituted the sacrament of His Body and Blood! I wondered how I could ever have thought that such strong, simple, and plain words, such soleum and wonderful words, could mean nothing, or the very opposite of what they said.

they said.

I had not as yet speken of these thoughts and conversations to my parents, for it all seemed so strange and mexpected to me that I scarcely knew

where I stood.

I still watched my friend to see what were the fruits of Catholic faith. I found her life most edifying, and step by step I was led on, until I felt I must ask my father for that privilege of liberty of concience that, as a Protestant, he could not reasonably refuse. not reasonably refuse.

I knew that I should pain him to the

heart's core, but he was a most loving father; but God's claims were first, and it had to be done.

How well I remember that evening

when I first opened my heart to him! With the blood of the Puritans in his veins, and the faith of the Puritans in his heart, he walked bef re God, according to his light, pure, upright, and devout. He had, outside of his life-long

came to me test it uspet be an soft of Ispan to write.

In my youth I was far enough away from the Catholic Church. "A daughter to be led by these things at the country of the Parties of the Parties of the Catholic Church." A daughter to be led by these things at the country of the catholic church to feel a supreme pity for the parties in grant of the parties of t

she felt this change of faith in her sons very much, till she would not, by a word even, bring them back, if she could. They were happy, and full of peace, and she thought they could serve God where they were."

I listened with interest, and was glad of the interview, hoping it might be some comfort and help to my mother. I had alm at forgotten the whole in cident, when one evening, at the house of my first Oatholic triend, who was now married, and while we were celebrating, by a little festivity, the baptism of a son for whom I had been godmother, a gentleman called and was presented to me.

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I found that he was a convert, and was soon convinced that he was the son of the lady who had that interview with my mother. Had he, I wondered, heard my name or of my conversion? He spoke of his brother, to whom he was deeply attached. He was studying abroad, and was soon to be ordained a priest. I was very much interested, for converts in those days were not so frequently met with as now, and it was a pleasure to me to hear how they had come into the church.

Our acquaintance ripened, and ended in our receiving together another sacrament of the Holy Catholic church—the sacrament of matrimony. The dear brother is now an influential priest, whose writings are well known both here and abroad.

whose writings are well known both here and abroad.

I think I should beg pardon for introducing these last incidents; but since I write as an act of thanksgiving, I could not pass over the temporal blessing that followed my coming into the church; for Our Lord's promise was truly fulfilled to me, that "every one that hath left parents or brethren, or wife, or children, or lands, for the kingdom of God's sake, shall receive a hundredfold God's sake, shall receive a hundredfold in this present time"—may He grant me grace so to be faithful as to obtain the rest of the promise!—"and in the world to come, life everlasting."

### Too well known to need lengthy adver-tisements—Dr. Sage's Catarrh remedy. Most Useful.

L. A. Hanson, of Bowmanville, Ont., says he has found Burdock Blood Bitters to be a good medicine for Liver Complaint, Dizziness, Headache and Dimness of Vision. B. B. B. improves the appetite, aids digestion and gives renewed strength to the worn out system.

communion railing many more women are found than men.

are found than men.

It is not because women crowd men away from the confessional, though this may at times have some influence. Neither is it because men have less time for their labor, if they are patient and humble under it, only helps to prepare them for the Sacraments, and the time required for immediate preparation is not long. It is true the greater responsibilities weighing on men's minds may prevent their attending to devotion, but even this springs from an illusion. Nothing so stays the mind and heart of a man as the familiar habit of piety toward God.

We must then conclude that, if men

familiar habit of piety toward God.

We must then conclude that, if men frequent the Sacraments less than women, it is either because they have some mistaken notion in their minds or are become the victims of aluggish habits in religion. The Sodalities of men equally with those of women ask monthly Communion of treir members. So in the Communion of Reparation by the Associates of our League, and in all other devotions. The Church recognizes no distinction in inviting all Christians to the Sacraments. If a distinction is made in practice, it is unauthorized and harmful.

In some countries where the spirit of

authorized and harmful.

In some countries where the spirit of Revolution is abroad, a fashion has sprung up by which nen who do not even comply with their Easter duty flatter themselves with being good Catholics. Thank God, this cannot yet be said openly of our own country. Yet it is true that, here too, the proportion of men faithfully frequenting the Sacraments is far too small. Against this evil, for it is an evil resulting in worldliness and coldness and indifference—the pious societies and popular devotion of the Church are instituted. This is a prime work of the League of the Sacred Heart and its Associates are to exercise their Apostleship of Prayer the month of February in favor of men's frequenting the Sacraments more faithfully.—Little Messenger of the Sacred Heart.

I have cast thy sine into the depth of the sea." "Though thy sine be as scarlet, they shall be as white as snow; though they should be red like crimson, they shall be like wool." "As I live," saith

they shall be as white as snow; though they should be red like crimson, they shall be like wool." "As I live," saith the Lord, "I have no pleasure in the death of him that dieth; but that the wicked turn from his way and live." And our Lord said, "Ye will not come unto Me that ye may have life." What could be said, what could be done, that is not contained in all these promises? Well, there is one thing that has been done. Not orly did our Divine Lord did, and shed Hts Preclous Blood to wash away our sins, but He instituted a Sacrament of perpetual use and power when He said to Peter, "To thee will I give the keys of the kingdom of heaven. What soever thou shalt bind on earth shall be bound in heaven; whatsoever thou shalt loose on earth shall be loosed in beaven." And He gave the same power to the other Apostles, instituting thereby
A PERPETUAL SACRAMENT OF FORGIVENESS to continue to the end of the world—when He will come again. What, then, is there that has not been done to persuade us of our perfect absolution? Think, first of all, of the fullness of that Sacrament—how He gave His Most Precious Blood to be applied to all those who make contrite confession, and how He shed it for the whole world. As St. Augustine tells us, His Blood was shed for all mankind—for the heathen, for the Jew, for His crucifiers, for those that are born again in Baptism even after they fall away from Him. There are those who fall again and again—nevertheless the last time they come, if they come with true sorrow in their hearts and a firm resolve to persevere, the Precious Blood shall wash them from all their sins. And it was shed for all sin—for sins of the fiesh, for sins of the spirit, for sins against the commandments, for sins against the commandments for sins against the light of the Holy Spirit in our hearts. There is only one sin which will never be absolved. As our Lord said, "All sin and wickedness shall be forgiven save only the sin of blasphemy against the Holy Ghost. That sin shall never be forgiven aither in this world

loves us one by one—that from the first moment of our conscious—and even before we were conscious—His love encompassed us as the light of the sun, and that we live and move in the love of God—that is the one thing we stand in need of; and if we had this conviction our whole character would be changed. They who have not a sense of this personal love of God for them—if they are not hopeless and reckless, are ungenerous at least; they do not return Him love for love. On the other hand, the whole soul expands in this conviction, this consciousness, of the love of God for us. Everything on which the sun shines springs, ripens, blossoms, bears fruit, and so it is with the heart and soul of man in the consciousness of God's personal love for us. There are two thoughts that follow from this. We ought to live for God, because God hassaved us. It is not a future attainment only; it is a present gift, and unless we be impenitent or unbelieving we are saved—that is, we are in the state of salvation. These sound strong and bold words, and I would not venture to use them if they were not the words of God. Three hundred years ago those who thought

thought TO REFORM THE CHURCH OF GOD taught all manner of heresies, and one of which was an assurance of their own salvation, which led them into carelessness and sometimes into wickedness of life. Therefore, as I said in the beginning, no man can know that in the Sacrament of Danzel he western that of the sacrament of the sacrame whole world. As St. Augustine tells us, the properties of the search openly of our own country. Yet it is true that, here too, the proportion of men faithfully frequenting the Sacraments is far to small. Against this evil, for it is an evil resulting in worldliness and coldness and indifference—the pious secteties and indifference—the pious secteties and popular devotion of the Church are inside the search of the Sacraments of the Sacrament of the search Heart, and it was abed for all small and popular devotion of the Church are inside the search of the Sacraments in far to search Heart, and it was abed for all simple the search Heart, and it was abed for all simple the search Heart, and it was abed for all simple the search Heart, and it was abed for all simple the search Heart, and it was abed for all simple the search Heart, and it was abed for all simple the search Heart, and it was abed for all simple the search Heart, and it was abed for all simple the search Heart, and it was abed for all simple the search Heart, and it was abed for all simple the search Heart, and it was abed for all simple the search Heart, and it was abed for all simple the search Heart, and it was abed for all simple the search Heart, and it was abed for all simple the search Heart, and it was abed for all simple the search Heart, and it has devoted and the search Heart, and it was abed for all simple the search Heart, and it was abed for all simple the search Heart, and it was abed for all simple the search Heart, and it was abed for all simple the search Heart, and it was abed for all simple the search Heart, and it was abed for all simple the search Heart, and it was abed for all simple the search Heart, and it was abed for all simple the search Heart, and it was abed f

desire a great deal that our eye can never see. Let us desire that the kingdom of God be our own hearts, that our will may be as the will of God, and let our daily prayer be that most beautiful prayer. May the most wise, the most sweet, the most holy will of God be done in me, about me, and by me this day and for ever.

## "Salaries in the Catholic Church.

A pregnant indication of the democracy of the Catholic Courch is found in a comparison of the income of priests with that of many Protestant clergymen. Salaries of \$10,000 and \$12,000 are not Salaries of \$10,000 and \$12,000 are not uncommon among those of the latter who occupy fashionable pulpits, and many are wealthy. On the other amod, the rector of the great cathedral on Fifth avenue receives \$800 a year and his assistant \$600, while those priests who labor in the veriest alums of the town receive a like amount. There is no aristocraw of the est slums of the fown leceive a like amount. There is no aristocracy of the pulpit here—and whether a man preaches to the millionaire or the pauper, the result, as far as his personal pocket is concerned, remains the same. The fact is worthy of consideration, certainly, even by those who condemn the Roman Church.

New York Mail and Express.

FROM THEIRISH BENCHES.

House of Commons, Wednesday
We must have a disquisition on
these days upon the art of mendacity
practiced by the two curious persons,
mele and the nephew, who, by a he
win freak of political fortune, find the
selves engaged at the present time
severning the British Empire. It wil
a most interesting play chological sit
I promise you. It is a remarkable to
that neither one nor the other of
pair of Obadiahs opens his mouth or to
pair of Obadiahs opens his mouth or to
we his pen to deliver himself of wha
intends to be an important utter
without either telling a lie himsel
accusing somebody else of lying
have noted, of course, in your studihuman character that whenever a
has a failing which strongly predon
tee in his composition he is under a
stant impulse to impute the same is
to other people. So it is with I
Salistury and his promising nep
An overmastering propensity to
falsebood is the family failing. They
bence of shameless and consummate
and wherever anybedy confronts
with an unanswerable accusation the
retort is "You're another." Doe
Gledetone present a substantisted of
the gravest nature? Lord Salis
answers "He lies!" Do Irich and I
members in Parliament bring forwa
indictment bullt up of sworn depoir
and notorious facts? Mr. Balfour;
they are but "repetitions of the limitatements of a mendacious."

Frem many igaominious coming
grief the Old Obadish has learned
this caution in his lying whic
Young Obadiah is too in-xperien
yet to reck. Lord Salisbury he
acquired the art of founding his qualitation
and added an eighth and a ninth a
lie to that professor's list. Lor
hefore his nephew rose to rival his
he had given his great name to a g
form of mendacious evasion, whe
henceforward to be recorded in the
isel dictionary as "a Salisbury,"
"Ballsbury" he has now added the
bary Gunton." a style of lie whe
Pradlaugh, its first victim, would p
define as elandering a political o
with the sid of a Private Secreta
Family Solicitor in such a fashit
when the victim turns upon
yrivate Secretary enables you to
your assertio of needles !—from those early die could do no better than the about the Schouvaloff Meme (After that famous "Salisbury, by, he ought to have been dub Sheffleoff.) In this great art the may yet only a cude beginner.

not yet advanced even to the sheck Quarrelsome, but awkwardly with his Lie Direct, has not even learned how to g has not even learned how to go a faving If. But dear me! I am not yet

But, dear me! I am not yet disquisition upon the peer lier istic of this Ananias and Sa medern politics. I only intend to the fact that in all his spe my last letter, whether in the Commons or out of it, Mr Baid and mainstay has been his poblushing, reckless, and atupid why, even in describing for a Tory admirers at a dinner whas of Commons has been doing assembling, the ruling passion its grip. This luttle circum apparently trivial, has an instring on the whole, for it illustring on the whole, for it illustring and instructed with the Government of the common of the co individual whom a sardoni entrusted with the Governm lend in the present crisis So reader's attention to it for "The House," said Mr. Baldinner at the Constitution Clu was there admirit g him, too been sitting for fifteen days, a of these had been spent in Thief Secretary for Ireland, as Friday night, had been spent rules whereby we are now aleep and not to dine." In me no stronger term, is stamp use no stronger term, is stamp eroposition of this singular at the time Mr Balfour was m Saturday, February 25, the F been sitting fifteen deys, it he litting twelve. (Mr. Balfour; Remppore, by counting the Saturdays.)

Fourteen days, of course, spent in abusing Mr. Batwelve days on which the been sitting only eight had to the Irish question. Of days, three (Monday, Wednesday, February 20 were taken up entirely flootch, Indian, and for mised on the Address. Ner spoke on these quest Baifour, on the other han ear on each of the three of far on Wednesday as to Scotch Bill (the Crofters) and to talk out another (a liabing Scotch Parochial, fourth day, was spent on but even the implication that the new rules in sou the dining arrangement that the new rules in solthe dining arrangement for they leave the histori with all thereunto apper it was. This little passag an instructive light on the menon, and fixes the vabon. gentleman's statement of the self-glorification. I Mr. Baltour did feel while dressing his admirers as Mr. Baltour did feel windressing his admirers as the hero of fourteen at debate—well perhaps mines two, those two whit ignominy and humiliatic cynosure of the scornf whole House. But let h

Mr. Shaw-Lefevre's idebate it occasioned ce Balfour much more the