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Madeleine Vinton Dahlgren in the Rosary THE STORY OF A CONVERT.

CHAPTER VI.

A NEOPHYTE. - MY FIRST COMMUNION.

I returned to see Father Donelan, the day succeeding this interview with my dear father, in order to be advised as to my precise duty, for it seemed to me that except as to the delay of baptism, filial obedience was re quired.

Father Donelan, although dreading the peril of delay, during which I would be deprived of the support of the sacraments, yet agreed with me that my father's commands were reasonable, and the promise he had volunteered to make me was generous. He counselled obedience. As to my baptism, he said he would at once baptize me, as the danger of remain-

ing unbaptized was too great. I accordingly went with my pastor into the church, and I was baptized within the beloved and consecrated walls of old St. Matthew's. I had entered the church a heathen ; I left it a rejoicing neophyte, received, through this sacrament of regeneration, into

the one true, holy, apostolic Church, so long sought for sorrowing. Could I ever, ever, be thankful enough, that during all these years of weary wandering I had been protected

With affectionate pastoral admonition as to my course of life during the coming year, when I must mainly rely upon prayer, and the injunction to send at once for a priest if I fell ill, I left the house of God. My heart was so filled with joy, I hastened at once to the Georgetown Academy to share my thanksgiving with one devout soul be fore beginning to wear my mask of silence.

I hastened to see dear Sister Eulalia. I could not hold my peace for a whole year without seeing her. What a rapturous meeting it was! "I am just baptized, Eulalia; the waters of regeneration have passed over my darkened soul, and washed away all stain of original sin. Eulalia, I am wearing my transfiguration robe, washed in the blood of the Lamb."

Eulalia embraced me again and gain. "Would to God," she sighed, again. "it had been His holy will that you could have died in your baptismal in-nocence, then and there !"

The disciplinary year of trial sped onward. It was consoling to know that the priest and the nun remembered me in their prayers. Nor was I forgotten at the Holy Sacrifice.

The succeeding winter was a gay one, as are all Washington winters in social circles. There was an unceas ing round of dinners and dances. My father sacrificed for me much of

his valuable time, which must have been done by additional hours of night work. He attended me to the assem-blies, and I marvel much, as I recall pressed he was with public affairs, that he found it possible to be so gen erous in my regard. But he never alluded to the compact between us. did not venture to break this silence, but I understood that this refraining from all allusion to so important a sub ject, was an appeal to my honor.

The winter passed away, and as I never liked summer places of resort, but found that sort of community life most disagreeable, I was allowed to spend the coming season with my father's sister, with whom at one time I had made my home.

I was unprepared for an unexpected trial. My pious Presbyterian aunt re-newed her earnest solicitations for me

and isolation. I was deprived of my Many years later on, my good, kind, zealous relative, confessed to me that her views were broadened; that she

no longer felt that I would lose my soul, as she had very different feelings toward Catholics from those she at first held. She mentioned to me that, impelled

by a sense of duty to me, she had at that time hidden away my rosary and prayer-book, as she did not think it right to let me indulge in these Popish tricks

I laughed heartily at the recollection of my sore bewilderment, in which she joined when it was explained to her. I must confess my weakness, but I was so touched by my aunt's sincere grief, that, on parting from her to re turn to Washington, I promised to wait six months in order to gratify her before making my first Communion.

I had indiscreetly confided to her the period of time my father required as a probation, and she at once conceived the idea of persuading me to extend this time for her sake, for was she not my second mother?

these repeated delays it was By hoped that I would altogether change my mind. She promised me that if I would grant her this request, she would at least feel that I was not too precipitate. As to being reconciled to my becoming an out-and out papist, that would be impossible. Finally, as I have said I yielded to these importunities. It was a great risk, and I tremble when I think of it. Had I consulted a priest I would have done better. But I stood quite alone ; no confessor, no one Catholic friend near.

A second gay winter succeeded the first, and perhaps my father may have thought that I was no longer in danger of becoming a Catholic. But whatever may have been his hopes or fears, he never again broached this painful subject, but let that one only conversation we had, stand as an agreement between us. Amid such multiplied distractions, and removed from all Catholic influence, God was indeed most compassionate not to with draw the gift of faith.

Finally the prolonged period of pro bation was at an end for me, and I was at liberty to make open profession of my faith. Meantime I had seen much of society, and understood the full purport of the step I was at last ready to take. I was invited by the saintly Mrs. Ewing, the mother of Mrs. General Sherman, to stay with her during the weeks of immediate preparation for my first Communion. was most happy to be with her.

Mr. Thomas Ewing was then, if I remember aright, in the United States Senate. He and my father were old and close friends, and in some underdertakings, business partners, as well as politically allied.

It was almost like a home, as Mrs Ewing took so deep an interest in my Catholic profession. Everyone loved Mrs. Ewing for her many good deeds and sincere and unaffected piety.

During her residence in Washing ton, when Mr. Ewing was in the Sen ate and a Cabinet officer, and she was compelled to fill a certain official place in the world, she was not of the world. She had singular simplicity of nature, and was exceedingly benevo Her opinions of people were lent. never censorious, but always kindly, and she was so charitable, that I am sure she must often have been imposed

upon, as in her official position there was an unending appeal to her sympathies. She was especially noted for

THE CATHOLIC RECORD

A PROTESTANT WRITER'S Soon after I made my first Communion I went to see my aged grand-father. He was advanced in years,

but retained the charm of French viv acity. My heart sank within me as I thought how much pain my becoming a Catholic had inflicted on those near est and dearest to me, and I dreaded meeting this beloved relative. I re-flected with bitterness what a trial it was to have cast any shadow over the sunset of a well-spent life. He who had been more tender to me than any one, and who had so thoroughly sym pathized with me, even in my erratic moods. I could not recall ever having heard my grandfather allude to the subject of religion, and I shud-dered as I bethought me of those dreadful French infidel books. Per haps he had been led astray by these writers; yet again, I remembered that I had never heard him speak

slightingly of religion, and he had a pungent wit, telling good stories of his boyhood days in France. Since the early settlement of Gal-lipolis, no priest had even been there. Did not that fact explain why he had ceased to be a practical Catholic? I knew that we had Catholic traditions, for when I told my Aunt Madeleine that I wished to become a Catholic, she had very kindly given me various Catholic souvenirs, brought over from France. Several pictures—some whole Agnus Dei, in shell frames,—and a very odd old medal. The inscription "Dame de Liesse" was engraved on one side of this medal, with an image

of our Blessed Lady upholding the In-fant Jesus, and on the reverse side, a crucifix with the inscription "Inri." "What can it mean?" I asked. "What can it mean?" I asked My aunt said : "Something popish, tossing it to me. "Yes, I knew that," and having been brought over from France by grandfather, I was glad to have it. These slight traces

were all that remained of the faith of a past generation. Imagine my joyful surprise when, having announced to my grandfather that I was a Catholic, he became greatly excited and quite overjoyed. The closed fountains of his heart opened, his memory of early days re-vived. I sat down beside him, as he told me the thrilling story of his mir-aculous cure when a lad, brought about through the vivid faith and prayers of a saintly mother.

Suddenly, as if afraid to trust him self to the full force of these sacred memories, jumping up he called to his favorite pointer Medor, who was trained to dance as he played, and who only understood French. Then tak-ing his flute, he said : "We must dance, Medor ; this is a joyful day." And as he played the plaintive old air, "Malbrook." we all three danced to-gether, as David had done of old, before the Lord.

This form of jubilant thanksgiving being over. I said with panting breath (for I had taken high polka steps with a right good will:) "But, grand papa, when our 'Lady of Liesse cured you, was nothing given to you as a proof ?'

" Vraiment Mignonne," he said. 'my crutches were left, with many others, on the walls of the church, and a medal was given me; but," he added sadly, "since many years, this medal is lost."

"Oh, no." I cried in infinite glad-ness, "Le bon Dieu has taken care of that. Your only Catholic child has this token of the piety of your mother, and of the gracious love of 'Notre Dame de Liesse.'"

Of Swearing.

PRAISE. Writing in the current issue of Lip pincott's Magazine of the work accom plished, two hundred and fifty years and more ago, by the Jesuits

founded the famous missions in South America, Henry Granville says of those zealous ecclesiastics : "These priests were frugal, laborious and intelligent, conducting their

administration with a systematic order and discretion that have never been excelled, combining religion, fatherly love, good discipline and despotic power in such form as to gain respect, exact reverence, and enforce a ius Willingly fear of their displeasure. the wild children of the forest came among them and gave their souls and their little ones into the keeping of the They worked their task Church. hours each day, ate what was issued to them, attended the church and the festivities that were provided for them, listened to the trained bands of music and bell chimes that made joyous their hours of rest after the day's toil, enjoying comforts, pleasures, and a security never dreamed of before. No lawyer, shop keeper, politician, or tax-collector had a home with them : not an inn, drink shop, or country store was in all the land ; to work, eat, sleep, and praise God was there the

whole duty of man. "Agriculture consisted in cultivating rich fields near the towns and cities, where all resided save those who looked after the breeding o cattle, horses, etc., or were on special service under the direct command of the priests or their assistants. They produced an abundance for their own consumption-rice, beans, corn, man dioca and vegetables and fruits of all kinds. Cotton and hemp they raised and spun and wove into cloth for the community, while 'mate' and hides were exported to pay the taxes, to buy few articles to adorn their churches,

or to supply any special need. "The camps, in the vigor of their freshness, stocked with horses and cat tle that were nursed with the care of industrious and intelligent husband men, in a short time gave great re-To day these camps would show sults. the same results under the same condi tions, which, however, do not now

Then the camps were fresh exist. and space un limited, and there were ever new pastures to which to drive their flocks; to day the fields ar grazed over, year after year, to their full extent, with no new pastures to fall back upon. Soon, by the energy of these workers, the in crease of supply exceeded the demand and, export being impracticable at that time, they had no recourse save to go on increasing it further and further, until all reveied in the fatness of the

land as far as an unbounded supply of meats for consumption or animals of burden was concerned.

"Here would seem to be all the elements that could be desired for the creation of an ideal community, and a time sufficient to develop its virtues From 1631 to 1768 the Jesuits ruled undisturbed over all this vast Domin-

ion. They were expelled from Para and Maranhao in 1661. What were the results and what did they leave be hind them ?

"When they were expelled in 1768 the leaders thought that only a trip to the Cortes of Spain was needed to cause the repeal of the decree and a speedy restoration. If they possessed treasure they left it behind. Enormous wealth was supposed to be theirs as the product of the toil of so many hands, and for so long a time,



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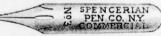
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to become a member of her Church.

She was more and more uneasy at my apparent apathy. She was partic-ularly miserable because I declined to go with her to church. She reminded me how changed I was, and she lamented the deadening effect of Washington gayety on my soul.

In order to reassure her as to my soul's state, and to spare her such grave anxiety in my regard, I con fided to her that I was really a Roman Catholic, and only waiting for a pro bationary period to elapse, required by my father as a test of my sincerity.

But I was gravely mistaken in my attempt to allay her fears. I could not have imagined that this information, this confidence as to my religious sen timents, could have given her such deep distress.

When one becomes a Catholic, the change is so radical that it is difficult to realize that one has ever been any thing else.

This was now my habit of soulpart of my very being-and I could ot think of myself as a pariah among the zealous professing Christians around me.

As to downright opposition, I fancy I would rather have enjoyed that, for my father's stern Puritan blood asserted itself in a combat.

Had dear aunt reproached me. might have been quite pleased. But I was made utterly wretched by her tears, her sadness, her sorrow, her humiliation. She was so ashamed of my choice! She could not understand why I ever dreamed of going to the same church as "Bridget and Patrick," as she put it, and she supposed I would presently choose my associates in that direction. These views of hers were a heavy trial to endure, for it pained me much to grieve her.

She was so sure that Rome was the abomination of desolation, and there was no doubting the sincerity of this estimate in her own mind.

I had already commenced some Catholic practices, and I used my prayer book in my room. rosary and loss inflicted a sense of bereavement you the grace of faith."

her charities, and her daughter, Mrs Sherman, exercised the same Christian virtue of giving. General Sherman once said to me,

alluding to the unending almsgiving of his wife: " It is dangerous for Ellen to live so near this orphan asylum, as she will end by taking in

their washing, and supporting them entirely." The General's wit was not without reason. At the time I went to visit Mrs. Ewing and prepare for my first Communion, there was a very zealous priest there, as pastor of the church in Lancaster, Ohio, the Rev. Father Young, who many years later became Bishop of Erie. He was a Maine man, rather brusque in man He was a ner, but earnest and warm-hearted shall always hold in grateful recollection the painstaking care he be stowed upon me.

I did not then require much actual instruction, perhaps, but I did need to be well fortified in order to maintain a steadfast resolution, as I had not a single Catholic relative, and I loved my family very much. I was about to isolate myself in all that affected me most deeply. At the time, Father Young impressed me as being very severe. He would not permit the least compromise, and I can never thank him enough for starting me in the straight and narrow path.

At last the blessed day dawned when I was to receive our Lord. I had the joy to call myself a Roman Catholic before the world, to approach His holy altar as one of the faithful.

It is one of the graces given to God's anointed to read the souls confided to their care. Our confessors can make us know ourselves as we never can from our own searching.

This good priest read my soul aright. He failed to find the higher aright. virtues, but he did discover the one talent confided to my keeping.

Through life I often recall his part ing admonition. He said : ' My

child, you have one special gift in a superior degree. God has bestowed upon you one grace. Be prayerful to

Let me advice you to avoid swearing, as there are reasons for doing so on which I recommend you to reflect : Swearing makes God your enemy. Swearing makes good men avoid

you. Swearing brings down upon your self the curse which you pronounce up

on another. Swearing shuts you out from the Kingdom of Heaven. Swearing drives away the Holy Spirit of God from your heart.

Swearing makes the devil your friend.

Swearing gives the devil power over your soul. Swearing makes bad men seek your

company. Swearing hardens your heart. Swearing increases the number o

your sins. Swearing opens to you the door of the bottomless pit.

Let me ask you what good does swearing do you? None.

What harm does it do you? It de-stroys your soul. Bless and curse not. Jesus came to bless mankind. Do you wish to undo all that He did for you

Do you wish Him to take away His blessing from you, and leave you nothing but a curse? Then do not spear. Monitor.

The rapidity with which croup develops calls for instant treatment; and yet few households are prepared for its visits. An admirable remedy for this disease is Aver's Cherry Pec. toral. It has saved hundreds of lives and should be in every home where there are young children.

Baby Eczema and Scald Head.

Baby Eczema and Seald Head. Infants and young children are peculiarly subject to this terrible disorder, and if not promptly arrested it will eventually become chronic. Dr. Chase made a special study of Eczema and diseases of the skin, and we can confidently recommend Dr. Chase's Ont-ment to cure all forms of Eczema. The first application soothes the irritation and puts the little sufferer to rest. Worms cause feverishness, moaning and restlessness during sleep. Mother Graves' Worm Exterminator is pleasant, sure, and effectual. If your druggist has none in stock, get him to procure it for you.

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the small tribute they yearly paid to Spain, little went into the coffers of the Old World. But the new possess ors who took charge of affairs found nothing more than well-stocked ranches, skilled labor, fields and gardens yielding, not a bounteous crop, but all that high civilization could bring forth from a soil not of the best The towns were situated generally in camps, and the fields ad-

jacent were made reasonably product ive only by fertilizing and careful "The Jesuits were expelled in 1768

from these missions. From this time until 1801 the colonies, as they were then called, languished under the rule of the Spanish, corruptly administered from Buenos Ayres. At this date all east of the Uruguay was conquered from the Spanish by the Portuguese

The cities were almost completely destroyed, and the inhabitants mas sacred, taken prisoners, or driven from the country. "During the reign of the Spanish,

from 1768 to 1801, their treatment of the Indians was so inhuman that the poor creatures were continually escap ing back to the forest, until at the time of the conquest by the Portuguese in 1801 there were not over forty thou sand in all the missions. To-day, of the thirty three cities that were once so populous and prosperous, there are

only a very few that have inhabitants at all, and in these the total population would not exceed ten thousand.

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at the Engineer's office at Cornwall. Printed forms of tender can also be obtained at the places mentioned. In the case of firms there must be attached to the tender the actual signatures of the full name, the nature of the occupation and resi dence of each member of the same, and, further, an accepted bank cheque for the sum of \$150,-000 must accompany the tender. This accented bank cheque must be endorsed over to the Min-ister of Kailways and Canals, and will be for-feited if the party tendering declines entering into contract for the work at the rates and on the terms stated in the offer submitted. The accepted bank cheque thus sent in will be returned to the respective parties whose tenders are not accepted. Contractors are specially notified that the condition requiring the works to be wholly completed by the sist day of January, A. D. 1890, will be rigidly enforced and all penalties for delay exacted. By order.

By order. J. H. BALDERSON.

J. H. BALDERSON, Secretary. Ottawa, 20th March, 1807. Newspapers inserting this advertisement without authority from the Department will not be paid for it. 952 3

de la compañía de la comp GALOPS CANAL.



CEALED TENDERS addressed to the under-o signed, and endorsed " render for the Iro-quois Section of the Galops Canal," will be re ceived at this office until 16 o'clock on Saurday the 17th day of April, 1887, for the works con nected with the enlar, ement of the Galops Canal

ceived at this office until 16 o'clock on Saturday the 17th day of April, 1887, for the works con nected with the enlar, ement of the Galops Canal. Plans and specifications of the work can be seen on and after the Slst day of March, 1887, at the office of the Chief Engineer of the Depart-ment of Railways and Canals, Ottawa, and at the Engineer's office at Cornwall. Printed forms of tender can also be obtained at the places mentioned. In the case of firms there must be attached to the tender the actual signatures of the full name, the nature of the occupation and resi-dence of each member of the same, and, fur-ther, an accepted bank cheque for the sum of \$100,000 must accompany the tender. This ac-cepted bank cheque must be endorsed over to the Minister of Railways and Canals, and will be forfield if the party tendering declines entering into contract for the work at the rates are not accepted. The lowest or any tender. Contractors are specially notified that the condition requiring the works to be wholly completed by the 31st of January, A. D. 1899, will be rigidly enforced and all penalties for delay exacted. By order, J. H. BALDERSON.

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