

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 required.

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 remaining 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.

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, 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 before 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 again. "Would to God," she sighed, "it had been His holy will that you could have died in your baptismal innocence, 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 unceasing 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 assemblies, and I marvel much, as I recall how pressed he was with public affairs, that he found it possible to be so generous in my regard. But he never alluded to the compact between us. I did not venture to break this silence, but I understood that this refraining from all allusion to so important a subject, was an appeal to my honor.

and isolation. I was deprived of my companions.

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 return 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?

By these repeated delays it was 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 be had, stand as an agreement between us. Amid such multiplied distractions, and removed from all Catholic influence, God was indeed most compassionate not to withdraw the gift of faith.

Finally the prolonged period of probation 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. I 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 undertakings, business partners, as well as politically allied.

A PROTESTANT WRITER'S PRAISE.

Writing in the current issue of *Lippincott's Magazine* of the work accomplished, two hundred and fifty years and more ago, by the Jesuits who 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 just 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 Church. They worked their task 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 their 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 of 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, mandioc and vegetables and fruits of all kinds. Cotton and hemp they raised and spun and wove into cloth for the community, while 'mae' and hides were exported to pay the taxes, to buy a few articles to adorn their churches, or to supply any special need.

"The camps, in the vigor of their freshness, stocked with horses and cattle that were nursed with the care of industrious and intelligent husbandmen, in a short time gave great results. To-day these camps would show the same results under the same conditions, which, however, do not now exist. Then the camps were fresh and space unlimited, and there were ever new pastures to which to drive their flocks; to-day the fields are 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 increase 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 revealed 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 Dominion. They were expelled from Para and Maranhao in 1661. What were the results and what did they leave behind 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, for it was known that beyond the small tribute they yearly paid to Spain, little went into the coffers of the Old World. But the new possessors 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 quality. The towns were situated generally in camps, and the fields adjacent were made reasonably productive only by fertilizing and careful culture.

SUNLIGHT SOAP WRAPPER

Competition. FEBRUARY, 1897.

The following are the Winners in District No. 1, comprising the City of Toronto, Counties of York, Simcoe and all Counties West and South of these.

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We have been obliged to disqualify several competitors for sending coupons taken from unsold soap in grocers' stock (see Rule 3).

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GALOPS CANAL.

NOTICE TO CONTRACTORS. SEALED TENDERS addressed to the undersigned, and endorsed "Tender for the Contract for the Galops Canal," will be received at this office until 10 o'clock on Saturday the 17th day of April, 1897, for the works connected with the enlargement of the Galops Canal.

Plans and specifications of the work can be seen on and after the 31st day of March, 1897, at the office of the Chief Engineer of the Department 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 residence of each member of the same, and, further, an accepted bank cheque for the sum of \$100,000 must accompany the tender. This accepted bank cheque must be endorsed over to the Minister of Railways and Canals, and will be forfeited if the party tendering declines entering into contract for the work at the rates and on the terms stated in the offer submitted.

The Department does not bind itself to accept the lowest or any tender. Contractors are specially notified that the condition requiring the works to be wholly completed by the 31st day of January, A. D. 1898, will be rigidly enforced and all penalties for delay exacted.

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FIVE-MINUTE Fourth Su

Watch ye and pray. Not unfrequently, a priest is to penitents about they have been say them; that trouble, so many points that satisfaction in or other has go consequence, the omitted. In not go farther than of some reverse leave off going. Now, I wish this the mistaken no in this way must and purpose of p.

Some people th act, as if they thi kind of spiritua practice as long pleasantly, but times are dark. far as this, but duty to be don obeyed, and if about their oti tions, this must I wish to poin prayer and its entirely differe is perfectly true yet the necessity even than the d commands. To must remember exists between us to do them, a because God has obtain our sal best way to ma few examples.

Now, we all k a sin; that Al mandated us not truth. Yet, these dull, and posse and intelligence some difficult ci to tell a lie; y friend from dea into small trou man were to act he was doing r a sin and offen if he did it in a nce would exc be a sin in such.

Take another important one. owing to the ad and education, His Holy Cathol preserves it in to teach His truth sacraments with the means of g He has comma this Church, a able to know th has given to it no other body of But now, let us some men who, of apprehension their prejudice are unable to Church is god. Church of Res sin on account they do not do know they are means.

Ignorance ir it brings with and entails m sinful in itself. But when we which are nec cause God has them, but bec Him means to sion of such thous consequen to the end, the unless the mea if we could su person were ignorance of s nce would no not, and could get the end.

Now, there are necessary because God but as means these things is be saved, pray even ignoran from it. How people act wh for every littl tion, when on at such times.

Mattine With phosphite Diseases. Perfectly wellec liver oil in passages, and co phosphophites, enhanced. In preparation, Ma combined the y and that sustain maline. No remedial value addition to dige the oil and rel the maline play maintaining detion so essential.

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