# THE STORY OF A CONVERT.

OUR LADY OF LIESSE. - EARLY IMPRES-SIONS.

Looking back through the dim vistas Looking back through the dim vistas of the past, questioning Providence as to why the priceless gift of faith was conferred upon me without one meritorious act of mine, at first it all seemed quite inscrutable why I should have fallen help, to so risk an inhead. have fallen heir to so rich an inherit-

"Yet, dear Lord," I prayed, "there must be some reason why this most gracious boon has been bestowed, for Thy ways are not to be measured as are our ways, and evenhanded with Thy boundless mercy comes justice."

Then, as if in answer to this yearning wish of the soul, like some kine-toscopic group, stood forth, clear-cut, before my mental vision, a succession of scenes that transpired one hundred vears ago.

It is in Paris, and three boys are at play in a quaint old garden. I can hear no sound, but I know by their gestures that they banter each other to some trial of skill.

There stood a chestnut tree of beautiful proportions, overshadowing the paved walk of the quiet courtyard, and suddenly I perceive these boys close around its base, and looking up

First, one climbs some seven or eight feet to the lowest branch, from which he jumps; then the second boy goes a little higher, to the branch above, and also jumps to the ground below, somewhat rudely shaken, it is true, but none the worse for the shaking.

But when I see the third boy swiftly clamber to the higher branches, I shudder as he makes the daring leap, for almost at the moment of the fool hardy act, as the lad makes the peril-ous leap, he falls heavily upon the pavement below.

No cry of pain reaches me, but I

know that the limp figure has received a serious hurt; and I am given to understand that these rash boys had dared each other in senseless bravado as to who could jump from the greatest height, and that this reckless youth had paid the penalty with a fractured

Then I beheld a military looking man—he is an officer, and wears a sword—gently lift the sufferer in his strong arms, and carry him into the He is the hapless boy's father, and the youth who has swooned away as one dead in his only son.

I close my eyes, and it seems to me that I can hear a sound of lamentation in that grief stricken household.

When I look anew, I can see the fair haired, blue-eyed boy, of the to. blonde Celtic type of the old conquering Gallic race, stretched upon a sur geon's table. He was the grandson of the first surgeon of Paris, Dr. Cruchet, and the utmost skill that love and science could bring to bear had been expended in vain. There are three figures. The old surgeon is sad and wearied, and the soldier father's face is stern, set, and sorrowful; but the lips of the gentle mother move in prayer as she kneels, with Rosary in her clasped hands, beside her boy. I know that she appeals to Heaven. can understand that human aid is in vain, that there exists a hopeless com pound fracture of the hip, and that the loved child, around whom so many fond hopes centre, is condemned to be

But the saintly mother is not dismayed, for in her heart is that strong faith that storms Heaven.

a lifelong cripple.

The scene changes. Placed securely on the back of a sure footed ass, rests a well padded pillion, upon which the suffering lad is placed, with his crutches before him. But so pale, so thin, so alto-gether changed that I could not have known him except for the dove-like eyes of that loving mother who wearily walks beside her child along the dusty And I know, by the reverent mein, the upturned, Heavenward gaze, the ceaseless counting of the beads in her clasped hands, that she is in prayer.

At a time when France was in the quickening throes of an infidel revolution, this valiant woman was thus making a pilgrimage on foot, walking beside her stricken son, whom she was taking to the shrine of our Lady of Liesse, there to make a novena for his miraculous cure.

The toilsome journey is at an end. For nine days they have invoked our Blessed Lady of Liesse.

Ah, now in a halo of light I can see the mother prostrate before the shrine in an ecstasy of joy in jubilant thanksgiving. And the boy stands erectfirm, whole of limb, and in the act of hanging his crutches upon the wall of the little chapel. Numberless other crutches also hang there, trophies of the powerful intercession of Our Lady

Illuminated by the scene I have witnessed, I now clearly understand why, without any merit of my own, mercy has been shown to me.

The Christian woman, full of faith, fervent prayers gained the miraculous cure of her incurable son. whose crutches were left upon the walls of that church as he walked forth strong, well, buoyant, and full of a vigor that gave him eighty-four years of life, that venerated woman whom Our Lady of Liesse thus blessed, was my great grandmother. Through one generation, her descendants, transplanted to America, and deprived by their environment of religious succor, had lost the faith

Through her intercession our Blessed

Lady has led me back into the one

How simple, how natural it all is! We are told that for the sins of the fathers the children suffer to the third and fourth generation; so likewise may the children of those who fear the Lord and serve Him, hope for mercy.

The youth who had been miraculously healed, left France in dismay after having witnessed the taking of the Bastille, and other excesses of the awful French Revolution. He emigrated to America, where by his en-vironment he was deprived of all

Catholic influence.
This French family thus situated lapsed first into indifferentism, and, finally, two generations later, at the period of my birth, having drifted away from the practice of religion, some members of it embraced Presby. terianism.

My mother died in my infancy, and my only recollection of any Catholic practice was that my pretty, dainty French grandmamma would make me kneel at her knees every evening and

say one "Ave Maria" in French.

And I fancy that the reason why I recall this prayer, which was unaccompanied by any instruction, was that I always objected to its recital in French, insisting that I was to be allowed to say my prayers in English. Having been duly and repeatedly punished for this continued obstinacy, I never for got that I had been taught this prayer, and the recollection was not a pleasing

It is a good thing to enofrce obedience, but it is a bad way to make un necessary points. Poor little children are often made to suffer from the want of discrimination of their superiors. I must confess that I sympathize with their helplessness.

It is pitiful to think of the unheeding tyranny of parents, who mean to do what is just, and right, but who never seem to realize that their children are, in great part, bundles of inherited peculiarities.

After all, the wisest way, outside of religious instruction, is to watch temperament, and discriminate so as to direct natural inclinations into safe channels, - so it seems to me, now that I am a grandmother.

I was an only, and, from infancy, a motherless child, and my father, a very busy man, continuously in Con-

After the death of my maternal grandmother, which took place when I was eight years old, I was subjected to very opposing influences.

First, for one winter with the good Sisters of the Visitation at Georgetown, with the express request that I was not to receive religious instruction; then a pensionnaire in a fashionable French boarding school, where my manners

At fourteen, on account of my health it was thought best to give me a year of absolute rest, and at the earnest entreaties of my aged French grand-father I was allowed to remain with

It was a rambling old house, and we two were its sole occupants, except the servants.

My grandfather was most indulgent, and was I allowed to do precisely whatever I wished.

My one absorbing passion was books. There was a deadly store of the writings of the infidel school, — Rousseau, Voltaire, Volney, and others of the same stamp.

During the long winter evenings,

and far into the night, alone and un interrupted I read eagerly, and without a guide.

Metaphysical and philosophical dis quisitions had a strange fascination It never occurred to me What is the soul, what is its destiny But the subtle operations of the mind was most curious to understand, and the vague and cynical speculations of Voltaire never pleased me. I had absolutely no criterion to judge them by, so that I was not shocked at their infidel teachings. But I was not in erested, and doubtless at that tender age I was spared much harm through not properly understanding what read

My avidity as to reading rather re sembled the ravenous appetite of the gourmand, that impairs digestion Perhaps, from a similar reason, La Nouvelle He'loise and L'Emile did me

no special harm. Jean Jacques Rousseau failed to cap tivate, but Volney had a singular fas cination. The Oriental investigations were new, and interesting. To this day it is a matter of surprise, when I think of it, why this mass of irreligious works, skimmed over without a guide, did me no serious injury. I shudder as I think of the mortal peril of that year of indiscriminate and omnivorous reading, and the nature of the range of French books I feasted upon. I can never be sufficiently grateful for being protected at that impressionable age. Had I as guardian angel a sainted an-So far as I can recall the direct effect, this mass of infidel speculation seemed too vague to be satis-The special influence upon factory. my mind, however, was to awaken a love of metaphysical disquisition, which has lasted through a lifetime. Then youth and innocence encased me in protecting armor against the poison of these French revolutionists.

But while these books represented a revolutionary era, the English authors at my disposal were more wholesome, and I was much pleased with such literature as I could obtain. The Spectator was carefully read with something of the same sort of awe I used to feel when I heard my father discuss grave topics with the statesmen of the day, and I had Pope, Mrs. Hemans, the early dramatists, Shake-

speare, of course, and Ossian. Of all the books, this poem of McPherson induced, by its wild imagery, a state of exaltation of the imagination that gave Himself has given us is the law by to my fancy a tinge of color that time has never dimmed. It peopled for me a new world with the grandiose forms of Scandinavian heroes.

I could never describe the fever of agitation it produced at the time, arousing a poetic faculty for which I could find no expression. How, with Ossian in my hand at dead of night, I would open the windows of my room to apostrophize the moonbeams, the stars, the clouds, the whispering winds or the majestic flow of the noble river near the house! I seemed to have found a key to the voices of nature. To this day Ossian is a treasured friend.

I dwell upon all this to point out how dissimilar were the influences of my early life.

A year later, my father placed me under the care of his sister, an excel-lent aunt, the wife of a highly re spected physician, and whose first hus-band was a New England Presbyter ian minister. It was a curious and sudden change. The minister and the

elders of the Presbyterian church of the village were welcome and constant guests at my aunt's house. I was thus suddenly transplanted into a rigid Puritan atmosphere. And now the first religious training I had ever re eived was commenced. We had morning and evening fam-

ily prayers, prefaced by the reading of a chapter from the Bible; a blessing was asked at each meal, which, if a certain deacon happened to give it, embraced the heavens above the earth, the sea beneath, and all that they con tained. Then we had sewing societies for the making up of garments for the destitute heathens of the foreign missions, and there were, as a mild exhil aration, weekly prayer meetings at the houses of prominent members of the church, as well as the evening meetings in the basement of the church. must say that the entire life, the busy day-school I attended at "The Female Seminary," as it was called, and the strict discipline of the home life, was just what I needed at that time as an antidote to the dangerous influences of

the preceding year. My aunt was very decided in her ideas of duty, but she was unselfish and affectionate, and the two years as a member of her family were very

happy ones.

But that which I wish to speak o here, was the effect upon my the sincere, painstaking, and earnest religious instruction I then for the first time received. By a most sur prising process, thanks be to God led me eventually to the light of faith TO BE CONTINUED.

## CHRISTIAN MORALITY.

The reason we ought to believe all the truths of religion is that God Himelf has revealed them by Jesus Christ His Son, who teaches them to us with infallible truth by the ministry of His Church.

The principle of morality is no less divine, and the reason we should faith-fully observe the commandments of God, and His Church, practice Christian virtues and live according to the rules of the gospel is that God Himself so wills, and that His supreme holy will is made known to us most clearly through Jesus Christ and His minis

The word morality means the moral law; in Latin, morum lex.

To be moral, or righteous, is simply to live in accordance with that law which comes from God and which is the expression of His will. To be immoral. or unrighteous, is to follow the natural nclinations in preference to the will of God, and to be ruled by the passions, and not by the divine law. Conscience is that inward light which reveals to us our duty, which reproaches us when we transgress, and applauds our obedi-ence when we have the courage to listen to the voice of God, and to prove ourselves true Christians.

But just as there is in the world false money, which is easily mistaken for good unless it is closely examined, so is there a false morality, which is, alas! very prevalent, and which entirely results from ignorance and un-belief—a morality which does in no way suffice for the accomplishing of the will of God, and yet which many people content themselves with practicing. There is nothing more convenient nor more elastic than is this false morality. It might be summed up in two negative commands: Thou shalt not Thou shall not steal. This myskill. terious moral law goes no farther, but eaves everything else wrapped in a vague uncertainty, which must be peculiarly soothing to those who are drawn by inclination toward some action of doubtful morality. true that it commands its votaries to be good fathers, good sons, good husbands, and good citizens; but if we enter upon the question of the daily duties of life, and rules of conduct, morals, and temper, or methods of sub duing vice, evil habits, selfish instincts, it has not a word to say; it forbids nothing and tolerates everything. Having this law for his only rule of rule, a man might be a gambler, a drunkard, and a profit gate; he might be quarrelsome and selfish, a spendthrift or a miser, at will; he might be utterly destitute of love of any one except himself, and

Purest and Best for Table and Dairy No adulteration. Never cakes.

which He will hereafter judge us ; and it is no more within our power to mod-ify it than it is in our power to change the course of the stars, or to alter the laws of nature. Very different from the morality of rationalists is that Christian morality resting entirely upon the religion of which it is the practice. Its foundation, to which it refers everything, is the love and service of our Lord and service of our Lord Jesus Christ: the gospel, with its divine maxims, is its code, and it teaches us first the necessity of penance, of self-renunciation, of brotherly love, of humility and gentleness, of purity of heart, and chastity; of detachment from the world, of obedience to God and to His Church; in one word, the practice of the Christian life and Christian virtues. It must be acknowledged that there is some difference between this rule of conduct and the unmeaning maxims of the good the good son, the good husband, and the good citizen. The most such maxims as these are capable of, as was wittily said by St. Francis of Sales, is to save us from being needy, and to gain us the esteem of those who neither look below the surface, nor scrutinize too closely.

As it is absolutely necessary for the salvation of our souls that we obey the law of God, and live in accordance with His will, it is most important, it is even necessary, to have a clear knowledge of Christian morality in order to be able to practice it. - Sacred Heart Review.

### On Devotion to St. Joseph

FROM THE WRITINGS OF ST. TERESA 1. It seems to me as if God grants to other saints the grace to help us in certain needs; but I know by experience that St. Joseph helps us in all.

Our Lord permits St. Joseph to help us in all, as if He wished to show that, as on the earth this Saint occupied the place of father to Him, and was so called, in like manner He can not refuse him anything now in heav en.

3. I know of no one that was truly devoted to St. Joseph, and who showed it in his actions, that did not advance in virtue.

4. Persons that are devoted to prayer should cherish a particular affection for St. Joseph.

I do not remember ever to have prayed to St. Joseph without obtaining something from him.

6. The experience of the graces granted me through the intercession of St. Joseph makes me wish that I could persuade everybody to have a special devotion to this great Saint. 7. I do not think that, for several years past, I have asked in vain any

thing from St. Joseph on his festival day (March 19). 8. I took the glorious St. Joseph for my patron and intercessor, and recommended myself much to him ; have since found out that on that and other occasions this great Saint was

more prompt and generous in helping

### me. A Protestant Bishop on Divorce.

Bishop Nicholson, of the Protestant Episcopal Diocese of Milwaukee, has expressed himself in strong language against the growing laxity in reference to divorce and the remarriage of divorced persons. This is one among other things that is undermining social stability, peace and prosperity. The Bishop is quoted as saying: Protestant Episcopal Church in England takes precisely the name attitude in the matter as that maintained by the Roman Church both in Europe and America. In making the canons for the Protestant Church in America an effort seems to have been made to conform more nearly to the common usages of this country. This I believe to have been a mistake. It has been my custom to refuse to marry divorced persons under any circumstances. expect to continue the practice. I am strongly in favor of the adoption of a law of the Church which shall be quite as rigid as that of the Church in England and that of the Roman Catholic Church."- Christian Oracle.



For full particulars see advertisements, or apply to LEVER BROS., LTD., 23 SCOTT ST., TORONTO

SWEET CAPORAL \_\_CIGARETTES 10c. per package. Standard of the World. KINNEY BROS. NEW YORK.

Tells You all the Feasts and Fasts. Provides an Abundance of Stories. Over 70 Illustrations of Rare Merit.

Parents and Children will be Interested and Instructed by this Really Fine Publication. A LIST OF THE ATTRACTIONS :

FIRST-PRIZE STORY, "ELIZABETH." . . By Marion Ames Taggart. A story of the affections, written with all the power and dramatic ability of this author A TRANSATLANTIC MARRIAGE. . . . . By Maurice Francis Egan,
A faithful picture of life in the French quarter of New York. KE.

A breezy Irish story by this well-known author.

By Clara Mulholland, FOR HONOR'S SAKE.

THE X-RAYS OF DR. ROENTGEN.
A popular account of this wonderful discovery.

A GOOD BOOK. By His Eminence Cardinal Gibbons.
With Portrait.

AN APOSTLE OF COLD WATER. . . . By Joseph Schaefer An account of Father Kneipp and his wonderful treatment. With Portrait. THE STORY OF ABGARRO. . . By Mrs. A. R. Bennett-Gladstone, An Armenian Legend.

By Marion J. Brunowe, SISTER IRENE. A Sketch of Her Life and Work. With a Portrait and a View of the Foundling Asylum. THE PILGRIMAGE OF ST. PATRICK'S PURGATORY.

By Rev. D. Canon O'Connor, P. P. THE MIRACULOUS STATUE OF THE INFANT JESUS OF PRAGUE. By Ella McMahon.

OUR LADY OF GUADALOUPE. A Description of this famous Mexican Pilgrimage,

AND MANY OTHER ILLUSTRATED STORIES, as "Under the Snow," "The School of Sorrow," "The Fool of the Wood," "Sabine," etc., besides historical and descriptive sketches, anecdotes, poems, etc.

We will Send a Copy of the Catholic Home Annual by Mail Postpaid to any of our Readers on Receipt of Price, 25 cts. Postage Stamps taken. Address, THE CATHOLIC RECORD,

482 RICHMOND STREET,

a doubt - Sacred Heart Review.

LONDON, ONT, ion of Mr. Hulbert's mental gifts none who read his eulogy of the man in "Cheerful Yesterdays" can entertain



The O'Keefe Brewery CO. of Toronte, Lts SPECIALTIES: High-class English and Bavarian Hopped Ales: XXX Porter and Stout.

Pilsener:Lager of world-wide reputation.

E. OKEEFE, W. HAWKE, J. G. GIBSON,

Pres. Vice-Pres. 3ec-Trea



Hobbs Mfg. Co. London, Ont. ASK FOR DESIGNS

180 KING STREET. JOHN FERGUSON & SONS, The leading Undertakers and Embalmers. Open night and day. Telephone-House, 373 Factory, 542, **医教生中2008年的第三人称形式** 

ulous cures sent FREE. 10 DAYS Treatment Free by mail. Drs. Green & Sons, Special-ists, ATLANTA, GA.

PROFESSIONAL CARDS.

DR. WAUGH, 587 TALBOT ST., LONDON, Ont. Specialty, Nervous Diseases. DR. WOODRUFF, NO. 185 QUEEN'S AVE. Defective vision, impaired hearing, nasal catarrh and troublesome throats. Eyes tested. glasses adjusted. Hours, 12 to 4.

VERY LIBERAL OFFERS

An Opportunity to Possess a Beautiful Family Bible at a Small Outlay.

Containing the entire Canonical Stures, according to the decree of the Cor of Trent, translated from the Latin value Dilgently compared with the Her Greek and other editions in divers nages. The Old Testament, first publiby the English College at Donay, A. D. 1882. Revised and core daccording to the Clementine edition to the Scriptures, with amotations by the Dr. Challener, to which is added the Hof the Holy Catholic Bible, and Caime lustrated and Explanatory Catholic Did ary of the Bible, each edited by the Ignatius F. Horstmann, D.D., Profess Philosophy and Liturgy in the Theol Seminary of St. Charles Borromeo, deliphia, and prepared under the sanction of His Grace the Most Rev. Wood, D.D., Archbishop of Philade With references, an historical and chogical index, a table of the Episth Gospels for all the Sundays and Ho throughout the year and of the most Feasts in the Roman calendar, and of structive and devotional matters. Wignat steel plates and other apprentavings.

This Bible will prove not only a ble every Catholic household, but an or as well. The size is 12 x 10 x 4 weighs 12 pounds, and is beautifully For Seven Bollars (eash to accorder) we will send the Bible of corder) we will send the Bible of corder) we will send the Bible of corder) we will send the Bible of the property of the corder) we will send the Bible of the corder) we will send the Bible of the corder) we will send the Bible of the corder of the corder.

every Catholic bousehold, but an oas weil. The size is 12½ toly x 4 weighs 12½ pounds, and is beautiful. For Seven Dollars (cash to accorder) we will send the Bible by examp the first of the Dominion, charges riage prepaid; and besides will give for one year's subscription of THE C. RECORD. The Bible and the Rec a Year for Seven Dollars. Sul who live where there is no express chave book forwarded to the one near residence. Please note that it, on ation, anyone is dissatisfied with chase, the book may be returned expense, and the movey will be r. Bibles similar to these have for yes sold by agents for ten dollars each.

THE HOLY BIBLE

(A SMALLER EDITION) Translated from the Latin vulgate bound in cloth. Size 10 x 7 x 2, and pounds 6 ounces. This book will be any address on same conditions as tedition for Four Dollars and a yeagiven on subscription to THE CRECORD. larger CATHOLIO given on subscription to the RECORD.

It is always better to send remittances by money order, but when cash is sent the letter should in every case be registered.

Address-THOMAS COFFEY,

Catholic Record Office, - LONDON, (21)

FIVE-MINU Quinquage

MARCH 6.

CHRISTIAN "If I speak with the angels, and have no as a sounding brass of the sound on the sound of the so

We see from th is indispensable. we shall never se eaven. Nothing the place of it. charity? Charit love. The chari he same as the lo ove God, or we s Him for all etern Blessed Saviour first and great Thou shalt love th afl thy heart and

But what does sist in? It consis faithfully God When the young the answer was, ments"; and St. Holy Ghost, says: or love) of God, t mandments. This being so, meaning of my to speak with the

angels and do no ments of God, I a Yes. we may talk sible about the religion, and pro we at the same t mandments, or a fully, then we ar love of God is not noise. The love wrought feelings phrases, but in to obedience. Who stand in the least should desire to p the same as po that is, keep H well as we can. of God, although of the feeling of naturally to our like.
If we faithful

mandments we pand worship - sue Him and worthy the one who says shall enter the but the one who Father who is in deceived, for G Many seem to thinking they can in the place of mandments. On will go to Mass. while I am there but I will contin get intoxicated f out doubt, but G on, will not be will forgive thi says: I am tem to indulgence in this up ; it is too I will sin from ti pray. I will g ommunion occ overlook it. Ye You have not charity all the pr all the confessio munions in the mothing.

another says: give alms ; I wil and schools; I v addicted to. TI hat God will no gain with you. that sin; you n rom every more day or a week, fasting, all your thoughts, all you holy season of L one end and ob charity of God, without fail to neaven, where y ove to God and ression for the

Lent has con graces. But of ing years if the also?-Faber.

Scott's Emulsion he contrary, it trengthens the s mmediate and pro Some people had an and pro Some people had an adding the disease. Changreen fruit, is sure To such persons we To such persons we had to be the disease. The such persons we had a such person to be the disease of the disease had been diseased by the diseased by t The superiority of sterminator is she children. Pur

unequalled.—M

ga, Ont., writes:
recommending D

OIL for bleeding them for nearly it
most everything

Some of them wo
lief, but none wo
lief, but none wo
now been free from
for nearly eightee
continue to recomm

The only True 1

The only True I in the public eye tilla. Therefore get