

nizes and joins in a false system of worship, and practically denies Christ before men, in consequence of which Christ will deny him before His Father who is in heaven. (St. Matt. x. 33.)

But for all sins pardon may be obtained by penance, and this sin may also be forgiven through the sacrament of penance, and the person doing the wrong may become reconciled by penance to God and the Church, whereupon he or she may be admitted to receive Holy Communion.

The nature of the penance to be enjoined in this case varies according to the discipline in force in the various dioceses, and even the validity of the marriage depends much on the circumstances of the particular case. When such a case occurs, therefore, the safest rule which can be given is that the party concerned should consult the pastor as to the course to be followed to become reconciled to the Church.

A NOTED CONVERT'S PLEA.

ATTITUDE OF EDUCATED PROTESTANTS TOWARD THE CHURCH.

Rarely has the attitude of the enlightened Protestant of New England toward the Catholic Church been so accurately stated as in the following paper. His acknowledged ability and wide acquaintance with educated non-Catholics gives added weight to the testimony, which Mr. Robinson offers as to the need of correct and complete statement of Catholic truth in dealing with these without the fold. The author is a well known convert to the Catholic Church, and previous to the acceptance of a chair in the Law School of the Catholic University, held a similar position at Yale University, New Haven, Conn.

The conclusions hereinafter stated are based in part upon the following items of personal experience:

WRITER'S ANTECEDENTS.

My youth and early manhood were spent entirely among Protestants. All my adult relatives and nearly all my neighbors were members of the Methodist, Baptist, Congregational, or Episcopal churches. They were a devout, prayerful people, diligent in searching the Scriptures and in teaching its precepts to their children, rigorous in their adherence to the standards of Christian morality, earnest in every good word and work. A few of them still survive. Those who have died departed this life in joyful submission to the will of God, and looking for salvation through the merits of their Lord and Saviour, Jesus Christ.

A CONVERT.

Since I became a Catholic (now about thirty years ago) I have lived in constant and intimate association with non-Catholic authors, teachers, clergymen and lawyers; the men who form the public opinion of the day on social, ethical and religious questions, and indirectly on political questions also. Many of these are active members of the Protestant churches; a large proportion of the rest are religiously disposed—in will, if not in intellect and profession—submitting themselves to the guidance of the Christian law and doctrine. Of most of them I do not hesitate to say that they are sincere, upright and conscientious men, men who, so far as they perceive and comprehend it, are loyal to the truth and ready to make whatever personal sacrifice such loyalty may entail.

Of the Catholic Church they know comparatively nothing. Her external history, as an organized society, they perhaps to some extent discern, but of her inner life, her discipline, they have as yet not even a remote conception. Their antagonism to her, as a church, is negative rather than positive, resulting from that false idea of her purposes and methods which was transmitted to them by their ancestors, but which they ever show themselves ready to abandon when its falsehood is discovered. Their personal attitude toward those Catholics who are true to their religion, whatever be their race or social standing, is almost always generous and friendly.

KNOWLEDGE NEEDED.

1.—Confuting that which follows to the class of persons thus described, I maintain, in the first place, that what they need from us is knowledge and not argument. Divine truth bears such a relation to the human soul, illuminated by the light which lighteth every man that is born into the world, that whenever the truth is clearly perceived the soul inclines toward it, and unless hindered by a perverse will, accepts and believes it. As the body does not reject the food created for and adapted of God; as the mind does not refuse the knowledge of exterior facts communicated to it by the organs of sensation; so neither does the soul of any man of good will repudiate a divine truth which it has once fully apprehended. To persons thus disposed, the exact and intelligible statement of a truth is in itself a demonstration. Proof of its divine origin, or of the divine authority of its proclaimer, is not indispensable to its acceptance. The truth affirms itself to the soul as light to the eye, or music to the ear.

ARGUMENT ANTAGONIZES.

So far as argument tends to explain the truth it is merely another form of statement, and may be serviceable; but when it passes beyond this and becomes an effort to compel conviction, however sound and impregnable it may be in itself, it rouses an antagonism in the will which is inconsistent with clear spiritual vision, and creates side issues by which the truth presented is often hopelessly obscured. Every one who has engaged in, or has witnessed religious controversy must have been painfully impressed with its futility, if not with the actual hindrance it presents to the reception of the truth. And, on the other hand, no one who has observed the instant, spontaneous adhesion of the candid mind to truth clearly and completely stated, can doubt by

what method assent to it is most readily obtained.

AN INCIDENT.

To illustrate my position I may be pardoned for narrating an incident which occurred within my own experience. Some twenty years ago a devout old Methodist woman, expatiating with me on account of my belief in various articles of Catholic faith, made her last and strongest attack upon the doctrine of the Immaculate Conception of the Blessed Virgin. "No reasonable man, above all no Christian man," said she, "could believe such idolatrous nonsense as that." "What do you mean by the Immaculate Conception?" said I. To which she gave an answer ludicrous enough to Catholic ears, but which would probably be the reply of nearly every Protestant in the world. "Listen a moment," said I, when she had finished; and I then explained to her, as simply as I could, what the Church teaches on the subject. As I went on the aspect of her face changed, her eyes—filled with tears, lifted themselves toward heaven, and as I stopped she said, speaking to herself rather than to me, "How could it be otherwise? How could it be otherwise?"

PROPER ATTITUDE.

Numerous instances, similar to this, lie along the path of every intelligent Catholic who comes intimately into contact with the earnest, conscientious multitudes around us, and forces upon his mind the conviction that their great need is light and knowledge, and that the duty of the Church toward them in their present condition is to place before them a correct and complete statement of her doctrines, in language so simple and intelligible that they cannot fail to understand. The day is passed when attacks on so-called "Protestant errors" can serve any useful purpose. It is time to recognize, practically as well as theoretically, that the honest adhesion of the human soul to error is a manifestation of its disposition to adhere to the truth, and that the error is "never accepted for its own sake, but because it is fortuitously associated with an apprehended truth."

EARNEST ZEAL REQUIRED.

Earnestness in seeking, fidelity in professing, zeal in promulgating any religious doctrine are thus the strongest possible evidences of that good will toward the truth which renders its acceptance inevitable when once it is perceived; and of these evidences the Protestant world is full to overflowing. To define the truth which they already possess, to extricate it from the errors by which it is obscured, to add to it those other truths which at once interpret and complete their doctrinal systems, and thus present to them divine truth whole and entire, as God has revealed it for the illumination of the human soul, for the solution of all its doubts, for the inspiration of all its energies, and for the perfecting of its knowledge of the infinitely Good and Beautiful and True, this is the work which under present circumstances, principally through the press, the Catholic Church must do if it would gather in this wonderful and precious harvest of loyal, loving souls. State truth correctly and completely.

It—have said that what the Church owes to the sincere souls that are without is the correct and complete statement of her doctrines in language so simple and intelligible that they cannot fail to understand. I wish to emphasize both members of this sentence.

Any statement of Catholic Church to be really serviceable to the people, I describe, must be not only correct but complete. The doctrines of religion are not isolated truths, each independent of the others and capable of comprehension separately from them. On the contrary, they form a system or body of truth in which each element is so related to the others as to be no merely incomplete but unintelligible without them. As there is not an organ in the human body, however concealed or insignificant, whose anatomical and physiological character can be comprehended without a knowledge of all the other organs and of their co-operation with it, so does each proposition of divine truth receive its definition and interpretation from the others and is truly known only when they are also understood. Who, for example, can apprehend the doctrines underlying the sacrament of baptism, or the distinction between heaven and hell, unless he has a prior acquaintance with the doctrine of original sin, or attain this without a previous knowledge of the relations between God and man, both in nature and in grace?

MAIN CAUSE OF PREJUDICE.

Here comes to me to lie the main cause of that almost universal ignorance, among otherwise well informed Protestants, concerning the inner life, the teachings and the discipline of the Catholic Church. The Catholic truths with which they have already come in contact are fragmentary, detached from their proper setting, unexplained by the necessary antecedents and consequently they have neither been pressed to them nor rejected by them in their Catholic sense. Their hostility to the Church, such as it is, is based upon the misconceptions thus engendered, and in their warfare against her they are constantly fighting "men of straw," figments of discipline and dogma which have no existence in her creed or moral law, or by which also except in the erroneous constructions they have ignorantly put upon her words.

WHOLE BODY OF TRUTH.

The removal of this ignorance requires a statement of the entire body of Catholic truth, including not merely every doctrine which is matter of faith, but also such as are of general recognition in the Church, and such proposition of philosophy as must be present in the mind before the definitions and conclusions of theology can be understood. Nothing less than a statement of this character can, in my judgment, meet the current emergency. Numberless are the uses of serious, tracts, magazine articles and other forms of limited and fugitive discussion, but none of them can ever answer

their purpose. Not until the candid inquirer has within his reach, in a single volume, a succinct but nevertheless complete exposition of the truth as taught by the Catholic Church can he be expected fully to perceive any truth or to yield that assent which the comprehension of the truth compels.

ANGLICAN "SEMI-PROFOUND THINKING"

Reviewing Wilfrid Ward's "Problems and Persons," recently noticed in our own columns, the London Athenaeum begins:—

"It is a common belief among those who think themselves educated people that the Roman Church is a belated survival of medievalism, hopelessly obscure, as intellectually contemptible as it is politically astute. A little reading of the works of the higher mind in that body would remove such a superstition."

The Athenaeum looks upon Mr. Ward's book as just such a superstition-removing work, though it intimates that among these "educated" people above referred to, the reading of Catholic works is not deemed necessary in order to arrive at a judgment of the Catholic Church. "But Mr. Ward," remarks the Athenaeum, "has the ear of the general public and may make an impression where others have failed."

Our London contemporary then goes on to praise Mr. Ward for the clearness of his style, and for his "more than respectable" acquaintance with both science and philosophy; and the first thing that strikes the leading non-Catholic literary journal is "the width and range of the author's knowledge and the fearlessness of his thinking." Among other passages of interest in the Athenaeum's review of Mr. Ward's book is this, which is hardly complimentary to Anglicans:—

"It is a curious fact, but none the less a fact, that for semi-profound thinking and discussion of difficulties which just fail to get down to the bottom, the Anglican Church, in the person of many of its representatives, is without a rival. Of course there are exceptions, both in our own and other days, and we are not thinking of specialists. The Englishman, in theology as in other matters, is too much of an amateur, and it may be doubted whether there are any laymen who are sincere Anglicans who could surpass or even approach Mr. Ward in knowledge of the development of European thought and culture and its relations to ecclesiastical institutions."—Sacred Heart Review.

SHOULD NOT BLAME THEM.

SOURCE OF THE ABSURD NOTIONS HELD BY SO MANY NON-CATHOLICS CONCERNING THE CHURCH.

When we consider the surroundings antagonistic to the Church in which most of our non-Catholic fellow-citizens have been reared, writes Father Cronin in the Catholic Union and Times, we should not blame them for the ridiculous notions they hold concerning the Catholic Church and her putative doctrines. From their very nursery days they were taught to regard Catholicism as the scarlet lady of abominations, and Catholic priests as horned emissaries of Satan; and their ideas are but strengthened in after years by the books they read, the sermons they hear, the lectures they attend, and even by the very social atmosphere they breathe, without ever having an opportunity to know the Church—what she teaches and what she does not teach—the soul-satisfying fixity of faith, the peace and happiness to be found in her hallowed bosom.

Is it any marvel that those thus brought up should be bitter in their antagonism to the Catholic Church? The wonder is that they are not even more so. We may mention here that most of the brilliant statesmen of the present world, both in our own and other lands who were led by God's grace into the Church, held that Church and all her belongings in utter abhorrence during many barren years. We may instance the great Newman in proof of what we say. But when through the mercy of the Light of Lights, the scales fell from their eyes, oh, then like St. Paul, they were caught up into the third heaven and given a taste of the paradisaical bliss that awaited them beyond the stars.

These are thoughts which we should not forget in our dealings with our non-Catholic fellow-citizens. We should fold them to our hearts in the bonds of charity and show them, by our edifying Christian lives, what a happy and blessed thing it is to be a consistent Catholic.

THE SACRED INFANCY.

The mysteries of the Sacred Infancy, as they gradually unfold themselves, now bring us in sight of a very tender and deep devotion, which has long been dear to interior souls and has often brought forth wonderful fruits in the spiritual life, devotion to the life of Jesus in His Mother's bosom. The whole mystery necessarily draws our thoughts to the life of the Eternal Word in the bosom of the Father, of which adorable mystery His dwelling in the bosom of Mary is the copy and the manifestation; and we must have some understanding of the one in order to comprehend the other. Theology leads us to contemplate the Eternal Word in His everlasting and perpetual generation from the Father, a generation infinitely noble, infinitely pure, unbeginning, unspokeable, and incomprehensible. The bosom of the Father is the mystical name which we give to His divine repose. It brings before us, in imperfect words, the idea of a home, and thus enables us the better to figure to ourselves the Son going forth from that bosom, though in truth He never left it, and His sojourn among men; "for none of them came down from heaven but the Son of Man Who is in heaven."—Rev. John Fitzpatrick, O. M. I.

Honor inspires a certain indignation against all paltering with truth.—Cardinal Manning.

A PUZZLING SERMON.

IT WAS NOT UNDERSTOOD, BUT IT LED TO A FAMOUS CONVERSION.

In the interesting reminiscences of a long missionary career which the Rev. L. C. P. Fox, O. M. I., is contributing to Donahoe's Magazine, the following incident is related:

A telegram arrived from Aldenham on Saturday forenoon to announce to Father B—that one of the two Fathers there, the only one who could preach in English, had been stricken down with fever, and to beg him to send another Father to help him over the discharge of the Sunday duties. Father B—, without hesitation, said: "I will go myself." "But," they replied, "you cannot preach in English." "I will try," said he. So he took the train for Bridgton, carrying with him a copy of Reeves' Sermons for Sundays and Holy days. He studied the sermon appropriate for the day and committed to memory while in the train, and at the Mass on the next day delivered it to the best of his ability. After his thanksgiving he went to the beautiful little cottage where the Fathers resided, not far from the Hall, to get his breakfast and prepare for his return to Mary Vale. Sir John Acton, the owner of the place, was but a boy at the time. He belonged to an old Catholic family, and was nephew to the well known Cardinal Acton. After his father's death his mother, who was the daughter of an Austrian duchess, was remarried to Earl Granville, a celebrated British minister. They generally resided at Aldenham, not alone because it was a spacious and beautiful house, but because it possessed the finest private library in the Empire. Lord Acton, whose lamented death took place but lately, left this library to his friend, Mr. Morley. At the time of our Father B—'s sermon the hall was full of visitors, at least half of whom were Protestants, but they all came to Mass. At the luncheon, a little later on, a discussion arose about the preacher and his sermon. Lord Granville declared that the sermon was not in English, for he could not understand a word; Lady Granville said it was not Spanish; the old Duchess was certain that it was not German; the young Sir John could not recognize it as Italian; and Lady Georgiana Fullerton, the sister of Earl Granville, pronounced that it was not French. "But," added she, "I don't care what he said, nor in what language he spoke. I am convinced that he is a saint, and after luncheon I meant to go over and have a talk with him before he returns to his home." She carried out her intention and had a full hour's conversation, in French, of course, with Father B—. Six long afterwards she became a Catholic, and if that interview was not the immediate cause of her conversion, it was at least its remote cause, as she herself often acknowledged.

WHEN EVENING COMES.

BY REV. P. A. SHEEHAN.

Everywhere the turbulent riotousness of summer is giving way to the rigid order of winter. The hatches are being fastened down, and everything must be snug and tight before the rain, and the snow, and the storm. The time is coming for the merry fire, and the beloved book, and the tea, and the curtain and carpeted luxuries of home.

And outside—housed, too, for evermore against all the dangers and vicissitudes of life—the beautiful, mysterious dead sleep on in their silent cities. The moonlight throws dark shadows of shrub or cross athwart their graves. The seasons come and go, and they are swept round and round in the swift diurnal march of Mother Earth. But the life of the soul is the life of eternity. Theirs, the fruition. Ours, still the faith and the hope—in God, in His eternal laws, in our own souls.—Under the Cedars and the Stars.

GENERAL LONGSTREET.

DEATH AND FUNERAL OF THE GREAT CONFEDERATE SOLDIER WHO BECAME A MEMBER OF THE CATHOLIC CHURCH AFTER THE WAR.

General James Longstreet, who died the other day at Gainesville, Ga., was at the time of his death the ranking Confederate officer. A West Point graduate, he distinguished himself in the Mexican War, and at the opening of the struggle between the States he was, in military defense of the South, promptly appointed to high rank and advanced gradually but swiftly to the very highest below General Robert E. Lee. After the war General Longstreet became a member of the Catholic Church, and in the words of Bishop Kelley, who preached at his funeral "to his dying day remained faithful to her teaching and loyal to her creed."

"He was a born soldier, so to speak, and no harder or more stubborn fighter in war ever lived," writes James R. Randall, the well known Southern correspondent, in the Catholic Columbian. "He was an opinionative man and sometimes hard to be controlled by his superior in command. He had a large self-esteem which was apt to elevate his own achievement and judgment in opposition to the plans and designs of his companions in arms, but he gave, in a history of his acts, very plausible reasons for his sentiments and conduct. In all of the great battles he participated in he was conspicuous for valor and tenacity. He has been severely criticized for not earlier attacking the Federal army on the third day at Gettysburg, but he made a vigorous and ingenious defense, and as General Lee magnanimously took the blame for the reverse on his own broad shoulders, Longstreet was not successfully assailed. The more so, even if he had been attacked early, the issue would have been doubtful and perhaps disastrous to the Confederates. But what made him unpopular with a large number of his people at the South was his joining the Republican party during the reconstruction period, and his official opposition to the people of New Orleans when striving to rid themselves

of Negro and carpet-bag iniquity. He made a clear defense of this matter, but for a considerable period it was a sore thing at home. During that period of aversion he was as the phrase goes, 'cut' by many of his acquaintances, but it proved a spiritual blessing."

TOUCHED BY CATHOLIC KINDNESS.

"He once told me that up to that time he was an Episcopalian and had no intention of aligning himself with any other church, but when, even in the Church, he was snubbed, he wondered if there was no house of God where people, no matter what their political prejudices might be, possessed and practiced brotherly charity and love. So experimentally, as it were, in New Orleans he went to a Catholic church and was received kindly by all the members, although many of them no doubt disapproved his course politically and some, as old soldiers, grieved over it. At any rate, this kindness touched his heart, and after much study, reflection and instruction along with the grace of God, he became a Catholic, lived one practically and died in the peace of God, blessed by the priest, eulogized by the Bishop and will be prayed for by our people."

THE UNCONVERTED W. R. D.

In the January Catholic World the well known writer, Father Joseph McSorley, C.S.P., contributes an article in which he deals learnedly and well with a difficulty often experienced by non-Catholics against the Catholic Church. Father McSorley writes in part:

"Differ as we may in our estimates of the Catholic Church, one and all must agree that the work she calls for, or else that man has been left by God without the practical ability of arriving at religious truth. But after carefully analyzing the instincts involved and recalling how frequently and how significantly our anticipations have been corrected by experience, we shall be more likely to conclude that the historical shortcomings of Catholicism, so far from being inconsistent with a claim to divine origin, present an exact analogy to conditions generally prevalent in the world."

Wherever God's design has been entrusted to man for fulfillment, wherever human co-operation has been required as an element in the establishment of harmony, there is perfection wanting. Surely all this is a disappointment to heaven-born anticipation, quite as truly as the discovery that the Church appears to live a human life rather than a divine life. Deep instincts have bidden us presume that every being which issues from the bosom of God will be sublimely good and beautiful and true. Yet what is more painfully evident than that the universe is not all good, not all beautiful, not all orderly? And from this what other inference can be drawn than that the visible world, though absolutely dependent on God, has been interfered with and partly spoiled by the action of wills not controlled by the divine will; that it has been defaced by creatures endowed with the amazing prerogative of opposing and, to some extent, balking the divine intention and foiling the divine plan."

And this is the inspiration and the call which the writer gives to every Catholic upon whom rests the great responsibility of representing his Church to the unconverted world: "The moral world of Catholicism, its power to better lives, the embodiment of sublime ideals in the persons of its representatives,—these are the facts that will preach best to the unconverted world. Each of us, willingly or unwillingly, is always gathering or scattering, standing with Christ or against Him."

"Hence, in a very potent way, this missionary vocation of the laity can realize itself, not alone by explaining doctrine, distributing literature, encouraging attendance at service, and incessantly praying for conversions; but with equal truth, by resisting temptation, by striving for holiness, by spurning the solicitations of evil. Each earnest effort to progress spiritually, is like a blow struck in private quarrel, than like an impulse which ripples out in ever widening circles, to spread knowledge and love of God as far as the very boundaries of human kind."

PREACHING BY WORKS.

NO PERIL HAS TERRORS FOR THE TRUE MAN OF GOD.

A minister who will face death to secure suffering humanity, or who will risk his life to give consolation to dying men, preaches by his acts a more eloquent sermon than has ever been heard from a pulpit. The Charleston News and Courier recites this instance:

"There had been a disaster in the subway tunnel; tons of earth and stone had fallen, crushing beneath them the men who had labored there. The cry for aid had come out of the great black hole under the busy city and rescuers had hastened to the relief of their fellows. Along with them came the Rev. Thomas F. Lynch. The extent of the disaster was still unknown. It was at the peril of their lives that the relief party went about the work of rescue. It was then that the priest delivered the message confided to him. Despite the efforts of the police to stop him, despite the protests of the spectators who were reluctant to allow any man to face such imminent death, he fought his way into the darkness and the torments of the tunnel to the side of the mangled and dying men, that he might tender to them the last consolation of the Church. While others were in panic over the horrible spectacle before

them, while no man knew that he might not be the next victim of a similar disaster, while the huge boulders continued to fall about him at intervals, Father Lynch held aloft his cross and recited the litany for the dying. It was a religion that speaks an universal language, and its doctrines never have to be explained to anyone."

When warmly commended for his action, Father Lynch said: "Dear me, it was nothing out of the ordinary, nothing at all. We all do the same thing. Why down at the Church of the Immaculate Conception, in Fourteenth street, where I was once stationed, the priests lived with one another in going out to a case of smallpox, cholera or other contagious disease. They all wanted to be first to take the danger. It is a priest's duty, that is all."

GOOD POINT IN FAVOR OF CATHOLIC NEWSPAPERS.

"How often has not every priest been asked what Catholics are to think of certain statements, alleged facts, or false principles read in the newspapers heard from the lecture platform, or urged in conversation by men and women, ignorant or prejudiced as it may be, but too influential to be ignored? The priest regrets that his information or exposition in the case is given only to one person. He rightly wishes he could reach all Catholics likely to be perplexed by such utterances and through them all the non-Catholics who honestly seek information from Catholic friends or neighbors. The Catholic newspaper gives him the opportunity of carrying out his wish. The contribution of an occasional article on such practical questions will bring the priest who does it to keep closer watch over such damaging statements and opinions."—Rev. M. I. Stritch, S. J.

The Right Spirit.

From Youth's Companion.

When the editor of a newspaper published in a New York town exposed corruption in local politics, the politicians and many advertisers into withdrawing patronage, and declared that they would drive him out of town. But the Roman Catholic priest threw a bombshell into the camp of the ringsters by announcing, in church, that he should give half his year's salary toward support of the editor, that he should take pains to patronize the news which he advertised in the paper, and this he hoped his parishioners would also do. "I do this in the name of fair play, of decency and of a common manhood," said the clergyman. "He is a Protestant and I am a priest of the Roman Catholic Church, but we are brother Americans, and I fight at his side." That is the right spirit, worthy to be commended in Americans of every race and creed, and to be followed by all.

Wherever I find a great deal of gratitude in a poor man, I take it for granted there would be as much generosity if he were a rich man.

C. O. F.

St. Mary's Cur., C. O. F. No. 132.

At the regular meeting of the above Curia held Wednesday, Jan. 2, the following resolution of condolence was unanimously passed by the members of the Curia, seconded by B. A. Whelan, it has pleased Almighty God in His infinite wisdom to remove by death the brother of our beloved Rev. Denis Doyle.

Resolved, that we, the members of St. Mary's Curia, hereby express our heartfelt sorrow for the loss our worthy brother has sustained, and to extend to him our most sincere sympathy and condolence. Also be it Resolved, that a copy of this resolution be inserted in the minutes of this meeting and a copy be presented to Rev. Denis Doyle and inserted in the Catholic Record.

S. CHAS. GRAHAM Rec. Sec.

C. M. B. A.

RESOLUTIONS OF CONDOLENCE.

At a regular meeting of Branch 39, Chesterville, Ohio, the following resolution was moved by B. O. J. T. K. and seconded by B. A. Mahon, and unanimously carried.

Whereas it has pleased Almighty God in His infinite and inscrutable wisdom to remove by death Mrs. Juliana Quinn, mother of our beloved and kind pastor and spiritual adviser, Rev. J. J. Quinn, we, the members of Branch No. 39, of the Catholic Mutual Benefit Association of Chesterville, assembled at our regular meeting after the sad news was received from Ireland, do hereby express our sympathy for the loss he has sustained by the death of such a mother. We have been greatly comforted by the visit of the Christian mother. She has given us a worthy example to the Church to serve God at the altar and one daughter for the Christian education of the young.

Resolved, that we, the members of Branch 39, on this occasion, tender our sincere condolences to Rev. Father Quinn and also his father and Rev. brothers and sister and family, and humbly beg God to give him and their Christian restoration and fortitude in this hour of their affliction.

Resolved also that a copy of this resolution be sent to the Catholic Record Canadian, The Canadian Freeman and our local paper The Chesterville Record.

D. M. McDONALD, Rec. Sec.

At the last regular meeting of Branch 77, held Jan. 12, the following resolution was unanimously adopted:

Whereas God in His goodness has called to Himself the mother of our esteemed Bro. J. J. MacDonald, we, the members of Branch 77, do hereby express our heartfelt sorrow for the loss of his dear mother, and to extend to her family our most sincere sympathy and condolence in their most affliction.

Resolved that we, the members of Branch 77, hereby express our heartfelt sorrow for the loss sustained by Bro. W. J. and his family and extend to them our most sincere sympathy and condolence in their most affliction.

Resolved that a copy of this resolution be inserted in the minutes of this meeting and sent to Bro. W. J. and also published in the official organ and the CATHOLIC RECORD.

R. F. ORFISTAL, Sec.

Father Bergrin Dead.

Rev. Father Bergrin, who had been priest at St. Patrick's Church, Dixie, died at 10 o'clock on Monday, Jan. 5, of a heart attack. Father Bergrin was born in Tipperary, Ireland, in 1840, and came to Canada about twenty years ago, when he attended the Montreal college. Before going to Dixie he had charge of St. Norbert's and St. Patrick's churches in New York and Ireland. The funeral took place on Monday, Jan. 5, at St. Patrick's Church, Dixie.