

"My dear Baron," said Bergheim, "I have now no objection to the marriage. You have not only completely removed the objection I had to it—you have, moreover, given me a decisive proof, that you have a sincere affection for my daughter. I must now tell you the whole truth: I was opposed to the marriage, not so much because you were not a painter, as because you had no art or profession at all, by which you could support your future wife. Riches I thought unsafe, especially in these times of war. I hold it absolutely necessary, that a man, be he rich or poor, should be able to earn his bread; for I am convinced, that a man who has no certain occupation, can never live happy and content, but must fall into a thousand follies, or, perhaps, vices and crimes. I accordingly said within myself, the baron has taste and talent for the art; he shews great ability, even when working only for his amusement; if he really desire to have Angelica's hand, he can easily become a painter. He has leisure and time enough. Such were my feelings. I could not think of directly proposing to you to learn the art of painting. I thought it would be demanding too much, that a man, especially a nobleman, should go serve his time to a painter. I left the matter to your own feelings; but it was secretly my most cherished wish; and that wish you have now realized to my fullest satisfaction. My dear son, may God bless you and my daughter, as I and my wife both now give you our blessing."

The marriage of Baron West and Angelica was celebrated with all the joy of a domestic festival. They plighted their faith before an altar, the altarpiece of which represented the marriage of the Blessed Virgin, painted in a superior style by Bergheim himself.

At dinner Bergheim was in his happiest flow of spirits. "This day," said he, "all flies, provided they are not too covetous, may take share of our wedding banquet."

The marriage of Baron West and Angelica was the happiest in the world. He, as well as Angelica and her father, devoted himself entirely to painting, and that art contributed exceedingly to enhance his enjoyment. Both parents and children led a most happy life.

"How much happier am I now," would the Baron often say, "when each morning invites me to labour, than formerly, when my first thought used to be with what amusements I could while away the empty hours, or rather, kill my idle time."

And the young painter soon had cause to praise his father-in-law's wisdom for other reasons. For when his paternal property fell, by the chances of war, into the hands of the enemy, and his annual revenues were cut off, his art still brought him in a

competent income. "You were right," said he to Bergheim, to give art the preference over riches; a fixed occupation in life brings happiness and innumerable joys."

"I am delighted, my dear son," said the father, "that you are convinced of this. Industry and labour secure our daily bread, the nourishment of our bodies; art enlightens and throws a charm over life; but our holy religion is all in all. She is the food of our souls. Without her, what were the labour of our hands? What, but a soulless, painful grovelling in the dust of the earth? Religion must ever be the soul of all—our most valued art—the soul of our souls."

Angelica's parents lived to an advanced age. She was their joy and their crown. She and her husband were equally attentive to the beloved old couple; Angelica, the eminent artist, was also the most careful of house-wives, the most affectionate of wives, and the best of daughters; and her parents would often say, "Dearest Angelica, all our wishes, hopes, and prayers, once poured out from our hearts before that image of the most blessed of all virgins and mothers, have been more than realized in thee!"

A CHARITABLE APPEAL

FROM THE HOLY SCRIPTURES

In favour of the doctrines of

The Catholic Church.

"Return back to judgment."—DAN. xxxi. 49.

"To the law and to the testimony."—ISA. viii. 20.

NOTE. The scriptural quotations by which this appeal is enforced, are taken from the Protestant Bible.

POINT II.

Protestants maintain: That the doctrine of our Saviour and the apostles, as to all necessary points, is fully contained in the *written word*: nor is any other to be believed with divine faith, though delivered down to us by universal tradition, unless it can be from the *written word* clearly proved.

Contrary to the *written word*, which testifies that all is not written which is to be believed. 1. 'Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word or by our epistle.' 2 Thess. ii. 15.

Does not the apostle here testify, that he had taught some things by word of mouth, which he did not write?

2. 'Now we command you, brethren, in the name of our Lord Jesus Christ, that you withdraw yourselves from every brother that walketh disorderly, and not after the tradition he received of us,' 2 Thess. iii. 6.