

meet with a prompt and large sale. In our age of skepticism it ought to be in the hands of every man who has a spark of religion left in him. No one but a systematic unbeliever can gainsay your arguments or fail to be convinced by them. Yours faithfully,

C. VINCENT, V. G.  
President of St. Michael's College.

April 1, 1885.

Rev'd and Dear Sir, — I thank you much for your work "Mistakes of Modern Infidels," which you were good enough to send me. From what I have read, it seems to be a seasonable and effective reply to current materialism. I am yours very truly,

J. T. ONTARIO,

(Rt. Rev. J. T. Lewis, Bishop of the Church of England.)

Bishop's Room

Toronto, April 14th 1885.

Reverend and Dear Sir, — I shall hope to write you again, and I have no doubt favorably, when I shall have had the opportunity of studying your arguments. For the present I will only say that a debt of deep gratitude is due to you from all bodies of Christians for coming forward to devote your powers and learning to the defence of that sacred Revealed Truth of our common salvation which is more precious than the dogmas on which we may differ. Faithfully yours,

ARTHUR TORONTO,

(Rt. Rev. Bishop Sweatman, Church of England.)

Diocese of Michigan.

Detroit, Thursday of Holy Week, 1885.

My Dear Sir, — From such examination as I have been able to give the copy of "The Mistakes of Modern Infidels" which you have kindly placed in my hands, I am glad to say that your work impresses me as being learned, candid and able, and I am quite sure its wide circulation will be productive of much good. Believe me to be, with great respect, very sincerely yours,

SAMUEL S. HARRIS.

(Prot. Episcopal Bishop of Michigan.)

Fort Gratiot, Feb. 18th, 1885.

"From a somewhat casual examination of "Mistakes of Modern Infidels," by Rev. George R. Northgraves, I feel safe in recommending it to all who may be interested in the subject treated, as a very complete and convincing refutation of modern sophisms, and well worthy of careful study.

WILLIAM C. WAG,  
Pastor M. E. Church.

PRESS NOTICES

"This valued work has been received with very general and earnest encouragement and approval. Father Northgraves deals with Colonel Ingersoll's objections with a clearness, incisiveness and strength of argument, that literally sweep the ground from under the infidels' feet. To our mind one of the chief merits of the work is to bring its deductions within the reach of the popular mind. Few works have ever been as well received by competent critics. It should find a place in every household." — Catholic Record, London, Ont.

"The ability and research displayed in its pages demonstrate the author to be a ripe scholar and brilliant theologian. No intelligent man can read it without being convinced of its truth. Though deep and profound thought pervades its pages, the simplicity of its language makes it plain to the most ordinary intellect. It is indeed a crushing refutation of Voltaire, Ingersoll, &c." — New-York Tablet.

"This volume is mainly in reply to the sneering attacks of Ingersoll. It claims to present a complete refutation of Colonel Ingersoll's so-called "Mistakes of Moses" and of objections of Voltaire, Paine and others against Christianity. This is a really able and clever book, a worthy companion volume to that of Father Lambert. Mr. Northgraves meets the main assaults of Ingersoll with much acuteness and learning; showing that many of the most plausible are based upon misrepresentation of the real facts, or a misconception of the truth respecting some great principle in philosophy or science. His remarks on the Freedom of the Will and many other points are sound and forcible. It is a notable fact that two of the best replies to Ingersoll are by Roman Catholic writers. Roman Catholics have not contributed by any means the most valuable work in modern apologetics. But we are bound to say that Mr. Lambert and Mr. Northgraves directly appeal to Reason, Science and Scripture in a style that the most stanch Protestants cannot fail to admire." — Christian Guardian, authorized Organ of the Methodist Church in Canada.

"It deals with the matters treated of in a trenchant and scholarly style." — London Free Press.

"Father Northgraves with a fulness of historical and scientific, as well as theological knowledge, which is remarkable, meet the infidels teacher on the ground selected by himself. He uses the weapons of logic, science, history, philosophy and mathematical calculation to prove the authority of the Christian faith. Each chapter is full of valuable material. The work is a cyclopaedia of valuable information and a combination of learning and logic such as has seldom been put forward in this country. We recommend it to the notice of our readers." — Toronto Mail.

"The work of Father Northgraves goes fully into the general question of the evidences of

Christianity. It is written in a vigorous scholarly manner, and will help many amid the doubts, perplexities and questionings of the present time. The answers to the various points taken by Ingersoll are in general, very complete. We, by no means, endorse all Father Northgraves positions, and would be far from standing sponsor for all his opinions. But his work is of unquestionable ability, and its publication will serve a good purpose." — Toronto Globe.

"We take pleasure in introducing to our readers this valuable book. It is written by a Priest of the Catholic Church, but he makes common cause with Protestants in defending the faith once delivered to the saints. While one or two chapters are somewhat abstruse and metaphysical, the book as a whole is quite level to the most ordinary comprehension, and the reader will find here in condensed form, facts and arguments for which he would otherwise have to search a score of volumes. One of the merits of the book is its conciseness. Propositions and their proof, infidel objections and their answer, are given in the plain yet accurate language without any unnecessary circumlocution or verbiage. The proofs of the authenticity and integrity of the sacred volume amount to an absolute demonstration, and his replies to Colonel Ingersoll are not only complete and satisfactory, but often crushing. His learning, his industry and courtesy are evident throughout, and while in one or two places Catholic banings appear incidentally, it is a book which Protestants can, on the whole, heartily welcome. It must be read to be appreciated." — Strathroy Age.

"Many able men have answered Ingersoll but the volume before us handles the Colonel of hoc genus omne in a more thorough manner. He omits few of Ingersoll's objections, and answers him with competent knowledge and logical force, but always with marked fairness and dignified courtesy. The general method adopted is that of stating the main evidences for the Christian Religion, and demolishing the arguments of Ingersoll. Tom Paine, Voltaire and other Infidels by the way; and the alleged "Mistakes of Moses" he handles in a way to leave the conviction that the mistakes are on the other side. This valuable and reliable book would form an admirable text book for an advanced bible class, and it will be a convenient book of reference to those who may be pestered with any of the blighting errors of infidels we have around." — Strathroy Despatch.

"It will appear to every Christian, very complete and able." — Parkhill Gazette.

"The work is ably written and accomplishes what the Reverend author sets out to achieve." — London Advertiser.

"An admirable work, so highly opportune and so carefully adapted to the mental culture of the mass of readers that it deserves more than the common meed of praise." — Michigan Catholic.

"A few quotations show what thoroughness and scholarship—to neither of which Ingersoll can make any pretensions—the author has devoted to his reply. Both those who are partial as well as those who are hostile to Ingersoll, will be edited and interested in this searching investigation into the sources of the Christian Religion by a man who is well furnished with a knowledge of the Scriptures as well as the claims of Modern Science." — Detroit Free Press.

"This work fully realizes the expectations of those who, knowing the high reputation that Father Northgraves bears as a scholar and theologian expected to see in it "The Mistakes of Modern Infidels" thoroughly exposed and the evidences of Christianity clearly and convincingly stated. Father Northgraves is of opinion that "the public are at present in need of a hand-book which will answer the most mischievous of modern skeptics' objections against the truth and inspiration of Holy Scripture, and will at the same time furnish a reliable synopsis of the arguments whereby these attributes of scripture can be maintained." Father Northgraves' work supplies the want. It is a valuable work and should be in every household." — Toronto Tribune.

"Bearing the impress of a scholarly and theological mind the text sifts finely the sophistries of the Ingersoll school, and disposes of them in a manner that seals the mouths of Infidels themselves. The Reverend author is clear and positive, and is equally at ease whether the point be one relating to the most ordinary question of belief, or to some subtle question requiring the probe of the searcher who knows what he wants and where to find it. In this age of skepticism, Father Northgraves' book is a Godsend, and it should be welcomed warmly by every Christian reader. It deserves a wide circulation." — Irish Canadian, Toronto.

"The Rev. Mr. Northgraves meets logic with logic, history with history, science with science. The work contains an accumulation of historical data, biblical proofs, scientific definitions and teachings, and generally such a stock of fertile ideas and uncompromising facts which carefully pondered over and assimilated would constitute a liberal education in itself." — Chatham Planet, Ont.

The above are a few selected from the numerous approbations and notices of the book, already given to date, its publication being but recent.

LA

Fiancée de Besançon

PAR

A. DEVOILLE

2 volumes in-12 de VII-318 et 304 pages.....Prix franco \$1.00

Un roman *Historique*. Et ici encore Devoille, l'infatigable, est debout à la brèche. Ce courageux écrivain dont nous commençons à apprécier les ouvrages, consacre toujours son talent à populariser les grandes vérités sociales pour l'intérêt ou le pittoresque du drame. Ainsi, dans *la Fiancée de Besançon* il essaye de tirer quelque enseignement des documents historiques. C'est bien mieux que d'amuser follement l'imagination des lecteurs par des récits purement imaginaires et souvent criminels comme le font la plupart des romanciers de nos jours.

Donc, la scène s'ouvre par les anxiétés d'une veuve, née dans une position ordinaire, et retirée d'un humble négoce qui lui a valu quelques profits. C'est Claudine Lefèvre, fervente chrétienne, dont le mari, caractère inconstant, prêtait une oreille trop attentive aux prédications des protestants d'alors. Il mourut entaché d'une réputation de catholicisme équivoque et laissa à sa pauvre veuve trois enfants qui joueront un rôle principal dans cette histoire. L'aînée s'enferme dans un couvent de Clarisses pour expier les fautes de son père, et y meurt au bout de quelques années, en odeur de sainteté. La seconde fille, Jeannette, douce, modeste, pieuse comme son aînée, et d'une beauté merveilleuse, avait attiré les regards du sire Howen, prince de Montbéliard, attaché à la religion de Luther; déjà même elle lui avait été fiancée, de l'aveu de sa famille. Mais bientôt on regrette ce faux pas et l'on cherche à s'assurer de la terrible vérité. En attendant, Jeannette, va s'enfermer dans le couvent avec sa sœur pour y connaître la volonté du ciel dans cette position importante et délicate. Claudine Lefèvre flattée dans son orgueil par cette demande de mariage, redoute cependant cette union avec un disciple de Luther et passe des jours agités. D'ailleurs on parle de complots ourdis contre les catholiques de Besançon. La régence de Montbéliard est l'âme de cette entreprise audacieuse. Qu'allait-il arriver?... Claudine prend un moyen décisif. Elle envoie son fils Henri, d'un caractère résolu, à Montbéliard même étudier l'état des affaires et s'assurer si son futur gendre est bien ce qu'on dit, c'est-à-dire luthérien. Henri s'installe comme colporteur d'objets de piété, mais il est aussitôt saisi et enfermé dans un des cachots du château de Montbéliard. Les disciples de Luther attaquent ouvertement la ville de Besançon, mais, on définitive, ils sont repoussés par les catholiques. Howen avait trahi les siens! Il est reconnu pendant la mêlée à la porte du monastère où sa fiancée attendait le dénouement de cette guerre à la fois civile et religieuse. Ils tirèrent sur lui deux coups d'arquebuse sous lesquels il rendit l'âme, en adjurant les doctrines qu'il avait embrassées, et en se déclarant catholique. Jeannette, qui arriva pour recevoir son dernier soupir et son dernier serment, prit Jésus-Christ pour époux en se faisant religieuse dans le même couvent que sa sœur. Sa mère disparut dans la tourmente. Henri, son frère, fut délivré par Évoïe, nièce du geôlier de la prison dans laquelle il avait languie si longtemps, sans que jamais sa foi et sa confiance en Dieu eussent faibli.

Quoique placé sur le second plan, Henri est vraiment le héros du roman. Jeannette et Évoïe ont toutes deux un sentiment profond au cœur; mais on le devine plus qu'on ne le sent. L'auteur a su habilement voiler certaines passions dont la description animée offre toujours quelque danger. Il faut lui savoir gré de cette réserve toute à l'avantage de la morale: Le protestantisme ne joue pas ici un beau rôle; inconséquent avec lui-même, il prêche la tolérance et la liberté de conscience, mais il ne permet ni ne pardonne le moindre dissentiment. Il hait, il blasphème, il brise les images, il jette au vent les reliques des saints, il égorge les prêtres et les moines; il fait mieux encore il les calomnie. Voilà les traits sous lesquels est représenté le réformé de Luther et de Calvin. Et le roman ne fait que parler ici le langage des mémoires du temps.

Cette apologie de la religion catholique, cachée sous le titre d'une fiction poétique, a été composée pour les Bibliothèques de paroisse. Elle est digne d'y entrer par l'élevation de sa pensée et par son but moral; puisse-elle contribuer à ranimer dans quelques âmes le sentiment de la foi qui y sommeille encore! Puisse-telle surtout, c'est le vœu que nous formons avec l'écrivain, tome I, p. VII, éveiller chez quelques-uns de nos frères égarés le désir de remonter à l'origine de leur symbole religieux, d'étudier la valeur des hommes qui l'introduisirent chez leurs ancêtres, d'apprécier les moyens qui furent mis en œuvre pour égarer les peuples, et de mesurer le chemin qu'ont fait depuis lors des doctrines en apparence si vivaces, mais aujourd'hui complètement absorbées dans cette vaste mer qu'on appelle l'indifférence en matière de religion.

L'ABBÉ H. DENAIN.

PETITE REVUE DU TIERS-ORDRE

— ET DES —

INTÉRÊTS DU CŒUR DE JÉSUS

Cette intéressante *Petite Revue* est publiée par la *Fraternité du Tiers-Ordre* de Montréal, avec l'approbation de Sa Grandeur Mgr l'Évêque de Montréal. Elle paraît tous les mois, par livraison in-8 de 32 pages, avec couverture, et forme à la fin de l'année, un beau volume de 384 pages, avec une table générale des matières.

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CETTE REVUE A COMMENCÉ A PARAÎTRE LE 1ER FÉVRIER 1884

Vu le prix minime de l'abonnement, la *Revue* est

STRICTEMENT PAYABLE D'AVANCE.

Notons que chaque numéro contient, comme *Supplément*, un *Calendrier spécial* pour les Tertiaires, avec la vie d'un saint de l'Ordre séraphique, protecteur du mois, intentions générales et particulières, etc. Cette *Revue* mérite en tous points l'encouragement des pieux fidèles. Espérons qu'il ne lui fera pas défaut.