4

Published Weekly at 484 and 486 Richmond street. London, Ontario. Price of Subscription-\$2 00 per annum. EDITORS

isters.

State, by whon it may be approved,

and thus a new polygamous state may

PAROCHIAL SCHOOLS. BY

ANNA M. NOLAN.

EEV. GEORGE R. NORTHGRAVE Author of Mistakes of Modern Infidels." THOMAS COFFEY. Publisher and Proprietor, Thomas Coffey

Mosers Luke King, P. J. Neven and Mis. Sarah Habley are fully authorized to ceceiv, subscriptions and transact all other business for THE CATHOLIC RECORD. Agoni for Newfoundland, Mr. James Power of Sp. John

Agent for Newfoundation of Bit. John Rateso Advertising-Ten cents per line each Rateso Advertising-ten cents per line each mertion, agate measurement, by the Arch.

ate measurement. and recommended by the Arch-routo, Kingston, Ottawa and St. e Bichops of London, Hamilton, b, and Ogdensburg, N. Y., and the Approved bishops of T. Boniface, th of the laws. lergy throu Correspon to raise New Mexico and Arizona to

Trooto, Kinger London, Y., and the bugb and Ogdensburg, N. Y., and the roughout the Dominics. pondence intended for publication, as that having reference to business, that having reference to business, addinet to the proprietor and must addinet to the proprietor and must subscribers change their residence it is subscribers change their residence it and that the old as well as the new must that correspondent to the hould be directed to thould be directed to thould be hould be hould be houl the dignity of statehood under the name of Arizona, and it is feared that When subs the matter of the institution of polygamy will be left to the people of the

address be sent us. Subscribers when changing their address should notify this office as soon as possible in order to insure the regular delivery of their mapor

Agents or collectors have no authority t Agents or collectors have no authority t stop your paper unless the amount due is paid. Matter intended for publication should be mailed in time to reach London not later than Monday morniug. Please do not send us poetry Oblivary and marriage notices sent by subscribers must be in a condensed form, to

LETTERS OF RECOMMENDATION, Apostolic Delegation. Ottawa, June 13th, 1905.

To the Editor of the CATHOLIC RECORD, London Ont.

London Ont. My Dear Sir.-Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that it is directed with intelli-gence and ability and, above all that it is im-ously defende Catholic spirit. It stream-unally defende Catholic spirit. It stream-unally defende Catholic spirit. It stream-unally defende Catholic spirit. The Church, at the same time promoting whe best interests of the country. Following these lines it has done a great deal of good for the will do more and more, as its wholesome influence reaches more Catholic bonne near prospect of this law being enacted, as the statesmen of the country have not reached the stage when they can see the matter in the full sunlight of Catholic truth.

A HISTORY OF IRELAND FOR 1. therefore, earnestly recommend it to Cath

"He families. With my blessing on your work, and best makes for its continued success, Yours very sincerely in Christ, Donarus, Archbishop of Ephesus, Apostolic Delegabe.

UNIVERSITY OF OTTAWA. Ottawa, Canada, March 7th, 1902. To the Editor of THE CATHOLIC RECORD, London, Ont: Dass 10, 10

London, Ont: Dear Sir: For some time past I have read pour estimable paper, THE CATHOLIO RECORD. and congratulate you upon the manner in which the sublight. and congratulate you upon the manner in which it is published. Its matter and form are both good; and a truly Catholicepirit pervadesithe whole. There fore, with pleasure, I can recommend to the faithful. The At to the fa Bles

sing you and wishing you success, Believe me to remain elieve me to remain, Yours faithfully in Jesus Christ † D FALCONIO, Arch. of Larissa, Apost. Deleg.

LONDON, SATURDAY, FEB. 10, 1906. POLYGAMY AND DIVORCE.

Archbishop Moeller, of Cincinnati, a few days ago, while speaking before the Federation of Catholic societies, expatiated upon the dreadful condition to which the country had been brought by the divorce evil.

In Canada, where divorces are seldom granted under the law, we can scarcely have any conception of the extent to which divorced persons are to be found in all parts of the United States, but some general idea of the extent of this evil can be had when we state that, as nearly as can be ascertained where there are no exact statistics published on this subject, every fourteenth or fifteenth person in the country is a member of a divorced family, being either the child of a divorced couple, or one of the parties divorced. As one infected sheep corrupts the whole flock, an idea may be had from this fact of the corruption of morals which must arise out of such a condition of things. The canker infects the whole community, and year after

We are taunted betimes with brooding over the past. But we have it on good authority that reading the chron-

when saints and sages were in honor

and warlike bards troubled the peace

ably inclined, and Irish valor was bar

conquerable tenacity with which she

clung to the faith, what nation can

rival her? It was her solace in the

days of storm. And to it. despite ca-

death, she never proved recreant.

iolement and threat, starvation and

THE CATHOLIC RECORD.

ods, "to put an end to the sufferings marriage performed, for the magisof pain racked persons who have no trates have no such quaims of conscience as may affect some of the minchance of recovery, and who desire to live no longer."

It now appears that these ladies have The polygamy evil has not been made some impression upon members stopped in Utah, though plural marof the Ohio Legislature, as a bill was ments. riages are to a great extent performed introduced into that body by Repre in secret so as not to come under the sentative Hunt, on January 23rd, to perpenalties imposed by the Federal law mit the chloroforming of persons suf upon such marriages, so far as they fering from incurable illness, or from can be avoided. But, as the administration of the law is in the hands of injuries from which there is no hope of recovery. Besides the use of chloro Mormons, the culprits generally are form, any other painless mode of death not in practice subject to the operation may be used on the recommendation of

There is now a bill before Congress physicians, should the bill become

Miss A. Hall has for several years been an advocate for the adoption of this course, her thoughts being directed toward the subject by the sufferings endured by her mother, who died from cancer of the liver.

We can scarcely conceive that in a be created. Should this be the case Christian, or even a supposedly Christhe whole moral issue of the marriage question will be more difficult of settle tian country, such a bill can become law, but if we are to judge from the ment than ever. The double trouble

reception given the proposal by the of polygamy and divorce will never be get rid of until the Catholic law of in-Legislature there is a possibility or even a probability that this will be the dissoluble marriages of one man and one woman be made the law of the case.

The bill was introduced at Miss Hall's land. We confess we do not see any request, and she sat in the House gallery on its introduction. A motion was made for its rejection, but this was lost by a vote of 78 to 22. The despatches state that she was so much moved when she learned that the measure would be

received and given over to a committee for consideration that she wept. It is scarcely credible that a serious

body, whose duty it is to legislate for a In arrangement and statement of facts sovereign state, should be moved by this work is well adapted to the re sentimentalism to receive so outrageous quirements of the school room. The a proposition for the mere sake of pleas narrative is free from rhetorical exaging a lady who has her fancy set upon geration and shows an impartial spirit. an absurd notion, and yet it is equally For the history of ancient Ireincredible that the Legislature should land the author has been guided by the have been so rapidly converted to Miss researches of O. Curry Petric and Hall's views as to accept them at first others. We fail to see any evidences sight.

of the influence of such investigators It frequently happens that animals are as Remach and Bertrand. It were well shot to put them out of pain when they not to be sure of the truth of the story have been so badly hurt that they can of the Firbolgs and to remember that only live on in pain if life be prolonged. recent labors in Celtic antiquities But all Christians recognize the constrain the student from championessential difference between the lower ing many theories of former days. The animals which have been made for man's salient points of Ireland's modern hisuse and benefit, and over which man tory are admirably outlined by Miss has fron God absolute dominion for Nolan, and she deserves credit for his use, and man, a rational being. her effort to re-awaken interest in the created after God's image and likeness storied past. Ireland's story should be for so noble an end, to know and serve learned by Irishmen and their descend-God on earth, and afterward to see and ants at least, not only the enjoy Him and His glory forever in days of Emmet and O'Connell, heaven. beloved of lecturers, but all the deeds

God has given man life for a higher of their forefathers. Her golden age, end than this world. That life is a treasure or talent which we must put to use to fulfil the divine purpose, and it is not lawful to take the life of a rier enough against the invader - the human being directly, under any cir days of feud and disunion fostered and cumstances, except such as have been perpetuated by false and dastard sons specified by God for the punishment of of robbery and murder by English-this crime, and the necessity of deterring and much more, should be as an open others from the perpetration of crime book to Irish eyes. And as to the un

by the example of the punishment inflicted upon the criminal. Neither is it lawful for any person to give consent for other persons, whether physicians or not, to shorten their lives. If those who are incurably sick of

are in pain suffer greatly, they should endure their sufferings in order to obey the laws of God, while it is the duty of shall surely live.'

glorious and eternal happiness of heaven, New Testaments, is that we are not jusand all who desire to go to heaven are to stand up. Of course every one would tified merely by faith, but by a faith which worketh by charity ; and this wish to go to Heaven. He then goes on to show the means where by we may obcharity consists in love for God, and tain forgiveness of our sins by a simple for our neighbor for God's sake, and in faith in the Lord Jesus Christ Who died the fulfilment of all God's comman !for us on the Cross and all our sins wil

be forgiven, and all those who have re-ceived the blessing of forgiveness are Mr. McGee rightly points out that the epistle of St. James shows that faith asked to stand up again. Crowds stand up : their names are taken down and heralded through the world as so many as the sole means of salvation is chimrical. converts. What were the early Fathers of the church thinking about when they never discovered this internal

Faith, indeed, is necessary to salva, tion, for the Catholic church and Holy Scripture teach that "Without faith it is impossible to please God." (Heb. x1. 6.) But the Epistle of St. James

shows clearly that there are numerous good works which have a part in man's justification, such as love of God, resist ance to temptation, etc., for, " Blessed is the man that endureth temptation : for when he hath been proved, he shall receive the crown of life which God hath promised to them that love Him." (i. 12.) The Apostle continues, (ii. 14

"What shall it profit, my brethren, if a man say he hath faith, but hath not works. Shall faith be able to save works. him ?"

He then shows the need of relieving the distressed, clothing the destitute, giving food to the hungry, and reliev. ing other corporal necessities, and he proves by an irrefragable process of reasoning, and repeats it in many forms of words, that faith and good works cc-

operate in man's justification. But what is this faith which has a share in our justification?

Messrs. Torrey and Alexander make it mean the conviction or confidence that they are saved. We cannot enter tain the thought that this conviction can contribute toward the making of a good Christian, though we admit that, as there are so many varieties of dis position and character among men, it is quite conceivable that, even with this belief, many persons may live with out openly leading vicious lives. But

the conviction itself would rather tend in general to make them neglect to obey the laws of God : the more so as it is a belief conjoined with that of justification by faith alone, that they who have once declared themselve saved cannot fall from grace. They are saved-and, even if they sin, the sin will not be imputed to them, but will be blotted out in the blood of Christ which has been shed for them.

A single passage of Holy Scripture suffices to refute the whole Torrey. Alexander theory or doctrine, which is also taught in the Westminster Con fession, that they who are once sanctified cannot "fall from grace," or become wicked. This passage is from Ez. xxxiii. (13-16 :)

"Yea, if I shall say to the just that he shall surely live, and he, trusting in he shall surely live, and he, trusting in his justice, commit iniquity, all his justices shall be forgotten; and in his iniquity which he hath committed, in the same shall he die. "And if I shall say to the wicked : Thou shalt surely die; and he do pen-ance for his sin, and do judgment and instice.

justice.

"And if that wicked man restore the pledge, and render what he had robbed, and walk in the commandments of life, and do no unjust thing, he shall surely live and shall not die.

" None of his sins which he hath committed shall be imputed to him : he hath done judgment and justice : he bers of evangelical Protestant churches

FEBRUARY 10, 1906.

Against reasons he offers three others : First, all non Catholic Christian per-suasions can join it, why not Catholic?; second, it works on ground common with Catholics; third, the fellowship of Catholics and Protestants would soften prejadice, and, instead of weakening, would increase the influence of the Catholic church.

" This being our correspondent's case two questions arise : First, what is character and scope of the Y. M. C. A.? and second, being, what it is, why should, Catholics not join it?"

He then quotes from the rules and regulations of the Bombay Y. M. C. A., which are substantially the same as those governing the association in this country, and continues :

"The institution is, therefore, exclu years could not discover this inward light. "Chillingworth" himself de-nied it; and if the founder of the Mathedit sively Protestant in its constitution, in its government and in its active mem bership. By its rules no Catholic can have part either in its management or credit he obtained the secret of this in its working; and any active member who happens to become a Catholic is thereby disqualified to remain an active inward illumination from Moravians on his return voyage as missionary to member. The religious work it under-takes is 'undenominational;' but unde-nominational religious work is of its alone. Whoever will turn and read St. James' Epistle will find this justifica-Whoever will turn and read St. very nature a contravention of Catholie principles. Finally, if Catholics are adthe imagination, concerning which Mr. Wesley himself admits it was the only mitted, it is only as associate members -such individuals of the general pub--such individuals of the general pub-lic as feel disposed to pay a subscrip-tion for the privileges of frequenting the tennis grounds and billiard rooms and reading and lecture halls and relever by which to upset the doctrine of salvation by good works; and it was this fact which chiefly induced him to freshment bars ad libitum, thus swell-

The Protestant, must be the chosen ing the prestige and increasing the inpeople of God, having so many creeds and churches to select from, three huninence and resources of the institution. dred and sixty-five in number, and one " That a Catholic cannot on principle join such an institution seems to be too thrown in for the leap year, whilst the manifest for discussion. It is true that all are invited to pay the subscription poor benighted papist has but one old church, with her fast days throughout the whole year, her penances, con-fessions and aspirtions, rosary-prayand attend the rooms, even if with no other object than amusement and with out the least element of religion enterers and works of charity. The thief on the Cross is held up before the eyes of the Protestant. Can he be ing into the case-except so far as the associate allows himself to be brought saved at the last moment? And the under Protestant influence through social intercourse with his fellow asso-ciates. But even assuming that as a murderer, who has the rope around his neck, surrounded by the clergy, can be saved by a simple faith in Christ. Who died for his sins, whilst his victim is practical fact associate membership in volves no encroachment on religi ground, the undenying fact would still writhing in a burning hell fire for all emain ; viz., that the institution in its the beauties of aims, government and active member ship is emphatically Protestant in char-An Irish Protestant in name at least.

acter, and so far anti-Catholic in prin-ciple : and therefore no Catholic can on principle give in his name.

PRIEST AT OBERLIN COLLEGE.

FATHER MARTIN ADDRESSES STUDENTS AT CONGREGATIONAL UNIVERSITY.

Oberlin held its third non-Catholic Missions during the past week. Father Martin, who conducted the second, two years ago, also had charge of the third. A beautiful programme was gotten up for the occasion and distributed through the village. Special invitations were sent through the mails to the college faculty and people of prominence. The mission was successful from the start. Unfortunately it began on Monday, and the audience was not what it should have been ; but night after night it gre v in numbers and importance, until at the end of the week the church was crowded. Many students were present and liberally patronized the questionbox. Though the mission was to conclude on Sunday night, Father Martin was prevailed upon to add another le ture on Monday evening on the " De line of Dogma as a Sign of the Times.'

This lecture is especially adapted to local needs and Congregational minds. After the lecture, a committee of the students waited upon Father Martin to invite him to lecture at the college on the controverted points of history of medieval times. And on Tuesday morning the missionary appeared in Sturges Hall before a large and highly interested class and treated the them The Catholic Church the Key to an Understanding of the Middle Ages. He pointed out the true and candid method of historical study and then proceeded to show Catholic doctrine and the details of ecclesiastical policy in their bearing on contemporaneous questions. The students put very many questions, which were answered to their satisfaction, and the applause and the words of appreciation from the professor showed that Father Martin had won a way into their minds and learts.

-----CATHOLICS AND THE Y. M. C. A BISHOP HOBAN VIGOROULY ARRAIGNS THE ORGANIZATION AND PROHIBITS MEMBERSHIP THEREIN. Catholic Light, Scranton During a conference of the priests of Scranton Diocese, held last week, Right Rev. M. J. Hoban announced his de eided opposition to Scranton Catholics joining the Young Men's Christian Association. In part he said :

JAGOB MCGEE.

"No Catholic can become a member of the Young Men's Christian Associa because the constitution of the tion. Young Men's Christian Association for bids membership to a Catholic.

illumination? And millions of Chris

tians deny the doctrine of interna

the whole world for nineteen hundred

Methodist church is worthy

Georgia in a sailing ship, and thence-forth preached justification by fath

tion by faith to be a wild chimera of

evidence.

adopt it

eternity ?

Such are

Lucknow, Ont., Jan. 28th, 1906.

the Protestant religion !

The Catholics throughout

" No Catholic should attend the read ing rooms of the Young Men's Chris tian Association, because, as I under-stand, rapid anti-Catholic literature is

there. "No Catholics can attend any of their religious exercises or services of any kind, because it is Protestant worship. "Personally, I am opposed to any Catholic joining in any way the Young Men's Christian Association. The question has been asked by one of the priests present as to what advice should be given Catholics, who might ask whether they should join the Young Men's Christian Association, and in re sponse to that question I give it as my opinion that no Catholic should join

the organization. "When I say that no Catholic is admitted to full membership in the asso ciation, I make a statement which can-not be denied. Full membership in the association is limited to the mem-

alv full members have a voice and



year the condition becomes worse. The Archbi hop, on the occasion above referred to, quoted, approvingly a recent declaration of Burke Cochran to the effect that divorce is an evil of much greater magnitude than poly gamy. The latter is undoubtedly most demoralizing, and public sentiment is very proper y strongly directed against it; but the sin of divorce is spread widely over the whole country, while that of polygamy is restricted within comparatively narrow bounds. Further, as His Grace remarked, from averse to denunciation of England, and know something of Cremona and Fopthe nature of polygamy it must be re tenoy. But in regard to its history as strained and confined to comparatively a whole we, many of us, cannot be held narrow limits, because of the heavy ex guiltless of forgetfulness and apathy. pense it entails for a man to have several wives, whereas when a married And yet that history, portraying the lives of those who held earthly proscouple is divorced there is no new ex perity and prestige subservient to spirpanse, and in fact the expense of keepitual interests, and who kept untaring house ceases while the family is nished the splendor of their faith, conscattered. The monetary consideratains many precious lessons for their tion thus tends to increase the evil. descendants. We, are assured that the resolutions

"This book," says the writer arrived at in New York about a year the preface, Mr. P. Sheely ago, by representative elergy of forty O'Ryan, "appears at a most oppor-Protestant denominations, not to re tune time. It gives prominence to marry divorced persons, except in the what is best and most ennobling in case of the so-called innocent party, Erin's story." The book should be in have been without any appreciable every school-room and in every home good effect. The ministers who met where the beautiful, the heroic and the and passed these resolutions had no chivalric in a people's story still find authority from their respective denomappreciation. inations to make any obligatory enact Chicago : J. S. Hyland and Co., Pubments, and no regard is paid lishers. to them. Indeed, it is doubtful that any regard would be paid ON DANGEROUS GROUND. even if they were authorized, so loose We already mentioned in our columns

is the authority exercised by the synods or conferences over individual a new fad which has been seriously ministers. The individuals deem them selves not bound by any such authority, a wealthy lady of Cincinnati, who so that there is no difficulty to find is backed by a few other women ministers who will re-marry such parties of some prominence in benevolent without hesitation, but, even if the work, and from whom we would expect ministers should refuse, it is quite very different suggestions from those easy for parties desiring to be married to which they are making and advocating. go before a magistrate to have their | Their proposal is, by painless meth-

those who should attend upon them to icles of former times is a pastime as respectable as it is ancient. And if we their ability ; for the irrevocable law of remember aright, Mr. John Morley said God is plainly that given on Mount a few years ago that a nation will insist on looking backwards if we do not give the hearts of mankind : it a future to look forward to. We. " Thou shalt not kill." however, deem the taunt without war This includes the prohibition of selfrant, for we do not think the descend murder as well as the killing of others; ants of Irishmen can be credited with and as we cannot give consent to evil, undue love of Irish history. They love the sick, even though suffering greatly, it in a way unintelligently, are not

cannot give consent that they them selves should be put to death even by painless methods. We prefer to take the most charitable view that the Ohio Legislature is

only trifling when it seems to give its assent to the principle that it has authority to set aside the law of God and of Nature. But so serious a matter as this ought not to be trifled with. It is the law laid down by Christ Himself that His followers must, like Him, bear their cross or sufferings patiently, as otherwise they shall not be His disciples, as even He had His sufferings through which He " entered into His glory."

THE TORONTO REVIVALISTS.

We publish herewith a letter from Mr. Jacob McGee on the long revival held in Massey Hall, Toronto, by the travelling evangelists, Messrs. Torrey and Alexander. We have not hitherto

preaching of these men, though there proposed by Miss Anna Hall, is much in the manner of their exhortations with which we could not and canthese exhortations fall short of what God commands ; for the whole trend of idly discribes the everlasting torments

This is in perfect accord with the alleviate those sufferings to the best of Catholic doctrine that the good works of obedience to the laws of God are necessary to justification, that restitu-Sinai, a law which is written also on tion of ill-gotten gains is necessary on the part of the sinner, so far as he is

able to restore, and that man must cooperate with God's grace and do good that he may be saved.

ON CONVERSION. Editor CATHOLIC RECORD:

Sir-I take for granted that you have heard or read how the great re vivial of religion in Toronto led by Dr. Torrey and Mr. Alexander, called Evan gelists of world-wide fame, even reach ing to the Antipodes and their numer ous conversions, have stirred up the do mant machinery of many thoughtful minds on the subject. If this work be of God we wish them God speed. Now what is conversion in a spiritual sense? It is the turning and change of a sinner from his sins to God. Ministers by the preaching of the gospel are also in struments in this charge and almost the last words of the Saviour to His Apostles was to preach repent-ance and remission of sins beginning at Jerusalem. And great signs should follow them that believe ; and by

fasting and prayers and mortifying the lust of the flesh they received this bless ing ! Oh what a glorious inheritance body we can be saved in the twinkling of an eye even at the last moment of our life! Only believe and

made any comment on these revival allow, however, that faith will produce made any comment on these revival meetings, as we hoped that some good might be effected among the population the other to preach. Mr. Alexander which might be moved by the emotional the singer, assisted by a choir of about five hundred, selects the most sensational hymns which would soften the heart of a stone, and when the great crowd in Massey Hall, six or seven not agree. Mr. McGee, in fact, has thousand, get to the highest placed his finger on the point in which pitch of emotion and excitement, the preacher, Dr. Torrey, mounts the platform and with extended arms viv-

vote in the selection of the officers. who in turn have the expenditure the association funds in charge. And yet Catholics are asked to contribute to this organization, to an organization in which they can have no voice or 'It would seem to me that self-respect

ing Catholics should keep out of a place where they do not seem to be wanted where they are considered as being not worthy of full membership. For this reason, if for no other, I am most certainly opposed to any Catholic young man joining the Young Men's Christian Association.

" There is another reason to which I referred, and that is the presence of villainous and rabid anti-Catholic liter ture in the reading room of the asso ciation. I refer particularly to a publi cation know as " The Converted Cath olic," published by an ex-priest in New York, who calls himself Rev. O'Connor. This paper is filled with the vilest cal umnies against the Catholic Church,calumnies which have been denied so often that the paper is now generally deemed un worthy of serious considera tion by any intelligent person. Yet it is spread out there to be read by the

young men who frequent the rooms The arraignment produced a tempo rary sensation. The next day a com-mittee of the Y. M. C. A. called on the Bishop and laid the good works of that before him. The value of these he admitted frankly, but was firm in asserting that Catholics should avoid the organization. Last Sunday, at the 7 o'clock Mass, he declared the society an excellent one for Protestant men but a dangerous one for Catholics. formally forbade Catholic youths to join it.

The following explanation by the editor of the Examiner, of Bombay, on the question treated in the forgoing is timely :

Why does the Catholic church throw cold water on any inclination of its members to join the Y. M. C. A. ? He (the Examiner's correspondent) suggests two arguments on the Catho-lie side : First, that Catholies ought to support their own Catholie institu-tions ; second, that the Y. M. C. A. is a Protestant movement, and to patron-Holy Scripture, both in the Old and of a burning hell and the joys of the ize it would be to condone heresy.

Father Martin is the first Catholic priest that can claim the distinction of having addressed the students of Oberlin in the college proper. The mission has been a great blessing for Oberlin, coming to be-as it did by a happy cocoindence—the inauguration of the new parish of Oberlin,—Catholic Universe.

CHINESE CONVERTS.

Rev. Henry I. Stark, of the Paulist House in San Francisco, has returned to the coast, after conducting a series of missions in the Southern States. In interviews given and published in Denver and Salt Luke City on his journey homeward, Father Stark told the some interesting things about Chinese missions conducted by the Paulists in San Francisco. He says

"We have a school of three thousand Chinese children there. This is conduct ed under the auspices of the Helpers of Five of the Sisters hina. They speak not the Holy Souls. are natives of China. They speak not only Chinese, but Italian, French and English. They are influential not only in this country, but in China as well. There are eighteen Sisters in our school altogether, and they are altogether, and they are doing splendid work among the boy of the Chinese quarter.

"We have made many converts among the Chinese, and we seem to have the Oriental confidence in a way no other people have ever possessed it."

Education without religious training is at best nothing more than polish paganism. It dechristianizes the home and in its own good time will destroy the nation which fosters it.

If you would begin the New Year happily, sanctify it by complying with the law of the Church. If you would make its happiness continuous throughout, approach the Sacraments frequent-