

THE CATHOLIC RECORD.

The Catholic Record.

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LETTER OF RECOMMENDATION.
UNIVERSITY OF OTTAWA.
Ottawa, Canada, March 17th, 1903.
To the Editor of THE CATHOLIC RECORD, London, Ont.:
Dear Sir: For some time past I have read your estimable paper with interest and pleasure, and congratulate you upon the manner in which it is published.
The matter and form are both good; and the Catholic spirit pervades the whole. Therefore, with pleasure, I can recommend it to the faithful.
Blessing you, and wishing you success.
Believe me, to remain,
Yours faithfully in Jesus Christ,
D. FALCONIO, Arch. of Ottawa.

LONDON, SATURDAY, DEC. 5, 1903.

THE GERMAN CENTRE PARTY.

A recent issue of the Literary Digest gives the translation of an article which appeared in the *Alte Glaube*, a prominent German Protestant Church paper, published at Leipzig, in regard to "the disintegration of Protestantism in Germany," as revealed in the results of the German elections to the Reichstag which have just taken place. The article in question says that the German Protestant Churches have "a deplorably weak hold upon the mind of the public," and "the Ultramontane (Catholic) press is boasting loud and long that German Protestantism no longer has any roots in the nation, and that its time has come." On the other hand, the Conservative Protestant press are declaring that "a really Christian people would have selected a different parliament, and that if the Church were a real power in the hearts and minds of the people, the elections would not have resulted in such a marked victory of its enemies, the Social Democrats and the Roman Catholics. If any supremacy is accorded to Christianity, it is not of the one truth against the many forms of error, but at most, only the prominence of a *primus inter pares*" (the first among many equals).

The paper goes on to assert that, "According to critical Protestant theology, the absolute truth of Christianity must be sacrificed in the interests of scientific religious research. This process of disintegration in fundamental principles is finding its way into Protestant pulpits and pews, and the popularizing of the latest results of the very newest criticism in school and press is one of the demands of the day. In the same way, the attitude of critical thought toward the person and work of Christ is changing. For many, Jesus Christ is little or nothing more than a model man, and a great moral teacher, but not the Eternal Son of God."

The writer then asserts that the two great enemies of Protestantism, viz., Social Democracy and Roman Catholicism, are crowding it to the wall, and planting their banners where the Protestants themselves have discarded their own fundamental principles. It is then ruefully declared that in that country of which two-thirds of the population is at least nominally Protestant, the Centre or Catholic party in Parliament really rules the country, because it is a unit; and the Emperor is compelled to come to an understanding with the Catholic Centre in order not to allow the Social Democrats and other Radical parties to become the ruling power in the land.

The *Alte Glaube* is convinced that "Protestantism cannot regain its old power except by a return to its original principles, and especially to an acceptance of the Scriptures as the rule of faith and life." Other Protestant papers propose the organization of a distinctly Protestant party in Parliament, modelled after the Catholic Centre; but we are told that many of the papers object to this plan "on the ground that Protestant ethical principles will not admit such methods of warfare." This is surely an amusing reason, for have we not seen in Canada and the United States frequent attempts made to establish just such a party, even though there was never any attempt on the part of Catholics to establish any Catholic political party. Have we not seen the rise and fall of Know-Nothingism, A. P. A.ism, P. P. A.ism and the continuance of Orangeism, all of which are or were politico-religious societies or parties. Where were the ethical principles of Protestantism when all these were organized? Or are these essential ethical principles different in America and Germany?

They are certainly not different so far as the primary principle of Protestantism is concerned, on which its ethical principles must be founded; but that principle, from its very nature, must result in a difference of practical ethics, from the very fact that every individual is left to form his own code of ethics.

The cause must be sought for elsewhere, and we do not hesitate to say that the real trouble is that as a system of religion, German Protestantism and Rationalism have become so merged into each other as to make the boundaries between them indistinguishable.

There is, in fact, no cause for a distinctively Protestant party in Germany any more than in Canada, and many Protestants recognize this fact, aware as they are that the Catholic party was instituted for defensive and not aggressive purposes, and if it were not that the Catholic religion was violently attacked, there would never have been need of a Catholic or Centre party.

But why not dissolve the Centre Party now that it has achieved its object in the repeal of the penal laws? It must be remembered that there still remains one of these oppressive laws upon the statute books, and the Catholic party is resolved to remain in existence until this tyranny is also swept away; and it has an inalienable natural right to insist upon this being done, and to remain in existence so long as there exists any danger that the Protestant majority, shaken though it is by its present alleged inherent weakness, shall not cease from its efforts to keep up or even to restore any of its persecuting enactments. If the Protestant majority is not cohesive enough to become aggressive once more, so much the better. That will be a guaranty that the Catholic party will so much the sooner dissolve of its own accord.

The Catholic party has not at any time been a menace to the liberties of the people or to the existence of Protestantism, and so Protestantism has not the shadow of an excuse for the organization of a Protestant party to fight fire with fire as the advocates of such a party have said. A Protestant party could not have any reason but its aggressiveness for its existence; and the Catholic party has proved by its courage that it needs have no fear for any opponent. It conquered the Iron Chancellor, and brought him to Canossa; it need not fear the machinations of the pigmies who are threatening to-day to meet fire with fire.

The Catholic party has been of great benefit to Germany for it has stayed the progress of Anarchism and Socialism. The empire owes it a debt of gratitude which will not be sufficiently repaid till the last of the Falk laws is repealed.

THE CATHOLIC CHURCH AND THE BIBLE.

A despatch from Rome dated Nov. 10th, states that in an interview granted to Baron Bray, the Holy Father Pope Pius X. "spoke strongly on the necessity of Biblical research and condemned the efforts of modern writers to separate the supernatural from the historical narratives of the Scripture." He insisted that to do this is as futile as to deny the existence of the soul while accepting the existence of the body.

The Holy Father declared his disapproval of a rationalistic interpretation of the Bible whether by layman or clergyman. The despatch adds that he intends shortly to repudiate the views set forth in the most recent works of the Abbe Loisy.

We strongly suspect that the despatch is not accurate at least in all its details, as it would be something unprecedented that the Holy Father should thus indicate in a private interview the nature of the official action he intends to take in regard to a specific matter. But it may be taken for a certainty that the Pope will continue to uphold the undoubted inspiration and divine authority of Scripture now and hereafter, as the Popes and the Church have always done.

The Protestant clergy have given countenance to the recent denials of the authenticity and truth of Scripture which have been uttered by self-styled higher critics, but the position of the Catholic Church that the whole Bible is a revelation from God and is the word of God, remains unchanged. In the Protestant pulpits, all parts of the Bible have been impugned, and there is no authority which can restrain the Protestant clergy from such attacks. If from time to time an individual Catholic priest follows a similar course, he is soon ordered to desist, as the orthodox of Catholic faith must be preserved untainted. The Catholic Church is now the only one which maintains its integrity the ancient faith in the absolute truth and inspiration of the Bible. Protestants have frittered it away by successive attacks on every part thereof, till they have not left any single book on which doubts have not

been cast. The wonder is that there are so many Protestants who still cling to their old faith with constancy. But rationalism is making such rapid strides that this faith must soon disappear entirely.

A FEDERATION OF BUSYBODIES.

A despatch of the Canadian Associated Press from London, Eng., of date Nov. 19th, informs us that the Council of the Imperial Protestant Federation have passed a resolution protesting against any effort being made by His Majesty's Government to establish diplomatic relations with the Vatican. The Council states that its resolution desires to point out that the holding of such communication with the See of Rome is distinctly forbidden by the laws of the realm, and that an overwhelming majority of His Majesty's subjects in the United Kingdom and the Colonies are utterly opposed to any attempt being made to restore diplomatic relations with the Pope of Rome.

We are not at all surprised at any graceless action taken by any or all of the societies which compose the Imperial Protestant Federation, the bond which unites them being unalterable hatred of everything which relates to the Pope and the Catholic Church. It was one of these associations which endeavored unsuccessfully a short time since to close the doors of admission to England against the Jesuits and members of other religious orders who have been driven out of France under Premier Combes' infamous laws which, after treating the members of those orders with unprecedented cruelty, drove them from their native land.

England has earned the character of being the most hospitable of the nations of Europe, having been ready to offer the shelter of its homes and the comforts of its firesides to the oppressed of every nation who sought a refuge on its free soil, that refuge being granted ungrudgingly by a generous and large-hearted people. But the Protestant Federation must not be reckoned among the generous people of the nation. They would grudge a home to any Catholic, and would restore the penal laws of centuries gone by if it were in their power. They endeavored not only to exclude the Jesuit immigrants who came in, but even entered a suit to turn out of the country those who are already living there, even though they are British born. These Federated societies are evidently more than a century behind the present age of toleration, but they were fittingly snubbed by the Government and the police magistrates before whom their abortive efforts at persecution were undertaken.

From the same quarter emanated the telegram which was sent to Rome protesting against the visit made some months ago by King Edward VII. to the late Holy Father, Pope Leo XIII. His gracious Majesty had the good sense and affability to despise their intolerant interference, and the visit was made and received with cordiality.

It has, indeed, been suggested in the interest of the people of Great Britain themselves that there should be a British diplomatic representative at Rome, accredited to the Vatican, as other nations have, but we cannot assert that the British Government really intends to appoint such an official. But this is certain, that if such an appointment is to be made, it will be done in the interest of British subjects, and for the benefit of Great Britain, more than for the Pope's sake. The Council of the Protestant Federation is therefore only proclaiming its own idiocy by issuing its protests; but at all events no attention will be paid to them by either King or Government.

THE IRREPRESSIBLE MRS. CARRIE NATION.

Mrs. Carrie Nation, the irrepressible temperance lecturer who created so much excitement in Kansas within the last few years by herself and a number of equally fanatical companions breaking into saloons and destroying the property with hatchets, has made a comet-like appearance at the White House in Washington, where she demanded on Nov. 19, to be immediately admitted to see the President. She presented herself at the door of the executive offices, but was informed by Secretary Loeb that she could not be admitted, whereupon she began to shout so loud that she had to be ejected from the grounds by force. As she was being removed from the building, she shouted:

"I am going to pray for a prohibitionist president—one who will represent the people, and not the distillers and brewers."

From the White House, Mrs. Carrie went directly to the Senate Chamber at the Capitol where she announced that it was her intention to make a speech to the Senate. Being informed that she would not be allowed to carry out her intention, she acquiesced readily enough and left the Senate Chamber quietly, but when she had been absent

about ten minutes she reappeared at a door of the ladies' gallery, and, raising her right hand far above her head, shouted in a loud and clear tone:

"Saloons are anarchy; saloons are treason and conspiracy."

Hereupon one of the door-keepers seized her and pushed her out of doors. The Senate was engaged in receiving bills when the incident occurred, but Mrs. Nation's voice was much more penetrating than that of the clerk, and was heard throughout the Chamber and the corridors. There was some excitement when the unusual noise was heard in the grave Senate Chamber, but when the cause was once known the senators merely enjoyed a slight laughing and proceeded calmly with their business.

Mrs. Nation, we are told, was greatly excited and was desirous of continuing her interruption of Senate business, and was, on this account, placed under arrest—an ordeal which she took as a matter of course, being familiar therewith. She was brought to police headquarters. She was then arraigned for disorderly conduct and breach of the peace, which we presume was just what the notoriety-loving lady wanted.

She was fined \$25, in default of which she was to spend thirty days in jail. This is the maximum penalty for the offence with which she was charged. She appealed to the crowd for help, and sold memorial hatchets enough to enable her to pay her fine.

We presume that the uproarious lady got up the whole scene for advertising purposes, and though the cost of the advertisement seems considerable in the present instance, it does not appear that she lost anything thereby, as the advertisement may answer her purpose very well for future hatchet sales. She may, however, overdo the matter by spending more in such advertising than the receipts may justify. People easily become tired of supplying the cash to meet the whims of cranks.

We are not in favor of an excessive number of saloons or inns, nor of unlicensed groggeries, but we are in favor of any legal measures whereby the curse of intemperance may be diminished. We by no means approve the violent methods adopted by Mrs. Nation under pretext of getting rid of the evil. She should not expect that the rule of a great nation like the United States should be put into her hands, and if she wants to become the chief executive officer of the nation, she should at least gain that position in the usual way by a vote of the people instead of attempting to usurp the whole executive authority in her own fantastical fashion.

OTTAWA'S MAYORALTY.

Among the aspirants for mayoralty honors in Ottawa is Mr. D'Arcy Scott, son of the Hon. R. W. Scott, Secretary of State. We are always pleased to see our prominent and talented young men occupying high places. It is a sign of the times for which we should feel grateful. Young Mr. Scott is one of the coming men, and it will not be long, we trust, before his talents and rectitude will be recognized and a high place given him in the public life of our country. Mr. Scott would make a most worthy chief magistrate of the Capital of the Dominion, and would, we have no doubt, be most acceptable to the vast majority of its citizens. When the votes are counted after the polling we hope to have the pleasure of complimenting His Worship Mayor Scott on his election.

TO CORRESPONDENTS.

P. G., whose questions concerning "Christian Charity" we answered some weeks ago, to the best of our ability, writes to us again on the same matter. We do not consider that a continuous controversy on this point would suit our columns or the taste of our readers. We shall, therefore, only remark that the literary ability of Thos. Hood, whom we quoted in the course of our answer, was rated more highly by Charles Lamb, Coleridge, Bowring, Proctor and many other writers of considerable fame, than by our correspondent.

WOMEN AND THE SACRED MINISTRY.

The question of the right of women to be represented in Church Councils is being vigorously discussed at the present moment in the journals of the Church of England in Great Britain.

The Committee of the United Convocations of the clergy and the Houses of Laymen of the Church of England presented a resolution that women should be excluded from representation on the proposed National Church Council, and from taking any part in voting for representatives to sit on the Council. This resolution was passed on the grounds that "women never have had and ought not to have any part in the direction of the affairs of the Church, and it is expedient to exclude them therefrom because their presence

would detract from the power and authority of the Council, and prevent indifferent laymen from taking an interest in Church affairs."

A crusade in favor of the representation of women is being carried on chiefly by the Low Church party, who appeal to the usage of dissenting sects, especially in America, to show that the time has come when women ought to take a part in the government of the Church, and many who take this stand argue that women ought even to be admitted to the ministry.

It is certainly true that according to the usage of the Church from the beginning women have not been admitted to the ministry, nor to take part in the rule of the Church, which has been divinely given to the sacred hierarchy. This should be sufficient to decide the question in the manner in which it has been decided by the United Convocations, inasmuch as the traditions of the Church are commanded to be observed as they have been handed down from the Apostles, thus:

"Therefore brethren stand firm, and hold the traditions which you have learned whether by word or by our epistle." (2 Thess. ii. 14.)

"And we charge you, brethren in the name of our Lord Jesus Christ that you withdraw yourselves from every brother walking disorderly and not familiarized by its repeated and slanderous application to the Jesuits. Translated into honest phraseology it means that to obtain any laudable end or object any and every means may be used. In our neo-pagan age success in life is laudable, nay, the only laudable end held out to the ambitious and aspiring youth.

Success means wealth by the million, respectability, power, position. To attain these the so-called proverb, the end justifies the means, permits, nay, urges and engages any every means, and no matter what the deception or rascality employed in the use, provided they are not lauded, admi- nired and held up as models for emulation in the business, social and political world.

The man of brilliant success forms

trusts, capitalizes on wind, issues stocks and rakes in shekels, bribes legislators, debauches legislation and the ballot-box. He is enterprising, rich and powerful, and, if he plays the spectacle, especially a religious turn of mind, teaches Sunday school, leads in prayer meetings, builds churches, endows universities, hospitals and asylums. He has gained the end, and the end justifies the means.

Such in practice is the real meaning of the proverb.

A learned professor of the Syracuse University is reported to have written to the blackboard to be refuted by the students: "Refute the Jesuit principle, the end justifies the means." Of course the learned professor had no doubt whatever that this a Jesuit maxim. He did not conceit it or originate it. He can quote for his authority such as satisfies the credulous and gullible who are prepared to accept any false witness against their neighbors, especially against the Jesuits, who do not love. He accepted it as a posture to in common use and unquestioned truth.

It is found in dictionaries and encyclopedias, in anti-Catholic tracts, and in pulpits a common text for preachers to hold up the Jesuits to popular execration. But a learned professor of a great university ought to be more cautious and critical than to accept on such authority accusations so opprobrious to a noted and learned body of men who differ from him in religion.

Religious tracts are always open to suspicion and encyclopedias articles have no higher sanction than that of the knowledge, accuracy and truthfulness of the writer. A cyclopedia is useful as a reference, but no scholar will depend on it as final arbiter on disputed matters.

Had not the gifted Robert Louis Stevenson flayed the Rev. Hyde, of Honolulu, his calumnies of Father Damien would have passed into cyclopedias and anti-Catholic tracts and scattered broadcast to propagate religious slander and religious hate.

The burden of prophesy seems to be on the Jesuits. They seem to inherit from the Master Whose name they bear a legacy of hate and false witness. No body of men is more loved and hated—loved by those who do not know them, loved by those who know their great learning, their self-denial and exemplary lives.

Now I know that the learned and esteemed faculty of the Syracuse University will feel grateful to me for calling attention to what they call the Jesuit principle; and I hereby solemnly assert that no Jesuit ever held such a principle and would not be tolerated to hold, much less to teach such a principle.

As I emphasize the more my assertion I hereby state that I shall pay to any student of the University the expenses of his board and tuition during the remaining years of his studies there if he can find in any of the writings or teachings of the Jesuits, or from any authentic work whatsoever that they ever taught the doctrine that the end justifies the means, and I freely permit that in his research he may invite the assistance of the learned faculty, and if he and they do not succeed I ask further for the honor and candor and honesty of the University, that when ever again shall appear on that blackboard that thesis, it will be qualified by stating that it is nowhere to be found in the teaching of the Jesuits, but is falsely and calumniously imputed to them.

Yes, happy those who mourn; for it is above all when we are in tears, that we best understand the things of God, that is to say, the only things where real happiness is to be found.—Aug. Marceau.

mitted women to the ministry of religion have done so in violation of God's command, and of the constant tradition of the Church of God on earth.

This matter should be decided by the law of God and not by the whims of men.

A DEFENSE AND A CHALLENGE.

BISHOP LUDDEN DEFENDS THE JESUITS AGAINST AN ANCIENT LIE.

The old adage that "the end justifies the means," so long libelously credited to the Jesuits as their working motto, receives a strong refutation at the hands of Bishop Ludden of Syracuse, N. Y. The Bishop's words follow:

Are aphorisms always truthful? They are assumed to be and are generally accepted without question or doubt. Figures don't lie; the end justifies the means are two samples in common use. One is arithmetic, the other philosophic. That figures don't lie is of nature absolutely true, but manipulated by expert artists and educated thieves they can and often do lie like the very mischief.

Witness the number of defaulting bank cashiers, tellers, clerks, bookkeepers, accountants in and out of penitentiaries. In Sing Sing, of eight hundred criminals, seventy-five have been cheating, stealing, lying by the skillful use of figures. So much for the proverb, figures don't lie.

The end justifies the means is a fallacy used by sophists rather than a truism. It is a well-known pet phrase familiarized by its repeated and slanderous application to the Jesuits. Translated into honest phraseology it means that to obtain any laudable end or object any and every means may be used. In our neo-pagan age success in life is laudable, nay, the only laudable end held out to the ambitious and aspiring youth.

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LODGE CEREMONIES.

FUNERAL.

Rev. C. Van der Donck.

About a month ago at the funeral of a friend who was a member of the World, On the part of my parishioners, a came to inquire what aforesaid lodge would take at the burial. I except assisting in church service and grave." "All right, my friend, as he took To my astonishment somewhat to my vexation, p. m. of the same day of said society presented me with the same question that morning.

Still, I reiterated forth the grounds me as the official rep Church to exclude from side intervention.

The non-Catholic who Father N. had Mrs. N. allowed "their ceremonies."

I strove to make stand that this was matter of like or dis my part to abide the Church.

It seems strange the outsider, "that particular about you not tolerate that ours."

"Is it not reason that the human s to the Divine?" My non-Catholic Catholic companion into my view. With however, we part "Good-night."

The next day as was moving toward readily perceived stinate caller of the a book, apparently Woodmen.

My forebodings were question which the final Catholic, sprang entered the buggy taken the head of "Which service

"will be held first? There's to be replied. "I forbear my own. Should me, will protest. "Why?" quoth priests let the lo monies."

"That is again Church," I purs occasions the soc ruling. I hope th Fifteen minutes middle of God's circled the tomb, in hand, and prominent lawyer's sym-cards.

Before blessing the last prayers, head man of quietly: "When be all over."

"'Twill be, a cerned," replied whose acquaintance night before. I, summed cal- dict. "So far," was any trouble and the Church- oles may be p ranks."

"Go on," said "I cannot unt will desist. "Let them ha interposed the taker.

"I cannot," At last the W their word that ceremonies.

When I was ers of the ritual in suspense, th "Neighbors," men funeral.

Turning pale mon declared would never again.

Thereupon hold of the fa rather lie on t deprived of th It appear

interviewed b society, had having their band's grave.

MOTIVES OF The Church mediator betw her office to t the souls of cradle to the their entrance admission in heaven.

Fraternall with souls, exclusive well- terial well-b the question As the coin the property, image and soul, created of its Maker.

The God- over the so mand, "Go certainly en of her adu and the duti ated childr well as for t as certain pi as well as i fore our beie guided by send you th you all tru forever. N only by pri and the pri but also by monies, ag axiom, " worm of t