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STOMACH, FLATU-LENCY, HEARTBURN, FORMS OF DYSPEPSIA D.C. OTHE MIGHTY CURER

s Goods are, Pocket Cutlery, , Carpet Sweepers, es, X Cut Saws, Etc.

ardom Gillespie WARE COMPANY, Jas. Reid & Co.) LONDON, ONT. A.-Branch No 4, London.

Catholic Record.

"Christianus mihi nomen est, Cutholicus vero Cognomen."-(Christian is my Name, but Catholic my Surname.)-St. Pacian, 4th Century.

VOLUME XXVI

is good in the average public print. The Catholic Record. But there is also much that is degrad-

LONDON, SATURDAY, Jan. 9, 1904.

FICTION.

A writer in the Illustrated London News says that only those who are behind the scenes, who watch with terror and deepening depression the encumbering of the reviewers' table with pyramids of new novels, can realize the full bitterness of the situation.

And he goes on to state that the novels of former days are health itself compared with the miasmatic vapors of say the half dozen greatest novels of the season, thus acclaimed by their peculiar publishers. And if not miasmatic, too many of them are mere futile the best kind of reading for his boy? matic, too many of them are mere futile potterings in the waste places of human misery, joyless fantasies mistaken by their producers for profound analysis degenerates. He knows that this counterprofound analysis degenerates. He knows that this counterprofound analysis degenerates are intended for degenerates. He knows that this counterprofound ascertained that twenty people could be crowded into it. As over one their producers for profound analysis degenerates. He knows that this counof the things of human life, which by try is cursed by American publications the way they seldom by any chance

His remedy is to have the state prohibit fiction for ten years. During that time the people would be thrown back upon the masters and would discover with delightful surprise that those whose work is not for an age, but for all know what is meant by a Christian time, are the truly up to-date writers. gentleman, by reading the lives of The Missionary. The average publisher has no fear that | Christian gentlemen. They will teach the State will prohibit fiction and will him how to acquire that nobility of look upon this view as a mere whimsical mind, the gentleness and purity and conceit. But that we have an ever in- unselfishness that will make him devoted Novels of every hue are published and deed and content withal and keen-eyed that is, things which are redolent of Give him a chance to acquire some and sponsored by critics. And few which has been written by the ear'y The pagan "Don't Care" is still those which can be read with amusement

ADVERTISING AGENTS.

Then the average critic assures us that the novel which happens to be on ity and "goody - goodyism." Some whilst admitting its utility, it is absurd years ago there were critics, but their to point to it as a sign of the culture of places are usurped to day, with few explaces are usurped to day, with few exceptions, by gentlemen who babble at the beek of a publisher, spinners of fewer libraries we might have less spinled to it as a sign of the cutture superlatives, indiscriminate and irre- literary chatter and posing and sham. sponsible. They are advertising But be that as it may, the visits of agents, and nothing more. Their aim is to get the dollar, and, judging by the sales of this or that novel, their efforts are not without success. And so long as they ply their trade in this fashion we can expect no help from

SOME EFFECTS OF LIGHT READ, NG.

one can develop for serious reading. It enfeebles our powers and ultimately leaves us at the mercy of every phrase-maker. Nay, it deprives us of self-hood and tends, so far as reading goes, to make us contented to live for the good of the purse of the publisher and writer. It turns the mind into a flabby receptacle for the chit-chat and prosings on things unprofitable, if not criminal. With the myriads of magazines in circulation one cannot help thinking that we may at no distant future have a treatment to cure us of the reading habit.

CATHOLIC PUBLICATIONS.

And many a Catholic who buys one or more of these prints every month puts forward economy, or lack of means, as an excuse for not subscribing to Catholie publications! Our periodicals do not make a specialty of high art illustrations which are oftimes appeals to sensuality, but they treat in more or less efficient manner of the things which forbid us to lose sight of the life hereafter. They encourage us to equip ourselves to give reason for the faith within us. They seek to make us ashamed of our ignorance and apathy regarding the Church of God. They wish to keep us mindful of our true interests. Not perfect by any means are they, but most of them are more becoming the family reading table than the majority of the secular prints which are filled with the noises of the world, its sins and the doings of those who enjoy their brief day of fame.

THE PARENTS' DUTY.

We have no desire to pose as extrem- have destroyed the confidence of hunon this point. There is much that dreds of their members in their pulpit

ing, which cannot but have an evil effect on especially the minds of the

Says Bishop Spalding:

"How helpless and ignorant young boys are in their seeming strength and smartness, how self-sufficient in their unwisdom, how little amenable to reason, how slow to perceive true ideals! What patient, persevering effort is rewhat patient, persevering enort is required to form character, and what a little thing will poison life in its source! How easy it is to see and understand what is coarse and evil; how difficult to apprehend what is pure and excellent!

With these words before him, does any father think that the records of the divorce court and of the ring are cheap as to paper and contents and crowded with advertisements of medical

AN INSPIRATION TO OUR YOUTH

Let the boy have an opportunity to purchased. Stories yelept problem, for the things which are worth while. the cess-pool, are put between covers knowledge of that part of our history seem to care. People are too tired missionaries and the heroic and saintly to protest, and they yawn when one sons of Loyola. And as for novels he ventures to cure them of flippancy. should have no difficulty in selecting

CHILDREN AND THE LIBRARY. Whilst on this question we advise parents to regulate the visits of the children to it should be short, and the books taken therefrom be scrutinized by those in authority. Librarians are not always discreet, and, moreover, the your right to do so. parent is the God-appointed censor of reading for the home.

MINISTERS PLAN OPPOSITION.

Since September Father P. O'Reilly However, one thing we can do is to keep the door of the home shut against printed rubbish. Much of it leaves a stain on the soul. It destroys the taste one can develop for covious reading.

Wherever there is a town-hall, court-house, or school we have but little difficulty in procuring the same, and carrying on the work; but in towns where no such accommodations exist, the denominations refuse us the use of their churches and our work is checked. This was my unpleasant experience twice within the past two months, at Lorman Station and at Harriston. At the former place I was permitted to use the church for two days, when, lo! as the was under successful headway, the Methodist preacher, who had con-sented to the use of his church for the mission, suddenly discovered that he had exceeded his authority in the matter, and had violated the conference ordinances. I was requested by letter to discontinue my lectures in said church, as the minister did not know that I intended lecturing for a whole week—so he said! Much indignation was aroused, even among his own flock, by this summary proeeding. At Harriston, whither I had proceeded after a most successful week at Fayette, the only available building was a small Methodist church, which was kindly Methodist church, which was kindy but firmly refused us. Three or four years ago there was no difficulty in ob-taining the use of the churches of any of the sects, and I have lectured in Methodist, Baptist, Cambellite, and Presbyterian churches in this State, at

various places, to large audiences.
Why this sudden resolve, which seems to have become general on the part of the preachers, to refuse us their

I can only find one answer to the question. We have unmasked the ministers, by proving to our large and appreciative audiences through-out the State that what these men have been wholesaling, unmolested, from their pulpits for so many years as gospel truth, was only the veriest slander and calumny against Catholicity; or, to use of a recent convert to our the words of a recent convert to our Church: "You have been knocking the underpinning from them, by exposing their own ignorance of Catholicity, and

utterances. Consequently, for self-preservation, word has been passed along the line to close the churches against

I believe this to be the case exactly. and especially is this true of the winter and especially is this true of the winter months, when, even where halls may be secured, the heating of the same is im-possible, either by lack of stoves or fire-places in such buildings, or the in-

adequateness of the same when found. In most of these hamlets are to be found three or four Protestant churches, and a small school in which education, so-called, is dispensed for four months in the year. Usually the largest of these "brain-trimmers" will accomo-date about twelve or fifteen pupils, and

are totally unsuitable for our work.

When I was excommunicated from Methodist church at Lorman hundred had been present at the Meth-odist church, it was futile to open in the school, which is actually not as large as a decent-sized bed-room. Mr. Cohn, a Hebrew gentleman, owns a large warehouse at Lorman Station and when the cotton now stowed there has been disposed of, he intends putting in emporary seats and "fixing it up," that I can give my course of lectures on Catholicism.—Rev. T. McNamara in

LIBERTY TO SPEAK AND TO THINK "

conceit. But that we have an ever increasing tide of fiction needs no proof. to his parents. Kind in word and in to his parents. Kind in word and in the parents of the par FLY THERETO.

From the Sacred Heart Review. Chaplain's Office, Massachusetts Reformatory, Concord, November 21, 1903.

Editor Review. Editor Review.

Dear Sir: I am obliged for a copy of to-day's Sacred Heart Review, apparently from your office, which I have just taken from the mail, and partly have the same of the same which is the same of the same which is the same of the sam read. This is a marked copy, which calls attention on page 326 to the statement, at least indirectly made, that I am preaching sectarian Protestantism in this prison. If I am, I am doing what I suppose the laws of Massachusetts forbid, what I think no

and preacher.

It seems to me that, speaking roundy, marked article that I am preaching or teaching in this prison some organized "ism" that opposes the Catholic religion, I am confident that you are mistaken, and I respectfully challenge your right to do so. you. But it you mean to say in your narked article that I am preaching or

your right to do so.

A few hours ago I was holding our usual Saturday afternoon social meetinfi. All who attend that meeting lose their free time in the yard for that week by doing so; but it has never failed to attract a commany of men to week by doing so; but it has never failed to attract a company of men to sustain it. Whether those who come are Catholics or non-Catholics, I scarcely ever took notice, except that when we sing from the Catholic hymn cards beautiful hymns and tunes used in the Catholic service the singing goes in the Catholic service the singing goes know that they were the victims of spoke to them when every one else in the Catholic service the singing goes with an unction and a good volume.

From this I infer that there are Catholics present. The Scripture read this often with the specific selected and read by one of the prisoners, of his own motion, and contains Peter's exhortation to the cultivation of faith, virtue, knowledge, abstinence, patience, godliness, brotherly kindness and charity. At the very same time the Catholic priest was holding another meeting across the chapel, perhaps larger, in which he was giving his very

larger, in which he was giving as self for the help of prisoners.

Your paper had not then come to hand, and there was not the slightest thought of hostility so far as I know.

The Our prayer was for them rather. The good priest would have been most welcome in our meeting. Indeed, one of our men, self-prompted, went to him one day, when we saw him near, and asked him to come in, this not being the first suggestion of the kind made to

convenient to join us.

So far from wishing to oppose the Catholic religion in any way whatever, I have given myself with earnestness for many years to a humble attempt to persuade Catholic priests to come nearer to us, or else to let non-Catholic ministers come nearer to them. I have had many interviews with such we are imperfect, because now we see through a glass darkly, because we know only in part. Of this much I am sure, that "in every nation he that sure, that "in every nation he that feareth Him and worketh justice is ac-

Consequently, good Father O'Reilly least two churches here, except that I and myself will be considerably handicapped from this time forth by this unfriendly attitude of our adversaries; friendly attitude of our adversaries; to think and to speak which is very to the considerable this two churches here, except that I am assured that they would not receive me without my surrender of a liberty to think and to speak which is very to the considerable that I am assured that they would not receive me without my surrender to the considerable that I am assured that they would not receive me without my surrender to the considerable that I am assured that they would not receive me without my surrender of a liberty to think and to speak which is very to the considerable that I am assured that they would not receive me without my surrender of a liberty to think and to speak which is very to the considerable that they would not receive me without my surrender of a liberty to think and to speak which is very to the considerable that they would not receive me without my surrender of a liberty to think and to speak which is very to the considerable that they would not receive me without my surrender of a liberty to think and to speak which is very to the considerable that they would not receive me without my surrender of a liberty to think and to speak which is very to the considerable that they would not receive me without my surrender of the window of the window

Respectfully yours, WILLIAM J. BATT.

Chaplain of the Massachussetts

The above letter is a proof of the Rev. Mr. Batt's kindly and charitable disposition. We have heard many things from the clergy of Concord to his credit, and our personal knowledge of him leaves no doubt in our mind that he is a high - minded, Christian gentleman. Our editorial of Nov. 21, gentleman. Our editorial of Nov. 21, entitled "Public Money for Teaching Religion," simply mentions his name as the Protestant chaplain of the Concord Reformatory, appointed and paid as such by the State of Massachusetts. The purpose of the article was to show the inconsistency of those who hold that Church and State cannot be kept separate if public money be used for religious purposes. In that article we show that public money is constantly used for such purposes, and that no one objects, provided that Protestant ministers only receive the money. The State, the cities and towns, and the United States have always spent a portion of our taxes in this way without eliciting any protest. Now, when it is proposed that the secular, not the religious, education given in our free parish Public schools should be paid for out of our taxes, provided that the secular instruction which is given in these schools be satisfactory to the authorities of our cities and towns, all

can see that this plea is a sham—simply dust thrown in our eyes. We are sur-prised that Rev. Mr. Batt missed the point of that editorial. In his long letter he makes not even one allusion We do not know, nor does it appear to us material to determine, what kind of Protestantism our reverend friend preaches to the young men in the Reformatory. It may not be "sectarian Protestantism," as he claims, though we must confess that we are unable to understand how he can preach any the market is profound and incisive and sparkling, and contrives to make the public believe that any opinion to the contrary is the utterance of eccentricity and "goody - goodyism." Some whilst admitting its utility, it is absurd sparkling, and contrives to make the public believe that any opinion to the contrary is the utterance of eccentricity and "goody - goodyism." Some whilst admitting its utility, it is absurd sparkling and preacher. Sachusetts forbid, what I think no official chaplain has a right to do—and officia

at once the cry is raised, "This is union of Church and State." Any one

for this Christian teaching and precising. This is all we claimed in our article. We did not say that the Rev. Mr. Batt consciously preaches against the Catholic Church, but the fact that he does not, if it be a fact, is immaterial, and has no bearing on the conten-

in this country, or to go even to St.

Peter's in Rome, provided he could be assured of being received, as he says,

"without my surrender of a liberty to think and to speak, which, as nearly as I know or can find out, the Lord directs me to preserve." Of course we afternoon was from II. Peter, first munication from the Lord. But we chapter, fourth to tenth verses. It was his supposed communication, and make sure of its source. We are very sure there must be a mistake somewhere. The Lord could not have told the Rev. Mr. Batt that the Pope would not receive him into the Church unless he surrended his 'liberty to think and to speak," for the Lord knows that Catholies are allowed to do both-" to think

We notice from the Rev. Mr. Batt's letter that St. Peter is a favorite authority with him. We recommend, there-fore, to his careful attention verses eight and nine of the last chapter of eight and nine of the solution lion, goeth about seeking whom he may devour." This ancient, cunning and him. He would certainly have had no doubt of his welcome, if he had found it caused great havoc in the world, and even among the members of the Church leaning the right way they have gone astray." There is nothing that could astray." There is nothing that could give us so correct a notion of the cunhave had many interviews with some friends. Perhaps I still preserve some correspondence touching this subject with highly honored ecclesiastics in the property of the highly honored ecclesiastics in the highly honored eccles exalted position. I believe that such unity of spirit in the Church ought to be possible, and is possible. The idea of the real oneness of all true religion of the real oneness of all true religion has taken such possession of me for years past that I have come to believe that there is but one religion that is real—that our differences are because we are imperfect, because now we see through a glass darkly, because we are imperfect, because the following that the graph of the dark of the dark of the graph of the gra the wiles of the devil. Batt would do well to apply this Apostolic test to any supernatural communication he may receive; by this test he may also determine whether he is ceptable to Him."

In loyalty to that idea, I have sometimes wished I could go down to St.
Augustine, to what I suppose is the first Christian Church established and 'Liberty to think and to speak,"

LONDON, ONTARIO, SATURDAY, JANUARY 9, 1904 dear to me, and which as nearly as I teach them also that their own notions know of can find out the Lord directs are not the test of truth and error or the standard of right and wrong; they have not the right, though they may have the liberty, to disobey law; that their liberty is justly restricted by a thousand and one barriers; that none of them has the right to decide what is or is not a proper restriction on his liberty. At any rate, St. Peter, who inculcates obedience to authority, inculcates obedience to authority, ecclesiastical, parental and civil, would tolerate no such license. Religious certy, according to the words of Jesus Christ, depends on the possession of truth. He says: "You shall know the truth and the truth shall make you free." The Rev. Mr. Batt, judging by his letter, appears not to understand the importance and necessity of knowing this truth. Indeed, his letter shows lainly that all religions, even though they teach contradictory doctrines, are all one to him—one as good or as bad as the other. He appears to find support for this theory in the text: "In every nation he that feareth Him (God) and

worketh justice is acceptable to Him." Does the Rev. Mr. Batt quote this text to prove that we need not belong to the Church in order to be acceptable to God? If he does, he thereby gives the best possible evidence of the utter-ly erroneous and misleading Protestant principle of private judgment as applied to the Sacred Scriptures, and he justi-fles St. Peter's warning in his second epistle wherein he says that "the unearned and unstable wrest the Sacred Scriptures to their own destruction. whose movements far more expectations and words, are given in Chapter x. and part of Chapter xi. of the Acts of the Apostles. The inspired Word of God says that Cornelius, who "was a religious and just man and fearing God," had a vision in which an angel appeared to him and said: "Thy prayers and thy alms are ascended for a memorial in the sight of God, and now send to Joppe, and call hither one Simon, who is surnamed Peter. * * * He will tell thee what thou must do." Cornelius did send for Peter and on his arrival closed the account on his arrival closed the account Mr. Hope Scott, then a recent convert.

and on his arrival closed the account of his vision with these words: "Therefore all we are present in thy sight, to hear all things whatsoever are commanded thee by the Lord." To this Peter, who, previous to the incidents related in this chapter, was unwilling, it appears, to admit the Gentiles into the Church, made this reply:

'In very deed I perceive that God is no remeater of parsons. But in every no respector of persons. But in every nation, he that feareth Him and worketh justice is acceptable to Him, While Peter was speaking the Holy Ghost descended on Cornelius and his family, and Peter said: "Can any man forbid water, that these should not be baptized, who have received the Holy Ghost as well as we? and he commanded them to be baptized in the name of the Lord Jesus Christ;" and thus admitted them into the Church. xi. of the Acts shows that

the Jewish Christians were not willing to admit the Gentiles to Christianity, and Peter's words quoted above, and only partly given by our reverend correspondent were intended to convince these Jewish Christians that in God's intention the Gentiles also should be admitted to membership in the Church of Christ. The Rev. Mr. Batt's Scriptural quotation, therefore, that "in every nation he that feareth Him and worketh justice is acceptable to Him means that such persons may become members of the Church of Christ. The Rev. Mr. Batt will observe that though Cornelius was a just man and on this celestial messenger, yet this messenger only bade him to send for Peter, who alone should tell him "what he must do." God could, of course is the second of course is the seco do." God could, of course, instruct Cornellus himself, but instead of doing so He commands him to send for Peter, the first Pope. The thought of going the first Pope. The thought of going to Rome, therefore, that the Rev. Mr. Batt tells us he often has had, was a happy one. But he should go to learn what he must do, not even among the members of the Church itself, by bringing in, to quote St. Peter again, "false prophets, lying teachers who shall bring in sects of perdition, and deny the Lord Who bought them," who "blaspheme those things which they know not * * * heaving the right way they have gone the control of the co there is no need, strictly speaking, of his going to Rome at all. Any priest is fit to instruct him, and tell him what he must do to be saved. The case of Cornelius was one of those imp questions that come up in the Church from time to time, demanding for their solution the action of the Pope. The Rev. Mr. Batt's case is more like that of St. Paul mentioned in Chapter ix. of the Acts. When Saul prayed "Lord, what wilt Thou have me to do?" the Lord sent him to the obscure and unknown Ananias. Everywhere in the Scripture we see this divine plan in operation, the Church, "the pillar and ground of truth," tells us what we must do. In conformity with this plan Jesus Christ commissioned the Apostles, as we see from the last two or three we see from the last two or three verses of St. Mathew's Gospel, and through them their successors, "to teach all nations" and to assure

preserved in this country, and be received there. Or still better, I think I would gladly go to Reme itself, to worship in St. Peter's and be a member there, beside my memberships in at least two churches here, except that I am assured that they would not receive me without my surrender of a liberty to think and to speak which is very dear to me, and which as nearly as I deed deprived of a certain kind of lib-erty, the liberty of error, but he gains truth, the source of freedom. "You make you free," are the words of our Lord Jesus Christ Himself. This hint may deserve the Rev. Mr. Batt's serious and prayerful consideration.

THE CONVERT'S CHRISTMAS.

THE MEMORABLE NEW EXPERIENCES OF NEWMAN, MANNING, AND FABER ON THEIR FIRST CATHOLIC CHRISTMAS.

The first Chrismas kept by converts o the Catholic Church has always been among the most memorable of their new experiences; as such they have spoken of it to friends again and again. the record has hardly managed to get into print, probably because Christmas is too busy a season to afford much time for letter writing, or for notes diaries. Such glimpses as we can get of Manning, Newman and Faber on their first Christmas days as Catholics are interesting if only from their mar-

Newman, who was received into the Church in October, 1845, remained in his "monastery" at Littlemore for his Christmas under the new conditions. For Mass he went to Oxford, by a road the state of the past exposed through the fields which least exposed him and his fellow neophytes to the eye of a public that was not only curious, arned and unstable wrest the Sacred but actually censorious. There is a riptures to their own destruction." the Rev. Mr. Batt understood the church in Oxford now, and it has over text he would see that the narraabove text he would see that the narrative of which it is a part proves, beyond the shadow of a doubt, the obligation of belonging to the Church. St. Peter, the visible head of the Church, used the words of the Rev. Mr. Batt's text the visible head of the church is the order of the consistency of the Rev. Mr. Batt's text the words of the Rev. Mr. Batt's text the consistency of the receiving into the later: "Confessions will be heard next Sunday afternoon in the arbour." Newman did not then divine on the occasion of receiving into the Church Cornelius, the noble and vir-Church Cornelius, the noble and virtuous Roman centurion and the first Gentile convert to Christianity. The marvelous account of the conversion and reception of Cornelius into the Church, and of Peter's action and words, are given in Chapter x. and words, are given in Chapter x. and the conversion of the conversion of the conversion and the conversion of the conversion

> Mr. Hope Scott, then a recent convert. "It would be a great pleasure to spend some time with you," Newman wrote in accepting the invitation to the north; "and then I have ever had the extremest sympathy for Walter Scott, so that it would delight me to see his place. When he was dying I was saying praycontinually, thinking of Keble's words: Think on the minstrel as ye kneel.' Another five years later Newman wrote to Hope Scott to "commemorate by a letter the pleasant days" of that visit. "Five years," he added "has a melancholy sound to me now, for it is like a passing bell, knelling away time." That is a thought which in this year of wan is a beaught, only to close home by war is brought only to close home by the very bells of Christmas.

Faber, received into the Church in the same year, 1825, spent his first Catholic Christmas in a little house, No. 77 Caroline street, Birmingham.
"A little hovel," he called it, into which he gathered "my dear monks," the young men who had followed him to Rome. The English Christmas is the time for feasting. But Faber, a layman, like the rest, was writing at that time: How are we to be supported I do not know. Mutual love is next door to victuals and drink, and it is some comfort to me that I shall be simply on a level with them, and live like a poor man." A sketch of that first Christmas season of theirs comes as a rather wel-come antidote to the display of fattened beeves in every street. It is supplied by a visitor, Mr. Hutchinson, afterwards to be one of Faber's fellow Fathers of the Oratory. "Preparations for din-nre," he says, were going on. Faber was acting as cook, and, though terribly scorched by the fire, was perseveringly stirring a kettle full of pea soup. I re-member well the impression John Strickson (afterward Brother Chad) made on me. He wore a cassock of shaggy material, and he looked so gaunt and hungry, that I thought him the beau ideal of a wolf in sheep's clothing. The furniture of the house was very scanty. A benefactor had given them some pewter spoons with the temperance pledge stamped on them; and as they were too poor and too ascetic to drink anything stronger than tea, the pledge was not likely to be broken."

Manning, a convert six years later, had a unique experience. He was able to say his three Masses, and to say them in Rome, on the first Christmas day after his conversion. Cardinal Wiseman conferred on him the tonsure a week after his reception, and he was ordained priest before he had been for three months a Catholic. Father Faber, it is interesting to remember, instructed him in the ceremonies before he said his first Mass, which he did at Farm street, having for his assistant priest the French Jesuit (he always did love French Jesuits, then and thereafter) Father Ravignan. By the Christmas