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#### CATHOLIC EDUCATION.

Having, as our readers are aware, taken strong ground on the subject of Catholic education, with the purpose of setting forth the present disabilities of the Catholics in Ontario in regard of school matters, we now deem it well to submit for earnest consideration the clearly defined and strongly pronounced teachings of the Church on this all important subject. Not only have Sovereign Pontiffs, but bishops throughout the Catholic world, again and again raised their voices in assertion of the conscientious rights and duties of Catholics in the education watch towers of Sion, they have discerned not only from afar but at the very gates of the city of God the approach of the great modern foe of religion, Godless of their children. As sentinels on the education.

In a letter written in the very first year of his Pontificate, by our present Holy Father Pope Leo XIII., addressed to Cardinal Monaco la Valetta, Vicar-General at Rome, seat of the See of the Vicar of Christ, the Holy Father speaks in terms of significance and emphasis on had also pronounced himself in condemthe vital subject of education. He declares :-

with the money of Bible Societies, rise up in our most populous streets, an insult to our faith; here, schools, asylums, hospitals are opened to inexperienced youth with the apparently philanthropic end of being useful to them in their intellectual culture as well as their material need, but with the real design of forming them into a generation hostile to religion and to the Church of Jesus Christ. And,as if this were not enough, those who, owing to the duties of their positions, should be expected to watch over the true in-terests of the people of Rome, have issued a decree banishing the Catholic Catechism from the municipal schools. This most reprehensible measure opens the flood gates to that heresy and infidel-Roman people.

"But the welfare and prosperity of nations have no secure protection out-side of truth and justice, which the soci-ety of the present day so much requires, and in which the Catholic Catechism preserves their rights in their integrity. For the love, then, of the precious fruits that have already been derived and that may be justly expected from this instruction, not only should it not be banished from the public schools, but every effort should be made to promote it.

"This is, moreover, what is required by the nature of the child, and by the peculiar circumstances under which we are living. We can in your warms the peculiar circumstances under which we are living. We can in no way revive the judgment of Solomon on the child, and divide him by an unreasonable and cruel blow of the sword, separating his understanding from his will. While cultivating the first, it is necessary to direct the second in the acquirement of virtuous second in the acquirement of virtuous habits and to his last end. He, who, in the education of youth, neglects the will and concentrates all his energy on the culture of the intellect, succeeds in turn. ing education into a dangerous weapon

in the hands of the The child, to be stimulated to diligent study, requires to understand the importance and the necessity of what What incentives can he have for a study toward which scholastic have for a study toward which scholastic authority displays so much coldness or apathy, only tolerating it by sufferance? Furthermore, if there happened to be parents (and it would not be difficult to find them) who, either through perver-sity, or rather through ignorance and negligence, did not remember to ask the benefits of religious instruction for their benefits of religious instruction for their children, a large proportion of the chil-dren would remain deprived of the most salutary instruction, to the great injury not only of pure souls, but of civil society also. This being the state of things, does it not become the duty of persons in charge of schools to make amends for the

malice or neglect of parents?
". . . Is it not cruel to ask that these children grow up without an idea or feeling of religion, until, having reached the ardency of youth they come in contact with flattering and violent passions, with no arms to overcome them, passions, with no arms to overcome them, with no restraint, and with the certainty of being allured into the slippery road to crime? It gives great sorrow to our paternal heart to contemplate the lamentable consequences of this insensate resolution, and our sorrow is all the more intense when we consider that intense when we consider that temptations to all sorts of vice are far stronger and more numerous now than ever before. You, Signor Cardinal, who, because of your exalted position as our vicar, can, better than any one else, follow the developments of the r that is waging in Rome ainst God and His Church, knew full well without our speaking more at length, what and how numerous are the dangers of perversion for our youth; doctrines pernicious and subversive of all constituted order, bold and violent proconstituted order, bold and violent pro-positions to the injury of all lawful author-ity, and finally, immorality, stalking un-impeded and undisguised, along every avenue contaminating the eyes and corrupting the heart."

"Duty of the Clergy.—But so long as Providence in its adorable designs per-mits the present trials to continue, if it is not in our power to change the condition of things it becomes our duty to make every effort to appease them and render their consequences less hurtful. It becomes necessary then, for pastors not only to redouble their diligence and zeal in teaching the Catechism, but to dilugence and zeal in teaching the Catechism, but to dilugence and zeal in teaching the Catechism, but to dilugence and zeal in teaching the Catechism, but to dilugence and zeal in teaching the Catechism, but to diddressed to the bishops of the Catholic father has taken the other two, with true father has taken the other two, with the father has taken the other father

attending to the sacred requirements of their sacredotal ministry and that they will go to work with the most pious care to secure the youth of Rome from the dangers that threaten their faith and

their morality.

". Endeavor to have this done as it already is with the best of fruit in some churches, where virtuous and charitable laymen, under the guidance of one or more eccles lastics, devote their attention to teaching the Catechism to children; and see to it that parents are exhorted by their respective pastors to send their children, and that they be reminded of the duty that is incumbent upon all, to require religious instruction in schools for their children.

faith that it is now sought to root out of the hearts of our children; and God will be moved with pity for us, and will not permit His religion to become the sport

LEO PP. XIII. (Signed) LEO PP. XIII. From the Vatican, June 26, 1878.

Before Leo, Pius IX., of happy memory, nation of the unchristian system of education devised by the enemies of society, ". . Here we have an unbridled press, newspapers unrelentingly bent on combatting faith with sophism and irony, and on annihilating the sacred rights of the Church, and on diminishing her authority; here Protestant temples built with the arrow of Fible Societies rise up. "It is not wonderful." he says, "that for the abolition of God and the over-

"It is not wonderful," he says, "that these unhappy efforts (to spread irreligious and revolutionary principles) should be directed chiefly to corrupt the training and education of youth, and there is no doubt that the greatest injury is inflicted on society, when the directing is inflicted on society, when the directing authority and salutary power of the Church are withdrawn from public and private education, on which the happiness of the Church and of the commonwealth depends so much. For thus society is, little by little, deprived of that truly Christian spirit which alone can permanently secure the foundation of peace and public order, and promote and direct the true and useful progress of direct the true and useful progress of This most reprehensible measure opens the flood gates to that heresy and infidelity that is inundating every place, and leaves the way open to a new kind of foreign invasion, more fatal and dangerous than the old one, because it tends more directly to tear the priceless treasures of faith and the fruits that spring from them out of the hearts of the Boman people."

direct the true and useful progress of civilization, and give man those helps which are necessary for him in order to attain after this life his last end hereafter—eternal happiness. And, in truth, a system of teaching, which not only is limited to the knowledge of natural things, and does not pass beyond the bounds of our life on earth, but also departs from the truth revealed by God. parts from the truth revealed by God, must necessarily be guided by the spirit of error and lies; and education which, without the aid of the Christian doctrine and of its salutary moral precepts, in-structs the minds and moulds the tender heart of youth, which is so prone to evil, must infallibly produce a generation which will have no guide but its own wicked passions and wild conceits, and which will be a source of the greatest misfortune to the commonwealth and

"But if this detestable system of education, so far removed from Catholic faith and ecclesiastical authority, becomes a source of evils, both to individuals and to society, when it is employed in the higher teaching, and in schools frequented by the better class, who does not see that the same system will give rise to still greater evils, if it be introduced into primary schools? For it is in these schools, above all, that the children of the people ought to be carefully taught from their tender years the mysteries and precepts of our holy religion, and to be trained with diligence to piety, good morals, religion, and civilization. In such schools, religious teaching ought to have so leading a place in all that concerns education and instruction, that whatever else the children may learn should appear subsidiary to it.

Recent Irish Trials.

To THE EDITOR OF THE RECORD.

SIR,—The Most Rev. Dr. McCarthy, late Bishop of Kerry, wrote to me once: "No one can blame a nun if she is ever importunate in her appeals for the poor," and I trustin God's mercy and the need and justice of these wants that you will give me a hearing, for as sad a state of things as can be found anywhere, but, let me add, it is a state of things which can be remedied, which with God's help and yours shall be remedied. There is no use to sit down and cry when we should be up doing, or to utter mere words of useless sympathy, though in trust I must admit having shed some bitter tears myself over the case I now state.

A poor but very nice mannered woman their own families. that whatever else the children may learn should appear subsidiary to it. The young, therefore, are exposed to the greatest perils whenever, in the schools, education is not closely united with religious teaching. Wherefore, since primary schools are established chiefly to give the people a religious education, and to lead them to piety and Christian morality, they have justly attracted to themselves, in a greater degree than other educational institutions, all the care, solicitude, and vigilance of the that whatever else the children may care, solicitude, and vigilance of the Church. The design of withdrawing primary schools from the control of the Church, and the exertions made to carry this design into effect, are therefore inspired by a spirit of hostility towards her, and by the desire of extinguishing among the people the divine light of our holy faith. The Church, which has founded these schools, has ever regarded them with the greatest care and interest, and looked upon them as the chief object of her ecclesiastical authority and government, and whatsoever removed them from her, inflicted serious injury both on the and on the schools. Those who preher and on the schools. Those who pre-tend that the Church ought to abdi-cate or suspend her control and her salutary action upon the primary schools, in reality ask her to disobey the commands of her divine Author, and to be false to the charge she has received from God of guiding all men to salvation; and in whatever country this pernicious design of removing the schools from the ecclesiastical authority should be entertained and carried into execution, and the young thereby exposed to the danger of losing their faith, there the Church would be in duty bound not only to use her best efforts, and to employ every means to secure for them the necessary Christian education and instruction, but, moreover, would feel herself obliged to warn all the faithful, and to declare that no one can in conscience frequent such schools, as being adverse to the Catholic

Long even before immortal Pius IX had spoken on the subject, Pius VII., destined to suffer so much for Holy Church, writes in an encyclical letter addressed to the bishops of the Catholic

Church.'

seek by new and efficacious means to make amends for the faults of others.
We do not doubt that the clergy of Rome will do its duty in this respect, by attending to the sacred requirements of They who have tried to subvert society. They who have tried to subvert society and families, to destroy authority divine and human, have spared no pains to infect and corrupt youth, hoping thus the more easily to execute their infamous projects. They know that the mind and heart of young persons, like soft wax, to which one may give what form he pleases, are very susceptible of every sort of impression; that they keep tenaciously, when age has now hardened them, those which they had early received, and reject others. Thence the well-known proverb taken from the Scripture, 'A young man according to his way, even when he is old, he will not depart from it." Suffer not, then, venerable brethren, the children of this world to be more prudent in dren of this worl I to be more prudent in this respect than the children of light. Examine, therefore, with the greatest attention, to what manner of persons is confided the education of children, and of young men in the colleges and semin-aries; of what sort are the instructions given them; what sort of schools exist among you; of what sort are the teachers in the lyceums. Examine into all this with the greatest care, sound everything, let nothing escape your vigilant eye; keep off, repulse the ravening wolves that seek to devour these innocent lambs; drive out of the sheepfold those which have gotten in; remove them as soon as can be, for such is the power, which has been given to you by the Lord for the edification of your sheep."

When Supreme Pontiffs have thus so expressly and unmistakeably spoken, can any man feel surprised that Catholies must as such be firmly opposed to every system of public instruction seeking to banish God from the schoolroom, or even seeking to force Catholic children to participate in forms of religious worship in which they cannot conscientiously believe By the teachings of the successors of Peter Catholic parents are bound to secure for their children a sound Catholic training. Children by the sacred rite of taptism belong to God and by Him entrusted to parents, that they may be brought up in His holy fear and love. Woe then betide those parents who neglect the little ones or cast them forth to be devoured by wolves. Not only have the Supreme Pontiffs spoken explicitly and authoritatively as to the rights and duties of Catholics in the matter of education. The bishops throughout the Christian world have also insisted in season and out of season on this same subject. In Canada, Ireland, the United States and Australia, the first pastors of the Church have in due time raised the sound of alarm and have in general been loyally followed by their flocks.

### LETTER FROM THE NUN OF KEN-MARE.

## Recent Irish Trials.

came to me about two months since in came to me about two months since in terrible grief. Her husband had gone to work in England last summer, as most of the men do here. While there he was beaten by some English laborers, a far too common occurrence, without any cause whatever, but simply because he was "Irish." Very soon after his return home he showed symptoms of insanity, and head to be removed to the county and had to be removed to the county lunatic asylum. The poor woman, with the simple touching confidence of her class, thought I had only to ask and I would get her husband out. Nothing would get her husband out. Nothing could convince her that he was really insane and unfit to be at large. Evidently she loved him with the strong unchanging love of her faithful heart, and between the grief of having him away from her and the distress she was in about her poor little children, all quite young, and with no one to mind the farm, it was pitiful to see her. I wrote to the doctor of the asylum and he assured me there was I wrote to the doctor of the asylum and he assured me there was no hope of the man's restoration, and, as this gentleman is a Protestant, I felt gratified by his kind expressions of inter-est and anxiety to do anything he could

to oblige me.
About four weeks ago the poor woman came to me again with the same heartbroken cry—if ever I found anyone with a broken heart it was poor Mrs. B——. I put my arms round her and embraced her tenderly, and her sweet face, in which there was truly a look of heaven, lighted there was truly a look of heaven, lighted up for one little moment. I begged her to think of the baby at her breast and to be comforted, and I gave her some money to employ a man to work her farm. Her gratitude I shall never forget, but in one short week she was dead. I had got in the meantime a very severe feverish cold and was confined to bed, and the sisters did not like to tell me, knowing how fould I was of the poor woman. Her last fond I was of the poor woman. Her last fond I was of the poor woman. Her last dying words were messages of love and thanks to me, and a passionate entreaty that I would not let her children be sent to the workhouse, and when I got her message I promised her, though she was dead, for the holy angels will give her my message, that with God's help her children shall not go to the workhouse. Her father has taken one of them, and his father has taken the other two, with true

Statistics have been published within the last week by the English government, in the ordinary course of business, giving the

number of men who go annually from Ireland to England to work in the harvest. The number who go to England to earn, by the severest toil, the money to pay the rent of their miserable cabins in Ireland, is calculated officially at 15,000, and this money is paid to Anglo-Irish landlords, who live in England and spend it there. Truly never was there a counit there. Truly never was there a country so oppressed. But let it be stated of these 15,000 men one half come from Mayo, the county from which I write. Could there be a greater proof of the poverty and the patience of the people. Now one of the great faults in all discussions on Ireland and Irish affairs is that people will not take a practical view. people will not take a practical view of matters. It is easy to pity the poor victims, it is easy to denounce in violent language those who are the cause of language those who are the cause of their sufferings, and it is easy to pass resolutions, but all this, though it has, I fully admit, a certain use in its way, will not, say, for example, provide for those poor helpless little ones, or make Ireland practically better off.

Here in Mayo I am doing a practical work for Ireland, and I want men and women with practical common sense and true love for Ireland to help me. There could not be a better place to begin in, because, as the world knows, Mayo is the poorest county in Ireland. The people are industrious, as is proved by the sta-tistics given above, and those who help themselves deserve to be helped.

Here are the facts, and for the honor

of God and St. Joseph, the patron of the Universal Church, let me have the help I need to go on with, and to carry out fully the work I have begun. I am not young now and you will not have many want to get the work here in such a sound commercial basis as to make it self-supporting, and I will show how this

an be done.

The best industries are those most in demand. From long experience I have seen for some time that special or fash-ionable industries, such as lace work, etc., can rarely be made permanently remun erative. I have, therefore, commenced on a very small scale indeed, but still I have begun, a stocking factory. It would be impossible to make knitting by hand remunerative in this age of manufactur-ers, but I have found and am using an ers, but I mye found and am are said and excellent stocking knitting machine, and when I am able to employ two or three hundred girls and to procure the proper machinery, a Catholic firm in the hosiery trade will take all the work I can turn out. Now who will help this plain, common sense and practical plan. There are hundreds of girls about here without employment, and if even a few girls of each family were employed the chronic state of poverty in Ireland would soon be removed. There are many poor children like those mentioned above who could be trained for servants or to continue this employment. I believe a great mistake has been made hitherto in all public institutions from not studying the charac-ter of the children, and by not training them for whatever they show a special taste. Girls who are fond of children, for example, should be trained carefully and specially as nurse maids, others who show aptitude for domestic work should be trained as cooks, etc. Hence, whether these girls remain in Ireland, or emigrate they will at once be fitted for some re

munerative employment.

Let me beg of each reader of this letter to remember that it depends on him or her how far this great work shall succeed. Some who read this may be able to give very large help, others can only give a little. Let each one do what can be done, and for the love of God do it

Post office orders and cheques on any bank, or dollar bills registered, can be sent to Yours faithfully SISTER M. FRANCIS CLARE, Rev. Mother.

St. Joseph's Convent, Knock, Co. Mayo, Ireland.

# MARTIN LUTHER.

The following letter from the Rev. and you s Father Fleck, S. J., appeared in a resent issue of the Guelph Herald:

Sir—Your abstract of Venerable Arch-deacon Dixon's latest diatribe against the Catholic church has just now come under my eyes. I must say that I felt grieved at perusing it. I thought the venerable gentleman had once for all disvenerable gentleman had once for all dis-carded grossly abusing language from his utterances and would now let the Romish church die its slow death in peace. But I evidently was mistaken; the gentle-

I evidently was mistaken; the gentle-man sticks to serving up at stated times, like Dean Switt, his Cheshire cheese, though so very stale and rather nauseous. In charity I must warn him he should remember the fable of the Serpent and the File, for he may be sure that the Catholic church can well afford to endure his hite, however venomous it may seem: his bite, however venomous it may seem; stronger men than he have worn out their stronger men than he nave worn out their teeth in a similar operation. The Catho-lic church has never before been consoled by such a galaxy of bright intel-lects and noble hearts returning to her bosom as in the last half century, nor

But if it were given to poor Martin Luther to revisit our earth at this moment, how sadly would he be affected in finding that not a stone of his fabric has finding that not a stone of his fabric has remained upon a stone, and that of all those who did him homage a few days ago in his own country, not one-tenth perhaps any longer believe in Baptism, the Divinity of Christ or the Inspiration of Holy Scripture, all others lapsing with frightful velocity into rank agnosticism. Such topic, however, if treated at all in the pulpit, should, in my humble opinion, be kept from newspapers, at least in mixed communities like ours; I therefore request you not to insert any report

fore request you not to insert any report fore request you not to insert any report of the lecture I purpose to give in answer to the reverend gentleman's charges, and of which I here enclose the advertisement.

Yours respectfully,
Th. Fleck, S. J.

## THE SOURCES OF UNBELIEF.

The following sermon was recently preached by Rev. Father William in St. Joseph's Church, Chatham: Pope Leo XIII., in his late encyclical

letter, declares that Christian piety, public morality, nay, even faith itself, the supreme good and beginning of all other virtues, are daily exposed to the greatest dangers. Now, when he who is appointed by God watchman upon the walls of Jerusalem, to guard the universal Church, warns us of the perils around us, we must take heed of ourselves and watch and pray that we enter not into tempta-

Unbelievers, beloved brethren, can very easily impose on the minds of per-sons who are not thoroughly grounded

In the principles of religion.

They will tell you that they act from conviction, that they are supporting the rights of reason, and that they raise themselves above vulgar prejudices and

foolish superstition.

We will, therefore on this occasion, examine attentively the merits of their pretensions and take off from them the mask which they put on to delude and deride us.

If I can but paint them to you in their

proper colors, nothing more will be necessary for inspiring you with a horror of their principles and conduct. For this purpose I will expose to your view the real though disguised motives which make so many in our enlightened age become unbelieves. In other words: become unbelievers. In other words: "The sources of unbelief" is the subject of our sermon this morning. One of the chief causes of unbelief in our times is an chief causes of unbeiler in our times is an inexcusable pride of intellect. There is an opinion publicly avowed by thousands and virtually entertained even by some Catholics that creeds are matters of no importance. The abettors of this opinion are called, in the language of the day, men of liberal sentiments, and those who men of liberal sentiments, and those who are faithful are stigmatized as narrow-minded bigots, who are checking what is vauntingly called the march of intellect, and plunging the world into barbarism.

Yes, there are numbers in the present age who worship their own reason and dear self and fancy themselves qualified to sit in judgment on God and His holy Church. They cannot comprehend even the objects which surround them in this visible creation, and yet they flatter themselves that their reason is above faith. These glow-worms, as I call them, fittering, as it were, down the dark lane of life, imagine that the sparks which they emit from their little wings are equal to the splendor of the Divinity it-

Contradict such sapient boasters and Contradict such sapient boasters and they will become hardened in their pride. They claim to be enlightened christians, who believe nothing that is above the horizon of their intellect; soon they shake horizon of their intellect; soon they shake off the yoke of faith and place themselves on the side of Lucifer and his army of rebels. O yes! pride endangers faith because it weakens the impressions of divine grace, which is as necessary for the soul as light is to the eye. "I give praise to thee," says Christ, "O Father, Lord of heaven and earth, because thou hast hidden these things from the wise and prudent and revealed them to the little ones." Matt. XI.

"Why were they hidden from them? asks St. Chrysostom: hear Paul, who says: "seeking to establish their own justice, they have not submitted themselves to the justice of God." Therefore the Scribes and Pharisees, who thought them-

this command, said to her: "No you shall not die the death, for God doth know, that, in whatever day you shall eat thereof your eyes shall be opened, and you shall be as gods, knowing good

Here we see that God did not leave man to his own discretion, but subjected him, as soon as created, to his own immediate control and that this control was knowledge of good and evil," says God to Adam, "thou shalt not eat." We here see, likewise, that Satan's grand of the knowledge of good and evil, says God to Adam, "thou shalt not eat." We here see, likewise, that Satan's grand of the knowledge of good and evil, says God to Missed church, but God is everywhere and any prayer will do. Your faith see, likewise, that Satan's grand effort was levelled against Adam's faith in God's word and that Adam's perdition God's word and that Adam's perdition was principally owing to the endeavour to shake off this yoke of submission in faith to God. Thus we see portrayed deadly and beautifully in the room of the contract of clearly and beautifully in the very beginclearly and beautifully in the very begin-ning of Genesis, the nature of Divine Faith as well as the vice of unbelief in God's holy word. As in the case of Adam's fall, we further on in the history of human events have many sad evidences how incapable reason is when left to itself, of guiding us with when left to itself, of guiding us with respect to good and evil. What dreadconsequences have followed from the setting aside of divine authority, and bosom as in the last half century, nor shone in any age with a brighter aureola than during the four centuries just elapsed.

But if it were given to poor Martin ered them as her most glorious conquests, distinguished themselves by religious absurdities even more than by their lit-

count over, if you can, the many sects of mankind since Christ, and you will find that reason has made man the sport of every error. I am aware that many will expect the

present age, at least, to be excepted from this heavy censure. This, they will exclaim, is the age of reason, these are the pre-eminently enlightened times!

Turn your eyes upon France, Germany, Turn your eyes upon Frances, or many; England; nay, towards any quarter of Europe. You may not behold formal pagans, but you will behold innumerable beings in whom the human mind is even more degraded; you will behold infidels in this and the old world.

Power then of the pride of intellect,

Guelph, Nov. 14, 1883.

The Chinese Government has paid France 300,000 francs indemnity for the execution of Father Terrasse, a French missionary.

In this and the old world.

Beware then of the pride of intellect, which has always been the cause of man's unit and unbelief. Faith is your salvation, and without it, according to St. Paul to the Hebrews, it is impossible to please God. Let impotent reason bow down tisment in another column.

before God's eternal wisdom. The pride of reason is its disgrace and infamy. The Divine Being is an ocean without a bottom or limits, and when a rash mortal undertakes to fathom it, the ocean remains and the presumptuous wretch is swallowed up. We have, however, not searched this matter to the bottom yet; we will enquire into the real origin of unbelief.

Unbelief is not the consequence of any new light in the understanding, but is engendered always by the corruption of the heart. I ground this assertion on two observations. First, depraytion on two observations. First, depravity of morals always precedes the doubts about matters of religion in unbelievers, secondly, whenever they conceive an idea of returning to the fold of Christ, their passions hold them back and keep them in the darksome paths of infidelity.

Ask any Christian who is wavering in the faith: "How is it that you don't believe like you did in former life?" What must he answer?-

"While I lived in purity and innocence I was never perplexed by any such unertainties.

Let unbelievers call to mind those happy days when criminal passions had not yet poisoned their hearts. Then the faith of their ancestors was to them

the fath of their ancestors was to them respectable and venerable; their reason readily yielded to the control of superior authority; but their morality became vitated, their opinions took another turn. If the unbeliever replies, that his first impressions in favor of religion were derived from the prejudices of education, I answer: that the subsequent impressions, which are favorable to wickedness, originated in the prejudices formed by originated in the prejudices formed by sinful habits and love of the world, and that setting one prejudice against an-other, there is certainly much more security in being guided by that which was formed in innocence and which cherishes virtue, than by that which was engendered by infamous excesses.

Truly, my beloved friends, nothing is so humbling to the unfaithful Catholic as to call him back to the source of his unbelief. He decorates it with the pompous titles of superior wisdom and strength of mind, while it is made up of ignorance, imbecility and corruption.
The unbeliever is a coward, who is not able to look with a steady eye on the terrible truths of God's judgments, and strives to blunt his own perceptions. He is like a man who is afraid in the night, who sings and talks to himself when he is alone in the dark, that he when he is alone in the dark, that he may divert his mind from the spectres which glide before his disturbed imagination. That faith of which he speaks so contemptuously is nevertheless the dread of his soul. He is but a dastard, who conceals his fears under false ostentation of bravery.

of bravery.
You may observe likewise, my breth-ren, that when those who have declared themselves unbelievers cannot be prevailed upon to return to the embraces of religion, it is not their doubts but their passions that are the obstacle.

They talk so much about the obscurities of faith; but I desire them only to

the sof faith; but I desire them only to be candid and open about it. Do they say in their own hearts:

"If I reform my life and put myself under the guidance of religion I must believe things which are incredible."

Is that the grand difficulty? Oh! by no means. They say themselves: "But, if

ns that the grand difficulty? Oh! by no means. They say themselves: "But, if I should begin a retornation, I must break off this illicit, this impure connexion, shun these dangerous parties, renounce this unjust interest, restore this ill-gotten wealth, enter upon a plan selves wise of themselves, fell away on account of their presumption.

We learn from the book of Genesis that when God had created man, He placed him in the garden of Eden, to keep and cultivate it, and commanded him, saying: "Of every tree of Paradise thou shalt eat, but of the tree of the knowledge of good and evil thou shalt not eat, for in whatever day thou shalt eat of it thou shalt die the death."

We learn from the same divine record this unjust interest, restore this unjust interest, restore this ill-gotten wealth, enter upon a plan of conduct, which I think I shall never support, follow a mode of living which inclinations." These are the obstacles. These form the wall of separation between them and God.

What is most deplorable about the unbeliever is that Satan often blinds him even in the hour of death. He tells him not to fear on account of his sins, which

We learn from the same divine record are only mere trifles. He whispers to that Satan, to induce Eve to transgress him as follows: "Don't be afraid of judgment! You have been a respectable man all your life; others have been worse than you. You have never even harmed a dog; you have not killed or injured a man, woman or child; you never stole or swindled; if others didn't give you a chance, or if you have done so, it is because others did the same—that's only a matter of business. It is true you have cursed and b-saphemed very hard, but you didn't mean it. Your debaucheries and any prayer will do. Your faith was not very strong; but you have believed as much as was becoming a reasonable and enlightened man like you. You may send for the priest because it is customary, in order to enjoy Christian burial, but don't be too conscientious."
Thus the skeptic dies in perversity, a terrible example of divine justice, and to the disgrace of reason, which he used for his own destruction.

Before concluding I most carnestly

Before concluding I most earnestly call your attention to that diabolical means of our times, by which many are slowly but surely led away from the faith—the poisonous literature of the day. It is not only far from imparting true education and knowledge, but it defiles both head and heart; banishing therefrom all Christian morality, vitiations of the day of the control of the ing the most tender feelings and awak ing by false impressions and imaginations a passion for the vices of immorality. Sometimes literature may even seem harmless but contain errors which underharmless but contain errors which undermine the faith. Catholic literature contains everything that is essential for the education and enlightenment of Catholic Christians. Surely Catholic papers and books must therefore be spread by our people and supported as much as possible. There should not be a family in this congregation without the Catholic Record. This journal of our Holy Faith deserves to be put into the hands of your children as an antidote against the poisonous chaff of the emissaries of unbepoisonous chaff of the emissaries of unbelief and irreligion.

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