REV. JOHN F. COPPEY, Editor. THOS. COPPEY, Publisher & Proprietor.

LETTER PROM HIS LORDSHIP BISHOP

WALSH.

London, Ont., May 23, 1879.

DEAR MR. COFFEY,—As you have become proprietor and publisher of the CATHOLIC RECORD, I deem it my duty to announce to its subscribers and patrons that the change of proprietorship will work no change in its one and principles; that it will remain, what has been, thoroughly Catholic, entirely independent of political parties, and exclusively devoted to the cause of the Church and to the promotion of Catholic interests. I am confident that under your experienced management the RECORD will improve in usefulness and efficiency; and I therefore ex-nestly commend it to the patronage and encouragement of the clergy and lairy of the diocesse.

Believe me, WALSH.

ye me,
Yours very sincerely,
+ John Walsh,
Bishop of London Mr. THOMAS COFFEY Office of the "Catholic Record."

LETTER FROM BISHOP CLEARY. Bishop's Palace, Kingston, 13th Nov., 182.
DEAR SIR:—I am happy to be asked for a word of commendation to the Rev, Clergy and faithful laity of my diocese in behalf of the CATHOLIC RECORD, published in London with the warm approval of His Lordship, Most Rev. Dr. Walsh. I am a subscriber to the Journal and am much pleased with its excellent literary and religious character its judicious selections from the best writers supply Catholic families with most useful and interesting matter for Sunday readings, and help the young to acquire a taste for pure literature. and help the young to acquire a taste for pure literature.

I shall be pleased if my Rev. Clergy will bountenance your mission for the diffusion of the RECORD among their congregations. Yours faithfully.

JAMES VINCENT CLEARY,
Bishop of Kingston.

MR. DONAT CROWE, Agent for the CATHOLIO RECORD

Catholic Record.

LONDON, FRIDAY, OCT. 12, 1883.

EPISCOPAL VISITATIONS.

His Lordship the Bishop visited the village of McGregor, County Essex, on the 27th Sept., and confirmed 60 persons, who were very well prepared for the re-ception of the Sacrament of Confirmation, by the zealous pastor, Rev. Father Schneider. This is a new mission, consisting of about 130 families, and the faithful under the zealous guidance of their pastor have built a handsome Church and Presbytery. Two Redemptorist Fathers were giving a Mission there at the time of the Bishop's visit. These good Fathers will be engaged for several months in preaching retreats in the French Canadian parishes of Essex and Kent. They have already preached a Mission in Amberstburg with abundant fruits, no less than 1450 confessions having been heard there. WOODSLEE.

His Lordship arrived here on the evening of 27th Sept., and gave confirmation on the following day to 47 candidates, who were admirably prepared by their good pastor, Father Cummins. This is a comfortable compact mission, having a handsome Church, Presbytery, and a Catholic parochial school

COLLEGE OF THE ASSUMPTION, SANDWICH. His Lordship officiated in the College Chapel here, on Sunday, 30th Sept., and gave Minor Orders to Mr. N. Dixon. This College is in a most flourishing condition, and has reached its present prosperous state under the fostering care and administrative abilities of Rev. Father "Connor, its present distinguished pres It has within its halls 130 pupils as boarden. A very large addition has been mide to the building this year at a cost of \$35,000. We say in artily to this great Diocesan Institution, "Craccat et Florest."

We may mention here en passant that during his Lordship's visit to this neighborbood he appointed two new parishes, conwaving of families taken from the parishes of Sandwich and Windsor.

BELLE RIVER.

On the 1st Oct., the Bishop ited this large mission, of which Rev. J. Gerard is the zealous and able pastor. Here 150 persons received Confirmation. This mission boasts a noble and spacious brick church, being 140 feet long, by a proportionable width. It has also a fine parish brick school, which has a very large attendance.

ST. JOACHIM DE RUSCOM.

The Bishop visited this Mission on the evening of the 1st Oct., and confirmed 88 persons. This is a new Mission, composed of families taken from the contiguous Missions of Belle River and Stoney Point. Its pastor is Rev. Father Lorion, who, with the co-operation of his faithful people, has done wonders in improving the spiritual and material interests of the Mission. It boasts a fine parish church and beautiful presbytery.

STONEY POINT.

This is a large, populous French Can adian Parish, situated on the shore of Lake St. Clair. The pastor is the Rev. Father Villeneuve. Here His Lordship confirmed 198 persons on the 3rd inst. It may be well here to observe that nowhere in the diocese is the Bishop received with such a truly Catholic welcome and enthusiasm as in the French Canadian Missions, the population of which, headed by their Pastors, turn out en masse to do due honor and reverence to their chief pastor in the divine office and authority of the Episco-

FRENCH MISSIONS IN TURKEY.

We are pleased beyond measure to hear that the French missions in Constantinople continue to work marvellous results in that populous capital. They are indeed sowing there a vast field which in the early future will yield bright and abundant harvests. The French teaching missions of the Augustine Fathers of the Assumption and of the Oblate Sisters of the Assumption, established by Mgr. Vanutelli, have met with great success. The good Father Galabert, Superior at Adrianople, has leased at Constantinople an ancient Turkish Konak in which he has, besides opening a school for boys and girls, established a chapel for public worship, much to the satisfaction of his Mussulman landlord. The schools are in operation but a few months and already there are fifty girls and twenty boys in attend-

On Sundays the chapel can hardly contain the crowds coming from all parts of the city to assist at holy

On the other hand, again, the Sisters of Notre Dame de Sion see their institutions increasing day by day in usefulness and strength. Their method of teaching places them beyond all competitors. The religious education they impart is perfect and produces excellent results, tending to the true elevation of families through the regeneration of youth. The Sisters of Sion have several flourishing establishments in the Turkish dominions both in Asia and Africa.

THE SOCIETY OF JESUS.

The Society of Jesus flourishes in spite of human injustice and persecution. Never was an institution subjected to such infamous tyranuy as well by monarchs as by mobs.

We learn from a recent statement that the order is divided into five greater provinces (1) that of Italy, comprising Rome, Naples, Sicily, Turin and Venetia; (2) that of Germany, comprising Austro-Hungary, Belgium, Galicia, Germany and the Netherlands, (3) that of France, including the French republic and all French possessions abroad; (4) that of Spain and Mexico; and (5) that of England and the United States.

In the Italian Province there are 1,558 Jesuits, in the German, 2,875; in the French, 2,798; in the Spanish, 1,933; and in the English, 1,894, making in all 11,058, an increase of more than seven hundred since 1879, when the number was 10.229.

A HAPPY RETURN.

There are happy indications of a healthy movement towards the true Church on the part of the Greek schismatics. Mgr. Haggiar, Archbishop

Haurand, has lately announced to the Propaganda the return to the Church of seven hundred Greek schismatics all in ore village. The leading men of the place, preceded by their pastor, presented themselves to the Archbishop and made their abjuration of error in his presence. After having instructed them in the truths opposed to their errors and caused them to make a formal retraction of these errors, Mgr. Haggiar admitted them to the sacraments. The venerable prelate has given this new mission in charge to a colony of monks. News not less consoling comes from Mgr. Bracco. patriarch of Jerusalem. In 1876 this prelate sent missionaries to Kavac, capital of the land of Moab. where there is a large body of Greek schismatics. Nearly two hundred of these schismatics, having received instruction from the priests, had the happiness of entering the one true fold. As the country is, however, in an almost constant state of anarchy its inhabitants are nearly always at war with the Arabs. As a result of and Mussulmen a large portion of the former, including several Cathothese Mgr. Bracco obtained the ruins and territory of Madaba, whither missionaries also went in 1880. About a year ago the schismatics, who had remained at Karac, begged that one of the missionaries of Ma-

daba might return to them.

pressingly made that Mgr. Bracco an investigation into the institutions ent them a priest. More than five hundred schismatics begged of him admission to the Church and many others showed every sign of following their example. The population of Karac, being blessed with good dispositions, is all the more accessible to divine grace, and now gives hope of a rich harvest for Catholicism.

THE FRENCH CANADIANS OF NEW

The French Canadians are already very numerous and influential body in New England. At a convention held by them quite lately in Boston there was a large and respectable attendance of delegates. The circumstance of the meeting being held in Boston recalls the fact that in old times it was from Boston expedition after expedition was despatched to conquer French Canada. Now French Canada has invaded New England, and Puritanism, already withering in the presence of Irish Catholic faith, is now threatened with total eradication by the descendants of the conquerors of Sir William Phipps. The resolutions adopted by the convention commend themselves to public favor by their practical good sense and moderation. If earnestly and actively put in force they cannot fail to advance the interests, social, political and educational, of the French Canadians of New England. We give the resolutions in full:

1. Considering that the social and intellectual condition of the French Canadians of Massachusetts is quite satisfactory, but that it can be improved; be it resolved, that to obtain the desired results it is urgent that we make all possible efforts to

promote their education.

2. Considering that the possession of their civil rights is the only way for our compatriots to acquire a political influence, to ensure in this country a good prospect for the future and to protect ourselves against oppression; be it resolved, that the formation of naturalization clubs becomes an imperative duty to all French Canadians in the different towns and cities.

Considering that the French language, its usage and preservation, in our families, is an indispensable condition to our existence as a race, be it resolved, that we recommend strongly that it should be spoken in our families, and that French schools should be established in each locality, and that parents should make it a duty upon themselves to send their child-ren to such schools.

4. Considering that the French Cana-dian working class of this State could

acquire the social positions worthy of its industrious habits only by economy, be it resolved that we recommend the forma tion of co-operative societies to procure the necessaries of life at a cheaper rate; also recommend strict sobriety, moderation in all things, and above all, the prac-tice of all the social and political virtues

becoming to a good citizen.

5. Considering that the mission of the French race in America and its fulfilment depends upon the amount of our know-ledge and ability as citizens, be it resolved, that we recommend emphatically the study of our history, the reading of all good French books and newspapers.

6. Considering that we, the French
Canadians, delegates of the State of Massa-

assembled in convention, were brought by a paternal Providence to live under the protection of the great American Constitution; be it resolved that we take this occasion to offer our adopted country the homage of our most sincere on and the assurance of our perpet ual loyalty.

AT LAST.

There is at last to be freedom of worship in the city institutions of Boston. These institutions are situated on Deer Island, and under the control of a Board of Directors of the most approved Puritan stamp. Among the regulations adopted by this board was the following: "All children of the reformator, and tru- and the treaty of London did not ant schools are obliged to attend the certainly regulate the navigation of Protestant service conducted by the chaplain of the institution, and their attendance upon Catholic service is optional with themselves." In other words, Catholic children in these institutions were, by this regulation, forced to attend a service repugnant to their conscientious convictions, and practically discouraged from attending a service in which they believed Early this year the attention of the Boston city government was drawn extending her sway in the East, reto the abuses in the civic institutions on Deer Island. Mr. Fraser stated it is encountered, and directing her a serious struggle between Christians | that he knew that Catholic children in these institutions were compelled These are some of the calculations to assist at Protestant service. The and preoccupations which now cause lics, decided on emigrating. For truth of this statement was not denied, but in justification of the their attentions to Roumania and enforced attendance of these chil- Servia, and, these in view, it is not dren at Protestant worship, it was difficult to account for the interest alleged that the Board of Directors attaching to the visits of the soverhad no option in the matter, as the eigns of these smaller states. As a hat one of the missionaries of Malaba might return to them.

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and the obtaining of an opinion from the Corporation Counsel on the subject of the Sunday regulations of the Board. A kind friend in Boston has forwarded us a copy of this opinion, which we lay in fall before our readers as illustra. tive of the law in Massachusetts on religious worship in such institutions as those spoken of above. The opinion is addressed to the President of the Board of Directors of these insti-

Albert T. Whiting, Esq., President Board of Directors, etc. : DEAR SIR -I am asked whether the pres-

of Directors, etc.:

DEAR SIR—I am asked whether the present regulation of the board in relation to attendance upon religious worship is in conformity to law.

The regulation submitted to me with the inquiry is as follows: "All the children of the reformatory and truant schools are obliged to attend the Protescant service conducted by the chaplain of the institution, and their attendance upon the Catholic service is optional with themselves."

I understand the term "service," as here used, is synonymous with religious worship. Section 8, chapter 222, of the Public Statutes provides that no inmate of any reformatory institution shall be denied the free exercise of his religious belief and liberty of worshipping God according to the dictates of his conscience; and requires the board of officers having the management of, such institutions to make such rules and regulations as may be necessary to carry out the intent and provisions of this section.

A regulation which imposes upon an inmate any religious ceremony or attendance upon any form of worship which offends his conscience is, in my opinion, contrary to the spirit of this statute.

If, then, there are any inmates of the institution who have conscientious scruples against attendance upon a Protestant religious service, the above regulation, in my judgment, is not in conformity to law, and should be so modified as to exp them from its requirements.

its requirements.
Section 9 of chapter 222, which provides Section 9 of cnapter 222, which provides that nothing in section 8 shall be so construed as to prevent the assembling of all the inmates in the chapel for such general religious instruction, including the reading of the bible, as the board having charge of the bible, as the board having charge of the institution may deem wise and expedi ent, must not be so construed as to the provisions of section 8. A regulation providing for general religious instruction is quite a different thing from a regulation providing for enforced attendance upon a prescribed mode of religious worship. If there is authority to enforce attendance up-on a Protestant service, I see no reason why the same authority may not be by and by invoked to compel attendance upon a Catholic, or a Jewish, or a Buddhist relig

Very respectfully yours,
Signed) E. P. NETTLETON,
Corporation Counsel. an (Signed)

The effect of this opinion will be, of course, to free Catholic children from the tyranny to which they have long been subjected. But the action of the Board shows in what spirit the law of Massachusetts was conceived, and that Catholics there have no rights which would be respected were they not themselves numerous enough to enforce respect for them The fact that in institutions such as these, subjected to the city government of Boston, there is no regular Catholic chaplain, shows that Catholic public opinion in the Modern Athens needs an awakening.

On the whole we are, indeed pleased to learn that there is some light at last dawning upon the old citadel of Puritanism. Counsellor Nettleton, at all events, is no bigot.

AUSTRIA AND RUSSIA

The Monde says that the opinion is gaining ground in Europe, that the next struggle will be between Russia and Austria for prepender ance in the East, and that it is be lieved that Germany will side with the latter. In support of this view. attention is drawn to the visit lately made by the King of Roumania to Potedam, and to that of the King of Servia to Berlin.

Roumania, however, was badly treated by the Congress of Berlin, the Danube in her interests. As for Servia, it has been her traditional course to ally herself with Russia. But at present Servia, forgetting her traditions and Roumania her grievances, desire to court alliance with Austria, while Montenegro and Bulgaria remain faithful to Russia. Austria, as the Moniteur Universel points out, is driven without mercy or truce by Prince Bismarck towards pressing Russian influence wherever march of empire towards Salonica. Austria and Germany to redouble

from time to time demand whether the settlement of 1879 will not of itself soon fall to pieces, and therefore suggest the re-opening of negociations. To our mind that settlement has nothing of permanency about it, being part simply of Prince Bismarck's game. In whatever manner the Austro-Germanic alliance may have been viewed, after whatever fashion it may have been libelled, it will, unless some unforseen contingency arise, last till its object has been attained, and until that object is attained the work of Bismarch must remain incomplete and his purposes unrealized. There can be little doubt that the German chancellor looks to a war between Russia and Austria as a certainty, but desires to make the struggle as brief as sires to make the struggle as brief as whom shall be the Provincial Treasurer, and the other named by the Lieutenant Bismarck is for the moment found encouraging the Germans of Austria to submit to the rule of that empire which he desires to make a bulwark again-t Russian aggression in South eastern Europe. The question now arises whether we may look to an immediate struggle between Austria and Russia. Le Monde thinks such an eventuality improbable. Austria, justly remarks our contemporary, has more appetite than stomach, and will not without difficulty undertake so perilous an enterprise. Russia, on the other hand, with her domestic troubles and complications, is just now nowise disposed for war. But in the background there is the German chancellor with his indomitable will pushing on Austria and disturbing Russia till it is impossible to say what even the near future may bring

THE SCHOOL QUESTION.

We have now seen that while in theory the public schools are held to be indifferent as to religion, in fact wholly irreligious, that they are for the most part in practice really Protestant. And there is at this moment a strong feeling amongst Protestants, as shown by Mr. MacMullin's letter, from which we have cited, and by the fierce outbursts of Calvinistic zeal on the part of the Rev. Mr. Laing, that the public schools should be made entirely Protestant. We have also, by figures taken from

obliged, by one reason or another, to send their children to schools that are not Catholic. Figures have also shown that the Catholic population of Ontario is very favorably situated-in regard of its being grouped together in large numbers in cer tain counties-to enjoy the benefits of a complete system of denominational education. To give our readers a partial view of the spirit of Quebec legislation on the subject of education we quoted, in our last, at some length from the education laws of that Province. The Act relating to instruction in the town of Richmond is proof positive of the enlightened spirit guiding the education laws of the Province of Quebec. In that town, as in all other towns of the Province, Catholics and Protestants are placed on terms of equality, provision being specially made for a fair assessment of all property, and an equitable division of taxes. So just and fair has the Catholic majority in Quebec dealt by the Protestant minority in that Province, that the Hon. Mr. Rose, Protestant representative of Montreal entre, in a speech on Confederation, delivered in the Legislative Assembly on the 22nd of February, 1865, readily bore testimony to the spirit of justice actuating the Catholics of Lower Canada. "With respect," he said, "to the question of education, the present was the first time any agitation had begun on the subject in Lower Canada, so just had been the course of the French Canadians towards the Protestant minority, both before and since the union, and he believed it would continue to be so." But it is not from Quebec alone that the Province of Ontario may learn a lesson of justice. The youthful Province of Manitoba sets us an example that our legislators may with profit follow. From the report of the Superintendent of the Catholic Schools of that Province for 1874-5, we take the following interesting summary of the law then in force in the Province of Manitoba. It has since, of course been amended, but always in a spirit of fair-

The General Board is divided into two sections (one Catholic and the other Protestant), which are independent in their respective spheres, and, of course, possess

extensive powers.

Everything connected with the control, the rule, and the discipline of school is referred to them; and to them is entrus

tion subject to the authority of each of

CATHOLIC SECTION. The Catholic section is composed of His Grace Archbishop Tache, President; of the Rev. Fathers Lacombe and Lavoie; of the Rev. Fathers Lacombe and Lavoie; of the Reverend Mr. Dugast; of Messrs; Angus McKay, M. P. P.; Felix Chenier, M. P. P.; Piere Delorme, George Mc-Phillips; and Elie Tasse, Superintend-

DIVISION OF PUBLIC FUNDS. The principle taken as a basis to this day for the distribution of public funds has been the average attendance as stated in the printed reports of the Superinten-

Our legislators have deemed it expedient to adopt another system—that is, the census of children from five to sixteen years of age in the several school dis

years of age in the several school districts.

In future the two sections shall only receive the share which shall be allotted them by a comparison between the Catholic and Protestant census; and this proportion shall be established by two members of the Executive Council, one of whom shall be the Provincial Transfer Governor.

Where two boards of school trustees exist under the School Acts of Manitoba, the property owned and possessed by Protestants shall be taxed for the support Protestants shall be taxed for the support of Protestant schools only; and property owned and possessed by Roman Catholics shall be taxed for the support of Roman Catholic schools only; and the property owned and possessed by persons who pro-fess neither form of religion shall be assessed by the school trustees of the majority; yet out of such assessment they shall pay to the school trustees of the district of the minority a part of such assessment they shall pay to the school trustees of the district of the minority a part of such assessment. ment in proportion to the number of children of their denomination within the city limits, based on the last official census

city limits, based on the last official census returns of said boards.

XXXIX. When property owned by a Protestant is occupied by a Roman Catholic, or vice versa, the tenant in such cases shall only be assessed for the amount of property he owns, whether real or personal; but the school taxes on said rented or leased property shall in all leases to a second content of the school taxes on said rented to be seen to said the school taxes on said rented to be seen to said the school taxes on said rented to be seen to said the school taxes on said rented to be seen to said the school taxes on said rented to be seen to said the school taxes on said rented to be seen to said the school taxes on said rented to said the said taxes the said or leased property shall in all cases, and whether or not the same has been or is whatsoever, be paid to the trustees of the section to which belongs the owner of the property so leased or rented, and to no

ther.
XL. Whenever property is held jointly as tenants, or as tenants in common, by two or more persons, the holders of such property being Protestant and Roman Catholic, as the case may be, they shall be assessed and held accountable to the two boards of school trustees for the amount of taxes in proportion to their interest. of taxes, in proportion to their interest in the business, tenancy, or partnership respectively, and such taxes paid to the school of the denomination to which they respectively belong."

Not alone in Manitoba are the rights of Catholies in matters of education fully protected. By the North-West Territories Act of 1875, the right of establishing and maintaining Catholic schools in the greater Canada is forever secured to them. That act in its eleventh section explicitly

states : official sources, established that the Separ-"When, and so soon as any system of taxation shall be adopted in any district or portion of the North-West Territories, the Lieutenant-Governor, by and with the consent of the Council or Assembly, ate schools, as at present constituted, do not meet the wants of the Catholic people of Ontario, the vast majority of whom are the consent of the Council or Assembly, as the case may be, shall pass all necessary ordinances in respect to education, but it shall therein be always provided, that a majority of the ratepayers of any district or portion of the North-West Territories, or any lesser portion or sub-division thereof, by whather the country may be some the same may be be some the country and the same may be some the same may be some the same may be same to the same may be same the same may be same the same may be same to the same than the same may be same to the same than the same may be same than the ever name the same may be known, may establish such schools therein as they may think fit, and make the necessary assess-ment and collection of rates therefor; and further, that the minority of the ratepayers therein, whether Protestant or Roman Catholic, may establish separate schools therein, and that, in such latter case, the rate-payers establishing such Protestant or Roman Catholic separate schools shall be liable only to asses of such rates as they may impose upon themselves in respect thereof."

Here we desire to put it in all fairness and without prejudice to the three hundred and fifty thousand Catholics of Ontario, whether or not they are willing longer to bear with injustice and despotism. Are you, say we to our Catholic fellow-citizens in this Province, desinous of being forever hewers of wood and drawers of water to all other classes? Have you not a right with all others to freedom of conscience? If so, then insist upon its full concession and enjoyment. You are now more than three hundred thousand people; in fifteen or twenty years you will be fully a half million. No political party can now withstand your unanimous demand for a just school law. You owe it then to yourselves, you owe it to your children to secure freedom of education. Half a million of Catholies in the full enjoyment of free education would soon become a power in the land, not a power menacing the rights of others, but a power in all regards beneficent, inciting to love of God and love of country. Demand, therefore, with determination and unanimity the establishment in the Province of a system of education in accordance with your conscientious convictions and your just rights under the constitution.

Arrival of Two Young Priests for the Diocese of London.

The Rev. Lawrence Dunphy and Rev. Charles Magee, both alumni of St. Patrick's College, Carlow, and who were ordained at Trinity last for this Diocese, have arrived, and assisted at Pontifical Mass in the Cathedral on Sunday last.

A family of eleven persons were re-cently received into the Church in West Virginia.

UNITY O The Sermon o Public Session Dioces

OCT. 12, 188

NECESSITY OF "The beginning desire of discipli line is love; and laws; and the ke foundation of in foundation of in tion bringeth n desire of wisdom kingdom."

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and beautifies t endowed with the very princing to the pr Jesus Christ, Catholic Churc in her life long course of gradual form her magnificer God Himself as order and out ly kingdoms, the germs of Church present law and government of the defiant of the universal disso every work beautiful syst template a s drous, whose only, yet nev destiny of hu that she rests sacred discip maketh the another passa the Lord" is r dom." Both summarized : wise man—t begetteth car ipline referr love, which a line finally i human dest obedience to bases her ind essential prin dom herself further, that great principal und process of circumstance considered, tionately wi of the vine beginning u porary orde quires weig world, a suc a fuller and length a dis of God pro tively there hand, for it derful y ur Being thos His, which compatible infinite ju infinite in but it. Ye simple of an order, speakably nature, and light upon is a splend in the visib to entrance glory and eternal la worthy of listen ever the hierard ingly celeb the high f Oh, the sul world, effu smile of revels in hallowed mody of the your silen Creator's of creation minute p creation whirling to space illi proclaims order, the

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