dle, with a coronet of laurel, the skulls ng represented as originally belonging to the Pope of Rome, to King Phillip the Bad of France, and to Jacques de Molay, the last Grand Master of the legitimate Templars. After being made to trample under foot the tiara, amid a chorus of "Down with religious tyranny!" the neophyte performs a similar operation upor the royal crown to the tune of "Down with kingly despotism!" and is rewarded for his bravery by having placed upon his head the laurel coronet, formerly decorat-ing the cranium of the defunct Mosieur de

After this performance the initiate is eated to an elaborate history of Tem-plarism and of its persecution and ultiate destruction through the burning alive of Jacques de Molay and several fellow knights at the stake. Then the newly edged disciple of rejuvenated Templarism assumes a sonorous and stringent obligation, vowing wholesale destruction to popes and potentates, as the heir, ex-ecutor and administrator of the late de Molay, whose entire estate, real and per-sonal, was limited to an imaginary stock of vengeance, but which in reality means undying hostility to Roman Catholicism, as the Pope is presumed to be its chief assassin in the reviewed tragedy of the Temple, as it flourished under the Crusaders—a second edition of the old story, with Jacques de Molay as a substitute for Hiram Abiff. From this point the memory of the dead Templar is to haunt the advancing candidate, for, in the crowning degree, the much coveted 33rd, he is introduced to the old knight's skeleton, which is engaged, however, in the useful task of holding a banner em-blazoned with a double headed eagle claiming to designate the consolidated empires of the East and West, or in other words, a union of the Greek and Latin churches. But then this bicephalous bird bears in his talons the word of Odin with a motto appropriated from the crown of Prussia, "Deus meumque jus," which certainly has very little to do with an in-dividual executed for treason and immoral practices centuries ago. Again, after baving clambered to the highest perch of the stupendous Masonic Temple the Sovereign grand inspector general finds himself compelled to announce his dignity in prattling the sweet name of his martyred demigod. Aware of the restrictions placed upon Catholics and was an in ariable rule with the past generation never voluntarily to propose a candidate whose allegiance to his church could be in the allegiance to his church could be in the least jeopardized. But in these latter days, where a greed for money has introduced an influx of most unworthy material and forced a corresponding exodus of old and well-tired members, no stress is laid upon this commendable usage, the existing spirit of Masonry being essentially to take all ew-comers in and to le nebody out. At present, since it passage in 1873 of the constitution and statutes of the Grand Lodge of New York, it becomes

from the Masonic fraternity, while a person is claimed to be beneath its jurisdiction, and still not preserve a particle of those inestimable privileges and immunities about which Masonic writers and demandation. gogues prate so loudly to outsiders and which the initated soon learns to have no existence save when dearly purchased. The honorable method of leaving a lodge was under the old constitutions through dismission, and a certificate of dismission was ever accepted as proof positive of the unaffiliated brother's good character and of his voluntary severance of relations with his lodge giving him power to visit his former brethren npon invitation.

But all this is radically changed, inas

much as dimits are no longer granted to individuals but to lodges, upon presenta-tion of a certificate that the retiring memher has netitioned for affiliation in that e dimit is inopera tive unless the act of affiliation is consummated. True, the member can cause himself to be dropped from the rolls by a invites the penalties of non affiliation which are expressed in section 42 of article xxi in the new constitution. This law declares "one who shall remain an unaffiliated Mason within this jurisdiction one year or more shall not be allowed to visit any lodge or to join in a Masonic procession or be entitled to receive Masonic relief or burial."

Naturally one would suppose that this final penalty would not be enforced by a body of pretended philanthropists against a veteran member whose crime against the order can be traced to poverty; but the edict has gone forth, and its exercise is imperative, notwithstanding that every initiate solemnly swears to attend the funeral of a brother when neral of a brother when "within reach of his cable tow."

In his official address, the Grand Master of Mississippi relates: "On the 22nd of April last I received a letter, asking for a special dispensation to bury Brother with Masonic honors in case of his death which was imminent. This old brother had been a member of that lodge for about twenty years, and half that time its Worshipful Master, but had dimited from the lodge and moved into the jurisdiction of Jefferson Lodge and affiliated with it and was suspended by it for non-payment of dues and was then under suspension. Such an appeal was well calculated to, and did arouse my sympathies. It was hard to refuse this dying request of the old brother and his family, but duty compelled

me to refuse the dispensation."

This exercise of summary authority upon the part of Grand Masters, forced upon them in obedience to new laws, enacted by turbulent and untutored grand lodges, constitutes one of the numerous grievances against which veteran Masons have uselessly protested, and, finding their remonstrances unheeded, are daily withdrawing from the order through cessation to pay lodge dues, 19,250 having suffered themselves to be suspended during the last year alone.

Mr. C. E. Riggins, Beamsville, writes: "A customer who tried a bottle of North-rop & Lyman's Vegetable Discovery says it is the best thing he ever used; to quote his own words, 'It just seemed to touch the spot affected.' About a year ago he had an attack of bilious fever, and was afraid he was in for another, when I afraid he was in for another, when I recommended this valuable medicine with such happy results." Sold by Harkness & Co., Druggists, Dundas st.

## MODERN RELIGIOUS SKEPTICISM.

Bishop Ryan's Lloquent Discourse on Some of Its Causes,

Western Watchman.

Bishop Ryan lectured last Sunday even ing at St. John's on "Some of the causes of modern religious skepticism." The lecture was for the benefit of St. Vincent de Paul's Society, and was listened to by an audience that completely filled the church. The right reverend lecturer

SPOKE AS FOLLOWS: I propose to speak to you this evening on the subject, "Some of the causes of modern religious skepticism." I say "some of the causes," because it would be impossible in a single lecture to treat of all the causes. I have selected those that appear to me among the most radical and general, and I use the term "religious skepticism" rather than "infidelity," because I believe the term "skepticism" expresses more ac-curately than "infidelity" the states of men's minds at the present time. Men do not so much reject revelation as they doubt. The religious element is in every human heart, placed there by the living God that formed it, and though sometimes, for want of cultivation and exercise, it may seem almost paralyzed, yet often it strongly asserts itself. In the midst of all this apparent infidelity, Goethe said:
"There are two things that always appal
me—the heavens above me and the moral law within me," because these two thing brought at once to his eye and his intellec and his heart the two great proofs, the physical and the moral of the existence of Supreme Being, and of His superintendence, and therefore, the reasonableness of religion, which simply means the wor-ship of that Supreme Being. Unreasonable and contrary to all the traditions of our race is the position of some modern un-believers, that by enlightened progress and scientific research religion itself will and scientific research religion itself will disappear from the face of the earth. No element in our nature, constant, universal and rational, ever did or ever can disappear. Such an element is religion, and even in the men who ignore it it is deeper than they will often confess to those around them. I have spoken with such men sometimes as they approached the confines of eternity, and they have told me that though regarded as unbelievers they never absolutely rejected religion. They doubted; they did not know what to believe, but they envied those who believed. They felt that there might be on religion something true, something beautiful, something consoling. They wished their wives and children to be religious, which clearly showed that at their heart's core they did not regard it as degrading superstition; for surely if they did thay would not desire such

But some one may say, "Though reigion is an important factor in our nature, and though it shall not disappear from the face of the earth—shall remain in some form or other as it has always exised-yet Christianity as a system of dognatic teaching is doomed. The princi-les which it holds in common with naural religion, and for which in its day t did great service, shall of course remain, but as a system of teaching it shall have to retreat before the ma of aggressive science and culture." But, my dear friends, religion never existed in this world but as a system. Mere abstract principles of ethics, no matter how excellent, do not constitute a reli-gion. Religion, if it exists at all, shall exist as it always

if they did, they would not desire such degradation for those nearest and dearest

Either wholly true, as the Jewish sys

will ever remain a national and a religion. Still less will men go to Bud-dhism or Mahommedanism, because these have not the recommendations of Judaism even. The founder of modern Positivism. eeing that men must have a religion, seeing that there was a want in human nature for it, invented one for them, the religion of Positivism, the religion of humanity. But men will never embrace this religion for in its genius it has already been tried and found wanting. It was tried in anci-ent Paganism. What religion better deserves the name of the religion of humanity than that which deified everything beautiful, everything that is tender, everything that is poetic in our nature, with everything that is vile, which took our nature in its entirety, which gave to wisdom and eloquence and poetry and love and beauty their gods and goddesses, and to war and revenge and lust and dishonesty always their gods and goddesses? Positivism would eliminate whatever is objectionable in ancient Paganism and abolish its rites and ceremonies; but the idol is our humanity. It is the worship of humanity, but man knows his human-ity too well to worship it. He may love it, but he sees its faults and fatal defects,

humanity. But some one may say, "An eclectic philsopher of this century-a man neither Jew, nor Christian, nor Pagan, nor Positi Jew, nor Christian, nor Pagan, nor Postu vist, nor Agnostic—will take from all these systems their beauties, and in a marvelous mosaic he will cement them, and there he will form what is sometimes hoped for as the 'religion of the future.' 'Such projects are simply dreams. They have been sometimes tried and were always failures. A theorizing Frenchman at the time of Talleyrand invented a religion which he thought superior to Christianity, for these men can form theories when they have Christianity to steal from, the ories which Socrates and Plato and Pythagoras and all the great philosophers of antiquity could not form because they did not yet know Christianity. The French-man having formed his theory endeavored

and never can be brought to a religion of

## Better than Gold.

A good name, good health, a good com-panion and a bottle of Hagyard's Yellow Oil are among the first requisites for human happmess. Yellow Oil cures human happiness. Yellow Oil cures Rheumatism, Sprains, Lameness, Bruises, Burns, Frost Bites, Croup, Sore Throat, and all pain and Inflamation.

"FROPAGATEMY RELIGION?"
"Sir," replied the wily old statesman,
"if you would be the successful founder of a new religion, I respectfully suggest to you that you be crucified and rise again on the third day, if you can." The founder of a new religion must be some-thing more than a mere philosopher or theorist. You cannot have a new religion without a new system, and you cannot have a new system without a new founder, and you cannot have a new founder without another Christ, and another Christ is not likely to be the outcome of the Therefore, my dear friends, it is not because we fear for the abolition of religion in general, or the system of Christianitz, it is not because we fear for the abolition of religion in general, or the system of Christianitz, it is not because we fear for the abolition of religion in general, or the system of Christianitz, it is not because we have a supplied to the control of t tianity in particular, that we draw your attention to this important subject; but it is because we fear for society itself—because we fear that by skepticism, the in-fluence of religion becoming diminished, its influence upon men's minds being lessened, society cannot stand together, and must inevitably fall by the force of its own vices. Society cannot exist with-out morality; morality cannot exist without law; law cannot exist without a sanction; that sanction cannot exist without religion; religion cannot exist and give its sanction unless it be certain. As the lax administration of criminal law is cruelty to honest people, because the offenders are not certain that they will be punished, the truths of religion lessens the sanction of religion. The principles of morality that give motive to the curbing of the passions being founded upon dogmas, if these dogmas are but imperfectly believed the foundation is shaken and with it society itself. The ever-present Deity, the all seeing eye, that penetrates where human minds cannot penetrate, the paternal tenderness of God, that calls out human minds the love and gratitude, and the remorse of his creature child, the certainty of eternal wrong and the certainty of equally eternal punishment—these are motives stronger, deeper, more universal, more searching than all the human enactments. These motives, to be effectual must be certain, and they cease to be certain when men become skeptical. For the first time in the history of our race there are to be found men who would, to use a familiar phrase, undertake the des-perate experiment of running the world without the aid of religion, and the in-crease of crime, both in Europe and this country, will be found when accurately

ascertained, to be in proportion to the excepticism or infidelity that excludes the motives of morality.

Now, the first cause of this modern skepticism, so intrinsically wrong and to be lamented—for all doubt and all skeptic-

sm where truth is concerned is SOMETHING TO BE LAMENTEDs not the increase of knowledge, but it ignorance; ignorance of religious truth on the part of men who are regarded as the leaders of modern thought. Why? Because they relegate to the regions of the un-knowable, God, theology, heaven and hell They place these subjects aside as some-thing they can not know. Therefore they are ignorant of religion, of course they have no respect for it. They he state not to propound theories, no matter how unproved, which will upset religion. And, again, one cause lies in the ignorance, with partial and superficial knowledge, on EXISTED, AS A SYSTEM,
Either wholly true, as the Jewish system was and Christianity is, or partly true and partly false, as the Jewish system is, and as paganism was in its day.
Now, what system shall take the place of Christianity? Surely men will not go back to Judaism, for Christianity is the perfection of that religion, which in its day came from God. And, besides, Judaism is essentially national. No matter what adaptation to the nineteenth century, it will ever remain a national and a race science of God, in their day. They did the part of others, the less learned follow science of God, in their day. They did not stop at contemplating the works of God, but they examined the Author of So, in later days, the those works greatest scientists were Christian men, like Copernicus, like Leibnitz, like Keppler, like Sir Isaac Newton, like Lord Bacon, and a host of others. These men studied the science of God as well as the science of His works, and they were greater men than the nineteenth century can boast of. If men only understood that there is a universal harmony of all truth! All truth is holy, all truth is of God, nothing can be religiously true and scientifically false, nothing can be scientifically true and religiously false. Theology and science are two lovely sisters, daughters of the one Father of truth universal. And, therefore, it is impossible that there should be a conflict. There may be a conflict in our conceptions of the results of both, but it because men do not distinguish as they ought between subjective truth and obje tive truth. It is because if a thing appears to a man to be true he says it must abso lutely be so, and in every case excludes the possibility of its being objectively true, though it may appear to him subjectively false. Hence there can be no clashing. false. Hence there can be no clashing. The God who wrote the Bible is the God who first wrote the illuminated manuscript of the skies. The God of reason is the God of revelation. The God of hearts is the God of the intellect, and out from Him comes all truth in heaven and on earth-scientific and religious. If men had only this proper conception of Almighty God they would respect more the science of Almighty God. Truth is

> AND, THEREFORE, PARTIAL IGNORANCE-When it excludes the examination of the greatest, the holiest, the first of beings. A HOST OF BODILY TROUBLES are en

imperfect-

gendered by chronic indigestion. These, however, as well as their cause, disappear when the highly accredited invigorant and alterative, Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure, is the agen employed for their removal. A regular A regular habit of body, and a due secretion and flow of bile, invariably result from its persistent use. It cleanses the system from all irregularities, and restores the weak and broken down constitution to health and strength. Sold by Harkness & Co., Druggists, Dundas st.

to make disciples, and complained to Talleyrand that he could not succeed. "I not appreciate the idea of God Himself that they exclude theology from their studies, and imagine that there can be a contradiction between it and science. Who that your Highness could suggest in order that I may more effectually. In a passage of surpassing dodepends. In a passage of surpassing clo-quence, in which the great Cardinal excels even himself, he answers this question, and from his answer I read for you some conception of the God of beauty, of truth, of intellect, and of strength: "To Him must be ascribed the rich endowments of the irraditions of genius, the imagination The old saws of nations, the majestic precepts of philosophy, the luminous maxims of law, the oracles of individual wisdom, of law, the oracles of individual wisdom, the traditionary rules of truth, and justice and religion even though embedded in corruption, or alloyed with the pride of the world, betoken His original agency and His long-suffering presence. Even where there is habitual rebellion against Him, of profound, far spreading social depravity, still the undercurrent, or the neroic outburst of natural virtue, as well as the yearnings of the heart after that which it has not, and its presentment of its true remedies, are to be ascribed to the Author of all good. Anticipations or reminiscences of His glory haunt the mind of the self-sufficient sage and of the Pagan devotee; His writing is upon the wall, whether of the Indian fane or of the porticoes of Greece. \* \* \* He speaks anew the incantations of Baalam, raises Samuel's spirit in the witches' cavern prophesies of the Messiah by the tongue cavern, of the sybil, forces Python to recognize His ministers, and baptizes by the hand of the misbeliever. He is with the heathen dramatist in his denunciations of injustice and tyranny, and his auguries of divine vengeance upon crime. Even on the unseemly legends of a popular mythology, He casts His shadow, and is dimly discovered in the day, the casts with the day, the statement of the first shadow, and is dimly discovered in the day, the statement of the first shadow, the statement of the first shadow, and is dimly discovered in the day, the statement of the first shadow. perned in the ode or the epic, as in troubled water or in fantastic dreams. All that is good, all that is true, all that is beautiful, all that is beneficent, be it great or small, be it perfect or fragmentary, natural as well as supernatural, moral

as well as material, comes from Him. SUCH IS THE BEING
Who studied the agnostics ce novo; such the being that they relegate to the regions of the unknown. Therefore the horizon they have only to read something of the of the unknown. Therefore the horizon of the vision is limited, therefore they never can rise to the moral grandeur of a Thomas Aquinas or a Plato, and therefore their knowledge, limited, implies ignorance of religious truth and they are great names as leaders of thought for future skepticism in minds who naturally look up and venerate greatness. It is, then, contend, the limitation not the expression, of knowledge; it is, I contend, the absence of religious, not the presence of scientific truth; it is, I contend, the study of God's works, neglecting the study of God Himself, that is one of | nor of the necessity of baptism, etc.

the causes of modern religious skepticism.

As I have said, this leads them to advise theories and to bring them forward before the less learned—theories which, if how any man of common sense can accept the study of God Himself, that is the original to the forest the forest the causes of modern forest the forest theories which, if how any man of common sense can accept the forest the forest two forest the forest two forest the forest two forest the forest two forest tw true, so upset revelation. And observe, my dear friends, you must always keep in mind the important distinction between the Marg." "Well," said I, "I never knew it is useful to science and science is holy because it is of truth and of God. The

leave the consolations of our lives at the foot of every new theory of the last the orist. Prove the theory first, that we find undertook elaborately to account for this that the supposed opposition between it and science was not real. All truth is of God. So acted a really great man, a man of God, and a man of science, a priest that served at the altar of the living God and loved God first, and, after God, loved science. This was Nicholas Copernicus, a Catholic priest, a devoted priest. He knew that his theory of the movement of the earth and the stability of the sun appeared to contradict scrip ture. He knew that this was only in ap pearance. He published this book, dedicated it by permission to the Sovereign Pontiff, Pope Paul the Third. Being a poor man and unable to pay the expenses of publication, a Cardinal and a B shop paid these expenses for him. He was slow. He must have felt that as yet the theory, though beautiful and believed by him to be true, was not yet proved. And we know now that the theory of that day was not proved-that the ebbing and flow great arguments in its favor, was no argument at all. Lord Bacon would not admit its proofs; Tycho Brahe, the great as tronomer of Denmark, ricected it; many others rejected it; but he waited until these proofs were perfect. He was slow in offending the religious prejudices of the age. He knew the sanctities of religion, and that he could not in every case come He acted like a Christian and a scientist. and his action was as scientific as it was religious. Surely it is not too much to ask that there should be respect for religion before theories are proved; and the history of modern science is, to a great extent, the history of the rise and fall of theories or deductions from facts, or

Mr. H. F. MacCarthy, Chemist, Ottawa, writes: "I have been dispensing and jobbing Northrop & Lyman's Emulsion of Cod Liver Oil and Hypophosphites of Lime and Soda for the past two years, and consider that there is no better pre-paration of the same kind in the market. It is very palatable, and for chronic coughs

were discovered, so that it would be 40,000 years from the time of the deposit of these human bones. Afterwards, the United States Engineers, Humphreys and simply being on duty and examining the river, showed that the deposit at the delta could be all accounted for by 4,000 years the irraditions of genius, the imagination of the poet, the sagacity of the politician, the wisdom (as Socrates calls it) which now rears and decorates the temple, now manifests itself in proverb and in parable.

The discrete first the imagination of accumulation. So we have only to wait generally, when a theory is proposed, and some new theory and some new theory and we need not lay revelation at its feet, and, as Proctor, the distinguished as tronomer said some time ago, it is folly to reconcile theory with the modern revelations, which themselves are constantly changing. But, as I have already said, if there was that inherent respect for religion, if there was a study of God and theology, the science of God, men would respect the religious convictions before they would offend them with new and unproved the-

ories. But there is a second class of less learned men that are not Agnostics, but men that might be called by themselves Pan-Agnostics; men who profess to know everything, or something of everything, and these attack religion with the aggressive dogmatism that suggests the definition of the term given by a witty Englishman. This dogmatism, before unlearned weak minds, will tend toward skepticism. Gen erally speaking, a learned lawyer is a little slow in speaking on medical subjects, and a learned physician is timid in speaking on legal subjects, and a tradesman of com mon sense will pause for awhile before h will speak of the results to science of the late transit of Venus; but lawyer, physician, tradesman, all will dabble a little in

NO STUDY AND NO TRAINING.

It is simply marvelous the ignorance that exists with regard to religious truth in otherwise educated men. They know more in many instances in which I have met them of Pagan mythology than of met them of Pagan mythology than of Christian theology, they have learned what they know of Pagan mythology from those who believed it or those who knew it well; but they fancy that they need not Bible, and each man forms his theology for himself. They have no conception of this science; and sometimes I have found that they actually believe doctrines which that they actually believe doctrines which they reject. They always believe them, though it may seem like a contradiction, simply because they do not understand them. I remember some years ago traveling with a gentleman, a man of some distinction, too, in his profession, but something of a dabbler in theology and a skeptic, and he said to me that he could not believe in the doctrine of original sin,

lacts of science and the theories built upon those facts. A number of facts are brought together, and a man, in order to account for them, invents a theory which may or may not be true. Theories are not science. Theories are creeds of individuals. Cicero says that there never was a theory seed. sin." "Nor do I." "Therefore, y believe that you were conceived with Theories are creeds of individuals. Cleero says that there never was a theory so absured that had not some philosophy to defend it. At the same time, we must be slow in condemning this theorizing, for ception; therefore, you believe in your own immaculate conception, and you believe in the immaculate conception of human mind, by a law of its being, seeks truth; not being able to find it, it guesses at it, but still it is looking for it. It is possible l'said he. "Is this the doctring of the limitation of the Blessed Virgin, and you believe in the Blessed Virgin, at it, but still it is looking for it. It is wrong to call its guess science, but still loving the theory and seeking facts to it was the conception of the Biesse Virginia at it, but still it is a possible? said he. "Is this the doctring of the immaculate conception? I thought

establish it, though after a time the theory establish it, though after a time the theory may fail, the facts remain, and they remain treasured in the treasury of science. Hence it is that such theorizing should continue. But all that we ask is this: Continue to examine, but do not ask us to LAY REVELATION,

To LAY REVELATIO To LAY REVELATION,
With all its sanctities, with all its consolations, with that which is dearer to us than our very soul—do not ask us to vessel filled with water to the brim and phenomenon. One more practical than the others obtained a vessel, filled it with water, allowed a live fish to plunge into it and found the water did overflow, and then understood that it was a practical joke merely of the monarch at their ex-

bense, and it was also a more useful on to my friend. I told him always to try the experiment first, to try if he knew the doctrines of theology against which he protested, and perhaps if he did he would, as in the case of the immaculate conception, find that he believed it all the time. And what is true of special Catholic doctrines is true also of many of the objections brought against Revelation by unlearned. brought against Revelation by unlearned. and sometimes by learned, men—learned in other things, but not learned in the domain of theology or Scripture. How much ridicule, for instance, has been wallowed by a whale. And whales have een measured and statistics have been iven to show the impossibility of this act, and his living there without vital air, c. Now it appears that there is not a ord in the Bible about Jonah's being wallowed by a whale at all. The Scrip ture, indeed, says that God prepared a large fish to swallow the prophet, and some translators-not all-s ne translators thinking that there could be no fish capa ble of doing this but a whale, transated the large fish a whale. Now, geo-ogy, which in the end will be found more of the friend of religion than infidelity, has discovered that at that period there were immense sea monsters so large that

COULD HAVE ACCOMMODATED JONAH And some of his companious, larger than

Best of all.

Our rigorous and changeable climate, and our mode of life induces frequent colds, that often lead to severe Coughs, Bronchitis, and other lung troubles that best and most pleasant remedy known for walk; the trouble was in the knee; and these difficulties is Hagyard's Pectoral Balsam, to be obtained of any Druggist.

that His power was limited, is as unrea-sonable as it is irreligious. Again, how much of ridicule has been thrown upon the story of Joshua telling the sun to stand still in the heavens. It is said if Joshua or his inspirer knew the Copernican theory that the sun did not move at all, he would not have commanded it to stand still. To command something to stand still that is already standing still, is an absurdity. And, therefore, neither Joshua nor the being who was said to have inspired him, knew creation, knew have inspired him, knew creation, knew what everybody now knows. And, again, if the sun did stand still, all creation would be cast into a chaos and the laws of creation would cease, and universal destruction would be the result. Joshua did not know the Copernican theory. Did Copernicus know the Copernican theory? Did Keppler know it? Do we know it? Yet we speak of the sun right in the east, passing across the sun rising in the east, passi the heavens, and sinking in the heavens, and sinking in the west. Some man, in the distant future, reading our almanaes, will imagine that we knew nothing of the theory that the world moves and the sun stands still, for we are chronicling what we call the motions of the sun. You may say we speak from appearances. So did the Scripture, the duty of which was to teach truth and not to teach science—religious truth. It to teach science—religious truth. Its domain was theology; its domain was the teaching, the inculcating of religious truth, and it would require several preliminary lectures on astronomy on the part of Joshua to make the people understand him if he spoke otherwise. If I wish a man to call on me at sunset, do I say to him, "At the moment that the earth, in its daily motion, causes a phenomena in

the western kies,

AS IF THE SUN WERE DESCENDING
Below the horizon, though that luminary never moves, call on me!" No. I should never moves, call on mer No. I should say, "Call at sunset," or he would not understand my invitation. Suppose the Scriptures told us that Joshua told the earth to stan still. Would not the skepearth to stans still. Would not the skepticism of that day, and the skepticism of thirty centuries afterward, to the time of Copernicus, declare that Joshua blundered and that he didu't know what he was speaking about? To tell the earth to stand still, which was an example of the most perfect stability, would have been to give cause for declaring him an inspired lunatic. They would have said that neither Joshua nor his inspirer knew anything Joshua nor his inspirer knew anything concerning the earth. Therefore, as we speak according to appearances, so the Scripture speaks, that men might under-stand it. But how is it possible that even the earth should stand still and all nature not fall into chaos! Impossible, if there was no God to sustain it. The God who created physical laws can suspend them an change them-because physical laws, unlike moral laws, are arbitrary laws, observe you. Moral laws, founded on the essence of things, right and wrong, cannot be changed. They are intrinsically right or wrong, and God will not, can not change them, because it would be doing wrong and saying falsehood, but physical laws are arbitrary. He might have de-creed that a stone flung upwards should fly up like a balloon as well as fall towards the earth, or He might have decreed that the balloon should fall to the earth as it mounts upwards to the skies. He could therefore have suspended his laws. He could in the beginning, when He founded His laws, have provided for the prayer of Joshua, because He foresaw all things. The most absurd, the most narrow-minded of all objections are objections to miracles

tying God's hands in His own creation and limiting his power.

THE SACRAMENT OF HOLY ORDERS.

I remember a young college graduate who attended Mass once in a country church. It was with an evident sense of condescension that he sat throughout the sermon; his ear was quick to discover the unpolished phrases in which the good old priest taught his simple people, and his attention was micrascopic enough to disd cover grammatical errors. After Mass he
took occasion to criticise it—and, by the
way, this spirit of carping criticism is a
device of Satan for diverting the good
effects of a sermon—laughing at his rudeness of speech, and what he was pleased to
call the ignorance of the priest. An old
man who was present, one of those characters whose ardent faith seems to atone
for the lack of book lore, by giving them
a keener appreciation of the mysteries of cover grammatical errors. After Mass he a keener appreciation of the mysteries of religion, and a more chivalric devotion to it, asked him, "Does not the father know me our duty from the altar, and if we do all he tells us, will you not save your soul?" "Yes, but then——" "What more does God require of him than to do his duty, according to the gifts that God has thrown on the story of Jonah being given him, and if he do that why sneer swallowed by a whale. And whales have at him?" There is a wholesome lesson in this rebuke of the old man and a sound appreciation of the Catholic doctrine or

ONE of the sights of the City of Hamilton is the factory in which the celebrated "Myrtle Navy" tobacco is made. Some people may suppose that putting up plugs of tobacco must be a very simple matter, but a walk among the ponderous and com-plicated machinery of this establishment would speedily undeceive them. Here are hydraulic presses, screw presses, iron frames, all of enormous strength, besides a steam engine and many other pieces of machinery.

Robert Lubbuck, Cedar Rapids, writes: I have used Dr. Thomas' Edectric Oil both for myself and family for diptheria, with the very best results. I regard it as the best remedy for this disease, and would use no other.

P. M. Markell, West Jeddore, N. Y., writes: I wish to inform you of the wonderful qualities of Dr. Thomas' Eclectric Oil. I had a horse so lame that he could scarcely two or three applications completely cured him."

