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THE SOCIAL PROBLEM.

CATHOLIC CHURCH AUTHORITIES GRAPPLING WITH IT.

Two Congresses The Result of Whose Reliberations Will be of Great Value to the Cause of Religion.

Rev. Bornard O'Reilly writes from Clengariff under date of Sept. 17: The blood shed so wanted to the censure untered in my last letter but the cowndly ruffianism of the Royal Inish Constability. While the croper is holding his inquest over the peor victims, and the local authorities as well as the castle officies are using every means in the castle officies are using every means in their power to mak, the inquiry a fruitless one, the Government has adjourned Parlament. It the Government has adjourned Parliament. It was time, for there was not a single assection of Secretary Balfour's regarding the Mitchellstown disturbance that is not pover to be a falsehood by the reluctant fragmentary testimony of the police officers themselves. Meanwhile the cheen is made to say in her speech to both houses that their "wise" legislation will secure in Ireland "the restoration of order." As if her jubiles coordinated the monostitutional and rapidless measures it authorizes or exerting disorder, violence, blood shed and operating disorder.

But I am very much mistaken if the murder-But I am very much musiken if the murder-ons conduct of the constabulary and the evident empleity of the government officials have not already accused in Great Britain, throughout her chomies, and in the United States a storm of such righteous writh that it never can be had till the Tories are forever driven from power at those Butha is a least trimination?

and the loces are forever ariven from power and Home Rule is at least triumphant.

But I must turn from these scenes and the heartburnings they cause on every side, to call the attention of your readers of every creed and class and nationality to the two convresses just held, within a few days of each other, at Triers

held, within a trw days of the constraint of the ides (Treves) and at Liege.
While demag guess and theorists on both sides of the Atlantic are seeking to find a practical solution of the social problem, or stirring up the social problem, or stirring up the solution of the social problem, or stirring up the eril passions of the needy and the laboring pecple against their more fortunate neighbors, Leo XIII., who has colled all his life to benefit the laboring poor, to protect and promote their erery dearest interest, has stimulated and directed the Bishops, priests, influential nobles, wealthy manufacturers, and large landed propietors of the leading countries in Europe to ease the labor problem, to settle the mighty sive the labor problem, to settle the mighty differlty between workingmen and their employers, between the struggling, suffering masses and their wealthy superiors, in a way to save sodery and to satisfy all the dictates of justice and religion.

Fifteen hundred men, representing the church, labor, capital and active charity, mes in Liege, under the presidence of Monseigneur Doutroux, the Bishop of that city. The Catho lie Congress of Triers, which had just concluded its own labors, deputed the most illustrious of is members, headed by the Prince von Loewen with temperature the Fatherland in the great sein, to represent the Fatherland in the great Belgian convention. From Holland, from France, Spain and Switzerland also came men known by their successful labor in favor of the

Twelve months ago the Apostolic B shop of Lore, whose heart, like that of Leo XIII., is wrapped up in the cause of the poor, called a first Congress in that city for the express purpose of uniting both workingmon and their em players, as well as all generous men who could primote the material and moral inierests of the laboring classes, to meet together, to examine and discuss, as it were beneath the eye of God, what should said could be done, and done immediately, to save, to protect, to elevate the tollers and poor of every class.

In European countries it was thought, it was

feadessly and openly proclaimed, that the Church would not or could not do anything to shield the oppressed, degraded, and ignorant toiling masses from the grinding avarice of the toiling masses from the grinding avarice of the rich, from the pitiless tyranny of their wealthy employers. The Church, unhap; i y, had herself been stripped of her property, her position, her influence, her moral authority over the masses by a system of legislation I need not here characterize. The charity which the Gespel enjoins on the rich and powerful toward the suffering social majority had it was thought and said social majority had, it was thought and said, become a dead letter, an idle and empty confes-

Men like Bishop Deutreloux, Cardinal Langenieux of Elbeims, and Leo XIII., resolved that Christian churity among the leading classes in society should became a real, living, active, practical force, ministering to all the needs of the laboring classes, and counteracting energetically all the evil influences to which the to the German Parliament, was amongst those to the German Parliament, was amongst those European poor and workingmen have been long

exposed.
In the first Catholic Congress of Liege, as sembled last year to examine the social ques-tion, the most important result arrived at was to collist manufacturers, proprietors, men of property and position, in the work of undoing and resisting the wrong done to the workingmen, in devising within the factories themselve the most efficacious means of doing just ce to the toiler, of saving him from the two-fold tyranny toiler, of saving him from the two-fold tyranny and degradation of poverty and vice, of protecting him from misery in his old age, of securing to his home, wife and children all the sanctities, the comforts and the independence to which the heart of the Christian man aspire.

cauty could be found, the danger was every day extending; the number of the Socialists increased; their propagandism especially exercised a most fatal indusnce. On the Consinent personal property was attacked in the name of justice; in Ireland and in the United States natice; in Ireland and in the United States nati the comforts and the independence to which the heart of the Christian man aspire.

It is sufficient to read the reports, resolutions and addresses contained in the published summary of the proceedings of the Congress of Liege, to see that the spirit of Christian charity riumphed, and that the Belgian and German Catholics have practically solved the social

One of the sections of the congress—the most important of all, so far as practical results are concerned—was the employers (patrons). The president of this section, Urbain Guerin, after censuring in his report the custom prevailing in annonymous industrial corporations of taking no account whatever of the moral condition of their workingmen, concluded by proposing a series of resolutions which were unanimously

The Employers' union, while affirming the moral responsibility of all shareholders, expresses hereby the fervent wish that the latter shall, in their regular general meeting, exercise an active control in giving a sound social direction to those under their charge;

That, in electing administrators and directors, they shall be careful to examine not only the professional capacity and social standing of the candidates, but their dispositions with regard to the social question—i.e., their disposi-tion to secure the moral well-being of their

workingmen;
That the board of directors (in every industrial corporation) use the most scrupulous care in the appointment of all agents charged with

never bring any pressure to bear on them which might injure their material interests;
That they shall associate with themselves their workmen in the administration of the

economical institutions founded for the benefit

of the latter. The pregnant and far-reaching meaning of these resolutions can only be fully understood and appreciated by reading the printed reports of the proceedings. Still one can arrive at a tolerable knowledge of the generous spirit which animates the Catholic manufacturers and employers of Belgium from the little which my property it allows to the

space will allow me to say.

The members of the section bind themselves to provide frequent popular lectures for their hands, popular libraries and reading rooms; the solemn celebration of the patronal feasts of their respective guilds at which the employers promise to be present; schools for adults, children and workingmen-all accompanied with such appliances as tend to promote morality and religion. Here are the final resolutions adopted by the

section on the motion of Doat:

I. The employers, inspired by their religious duty toward their workingmen and women, shall apply themselves in a special manner to seize every opportunity of mixing with the latter, such as public lecture, the solemu celebraion of the guild feasts, etc.
II. In every maportant industrial establish-

ment shall be created a fund for securing to the ment shall be created a fund for securing to the workman medical assistance and a portion of his salary in case of sickness or of being disabled by wounds; the regulation of this fund shall be under the joint superintendence of the workmen and their employers will encourage their hands to become members of a mutual beneficent society, the privilege of membership in which shall be carefully guarded.

III Every engloyer shall contract in favor

III. Every employer shall c attract in favor of his workmen a collective insurance guaratreing to the workman medical care and a p rtim of his salary in case of wounds or sickness. IV. Employers will use all their influe coover their workmen to induce them by their advice and encouragement, and by pecuniary aid, to set aside a portion of their wages so as to b-nefit by the savings banks and superannu-tion fund established in their favor by the

This, of course, is where the intervention of the State in favor of workingmen is an estab-lished and accepted fact. This question of State intervention as leading to State socialism is not all acceptable to very many, both among the workingmen and the employers.

Thus, as any rate in Belgium, and we may

any also in Germany, wealth, capital, property and position are enlisted by religion in the great work of improving the condition and prospects of the laboring classes. In France, where all good and noble ideas quickly take root and flourish, a great deal has been done in this direction; a great deal more is now sure to be done under the guidance and impulse of such practical and powerful minds as Cardinal Langenieux.
I shall return to this subject in my next. But

to encourage the great of ment in the United States, where the social question is daily growing in seriousness, I can only quote from the conclusion of the Abbe Winterer's most eloquant discourse :

The Church has placed in the centre of each Christian community we call a parish, a man Christian community we call a parish, a men who has charge of souls, but whose duty it is also to share in the material sufferings of his people. This man can scarcely avoid, in our times, the obligation of making himself acquainted with the social question.

The study of this question has become for priests an ind spansable necessity.

He may feel sure that the laboring man will trust him. A workingman will tell the priest.

trust him. A workingman will tell the priest what he keeps back from the authorities, or from men who gat up statistics.

Trom men who get up statistics.

What we want in Europe is apostles of labor.

I do believe that of such apostles there will never be any lack in the Church. The clite of devoted men whom I see around me here are a sure guaranty of this. Every priest is called upon to become such an apostle.

Let us in America be up and doing betimes.

We have a glorious loader in Leo XIII.

THE SOCIAL QUESTION. THE DISCOURSE OF ARRY WINTERER AT THE LATE

CATHOLIC CONGRESS.

It is not possible even to mention the name of the many speakers who on this occasion pro-nonneed discourses quite equal to the expectations which the renown of the outtors had excited. As was expected, the speech of the Abré Winterer, the valiant Alsatian Deputy of prime importance. We give a very brief resume, mostly for the sake of illustration. Everywhere, said the Abba, the attention of Catholics was being directed to the social question. In all the countries of the Old World, as in the New, the minds of was regarding a convict with the decrease.

minds of men were pre-occupied with the danger caused to society by Socialism, and remedies were universally being sought. But in the meantime, ere a practicable solution to the difficuity could be found, the danger was every day tionalization of the land was demanded; whilst the Socialistic press spared no institution, en-deavoring to overthrow even the idea of God in the soul. Society will, undoubtedly, receive its deathblow from this; but how think without affright of the ruins which will strew the the soul. out attrigut of the runs which will state the soil, the blow which will state those ruins be-fore Christian civilization, in the end victorious, shall have re-established social peace? M. Winterer showed what was the duty of States Winterer showed what was the duty of States in relation to this question, and then, in a mag-nificent series of tableaux, enumerated the acts of the Church during eighteen centuries. In reality, he added, the Church only, which has in the past solved the question between labor and capital, has the capacity, the knowledge and the power required for its solution in the

BROTHERS OF MISERICORDIA.

the strange order founded in the thirteenth CENTURY BY A PIOUS PORTER.

One of the impressive sights of Florence is the appearance in the streets of a procession of veiled figures, clothed in black, carrying a corpae to its burial. The figures are men, members of the Brothers of the Misericordia, a society founded in the thirteenth century by a pious porter. Pierre Borsi, the porter, one day con-ceived the happy thought of reforming the vices and employing the idle moments of his

they quarrelled with each other and swore fear-ful oaths.

Pietro persuaded them to agree to the imposi-tion of a fine each time they were profane. The idea pleased the rough fellows and they adopt-ed Pietro's suggestion to buy litters with the money thus collected, and to lend a hand in carrying the sick and wounded to the hospital, and the dead to their burial.

In these wealthe days and in such a quarrel.

In those warlike days and in such a quarrel-

anything from a patient except a cop of cold water. The hoods conceal the Brochers' faces and thus prevent any gratefel patient from rewarding them and take awa from themselves the temptation to trade on their services.

Do en completely tailed, made their appearance, only to find that the meeting was at an end. The others were preciol with good-humored laughter by the crowd.

London, Cet. 17.—The Daily News congrutuates the Nationalists on having done a

THE TARDY POLICE.

THEY ARRIVE IN TIME TO SEE A PROCLAIMED NATIONALIST MEETING DISPERSING—A SURPRISING ELECTION—THE MIT-CHELLSTOWN AFFAIR.

DUBLIN, Oct. 16 .- The meeting at Woodford whi is was proclaimed by the Government, was held intellast night, the proceedings being conducted by Messrs. O'Brien, Gill and others. The telegraph wires were cut about midnight on some city as Florence the street frays gave them occupation enough. The organization grew until it became the popular Brothers of the Misericordia, and numbered amongst its members all classes, from the artisan to the prince.

When the services of the Brothers are needed a bell calls them, and those whise turn it is to serve appear on the street clothed in a black of the dress and in a hood which covers head and face. The dress is not, as some have thought, a sign of shame for crimes and sins, but a precaution spainst recognition.

Their rule forbids a Brother from receiving anything from a patient except a cup of column of the meeting was a clock in the meeting was at an end.



generation may be made in communication as about 1981 of MIN the second of the communication MR. DWYER GRAY, M.P.

This distinguished gentleman, of whom the above is a good likeness, as our readers are aware, holes a most distinguished position in the ranks of the National party. As editor of the Dublin Freeman's Journal, the leading Irish a daily newspaper of the day, he has done brilliant service to the Irish cause. He has been Lord Mayor of Public and Irigh Sheriff of the same city, and has for many years sat in Parlia-ment as the representative of one of the Dublin idings. It was while he occupied the position of High Sherifi that he was committed to prison, Aug. 16th, 1882, for publishing in his paper a letter with editorial comments reflecting on the conduct of the Crown in packing juries. The following extracts from his speech on that eccision will be read with int rest at the pres-

The Solicitor General seems to be under the impression that because I happen to be the High Sheriff it was my duty to suppress the publication in the Freeman's Journal of any articles or communications in reference to the trials in this court. I beg to state that when I accepted the office of High Sheriff of the city I was under the impression that my acceptance of that position would in no way interfere with the honest discharge of my duties as a public journalist: and I can only say that my view as to those duties differs very widely indeed from that which has been stated by the Solicitor Coneral. In my opinion it is the duty of a public journalist to comment freely and fearlessly upon the conduct of public tribunals, and upon the mode in which justice is administered in this country.

* * * * The Solicitor General seems to think that it is out of your lord-ship's province to inquire into the matter. If so, of course, the only thing will be what amount of punishment, or what term of imprisonment your lordship should mete out to me. But the question, it seems to me, is whether the statement was true or not. Was the right of exclusion exercised to an undue extent by the Crown? Were Catholics ordered to stand aside because they were Catholics? Were Liberals directed to stand by because they were Liberals? Were juries of a certain complexion selected by the Crown by means of a system of exclusion? means or a system or excussion?
I am not only responsible, as proprietor of the **Rrccman's Journal*, for the publication of that letter, but I have no hesitation in avowing that I am personally responsible for it, and also for the comments which appeared upon it, inasmuch as I knew of its insertion, and it was I myself that wrote the article which the Solicitor-Gen-eral has characterized in such emphatic lan-

The Central Congress of Catholic Committees in Italy, sitting at Rome, has addressed a circular letter to the press and to the local committees, urging them to set on foot a movement thoughout the country organizing a petition to the Italian Chamber to take into consideration the question of reconciliation between the Pope and the Italian Government.

guage.

A correspondent asks :- " Can you give me superimending their workmen;
That they shall show the greatest respect for liberty and conscience among their employes,

capital stroke of business. The Morning Chronicle says it is utterly impossible for the Government to abstain from taking very decisive action against those who thus contemp turnsly set them at defiance.
QUEENSTOWN, Oc. 15.—An election for muni-

cipal officers was held to day. The result caused general astoni-hment, live Unionists being elected by large majorities over five Nationalises and a staumen Conservative leading the poll by a vote of two to or e.

10 rath, Oct. 16.—The Government author

ties have decided to hold a police employ into the conduct of Magistrate Irwin and Inspector Frownring at Mitchell town.
London, Oct. 17.—The Irish Privy Council

will meet in Dublin early next week to adopt measures for the total suppression of the National League. Chief Secretary Balfour, accompanied by detectives has returned to Dublar.

THE POPE'S GOOD ADVICE.

ROME, Oct. 17.-In addressing the French pilgrims, Jesterday, the Pope dealt with the industrial question, speaking unlaworably of state socialism, but insisting that governments hould make the material interests of the working class of the population their care. At the same time he urged his listeners to turn a deaf car to revolutionary incitement, any yielding to which could only result in bitter deception The Pope purposely avoided making any allus'or to the Roman question, so as not to give offence to the Italian Government.

RACE RIOTS IN GIBRALTAR.

GIBUALTAR, Oct. 17.—Serious riots have occurred here between Irish and English soldiers Many of the rioters were injured. Several arrests have been made. The streets are guarded by strong patrols.

THREE MEN BURNED TO DEATH IN A COUNTRY BOARDING HOUSE.

QUEBEC, Oct. 17 .- A fire broke out at 10.45 yesterday, in Robert Neil's boarding house, situated at Lake Edward. The alarm was given by one of the boarders, who had retired and was not asleep. There were about fifteen boarders in the house, besides Neil's family of six. The cause of the fire is supposed to be from a lamp which was placed on the table in the sitting room for the convenience of other boarders who had not come ip. The fire taking so suddenly there was no chance of escape to those upstairs but to jump from the windows, which are about cighteen feet. The first man to jump was an engine driver named B. White, who escaped with a dislocated ankle. The balance of the boarders succeeded in escaping, with the exception of ancreaged in escaping, with the exception of three, who were burned to a crisp. Those who did escape were badly burnt, some having their hair burned from their heads, and their faces and necks badly blistered. The greatest gal-lantry displayed was that of Mrs. Neil, who succeeded in taking from the burning house her three children and Mt. No:l's mother, who was upstairs. The following are the names of the parties burnt: Thomas Landers, aged 55, resides family of several young children; William Buchanan, aged about 18, son of Alex. Buchanan, former, of Little River; George Scotton, agod about 28, whose parents reside in California,

SCIENCE AND RELIGION.

LECTURE BY FATHER ANDERSON, S J. In the Church of the Holy Name, Manchester, Eng., Father Anderson, S.J., lately delivered the second of a series of lectures on "Science and Religion," in the presence of a very large congregation. They had seen, he said, that science and religion, so far from being antagonistic or irreconcilable, had been declared by the highest authority on earth to proceed from the one changeless romes of all truth. It from the one changeless source of all truth. It had been further declared, and he would hereafter develop that point, that they brought to each other a mutual aid. If that was so, then they had a series of important considerations b fore them. How was it, one might ask, that

if these two emanated from one source and spoke one language, and rendered assistancy to each other, that so many emment's dentists had been led by their studies to unbelief? This was the problem now before us. There must be some deep-sented reason for it. It could not be that a scientist was deficient in montal expectly; on the contrary, such men as they were considering were welcomed by science into the inner circle, and accounted among its mot famous sons. Was it because the scientist was unconscientious in his search? They most wilingly allow that at least he was not oblewise than apright. How then to account for the phenomenon? Two great reasons met us at once. First, he started with a false hypothesis as to the kind and extent of evidences which the faith afforded, and this tended to vitinte all his calculations. He b lieved experiment and induct on to be, pur many to the other within induction to be par mount, or tooly within their own scheme of research, but within all spheres. That was, he applied a false test to faith and the things of fifth.

There were sciences which afforded, and the and absolute cortainty. Such were the exact and mathematical sciences. There were other researches concerned with the conduct of life in which a neural certainty was the only one attainable. "Probability," said a great Anglican authority, "is to us the very guile of life." Now, how absurd would it be for any one to confine these two kinds of evidence, to demand mathematical certainty for moral demonstrations or soil. tions or again, to be catisfied with a high probability in mathematics. What would become of the trade of Manchester if there was merely a probability about the multiplies, tion table? But equally about, to say the tion tuber 15st opining absord, to fay the least of it, was it on the part of sciencists to twore the difference between the mere pro-bability, however near to demonstration, which attached to his science, and the evi-dence of the Christian faith, which rested on the highest and most certain testimony. Religion had its own evidence, and that was su-press e. A man could not be called upon to presse. A man could not be called upon to believe the supernatural, nor could be call on any one to believe it unless she Teacher and Ambassador of Truth began by showing him this credentials. Those credentials, once ac-cepted, were a proof for the message he brought far beyond any investigation of natural science which, after all, was but in progress and might lead to quite other results. The first error, then, of those who discovered a contradiction tetween science and faith was that they started with the false idea of what was meant by the several cyclenois for one and for the other. Secondly, they pureled a faulty mode of inquiry. Beginning with the inferior, they lost out of sight the superior, instead of using the first as a stepping store to the latter.

The scientist "ef scienc s fa'sely so called" only : llows the idea of God and His wo kings and His word so far as the special science or his conception of it might permit. He found, for example, a tene in a cave in Wales and beside it a flint hammered into an arrow head. Upon this he reasoned: the bone was that of a chinoceros, and the man who hammered the flint must be coeval with it. But no thinoceres, he assumed, could have existed in Wales within the limits of the time assigned by the Pentateuch for the duration of animal life on earth. Away, ther fore, with the book, and he held to the bone. Had he taken the trouble to asce tain on what authority that book come? No: he preferred to investigate and limit himself to what lay before him. The proof belonging to an independent authority; the ground on which that independent statement was made; the sense to which that independent statement was limical—all these by beyond the range of his sphere, and be did not give to it the treable of a second thought. He would not ask himself whether the power and the truth which inspired that book pos-essed even a personality, and how then should be treat with reverence, still less how should be give the beinage of belief to what might be the act of an impersonal agent. He c mid not so much as say whether the bone that lay before him had been created under the operation of some blind law, or whether it was the result of an act of will. The energy of thought and the choice of action might be in his mind but a combination of chemical agencies. All things might be set in motion and kept in motion by some eternal force or forces of which he saw indications in the attraction and gravitation of the physical world. That was to say, he matched the lower against the higher by a simple act of intellectual rebellion. Now, what did all this result in? One of three

things—sgnosticism, pantheism, atheism. The agnostic, as was said before, pursued his science ot to a goal, but into a cloud. He knew many of the previous processes, but he was ignorant of the physical result, and confessed himself to be so. He was like a man who knew what was meant by a pyramid, who had a catalogue of all the pyramids existing on the face of the globe, who then looked at a particular pyramid, the apex of which was hidden by a c oud, and who professed himself ignorant of whether this particular pyramid pissessed an apex or not. He practically doubted it. It happened to be all important to him to inquire, but he took for granted that the cloud concealed nothing, and ne occupied himself only about the base. Should we suppose him to advance towards pantheism? This was a supposition not so abourd as might appear. There was in some scientific circles in London at that moment a remarkable development of Buddhism. In truth, when a man had got rid of the deepseated notion of a personal God, he had thereby made such a void within himself, and around him, that the solitude, as a writer had said, desolated and affrighted him. Oscilating and wavering, by a strong rebound his troubled imagination cried out that all was God. He exaggerated the truth that God was every where into the falsity that God was everything Lastly, atheism was the final result of all false science. Even supposing him free from such errors in conduct as blinded the eyes and hardened the hearts of men, we saw in him two fatal symptoms, the pride of a barren intellect and the lack of a moral sense. No wonder that acceptions would wish to ignore Genesis, for Genesis contained the record of the rise of a made to float on bubbles of air? She seems to false philosophy in one rebellious question. have been buoyed up on the bubble reputation "Why hath God commanded you?" was the

question put by the serpent to our first mother in Paradire, and it was the question which he had always been repeating with too fatal autress to many among her descendants.

There was also a lack of that meral sense

which to a heart incorrupted and unblinded spoke of Gcd within the soul as well as in the spoke of Gcd within the soul as well as in the great world around, and this fatal lack might exist in two degrees. The Apostle reproving the personal sins of the heathen world referred them up a skeptical unwillingness to abide by anything better. "As they did not like to have God in their knowledge, God delivered them to to a reprobate sense." "This," said St. Peter, "they are willingly ignorant of." There was a great deal of this voluntary ignorance abreat in the world, among those who were suce abread in the world, among those who were innorant, perhaps, of nothing else. Se ordly, there was a further degree of atheirm, of impatient pushing away of the very idea of thid as "Depart from us," was their language, "We desire not the knowledge of thy ways." Joh describes them further as being those who said to God, "Depart from us," and who looked upon the Almighty as if He could do nothing. Here, have we had arrived at the four time. then, we had arrived at the fountain head; this was the source of nine-tenths of the ekepticism was the scarce of innesterans of the the tests of nearly nineteen hundred years. It was the want of will to believe - may, it was the will not to believe. Tremendons power of may. I sty his own act indeed he could place himself on so false a perspective that God recorded from view. Now let then look for a more act on the Christian believe the way are also believe than tian philosopher. He was one whose wi-dem and scentific neutroess, in all its results, was and social in the order and harmony by the first possulate with which we began. Since o, with him, envanated from the same Divine source of truth as the higher emanation of Fig. 1. He was not that fool described by Lord Form, who said in his heart "There is no God" reached willied to believe that there was nown. He might fied the same bone in the same cave as the intidel scientist, but all the while is would be on the Laksont for evidences of ligher in terretation from which the error is an overlied

and turned away.

Not long ago an able scientist was not by a riest in a train near Manchester. He was a man learned in his department, clear as its exin an learned in his department, clear in its exposition, most interesting in his personal conversation, but avawing bimself an agnetic pure and simple. When they parted the priest shock hands with him and said: "It would give megneat satisfaction if I could think you would pray every day at least the prayer of the dying soldier on the batth field, "Se God, if there he a God, save my roul, if they a sould." The chilling answer was this: "How can you expect me to address such a prayer, when I know not whether there is a Beng to Whom to address it?" Not long after that the priest heard of the death of his accountance. Now, must we not fear that in this case there was a heard of the death of his acquire account of the must we not fear that in this case there was a must be not be truth offered. He real turning away from the truth offered! He had no care to pray, because, pockers, he had to care to ascertain whether there was a Divine object of prayer. Was this treating himself with due justice? Was this treating the path of a real philosopher? Take the contrary case. A missionary pract penetrated into a distant region of North America where probably the fact of the white man had never worlden before, and asked: "Do you ever pray to the Great Spirit?" The answer was: "For long years I have prayed every day that it there be a Great Spirit above me, he would coughtant to take in to him. real turning away from the truth offered! above me, ha would conclude to take no to hime celf." "Your prayer is answered, "said the priest, who begun, thereupon, to instruct the sees me in the faith. His words were received threty the faith. His words were received a thresty man drinks in water. The saver in old his act of faith, was baptized, and doe' on hour afterwards.

Centrast these two, the willing and the unwilling, the accepting and the represent, they yearning and the self satisfied, and say which is the truest philopher. The one would not how his head to enter through the lowly does the other eagerly pressed in and secured the to asure of the inner chamber. They had come that the agnostic was no true philosopher, lagarise through some defect in his mental vision to ignored the first principles of all true we form-humility, docility, and an earnest decline to arrive at the truth. The true philosocher was no agnostic, because he began with thath, and, holding the first principle and possible of all consideration, he proceeded one ring to the deductions and conclusions. This cought, it duly appreciated, would solk their assumed philotophy below.

The poor Indian, whose untubered name Sees God in storms, and hears Him is the wind.

The true philosopher was no intellectual Pharisee, for he recognized the position of a dis ciple in all his researches. In proportion to the capacity and authority of the teacher, so did he accept and besieve. These attributes he found in God, the great invisible Teacher of all minds; and hence, while he investigated His works, he did not forget to believe His word. This was the wisdom of those hely men whose astronomical science led them to supernatural truth, and who left their State, their native land, to dore the Babe of Bethlehem.

CAPITAL AND WAGES.

Dr. Wayland, in his political economy, lays down this proposition: "The greater tho amount of capital in any country, the higher the wages of labor." Henry George denies the truth of this proposition, and refers to countries in which there is an immense amount of capital, and in which the price of labor is very low. I think political economists should amond their proposition and make it read as follows: "The greater the amount of capital seeking employ-ment in any country, the higher the wages of labor." In all civilized countries, there is an immense amount of capital which do s not seek employment. It is locked up in bonds of various kinds, and brings in an income to its owner without the aid of labor. Suppose the United States were to pay the National Debt in greenbacks, what would be the result? Capitalists would be compelled to seek the aid of Labor to make their capital profitable, and manufactories of every kind would spring up all over the country, and the wages of Labor would greatly advance. Let us also suppose that a graduated land tax was established, and that a capitalist had to pay three, four or five per cent upon all land which he owned in excess of ten thousand dollars' worth. Under these circumstance, it would not pay the capitalist to buy land and hold it for speculative purposes. For this reason also, he would be compelled to seek the aid of Labor to make his capital profit able. This, then, is my idea. The governmen should be administered in such a manner as to stimulate, if not netually compel, the capital st to seek the aid of Labor in order to make his capital profitable.—Dr. W. H. Benson,