

doubled vigilance on the part of the watchmen who man the outposts of Israel. Greater evils and more dangerous, because less easily apprehended by ordinary people, and because they conceal their true character under the pharisaical garb of these stock phrases, "modern thought," "enlarged liberty," "intellectual emancipation." Under this guise so catching the prince of evil is luring poor deluded humanity to its fall. With these weapons does he seek the destruction of the kingdom of God.

The minds of men are becoming gradually infected with false ideas of God, the human soul, man's destiny, the world about him, the cause and reason of its existence; in a word, with a false solution of the problems of this life and the life to come.

Poor, weak man, is striving with all his might—but in vain—to foster the idea begotten of his intellectual pride, that he is self-sufficient, that he can do without God.

He would make human effort and material results the metre of his measurement in everything—science, education, progress, civilization. "Dust thou art, and to dust returneth was not spoken of the soul," has no longer any meaning for him. Religion and its sacred obligations he would leave to women and to monks, as having no claims on the mind and heart of a man of the world and its affairs.

The Church of Christ, "the pillar and the ground of truth," whose pastors were sent into the world to be its light, to lead it in the way of truth and holiness, and to be its salt, whose savor would preserve it from moral corruption and decay, is hidden stand aside, as if emphasizing in a most striking manner the judgment of Christ upon the prince of this world. "With me you have not anything."

Nations professing to be Christian would banish God and God's representative from participation in human affairs, and take to themselves the man—usurping the power and the office which belong only to the anointed of God and the commissioned of the Holy Ghost. Witness the proof in the spectacle lately presented to us: the representatives of the civilized nations of the earth, gathered in convention to deliberate on measures for the preservation of peace amongst men, while the Vicar of Christ, the ambassador of the Prince of peace, is excluded from any part in those deliberations. With these dangers threatening it, are the sentinels of the army of Christ silent or asleep? Are there no champions of God's divine right? Are there no witnesses of His power, His justice, His creatorship, His providence?

Has the voice of God, scounding through the depths, "I am the Lord thy God, thou shalt have no other Gods but me," been smothered by the foul measure of error, irreligion and unbelief? Has it found no responsive echo? No! God forbid. The eternal word of the Almighty, spoken through the mouth of his prophet Isaiah, comes thundering down the ages, warning feeble and foolish man of the vanity of his efforts to resist it. "I have placed watchmen on thy watchtowers of Israel, and all the day, and all the night they shall not hold their peace."

To this age of unbelief, to this age of godless teaching, to this age of troubled minds and distressed consciences, the Bishop, says a prelate, "is the mouthpiece of God and represents the prophetic character of Christ." Strong in the consciousness of his divine mission, and realizing his responsibilities, he preaches the gospel of Christ everywhere. He speaks as "one having authority," in season and out of season, fearless of the clamor and criticisms of men, disregarding, like the great Apostle, "the judgment of man's day."

He is the ruler placed by the Holy Ghost, to govern the souls and consciences of men according to the principles of the moral law, "telling them to observe whatsoever I have commanded you."

He will secure to God his portion out of the world, and consecrate it to His holy and divine service—His altars and His tabernacles, the sources of grace and good-will to men.

When and where in the history of Christianity, is a Bishop better circumstanced for the fulfilment of his prophetic and apostolic office than in these last days of the nineteenth century, and our country? Freed from the fetters which, mingling with secular affairs, had unconsciously forged around him, bound by no entangling alliances, he moves with all the dignity and freedom of a prince of God's kingdom; he shines in the true light of an apostle of Christ, he takes his rightful place beside his divine Master, to be the shepherd and the servant of the people.

Now can truly be applied to him the words of an eminent orator of the French Assembly at the close of the last century; "Drive the Bishops from their palaces and they will find refuge in the poor man's cottage; snatch from their hands the jeweled crozier and they will grasp a staff of wood." Yes, stripped of his allegiance to princes, he is the more closely allied to, and in sympathy with the people. He is immeasurably strong because he is free. Difficulties he has to contend against—yes, and almost to discouragement, were he not supported in the knowledge, "that he can do all things in Him who strengthens him."

But what are difficulties to a Christian Bishop? They seem only to develop his sacerdotal character, bring out his latent strength, plume his courage, and exercise every element of that spiritual energy which was infused into him at his consecration.



RIGHT REV. F. E. McEVAY, BISHOP OF LONDON.

To such an inheritance, my brethren, has he, who this day has been consecrated your Bishop, fallen heir. Upon his consecrated head he wears the crown of highest honor, the prince of God's sanctuary, the ruler of God's people, the dignity of the high priesthood. Within it he wears his crown of thorns, for upon his shoulders has been placed the heavy burden of most sacred duty. Will he prove worthy of those honors, that dignity? Will he perform that sacred duty? God grant that he may so prove himself, that he may so labor.

A quarter of a century of unbroken and affectionate friendship gives me title to speak for him, though his well-known humility bids me silence. For I say it and I believe it, that, clothed as he is, with all the splendor and glory of the Episcopal office, he sits before you a humbler man now than when, a short hour ago he entered this stately temple a simple priest.

The honors and the dignity which are now his have come to him unsought, and not despised. He knows what honors mean. To quote himself in his reply to my note of congratulation to him on his elevation: "Honors are dangerous things, and they but too often seem to turn men's heads." He knows that the vain and the frivolous seek them as the child does its toys, to satisfy an ever changing fancy; but the man of sense and judgment sees in them only increasing responsibilities and weightier burdens. Will he prove worthy? "Goodness of soul" merited for the holy Israelite of old the honor to stand between God and His rebellious people, Israel. Goodness is akin to love. Love, in Christ, for one's fellowman, and a life-service spent for His weal, are the summa of goodness. Such has been the whole priestly life of your new Bishop. If the high priest of old merited God's favor because of his goodness of soul, will not he find favor also the one excellent trait of whose sacerdotal life has been the display of this same goodness. If God's favor be with him what care he, then, who is against him. Oh! Yes! I know he will prove worthy.

Will he perform his sacred duty? Ask his former Bishop, whose right arm he has been for so many years; ask his fellow-priests, who have been associated with him in the work of the ministry; ask the different flocks over whom he has been placed; they will answer—I need not. In every position which he has filled, whether high or low, whether in the humblest pastorate of a scattered congregation, or in office of honor and trust, he has been guided always by a high sense of duty. "My God My Duty," has ever been his motto. May we not, then, reasonably judge the future by the past? He comes to you to day as your Bishop, to assume the chief pastorate of this great diocese of London, to take up and continue the work so ably conducted by his illustrious predecessors. He comes to you, *non neophytus*, not a neophyte, but a man of ripe experience, thoroughly schooled in the duties of the ministry and perfectly acquainted with the wants of his flock. He comes to you sent by the Holy Ghost to be a prince in God's sanctuary, a prince of God's people; "a high priest taken from amongst men and ordained to those things which pertain to God: to offer sacrifice for sin." He comes to be the "pastor and shepherd of your souls."

I congratulate the people and priests of this great diocese, and I know you will bless the day on which the Vicar of Jesus Christ, moved by the Spirit of God, sent Fergus Patrick McEvay to be your Bishop. God bless his noble sires, who left him no avenue of escape from his Celtic origin! What is this day the loss of the diocese of Hamilton, in the person of one of its most worthy priests, will be the gain of the diocese of London in its worthy Bishop, the Bishop and friend of his priests and the vigilant and good shepherd of his people. You will receive him, then, my brethren, as the Galatians received St. Paul, "as an angel from heaven, yea even as Jesus Christ," whose ambassador he is. May the blessing of God attend his ministrations among you. My prayer for my dear old

friend is, "O God! give him Wisdom which sitteth at Thy throne, that he may be with him and may labor with him, that he may know what is acceptable to Thee."

The priests of the diocese of London next advanced to the Bishop's throne, and, in their name, the Very Rev. William Flannery, D. D., P. P., Dean of Windsor, read the following address, which was artistically engraved by the Sisters of the Holy Names of Jesus and Mary, Windsor.

THE PRIESTS' ADDRESS.

To the Right Reverend F. P. McEvay, Bishop of London:

May it please Your Lordship—On this solemn occasion of your consecration to the high and responsible office of Bishop of the Diocese, the priests over whom you are called to preside desire to give expression to their joy and gratification. Though many are absent, owing to the sacred obligations which detain them in their respective parishes, yet all are here in spirit united with us in wishing Your Lordship a thrice hearty welcome.

From the altars at which they minister they are offering a sacrifice of thanksgiving to the Father of lights, from whom descend all good and perfect blessings, while we who are privileged to witness this solemn rite of consecration, join with them in gratitude for this crowning gift of God to our Diocese—a kind hearted, just and exemplary Bishop. Your Lordship's antecedents are well and favorably known. His fervor and charity that marked your career in Peterborough, winning to you all hearts as Rector of St. Mary's and Vicar General of Hamilton, leaves no room to doubt that your labors in the Diocese of London will be crowned with equal, if not more brilliant success. The scope and extent of the new field in which you are appointed to bring forth fruits that shall remain as lasting monuments to the holy and well directed energy of which you have given ample proofs in the past. The gratifying recognition of your marked abilities has come to you in titles and dignities from the Holy See, preliminaries of the eminence to which in virtue of Apostolic letters you have been appointed.

Your saintly and illustrious predecessors have wrought marvels of industry and piety to us imperishable monuments of their pious zeal, but a more numerous clergy and an ever growing population will impose on your shoulders, and probably demand from your Lordship greater and more continued sacrifices. Willingly, then, and joyfully do we promise prompt obedience, with active co-operation in every work that may please your Lordship to undertake for the glory of God and the salvation of the souls committed to your Episcopal charge and paternal solicitude.

Allow us to express also our thanks to the Very Reverend Joseph Bayard, in whom we found, while the See was vacant, an able and painstaking Administrator. Our public testimony is due for his unvarying kindness and his satisfactory guidance.

In conclusion, we beg to repeat our assurance of deep respect for your high office, and to tender once more our undivided loyalty to yourself personally, while asking your prayers and the favor of your Episcopal Benediction.

The Priests of the Diocese of London, London, Ont., August 6, 1899.

The priests having retired to their respective places, Mr. James Egan advanced within the sanctuary, and read the following address on behalf of the Catholic laity of the city. He was accompanied by Mr. D. Regan, President of the Agricultural Savings Bank, who was appointed chairman of the lay committee, and about fifty representative Catholic gentlemen of London.

THE LAITY'S ADDRESS.

To Right Rev. Fergus P. McEvay, D. D., Bishop of London:

May it please Your Lordship.—Being aware long before your arrival among us, of your laudable aversion to any public demonstration, however well intended, we deem it a special privilege deserving of our heartfelt gratitude that you should have relaxed this rule in favor of the laity of your diocese, permitting them to voice their satisfaction which greeted the news of your appointment, and to bid you a hearty welcome to your new home.

Deep emotions are for the most part silent, and our hearts, stirred to their utmost depths by the solemn and beautiful ceremonies we gathered together to witness, find but feeble expression in words, which comparatively speaking, are halting and cold. Yet, My Lord, we trust that in the loyalty and good will we hereby pledge you, you will find a language more eloquent than that of graceful words or flowing periods.

While congratulating you upon the well-deserved recognition with which your merits and attainments have met at the hands of the Holy Father, we feel that we also are to be congratulated upon the appointments of so worthy a successor to the illustrious Archbishop of Toronto, Most Rev. Denis O'Connor, who for almost a decade administered the affairs of this See with marked ability and success, and who by his munificent parting gift so materially lightened the burden you are about to assume.

We dwell with special pleasure upon the fact that once again the virtues and achievements of a native Canadian have commended

themselves to the favorable notice of the Holy See, and through obedience and loyalty to the Sovereign Pontiff are of themselves sufficient claims to our devotion, the knowledge that you are a true son of this Dominion, keenly alive to its needs and advantages, and in hearty sympathy with its people and institutions, would be your future title to a generous and whole-souled welcome.

We also rejoice that the harmony and good feeling existing among the different creeds and classes of our Forest City—a harmony founded on mutual respect and largely due to the presence of two previous administrations—will be further fostered by one whose kindly heart and broad toleration have gained for him universal esteem in his former field of labor.

In conclusion, My Lord, we have but to beg your blessing on ourselves and on our homes. That on our part there may be nothing lacking in the holy relation thus solemnly inaugurated, we have but to reiterate our promise of earnest co-operation in such measures as you may deem necessary for the advancement of the interests of God and of His Church, and to wish you health and length of years in the diocese of London.

On behalf of the Catholic laity of London, Daniel Regan, Chairman.

THE BISHOP'S REPLY.

His Lordship replied feelingly to both addresses as follows. First addressing the priests he said:

Reverend and dear Fathers—It is a great pleasure for me to-day, on the solemn occasion of my consecration, to meet so many of my good priests, and learn from you that the clergy who have been detained by parochial duties have remembered me. Your warm words of welcome are most gratifying to me as your Bishop, and your expressions of loyalty and obedience are worthy of true priests of God's Church, who are loyal to their Bishop, not so much on account of any personal merits he may possess, but because we are taught by our holy faith that Bishops are the successors of the Apostles, and that they are placed by the Holy Ghost to rule the Church of God. As the exemplary priests of the London diocese have always been loyal and true to the wise, able and zealous prelates who have preceded me, your present Bishop, unworthy as he is of the high office, expects, and is assured by you, in your beautiful address, that he will receive the same good will, obedience and hearty co-operation. Continuing, he referred with gratitude to Pope Leo XIII., at whose consecration jubilee he had been happy to assist. The titles of distinction he had received from him came chiefly, he said, upon the recommendation of Bishop Dowling.

"I am glad to hear of the good feeling existing between Catholics," his Lordship said, "and those of other faiths in this country. As Catholics, we will always profess our faith openly, but we will also recognize the rights of others. I hope these charitable relations may long continue for the happiness of all."

His Lordship then responded to the address of the laity. What he had said to the priests applied also to them. He was glad that priests and people were one together. Although his abilities were limited, he hoped, with the help of God, to use them for His glory and for the good of the people whom the blessed Lord had entrusted to his care. He realized the responsibilities of his office, and accepted them with the hope that God would bless his work. He would strive to walk faithfully in the footsteps of the Bishops before him, to carry on the work which they so courageously began and continued. The result of their work was to be seen in the multiplication of schools and churches, and religious and charitable institutions. These were the best monuments a good Bishop could leave behind him. They told, too, of the generosity of the good people who gave of their means to erect these institutions. The co-operation of the laity was very necessary in all good works. They had every reason, His Lordship said, to show their gratitude to God, they who lived in this beautiful section of the country where people of different races were all dwelling together in unity.

The replies were concluded with a blessing. Each member of the clergy and of the lay committee knelt in succession and kissed His Lordship's hand, in token of obedience and loyalty to his spiritual ruler.

His Lordship then announced the appointment of the Very Rev. Joseph Bayard, Pastor of St. Thomas, to be Vicar-General of the Diocese.

In the afternoon His Lordship was made the recipient of an address from his former college classmates, of which the following is a copy:

CLASSMATES' ADDRESS.

To the Right Reverend Fergus P. McEvay, D. D., Bishop of London:

May it please Your Lordship.—The announcement of your elevation to the dignity which has just been conferred upon you has given more than ordinary pleasure to us, your former college classmates. It is a distinguished privilege, indeed, for us to be permitted to assist at your consecration as Bishop of the Diocese of London, and to be able to personally offer you our congratulations. Your selection to fill so exalted a position in the Church has in no way been a matter of surprise to us, who, but twenty years ago, with you, bade adieu to St. Michael's College—our Alma Mater. We who for years were your classmates, your companions and your friends, and who had excellent opportunities of learning your true worth, recognized in you those qualities, which, even in your boyhood, and early manhood, marked you as one eminently fitted to fill the position of honor, responsibility and distinction to which you have been called.

We feel no small degree of pride and satisfaction, not so much that you should be raised to the sublime office of a dignitary of the Church, but rather that your merits and virtues should, at the hands of Christ's Vicar on earth, receive the recognition which they undoubtedly deserve.

We are fully aware that your entrance upon the administration of a large and important Diocese brings with it a heavy burden of responsibility, but, knowing you as we do, we feel confident that the wisdom, prudence and zeal which you displayed in your college days, and which have been brought to maturity by years of earnest work in the holy priesthood, will render that burden easy for you to bear.

Permit us, therefore, to extend to you our most hearty congratulations and to assure you that the feelings of friendship, respect and love, which we have entertained for you

in the past, will always continue and coupled with these feelings will ever be found that of reverence due to you as a Bishop of the Catholic Church. In conclusion we fervently pray for your welfare and success in the fulfilment of the duties of your new office, and we hope that it may long be the privilege of the Diocese of London to acknowledge you as its head.

Signed on behalf of the classmates of 1879: M. J. Brady, Windsor; H. T. Kelly, Barrister, Toronto.

Dated August 6th, 1899.

The Bishop was very happy in his reply, and feelingly referred to the ties of old comradeship that time could never sever.

PRESENTATION FROM THE SISTERS.

On behalf of the Sisters of St. Mary's Academy, Rev. Dr. Flannery presented his Lordship with a beautiful episcopal sash, accompanied by a gracefully worded address signed by Rev. Mother Superior Alexander. In reply the Bishop said he would take the greatest pleasure in wearing the sash on the occasion of his first visit to the parish of Windsor and St. Mary's Academy.

In the evening at 7 o'clock, Vespers and Benediction of the Most Blessed Sacrament were sung by the Right Rev. Bishop McEvay, assisted by Very Rev. Jos. Bayard, V. G., Very Rev. D. Cushing, and Rev. P. Brennan, Archbishop O'Connor, and Bishops Dowling and R. O'Connor were present in the sanctuary. Again the singing of the choir was exceedingly fine.

The Rev. Gregory O'Bryan, S. J., of Montreal, delivered an interesting and eloquent sermon on the marks of the Church of Christ. The following is a synopsis of his remarks:

FATHER O'BRYAN'S SERMON.

DEARLY BLOVED BROTHERN—The ceremony we assisted at this morning was the conferring upon the Bishop elect of London the fullness of that sacrament which was instituted by our Lord for the perpetuation of His priesthood on earth, and the perpetuation of His priesthood suggests the continuation of His mission to man.

Christ came to give us faith, to awaken hope in our hearts, and to bind us to the Eternal Father by charity. His credentials were the sublime doctrine He taught, and the marvelous works He performed; and he appeals to them to compel belief in His teaching and mission.

He opened out before man new possibilities and put at his disposal means to actuate them. He gave him the elements of happiness here and the assurance of supernatural happiness hereafter. His whole life was a lesson of charity, the highest and most love compelling the world has ever seen; and by His unselfishness and devotedness to the cause of man He gained the allegiance of his life.

Such the mission of Christ, and such the mission of His Church. She in the world like her Divine Founder works ever through faith, through hope and through charity. Christ as supreme law-giver, founded a religion and made belief in it and practice of it a binding law. "He that believeth not shall be condemned." He established His Church to be the exponent of His religion.

This Church is one, as He and the Father are one, visible, to continue His own visible mission—Holy, as His life was holy; Catholic, as His doctrine was for all mankind and He deigned to call to the work of its propagation Apostles whom He endowed with powers divine.

The Church is in our midst to-day, and she gives us through the ceremony of this morning one who will carry on the work in this diocese which is being accomplished the world over. We find in the Church Catholic, which we obey, all the marks which from the earliest time have been recognized as the characteristics of the true Church. She is One in doctrine, One in dogma. The catechisms, the formularies of faith, the living word of the preacher, all prove this oneness of Catholic doctrine. The centre of unity, the successor of St. Peter, grants authority and jurisdiction to every Bishop, and so we have given to this diocese to-day one who is the link between us and the Holy See, and who, following the footsteps of the illustrious and saintly prelates who have preceded him here, will lead us to the heavenly life for which we are destined.

The Church is Holy in her doctrine, the doctrine of Christ, in the Sacramental means which she uses for the sanctification of her children who in every age and amidst all circumstances have given heroic examples of Christian perfection.

She is Catholic, too, in her extent, as by the will of Christ she should be: "Teach all nations." Catholic in her doctrine: "Teach all things whatsoever I have commanded you." Catholic in her continuation: "For behold I am with you all days even to the consummation of the world."

Comparing her teaching to that of the Apostles, as set forth in the Acts and Epistles of those who wrote, and in the traditions and monuments of antiquity, we see she is Apostolic as to doctrine. From Leo XIII. we can ascend step by step through every age to Peter, the rock upon whom Christ built His Church, and in this unbroken chain we recognize the protection and assistance divine, and the Apostolic succession. So even as our Master, she compels our faith.

She inspires us with hope by lifting us above our material surroundings, purifying our hearts, spiritualizing our lives, and keeping ever before us the untold blessings of eternal union with God.

She fills us with charity. Like her Divine Founder her mission here below is to inflame all hearts with love of God. We have duties towards her—to be proud of her, to be loyal to her, not

only in profession but in practice, to defend her, and advance her interests, not by word alone, but by the fullest realization in our lives, of the virtues and affections she teaches.

TELEGRAM FROM HIS GRACE ARCH-BISHOP BEGIN.

Sunday evening His Lordship received the following congratulatory telegram from His Grace Archbishop Begin, of Quebec. Quebec, it will be generally known, is the oldest and leading diocese of the Dominion of Canada, and more than ordinary interest accordingly attaches to the telegram. It is as follows:

Quebec, August, 5.—The Mother See of Quebec shares in the joy of the Church of London in the auspicious occasion of the consecration of her worthy pastor, and supplicates the Holy Spirit to grant him a long and fruitful career.

(Sgd.) Archbishop of Quebec.

On Monday, the 7th inst., those of the clergy of the diocese who could not be present at the consecration came to the city to pay their respects to the Bishop, and the whole body of the clergy dined with his Lordship and the visiting Bishops at the convent of the Sacred Heart.

In addition to those who were present at the consecration, the following came in on Monday:

Rev. J. O'Neill, Kinkora; Rev. H. G. Traher, Mount Carmel; Rev. J. J. Corcoran, Teeswater; Rev. D. A. McRae, Parkhill; Rev. J. T. Aylward, Port Lambton; Rev. D. P. McManamin, Bidtown; Rev. N. J. Dixon, Ashfield; Rev. P. Andrieux, Pincourt; Rev. P. McCaba, Seaforth; Rev. P. Quinlan, West Lorne; Rev. S. A. Rochelleau, Bathwell; Rev. J. Cook, Stratford; Rev. D. Forster, Simcoe; Rev. C. McGee, Maidstone; Rev. Geo. Cleary, Dundas; Rev. F. J. McKoon, St. Augustine; Rev. J. A. Kealy, Raleigh; Rev. W. Fogarty, Irishtown; Rev. T. J. Valentia, Zurich; Rev. J. Hogan, Sarnia.

HIS LORDSHIP CELEBRATES MASS FOR THE CHILDREN.

At 8 o'clock on Monday, the 7th, as previously announced, His Lordship celebrated Mass for the children under his charge, on which occasion the cathedral was crowded by the little ones, their parents and friends. At the termination of Mass the Bishop requested the prayers of the children—which request was and will be earnestly responded to not alone by the little ones of the flock but by his entire spiritual children.

IN THE EDDY'S WHIRL.

Christian Science is the vogue in the "religious" circles of the fashionable quarters of many of our Eastern cities. Boston was its first stronghold—the word strength can be used in any form of palpable weakness. Providence, or the upstart-tendron of Providence, they say, has been caught in the eddy—pace the prophets of Christian Science—of Boston's spiritual tide. Some apostles of beef steak morality and of virtue, that can be measured by the kilogram—men of name, "advanced" thinkers in New York—have given their adhesion to the new Science.

It is treated with ridicule; it is dis-proven; it is confuted. An effort is made to limit its activity by an appeal to the laws. It is vigorously denounced; it is generally exposed. Nevertheless, it grows; and there are those who are impressed by its rapid growth as if they had never learned the lesson of the mushroom.

The most astonishing thing about it is that those who discredit it should treat it so seriously. It is a fad and a fashion, and it will follow the course of fads and fashions. Did anyone ever die for the cut of his coat or the shape of his hat? Did ever a fashion—no matter what its rage—outlive a single healthy man who adopted it? That this has "taken" so generally is doubtless due to its coincidence with some of the results of "psychical research." When we are all "in the dark," shapes and sounds assume strange and weird forms and that which, in daylight, we should pass without notice, in the darkness, fills us with terror.

They think they have heard the whistlings of the garments of an immortal soul in a laboratory, they have felt the puff of its breath on their startled cheeks and this Mrs. Eddy with cabalistic words and a sheet over her head, has deepened their terror, allas "intellectual curiosity" and has knocked their heads and their knees together, and who shall say what she does with their pockets?

Presently it will be over and Mrs. Eddy will take her place with the famous Jimima Wilkinson of Rhode Island who a century or more ago, rode a white horse and her dupes till she died.

But "the spectacle to men and angels," which this fad has afforded is instructive, not so much because it is new as because it is recent. What high and mighty minds we have to-day! How vastly progressive! How impatient of dogma! How indignant at superstition! How badly they suppress their choler that any Church, especially the Catholic Church, should still exert an influence or receive obedience from the enfranchised souls of men. And yet these enfranchised minds, perched on the very cap of the liberty pole, are taken in by tricks that the dullest Imp might have played on Eve the first night after the Fall!

How true it is that life is like a circle, as the wise man says, and that in the end we come back to the place where we begin. We begin in ignorance and God's aid and light withdrawn, we end there if we do not rashly in folly.—Providence Visitor.