as well as an exceedingly eradite pa- so frequently urged. per, His subject was "Catholics and Public Life." A considerable portion of the essay is devoted to an appre- lie Emancipation or similar struggles of the capacity administration by the English -- that is to say the practical Englishmen, shrewd Scotch- united from to the adversary. In anan, unflinching Welshman, and eagpr. quick-witted, gifted frishman. He deals with the habits of self-reliance use staunch to the Faith and do not that are inculcated from boyhood in yield Catholic principles to the obthe youth of the country. After dealing with the disadvantages and disabilities under which the Catholics suffered for generations, and for conturies, and having pointed out how the shackles were removed one by Who deals with the positions now

able paper. It reads thus "A Catholic can look at has follow city bus wich at the thing and red that he is their equal, that he can conpeto with there in every strike the The nation. What imdees temple life on a level with their fellow of

Catholics has too often been drived quired the greater will be the power to a rural late of country sports, and facility is dealing with it. ivity or pronumence outside the four-1x, the trading class, too thankful for the opportunity of attending to beg of our young Irish-Catholies of business, has been fearful of attract. Monitreal to read, and pender over ing opposition by including in their the closing passages of this paper. We neighbors' affairs, and the working. We are eternally hammering away to this a company would be formed did not wish to reflect upon the acts the melmation to mix in public life. Ity and awakes a public spirit and with the privilege of reproducing the of his predecessor, but most refuse Mil this is the natural result of years of repression and bigotry, and we we consider the public matters and we are the Vatican gardens, would practic. A few days later, while taking his might anticipate that a lengthened proud to find that our views lave ally be the same, half the proceeds accustomed walk in the gardens of

Catholics taking lead ing parts in every career of ac aspirant for public life shows his tive life. At the bar and the bench | with ingress to work in these associations, showing the finger of one who them to ourselves?" and with a sad last instead of, during life, giving in the army and in the may, in ev. ations, lowever humble, if he gives is versed with the affairs of the Holy smile at the perplexed face of the old the Church what they intend to deory branch of the Civil Service, in time and attention and exactingle, if the universities and the learned pro- be does whatever he is asked to do. demy, in trade and commerce is by: dual Catholics have worked their way to commence and have proved it. their religion has been no bar to some owner and more until be tises auto cess, honors and emoluments, Here. surely, is an incentive total to street according to their sphere to rose at ion and working of men, and is their refluence felt, to be assured a acprejudice and distrust are fast disc and more extended work, and when appearing, and to be confident that if they are determined to exert and one naturally selected for it. Opporassert themselves, if they show the will and the capacity, they have equal chance with any of their fellow-citizens. We are now dealing not so much with private careers dependent upon the choice of a profession and the means of gaining a living or making a fortune, but on what & ciations within reach provide the ralled public life, mixing in public affairs, and taking a share in public burdens. Success in private life is a spur and an inducement to attain similar success in public life. Those who undertake it must be prepared to pay the price. This involves a sacrifice of energy, time, and labor, Work on the boards, vestries, town, district or county councils, hospitals, asylums, Parliament, charitable organizations, cannot be carried on without giving up much that is pleasant to human nature. To spend all the time that is not demanded work or business in amusement self-gratification is to relinquish the very idea of public life. This is the test of public spirit, which is to give up private case and personal comfort for the public good. It may be arged! that a Catholic party should be form- Without parading religion, without rd in order to traincatholies to pub- throwing down a gauntlet. Catholies Tie life and give them opportunities can work strenuously with their felfor activity. This may have some low-citizens in the service of the pubadvantages. but, if feasible it is lie, and not only prove that they are doubtful, on the whole, whether, it is desirable. The Church tolerates all public duties, but also by the upopinions provided that the principles rightness of their conduct and the of right and wrong are saleguarded, conscientiousness inculcated by Cathand she would not force any of her olic principles draw attention to the children into political or social views wower, the influence, and the teach-that do not concern faith or moral."

infallible before the declaration of

ANSWER: -- Yes, The Popes from

St. Peter to Leo XIII., were all equ-

ally infallible; otherwise there could

exist no infallibilty at all. Pius IX.

was just as infallible before the pro-

mulgation of the dogma as he was

gation that gave rise to the dogma; but it was the dogma that gave rise

to the promulgation. Had the truth-

the dogma- not existed prior to the

decree, it could not have been prom-

ulgated. The same for every

afterwards. It was not the promutidea of the infinite?"

Papal infallibilty?

AT THE Y. M. S. CONFERENCE, | AN IMPORTANT QUESTION .-- To recently held in Liverpool, the Right he following paragraphs we would Rev. Abbot Snow, O.S.B., read a call special attention; they are in lengthy and most highly instructive.

"A distinctly Catholic Party would exclude many. In the time of Cathowhen all Catholic energy converges on displayed the one point, a Catholic Party secures union internally and presents a ardmary times it is a gada to have Catholics everywhere so long as they jeet for which they are striving, and are guided by Catholic authority. Of ourse this presupposes practical Caholies and not those in pane only. for if careless about religion they are no credit, and they lower the estimone, from their limbs, the learned ation of the Faith amongst their tellow-workers. But when uprightness of character is added to a steady not held and the advantages may onen accessfuly acsertive, adherence to the for Catholies. We feel that our read practice of religion a favorable imers will thank us for quoting almost pression is always lett, and it bethe entire second part of that admitcomes meleratord that on certain to vield on committee and corneils be entrone has never exportanties of elegand messions another the objects. for these members will struck the the same rate as they are, and the friendly onness will a ten. The friendly onness when cathelic interactions the same sheary, the same are properly for all purposes of the friendly onness when cathelic interactions the fact of the wider of the best of the friendly onness will a ten. The wider of the best of the wider of the friendly onness will a ten. The properly of the friendly onness will a ten. The properly of the wider of the friendly on the control of the cont most place in the public work of mastions the profession will be their minerie, correquently there From taking their full share in mathe would be a distinct over an including Citholies in every space or public rouse to the a considerable extent trans. The Fitness to perform the datases is are still suffering from their newyons, at houstwestile require for the proare sun sometime to a their nextions an acospersation require for to peak characteristics of the great oxide four transfer is required to according to the charge of pushe passenges. This that rules the Church to-day, come the reasonable finishing constraints are instability approached by principle and been made to the Vallean, in which some one encounter finiting constitutions of a queen by province and someon on an atmosphere of dollar experience gradually galled by at tention to the attack or ordinary berand aspecton from hervousness. The same energy, tast, and men are concerned, and also some the accustomed use of their right. The same energy, tast, and high personages at the Papal Courbrom diffedence through a latest carnes cose that is displayed in his though false being o' intercenty can affairs will probably prove a and from a lack of coundence and veritable qualification in public ser assertiveness. Moreover, a cerso of view Visions preparation 1 to ago I announced that the Pope was But to the despair of the promoters indifference or epithy about public take an intelligent interest in the making a special wine from the of the "Leonine Wine" scheme, who affairs lingers on after so many years [questions of the day, whether general of scrict continuous to private life or local. It is essential for success to understand the nature and bearing. of the molertaking in hand. The THE LEISURED CLASS amongst greater the knowledge that S ac-

> TO YOUNG MEN, - Again do we beg of our young frish-Catholics of

connected with every career, If the Peter's Pence, time and attention and exacteride, if See, and particularly in the susceptionian, he passed on, . Many scrupinous care and punctuali-A he will and that his fellow-memfors will soon discover his aprimale landwillingness, and will trust bim prominence in that individual society. has gained experience to the organizgradually fitting houself for higher opportunity offers he would be the tunities, then, for fitting him elf for public life may be found by everyone, whatever his position in society may be. The result will be determined by the apritude displayed in detail, and small things, the apprenticeship must be gone through, and the small assomeans of garding experience and practice, and acquiring methods and tact. The foundation must be laid in pub-Le spirit, in a willing sacrifire time, and energy for the public good. without considering personal advantage. Interest in this work, and a measure of success that always attends volubtary sacrifice, will provide 1 feet my streagth is failing: a zest to sustain the effort, and the consciousness of doing something outside personal interest conduces to content which repays the labor, Now that Catholics are in possession of civil freedom, have equal rights and opportunities with their fello A-citizens, they should not hesitate to fit themselves for public life and take their share in public burdens, spurred on by the feeling that they will be helping on the interests of the Church capable and willing to undertake

OUR INTELLIGENCE BUREAU.

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mulgation.

QUESTION :- "Can the human

mind grasp any portion of the infin-

ite-or is there any way whereby it

can be made to form an approximate

neither grasp, nor in any way form a

conception of the infinite. At least

Let us take a flight of imagination !

tance from the remote systems. Let gaything

lions of leagues behind us, we will conceiving an idea; an idea is an im- Father Laughran; as to the fact of have passed through worlds, and material thing, that can neither be priests frequently appealing to the systems, that no human idea of cal- weighed, nor measured, nor guaged people, in these matters, we are all culation could enumerate. And then, by any material standard—it sup- of accord. But where we differ is in where would we be? Just as far poses an immaterial standard—it the conclusions to be drawn from from the limits of the finite, just as supposes an immaterial Source; that such a fact. distant from the frontiers of the in- which is immaterial is immortal; ! finite, as we were when we started that which is immortal must come beggars, it simply proves that the from earth. The mind cannot even from an immortal and spiritual members of their congregations are grasp the fmite!

God, the soid, and religion, poss, of the soul, proves its existence, equble a

comprehension, is unable to grasp the any man who has no belief in such finite—not to speak of the infinite.

In we take a flight of imagination to matters. A man may proclaim him-Suppose we are endowed, for the self as an atheist, a materialist, or present purpose, with the swiftness an infidel, but his proclamation does that we are immediately concerned. of light, and can travel through not after the fact that he has a be- What Father Laughran states, in space at the rate of several millions lief. He says that he does not beof miles per second. Thus endowed, lieve that the world was created by about God; if so, he does believe that the inent Catholics in almost every par- such toil, with the grip of death. If It will take us about God; if so, he does believe that the inent Catholics in almost every partitively years of constant flight to world originated in some other way. Ish. There is scarcely a parish in reach the nearest of the great heav- He says that he does not believe in Canada where you do not find some displayed with their beloved properenly bodies; let us proceed on for one the existence of the soul; the very members of the congregation comhundred years, with the same rapid- fact of disbelieving proves that he plaining that every Sunday the ity, and we will not have yet passed must have a soul and that he be- priest entertains them for a certain cost them. the orbs that Lord Ross' telescope lieves in some principle that anim- time upon the subject of money. As brings under the eye; let us continue ates his body. He says that he does a rule these remarks come from the on, in a direct line, with the same not believe in religious truths; if so parishioners in fairly comfortable velocity, for ten thousand years, and he does believe that reggion is false. circumstances. There is no doubt we will still be at unmeasured dis- in a word, you cannot dishelieve that in some parishes the priests find withou us travel, during ten million of the contrary. Consequently every to this subject. We know one parish years, with the same swiftness, and man has a belief of some in which the priest was obliged to in the same straight line; we will kert or other. The mere fact speak of dues, pew rents, and such have left sun, moon, earth, and all then, of belief supposes a mind cap-like matters every Sunday of the our system million of years and bil- role of believing, a mind capable of year. So far we are in accord with source; therefore, he who dishelieves delinquents. Priests do not bug for in the soul, proves the existence of themselves, if ever they solicit char-QUESTION - "Is ab olute in the soul by the fact of not believing ity, it is for the poor, for the uneredulity by all matters concerning of it; and he who, by an operation fortunate, for the suffering, for materials and the suffering for the suffering

way proves the existence of God,

billines of Leo XIII. It may not gen-

orally be known that the Peter's

wonderful as may be its capacity of ANSWER :- There does not exist beggars. Now the young Irish-American despises begging. He can work or fight, but he will not beg."

believibg it necessary to refer most frequently

Instead of proving that priests are stitutions of benevolence, or projecttion. If they ever beg, it is because they constitute themselves the coyoys of the needy, the miserable, the unfortunate. But asking that regular dues be paid that pew-rents be settled, that necessary reparations or improvements in the church carried on, does not constitute begging; is is merely the reminding of others that they have duties to perform which they neglect. We admit that it is not pleasant

to be constantly reminded of those logal debts; but it is far less pleasant for the triest to be obliged to remind the delinquents. It is humiliating for a priest, and we know of more than one pastor, who has lived in poverty and severe privation rathen than ask repeatedly that which was due to him. Instead of complaining the parishioners should, in many cases, hang their heads with shame. They can find means to pay all other debts. to meet all other obligations, and even to include in luxuries, in different degrees; but they feel offended if the priest reminds them of their dues. It would almost seem as it some parishioners neglected to pay what they owe the priest, because they feel that he will never enforce his claim by an action at law. If any members of a parish are wearled with hearing the priess speak of money, let them pay what is due to the Church, and they will hear no more on the subject-they will free the priest from a painful daty.

Another phase of this question is received the corroboration of such an igoing to the company and half to the palace, he wandered to the vine- well illustrated by Mr. James R.

vise by will; and such priests also tell melancholy stories of how such bequests are defeated. One of the Jesuit Fathers said to me: In a Southern city, a Catholic woman, with incurable cancer, told me she intended leaving my church \$5,000. She was about to undertake a trip to Treland and prepared to make her will. I told her she would act wisely in so doing, She said, I will put the church down for \$5,000, and make you one of my executors.' I informed her that, according to the rules of our Society, I could not act in that capacity and must positively warn her against any such performance. Just before sailing away, she came again and said an old woman friend had told her that the making of a will before a journey was sure bring bad luck, and so she had determined to postpone the matter. shows her that this was rank superstition and not to be entertained. But she was inflexible and went abroad without settling her worldly aifairs. Not long afterwards I was advised that she had died in Ireland, made a will, left the Church \$5,000, and appointed me and a layman of the same town her executors. I could not act and so notified the authorities. The layman refused to give the bond required, \$100,000, and so the probating and executing of the testament devolved upon a local authority. In vain did I ask for a settle-ment from this official. Years passed and nobody benefitted under will. Finally, the administrator became a fugitive after squandering the estate. His bondsman was a Protestant and a man of wealth, but we made no claim upon him. At his

"There was a notable case in Texas. An Irish Catholic, by industry, honesty and shrewdness, accumulated \$1,000,000. He became a banker and his bank was, in limitations, as firm-Iv founded as the Bank of England. He was a bachelor, over 70 years of ces. Voluntarily, this man who was devoted to his religion, came to the Bishop and stated that he would leave \$500,000 to the Church. Bishop advised him, considering his advanced years, and the danger of wills, to give the money during his life; but he hugged his treasure to his death-bed. The will did indeed bequeath half-a-million to the Church, but it was contested and the lawyers devoured much of the money before a conclusion was reached. The outcome was that the Bishop, represeating the Church, had assigned to among Catholics than Protestants

death, however, we got judgment

against his estate for \$600.

counted for this phenomenon, and he replied that the only reason then occurring to him was that some Catholics who acquired great riches or It is with the last few sentences abundant wealth had done so with enormous privations in the beginning. and the habit of penuriousness clung such plain language, is almost conto them like a second nature, so that stantly on the lips of ptomthey held fast to what had cost them they could see what havor is often ty, after death, they might relax their grasp, no matter what pangs it

> The Grandest Treasure. One of the fondest, happiest anticipations of a mother's heart is that by her husband's carnest toil, and by careful economy on both their parts they shall be able to lay by a little store which the baby when it is grown to man-hood or wom-anhood shall have as its own private possession. But every wife who ex-pects to be-

come a mother may provide a far more valuable treasure for her little one's future than can ever be contained in any savings bank if she will take the proper care of her own health and physical condition during the time when the baby is expected. And if every husband would feel it his bounden duty to see that all possible means are adopted to carry his wife safely through this critical time, he will help to bequeath to his offspring that health and natural vigor which is the grandest fortune a father bank if she will take the proper care of her can bestow.

can bestow.

"During the past year I found myself pregnant and in rapidly failing health," writes Mrs. W. J. Kidder, of Hill Dale Farm, (Enosburg Center) Enosburg, Yt., in a grateful letter to Dr. R.V. bierce, of Inffalo, N.Y. "I suffered dreadfully from bleating and urinary difficulty. I was growing perceptibly weaker each day and suffered much sharp pain at times., I felt that something must be done. I sought your advice and received a prompt reply. I followed your directions and took twelve bottles of Dr. Pierce's Enoscite, Presscription, and also followed your directions and took twelve bottles of Dr. Pierce's Favorite Prescription, and also followed your instructions. I began to improve immediately, my health became excellent, and I could do all my own work (we live on a good sized farm). I walked and rode all I could, and enjoyed it. I had a short easy confinement and have a healthy haby boy.

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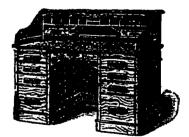


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NOTICE is hereby given that Albertine Brabant, wife of Edward Kiernan, of the City of Montreal, in the Prevince of Quebec, will apply to the Parliament of Canada, at the next session thereof, for a Bill of Divorce, from her husband, Edward Kiernan, of the said City of Montreal, on the ground of gruelty, a fullery, and desertion.

Dated at the City of Montreal, Province of Queboo, this ninth day of March, 1899. WM. E. MOUNT. Solicitor for Applicant.

A LESSON TO BUSINESS MEN

The following incident related by , correspondent of an exchange is certamey affective of one of the Peice, which at one time brought in characterities of the great Policy

some exceedingry shrewd busine high personages at the Papal Cour-Readers of the Pall Mall Gazette was perhaps, remember that some yearexhibit this wine at the Paris Ex- the dignity of my position too well.

great wealth to the coffers of the emuch, -- in the year of Leo's East delee £1,000,000 was thus gathered a-- has been declining year by year and that rapidly, much to the grief of the present Pontiff, who though economical to stinginess laever finds sufficient funds for the projects, charjustile and political, of the Church. vines in the Vatical, gardens which saw in it a fortune for themselves. has a quality ail its own, and is as well as riches for the Church, the high demand, partly because of ... Pops will not hear a word of it, and highly delicious flavor, and partly was, in fact, exceedingly indignant, because of the position of its maker. "What," he exclaimed, "go down to Leo XIII has now been approached posterity as the 'wine merchant,' or for the purpose of inducing him to the commercial Pope, I hope I know position next year, elegantly bottled It was pointed out that Pius IX... with labels showing a picture of Sc for the good of the Church, allowed, Peter's and the Vatican, and setting or at least winked at, the selling of forth that this is the famous "Leon- the straw on which he was supposed ine Wine" of Leo XIII., in the twelf to lie as a poor prisoner, but all to

period must enable before clasticity and confidence are regained. It should be a some and an encouragement to note the aucees; of those who have overcome this timidity and apathy.

At the present day we find the present day we found the present day we connected with example and are attached to the present day we connected with example and are attached to about equal to the present revews of the wandered to the vine-well illustrated by Mr. James R. Peter's Pence." Or if the Vatical yard, and there found his faithful Randall, the Southern correspondent did not wish the trouble of looking gardener busy among the vines. "An! of the Catholic Columbian. In a respective the present day well illustrated by Mr. James R. Peter's Pence." Or if the Vatical yard, and there found his faithful Randall, the Southern correspondent did not wish the trouble of looking gardener busy among the vines. "An! of the Catholic Columbian. In a respective thin timidity and apathy." It would guarantee the Holy Sec a sum, on the head of the hneeling servant. "I suppose there is not an old which were connected with example about equal to the present revewage of "do you know that these vines are priest who has not had experience of the connected with example and the present reverse of "do you know that these vines are priest who has not had experience of the connected with example and the present reverse of "do you know that these vines are priest who has not had experience of the connected with example and the present reverse of "do you know that these vines are priest who has not had experience of the connected with example and the present reverse of the present reverse of "do you know that these vines are priest who has not had experience of the present reverse of the p worth millions, and that they say The Peter's Pence idea is a subtle you and I are 'criminal' in keeping ing to their worldly goods to the

A youth to manheod growing With dark brown curs flowing O'er brow and tempes glowars. I came across the sea: And now my head is heary. But land of song and story-

Green Isle of ancient glory--My heart is still with thee.

Thy hopes still clong around me. Thy bonds forever bound me. And on all occasions found me. Within the midst of those, Whose love was ever paid thee, Who met to cheer and nid thee, And at a distance made thee A terror to thy foes.

Long through this sad sojourning, My heart and brain were burning, With hopes of yet returning To Erin, glad and free,

My hopes were unavailing. And still that bitter wailing Is drifting o'er the sea.

But I have yet, thank Heaven, Four gallant sons, of seven My Irish wife has given, To soothe my life's decline: Four youths of noble hearing, Of spirits high and daring.

And should my dear land ever Renew the old endeavor,

Whose hearts are ever sharing

Her cruel bends to sever, Though I can strive no more. Four soldiers brave I'll send her, To aid her and defend her; And thus I still can render Allegiance as of yore.

I have one gentle daughter;-How fondly I have taught her Of Erin o'er the water,-An island green and fair; And marked her bright eyes shining,

As, on my knees reclining, I kissed her, while entwining Fresh Shamrocks in her hair.

Her mother's songs she sings me. Sweet thoughts of home she brings The secret pang that wrings me

Her breast can never know, But Irish love, so purely, Runs through, I rest securely Thereon, and say that, surely Twill never nurse a foe.

But life is fading slowly,-My friends must lay me lowly, Far from the abbey hely, I loved through all the past. The world grows dim before me A broad wing closes o'er me; Those cherished dreams of mine. But, Erin dear, that hore me

I love thee to the last!

-T. D. SULLIVAN.

OUR PASTORS AND THE MONEY QUESTION.

eved; but circumstances had never gestive of thoughts applicable in our ing an article in a previous number of the Citizen, which laid stress upon the fact that the lack of vocations was the cause of the lack of Irish priests, proceeds thus:

The Rev. J. J. Loughran, a Catho- young men-boys rather-are early lie priest of Minden, Neb., has a forced into the busy world to struglengthy letter in the Chicago Citizen, gle for their daily bread. It is a bat-upon the subject of vocations for the erial things of life. The spiritual life was in confortable circumstan-priesthood amongst Trish-Americans. priesthood amongst Trish-Americans, is weakened or neglected. Many come We have not to deal with the many to the top in the professions, polidetails of the case, as presented, by ties and business. They cling to the QUESTION - Were the Potos ist, and have existed from the be- the reverend Father, but there is old faith, but let others, who can, before Pius IX. infallible? Was be giuning, were taught, and were be- one phase of the subject that is sug- preach it. Perhaps many of these, if they had the means in youth, would given occasion for their official pro- own country. The letter, after quot- be pastors of St. Patrick's, Some, perhaps, had the means but did not have the incentive. They learned the rudiments of faith as found in the little catechism. Sometimes on Sundays they would hear a good sermon, "Whose is the fault of this dearth generally preached over their heads; of vocations? It is manifold, In the and again they would hear a sermon ANSWER: -No. The human mind carly days our people were poor and preached in broken, almost unintelli-ANSWER: -No. The human mind carly days our people were poor and preached in broken, almost unintellibeing portion of a finite being can could not afford their sons an elegible, English. But every Sunday they bring \$50,000." This pernicious avmentary education fitting them for would hear money, money for this arice appears to be more common entering a theological seminary. To- collection, and for that collection-

dogma of the Church. The truths ex- Even the human mind, elastic and of the middle and poor classes. The thus led to believe that priests were ed a distinguished Bishop how he ac- 199-27

prom- as long as that human soul is conday the same conditions prevail to a other fined within the limits of the finite. great extent. Our people are mostly as many of us can testify. They were their fortune to religion. I once ask-