

CATHOLICITY AND INFIDELITY.
OR,
Why I Joined the Church of Rome.

A Lecture Delivered in the Detroit Opera House, on Sunday evening, July 24th, 1881, by Mr. John R. Jones, former Anglican Rector of Christ Church, Belleville, Ontario, and incumbent of Walkerville, Ontario.

LADIES AND GENTLEMEN.—It is a fact acknowledged by both the religious and secular world that we are living in an age of universal upheaval, enquiry and doubt. Among all thinking classes of people, whether high or low, rich or poor, the influence of the day is making itself felt and stirring them up to look well to the religious or other basis upon which they may happen to be resting. We cannot but admit that the tendency of the day is sceptical, and were this in all instances a honest and sincere scepticism, we would not feel so indignant at the ground taken by multitudes who appear now in almost every country called Christian—leagues in hostility to the existing religion. Looking forth upon society we find Christianity under two heads, viz: Catholicism and Protestantism. And in opposition to this appears Infidelity, under which may be classed the sceptic or deist. The deist who acknowledges a personal God, but denies the divine origin of the Christian religion, and the atheist, or agnostic, as he prefers being called, who either rejects in toto the existence of an intelligent deity—or will neither admit nor deny—neither say yes nor no to the existence of a "know-nothing"—as the word means. This Infidelity launches forth its arrows of ridicule and abuse against Catholic and Protestant indiscriminately, showing no favor and asking none. If malignity, misrepresentation and heartless attack can overthrow the Christian religion, it is (regardless of national consequences) determined to see it done; but, unfortunately for itself, is unable to offer any steadfast religious or other system to take the place of the one it would so willingly demolish. Having for a short time walked in the darkest shadows of doubt, and regret to say a professed unbeliever, and having read with care, not only the writings of Paine and many of his day, but those of the Darwinian school that are now so freely circulated in our midst, I am anxious to say a few words in reference to this Infidelity.

First—To show what it really is, and what are its natural consequences.

Again—I will take up the question of Protestantism and its inability to contend against it.

Next—I will humbly pray that the only ark of refuge, the only bulwark that can successfully withstand the infidel attack is the Holy Roman Catholic Church—she that has for over eighteen centuries outlived the ridicule and sophisms of so-called philosophers; that appears now, standing upon the shores of time, a living monument of the departed and departing, presenting the same fearless front to the tide as when first sent forth from the hand of her divine master, strong in His promise: *Lo, I am with you all days, to the consummation of the world.*

As ages have rolled along, empires and kingdoms have risen, fallen, and passed away, her foot has never been moved into dust, and in many instances their names have been forgotten, but the Catholic Church has outlived all storms—she is with the world now—she will be with it to the end of time.

Infidelity, in its various forms leads to one of two extremes. It either denies God, a grades God, or ignores God.

That we have abundant proofs of the existence of a personal intelligent deity is self-evident to every thinking and reasoning man and woman. Yes, proofs as strong as the evidence suddenly accepted by him who doubted his own existence. This philosopher wandered on under difficulties and spiritual trials, he questioned everything as he saw around him but imaginary—a chimera, a dream, a fantasy, or as the bubble that floats upon the wave—he doubted the existence of a God, he doubted the existence of a soul. Then the light flashed upon him with all the brightness of the sunbeam. *Dubito non ergo, exclaiming with ecstasy, "I doubt, therefore, I exist!"* The mere fact of his doubting showed the presence of a questioning or reasoning faculty, and proved the distinct existence of a connection between mind and matter, and so he was led to fully realize that glorious truth to which our poet Longfellow so beautifully refers, when he says: "Life is real, life is earnest, And the grave is not its goal; Dust thou art, to dust returnest, Was not spoken of the soul?"

So with respect to the deity. We exist. Who gave us existence? We think, who bestowed upon us the reasoning or thinking faculty?

Was the eye (said a lecturer in Boston some time ago, bringing the matter down to simple first principles and holding the atheist to this question) formed for the purpose of seeing? Was the ear formed for the purpose of hearing? To deny this would be an absurdity to all common sense and human intelligence; to admit it, as every reasonable being must, would be not only to uphold the argument of Paley that there cannot be a design without a designer, but the old argument of Catechism that there can be no thought without a thinker. He goes into this thoroughly; he argues that the thought of sight preceded the making of the eye. The thought or idea of hearing preceded the forming of the ear. There is design in the eye and in the ear, it is true—but as the writer has remarked there is more than design in sight and hearing. These two things are of themselves thoughts which existed in the mind of some being before the eye or ear were formed, and all thought that is other than our thought, simply means a thinker other than ourselves.

There is the simple argument advanced two hundred years ago, the *Dubito non Ergo* that has never yet been overturned by the atheist. And so we pass on from those little objects, the eye and the ear, so full of teaching and wonder to the marvellous universe, and there we behold the world beyond world, and for all that we know to the contrary—system beyond system, rolling out of infinity, passing into infinity—down to our little earth so full of the wonderful, sublime, and beautiful, nature bowing before her infinite

king—well may we say with the Christian philosopher, as we gaze upon this overwhelming testimony to the design and guidance of a grand architect of the universe:

"Oh, the peace at the heart of nature? Oh, the light that is not of day? Why seek it afar for ever? When it cannot be lifted away?"

Some few thousand years ago an aged philosopher made the following striking words: "There is a being who is wise in heart and mighty in strength; who doth great things and past finding out. Wonders without number; who stretcheth out the north over the empty places and hangeth the earth upon nothing. The pillars of heaven tremble and are astonished at his reproach. Lo! these are a part of his ways; but how little a portion is heard of him! The thunder of his power who can understand, (Job IX. 26). These words were spoken by Job of old, and to his conclusions many come every intelligent truth seeker. A few words, however, in reference to the evolutionists, as they are called, who maintain that there has been a gradual change from the simple to the complex, who bring back the life principle to a substance they call "protoplasm." (But are brought to a stand still even there) and bring man to the lowest form of animal life to his present noble position.

Let them hear the words of one of the greatest scientists of the day, in reference to their doctrines. Professor Tyndal says: "If asked whether science has solved, or is likely in our day to solve the problem of the universe, I must sadly reply that in doubt. Behind and above and around the real mystery of the universe lies, as far as we are concerned, an insoluble problem. The problem of the connection of body and soul is as insoluble in its modern form as it was in the preceding ages. I have Virchow's opinion that the theory of evolution in its complete form, involves the assumption that at some period of the world's history there occurred what would now be called spontaneous generation. I agree with him that the proofs are still wanting. I hold with Virchow that the failures have been innumerable, and that the doctrine is utterly discarded."

In order to show into what outrageous absurdities, and how the disciples of this school are led, allow me to state the following, which under the head of "German Philosophy" appeared last year in a leading scientific journal. A German scientist took to his head that the soul was an odor of perfume, and in order to demonstrate this to his satisfaction, he, by way of experiment, took twenty laves which he enclosed in a cage, and for the space of two hours allowed a large dog to dance and jump about the outside of the cage. Meantime the laves were supposed to be radiating their souls, which were an odor, and the dog with the sniffing and panting to have been inhaling those souls. Well, the scientist kills the dog on the spot, and with glycerine and a chemical makes a chemical extract from his nostrils; and concluding that all the laves soul could be good for was timidity, he proceeds to further extend his experiments; first taking a cat, he administers a few drops of the extract, and then had the gratification of seeing her turn and run away from a family of mice—she was timidly-stricken and had become in soul a lare. Next, "Two cubic centimeters of psychotropic timidity" (as he calls it) having been administered to a large dog, had the effect of compelling him to run away from a small cat! While to crown all, the scientist concluded by taking a dove himself, and for once lost his courage—so completely as to lose faith in his own great discovery!

The first volume of the transactions of the "German Psychological Society" to which he belongs has just been published, and he has been recommended to dedicate the second volume to the soul of modern science. But without dwelling further on such extraordinary theories as those advanced by our German friend, I would remark that the best scientists the world can produce when they come even to the question of *force*, unless they acknowledge something beyond nature, they are completely "at sea"; indeed, some of them, among whom are Herbert Spencer and Professor Maxwell, have candidly admitted this, and felt compelled to acknowledge that "matter is differentiated by a force which is not of the same nature as matter." So we find them bending the knee at last before the old Athenian altar dedicated to an "unknown God." Again, I must make the charge that I found the infidelity of the day not only shaky in its foundations, but glaringly inconsistent. As a proof of this I will narrate a fact that came under my own observation. You have no doubt heard of, if you have never listened to, Colonel Ingersoll. Perhaps I may be censured even by some of my Protestant friends, if the statement be made that I give him credit for a little more sincerity than what is usually allowed him, and my opinion has been strengthened by the following fact. Any man who can stand as Ingersoll did, over the grave into which the body of his brother has just been lowered, and make an infidel speech, formally embracing the sentiments to which he has given utterance, and yet stand on a public platform and through the sceptical press, must believe somewhat in his infidelity unless he has the heart of a greater hypocrite than this how even men of Ingersoll's abilities can be blinded, allow me to state the following fact which came under my own observation. I at one time attended a lecture of his, in which, after an introductory attack upon prayer, he assailed the God of the Christian for causing (as he claimed) earthquakes, famines, pestilences, lightning, accidents, &c. He declared he could not accept such a God as that! He did not want to have anything to do with Him. Nature, he said, was his God; and he began to praise nature, how loving and tender she was in opposition to the deity of the Christian and the Jew. He spoke of the beautiful sky, the sun and the stars, the woods and plains, the grand mountains and silvery flowing streams and rivers rolling on and on till lost in the bosom of the boundless ocean. But he forgot everything about the earthquakes, the famines, the lightning, the accidents, which, if nature be God, can be charged against her to an extent equal with the deity of the Christian. He could not accept the latter for the very attributes

that he must recognize in accepting nature.

Yet, as Dr. Milner so earnestly expresses it:—"The proofs of God's existence, which can be least evaded, are those which come immediately home to a man's own heart. The proof of God's existence is evidence he has of his own existence, just as there is an all-seeing, infinitely just, and infinitely beautiful master above, who is witness of all his actions and words and of his very thoughts.—St. Augustine, says, "No man denies the existence of God, his existence is one to whose interest it is that there should be no God."

Whence arises, says Dr. Milner, the heartfelt pleasure which the good man feels on resisting a secret temptation to sin, or in performing an act of beneficence though in the utmost secrecy? Why does he strive to be true to his conscience, to heaven with devotion, and why is he then prepared to meet death with cheerful hope, unless it be that his conscience tells him of a magnificent reward of virtue, the spectator of what he does? And why does the most hardened sinner tremble and falter in his limbs, and at his heart, when he commits his most secret sin of theft, vengeance or impurity? Why especially does he sink into agonies of horror and despair at the approach of death, unless it be that he is deeply convinced of the constant presence of an all-seeing witness, and of an infinitely holy, powerful and just judge, into whose hands he is about to pass? History from its beginning is against agnosticism. Its terrible results are visible in the great French Revolution and in the writings of some of its advocates.

Let us for example, look at a few quotations from leading infidel writers.

1. Lord Herbert of Lea—"Last passion are no more to be feared than hunger and thirst."

2. Lord Bolingbroke—"The chief end of man is to gratify his lusts and passions, he is made for that purpose and when he gratifies these, he obtains his greatest happiness."

3. Hobbes—"Right and wrong are mere quibbles of man's imagination."

4. Hume—"Self-denial and humility are positive virtues, and adultery rather elevates than degrades the human character."

5. Rousseau—"Whatever a man feels, is right."

6. Robert Owen, the Socialist, denounces marriage as a "system of moral evil; a horrid sacrifice of the happiness of life. Blasphemy, if anything, is blasphemy against the laws of nature; the origin of all prostitution, of most demoralization, crime and misery, than any other single cause with the exception of religion and private property, and these three together, (he adds) form the great trinity of causes of crime and immorality among mankind."

St. Augustine is the same now as when these men wrote; his tendency is to choose the evil rather than the good, and such is the dread abyss into which we should be plunged, did agnosticism succeed in the overthrow of God and Christianity in the minds and affections of the people.

Now, I have said so much on this subject, because upon the great question of duty hangs the whole fabric of Catholicism, upon the sublime doctrine of a perfect, all-powerful, intelligent God, the Church rests everything, so she claims in the first article of her creed, "I believe in God." If that is only a venerable old belief, and my words will admit of themselves here to the deist, as to others, if he has gifted us with his intelligent creation, with intellectual and reasoning faculties, and given us not only a natural hope, but a hope and craving after immortality, such it is only reasonable to expect he would give a revelation of His Divine will concerning us; that He would make known His intentions towards the thinking and reasoning part of His Creation upon earth?

And if as we know, and this is the most venerable of all revelations, that part of His Creation is out of union with Him, stained by sin, thwarted by another power in which the Catholic Church recognizes the devil, surely, if true to His divine character, that revelation will be a perfect one, that guide whatever it be, will be *clear, infallible, and inflexible*—TO BE CONTINUED.

LOCAL NEWS.

Mr. Barton has been appointed Clerk of the market at a salary of \$100 a year.

Mr. Adolph Durkin, son of Mr. Martin Durkin, of this city, has come home to spend his vacation, from St. Joseph's College, Somers, Ohio, where he is studying for the priesthood.

Visitors to the city will be surprised at the improvements which have been made on the Exhibition Grounds. When all is finished it will be the finest grounds in the Dominion.

The tenement Princess Louise has been thoroughly inspected by the Government Inspector, and will commence running to Springfield this morning. Captain Wood will command her for the remainder of the season.

The Council granted \$200 to be divided between the 7th Fusilier and the 26th Batt. Bands, but the former refused the offer. As a result a couple of citizens took up a subscription and over \$225 was subscribed.

Mr. Patrick Burke, for years the publisher of the St. Thomas Dispatch died on Friday night. To the old days he was a force in the county of Elgin, but of late he has been less before the public, having suspended the publication of his papers. Mr. Burke leaves many friends.

Our esteemed friend J. A. McConnell, of Stratford, is at present spending a pleasant time at Mount Washington, N. H. This is one of the most favorite summer resorts in America. The maximum temperature is 35 degrees. "Among the Clouds" is the name of a very neatly printed daily published at this place, for a copy of which we are indebted to Mr. McConnell. Some idea of the magnitude of the place may be formed when we state that the paper announces the arrival of 171 persons at the Summit house in one hour.

St. Peter's R. C. Church.—The musical services at St. Peter's Church on Sunday last, both morning and evening, were of a particularly interesting nature.

a number of visitors to the town taking part, notably Mr. John Drumgoole, of London, and the Misses Teller. In the morning St. Clair's Mass in G was sung by the choir; followed by the Ave Maria in D flat, at the offertory, by Mr. Drumgoole. The beautiful hymn, "There is a Green Hill Far Away," by Gounod, was also rendered most pleasingly. In the evening the "Ave Maria" and "Ave Verum" were most fittingly sung by Mr. Drumgoole. In the service of song during the day Mr. J. Robinson represented the bass; the Misses Teller took the alto part; the soprano was maintained by Misses Lizzie Doyle, Robinson, Baldpate and Fox; with Mr. M. Ferguson as tenor. Miss Annie Doyle, the organist, also contributed to the harmony.—Huron Signal.

INCIDENTS OF THE LAND WAR IN IRELAND.

COLONEL HARE'S EVICTED TENANTS. A most extraordinary sight is to be witnessed at Doon, County Limerick, where a number of evictions, five in all, took place last week on the property of Colonel Hare, of Devonport. Since the five families were evicted by the sheriff, Mr. Hare, assisted by a large force of military and police, they have remained the day long sitting by the roadside, where they cook their meal and while away the time as best they can. They sleep in a neighboring farmer's house, returning to the roadside each morning. They express their determination to continue this mode of existence until they are reinstated in their holdings.

THE BOYCOTTED SHIP AT CORK. The ship *Winn*, which has been boycotted on account of bringing materials from England for the building of Dr. Webster's school in Cork, was moved further out to the river to avoid the Bachelors' Palace, police-station, where an ex guard is placed, and policemen are watching the vessel at night.

PROSECUTIONS AT BALLYVAHOON. At Ballyvaheen, near Carrick on Shannon, on Saturday, forty-eight persons were charged with riot at Keadue, where eight hundred persons assembled to cut the turf of Patrick Lynch, a local "suspect," and afterwards made a threatening demonstration. They were bound over to keep the peace.

WEARYING OUT EMERGENCY MEN. Two Emergency men who, under police protection, were located in Garendenny Castle, Queen's County, to take care of five farms from which the tenants were evicted a few months ago, were quickly tipped away last week, leaving the crops to take care of themselves.

A large farmer residing in the Rathkenny Branch of the Land League some time ago bought the cattle of a man who was boycotted. On Saturday he advertised his meadow for sale, and a large number of the farmers of the surrounding district attended, but not one bid was made for the hay. It was only then that he saw how obnoxious his conduct was. He immediately spoke to some of the members of the Land League committee, and expressed his regret for what he had done. Those members said that in consequence of his regret they would use their influence to have him admitted a member of the League. A special meeting was then called on, and he having voluntarily attended and expressed his great regret, after considerable argument, a resolution was adopted admitting him a member of the League. A second resolution was proposed to have him admitted a member of the committee, but had to be withdrawn in consequence of meeting with the disapproval of the greater number present.

BOYCOTTED AUCTIONS. The correspondent of the *Freeman*, writing from Thurles, says:

Yesterday an auction of one hundred acres of hay was to take place. When the hour arrived not a single purchaser was to be seen. The only bidders on the day were the agent, the auctioneer, and a couple of policemen. An auction of hay was also to take place yesterday, but as no purchasers put in an appearance not a single acre was disposed of. All Land League branches have made arrangements to hold a hay fair, and the hay which has not been sold will be sold by the League.

A BOYCOTTED MONASTERY LANDLORD. A correspondent of the *Daily Express* says:

Plunkett Reilly, Esq., a Catholic gentleman who resides at Inniskillen, in the County Monaghan, having recently had occasion to evict some of his tenants for non-payment of rent, has been so effectively "boycotted" by his neighbors that he has been unable to have his harvest reaped. He applied to the Orange Emergency Committee for men, and Captain Lloyd promptly dispatched five young men, some of them only of the age of sixteen, who left on Monday evening, under the care of Mr. J. W. Johnston, under agent. On their arrival at Inniskillen the party were met by Sub-inspector McDermet and forty policemen who escorted the "boycotters" to the residence of Mr. Reilly. Mr. Johnston, finding that five men were not sufficient for the work which requires to be done, returned to Monaghan this morning, and left again this evening for Inniskillen with two other men, one of them, who understands the management of a reaping machine, being a member of the Land League. Mr. Johnston also carried with him a supply of provisions for the men, as the local traders have refused to supply them with anything.

BOYCOTTING A LANDLORD. The *Cork Examiner* says:

Mr. Samuel O'Brien, who is in disfavour with the Land League, has been unable to procure men to cut his hay.

MOVING A "SUSPECT'S" HAY. The *Cork Daily Herald* says:

About three hundred friends of Mr. James Mannix, a suspect in Limerick Jail, assembled last week on the farm near Michelstown to cut the hay belonging to Mr. Mannix, where several additional acres of hay were mown.

MR. BENGE JONES AND HIS TENANTS. The *Cork Examiner* says:

At the weekly meeting of the Glonakilly Land League, held on Saturday, it was stated that Mr. Benge Jones had instructed his solicitors to take proceedings against those of his tenants who would not agree to pay their rents without delay. A resolution was passed approving of the laborer's agitation.

AUSTRALIAN NOTES.

From the Sydney, N. S. W. Herald, of the 14th July we select the following: In the house of Assembly of NEW SOUTH WALES a bill had been introduced by the government entitled "The influx of Chinese Restriction Bill." A long and heated discussion took place on the second reading of the bill the day before the next left and the debate was adjourned till the following day. The following is a synopsis of the remarks of Sir Henry Parkes, as also of the bill itself as gathered therefrom: He objected to the influx of Chinese because they did not assist in the permanent settlement of the country and because they were non-progressive; because if a vast immigration were permitted the Chinese would eventually overwhelm the European population. They would disturb the social element of the colony and must come into competition with their manual labor to an extent that was incompatible with peace and prosperity. He stated that, already, there were 15,000 Chinese in the colony out of a population of 750,000, whereas in the United States of America there were only 105,000 Chinese out of a population of 50,000,000, and the American government had recently concluded a treaty with that of China which virtually left the control of the question in the hands of the former. He cited the action of the neighboring colony of Queensland, where legislation had taken place which virtually amounted to prohibition and also quoted the despatch of the Duke of Newcastle in support of the action taken. The principal provisions of the bill are: No vessel would be allowed to bring in more than one to every 100 tons; the Chinese would be liable to a tax of £10 on their arrival and the same tax would be levied on those who might arrive overland. Exemption certificates would be issued to those who might temporarily leave the colony and all the Chinese at present in the country would be compelled to take out residence permits. He mentioned that the Chinese had introduced leprosy as well as small pox, and appealed to the House to support the bill, which he said "would stop the inroad of a people whose presence here must continue to cause dissatisfaction, and would be fraught with a thousand evils."

When the mail left, something (not quite a panic) prevailed in Sydney, owing to the alleged prevalence of small-pox; and Government was being called upon to take the necessary steps as to quarantine and the providing of suitable hospital accommodations.

In the Colony of VICTORIA the Batty administration had been defeated on a motion of want of confidence proposed by Sir Bryan O'Loughlin, and a new one formed with Sir Bryan as Premier. The new administration was fixed to take place on the 26th. Several of them were threatened with opposition, including the Premier. At a meeting held at Lancelotti, Sir Bryan gave the following as the programme of the new administration, commencing by a review of the state of the colony, and then to deal with the labor, peace and progress. They proposed that all questions affecting the balance of parties should be left in abeyance in order that practical legislation alone might be put in force. New railways and extensive waterworks were urgently required all over the colony, and measures to give these should take precedence over everything else. The financial position has not undergone much alteration since last year, the deficit in the revenue being about £1,000,000. The government proposed raising a loan of four million pounds for railways and waterworks, and the erection of new schools; and a further sum of eight millions to pay off expiring loans, present debenture holders to have the option of going on at 3s or a per cent. They would also remit the land duty altogether, and would try to reduce it by one-half. The Education Act would not be interfered with; a Commission of good and impartial men would be appointed to examine into and report upon its working and administration, and they would deal with the alleged grievances of one-class sections of colonists. The Land Bill would be amended by increasing the selections to 640 acres and the Tax would also be amended and re-imposed on an equitable basis, such as taxing the annual value of land according to its use, and not according to its area, and county alike. If this tax were profitable it would give a "free breakfast table" in preference to remitting tobacco and beer duties. It was further proposed to adopt a Harbor Trust Bill and to appoint a Tariff Committee consisting of leading producers. Sir Bryan then made some personal explanations.

Sir Bryan O'Loughlin, it will be remembered, was some years ago, although then attorney general of Victoria, elected by the Co. Clare as its representative in the British House of Commons, which position he subsequently relinquished without ever having taken his seat.

IN SOUTH AUSTRALIA the Assembly had been discussing the question of "indemnity to members." The Chief Secretary announced that the government would make the question an open one. The example of their neighbor, Victoria, was quoted against payment of members, whilst, on the other hand, it was argued that before payment was established there, no corruption existed, as evidenced by the fact that four members were expelled for bribery. The motion for indemnity was rejected by a majority of 16, only 10, including "pairs," voting for it.

The following paragraph appears: "Lieutenant Golden, formerly of the Admiralty here, and who lately left for England, has been appointed on the Admiralty survey in Canada."

IN NEW ZEALAND instructions have been issued for the detached squadron to be quarantined on arrival at Auckland until the lapse of twelve days after leaving Sydney.

DR. R. V. PRENDS, Buffalo, N. Y. Dr. Prends have advised many ladies to try your "Favorite Prescription" and never see it fail to do more than you advertise.

Yours truly, Mrs. A. M. RANKIN, 141 Bates St., Indianapolis, Ind.

DEPENDENCE ON MARY.

By Father Faber.

1. Our Lord is our example as well as our Redeemer.

1. Hence the necessity of studying the four gospels as our rule of life. 2. In these things which seem the least fitted to His Divinity, He would seem also to be most our example; 3. And these things are chiefly under the heads of humiliation or submission. 4. Instances: The forty days' fast—His remaining in the temple at twelve years old. I select these instances as on the surface least likely to be imitable. 5. But above all, so much of the thirty-three years given to Mary, thirty out of the thirty-three wholly, the other three very much (given to Mary).

II. Our Lord's dependence on Mary.

1. He waited her consent for His Incarnation and fixed the time because of her. 2. His infancy with use of reason, yet dependent on her. He seems to leave His Father's business and returns from the temple to Nazareth. 4. The eighteen years—He was simply subject to her. 5. The tradition that He asked her leave to go on His Ministry, and again to His Passion. 6. At her word, He anticipated His time for working miracles. 7. He perpetuated this dependence in the church, by transferring her to us through St. John.

III. Our dependence on Mary.

1. Her position to us is thus simply what it was to Him. 2. All true devotion to her is nothing but dependence upon her. 3. This dependence is based on belief in her power and confidence in her love. 4. All good things which fall because they have not enough Mary in them. 5. We must put things in her hands, and look to her for results. 6. She must be imbedded in our lives, as she is in the office of the church. 7. Holiness is impossible for us without Mary—for God has made it one consistent system, and she is part of it ordained by Him.

9. If we but throw ourselves more upon Mary than we do, with the whole weight of our love, with the whole weight of our necessities, she is loving each one of us at this moment with a surpassing love.

No friend, no parent, no saint, no angel has ever been to us what she has been.

It is wonderful what she has done for us without our asking, more wonderful what she has done for our little asking, but most wonderful of all what she can do and will do, if we will ask more, believe more and trust more.

O, we who call earth our exile, and heaven our home, and Mary the Queen of heaven, how is it we do not see that there can be no heavenly-mindedness which is not full of loyalty to heaven's great Queen?

AN ENGLISHMAN ON LOCAL GOVERNMENT IN IRELAND.

A discussion which is going on at this moment in some of the Irish newspapers, accompanying a debate in the Irish General Assembly, illustrates "the extraordinary and inexplicable manner" in which the local governing authorities in Ireland are chosen. It is found that Protestant Episcopalians in the three counties of Antrim, Down and Derry enjoy the distinction and power of the magistracy almost to the exclusion of the members of every other body. The Presbyterian population of Antrim is 122,918. But there are only twelve Presbyterian magistrates in the county. There are in the county 55,670 Roman Catholics. They have only five magistrates. The Protestant Episcopalians number only 45,670—that is, they are numerically fewer than the Roman Catholics, and yet have more than a third of the Presbyterians. But they have not fewer than 105 magistrates.

In County Down the statistics show the same result. The Protestant Episcopalians are the smallest of the three denominations, yet less than half the number of the Roman Catholics, and yet have more than a third of the Presbyterians. But they have, with few exceptions, the full representation on the bench of magistrates. In the county of Derry there are 200,079 Protestant Episcopalians to 58,779 Presbyterians, and 77,335 Roman Catholics. But Protestant Episcopalians have thirty-nine magistrates, the Presbyterians eleven, and the Roman Catholics seven.

From a political point of view the conclusion is much the same. The Liberal magistrates in the three counties may be reckoned on the fingers; the conservatives, on the other hand, can be counted by the figures. Yet the elections show that the party which has nothing like a practical monopoly of magistracy authority is numerically the smallest. The significance of all this is pointed out by the journal from which the figures are taken. "That this one-sided system causes much discontent is beyond all doubt. It is easy to say that the Protestant Episcopalians are the majority of the land-owners and of the land agents, and the representation on the bench of magistracy ought to be, as it has been, associated with the land."

This, it is, however, just admitting the grievance in another form. It is the foundation of all the unfairness of the present Grand Jury system. It is not right, it cannot be right, that a minority of the population should almost exclusively monopolize the honor of the Crown, administer justice to people of opposite religious and political opinions, and thus very often be judges in their own causes. The evil exists. It is not denied. A remedy for it in one form or another ought to be found. In an effective measure for a reform of the Grand Jurors, and in a good County Government Bill, such as was announced at the beginning of this Session in the Speech from the throne, some means ought to be devised for taking these nominations out of the hands of the Lord Lieutenants of counties in a country situated as Ireland now is.—*Fortnightly Review.*

THE current number of McGEE'S ILLUSTRATED WEEKLY teems with interesting articles, a few of which are the following:—A portrait and patriotic appeal in favor of the erection of a monument over the remains of the late CRAS, G. HALL (MILES O'BRIEN); a portrait and sketch of the late GRS. PATTERSON, of Philadelphia, the son of a '98 rebel, and a hero of three wars; art illustrations, music, poetry, literature, &c. Altogether a most interesting number.