

The Catholic Record

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TO CORRESPONDENTS.

All matter intended for publication must have the name of the writer attached, and must reach the office not later than Tuesday noon of each week.

THE "CATHOLIC RECORD."

Subscribers who change their residence will please send us, by Postoffice, their old as well as New Address, and thus insure the prompt delivery of the paper.

We are in constant receipt of enquiries from subscribers as to "how much they owe," and requests "to send bill." By consulting the date on your paper both will be answered. The label on your paper shows the time your subscription is paid to.

When a subscriber tells a postmaster to "write 'refused'" on a paper and send it back to the publisher, at the time owing more or less for subscription, it may be inferred that the person either knows very little about the paper or is a malicious person, or that he is a worthless dead beat. The printed drip on the newspaper each week is the only way by which a publisher can tell who are subscribers and how much they owe. If this name is taken off it will be seen how very awkward it becomes for the proprietor of a newspaper to keep his business in proper shape. Subscribers who desire to stop taking a paper should in all cases remit the amount of their indebtedness when they make this request.

LETTER FROM HIS LORDSHIP BISHOP WALSH.

LONDON, ENGL., May 22, 1888.
DEAR MR. COFFEY:—As you have become proprietor and publisher of the CATHOLIC RECORD, I deem it my duty to announce to its subscribers and patrons that the change of proprietorship will work no change in its policy and principles, that it will remain what it has been, thoroughly Catholic, entirely independent of political parties and exclusively devoted to the cause of the Church and to the promotion of Catholic interests. I am confident that under your experienced management the RECORD will improve in usefulness and efficiency, and I therefore earnestly commend it to the patronage and encouragement of the clergy and laity of the diocese.

Yours very sincerely,
+ JOHN WALSH,
Bishop of London.

MR. THOMAS COFFEY,
Office of the "Catholic Record."

Catholic Record.

LONDON, FRIDAY, AUG. 26, 1881.

TO OUR SUBSCRIBERS.

A few weeks since we sent out bills to our friends who are in arrears for the Record. Many have kindly sent the amount of their indebtedness. All who have not yet done so would greatly oblige us by remitting at once, as we have heavy bills to meet this and the coming month.

OUR INDIANS.

Owing to the rapid settlement of our North West Territories it will soon be necessary for the government to take steps to provide for the wants and protect the rights of the aborigines in that immense country. The treaties entered into from time to time with various Indian tribes for the cession, partial or total, of their territorial rights, cannot be construed into a final settlement of the question. To do so would be unjust as well to the white settlers themselves as to the Indians. The aborigines must be adequately and justly provided for as the white population in the North West increases. Rapid as has been the increase of white settlers there during the past ten years, it can bear no comparison whatever to the increase to be expected within this decade. It must be borne in mind that in three years time the Pacific Railway will have reached the foot of the Rocky Mountains, opening to settlement the immense tracts of fertile land, stretching westward and northward from Winnipeg to British Columbia. In view of the rapid development of this vast country it were meet that the government should at once take steps to prevent any possible collision between the incoming settlers and the aborigines. This cannot be done without a great deal of care. The efforts already made to induce the redman to follow agricultural pursuits have, as we predicted, proved an egregious failure. He who teaches should himself be instructed—many of the instructors appointed to impart the science of agriculture to the aborigines are beyond doubt utterly unfitted for their task. More than one amongst them has never devoted one day's attention to agricultural pursuits. As far as the Catholic Indians are concerned, they might well have been left in the care of their missionaries, who could best find out the means of giving them the desired instruction in respect of agriculture. To these missionaries also should be confided the care of otherwise educating the aborigines of the North West. With their painful labors over an immense tract of country it cannot indeed be reasonably expected that they them-

selves can devote much time to any other but the religious instruction of the Indians. They could, however, with proper and adequate assistance from the government, provide for the education of the redmen, subject to their care, under a system meeting their approval in a manner which would, we believe, relieve the government and the whole population of the North West from all uneasiness as to the future of our Indian tribes in that region. We commend this matter to the earnest attention of our readers, doubting not that they at least will endeavor to impress on all concerned the pressing necessity of an immediate, just, and final settlement of the Indian question in the Dominion of Canada.

IRELAND SPEAKS.

The voice of Ireland, through her representatives in Parliament, has already made itself heard in vigorous condemnation of the outrage recently offered the sainted remains of the immortal Pius IX. by a crowd of Sardinian hirelings. The spirit of revolution in Italy prompts its devotees to deeds of such unpeppable littleness and cowardice as to revolt the best feelings of human nature.

It were not to be expected that Catholic Ireland could stand still in the face of an outrage so despicable as that which occurred on the removal of the remains of the late Pope to their last resting place in the Church of San Lorenzo. The address, couched in terms so precise but determined, from the Catholic Irish members of the British Parliament to the Holy Father, on this recent display of revolutionary cowardice, fully expresses the views of the race that has never proved faithless to the Holy See. The Irish people everywhere recognize the painful position of the Holy Father in the surroundings which threaten his very life. Though the great majority of the Irish race is not represented in the British Parliament, yet the faithful few who there hold the fort against terrorism and legalized oppression express very faithfully in the document they have forwarded the Holy Father the sentiments of indignation felt all over the world by the children of St. Patrick at the infamous conduct of a purchased mob on the streets of Rome. We know of nothing that has occurred since the spoliation of the Eternal City, in 1870, that has brought such utter contempt on the miserable system of government inaugurated. With cowardice as its base, Piedmontese rule in Italy cannot last.

A GOVERNOR WANTED.

The North-West Territories will soon require a governor. In a very short time, the gubernatorial term of Mr. Laird will have expired. Speculation is already rife, as to the lucky individual who shall be called to fill his place. Various names are mentioned in connection with this high office, amongst others, those of ex-Senator Skead and Joseph Royal, M. P.

Mr. Skead is a gentleman of sound business capacity and benevolent disposition. He has also a keen sense of right, and great tenacity of purpose, but it were at his time of life, in our opinion, at least, an injustice to the territory concerned, and to himself, to transport him to government house at Battleford. Of Mr. Royal, we can only say that with many good qualities he combines an inordinate vanity so very marked and uncontrollable, that his coming into contact with a people of different origin and views from his own might soon destroy his usefulness. Mr. Royal has, if he patiently adhere to politics and correct his faults, too good a future before him in Parliament to accept what might be to him a vain honor and an empty title. There is one gentleman we know of in the Senate of Canada, possessed of that force of character and sound judgment so necessary in the chief executive officer of a new country. We allude to Senator Bellerose. For one reason or another, this able and distinguished man has been left too long in the background. The Senate offers no field for the real display of his talent. As governor of

the North West, Mr. Bellerose would, we feel assured, do honor to the whole country and render to the North West especially, services of incalculable value. The name of Mr. Wm. Macdougall, suggested by some for this high post, is simply out of the question. One rebellion in ten years is quite enough for Canada.

AN EXAMPLE FOR CATHOLICS.

The late John J. Bagley, of Detroit, a few years since Governor of the State of Michigan, was a wealthy man. He lived and died in the Unitarian belief; but this did not hinder him, when making his will, from remembering Catholic institutions which he considered worthy of aid. The following items in his will serve to show that the deceased was a man of most liberal and kindly sentiments:—

"To the benevolent association of Detroit known as 'The Little Sisters of the Poor,' who, in my judgment, more than any other charitable association, carry out practically and with rare simplicity and humility the divine work of charity, I cheerfully give the sum of \$500."

"To the sisters in charge of St. Vincent's orphan asylum in Detroit, \$500."

We are sorry to have to admit that not a few Catholics leave this world—who bequeath thousands to many who will make but a poor use of it—and never for a moment consider the strong claims which institutions above such as those mentioned above have on their liberality. To one who has lived in the true Faith what greater consolation can there be than to reflect at the hour of death that he or she has added somewhat to the fund which goes to feed and clothe the little ones confided to the care of the self-sacrificing women who have given up the world and its pleasures to labor ardently for the protection and sustenance of the orphan and the aged.

EDITORIAL NOTES.

We are pleased to know that our old and esteemed friend, Mr. J. L. Troy, has assumed the management of the Toronto Tribune. Mr. Troy is a gentleman in whose hands the Tribune will most certainly lose none of its well-earned popularity among our Catholic people.

The London Free Press is never in a happier mood than when calling Irishmen harsh names. We always look out for one or two articles every week giving evidence of an anti-Irish spleen which betrays a shallow mind and a very slight acquaintance with the condition of affairs in Ireland.

The attention of our readers is directed to an article in this week's Record copied from the Catholic Review. The lesson therein conveyed should be taken to heart by many a Catholic parent whose children, in the whirl and glare of a mad society, are perchance standing on the brink of a precipice into which they may at any moment, like the New Haven girl, be dashed and destroyed.

The leading Protestant religious weekly in America is the New York Independent. In a late issue it said that it believed the present Pope is one of the best Christians living, a man of uncommon good sense and intelligence. The editors of the lesser organs of the different sects would be quite willing to make the same admission were it not that they are afraid it would be distasteful to many of their readers.

REV. JOSEPH COOK, the Boston apostle of culture, is doing wonders in India. The simplicity of his speech is such that the average Hindu caves at once. He tells them:—"You can not differentiate the grains of mistrust from the molecules of a reasonable confidence. You are travelling the borderland, the frontier between the paradise of faith and the arctic regions of incredulity. You are agnostic."

OCEAN GROVE, on the New Jersey coast, is a much frequented Methodist-camp-meeting-ground. Although all innocent amusement is forbidden by innocent laws, yet the "uncopious" find recreation in "kissing-games," etc. Asbury Park Journal gives an idea of these righteous amusements:—"We are sorry to see that 'straw-rides' are quite popular in Ocean Grove and Asbury Park; one party in a hay-rack drawn by four horses passed through here one evening this week. We have often

spoken on the matter before, and now take occasion to allude to it again. They are immoral, and no mother who has a care for her daughter will permit her to attend one of these parties."

EARL GRANVILLE recently stated to a deputation of the Anti-Slavery Society that he proposed to appoint Consuls in Soudan and at Khartoum, with power to travel, and hoped thus to diminish the supply of domestic slaves in Egypt. It would not be amiss were the noble earl to appoint a consul for Ireland too, where people cannot in some cases even get married without a permit from the lord of the soil. The deputation of English workmen who recently reported on the condition of the Irish peasants have made public as heartless a system of domestic slavery as any that prevail in the countries brought under notice by the Anti-Slavery Society.

In a pastoral, dated July 19th, Cardinal Guibert says: "We have been told that the Head of the Church, dispossessed of his estates, retains his liberty; that, confined in the Vatican, he was only a prisoner of his own will; that the honor due to his dignity and the security of his person were guaranteed by the law of the new kingdom and that he has nothing to fear from the hatred of his enemies. We have never believed these declarations, and to-day the entire world sees what they are worth. Could a living Pope leave his dwelling, when the body of a dead Pope can not be carried through the streets of the city that was his capital—when peaceable Christians who wish to pray around a coffin must risk their lives?"

"PROTESTANTISM IN FRANCE," says the Congregationalist, "seems to be a relative term, including every shade of belief and unbelief outside of the Roman Catholic faith. The Reformed National Church and the Free Protestant Church are apt to be misleading names unless the distinction between the two bodies is kept clearly in mind. To the former belong nearly a million of nominal Protestants, with about seven hundred ministers. These figures sound encouraging until it is explained that the organization is really dependent upon the State, and often hampered, if not controlled by it. About two hundred and fifty of the ministers are rationalists—men doubting or denying the supernatural, who would be called infidels in America, and who preach everything, from true orthodoxy to the baldest negations."

The Freeman's Journal Roman correspondent says that His Holiness Leo XIII. has announced his intention, in view of attracting the Greek dissidents to Catholic unity, to institute in the East a Catholic Mission, of the Greek Rite, to be placed under the direction of the Sacred Congregation of Propaganda Fide, which will naturally bear the expense. This Mission will undoubtedly meet with persecution, obstacles and contradiction at the hands of the Greek schismatics, or "Orthodox," as they style themselves, and it is well understood that little fruit can be looked for in the beginning; still, time will soften and dissipate the prejudices of the Greek dissidents against the Roman Church, and all look forward confidently to the day when the great Oriental family will return to that See, so loved by the ancient Greek Fathers. Meantime, the Pope has decreed the re-establishment of the pure Greek Rite in the ancient and noble Basilian Abbey of Grottoferata, and workmen are busily employed preparing the modifications in the Abbatial Church prescribed by the Greek Rite.

Very impressive and noble are the words inscribed on the tomb of the late Father Thomas Farrell, a venerable priest of New York, whose monument was uncovered last week. He had arranged that the sum of \$300 should be expended on his tomb; but those who loved him in life could not see the grave of one so good and kind left without special recognition. On the monument of Carrara marble which they have erected is inscribed the words which Father Farrell wrote for his own headstone, as follows:—"And now I beseech you to love liberty, and to love intelligence, and try to extend their blessings to every member of the human family. Hate tyranny, oppression, wrong, and slavery, but, above all, hate ignorance, the fruitful parent of evil to the human family." These are the words of a true teacher of men. They deserve to be printed in letters of gold and inscribed on the gates of a city. We are proud to read them on the gravestone of a humble priest.—Pilot.

Will some of our Protestant editors kindly pin up this item somewhere in their sanctums. The good souls have for a very long period clung to the belief that priests are desirous to keep the people in ignorance. The inscription on Father Farrell's monument might also be written on that of every other priest who has gone before him, and these sentiments are held by every priest whom he has left this side of the

grave. If certain people will believe that such is not the case, all we have to say is, that we pity them.

THE published reports of the recent Irish revolutionary convention in Chicago were wholly false, and were fabricated by the Chicago reporters, who were irritated at their failure to obtain facts. The convention, we understand, was an important one in its consideration of the internal affairs of the organization. There was no discussion on dynamite or any similar nonsense. Neither Clave nor O'Donovan Rossa were in any way connected with the convention.—Pilot.

The majority of people are not aware that Chicago reporters, like those of many other cities, are paid according to the amount of matter they prepare each day. The proprietors of the papers care very little whether the facts are fancifully supplied. We have heard of a Chicago editor who, upon being told by one of his subordinates that there was "no sensation today," replied, "Well, then, make one." And he made it. This is likely the case with regard to the proceedings of this Irish Convention. It was not at all revolutionary or dynamite in its proceedings, but the reporters, none of whom were present, but must have drawn on their imaginations for a report of the proceedings, seemed desirous to have it bear such a character.

New York, August 22.—The Dynamite Council of Irishmen, which has been in session here some days, yesterday adopted the proclamation suggesting the destruction of English vessels by Irishmen in all parts of the world, and expressing the opinion that after the first of September it will be well for all peaceable people to avoid patronizing ships that fly the English flag. The proclamation mentions no names, but designates places to which contributions for cash can be sent. The council has dispersed.

We have not in a long time read a paragraph bearing more evidence of a palpable fraud than the foregoing. So much so, indeed, that we are not a little surprised to find it inserted in a daily paper of this city. It is an open question whether, in fact, it ever came from New York, as it appears in one paper only. A long editorial article accompanies the item, which looks as though both were carefully prepared some days ago to fill up when nothing else of moment happens to be transpiring.

The Archbishop of Cologne has had a curious experience in a recent examination of children. "Is the Sacrament of Confirmation necessary to salvation?" he inquired of a boy. "No, Monsignor," responded the lad; "but when there is an opportunity of receiving it, we should not lose it." "Well said," replied the prelate. Then turning to a girl he asked if the Sacrament of Matrimony were necessary to salvation. "It is not," was the quiet reply, "but when the occasion arises it should not be lost."

DOES THE END JUSTIFY THE MEANS?

The intense prejudice of many worthy people against the Catholic Church, and everything Catholic, are so deeply seated that when one observes the innumerable forms of misrepresentation so widely diffused in all directions and through all classes of society. To say nothing of the charges made by unscrupulous preachers, sectarian papers and other direct methods of falsification, we find nearly all popular literature engaged, as honest old person Whitaker said, in what appears to be a general conspiracy against truth.

Take the historical novel for example, and if you please, such as those written by the popular Louise Muhlbach (Fran Klara Mundt), and you will find the authors tolerant enough of the faults or errors of other classes, but intolerant of Catholicity to such an extent that she goes out of her way, breaks the thread of her story, to make Catholicity odious in its professors, while she says nothing directly of its doctrines.

Frederick the Great is all goodness, but the Pope and the clergy who are opposed to him are fanatics or scoundrels. Now, it could hardly be supposed that the Catholic clergy should have been admirers, friends or advocates of this renowned warrior, when they knew, as everyone knew, that he was the enemy not only of Catholicity, but of all religion. The man who could make a bosom friend of Voltaire (until they quarrelled, whose well-known maxim, "Ecrasez l'Infame!" The Infamous One to be crushed being the Lord Jesus Christ, the king accepted a ad proved had no right to expect anything but opposition from all who believed in, feared or loved the Son of God, the Author and Founder of the Christian Church.

It is not the hero-worship of the great soldier, however, that we here propose to object to. That may be somewhat a matter of taste. We object to the false insinuations, or lies direct, woven into a story (as in "Frederick the Great and his Family") in books purporting to keep pretty near to historical truth, and thereby especially calculated to deceive. Let us look for a moment at a prominent character in the work just mentioned, the Count Ranuzzi. This gentleman is a prisoner of war detained in Berlin, and is an enemy to the Pope. He is a man of the world, and profligate enough to be one of Frederick's own captains. He is a desperate intriguer, but withal ready to fight for the Church, or to commit any crime that may advance his interests. He, according to the story, was at a Jesuit college in his youth, and thought of becoming a priest, but the clergy evidently thought he had no vocation, and some of his friends got him a commission in the army, for which he appeared much better

fitted than for the sacred ministry. Well, he was a good soldier in the army of Maria Theresa, well enough as a fighting man, but of course a man of indelible morality, and when a prisoner of war in Berlin he gave himself up to intrigues, for which he was particularly well suited by natural gifts and by cultivation. He was ready to break any or all of the Commandments whether for his own gratification, or in the interests of his sovereign, the Empress, or in the interests of the Church. And what was the great aim of his ambition? Why, that he might be made General of his order (the Jesuits), and all his actions, however criminal, he justified to himself by the motto of his order—that the end sanctifies the means.

Now, such miserable, lying, abominable trash as this is spread abroad and eagerly accepted by large masses of people as historical truth. The authors were writing while Bismarck was most actively persecuting the Catholics of Prussia, and as her husband held a public office in Berlin, she had a double motive in this kind of falsification: first, to put money in her purse, and second, to find favor with the tyrannical Prussian Government.

It is not shown when or where the Jesuits adopted or professed such a motto, but its assertion, without proof, is enough to make them odious, as well as to blacken the Catholic Church. The Church, indeed, is not responsible for the sayings or doings of any individual Jesuit, or of any other member of her communion; but if a great order were to adopt a principle opposed to all sound morality, as in the alleged motto, such order would have to depart from her communion. To charge it upon the Jesuits, then, is to make a charge utterly false and unfounded, mischievous and malicious.

There must be some meaning in holding up Catholics to obloquy, while the friends of Voltaire are almost deafened by the sound of a cannon, the head of the Prussian Church, was a despot and an infidel of the worst type. In one of his letters to Voltaire he said it was of prime importance to destroy the Catholic Church, for when that was accomplished the greatest difficulty was removed as to breaking up the whole system of Christianity. In this idea he was undoubtedly right, but people who have any faith left in Christianity are helping such as Frederick and Voltaire to destroy it, are boring holes in the bottom of the ship—when they are holding them up as models for unqualified admiration, while they are depreciating in Catholicity the whole Christian system. It is an insidious manner of undermining Christian faith and of spreading infidelity.

Withal, it is a lie direct to charge the Jesuit Order with any such principles, or want of principles or of sound morality, as implied in the maxim that the end justifies, or sanctifies, the means.—Baltimore Mirror.

CATHOLIC NEWS.

There are in Hongkong more than 1000 Chinese Catholics. In making excavations necessary in the establishment of a public garden in front of the Cathedral in the City of Mexico, a discovery was made of a column, a portion of a Cathedral erected in the year 1526.

The correspondent of the Germania at Rome says:—"The Pope has signed a brief appointing Dr. Korzun, who is approved by Germany, to the vacant bishopric of Treves, Rhine Province. This is considered to be a considerable step toward a reconciliation between Germany and the Vatican."

It is now stated by friends of the celebrated M. Littré, that far from feeling resentment towards the Bishop of Orleans for opposing his election as a member of the French Academy, and that M. Du Penhoop's letter to him on the occasion inspired him with the deepest reverence.

A correspondent informs us that a Buddhist priest named Seela Vinada, of Pannadura, was converted and christened on the 26th day of St. John the Baptist's day, in St. John's Church, Matwell. He has taken the Christian name of Juan, the names of the sponsors being Panampattilandige Manuel Fernandez, Anavi Rala, and Panampattilandige Angelina Fernandez.—Ceylon Catholic Messenger.

Father Ryan, the Mobile post priest, is said to be the most popular rhymester in the South, and his volume of poems can be found in all the bookstores in that region. One of the priests at the suburban chapel where Father Ryan lived speaks of him to a correspondent of the Boston Post as an exceedingly eccentric man. He wears his hair long, goes in neglected dress, and is annoyingly absent-minded.

THE POPE AND THE IRISH MEMBERS.

A reply to the address recently sent by a number of Irish Catholic members to Pope Leo XIII., deploring the regrettable scenes which took place on the 12th of July on the burial of his lamented predecessor, Pius IX., was received on Monday from Cardinal Jacobini by Mr. Charles Dawson, M. P., whose name headed the list. The following is a translation: To the Most Illustrious Chief of Dawson, Esq., Lord Mayor-Elect of Dublin, and Member of Parliament for Carlisle.

Most Illustrious Sir,—The address which you and the other Irish Catholic members of Parliament have sent to the Holy Father expressing the sentiments of sorrow and indignation which pervaded your minds on learning the outrage committed at the removal of the remains of Pius IX., is an act which His Holiness could only receive with the liveliest sense of pleasure, feeling that it in some way tend to alleviate the bitter wrong which that unfortunate occurrence has caused him.

The number of signatures and their important position in the State give to the address itself the stamp of a special value. Wherefore, the august Pontiff has directed me to convey to you and your honorable colleagues his warmest thanks for the comfort which has been conferred on him, and to say that he blesses from the bottom of his heart every one of you and of his beloved Irish Catholics. By the express and venerated commands of his Holiness I am honoured in declaring my sentiments of distinguished consideration.

Signed, JACOBI, Secretary.

CATHOLICITY AND INFIDELITY.

OR,

Why I Joined the Church of I.

A Lecture Delivered in the Detroit House, on Sunday evening, June 18th, by Mr. John R. Jones, formerly pastor of Christ Church, Detroit, Ontario, and incumbent of Walsingham.

LADIES AND GENTLEMEN,—I am acknowledged by both the religious and secular world that we are living in an age of universal upheaval, enquiry and unrest. Among all thinking classes of whether high or low, rich or poor, the influence of the day is making it and stirring them up to look we religious or other basis upon which may happen to be resting. We must admit that the tendency of the age is toward a more honest and sincere scepticism, we not feel so indignant at the statements by multitudes who appear now every country called Christian—in hostility to the existing religious faith upon society we find Christianity under its two heads, viz: Catholic and Protestant, indifferently, showing this appears infidelity, under which he classed the sceptic or doubter, and who acknowledges a person but denies the divine origin of the Christian religion, and the atheist, or as he prefers being called, who puts in toto the existence of an infidelity—or will neither admit nor deny any yes or no—agnostic,—"know-nothing!" as the word.

This infidelity launches forth its ridicule and abuse against Catholicism, and indiscriminately, showing in favor and asking none. If misrepresentation and heartless can overthrow the Christian religion (regardless of national consequences) determined to see it done; but, unfortunately for itself, is unable to stand fast religious or other system, the place of the one it would so demolish. Having for a short while in the darkest scepticism, regret to say a professed unbeliever, having read with care, not only those of the Darwinian school, but those of the Darwinian school, are now so freely circulated in our I am anxious to say a few words to this common foe.

First—To show what it really means, and its consequences. Again—I will take up the question of Protestantism and its inability to stand against it.

Next—I will humbly prove only ask of refuge,—the only that can successfully withstand the attack of the Holy Roman Church, she that has for over eighteen centuries outlived the ridicule and sophistry called philosophers; that appearing standing upon the shores of time, monument of the days departed, paring, presenting the same face to the tide as when first sent to the hand of her divine master, Jesus Christ. Ages have rolled along, empires have risen, fallen, and passed away, but the Church of Christ has stood in dust, and in many their names have been forgotten, Catholic Church has outlived all she is with the world now,—she with it to the end of time.

(1st.) Infidelity, in its various leads to one of three things: "denies God, degrades God, or God."

That we have abundant proof existence of a personal intelligent self-existent being, thinking, feeling, man and woman. Yet, strong as the evidence suddenly by him who doubted his own existence, and spiritual trials, toned everything; was all he saw but images, shadows, a fantasy, or as the bubble that floats on the waves—he doubted the existence of God, he doubted his own existence. Then the light flashed upon him, the brightness of the sunbeam, and he exclaimed with confidence, "I believe, I exist!" The fact of his doubting showed the of a questioning or reasoning, and proved the distinction, connection between mind and matter, and so he was led to fully recognize the truth, to which our forefathers so beautifully refer, when "Life is real, life is earnest, and the grave is not its goal; and dust thou art, but soon thou shalt not be spoken of the soul!"

So with respect to the deity Who gave us existence? We bestowed upon us the reasoning power of a family?

Was the eye (said a lecturer some time ago, bringing the matter to simple first principles and held to this question) formed for the purpose of seeing? To see for the purpose of hearing? To would be an absurdity in all sense and human intelligence; it, as every reasonable being must be not only to uphold the argument that there cannot be a designer, but the old argument that there can be no designer without a thinker. He goes thoroughly; he argues that the of sight preceded the making of the thought or idea of hearing the forming of the ear. There in the eye and in the ear, it is the writer has remarked, there is design in sight and hearing. Things are of themselves thought existed in the mind of some being over the eye or ear were formed thought that there is other than ourselves means a thinker other than ourselves.

There is the simple argument two hundred years ago, the *De Deo* that has never yet been over by the atheist. And so we pass these little objects, the eye and the full of teaching and wonder to the vastness of the universe, and there we again the designer and the thinker, World beyond world, and for we know to the contrary—system, rolling out of infinity into infinity—down to our little full of the wonderful, sublime, full, nature bowing before