

his brows, in a reflective frown: "what feeling is this? ... Humph! Has somebody been playing a practical joke at the expense of the ..."

He walked down. It was past three when he reached ... He joined the trio at once. ... "Good-morning, Lady Cecil. ..."

My FRIENDS—There are times in the world's history when the devil seems to be more active than at others. He seems, like British virago, to slumber for a century or so, and then break out with a violence as tremendous as an eruption of Vesuvius and just as destructive. He is very active in this century of ours, and has an army of "agnostics"

They could do nothing with him then, until the surgeon came. When next restored his first question was "Where is she?" "Who?" the surgeon asked. "Katherine Dufferin," was the wild answer; "I saw her twice to-night—once out under the trees, and five minutes ago by my bedside! He was like a man mad, they say, at first, then Mrs. Butler explained that he was mistaken, that he had seen no one but Miss Horncastle, and Miss Horncastle came forward and confirmed her words. She looked at him steadily with those great eyes of hers—(you should see Mrs. Butler glare when describing it), and he subsided immediately, like a terrified child. I took her place early in the morning—the looked fagged to death—and Ginevra came in for a few minutes at noon; but stung to stay, he asked for Miss Horncastle, and seemed restless and feverish until she came."

(To be continued.)

MISCELLANEOUS.

During the past year 2,000,000 telegrams were sent over the lines of the Montreal Telegraph Company.

A boy named Birch is missing from his home in London, Ont., since Monday. He left school at noon, and no trace has been got of him.

A London, Ont., accountant, named Compton, has fallen heir to \$100,000 in England, and will go home at once to take possession.

The English House of Lords has negatived a motion to open the National Galleries and Museums on Sunday by a vote of 24 to 41. Reson-field voted against it.

The navigation of Fraser River, British Columbia, is open to Hope. Men are now at work blowing up the ice with dynamite to enable the steamers to reach Yale.

The newspaper publishers of the Ottawa Valley have been asked by circular to meet in Kingston Place on Friday, the 18th of March, for the discussion of matters pertaining to the craft.

An advance guard has been despatched from the Colony to the River Pruh, with instructions to resist, if possible, any attempt of the Ashantees to cross that stream.

M. Bunsard, Republican, has been elected Deputy for the Department of Orne, in the room of M. Dugas de la Fauconnerie, Bonapartist, resigned. The Legitimist candidate was defeated by 1,000 majority.

The preparations now being made for emigration to the United States in various villages and provincial districts of Germany indicate that the exodus in the next twelve months may be greater than even that of last year.

The Spanish steamer, "Asturiano," from New Orleans, February 13, has landed at Liverpool the master and 10 of the crew of the British barque "Bavelaw" from New York February 7, for London, which was abandoned at sea.

In cases of Chronic diseases which doctors have failed to cure, Burdock Blood Bitters has achieved its greatest triumph. All diseases of the Blood, Liver and Kidneys, Rheumatism, Piles, Female Complaints and all forms of lost Vitality are promptly cured by this great renovating Tonic. Trial Bottles only cost 10 Cents. I 31-2

It is rumored that Abdul Rahman Khan intends occupying Candahar as soon as the British evacuation is completed, when it is expected a desperate struggle will ensue between the Ameer and Ayoub Khan.

Excellent reasons exist why Dr. Thomas' Catarrh Ointment should be used by persons troubled with affections of the throat or lungs, sores upon the skin, rheumatic pains, corns, bunions, or external injuries. The reason is, that it is speedy, pure, unobjectionable whether taken internally or applied externally.

THE BOERS' WAR SONG.

LONDON, March 10.—The Boers' war song has much interest here, being a valuable contribution to the knowledge of the spirit actuating the people of the Transvaal. The following is the text:—

Hands off! Stand back! Leave us alone You shall not rob us of our own; We will be free! We will be free! God and right shall our standard be.

Our fathers' sweat and our fathers' blood Have soaked the ground on which they stood: Our mothers' tears, our mothers' toil Have hallowed our best Africa's soil.

This is our land; this is our land, Reclaimed by our good fathers' hands; Reclaimed by them, we claim it now As a garden made by the yeoman's plough.

We ask but what to us was left, Nor shall it from our grasp be left— For Fatherland and freedom we will die Or live victoriously.

INFIDELITY OF THE PRESENT DAY

A LECTURE

BY REV. FATHER GRAHAM, PARISH OF ALEXANDRIA, ONT.

My FRIENDS—There are times in the world's history when the devil seems to be more active than at others. He seems, like British virago, to slumber for a century or so, and then break out with a violence as tremendous as an eruption of Vesuvius and just as destructive. He is very active in this century of ours, and has an army of "agnostics"

These people talk glibly of "matter." They would not believe in God but they believe in "matter." Pray, Messieurs, what is matter? What is substance? What is the distinction—the real distinction—between matter and form? Can you explain what "matter" or substance is? No, you cannot; here, in the presence of a thing, visible and palpable, you are brought to a gaping standstill, and yet you turn around and dare to deny God, on the ground that the existence of the Almighty is unreasonable. You make that which is beyond the grasp of finite reason contradictory to reason. Poor pigmies! what asses, as well as blasphemers, you pride and petty brains make of you! Ignorance makes skeptics; learning makes believers.

Again, tell us, if you please, what is "space"? A relation or what? Is it something or nothing? Is it composed of parts? Space is extended you must admit. But that which is extended is material and a material, extended thing must absolutely occupy space. Now is space contained in space? But we may say the same of the second as we said of the first. Is there then a series of spaces *visque ad infinitum*? You say No! Very well then; now tell us, I ask again, what is space? I defy you to answer! And here again your boasted reason must stand apace, speechless and paralyzed. Perhaps, you will say, "Oh! science has not advanced enough to explain or pronounce an opinion on those things." Indeed; and the science which is unable to pronounce upon things natural and visible, can pronounce upon the Great Creator of matter and space and everything else!

I now approach a portion of my subject with fear. It requires a strong sense of duty to keep the surgeon's nerve steady while the lancet runs within a hair's breadth of the bone of life. But reason must be counteracted by an antidote, and blasphemy met by sane reason, Christians say:—

Whatever manifests design must have had a designer: The world manifests design; Therefore, the world must have had a designer.

The syllogism is good and logical. It is an argument deduced from the beauty, mutual relationship and order of the visible creation before our eyes. We see a watch, so constructed with wheels, large and small, that it accurately measures time. Tell a savage, who has never seen a watch, that it made itself, and he will treat you to a smile of contempt. The watch is immeasurably beneath the mechanism of the world. And yet, there are moral monsters—sticklers for "free thought"—"advanced reasoners"—who will tell you that this admirable order had no intelligent designer. It is only, as Darwin says, a *fitness or adaptation* belonging to Nature. And what is order but a *fitness and adaptation* in things? Can things be made fit without a fitter? Can things be adapted without an adapter? The skeptic's very fond of Nature and Nature's laws. Will any infidel of the whole chaotic crowd tell me, in definite terms, what is Nature? Is Nature a mere abstraction? Is it a real thing? Is it a universal residue? If so, where are Nature's Laws, abstracted from a superior intelligence? Are Nature's Laws forces by their own absolute energy? If so, Nature's Laws are prior to natural phenomena. The case must be called into court before the law is applied. But nature's laws are not forces by their own absolute energy. There is but one force of His own absolute energy—God—and when puny, crude, ignorant skeptics talk of nature and nature's laws they talk of those things which can only exist dependent upon their exemplar in the divine intelligence. If they had the grace to humble themselves before the Almighty, to ask for light, to cast themselves down in fasting, sackcloth and ashes for a few moments, they would soon emerge from the terrible eclipse of heat and mind which hides from them the benign face of the Creator and Lord.

Now, how does your infidel reply to the syllogism I have given above? Just listen, and if anything were needed to inspire profound disgust at those children of folly, their answer to that argument would be amply sufficient. Here is beautiful reasoning:—

Whatever manifests design must have had a designer; God, in His alleged personality and attributes, manifests design; therefore, God must have had a designer. There's a smasher for you! And the shallow scoffer that evolved that syllogism (save the mark!) out of his infidel consciousness, imagined, I suppose, that he had found a triumphant reply to the Christian argument.

The reply manifests one thing—But, no more utterly stupid sophism was ever uttered in defence of a bad and illogical cause. Let me defend the foolish "infidelosopher" a syllogism— Let us, one who treat of things of which they are ignorant, are fools; but our "infidelosopher" treats of things of which he is ignorant; therefore, our "infidelosopher" is a fool.— Q. E. D.

Though the ridiculous infidel argument is beneath notice, yet there are weak minds that may imagine there is something in it, and therefore become a prey to the father of sophistry, the devil. I will answer the *Syllogism*, as far as such empty trash can be answered.

1st. There is no parity or resemblance between the two lines of argument. The Christian syllogism refers to things natural; the infidel sophism to the Divine.

restraints and propinities, which hold society in cohesion. The rise of the modern school of Democrats, Propertius & Co., is synchronous with its logical results, free love, sexual affinities, communism, nihilism and a sane-natal adjustment of population. And very naturally, too, for he turns his back on God has already turned his back on virtue. The Holy Scripture describes our modern skeptics perfectly:—"The fool said in his heart: there is no God. They are corrupt and have become abominable."

Tyndall cries out:—"I discern in matter the promise and potency of all forms and qualities of life." This assertion is merely a rhetorical flourish of Darwin's propagandism. It is simply saying that matter and force are eternal and co-existent with each other. But, I would like to ask those gentlemen, whether the force they speak of is a blind force or an intelligent force? If it be a blind force how do they account for the order of the universe? If it be an intelligent force their doctrine is the gold, old pantheistic theory ten thousand times explicated by the great champions of divine truth. Order supposes law, and law supposes a legislator. A legislator supposes a free, intelligent being, for law must be interpreted and applied, otherwise law is a "dead letter." And he who interprets law and applies it, is, *hic et nunc*, superior to him for whom the law is interpreted and applied. Moreover, as law is as necessary to preservation as it is to creation, the order of the universe can only exist by an uninterrupted application of law. Hence God's laws never grew obsolete on the page of the eternal statute book, from Him all things "live and move and have their being."

Then take the other side of the question. These people talk glibly of "matter." They would not believe in God but they believe in "matter." Pray, Messieurs, what is matter? What is substance? What is the distinction—the real distinction—between matter and form? Can you explain what "matter" or substance is? No, you cannot; here, in the presence of a thing, visible and palpable, you are brought to a gaping standstill, and yet you turn around and dare to deny God, on the ground that the existence of the Almighty is unreasonable. You make that which is beyond the grasp of finite reason contradictory to reason. Poor pigmies! what asses, as well as blasphemers, you pride and petty brains make of you! Ignorance makes skeptics; learning makes believers.

Again, tell us, if you please, what is "space"? A relation or what? Is it something or nothing? Is it composed of parts? Space is extended you must admit. But that which is extended is material and a material, extended thing must absolutely occupy space. Now is space contained in space? But we may say the same of the second as we said of the first. Is there then a series of spaces *visque ad infinitum*? You say No! Very well then; now tell us, I ask again, what is space? I defy you to answer! And here again your boasted reason must stand apace, speechless and paralyzed. Perhaps, you will say, "Oh! science has not advanced enough to explain or pronounce an opinion on those things." Indeed; and the science which is unable to pronounce upon things natural and visible, can pronounce upon the Great Creator of matter and space and everything else!

I now approach a portion of my subject with fear. It requires a strong sense of duty to keep the surgeon's nerve steady while the lancet runs within a hair's breadth of the bone of life. But reason must be counteracted by an antidote, and blasphemy met by sane reason, Christians say:—

Whatever manifests design must have had a designer: The world manifests design; Therefore, the world must have had a designer.

The syllogism is good and logical. It is an argument deduced from the beauty, mutual relationship and order of the visible creation before our eyes. We see a watch, so constructed with wheels, large and small, that it accurately measures time. Tell a savage, who has never seen a watch, that it made itself, and he will treat you to a smile of contempt. The watch is immeasurably beneath the mechanism of the world. And yet, there are moral monsters—sticklers for "free thought"—"advanced reasoners"—who will tell you that this admirable order had no intelligent designer. It is only, as Darwin says, a *fitness or adaptation* belonging to Nature. And what is order but a *fitness and adaptation* in things? Can things be made fit without a fitter? Can things be adapted without an adapter? The skeptic's very fond of Nature and Nature's laws. Will any infidel of the whole chaotic crowd tell me, in definite terms, what is Nature? Is Nature a mere abstraction? Is it a real thing? Is it a universal residue? If so, where are Nature's Laws, abstracted from a superior intelligence? Are Nature's Laws forces by their own absolute energy? If so, Nature's Laws are prior to natural phenomena. The case must be called into court before the law is applied. But nature's laws are not forces by their own absolute energy. There is but one force of His own absolute energy—God—and when puny, crude, ignorant skeptics talk of nature and nature's laws they talk of those things which can only exist dependent upon their exemplar in the divine intelligence. If they had the grace to humble themselves before the Almighty, to ask for light, to cast themselves down in fasting, sackcloth and ashes for a few moments, they would soon emerge from the terrible eclipse of heat and mind which hides from them the benign face of the Creator and Lord.

Now, how does your infidel reply to the syllogism I have given above? Just listen, and if anything were needed to inspire profound disgust at those children of folly, their answer to that argument would be amply sufficient. Here is beautiful reasoning:—

Whatever manifests design must have had a designer; God, in His alleged personality and attributes, manifests design; therefore, God must have had a designer. There's a smasher for you! And the shallow scoffer that evolved that syllogism (save the mark!) out of his infidel consciousness, imagined, I suppose, that he had found a triumphant reply to the Christian argument.

The reply manifests one thing—But, no more utterly stupid sophism was ever uttered in defence of a bad and illogical cause. Let me defend the foolish "infidelosopher" a syllogism— Let us, one who treat of things of which they are ignorant, are fools; but our "infidelosopher" treats of things of which he is ignorant; therefore, our "infidelosopher" is a fool.— Q. E. D.

Though the ridiculous infidel argument is beneath notice, yet there are weak minds that may imagine there is something in it, and therefore become a prey to the father of sophistry, the devil. I will answer the *Syllogism*, as far as such empty trash can be answered.

1st. There is no parity or resemblance between the two lines of argument. The Christian syllogism refers to things natural; the infidel sophism to the Divine.

2nd. God is a pure spirit, or speaking more exactly, according to St. Thomas, God is simply Being. Now, human speech has no adequate expression for God or his attributes, because human speech is the manifestation of human thought, which is necessarily finite. When we say "God is Being simply" the human mind is able to remove from the idea of God everything that is irreconcilable with that definition; but the definition itself remains infinitely beyond our comprehension. We can apprehend the definition, but shall never comprehend it.

3rd. In God His attributes are Himself. It is our finite reason that conceives a difference between Him and His attributes, or between the latter.

4th. A pure spirit, as the Almighty is, differs generically from all created spirits. The difference is essential and infinite.

5th. Design exists in the Divine Mind as the exemplar of those things He has designed. The design of the world was in God before the world began to exist. Creation was the exterior manifestation of Divine design.

7th. Form in nature is an evidence of design, but form supposes limitation. Now God is Being simply, a pure spirit, infinitely perfect, without limitation, and, therefore, without form. To suppose absolute perfection to need form, and, therefore, design, is an absurd contradiction in terms, for it says that the infinitely perfect is at the same time imperfect. Such silly sophistry is the whole stock in trade of your modern "Free-thinkers."

8th. The personality of the "Triune God" is a mystery beyond our comprehension. God alone comprehends the infinite abyss of His own Being. Our part is to believe, to humbly bow down and adore.

I will lay down an axiom which I think is incontrovertible: Any system that uses or endorses one single sophism in self-defence is false and erroneous. There is but one on earth whose armor displays no defect—the Catholic Church, and thank God for it. Were it not for her, we should all be wallowing in the swinish muck and mire of some devilish "ism" or "advanced science." If you cast off divine authority, you bind yourself to error, you cannot, in such a circumstance, speak the truth on your own grounds. The very scientists who are building up new forms of old unbelief with a mixture of bad theology and worse "science," can say nothing positive without contradicting themselves and weakening the theories they would wish the world to accept. Protestantism, the mother of unbelief, is in the same position. She cannot, as a Protestant, make an act of belief in God's existence. The positive ground belongs to positive authority not to a negation thereof.

But let us proceed to consider for awhile one of "advanced" science's pet hobbies, viz: the eternity of matter. One remark I wish to offer before proceeding further; the modern school of independent thinkers' reject Divine revelation and Roman authority, its only legitimate interpreter, with lofty scorn for those poor, enslaved intellects that are fonder of obedience to God than man's submission to human authority. And, the chief argument they make use of is that Divine revelation is inexplicable and beyond the grasp of human conception, and that, therefore, to ask submission under such circumstances is neither reasonable nor just. To this they add, that to submit in such a case were slavery. But, observe, how they contradict themselves. They claim that matter is eternal and bring forward to the support of their false and absurd doctrine, a mass of such ridiculous "reasoning" that plainly prove the falsity of their position. In order to prove themselves "advanced thinkers," they reject Divine revelation as incomprehensible, though God is authority for its truth, and eagerly embrace and profess the most abject obedience to "matter" and its "eternity," though having nothing more solid than man's authority for so doing! They think it fine independence to hold him up as of more weight than divine authority. Then, again, it is so piquant and sensational, you know, to say:—"I am an 'Agnostic,' or 'Materialist,' or 'Atheist,' as it please may be! Such a profane student, and so acquainted with that skeptical, classical region, where Plato professes in attic numbers, where Aristotle gives form and substance to Platonic chaos, where Catullus sneers and Propertius gries, where Seneca chuckles over the fine moral heuristics, and Cato feels the sword-edge and rages in Addisonian blank verse! Such a distinguished intelligence! one of the best of the immortal firmament, to cap his wit with Sprague; to chop up barbs for agricultural purposes with Matthew and Mills; to sign God under a German diadem with Carlyle; to sigh over the degeneracy of monkeys with Darwin, and to acknowledge, with Tyndall, that there is something, we can't say what—a potency—a promise—in matter, that, some day or other—we can't say when—may kick up the very devil of a fuss, here or hereafter, we're not sure!

Noble fellows! built on another intellectual model from those petty *antonia* of divine belief who never knew the glorious uncertainty of judging for themselves. I am sure, my friends, you must have occasionally met with our Canadian specimens of the devil's army; colossal geniuses, though provincial. I do not know whether it is an act of agnosticism or profession of "advanced thought," but you will find a large proportion of "free thinkers" splitting their hair in the middle and nourishing their ambrosial locks even unto their shoulders. There is generally a wild and chaotic expression of eye about them, awfully suggestive of abysmal thought and the cutting of a "scientific" Gordian knot. They carry their vests high up, like their ears, and confusion possesses their coats which are buttoned airy. They affect spectacles and book libraries. Their pockets—this at watering places—are generally stuffed with pamphlets and they carry, under their arms, tit-bits of Mills and scientific formula of Herbert Spencer. There is a vague atmosphere of Cretism about them that makes them look as aggressive—as if they had been favored with a peep into the mysteries of Nature, a squint at the mysterious things, denied to the credulous millions who actually believe that they did not make themselves. Like patent-medicine men, they are loud and intrusive in shouting up their wares. They are troubled with a moral and intellectual itch to let society know they are Agnostics which is a "scientific" Hellenism for an ass. A page of Chopin's music is beyond their comprehension; the mysterious page of the universe is plain reading to their bottomless a-infinity. They will interrupt a conversation about the weather with the hot saying of some inept skeptic, and a fellow with the brains of a pigeon will expatiate on "free thought," and tell you, with a lofty positiveness, that "matter is eternal." Ask him to give a reason for his belief, and he has none beyond a resounding assertion that the "advanced" minds of modern times all teach the eternity of matter. Heavers, with just as profound an air of conviction, that *Jesus can't walk* or *Miss Fitzsimmons is rather loud in perfumery.*

Curiously, the vagaries of the ancient skeptics were bucked by genius, and there soph-

isms were acute and subtle, but ability seems not to be necessary to their modern representation. Their systems always fall ignominiously like the tower of Babel; their language is mere sound signifying nothing. If I wanted a powerful reason for believing in Christianity, nothing could influence me more in that direction than the self-contradictions and silly reasoning of the unbeliever. There does not exist one single respectable argument against the cosmos of Moses or the greater cosmos of the Word—His Church. Unbelief, like the Bengal tiger, exists only to destroy. In the primitive legislation of every people, severe statutes curbed the debilitating designs of the Atheist.— We find Atheism flourishing unrebuked and unpunished, when empires totter on the brink of destruction and one of the most glorious signs of our day is the impunity with which these drops from its poisonous tongue the leprous distillation of the Aemodius within. We must not forget that the modern school of skepticism is not so much an anti-religious as an anti-social conspiracy. It furnishes argument for the Nullist, and justification for the *petroleuses*. And never has a State existed for any length of time, with influence upon its own age, that rejected a belief in the Supreme Ruler of the Universe.

Before I refer specially to the "eternity of matter" argument, I beg leave to make a further remark. The agencies of evil, now active in the world, sneer and ask questions, but they take good care never to reply to one. They are faithful to Voltaire's oft-repeated injunction:—"Lie! He! something will stick!" They are so intent on undermining social breakwaters that they never consider that the stones may come tumbling down upon their own heads. They never pause to think that it is rather absurd to fashion a God out of matter and endow such fanciful being with the being and attributes of the Infinite Creator of all things. They claim that "matter" is eternal, and the principle of things, the potency whence life is derived, self-existent and all powerful. They give to "matter" what they scorn to allow to the Almighty. The poor savage, whittling from the trunk of a tree, the wooden and inartistic idol of to-morrow's worship, men laugh at and pity, but in what does he differ from our "advanced thinkers" who imagine arguments and crawl before them with more than the abject idolatry of Dahomy or Ashantee? They revive the most fantastic theories of the worst phases of heathenism, and ignorantly conceive they are startling the gates of orthodoxy with new discoveries. They are like a man lost in the woods; they walk in a circle. They forget that reason, darkened by corruption, moves in every age of the world in similar grooves, whether society be Christian or Pagan, the depraved intellect gravitates towards atheism because "the animal man does not savor of the things of God."

MATTER NOT ETERNAL.

And now, I shall say a few words touching the infidel claim, that matter is eternal. I said a while ago, my friends, that I am not speaking for the academy, consequently I shall avoid technical terms and plunge in *medias res* at once. Let me warn you, though, here, against infidel but faith in this question, as in everything else. They pretend to consider "matter" something entirely different from the visible creation; something like an abstraction from the substances of nature which surround us; a vague, independent *quasi-existent*, not a god, yet possessing the potency and sufficiency of all things. All such pretensions are mere balderdash. The forms of the visible creation about us, are modes of matter's existence; the world, or universe, if you will, is all the matter we know of; extra-material notions of matter may suit the sophistry of skeptics, but they are too busy for ordinary comprehension. The explanation of the skeptic's uncertainty in universal terms lies in the fact that logic and nature are at variance with the Atheist, and irresistibly push him toward an acknowledgement of God, in his lucid intervals, but he perversely turns from the plainest evidences of our Lord and refuses to lift his eyes beyond the natural limits that surround him. If he kept pure for six months he would begin to see God more clearly. Now, to the principal question.

1st. The world moves. Nothing can move without a motor. Inert matter is moved; intelligence and vitality move. The former is an impulse from without; the latter a determination from within. The first mover of the world was the world itself, say the Atheists. Then the world is intelligent with an absolute intelligence, for the first intelligent "borrows from none. For the world moves according to law and order, and that law, w-s, consequently, framed by the world. But law, as I have said before, supposes intelligence. But law exists also in intelligence before its material application, for a thing is thus rather than thus because intelligence chooses and diversifies the law to which it is subject. Consequently, the world devised its own mode of aistence before it existed! Now, this is an absurd contradiction; therefore, the world is not eternal.

2nd. Either the world is intelligent and free or not. If intelligent and free, why are the general or primary laws which govern it unchangeable? Why are astronomers able to fix the moon's phase at the hour of our death?

3rd. Again, the fundamental laws which govern the world, or, if you will, the material universe, are various. Now, various laws are numerically different. But those laws are of the essence of the universe, for, without them, the universe could have no existence. That which is numerical can never be eternal, for any aggregation of numbers you can, always add one. Therefore, the world is not eternal.

4th. That which exists from eternity is perfect. But that which is perfect cannot, without contradiction in terms, be conceived more perfect. Now, we can easily conceive a more perfect world than this—I mean the visible, material universe. Therefore, the world is not eternal.

5th. If the world be eternal what becomes of the marvellous protoplasm? Things present, say Darwin and his school, are derived by evolution from the protoplasm. But evolution means progress and progress signifies succession and succession is another name for time. Therefore, the protoplasm is an agency in time, for, the natural cause cannot naturally be superior, except in point of time, to its natural result.

6th.—If the world be eternal, so is the protoplasm, which is, as we are told, the unique principle of the evolution of all things. No, either the protoplasm gave the world all its being and energy or it did not. If it gave all, man is eternal naturally. If it did not, then it did so because either it could not or would not. If it could not it proves the being of the protoplasm was superior to the universe. If it would not, it proves that the protoplasm was intelligent and free. Because, protoplasm was intelligent and free, it is refusing to manifest all its being to the universe, it is manifesting liberty of choice. Now, such a will as that, remained essential to distinct from and superior to the universe, who is He who could not, and, of course

would not give His Being to the universe— who is essentially distinct from the universe— who is totally independent and free of his creation?—Almighty God!

How worthy of *eterna* is the will— a moral spot of "Ally"—the being and attributes of the Most High? But He is not put off, because He is eternal.

I might furnish you with fifty simple arguments, my friends, any one of which would sweep away like a cobweb the atheistic stupidity which claims that the world is eternal. I have no hope that the agnostic will listen to any argument that may refute his pet theories, because the Atheist's difficulty is not intellectual weakness; it is, unfortunately, a moral atrophy, which needs a cataclysm of God's grace, like the sudden splendor of Heaven which changed Saul of the Pharisees into the Apostle of the Gentiles. Atheism keeps the conscience numbened, and earthly existence is pleasant to many under the spell of some, and the practical ignorance of God soon advances to a formal denial of His existence. Such a conscience does not want supernatural penalties; make nature God, and a toothache or headache is sufficient punishment for any moral delinquency. It is a nice pillow of rest—this heedless self-stupification—while *It lasts!* But man dies in the vestibule of God's Court of Revision, and there is no appeal!

It is fearful to contemplate the mad career of those moral suicides, but it is much more cautious of disaster impending over society to witness the frantic eagerness of thousands of men and women who run after the blasphemous Atheist's heels seeking for glory? Some succumb, some *repente*, some *loto* for the horrible fears and apprehensions which Futurity, seen through the filthy excesses of the animal life presents to their troubled vision. The Atheist imagines his listeners admire and respect him! Pah! if the devil sped up to earth on black bat wing and described to those same listeners in definite language, the penalties that awaited their lives in hell, they would applaud the dark agent, because of the very definiteness of his words. This is the difficulty—floating blither and blither, vaguely, indefinitely, hopelessly, hopelessly—grasping at shadows—anxious, apprehensive, ever fearing, ever doubtful—now following him who cries: "Lo! here is Christ! now applauding him who hails: "Lo! here is the devil!"—discouraged, unhappy, seeking excitement, devouring sensations, life a pallid, meaningless burden, without purpose or aim, full of sin, of broken promises, dark, sullied, suffocating, and alas! how often the disastrous solution of all—suicide! And all this, because the authority of God's Catholic Church has been rejected!

To be Continued.

That marvellous purifier, Burdock Blood Bitters, will speedily change the sallow face to one of freshness health and beauty. It regulates the bowels, acts promptly on the Liver and Kidneys and strengthens the system when broken down by Nervous or General Debility. Ask your druggist for a Trial Bottle, the cost is only 10 Cents, Large Bottles \$1.00. I 31-2

HEAVY CANADIAN GUNS FOR ENGLAND.—It is reported that a team of Canadian artillery is to take a trip to the Mother country to compete with the English artillerymen at Shoeburyness. Eight men will be detailed from the regular force, the remainder to be filled out from the volunteer corps. It is expected that the Canadians will make their mark.

"Hail beautiful, countless gladome Spring"—this was Mark Twain's prize poem—but the dire diseases incident to Spring, spoil the romance. Burdock Blood Bitters is the prize remedy, the remedy prized by all who have tried it as the best Blood Purifying Tonic and System Regulator in the market. It cures all Blood Humors from the worst Scrofula to a common Pimple. Sample Bottles 10 Cents, for sale by all dealers in medicine. I 31-2

THE REICHSTAG.

Berlin, March 10.—The Reichstag by 127 to 111 has decided to refer the bill for biennial budget and quadrennial parliaments to a committee.

HEADACHE.

Why become a suffering martyr to headache, when Burdock Blood Bitters will surely cure the cause of all varieties of either Sick or Nervous Headache, cleanse the System, regulate the Secretions, relieve Constipation of the Bowels, purify the Blood, renovate the Liver and tone up the Nervous System, and distressing headache will be unknown? Sample Bottles 10 Cents, Large Bottles \$1. I 31-2

ENGLAND AND THE MONETARY CONFERENCE.

LONDON, March 10.—A deputation from the Liverpool Chamber of Commerce yesterday urged upon Lord Hartington that the Government would appoint Commissioners to represent England, especially India, at the Monetary Conference. The Telegraph says that Lord Hartington pointed out that the invitation, as originally worded, seemed to commit the Government's accepting it to the adoption of a bimetallic currency. The Government would not participate in any conference which assumed their willingness to abandon the gold standard. Negotiations have consequently taken place with a view of modifying the invitation to prevent England accepting consistently with their reserves. England and India would ultimately adopt any stable, prudent measure which might help to re-establish the value of silver.

Hagyard's Pectoral Balsam; a few doses relieves the most distressing cough, and a twenty-five cent bottle has cured many a sufferer from Asthma, Bronchitis, Croup, Influenza, Hoarseness and Soreness of the Throat. It is the grand specific for all throat and lung complaints leading to consumption. I 31-2

The London Free Press gives an account of the condition of the Indians on Sarina Reserve, stating that it is frightfully neglected. A reporter recently sent among them found most of them in a starving state, living in filthy huts without clothing or blankets, in many cases their allowances are misappropriated, and there is no proper supervision. The Department at Ottawa is urged to send a commission of inquiry to the reserve in order to remedy this state of affairs.

HAGYARD'S PECTORAL BALSAM is composed of the most healing balsams and gums. The Balsam, which enter into its composition, were used by the natives when America was first discovered, and are combined with other vegetable tonics, so blended together, that it is specific for all affections of the throat and lungs. Thousands of bottles are used annually, and it is considered one of the standard preparations of the day. I 31-2