

Catholic Record.

London, Sat., April 13th, 1889.

THE LESSONS OF THE HOUR.

Two memorable events have occurred within the last decade which ought to set people thinking, and which must convey to those willing to be instructed lessons of useful and serious import. The Catholics of French origin may learn from the agitation over the Jesuits' Estate Act and the intense bigotry its discussion brought to light on the part of the uneducated mass of Protestants in Ontario, that they are exposed at all times to assaults of this nature, and that it behooves them to be vigilant of their rights, and, by the religious and political education of the masses, to be ready for any emergency that may be threatened on the part of an unscrupulous, bigoted and wily foe. The French-Canadians should learn also to value the immense weight and influence of their co-religionists of Irish origin, both in Quebec and Ontario. On the several occasions when they were brought face to face with Orange fanaticism and Calvinistic interference in their Church discipline, the people of Quebec Province experienced no little aid and comfort in the determined stand assumed by their Irish fellow citizens on the score of protection from insult and of religious freedom in their own land. In the Oka disturbance, in the Guibord affair, in the threatened Orange procession riots of some years ago, and now in the determined invasion of their right to teach their own language in their own schools, and to pass laws for the benefit of their own Church and for the promotion of education, whether by the Jesuit Fathers in Montreal or by Laval University in the city of Quebec—in all these emergencies the French-Canadians must have discovered how valuable and how reliable is the sympathy of their Irish co-religionists, and to what extent they may be reckoned as trustworthy aids and defenders on every possible occasion where civil rights and liberty of conscience are concerned. Very useful lessons may be gathered from the agitation and discussion of the Jesuits' Estate Act, which the Protestant bigots of Ontario should lay to heart and store up in their minds. They should learn, in the first place, that French Catholics inhabit the Province of Quebec—that these French Catholics, in spite of emigration to the United States, are increasing every year at a far greater rate than the Orangemen or other fanatics in Ontario. They should impress themselves with the fact that very nearly two millions of these French Catholics occupy lands and people cities that are situated between Lake Ontario and the Atlantic Ocean. It is also very much to be believed that there is no possibility of those intelligent, well educated and devout Catholics being perverted to Protestantism by the ravings of Dr. Wild, the preaching of the apostate Chiniqny, or the fibrous articles of Goldwin Smith in his Week or in the Toronto Mail. The French-Canadians came to this country two hundred years before the Anglo-Saxon set foot on Canadian soil. They are here to stay; and no more foolish or absurd cry was ever raised than the insane shout of "The French must go." The bigots of Ontario might as well and as usefully be occupied in setting back the ocean tide or in buying the moon, as in fretting their poor hearts about the presence of the Catholic habitant of the neighboring Province and saying "he must leave." Would it not be far more profitable to cultivate amicable relations with our French-Canadian brethren than to be forever occupied in raising higher the wall of separation that bigoted interference has already erected between the two races? Is it not time that mountebanks should be refused a hearing who advocate suppression of the French language—suppression of the methods consecrated by the Church and by long usage of supporting their Church and paying well earned salaries to their priests? Why should it concern Protestant preachers or distant intermeddlers like Goldwin Smith how the churches are sustained in the Province of Quebec, or how the people in that Province show respect and loving obedience to the spiritual advisers whom God has placed over them for their instruction, their well-being and their social comfort and happiness? Again, it is about time the Protestants of Ontario would cease to contribute towards the most insulting work ever set on foot, that of proselytizing the French Catholics in Quebec. Are not the priests of that Province well able to look after the spiritual interests of their flocks? Are not the French clergymen of high education, of unblemished morals, and of noted zeal for the salvation of souls and the spread of religious truth? They certainly compare very favorably with the half-educated preachers of this bigoted Province, where history is so little known, where the study of languages, ancient and modern, is tabooed, and the cramming process of the much-boasted high schools is universally reprobated and condemned. The French Canadian Missionary Society is a standing and outrageous insult to the French Canadian Catholic popula-

tion of Quebec. There is no happier people in the world than the Catholic habitants if let alone, if not disturbed and devoured by the wolves in white neck ties, who are paid by public subscription to enter the fold of Christ and scatter and tear to pieces the hitherto peaceful and happy flock. The men and women whose subscriptions embolden those agents of Satan are more deserving of condemnation than the immoral and unscrupulous wretches who for filthy lucre and for an easy living devote themselves to the task of undermining the religious faith and of damning the souls of the unsuspecting and unsophisticated among the lambs that are lured away from the true fold. The speeches of Mr. Colby, of Mr. Mulock, and of Mr. Laurier form an eloquent condemnation of the intermeddling bigotry of Upper Canadian fanatics. It is well those speeches were delivered in the House of Commons and published in all the dailies, so that hundreds of thousands of Protestants must have read them. It must have struck them very forcibly how wide and vast is the contrast between French Catholic liberality and Protestant fanaticism and intolerance in Ontario. We only hope they will all profit by the lessons imparted in this agitation, and that, from a better and more intimate knowledge of each other, French-Canadians who are Catholics, and the great mass of sensible people which forms the majority in Ontario and which is Protestant, will learn to respect each others views, political and religious, and that both peoples, united in mutual confidence of each other's attachment and support, will help to build up one great confederation and form one distinct and unassailable Canadian nationality.

REVISION OF DOCTRINAL STANDARDS.

An earnest discussion took place at the last meeting of the Toronto Presbytery on an overture or motion by the Rev. D. J. Macdonnell, of Toronto, that the Westminster Confession of Faith should be made briefer, so as to make it less exclusive. Mr. Macdonnell's resolutions were the following:

Whereas, the Church of Christ should be careful not to exclude from the ministry any man whom the Lord of the Church would receive; and whereas, the desired union of the several branches of the Church would necessarily involve the adoption of a common standard for admission to the ministry; and whereas, the present terms of subscription in the Presbyterian Church in Canada have the effect of excluding from its ministry men who are acknowledged to be true ministers of the gospel in other branches of the Church; and whereas, the Confession of the Church should express its living faith; and whereas, the Westminster Confession errs both by excess and by defect, unduly emphasizing some aspects of truth while it does not give their due place to others which are equally important; it is humbly overtured to the venerable General Assembly to take such action as it may deem best in the premises in the way of altering the relation of ministers to the Confession of Faith or of substituting for said Confession some briefer statement of the truths which are considered vital.

In support of these resolutions he pointed out that already several branches of the Presbyterian Church had taken action in harmony with the course he advocated, and had already virtually modified the Confession of Faith. This had been done by the United Presbyterian Church in Scotland, which had passed a declaratory Act to that effect, and Dr. Oswald Dykes is now at work revising the Confession to meet the present views of the Church. The English Presbyterian Church has also taken similar action. He considered that the Confession "should express the living faith, and not the faith of remote fathers. The Confession of the living Church at this day ought to be the expression of what we hold to be the essence of God's living truth."

Mr. Macdonnell explained that the object of his resolutions is to take such steps as would prepare the way for a union of the Church of England, Presbyterian, and Methodist Churches of Canada. According to the present terms of subscription there are many men who could not be received into the ministry of the Presbyterian Church, though they are acknowledged to be true ministers of the gospel: "If it is desired to bring the negotiations now on foot for a union of these three great branches of the Christian Church some steps must be taken, for there would have to be a common standard for all the clergy."

Rev. Mr. Macdonnell's proposal was very strenuously attacked by several clergymen of the stern Westminster mould. The Rev. Professor Gregg said "the Methodists do not take the same view of the doctrines of grace and election as Presbyterians, but, according to Mr. Macdonnell, the Presbyterian Church would have to abandon these to pave the way for union with the Methodist body. There are many who deny the atonement, inspiration of Scripture, personal divinity of Christ, and other vital truths, but is it reasonable to ask the Presbyterian Church to receive men holding such views into the Church?"

Professor Gregg here made a palpable hit by introducing the dreaded Jesuit into his speech. The admission of Unitarians, Latitudinarians, avowed Deists, and full-fledged Presbyterians might be endured—but imagine a Jesuit Presbyterian! He said: "He would be sorry to admit Jesuits into his Church; but there is no reason why they should not be

admitted if a Confession of Faith were framed on the principle proposed by Mr. Macdonnell. (Laughter.)"

So the Rev. Mr. Gregg's pathetic appeal only produced laughter in that serious assemblage of Presbyterian divines. Truly the question of receiving a Bob Ingersoll, who "denies the atonement, and the inspiration of scripture, and Christ's personal divinity," as member of the Presbyterian Church of Christ, is a matter for serious consideration for so learned and Christian a body as the Toronto Presbytery—but the idea of an Ignatius Loyola, or a St. Francis Xavier, practical, zealous propagators of the Christian faith to Zanzibar, Malabar, or Japan, the thought of martyrs like Fathers Breibers and L'Allemand becoming Presbyterians is too preposterous. We think the Toronto Presbytery did honor to themselves by greeting the proposition with "Laughter."

The Rev. Professor Gregg continued: "Would the Lord of the Church admit into the Church those who deny the divinity of Christ, the doctrine of rewards and punishments and the inspiration of Scripture? He thought not. The Presbyterian Church would be guilty of a great wrong did she surrender doctrines believed to be founded on the Word of God."

It appears, therefore, that the Rev. Mr. Gregg would not admit Ingersoll's or Tom Paine's disciples to the Presbyterian fold, but the division showed that quite a number of the Presbyterian clergy are prepared to do so. Dr. Kellogg pointed out that "the overture aims at framing a Confession from which all essentials would be eliminated," yet when put to the vote it was supported by four out of twelve voting. A large number of those present abstained from the vote, and we are told they did so because they sympathize with the object of the motion, though they thought it premature, as other denominations have not taken a similar step.

The Rev. Mr. Milligan was one of the speakers on Rev. Mr. Macdonnell's overture. It will be remembered that Mr. Milligan published some time ago a paper on Cardinal Newman in which he maintained that the Catholic Church "manufactures Divine Truth." That is to say, that the Church from time to time changes her doctrine, and gives forth the new doctrines as being the revelation of God. The charge is, of course, a false one; but it is remarkable that the rev. gentleman acknowledges in his speech on the present occasion that Presbyterianism is constantly engaged in manufacturing divine truth, and, moreover, he even claims credit for Presbyterianism for so doing. There can be no other meaning attached to the following words:

"Presbyterianism is the most Catholic organization in Christendom. Nobody is asked nowadays to subscribe to every particle of the Confession of Faith. Common sense reigns in the Church and teaches that what we do subscribe to is the system of doctrine taught in the Word of God."

This means that every one is free to give such meaning as he likes to the articles of the Presbyterian Confession of Faith, and to teach his interpretation as the Divine Truth. It must be borne in mind that in using the word Catholic, Mr. Milligan does not attach to it the sense in which it was always used by the Christian Fathers. He uses it to cover all sorts of doctrine. He means to say that Presbyterianism tolerates more diversity in belief than any other form of Christianity; and though the meaning of the closing sentence is somewhat disguised, it is easily seen that it is intended to signify that under Presbyterianism it is allowable to disagree with the Confession of Faith.

The Confession of Faith itself teaches differently from Rev. Mr. Milligan. It declares itself to be "God's undoubted truth" and "a perfect religion," and strongly denounces all schism and heresy. Even it is positively stated that several of those who voted against Mr. Macdonnell's motion are in favor of some revision of the Confession of Faith. In our view this is an acknowledgment that Presbyterianism has ceased to be the true religion of Christ. What St. Paul said of the Church of Christ, that it is "the pillar and ground of truth," cannot be said of a Church which needs to have some of its doctrines changed.

In conclusion, we would call attention to the misuse of the term Catholic which is nowadays very common with Protestant clergymen. Both Rev. Mr. Macdonnell and Rev. Mr. Milligan made this misapplication of the term. It is their desire that the Church be called Catholic or universal in the sense that it shall include persons of discordant beliefs, and the greater the discord the more Catholic will the Church be, according to this view. This is not the sense in which the Church of Christ has in all ages been called Catholic. The Church is Catholic in three ways. She is Catholic in doctrine, by teaching all Christ's doctrine; Catholic as regards time, by subsisting in every age; Catholic as regards place, by being spread throughout all nations, teaching everywhere one and the same doctrine. This is the three-fold Catholicity which is expressed by the apostles: "Going, therefore, teach ye all

nations. . . teaching them to observe all things whatsoever I have commanded you; and behold I am with you all days, even to the consummation of the world." (St. Matt. xxviii, 20)

That this is the sense in which the Church has always been regarded as Catholic is evident from the constant use of the name in every age. In the second century St. Irenaeus said: "Everywhere the Church is distinctly visible." (Adv. Hæreses, book iv.) In the third century, Origen said: "The Churches of Christ are propagated throughout the whole world." (Homily xliii.)

In the 4th century Eusebius said: "The Catholic and only true Church, always holding uniformly the same things, still went on increasing and becoming great." (Church History book iv.) The same author says: "The Catholic Church reaches from one end of the earth to the other." (Commentary c. 32.)

St. Cyril of Jerusalem says: "The Church is called Catholic because it is throughout the whole world, from one end of the earth to the other; and because it teaches universally, (Catholically), and completely all the doctrines which ought to come to men's knowledge. . . for this is the peculiar name of this holy Church and mother of us all, which is indeed the spouse of our Lord Jesus Christ, the only begotten Son of God." (Catechesis 18.)

St. Optatus of Milevis says: "that is the Catholic Church which is spread over the whole earth." St. Pacian says: "Catholic is everywhere one," and he declares that the name cannot be applied to any of the sectaries of his day. The same reasoning deprives Presbyterianism of any claim to the title. It is evident that the reason why the Presbyterian clergy give a new meaning to the word, is that they are conscious that in the sense in which Catholicity has always been attributed to the Church, Presbyterianism cannot claim the title. It is an absurdity on its very face to claim that the Church should be Catholic in the sense of including discordant doctrines, for St. Paul expressly states the purpose of the Church to be that her children may not "be tossed about by every wind of doctrine."

In regard to the revision of the Westminster Confession, we may add that Nassau Presbytery, comprising a number of Presbyterian Churches in Long Island, N. Y., petitioned the General Assembly of the United States to appoint a committee to revise those sections of the Confession of Faith which declare that God has fore-ordained some men and angels to everlasting death. The petition states that this "goes beyond the word of God, and is opposed to the convictions and repentance of the feelings of very many of our most worthy and thoughtful members." The assembly has the petition under consideration still, action having been referred to the next meeting of the assembly. It seems likely, therefore, that the revision asked for will be granted.

MORE INTOLERANCE.

We might imagine that the very decisive division by which Col. O'Brien's motion was voted down would be accepted with a good grace as indicating that the Dominion is not converted to the opinion so freely expressed by hundreds of Protestant ministers and Orange lodges, that the Jesuits are a dangerous body which should be driven out of Canada; but it appears that the enemies of the Jesuits will not rest their lack in contentment. There is secretly a Presbyterian or a Methodist Church in Ontario whose pulpit does not ring, Sunday after Sunday, with denunciations of Jesuit aggression; scarcely an Orange Lodge which has not passed resolutions condemning the 188 members of Parliament who nobly declared by their votes that they have no sympathy with the effort to interfere with the autonomy of the Province of Quebec. In one issue of the Globe this week no fewer than seven Orange lodges are reported as having passed resolutions condemning the Parliamentary majority, and approving the action of the thirteen who voted that the Jesuits' Estates Act should be disallowed. Dr. Wild, of Toronto, is perambulating Ontario preaching a crusade against Jesuits and the Catholic Church in general. Ministers are holding meetings in various places, as Toronto, Ottawa, Woodstock, and the burden of their song is in every case that it is the business of Ontario to see to it that Quebec shall not be permitted to endow the Jesuit body.

The Globe of the 5th inst. says it is "a deplorable peculiarity of the situation" that "the entire Roman Catholic press, whether English or French-Canadian, maintains that the Estates Act should be allowed, and that the Protestant journals which demand disallowance are guilty of intolerance, fanaticism and what not."

It is true, and we are glad to see that the Catholic journals are unanimous on this point. The Globe seems to be of the opinion that the Catholic journals are glad to see civil functions attributed to the Pope by the Act. We can safely say that no Catholic journal is influenced by any such motive. We do not attribute to the Pope any civil authority in Canada,

and it has been shown over and over again that the Act does not attribute to the Holy Father any such functions; but we do recognize the Pope as head of the Church. In this capacity he must necessarily be supreme administrator of the temporalities of the Church, and his equitable arbitration as to how the \$400,000 voted by the Quebec Legislature should be distributed was essential to the satisfactory solution of the question.

It appears that the introduction of the Pope's name into the Act has operated with the Ontario persons and Orangemen somewhat as a red cloth flouted in front of a mad bull. This is to be deplored, for the sake of peace and good-will, but it does not make the Act unjust. We acknowledge that, among the opponents of the Act, the Globe is one of the most moderate. It does not aim at exciting religious prejudice, but nearly all the Protestant press take the view that Catholics in Canada are here merely on sufferance, and that a Protestant ascendancy should be recognized which gives to Protestants a right to say how far the practice of the Catholic religion shall be tolerated. To this claim of Protestant ascendancy we decidedly object. It cannot be denied that the persons and the Orangemen approve of the course of the Milligan opposition to all Catholic interests, and it is no wonder that the Catholic press should with one accord insist upon complete religious equality. We maintain that we are citizens in the fullest sense of the term, and whether the Catholics of Canada are of French or English, Irish or Scotch descent, it is our firm purpose to preserve our equality with our Protestant fellow-citizens. We are not blind to the fact that the real reason which incites a fanatical party in Ontario to declare war against the French-speaking population of Ontario and Quebec is that this population is for the most part Catholic. The Catholic journals which would hesitate to stand by their French co-religionists would be disloyal to their own interests, and traitors to their religion.

It has been pretended by anti-Catholic journals, notably by the Mail, that where Catholics are strong they persecute and annoy their Protestant fellow-citizens. This is said to be the case especially in the Province of Quebec. The remarkable testimony of Mr. Colby, speaking on behalf of the Protestants of Quebec, so well refutes this charge that we feel constrained to produce it here. Mr. Colby said, at the debate on the Jesuits' Estates Act:

"The Federal Government should be most careful not to clash unnecessarily with the Provincial Government. Already Confederation has had severe shocks, but it never has stood to bear the strain of religious strife. If this amendment is passed, it will precipitate the most dangerous crisis that this country can be called to face. It has been stated as a matter of surprise that the Protestants of Quebec have not resisted this bill. The reason is that never in any country has a minority been so well treated as in Quebec, and it is a happy condition of affairs which the Protestants of Quebec do not wish to disturb. The Protestants of Quebec are as true to Protestantism as the dilute men who are now trying to stir up strife, and they understand the situation better. Speaking of the Catholic Church, politically, he regarded it as the greatest bulwark of the State against the spirit of infidelity, and of anarchy, which is abroad, and which would level every constituted authority."

The Protestant ministers and the Orangemen of Ontario would do well to ponder on those remarkable words, and to take a lesson in toleration from their Catholic and Protestant fellow-citizens in Quebec. It is, however, gratifying that the almost unanimous voice of Parliament administered a sharp rebuke to the intolerant fanatics who are so busy in stirring up strife. It is an evidence, first, that outside of Ontario the fanatical spirit does not find a home, and secondly, that even in Ontario it is confined to a small fraction of the population.

A LYING LECTURER.

In a lecture delivered a few days ago in Toronto, the notorious Chiniqny made quite a sensation by asserting from his own personal knowledge that the Jesuits were at the bottom of the murder of President Lincoln! It appears that Abraham Lincoln defended Chiniqny in a libel suit in 1856 in Illinois, and according to Chiniqny, the Jesuits were the parties who caused the prosecution, and afterwards, in revenge, plotted President Lincoln's death and hired the assassin to do the job. J. L. Hughes occupied the chair while the apostate was giving utterance to this balderdash. But the whole story has been exploded by Mr. F. Bechard, M. P. for Ilerve, who was the interpreter on the occasion of the libel suit in question. Mr. Bechard states that the action was brought by one Spink, whom Chiniqny, in a lecture, accused of perjury at a trial which Dr. Gauthier, his son-in-law, instituted for payment of professional services. M. Bechard states that the Jesuits were by no means connected with the trial. There were none in the courtroom, and so far as he is aware, there are none living in that part of the country. Mr. Bechard admits that Chiniqny may have been concerned in some other libel suit, to which he may refer, but it is not at all likely that Abraham Lincoln agent

his whole life in defending Chiniqny in libel suits all over the country. There is no doubt that the suit referred to by Mr. Bechard is the one that Chiniqny had in view in his Toronto lectures.

THE MAIL'S FRANCOPHOBISM.

An editorial article in the Mail of Monday asserts that "nothing prospers in the Province of Quebec except the Church and her Orders." In proof of this a statement is given of the number and value of churches, priests' houses, convents, hospitals, boarding schools, seminaries and colleges in that Province. To show that the Church is very wealthy, the statement is made that there are 900 churches, valued at \$37,000,000, and that the 900 houses of the cardinal, the bishops and priests reach the value of \$9,000,000, the other institutions named being 800 convents, and 356 asylums, hospitals, boarding schools, seminaries and colleges, to the value of \$16,000,000. To all this it adds \$62,500,000 which is stated to be invested in houses, lands, shops, etc., and the inference is drawn that the people are kept in poverty by a clergy who are wallowing in wealth. We think that the last item is at all events fanciful, though we are aware that several educational establishments have a large amount of wealth, which they expend in education. But it seems to us rather a strange view for the Mail to take that the money invested in boarding schools, colleges, seminaries, hospitals, and asylums for orphans and poor people is a waste of public money. It is the general opinion of the people of Canada that money expended for education and charity is well spent, and if religious orders are devoting themselves to these good works, surely they should not be regarded a house to live in, and school rooms for their pupils. It would be just as reasonable to say that the palace-like universities, colleges, high schools and public schools of Ontario are a waste of public money—and so they must be if the Mail's reasoning be correct. Indeed the very existence of these establishments through Quebec shows that the people are neither so poverty-stricken nor so degraded as the Mail pretends. Among the occupations of the people of Quebec, we notice by the last census that in those professions or trades which best indicate either the solid comfort, or the intelligence of the people, the people of Quebec stand about as well as those of Ontario, who are so fond of boasting that they are of superior race. Farmers and farmers' sons are in Quebec 14.8 per cent. of the population, in Ontario 15.6 per cent. Laborers in the two Provinces are respectively 4.1 and 4.3 per cent., the difference being small in each case, while those who are described as "gentlemen of private means" number 59 in every 10,000 in Quebec, and 21 out of 10,000 in Ontario. Those engaged in the "liberal professions" number 135 out of each 10,000 in Quebec, while in Ontario the number is 115. Exclusively of the clergy the numbers will be for Quebec 120, and for Ontario 100. We might continue the comparison, but we will only add that in industrial pursuits it cannot be said that Quebec is behind the other Provinces of the Dominion, if we take into consideration the resources of the country.

As regards the churches of Quebec, we can well understand that the Mail, which has repeatedly manifested hostility to all Christianity, may consider it a waste of money to erect church buildings and priests' houses; but the Christian sentiment of the people of our Dominion will scarcely agree with the assertion that religion is not worth supporting. At all events the churches of Quebec fall far short of those of Ontario in number. In 1881 there were reported 712 Catholics, and 568 churches of other denominations in Quebec. In Ontario, at the same time, there were 367 Catholic, and 4708 Protestant churches. If the building of churches and priests' houses constitute a waste of money, Ontario wastes much more in this regard, and in the payment of clergymen's salaries, than does Quebec. Those who live in glass houses should not throw stones.

The Mail pretends that the reason why only Sir John Thompson and Hon. W. Laurier were the only Catholics who spoke on the Jesuits' Estates Act was that Catholic members desired simply to watch contemptuously the Protestant members advocating Catholic interests to their own degradation. The Montreal Gazette refutes the Mail by informing the public that a number of Catholic members intended to speak on the subject but refrained lest the discussion would take a religious aspect if they participated in it, and they preferred that the matter should be debated on constitutional ground solely. Besides, the time allowed for discussion was very limited, and the sitting would have been prolonged to an interminable length if all had spoken who desired to do so. Hence Messrs. Curran, Kenny, Groulx, Beaulieu, Langlois, Amyot and others refrained from speaking. The fact is it was not necessary to inflict new stabs on a dead dog. The Empire says of the course of the Catholic members: "For this creditable self-restraint they are misrepresented by the Mail, and paraded in a false and offensive light to kindle anger in Ontario. That a design as base as that of the Mail—a design nurtured in iniquity, and unsupported by a single righteous motive—can deceive the people of Canada is impossible, for evil defeats itself, and will surely bring to naught the machinations against a nation's peace."

THE UNRE-

LECTURE DELIV- LEWIS DRUM- PATRICK'S CH- DAY, 31st MAR-

Reported Special-

REV. FATHERS, MEN—1 purpose for you some re show that not to of God and in the clarity is unresur- tomed, we Christ sometimes ad people who, unfor on their side. * may be divided. Is first the dogmat be termed the "th there is another themselves aginst that nothing can the future statu whole human rec and, because th know, or think thing about the therefore, the res not know anyth why they have It is a very fine "know-nothing" unbelievers, he belongs the man fable. One day stretched himself ask, and as he la began to philo creation around says he, "that G are small creati that tree, and b kin on the selen It seems to me to have put the the acorns on tough to eat, a they wait fire euce, put back satisfied air, and God. We do n God of their o in God as He delists hold the the most pe there is a gr two man are for both man have been but is the only by the enemies is absurd to sup tures can call His existence, expect that th the spot where Him. * * * He is silent and so our idea of the cruel Being bu ought to be r suppose that G sults immediat Him to do this God to work His creature's argument whic hevers which consist of sim is no God, t of His ex prove that there is to be a that there is, supposes that amised thoro himself, not world, but a resime of spac he should nev he might find the existence of all things that to assert that for one's self attribute to G self infinite e that to show Before going who are reali catalogue of word about a too well kno cross betwee and the agno called the "c ogmatic un- lief. But who se bullly and, Robert Inge himself a ver who slings all are holy. F ward, Marli harm alre attacked an and posed a of the rare of the world says "a great in speaking, speaking, bu much of the praised by hi kind man. man who qualities, a successful as easy to be there is on virtue which and that is suppose then in the Unit with him be one has a gift of written aw of Father Le 200,000 cop the United. When peo are amused spite of the half schama amusement.