

demoniacal influence. Their spirit and tendency, indeed, are always and everywhere the same, but their forms change under the very eye of the spectator, and are rarely the same for any two successive moments. Strike where Protestantism is, and it is not there. It is in perpetual motion, and examples, so far as itself is concerned, the old heathen doctrine that all things are in a perpetual flux. You can never count on its remaining stationary long enough for you to bring your piece to a rest and take deliberate aim. You must shoot it on the wing; and if you are not marksman enough to hit it flying, you will have, however well charged and well aimed your shot, only labor for your pains. It is never enough to take note either of its past or its present position; but we must always regard the direction in which it is moving, and the celerity with which it moves, and if we wish our shot to tell, we must aim, not at the point where it was, or where it now is, but at the point where it will be, when a ball now fired may reach it. To ascertain this point requires either long practice or exact science. Yet it is less difficult than may appear at first sight. We as Catholics, if we recollect ourselves, know perfectly well that the point to which all the sects are moving, with greater or less celerity, is the denial of God in the order of grace, and therefore of all supernatural revelation and religion. To this tends the inevitable and necessary development of Protestantism. This development may be hastened or retarded by circumstances, but it must sooner or later reach this fatal termination, if suffered to follow its natural course. There is an invincible logic in the human race, which pushes them on to the last consequences of their premises; and when, as in the Protestant rebellion, they have adopted premises which involve as their last consequence the rejection of the order of grace, and the assertion, if the word may be permitted us, of mere *naturism*, they will inevitably draw that consequence, and become theoretical and practical unbelievers, unless previously induced to change their premises.

The early Catholic controversialists clearly foresaw and distinctly announced that the Protestant premises involved the rejection of all revealed religion, and in every age since our divines have continued to reassert the same; but unhappily, in no age or country has this been enough to arrest the mad career of the Protestant people; for in no age or country has it ever been true that the mass of them would not continue the development of their principles, at the risk of running into no religion, sooner than return to the Church. The illustrious Bossuet, in the latter part of the 17th century, proved to the Protestants of his time, beyond the possibility of a rational doubt, that, if they continued their course, they must run into Socinianism,—a polite

name for incredulity: but this did not arrest them, and not many years elapsed before they became, to an alarming extent, avowed Socinians, and even avowed infidels. To a Catholic, a doctrine or principle is refuted, proved to be false, when it is shown to have an infidel or a Socinian tendency; but not to a Protestant. Convince him that his principle has such a tendency, and he will turn a Socinian or an infidel sooner than abandon it. The only effectual way of arresting Protestants is, not merely to show them whither they are tending, but to refute that to which they tend. They have an instinctive sense even now of what it is they tend to, but unhappily, they do not, or will not, see, that when they have reached it, they will not have whereon to rest the sole of their foot.

Forseeing the inevitable tendency of Protestantism may indeed produce, and unquestionably has produced, a reaction in favor of the Church in the minds of many excellent individuals at home and abroad; but the great majority of the people in all Protestant countries are far from recoiling, and are steadily moving onwards to the rejection of all supernatural religion. They reject the Church as a positive institution, Jesus Christ as the substantial son of the Father, the Holy Scriptures as the inspired word of God, and then place them in the category of mere human books, and class the Lord that brought us with Zoroaster, Socrates, Apollonius of Tyana, Mahomet, Wesley, Swedenborg. Especially is this true in this country, where all the sects are left to run their natural course. The mass are borne onward with resistless force towards the goal, and it is useless to expect a reaction by merely showing the infidel results towards which they are borne; far more useless to persuade ourselves that any general reaction has commenced.—In spite of a few appearances on the surface, the deep under-current is flowing on in the same direction it has been for the last three hundred years.—*P. C. Herald.*

From the Weekly Catholic Instructor.

A DREAM OF DEATH.

Methought I had lain many, many weeks on a sick bed; the gay spring and gorgeous summer had passed away, and the golden autumn was now rejoicing the earth; the busy world still bustled on, regardless of 'the stricken deer that left the herd,' while those to whom I was bound by the ties of nature, tended me as they would a favourite cat, or lap-dog, or any other domestic animal; I was a Catholic; they did not understand the matter, or give themselves any trouble about it, but they had delicacy enough to leave me to my own reflections. I do not remember to have suffered acute pain, but excessive weakness had worn me to a skeleton, and the anxieties which had troubled me in the first stages of my illness had now settled into indifference,