

PROGRESS OF CATHOLICISM.

It is a noteworthy fact that while Catholicism is losing ground and influence in Italy it is gaining constant accessions to its ranks, and is in the most thrifty and flourishing condition, in the United States and England, countries which have been viewed as the strongholds of Protestantism. The Roman Catholic organization is thoroughly adapted for the purposes that church wishes to accomplish; its agents of both sexes are numerous, devoted, energetic and tireless. The system of proselyting adopted by it is complete, as is also the management and care of the convert after he has given adhesion to its creed. From every part of the United States we hear of the spread and flourishing condition of Catholicism, and grave fears are entertained by many Protestants that it is acquiring such a foothold and a power in the land that religious liberty will at some time in the not distant future be seriously endangered by its influence and machinations.

But it is in England where it seems to be gaining its greatest triumphs. It is becoming fashionable there on the part of Church of England ministers to carry out the practices and doctrines of the Roman Catholic Church, and to imitate the clergy of that Church in dress, devotions, preaching, etc. It is said on good authority that many of the Church of England ministers have established not only the practice of confession among their flocks, but have actually built themselves confessionals in their churches. They are said to be playing Popery without the Pope, and are in this manner preparing the English people to become Roman Catholics. There are no churches in London better attended than the Roman Catholic churches. Some of the leading Catholic priests in that city, including the Archbishop himself, are converts from the Church of England to Romanism. There are said to be upwards of two hundred Roman Catholic priests in England; one-eighth of this number were once ministers of the Church of England; and among the leading laymen it is the same. There are no fewer than ten peers who are themselves converts to the Catholic Church. These swell the number of Catholic nobleman and greatly increase their influence. Besides these peers, there are eighteen baronets, who within the last twenty-five years, have joined the same church. Then there is a host of men without titles, influential in their various spheres, some of them famous, who have deserted Protestantism and gone over to Catholicism.

These facts indicate very plainly the direction in which the popular religious tide is setting in that country. A hybrid sort of Catholicism is fashionable among some classes of Protestants. They do not like the Pope very well; but they like the forms and ceremonies of his church. They are grand and showy, and admit of a display of pomp and glitter that is very fascinating to a certain class of minds. After awhile they acquire a liking for the Pope himself. It is remarked that such people begin by admiring and practicing the forms and ceremonies of Rome, and end by giving in their adhesion to Rome itself and becoming the Pontiff's most faithful followers.

There is a cause for this defection on the part of leading Protestant minds. Protestantism fails to meet their wants and to satisfy their longings. There is a hollowness about its professions, a lack of earnestness and zeal in its ministers, an absence of power in its organization. The claims of the Catholic Church, however bad the foundation on which they are based, are more logical and in accordance with the scriptures than those set forth by the Protestant churches. A reflecting, unprejudiced mind is compelled to admit that if modern ministers are God's servants, and act by His sanction, they should claim and exercise greater authority than Protestant churches extend to their ministers. In this respect the Roman Catholic Church, claiming a priesthood and assuming that it possesses power, comes nearer to the ancient pattern; but, on this account, viewing it from our standpoint, is the more dangerous, on the principle that a well executed counterfeit, closely resembling the original, is more likely to deceive than a coarse, clumsy imitation. The claim of the Roman Church being the ancient church, its ministers the successors of the Apostles, its priesthood coming down in an uninterrupted descent from the Great Head of the Church, its so-called glorious traditions and history, its compactness, strength and universality

and the splendor of its ceremonies, form a combination of attractions that is irresistible to many minds.

REV. Dr. Pullman, who preaches in the church of "Our Savior," New York City, delivered a sermon, on Sunday, the 8th inst., from the text, Ecclesiastes, ix., 11—"I returned and saw under the sun that the race is not to the swift, nor the battle to the strong, neither yet bread to the wise nor yet riches to men of skill; but time and chance happeneth to them all."

This book of Ecclesiastes contains a chapter which if taken as a law for human affairs would have long since, he said, destroyed the human race. According to his view this was a book so full of lies—practical lies—and so much at variance with human nature, that when a revision of the canon of Scripture was made it must be struck out. Through all its pages hopelessness, he thought, hangs as a pall; and if it is to be believed, nothing comes from courage or hope, talent or genius. He attempted to show his hearers that Solomon erred in saying that the race was not always to the swift.

If preachers could have their way, the work of revising and striking out portions of scripture would be carried on so vigorously that the Bible would soon, under their combined assaults, disappear. Christendom is rapidly coming to the conclusion that it is an old-fogy record, well enough adapted to by-gone, barbarous ages, but altogether unsuited to the wants and the advanced thought of an age like the present.

PARAGUAY.

RUMORS come from Brazil to the effect that there is a difference between the Emperor of that country and his ministers on the subject of the triple alliance treaty for the prosecution of the war with Paraguay. This treaty provided that, on the expulsion of Lopez, the allies were to leave 5,000 men for five years in Paraguay. The ministers, now that Lopez is dead, wish to withdraw every man, but the Emperor insists on acting according to treaty stipulation. It would not be strange to hear of difficulty arising out of this treaty. The appetite of Brazil for conquest has only been whetted by the war with Paraguay, and now Lopez is disposed of, it would not be surprising to hear of encroachments being begun by Brazil upon the neighbors which have helped it to destroy the Paraguayan leader.

General Camara, who led the forces which attacked and killed Lopez, is lauded for his skill and success; but Lopez had only 400 men with him when he was attacked, and these were half-starved and poorly armed. Lopez and his immediate suite lived chiefly on the milk of some cows belonging to Mrs. Lynch, the Amazon, whose name has figured so conspicuously in the accounts which have come from that country; and the remainder of his followers had to find their food in the woods, with occasionally a little beef, whenever one of the steers which they used for transportation broke down. The victors' loss from the first to the last of the conflicts, on the day that the Paraguayan chief was killed, was only seven men. But the Brazilians were splendidly mounted, and armed with Spencer rifles, and the slaughter among the Paraguayans from their fire was frightful. They also took 240 prisoners. Lopez was wounded by a bullet from one of these rifles, and his body-guard was cut down to a man. He fled, and when he reached the bank of the Aquidaban, he threw himself from his horse, waded in, but was so exhausted that he fell half fainting on the opposite bank. It was in this position that he died, and he and his son, Colonel Francisco Lopez, who was also killed, were buried in one grave.

THE BIBLE IN THE SCHOOLS.

THE vexed question whether the Bible shall be excluded from the public schools is exciting considerable attention and discussion in various parts of the Union. It is a question that cannot be readily settled, and threatens to grow to portentous dimensions. On the part of the Roman Catholics, the system of using the Bible as a text book is strongly opposed. They object to King James' translation being read by their children, and to their receiving a religious bias from Protestant teachers; besides, they think that the system of reading the Bible in schools is a tacit yielding of allegiance on their

part to the Protestant faith. They claim that, as the schools are either supported by taxation or from a common public fund, it is but simple justice to exclude any text book which gives offence to the religious views of a large portion of those whose children are entitled to the course of instruction. There are many Protestants who are inclined to yield this point to them, thinking that so far as justice is concerned they claim to have the Bible excluded ought to be granted.

Yet the mass of the Protestants feel like warring against such a decision. They want the Bible preserved as a text book; for, without it, they contend the school room would be no better than a heathen nursery. The fear of God is the beginning of wisdom, they quote; and from what book can children learn the fear of God so well, they ask, as from the Bible? The Bible, then, they are determined to have in their schools. The proposal has been made to have separate schools—schools in which the Bible is taught and others where it is excluded. The opponents of this suggestion assert that such a school would destroy the unity of feeling which ought to exist among the rising generation, and foster religious prejudices and feuds. Those who favor it argue that when people of various faiths agree to disagree, they always come together closer than before! This sounds exceedingly strange to us in this country; but it is gravely stated that Christians are more likely to live at peace when divided into different churches than they would if partially divided and yet belonging to one church. For this reason, it is urged, that thoughtful Christians favor the multiplication of sects as promotive of real Christian unity. In other words, the Christian world prospers more while divided than it would if united! The heaven they expect to reach must be a strange place!

How this discussion will terminate is not, at present, very clear; but it excites partisan feeling and sectarian bitterness, and threatens to involve the whole country in an unpleasant controversy.

FIGHTING THE GRASSHOPPERS.

THE grasshoppers are growing rapidly in size. Of their numbers little need be said. Their destructive ravages are too well known, and the question is how to prevent those ravages or limit them. While the insects are young they travel and jump. Tender vegetation falls before them; and by getting on to the bark of trees they make their way up and devour the foliage. A good many people having become disheartened with the immense numbers of the insects have almost given up the contest of fighting them, and appear only ambitious to save their trees, if that is possible. We think the fight should not be given up. If a hundred come to the funeral of every one killed, that hundred existed before, and there is one less this season by the killing, with the prospect of sixty or a hundred less next season. Suppose the present number were increased fifty-fold, by hatching out their full quantity of eggs next season, what would be the result? Continue to destroy them, and there will be the fewer to eat up vegetation this season, and the fewer, should they remain and hatch out another season.

But to preserve the trees, some girdle the trunks with tar, and some with axle grease. Soft soap will do as well as either, or anything they will not go through; and this must cover a space which they cannot well jump over. Tar, it is said, will kill the trees. Bro. Hullinger, from Cottonwood, showed us an idea of keeping them from getting on to trees, before their wings grow, that was the best we have seen. He took a few thicknesses of paper, pasted them together, hollowed the centre and put it close around the trunk of a tree like a lamp-shade, with the outside and wide edge downwards as a lamp-shade is suspended. The insects could get up to it, but could not get over it nor jump over it, for when they jumped against it they fell to the ground. The plan is worth giving a wide trial to.

When they get wings and fly the following plan for driving them away is spoken of highly: Make piles of sage brush, or anything that will burn and throw up plenty of smoke, where they are numerous. Set fire to the piles, and when they commence to burn scatter sulphur over them. The sulphurous smoke is said to drive them away entirely from its neighborhood. This is also worth trying; and meantime we would recommend the fight against them to be vigorously and persistently waged.

Bro. Turnbow was appointed a committee of one last week, to superintend the extirpation of the grasshoppers on the five acre lots, and the people were requested to turn out for that purpose under his direction. We understand their labors have been productive of much good, which is highly encouraging.

MARRIAGE WITH A DECEASED WIFE'S SISTER.

FOR a number of years keen and persistent efforts have been made in England to pass a bill through parliament legalizing marriage with a deceased wife's sister. Upon its first introduction the measure met with fierce and determined opposition, and from none more than from the clergy. The first time it was introduced, it was kicked out of the House of Commons; but season after season it was presented, until at last we hear that it has passed the Commons by a majority of eighty in a house numbering nearly three hundred. It may be rejected by the peers; but its advocates consider they have gained a great triumph, and even if the upper branch should not pass it, they hope by the same perseverance which they have exercised in the past to get it into its present shape, to eventually pass it through.

This law it is said has been long and systematically violated. Men, many of them influential, have married their deceased wives' sisters, and lived in defiance of the statute. It has long been viewed by the liberal minded as an unjust law. A few years ago it was rumored that Mr. Punchon, the great Methodist orator, was coming over to this country, with the ostensible object of visiting the churches and lecturing, but the real object as asserted, was to place himself in a position to have his marriage with his deceased wife's sister solemnized legally, an impossible thing in England. The rich men who have violated the statute have children, who in law are illegitimate. They have combined together, and spent considerable money to have this bill become a law; and to cover their cases by making their marriages legal, a clause was inserted in the bill to make its provisions retrospective. Over this clause a keen battle was fought; but it passed.

The world moves, England grows more liberal. Bigotry has failed to accomplish its end, though clergymen thundered and religious societies petitioned against the bill. Cannot free Republican America learn a lesson of liberality from this action of the British Parliament?

THE "MORMONS" AND MEXICO.

THE Missouri *Republican* of a recent date contains an article on "Mormon Emigration to Mexico." For some reason or other the opinion has gained circulation of late that if the people of this Territory were hard pressed they would make another exodus, and this time in the direction of Mexico. It is only a few days since that we published an extract from the Mexican correspondence of the New York *Herald*, to the effect that there was some excitement in Mexico in anticipation of an emigration on the part of the people of this Territory to that land. What foundation those who circulate these rumors imagine they have for these ideas we cannot divine. Certainly the people of this Territory entertain no such thought. We have no wish to move from here until the time shall be favorable for us to go eastward. When that time shall arrive, we shall move willingly. But until then, where could we go and find a country so admirably suited to our wants as this we now possess? With such characteristics as the people of this Territory exhibit it would be impossible to find a spot on this continent where we could remain secluded or isolated. The perseverance and industry which have peopled the barren wastes of the Rocky Mountains and made them a delightful habitation for man would in a short time transform any country, however remote and inaccessible, into a blooming and attractive land and bring the people who performed these wonders into prominent notice.

Whether we remain here or go elsewhere there is only one method that we can adopt to escape notice and be shunned, that is to apostatize. Let the people deny the faith and turn to the beggarly elements of the world, and they would soon become only conspicuous for their littleness and the contemptible obscurity which would inevitably follow. Apostacy brings a death-