

HOME JOURNAL

A Department for the Family

People and Things the World Over

Governor Deneen, of Illinois, has signed a bill making October 12 a legal holiday in honor of Christopher Columbus.

An unrepented but forgotten law in England calls actors 'rogues and vagabonds,' and by invoking this law in London to-day an actor was enabled to escape serving on a jury.

An article in a London paper treats of simplified spelling from the printer's standpoint, and concludes that the silent letters in English words cost about \$100,000,000 a year, half of it in printing.

The Pope, addressing the Union of Italian Catholic Women the other day, showed strong opposition to some of their ambitions.

'Those who wish to make woman the equal of man in all things,' said His Holiness, 'and give her the same rights are assuredly in error. Woman mixed up in the agitation of public life would be the ruin of family and society. Woman should be the companion of man, at the same time accepting his authority, an authority mitigated by love, and nothing more.'

One can never tell where the influence of the simplest book will begin or end. Innumerable story-telling clubs have been formed since Mrs. Kate Douglas Wiggin wrote "Polly Oliver's Problem," and now the people of Germantown are raising a "Thank Offering Fund" for a child's bed in a local hospital on a plan suggested in Mrs. Wiggin's story, "Marm Liza." Fathers and mothers are asked to contribute at least a penny and as much more as they desire for each of their well children.

The Academy of Science at Vienna has decided upon the creation of phonographic archives, which will be divided into three parts, and which will probably be the most remarkable library on record. The first section will be devoted to examples of European languages and dialects of the different peoples spoken at the beginning of the twentieth century. The second will contain examples of music and song of the same period, while the third section will be reserved for the records of contemporary orators.

An interesting bit of fire insurance history comes to light in the official records of the Gore District company, of Galt, Ont. A. H. Lofft & Co., dry goods dealers, of St. Mary's had a loss by fire, for which the adjusters allowed \$6,250. At their next stocktaking the firm became convinced that they really had not lost more than \$3,750. They immediately returned to the fire insurance company the \$2,500 overpaid. The explanatory letter was ordered inscribed in the company's minutes in full, and a resolution passed expressing appreciation of the honorable course pursued by the Lofft firm.

The new Dutch Contract Law to replace the old civil code is of considerable importance to the married woman. The Dutch husband has hitherto had the right to dispose of his wife's income, unless it was otherwise agreed by contract before the marriage. This general rule has, by the new law, been revoked as far as the income of the wife as "laborer" is concerned. To prevent the husband from claiming the earnings of his wife this law provides that she is entitled to "the disposal, in the interest of the household," of all moneys which she earns.

Prehistoric relics of exceptional interest have been discovered at Fort Francis, Ont., proving beyond question of doubt that at some time prior to the advent of the North American Indian, this district was inhabited by a race of people far advanced in the arts of civilization. For years past there have been evidences of this discovered from time to time in the mounds along the Rainy River and lakes of the district, and the matter has been a subject for scientific research. This latest discovery has given an added impetus to the question.

While the workmen engaged on the big power dam were excavating and clearing away the rock and debris in the channel of the river, where it had been unwatered for the construction of the big power dam, a treasure trove of relics was uncovered. In a "pot hole" in the river bed, a hollow worn by the action of small stones on the softer native rock, was found a number of weapons and articles of pure copper, arrow heads, spear heads, fish hooks, rings, bands, tomahawks and ornaments, all as bright as when turned out by their manufacturers.

MUSIC

If the other arts can inspire and instruct, music can redeem and save. As the fine arts go away from God's throne they lose their flexibility and take on forms hard and permanent. Architecture is the lowest of the fine arts; it is most permanent. Sculpture is higher, but the statue is cold, having form alone. To form, painting adds color, and breathes warm tints of life. Literature is a still higher art, using words for colors. But music is builded of breath alone and dies with the vibrating air. The least permanent art, it is also the highest. If worship begins with the foundations of the cathedral, it ends with the song that is a golden chariot upon which the soul rides forth to meet its God. On that Christmas night the shepherds said that Christ was born to sound of angelic music.

—NEWELL DWIGHT HILLIS.

The specimens found were fashioned skilfully and neatly, and indicated great taste and no small artistic ability on the part of the race who fashioned them. The fact that some of the articles were hardened or tempered to give a cutting edge like steel, showed that the long lost art of tempering copper had been known to that race.

The Servant in the House

If plays like Charles Rann Kennedy's *The Servant in the House* were the rule and not the very, very rare exception, the reproach of the stage would be in a great measure removed. The stage has great power and, used aright, would prove a moral uplift of the highest worth. But, too often, instead of educating an ignorant public to appreciation of the best it panders to the base in humanity and presents evil gilded with fine scenery and catchy music. The drama mentioned in the opening sentence shows how interesting and attractive a wholesome play with a strong moral purpose can be made. All through the contrast is between Christianity as Christ meant it to be, founded on his teachings of love and brotherhood, and churchianity which is so apparent in these commercial days built on a structure of worldliness and greed. There was a curious little sidelight thrown on socialism, as it is understood or misunderstood, when

Robert, the fallen and outcast brother say "I am a socialist." The speech brought an outburst of applause from the gallery of the theatre—that was almost laughably silenced when he went on to expound his creed: "I am a socialist because it gives strong claws to tear all the other classes." Socialism that leaves out the Christ teaching of brotherhood universal is not what the world needs.

Should Divorce be Made Easier?

During this session of the senate at Ottawa twenty applications for divorce will have to be considered. The fact that this is the largest number on record has roused some discussion of the Canadian system—or lack of system in granting divorces. Between 1897 and 1907 there were only fifty-six divorces granted by parliament, but that doesn't represent the total number in the Dominion, for some of the provinces have divorce courts and do not resort to federal legislation. The maritime provinces each have a divorce court granting a decree for impotency, consanguinity and adultery with no distinction as to sex. The court of Prince Edward Island has not been resorted to for many years, and in Nova Scotia extreme cruelty is recognized as a justifiable cause. The Roman Catholic disapproval of divorce makes a court in Quebec unnecessary. British Columbia's court decides upon the decrees granted in the Pacific province, but Ontario, Manitoba, Alberta and Saskatchewan have to apply to the Senate for the passing of a special legislative enactment for each divorce.

Of course, we are prone as Canadians to point with horror—and heaven knows the horror is justifiable!—at the unspeakable condition of divorce courts and proceedings across the line. The scandal of such a state is coming home to the Americans themselves and in almost every State efforts are being made to overcome some of the most scandalous features. But our own door-yard is not swept as clean as it might be. We can only "point with pride" for the length of time it takes to think of the chief reason why divorce statistics are so small. Giving all due credit to the fact that a large part of our population believes that marriage is a sacrament and divorce is a sin; that a strain of the finest puritanism is in our people, and that only one cause—the scriptural one—is considered as justifying a decree; yet, the great big reason why the number is not larger, is because the process is terribly expensive. Only the rich can afford to sunder the marriage tie. The poor man or woman, no matter how good the cause, must endure the bondage because it takes so much money to loosen the tie. If it were not so costly a process there would be a surprising increase in the number of applications for divorce, and, though we hate to acknowledge it, the twenty cases now on trial do not represent the sum total of unhappy homes in this Dominion. That is proved by the large number of wilful desertions every year.

There are so many sides to this problem that one is sooner or later reduced to putting questions instead of giving answers. Here are a few that naturally arise in the puzzled mind: Is divorce justifiable under any circumstances? If it is, should it be made and kept a luxury open to the rich and shut to the poor? Does separation, not an absolute decree, prevent the immorality that divorce is thought to foster? Should divorce be made easier—that is, granted for less cause or less money? Should marriage be hedged with more restrictions and thus indirectly keep down the divorce rate? If the amount of alimony that a man should pay were in proportion to the justice of the suit, probably men would be restrained from instituting divorce proceedings, but how could we discourage an abuse of the law by women if separation were more easily secured?

May 26, 1909

THE Q

WE WOULD SEE JESUS WAITING TIME

Certain Greeks. . . .
fore unto Philip. . . .
him, saying: Sir, we
Jesus.—S. John xii., 20, 2
And it was now dark,
was not yet come to their
vi., 17.

"Oh, the waiting time, my
Is the hardest time of
But at last we learn the
That God knoweth what
And with wisdom cometh
And with patience cometh
Yea, a golden thread is
Through the tangled web
And our hearts shall be
meekly
That He taught us how

The cry of a soul in the
ing to "see Jesus," has
gone to many hearts among
ers. One correspondent,
says that when passing
similar experience she was
helped by a book called "The
fold Secret of the Holy S
James H. McConkey. She
on the front page of the
printed: "This book was
free to any friend you think
help." The address given
Keller, Box 216, Harrisbu
U. S.

I don't know anything
free offer myself, but only
you what my correspondent
To return to the appeal
longing seeker, which I ha
tried to answer in part.
entirely in the dark, for sh

"I know that God lov
will help me, and oh! if
know it, what would I do
Him, and yet sometimes
have very little faith.
Y
very bottom of my heart
am trusting Him all the
the trouble is, although I
and in any great trouble
is near me, yet I cannot
am a Christian—a child
cannot feel that if I were
night I would go to Hea
that it is His fault, but
so many things I should
seem to be such an awf
could not think of helping
I know I trust Him, but
so very sinful. . . . I d
am a Christian, but an aw

If you really think as yo
dear fellow-disciple, then
in a Saviour Who has onl
save the righteous, and W
come to earth to save si
seem to think that if you
saintly He could help you
He is powerless to gi
strength until you have w
tory for yourself. Such
fidence is more illogica
practice of the small bo
his prayers at night beca
ed God to take care of hi
was helpless in sleep, but
any morning prayers beca
quite capable of taking c
self in the daytime. Yo
think that God will take
people who are strong and
but is powerless to do an
those who are weak, or
fighting in the dark. I
think me unfeeling. Inde
help you, as S. Philip
longed to help the Greeks
ed for an introduction to
But don't you see that
looking up into His Face,
concentrating your gaze on
soul? Like the disciples
in the boat fighting desp
life in the midst of storm
you forget that He can se
ing in rowing"—though
see Him—and you are afr
ing, as S. Peter was, beca
thinking of yourself and
condition and circumstance