evidently, that the e inherent right to eaching in the schools n, and it is only bet get their rights that should consent to be point.

position fully justifies en by the Catholics of are virtually assured prevalent sentiment of is admitted that religtaught in the schools. because the Anglicans not in accord on this use some other denomposed to granting them s, that they consent to n having their own schools, and to

ildren to the Public case, we can now underppened that the Bishops d joined in the outery c schools in the North. some other Bishops in in the same hunt. It the manger policy. Be. who, all told, are thirthird per cent. of the the Dominion, are too e upon what they claim d right, therefore Cath. forty one and one fifth ho are almost unanimous obtain that same thing, e their rights to please who are always ready to r fury against the conthing to Catholics, no

riage question the House veyed a message to the recommending the adopn totally prohibiting the two persons, either of en divorced from a wife ing. This is the Cathoin regard to the sacred. arriage tie, and it is the aral standpoint, though sects interpret otherwise relating to this point. of the Church of England

t may be their demands.

e had this subject before ere was never, so far as any Synod which adopted oposal of the Bishops. It rown out by the lay vote. probable the same thing ted on the present occa-

I that an attempt will be ge the name of the Anglin this country. Some are y such change, and we do to predict what may be atter. It is also said that of anointing the sick will before the Synod for aps admitted by the advopractice that it was used ive Church, and they wish unt to restore it, though nt movement of the sixry bitterly repudiated it. al authority for this usage d in St. James v. 14-16. l of some Anglican clergy is one of the evidences holic Church, unchanging s on faith and morals, ha ted from the verities of once delivered to the

FE DESERTION.

it News has recently made ation into the poverty ts of Detroit, and has disstartling fact that within months seventy four wives eserted by their husbands, also left the mothers to r families as they may be husbands have made no atsoever for the support of and families, who are for left in dire distress. The hildren in the families thus two hundred and fifty-two, brutality of the seventyding husbands has for its that three hundred and women and children are in condition of distress. in the deserted families umbering from one or two Some of these are infants d others are boys and girls

rings of the mothers especie instances are beyond de-Their whole time is taken ly morn till late at night in provide themselves and ones with the absolute of life, and their powers of are overtaxed. Their cone of abject slavery, and as is case under such circum. ose who are reduced to it y tempted to have recourse to he hope of being relieved y. It is remarked that at moment the country as a a prosperous condition, and son the misery is undoubtedess widely spread than it times were hard. There would esertions, and it would be

difficult for the deserted to discover a way to earn a living. But under any circumstances the criminality of the men who have abandoned their helpless families cannot be over rated. They have thrown the burden of sustaining their families upon the community at large, in which they have lived, and their children are exposed to evil influences which will result in the increase of the criminal classes.

There should be an effective law dealing with such cases; but it appears that present laws are insufficient to oblige fathers to support their families. As there has been so much criminal neglect in the present instance, the charitably disposed cannot find at pre sent any more worthy object of charity than the relief of these seventy four deserted families. The Evening News is humanely receiving subscriptions for their relief.

It is one of the results of disregarding the sanctity of the marriage tie that husbands neglect their families to such an extent. When this evil is added to the divorce evil which is also a wide-spread evil in Michigan, we cannot but lament with bitterness of heart, the sad condition to which irreligion or practical paganism is bringing the people of this generation.

A NOVEL TEMPERANCE MOVE. MENT.

We notice by American papers that in Chicago an association has been formed by a number of Catholic ladies, the purpose of which is to enforce total abstinence among women by a new method which is based upon that adopted by New York Catholic ladies to stop the divorce evil. Our readers are aware that the New York society, under the name of the "Daughters of the Faith," was instituted to check the evil of divorce, and this it attempts to do by socially ostracizing women who have been divorced. Those women who have been divorced from their husbands are not to be admitted by the "Daughters of the Faith" of New York to visit their houses or to be present at social gatherings therein.

The Chicago society has in view the promotion of temperance in society by not associating with, and by not permitting their families to associate with women who are to the least degree ad dicted to the drink habit, or who encourage it in any form, so that any woman who drinks even a glass of wine from time to time, or who serves wine at meals, is to be subjected to a similar boycott to that to which the Daugh-

ters of the Faith subject divorcees. be "the Daughters of Temperance," and it has already been started by a number of highly respectable Catholic ladies who belong to the Catholic Total Abstinence Society of Chicago. A con stitution and by-laws have been framed, and it is said these are to be sent to Rome without delay that the Pope's blessing on the organization may be obtained, as this blessing has already been imparted to the New York Association of Daughters of the Faith.

We must say we see a great difference between the two societies. That which has been organized by the ladies of New York is intended to correct what is absolutely a moral evil which threatens the sacredness of marriage and the very foundations of society, whereas the new Chicago society appears to us to make a crime of what is not a crime, and to carry out its object it must institute a system of espoinage upon every Catholic family in the city with the object of boycotting them if they use liquors even in the greatest

moderation. We are advocates of temperance in the highest degree, and we counsel total abstinence, as we have always done in our columns, because it is the safest way to prevent the inroads of the demon of intemperance. But we do not go so far as to denounce those who make a moderate use of alcoholic beverages as guilty of a crime against

Christian and Catholic morality. We believe, therefore, that the proposed constitution of the Daughters of Temperance goes to an extreme in its manner of advocacy of total abstinence, by proposing to inflict upon persons who are innocent of any fault, penalties which are deserved only by those who are guilty of serious offences

against Christian morals. We have no intention by these remarks to anticipate the judgment of the Holy See upon the constitution and by laws of the proposed society and much less to oppose that judgment; and if we have here said anything which may conflict with that judgment, when it is given, we shall gladly retract our opinion, as we are and we intend to be true children of the

Church under every respect. Mrs. W. C. H. Keogh, the lady who has been elected President of the new association, remarked:

"Everywhere, temptation in the the wine-cup awaits young persons. At all the summer gardens the outdoor concerts it

is considered the thing to drink a little beer or wine. When the patrons of these places learn that drink is passe, however, many of them will crush the habit. The women who are interested in this movement do not be-lieve the drinking habit is spreading among women to any demoralizing ex-tent. Our society will spring into being with the wave of temperance reform that is just now sweeping the entire country."

We should be glad to learn at some future time that this new society shall have proved successful in its efforts to diminish or stop the drinking habit, but we have serious fears that it will bring about heartburnings and dissensions much more serious than will he the advantages arising from its proposed extremist mode of operation.

RACE SUICIDE.

A good deal has been said recently of the evils of "race suicide," as the crime of destroying children even before they have seen the light of day has been called by President Roosevelt. The Catholic Church has always denounced this sin as a murder, and it is truly such ; but the Protestant world has come to regard it as a very pardon able act, and in fact as no sin at all when parents have made up their minds that they do not wish the trouble and responsibility of rearing large families.

The natural result of this indiffer ence, or rather repugnance to fulfil the obligations of married life, naturally results in the diminishing ratio of increase in population, and this diminution has been very noticeable in the United States for many years past, and especially in New England. President Roosevelt has observed the fact and in denouncing it as race suicide, he said that unless this cease the race of native Americans must disappear in the not very distant future, giving way to more vigorous and more virtuous races.

By this he did not mean to assert that the country will become destitute of inhabitants, or that those who will continue to people it will lose the patriotic feeling of Americans of to-day, but that the traditional American people who deduce their origin from the pilgrim fathers, the descendants of Oliver Cromwell's sturdy and invincible Anglo-Saxon soldiers, are giving way before the foreign races from other parts of Europe, whether Ireland or Germany, Italy or Poland, and all on account of this race suicide which is so much to be deplored.

And what is the cause of this state

of things? As we have already said, the Catholic Church has not in the least changed The name of the new association is to her position in reference to this matter. Twenty years ago, she alone foresaw and foretold what was in store for those who disregarded the first principles of the natural moral law; but now the cry of alarm is raised by the great statesmen of the country, by the President, the judges, the press, that the race of the original settlers from Eugland is actually dying out. Dr. A. Lapthorn Smith, in an article which appeared in a recent issue of the Popular Science Monthly, declares that two million child murders per annum is a fair estimate of the number occurring on the North American continent. Another writer, in commenting on the matter, declares that this is an under-

estimate of the truth. And to what is this fact to be attributed? Dr. Smith asserts that it is due to the higher education of women. And why should the higher education of women produce such results? We hope that higher education does not destroy the maternal instinct. If it does, it is time that such higher education should be stopped. But we do not believe this to be the case. The real cause is the modern education of men and women without religion, without a knowledge of any responsibility to God for the lives which have been committed to their care by God. In fact we are convinced that it is the result of the absence of religious teaching in the school-room that western civilization has learned from the example of the Chinese and the Hindoos the lesson how not to rear to manhood or womanhood the whole family which God has given them as a blessing; for God in the beginning blessed man sending him forth to fill and rule the earth, saying : "Increase and multiply and fill the

It is evident that this race suicide is an act of disobedience to the law of God, which from the beginning com manded man to observe, and which in the decalogue was inscribed on the stone tablet of the law given by God and promulgated from Mount Sinai:

Thou shalt not kill." We do not mean for a moment to assert that all who are educated in school in the principles of religion will be good Christians and will obey the law, but we do unhesitatingly say that those who are not taught the law in Christian schools must grow up in ignorance of it, and will almost by an absolute necesssity follow what it has been taught, but will neglect the important duties which they have never

been taught on sufficient grounds to

And we had recently the assurance of one of the Bishops of the Anglican Church in Canada that the alarming state of affairs which has long been known to exist beyond our national boundary, exists also in Ontario. This is a matter of course. Nearly all the ects in Ontario repudiated for themselves schools in which religious teaching should be given to the upgrowing generation and we now see the result. One of the chief pastors of the Anglican Church declares that they are about as guilty of race suicide as are the people of the United States of America.

Let these people cease to rail against Catholies for having been aware of the situation long ago, and let them acknowledge the superior wisdom of the Catholic Church, which knew what would happen, and to whose belief on this and other subjects they are coming by degrees.

A "RELIGION" WITHOUT A CREED.

Rev. P. A. Sheehan, D. D., in the New Ireland It has been well said that a new heresy It has been well said that a new heresy is to-day an impossibility. It cannot even be imagined. The world has so completely passed beyond that stage of antagonism to the Church, that it can never recur to it. The great control versies of the past, which we regard as divinely appointed or divinely permitted trials, destined to make compact the whole body of Christian tradition, are now regarded by a large and influential section of thinkers as childish, because netaphysical. The world has cast aside the shreds and patches of doctrinal truth left by the Reformation; and now stands forth in all the bareness of its agnosticism, naked and unashamed. It is an evil symptom, and yet a good

Evil. because it argues, nay,

symptom. as we shall see, proves, the existence of indifferentism, the impartial repugnance to all Christian traditions and beliefs. Good, because it clears the ground and simplifies the issues between the great protagonist of Revelation—the Church, and its traditional and hereditary an tagonist-the world. Henceforth, and forever, we are done with local and controversies about the eation of Saints, the veneration relics, the devotion of Catholics vocation of Saints, Blessed Lady, the utility and necessity of confession, the su-preme excellence of the Sacrifice of the Mass. Much more may we regard as antiquated and out of date the historical questions and the controversies about dogmatic facts which agitated past generations. It is quite possible that even yet in far places on the outskirts of civ ilization there may be found preachers or readers, brought up in all the nar-rowness of Sunday school traditions, who try to save their slippery footholds on human credulity by catching at the ancient phantoms of Galileo and Inquisition and all the horrors of the three volume novels of the eighteenth century. These little skirmishes must go on for while, just as freebooting and guerrilla warfare continue long after the defeated warrare continue long after the defeated general of a great army has handed up his sword to the conqueror. But in the great centres of intellectual progress in the world—in London, Paris, Rome, New York York—these minor spasms of past p ilemics are ignored, and the mighty forces on both sides are being sifted and reon both sides are being sifte arranged along the two great lines of Faith and Unfaith, Dogma and No-Dogma, Life, as it presents itself to our bare senses, and Life as it is revealed to us with all its vast issues and responsibilities by Him Who sitteth above

NINETEEN CENTURIES OF TRIUMPH AMID A SEA OF TROUBLES.

And before we pass on to consider the attitude the Church is likely to as sume when confronted with modern, yet already well organiz tems of unbelief, it is not unbecoming in us, her children, to feel a strange thrill of pride for the marvelous and superhuman triumphs she has achieved over all the aggressions she has borne for over nineteen hundred years. To all human reasoning, and according to all human experience, she should have gone down before the repeated assaults of heresies that sprang from human pride, were sustained by human passion and that appealed to the instinctive desire of men to live untrammeled in intellect and desire by any external and arbitrary authority. We know and arbitrary authority. from history and from personal exper ience how passion sways the heart of man even in the face of destruction, and carries it into excesses, where it is unbridled by reason. Given passions, supported by human poby arms, political machinery, Go Given those ental intrigue, and the po hastened wills-and we can perceive what a conquest of humanity the Church has achieved, although unbending in her eternal teaching that the flesh must yield to the spirit and that all the interests of time and human things pale into insignificance before the vast and paramount interests of eternity.

THE IMMOVABLE INFINITE.
The newest development, then, of what is generally called Protestantism (and Protestantism, being negation, finds its logical outcome in it,) is the denial, not of one or two particular dogmas or articles of belief, but the denial of all dogma, and the substitu-tion of a system of ethics whose are unstable and unfoundations defined. This ultimate result the Reformation was inevitable, because the principle of Dogma having been denied when the principle of Authority was set aside, it naturally followed that all certitude would sooner or later be called in question: but that that peremptory challenge should end, first in universal skepti-ciem and then in blank denial. This cism and then in blank denial. radical change from the Christian ideal of revealed doctrines (entailing in their belief a long train of ethical or moral consequences) to merely human prin-ciples of morality founded on utilitar ian motives, was foreseen by religious

teachers and philosophers in the seven teachers and philosophers in the sevent teenth and eighteenth centuries. The numberless sects generated in the great rebellion of the Reformation, self-contradictory and mutually repellent as they were, were certain to act as a solvent of all belief in the minds of thinking men. It needed only time to make the world, divorced as it was from the centre of dogmatic truth disgusted with the pretensions of sec taries, who ranged along the line of hysterical fantasies from the versions "and "gift of tongues' some Moravian sectaries to the A alyptic visions of Swedenborg. is not sufficiently recognized that in more recent times the pretensions of science gave a fatal impetus to this growing unbelief. And, strange to say, it was not the discoveries of science, out the denial of those discoveries and the refutation of those principles that were supposed to result from them, that really plunged the world in infidelity. Science, with all its insolence, could not deny the existence

THE LIMITATIONS OF SCIENCE. Nay, by its very insistance on the truth of facts, and its deductions from them, as well as by the tremendous insight it gave into the stupendous workings of nature, it certainly enlarged men's vision and gave human thought a wider horizon. And when that vision fell short of the supernatural, when in answer to elementary questions about the origin of matter or of being, the men of science shook their heads and muttered: "Ignoramus et ignorabimus!"
(We know not, and we shall never know the minds of their subjects, annoyed by the discovery of such limitations and, as it were, dashing themselves against the blank wall of the infinite gave themselves up to the wailings of pure Agnosticism and esheed the cry of the Masters: "We know not, and we shall never know!" But when, in our own days, Science itself has the ground cut from under its feet by fresher and more recent revelations; when every new discovery disproves some preceding theory that was regarded as beyond ing theory that was regarded as seventh refutation; when the views of the greatest thinkers of p st generations are now regarded as endidsh and absurd and the most common and accepted ideas about space and tine, color, sound, light are proved to be absolutely puerile; when the philosophy of atoms has been revised, disproved, reconstructed and still remains an enigma; and when no scientist can yet say whether matter is a condition of force or force a condition of matter the world that learned its faith on the dogmatism of science has ceased to be even skeptical; and in re jecting or disbelieving its dogmas has come to reject dogmas or doctrines of every kind. But, because the com-

sense of mankind declares that in the lowest condition of human society, and still more in its higher and more complex forms, some kind of religion or ethics is necessary to keep the frame of things together, unbeliev-ers have adopted the following for

mulas, which will be at once recogniz "A religious life is compatible with disbelief in dogmas." "Religion, but no Churches

Creeds.

Cceeds."
"Ethics, but no doctrine."
"Christianity without Christ."
"The decay of sectarian dogma is the revival of the Christian life." The decline in church attendance

is a sign of greater religious vitality."
"Christianity—not belief in Christ's
divinity, but living according to Christ's maxims."
HOW MEN FOOL THEMSELVES.

This is the most popular form of what is known as "Independent Morality" in our age. And it is the most specious because it admits and appeals to a moral sense, the existence of which, even in the worst of times, men have not controverted, although they might be un-easy under its restrictions. The schools might violate the moral sense and se cretly rebel against its restrictions, it is only a Rousseau here and there, or a Walt Whitman once in a century, who can be found to argue a return to na ture. It is quite true that Prof. Haeckel and other ture. It is quite true that Prof. Haeckel and other evolutionists admit the impossibility of reconciling a moral code based on humanitarian or social principles with the theory of natural selection. If this latter is the law of the universe it is quite clear that the ancient Greeks and Romans were but ollowing the finger of Nature when they promptly extinguished every life that did not make for the welfare It is also true that Positiv its, like Frederic Harrison, calmly epudiate the doctrines of Christ as ists, like incompatible with human progress in our time, and that he too advocates a reversion to Nature, or such an adapta tion of ethics to the laws of Nature as shall meet social and political necessiies. And it may be remembered that Tenny son threw dogs winds when he declared: dogma into the

There lives more faith in honest doubt, he ever after floundered hopelessly in his attempt to reconcile the wild savagery of Nature with some occult

"Oh. yet we trust that somehow good Will be the final goal of Ill," and with some far off, undefined and shadowy Utopia, where all things will be reconciled in unity and harmony—

The one far off Divine event,
 To which the whole Creation moves,

law that made for righteousness,

THE WORLD NEEDS THE COMMAND. MENTS. But these are theories that have left

no effect, at least as yet, on the government of the world. It is universally admitted that social safety, poli-tical well-being, the preservation of the Common wealth, the sanctity of th home, the safeguarding of individual rights, demand the acknowledgment, if the careful cultivation, of the moral sense. Whatever fine theories may be spun in libraries, the world on without the Command ments fulminated on Sinai. If the imperious precepts: "Thou shalt not imperious precepts: "Thou shalt not kill": "Thou shalt not steal"; "Thou

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defled with impunity, would end in a cataclysm, and all social lite would perish without the possibility of being constructed on any her basis.

The necessity of some moral code may then be taken as generally admitted. But (say the non dogmatists) this moral code must be considered independent of propositions, doctrines or decrees emanating from Churches. Nay, would it not even tell in favor of morality if the wars of the sects should cease; and if the ears of the world were no longer tormented with disputations about dogmas or controversies about abstruse and metaphysical questions which the human mind will never solve and if we were left at peace to pursue the avocations of life within the limits of the moral law, about which there can be no question?

What are the disputations of sects, or Churches or Schools to me? For three hundred years in the beginning of the Christian era, the whole Eastern Empire was torn asunder by treachery, revolutions—Emperor fight ing against Emperor, Pope with Patriarch, Councils torn asunder. Churches warring with Churches, and nations with nations—for what? One single vowel and one word in the Creed. And since that time has not all European civilization been threat ened with extinction through religious Nay, Protestants though are, we cannot help condemning Luther for that he revived an interest in dogmatic religious by defying its central authority just at the time when Europe was slowly but surely drifting back from the misery and squalor of the Dark Ages to the sweetness and light and natural lives and happiness of ancient Paganism. Yes, let us alone ! We want to hear no more about dogmas or disputations—Arian or Anglican, Calvinist or Socinian, High Church or Low Church, Irvingite or Swedenbor gian. We bend our necks to no man, no Church, no Creed. We claim the privilege of unshackled intellectual freedom. We pin our faith to no We subscribe to no articles. formulas. Within us is the light of reason. Without us the laws of society. That we shall follow; these we obey. But Churches, Creeds, Confessions of Faith—

This theory, although admitting the ecessity of some restrictions on human reedom, grants the widest latitude to freedom, grants the widest latitude to that libertinism of thought which is claimed as the dearest privilege of humanity. We admit, it is said, the necessity of curbing human passion, of restricting desires within bounds com-patible with the safety and comfort of others. But our thoughts must be free. We must be at liberty to believe or not believe. Society may tie our hands and lock our lips; but no human authority shall or can restrict the God-given privilege of intellectual liberty. What is it to any man whether in the secrecy of my own soul I believe there is a God or no God; a Trinity or no Trinity; a God man or a mere sage and rhilanthropist; a soul within me with eternal destinies before it, or I—a mere animal, with just the instincts, desires and end of the brute creation? I shall allow no man to put shackles on my intellect. The law will punish me if I break it. Quite sufficient then for poets will be our Apostles; History our Evangelist. We shall worship in temples, not made of hands, and our Apotheosis shall be our final return to the inorganic creation. We are con tent to be merged in the universe

So saying in speech and book and pamphlat, from press and platform, in prose and verse, essay and lecture, the adherents of this the newest and most widely spread and the most specious and attractive form of atheism which has appeared in our time. And yet the inconsistency of those who argue tous is apparent. The consequences if pashed to logical conclusions, would calamitous.

For this "moral sense," innate or ac quired, must rest on some principle. If the precept, "Thou shalt not kill," is accepted, the principle from which it originated and on which it depends must be accepted also. Surely it is not a mere whim or caprice of humanity that keeps men's hands from being imbrued in the blood of their fellow men. It is not a sentiment of mercy or com passion or mere humanitarianism that protects the world from promiscuous murder. How valueless such senti-ments are in a whirlwind of rage and passion, such as is let loose in war, in a theatre panic, we know well. There must be some underlying principle, tacitly acknowledged entire race, and which is formulated in the theory or statement in which all men acquiesce: "It is wrong and criminal to shed the blood of another." But that is dogma. Therefore, in accepting the common religious and social principle, you put the yoke of dogma around your neck.

The same rule applies to every moral principle by which society is cemented and solidified. The Church says: "Who soever declares or holds that it is right to steal, or rob, or marder, or bear false witness, let him be anathema." The non-dogmatics says: "Every man possesses a moral sense; and this de-clares that it is criminal in sense, and shalt not bear false witness" could be subversive of all moral order, to steal,

civilization or murder, or bear false witness; and whoseever holds this or minal theory is only fit to be put outside the pale of civilization." Where here is the difcivilization. Where here is the dif-ference in the formua? The veriest non dogmatic has "an thema" on his lips as well as the dogmatic church.

Yes! but we are not speaking now of moral precepts, is the reply. There we are at one. We admit that the basis of all morality is the dogmatic principle.

What we repudiate is your Councils, your decrees, your fice-drawn definitions and distinctions about articles of Faith of whose inner meaning you can know nothing, much less teach us. We freely admit that the moral teachings of Chris tianity are very beautiful; and ve try o fashion our lives thereon. stop there. As to the person of Christ, His origin, His nature, His mission, His miracles, His power, we know nothing. We accept His moral teaching as quite in consonance with our "moral sense. We reject all dog nas conected with His person, His mission, or His miracles.
THE TRIUMPH OF THE INCARNATION.

But does not all the force of the su preme moral teaching of Christ come from the fact that He was a Divine Teacher? Why do you not accept the teachings of Confucius, of Siddartha, of Seneca, of Marcus Aurelius, of Epictetus? Because they were mere men, liable to error: and because they spoke without authority. What has given weight to the words of Christ. such weight that even to-day, after nineteen hundred years, they are accepted as the supreme embodiment of all ethical teaching? The answer is all ethical teaching? The authority of a His authority. The authority of a mere sage or philosopher? Certainly not. This would bring him down to the level of a Socrate. What then? His authority, as God. There is no denying it. Taere is no possible suppression of that faith, latent and dormant in some minds, but existent in all minds, that Christ is the Son of the Living God. The very hatred men bear to Him. their blasphemies against His adorable Name prove this. If He were a mere sige, the world would bow its head and pass Him by. But the world knows He is much more; and hence it rages against Him. It cannot separate His teachings from His mission. It cannot separate His mission from His person. It cannot separate His mission from His person. It cannot separate His person from His Godnad. Whether it accept His teaching as the supreme moral code for humanity or raisate with hatsal for humanity, or rejects with hatred His teaching and His Person alike, it admits unconsciously and unwillingly by adapting His moral law to its own moral sense, the dogma of the Incarna-

In the same way, non-dogmatists have to confess their belief in God, His attributes and His perfections. The moment they accept the natural law or the guidance of reason they profess their faith in the goodness and omniscience, the mercy and justice of God. For if there be a moral code, or conscience, innate to the human soul, it cannot spring from mere animal nature; nor from instinct; nor from experience; nor from the habits of advanced civilization; without some eternal illumination. This is the voice of God, and behind it is the dogma of Divine Providence. If there be a moral law directing the will, there must be some dogmatic influence con-trolling the intellect. Law is universal, inexorable. In the organic and inorganic kingdoms it is the one thing that is most clearly in evi ience. All things controlled by law, and bow behests. Can the intellect of man alone break away from the Universe and be uncontrolled? tellect the one exception to the Cosmos that reigns throughout the Who emancipated it from the universal order, and gave it a charter of unlicensed liberty? Or, who flung the reins over its neck and bade it go forth, uncurbed and unbridled, while all things eise, even the paramount will of man have to suffer themselves to be dragged into discipline and obedience by that tremendous centripetal Force, we designate Law in the inorganic and lower animal creation, and conscience or the moral sense in man? gestion can be advanced only to be rejected. Such an irregularity would be opposed to all known laws.

deordination in a world of order. But if the intellect, like all things else, has to be curbed, it is quite clear that, from its very nature, that curb must be intellectual; that is, the intellect must subnit to accept some primary truths, formulated by some authority, external to itself. these truths, thus addressed to the teliest, can take but one shape, that of dogmatic truth. What law is therefore to the organic or inorganic creationuniversal, inexorable, imperious and necessary; what the "moral sense," necessary; what the or conscience, is to the will of man, even that is dogma to the intellect. You may reject Nicene or Athanasian Creeds; you may spurn the Tnirty-Nine Articles or other formulas. You cannot get rid of dogma. Even Carlyle, who rang the changes of unlimited corn on the early controversies of Christianity, was compelled to admit at last that on the acceptance or non-acceptance of that one vowel in the Creed of Nice the whole of Christianity depended.

ATHEISM BEGETS ANARCHY. But, if we suppose that Dogma could be suppressed, or public morals made independent of it, political economists would be compelled to fall back upon the monistic theory and the consequ of Natural Selection pushed to their CONTINUED ON PAGE EIGHT.