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LETTERS OF RECOMMENDATION

Mr. Thomas Coffey

My Dear Sir.—Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that it is directed with intelligence and ability, and, above all, that it is imbued with a strong Catholic spirit. It strenuously defends Catholic sprint, and authority of the Church, at the same time grounding the best interests of the unity. Following these lines it has done a great deal of good for the welfare of religion and entered the unity. Following the more and more, as its works of the unity, and it will do more and more, as its vision as great deal of good for the welfare of religion and some and it of the control of the welfare of religion and some and it of the control of the welfare of religions. With my blessing on your work, and best wishes for its continued success.

Yours very sincerely in Christ,

DONATUS, Archishop of Ephesus,

Apostolic Delegate

University of Ortawa,

Citawa, Canada, March 7th, 1900.

Ottawa, Canada, March 7th, 1900.

St. Thomas Coffey
Dear Sir: Fer some time past I have read you
stimable pape, the CATHOLIC RECORD, and congra
tulate you upon the manner in which it is published
its matter and form are both good; and a trill
Catholic spiri pervades the whole. Therefore, wid
pleasure, I rea recommend it to the faithful. Bless
lag you and wishing you success, believe me to re
main. Yours faithfully in Jesus Christ.

TD. Falcomio, Arch. of Larissa, Apos. Deleg.

LONDON, SATURDAY, DECEMBER 28, 1912

ARCHBISHOP McNEIL

On Sunday last His Grace the Most Rev. Neil McNeil was installed as Archbishop of Toronto.

His fame as a scholar, his zeal and prudence as a prelate, and his wholehearted devotion to the Church, assure the clergy and laity of his diocese, and the province, that Archbishop McNeil will worthily discharge the onerous duties of his high office.

To the clergy and faithful of Toronto the CATHOLIC RECORD extends sincere congratulations, and to the new Archbishop a heartfelt welcome; for the glory of God and the service of His Church we join his faithful priests and people in the fervent prayer ad multus

PROFESSOR MACALLUM ON THE ORIGIN OF LIFE

The November number of the Univer sity Monthly contains a short paper in which Professor Macallum voices his in dignation with the critics of President Schäfer who in his address to the British Association attributed the origin of life on the globe "not to miraculous but (to perfectly natural causes." Professor Macallum warmly sympathizes with Professor Schäfer's view, and in terms of lofty scorn tells theologians (unless they be Scotch Presbyterians) that they don't know what they are talking about.

Miracles are a stumbling-block and a rock of offence to Professor Macallum. He would be clearer if he let us know just what he means by "miracles" and "natural forces." There is no doubt in his mind that religion is doomed the " creeds in this time transition" do not rid themselves of "miracles." "The man in the street does not believe in miracles."

The man in the street is quite as com petent to judge of scientific conclusions as he is of miracles. But the creeds which conform to the beliefs of the man in the street will be in no worse plight than those which attempt to harmonize themselves with the latest scientific

A half-century age " free living protoplasm" was dredged from the Atlantic ocean. Scientists had discovered the origin of life. Professor Huxley was the eminent sponsor when this child of science was christened Bathubius. Now science disowns her child. The substance is known to be of chemical, not of organic, origin. The timid and accommodating creed which would have accepted this scientific basis of conformity with science, would long since have found itself-in the mud.

A quarter of a century ago Darwin's principle of natural selection was an accepted article of the scientific creed, Now leading scientists the world over reject the principle as unscientific. Even those who believe in the transmutation of species regard natural selection as a very unimportant, if not entirely negligible factor. It is now a scientific truth only to the man in the street who does not believe in miracles. Prof. Macallum : "The man in the street does not believe in miracles. A religion that is based on miracles, or makes the belief in miracles a cardinal point in its creed, is certain in this modern day to fail to appeal to the average individual. Scepticism is in the air he breathes, and miracle is a stumbling-block in his path to religious belief. When he is told, on the one hand, that was life brought into being by a special act of the Deity, and, on the other, that the man of science

attributes its origin to the operation of natural forces, there can be only one result in the long run, as Sir Oliver Lodge has pointed out."

If the man of science attributes, without a scintilla of proof, the origin of life to natural causes, the credulous man in the street who does not believe in miracles, will forthwith believe that the scientific guess is based on proofs strong as holy writ. Proof? Prove your Bible; prove that Christ is the Son of God; prove that He ever existed; prove that He ever said anything attributed to Him; prove that man is not an ane evolved : prove that faith is not superstition and virtue folly. But to ask Science to prove its guesse and assumptions, before proclaiming them as ascertained truths, is to "impos on modern thought the intellectual

fetters of the Middle Ages." A youth who was going to a school where the atmosphere was a good deal like that surrounding Professor Macallum, said to a priest who was talking with him.

"But, Father you don't believe that. 'Certainly I do," replied the priest, and somewhat surprised, for the youth was a Catholic, added, "why, that is an article of faith.

"But, Father, Science disproves al that now.'

"Science! my child? What is scie "Oh-ah-Science you know."

Such is, also, the mental attitude o the man in the street, and the callow University student who does not believe in miracles unless they be the miracles of science.

No doubt, to-day, there are a good many redulous sceptics in Toronto, who be lieve that Professor Schäfer has demon strated, as a scientific certainty, that life can be produced from inorganic matter, and that Professor MacCallum vouches for the fact.

Of course neither the one or the other s true.

Professor MacCallum mentions Sir Oliver Lodge; to Sir Oliver we shall go. In his recent Becquerel lecture at the university of London Sir Oliver made the same statement which Professor Schäfer

made in his address before the British Association, that "if potentially living matter was ever artificially produced, it might become alive. "But," he adds, if this last step were taken it would be because something beyond matter, and outside the region of physics and chem istry, had stepped in and utilized the material aggregate provided-in the same way presumably in which it now stepped in and utilized the material form divorce laws, proper regulation of provided in a seed or egg." Only in marriage and proper housing." provided in a seed or egg." Only in that sense did he "anticipate that the artificial reincarnation of life would ever be possible." So discarding the fetters of the Middle Ages, modern thought is free to deny the creative act of Almighty God, and to believe that, given the adequate material, the reces sary circumstances and conditions, and the aid of a mysterious outside something which lies beyond the limits of science, then "natural forces" may pro-

We shall return to the subject next week, and show that even if this very old theory, revamped in terms of modern science, were proved, it would not affect theology in the slightest-unless perhaps Scotch theology.

REVISION OF THE BANK ACT

We are told so often of the excellenc of our banking system that many accept the statement as a demonstrated truth. That our system is superior to that of the United States, it is financial heresy to deny. Yet a shrewd American after studying the situation, while recognizing certain advantages of the Canadian branch system, finally decides that the American system of single banks, neces sarily confined to their immediate neigh borhood for the bulk of their business, has real ladvantages over our system. Not the least of these is the fact that interests of the American bank are bound up with the commercial and business interests of the community which it serves. The development of the bank's business depends on the growth of the business of that particular community, and hence the vital interest of the bank lies in promoting the community's business, industrial, and commercial devel coment. While with our branch system the savings of many localities may be and are often withdrawn to further

financial interests far away. The fact is that twenty-five Canadian banks with a capital of \$110,000,000, control the enormous amount of \$1,000 000-000 of the people's deposits. Then, bearing in mind the fact that each bank tends to fall under the dominating control of one man, we can begin to realize the gigantic monopoly created by our banking system. And now, by means of mergers, we are threatened with still further concentration of control of the national wealth. There is no reason why the revision of the Bank Act should be a party question, and there is every reason why, in the interests of the whole people, the further development of this gigantic monopoly should be effectively checked. The law should be amended so as to require the consent of Parliament to the absorption of one bank by

another. Banking is no private business : it is essentially a public business. The capital invested is trifling compared with the amount of money controlled, and this money, over a billion dollars, is the accumulated savings of the whole Canadian people. If there is any business that should be subject to the most rigid supervision and control that Parliament can devise, it is the business of banking.

POLITICAL PLATFORM THE BASIS OF CHURCH FEDERATION

An exchange tells us that the new declaration of faith " of the thirty. two Protestant denominations compos ing the Federal Council of the Churches of Christ in America reads like a political platform. Its announcement at a Convention in Chicago was greeted with cheers. So little did it differ from the vague and familiar party platform that the Rev. Walter Rouschenbuse of Rochester, N. Y., called attention to its similarity to the Progressive political platform:

"If the inner truth were known both these documents are the outgrowth of the same influence working in the hearts of the people. When the political parties and great corporations them selves have taken up social service pro-blems, it is high time for the churcher to do so. Ours is a great wasting government. We have wasted our forests our water rights, our lands, our child life, our motherhood, but the greatness of all has been the waste of religious enthusiasm due to religious strife. As sectarianism declines the spirit of social service will ascend."

Yes, the evil fruits of private judgment and sectarian division are evident in the widespread religious indifference and unbelief of the people. So instead of holding up before an indifferent people the ideal of a Christian life the "Churches of Christ in America," discarding creeds, formulate a "platform' on which all can stand, and call it s declaration of faith.

Following are some of the planks in the religious platform, some of the things for which "the churches must stand."

1. "For equal rights and complete

This has the familiar ring of the high ounding platitude which has done duty for all parties, the politicians knowing well that its enunciation commits them to nothing. Surely it is late in the day to discover that the Christian religion stands for equal justice to all men.

2. "For the protection of the family by the single standard of purity, uni

It is comforting to know that the 'churches of Christ" are going to "stand for the single standard of purity. Just how their "stend" is going to im prove matters is problematical. "Uni form divorce laws" may mean anything in the world except "what God hath joined together let no man put Proper regulation of marriage may mean the endorsation of the treak legislation proposed by some politicians, or it may mean some restriction on the mercenary ministers who marry anybody and everybody regardless of whether they are free to marry or not At any rate we are grateful for that qualifying abjective "proper." While not committing anyone to anything, it has just the desired significance for proper regulation of marriage."

3. "For the fullest possible development for every child, especially by the provision of proper education and re-

"Proper education " is eminently satisfactory. The advanced Socialist can agree with the believer in parental rights and responsibilities on that brase. But even for "proper" education you must first have children. If our reverend social reformers could induce some of the "barren fig-trees" of their congregations to accept the duties of motherhood, they would solve a more radical problem than that of " proper ducation.

4. " For the abolition of child labor. Another delightfully vague announce ment. Every man and woman who mounts to anything worked as a child. Labor" in factories? Why not say o? Certain kinds of work are unsuited to childhood. But certain kinds are ecessary for "proper education." This truth is the basis for the growing demand for manual training in education. 'Abolition of child labor," neverthe ess, has the indefinite, elastic, humanitar ian sound that makes it suitable for politico religious platform purposes.

There are fifteen just such planks i the platform, or articles in the social creed, of the "Churches of Christ in America." In view of the growth of Socialism the last is very appropriate :

"For the most equitable division of the product of industry that can ulti-mately be devised."

Every one of the thirty two Protestant denominations represented on the Federal Council of the Churches of Christ in America ought to be able to agree to that. So should the extreme Socialist, the individualist, the capital ist and the workman. The reverend sociologists of the Federal Council have nothing to learn from political experts in platform-building. If sectarianism do

not disappear before the unifying influence of this platitudinous platform, it will be because the people will forget all about it in a few weeks, and continu to look to their respective ministers for

bread, and to refuse the proffered stone. The action of this convention of clergymen is as pathetic as it is fotile. The only sanction that the churches have for their advocacy of social reforms, lies in the belief of the people that the churches are the witnesses of Christ's teaching. When they give up definite Christian teaching they abandon the very reason for their existence. They lose all influence on political or social life. Definite Christian doctrine is the fulcrum on which such influence must rest. "Ye are the salt of the earth," said Christ. When accredited represen tatives of thirty-two professedly Christian churches meet and formulate a social creed, with never a mention of Christ's holy name, a creed on which Buddhists Mohammedans and atheists could agree who shall say the salt has not lost it savor. "Ye are the light of the world." But they grope in the darkness of political humanitarianism. All that is good in modern civilization is built on the rock of Christ's spiritual teaching. They would rebuild upon the sand The leaven which has leavened and will leaven the whole mass, is not political

or social, but religious and spiritual. "Go ye unto the whole world and preach the gospel to every creature. He that believeth and is baptized shall be saved; and he that believeth not shall be condemned.'

That is the mission of the Church Social reform is a necessary conse quence. All true democracy, all exten sion of real liberty, all social better ment, is but the germination of the teaching of Christ's Church, which has always insisted on the dignity and majesty of the individual soul.

To the social reformers who profess to be ministers of Christ, we would recall His own works :

"Seek ye, therefore, first the kingdon of God, and His justice, and all these things shall be added unto you."

THE BAPTIST BIBLE

The Baptists of the United States have given the world a new version of the Bible. As might be expected, the words "baptize" and "baptism" are replaced by "immerse" and "immerdon." At this rate the principle of private judgment may be extended. Every man his own interpreter, and every sect its own Bible. While the Baptists are familiarizing themselve with the new terms, the Bible committee before disbanding, might consider the question whether their name ought to be Immersers " or "Immersionists." There ought to be some "scriptural warrant" for the name of their Church.

A great many people will be pleased to have a Bible in which there is no such disagreeable word as "hell," with its unpleasant associations. The American revisers only partly met this de mand when they substituted the Hebrew word "Sheel." The Baptists insist that the proper translation is "underworld." While all agreed hitherto that the underworld was a way station, the Baptists assure us that it is the terminus.

The new translators will have nothing archaic, nothing but modern English. Even the diction of the Ten Commandnents is "improved."

In the Capticle of Capticles the well nown passage : "Arise, make haste, my love, my dove, my beautiful one, and is rendered thus : "Rise up, my friend, my beauty, and come away."

They have certainly the merit of nodernizing the language familiar and peautiful of the old translations. "My eauty !" The following delicious comment is from a review in the Mail and Empire : There is also a great chapter in Isaiah beginning, "Comfort ye, comfort ye, my people," and the translators are to be complimented on not improving this to "Cheer up, folks."

THE PASSING OF THE ULSTER PERIL

The threatened civil war in Ulster, s far from materializing, is almost forgotten. T. P. O'Connor states that Unionists in England seldom even mention Home Rule at political meetings, and that much greater antagonism is shown to the Welsh Disestablishment and the Franchise Bills, Sir Edward Careon bitterly complains of the apathy of English Unionists. At a recent caucus, he announced the number of signatories to the famous Ulster Covenant. According to Sir Edward's own figures, the total number of names was 447,205, representing 218,206 males and 228,999 females. Any one with experience of even small petitions knows how often they |contain fictitious names. But accepting Sir Edward's figures as they stand, 447,205 Ulster men, women and children, out of a total population of 1 581 696 signed the Covenant of artful legal phraseology committing them to nothing.

The total number of males in Ulster over fifteen is 528,820; the total number of males over sixteen who signed the covenant, 218,206. The "million Ulstermen who would line the ditches" can It is this looking at life as a whole that

including the women, and counting each Ulster smazon the equal of three male ovenanters.

The Toronto Globe thus lightly comments on the passing of the Ulster Peril:

"The wooden guns have returned to those who gave them, and are once more serving a useful domestic purpose as water barrels; the painted imitatio water barrels; the painted initations of the Napoleonic flint-looks have been broken into firewood, the tin pikes of the parade marshals once more adorn the walls of the Orange halls, and the gouty, half-pay Colonels who offered to lead this gingerbread circus into the jaws of death have sheathed their maiden swords and returned to the paths of peace and bloodless victory on the "put-ting" greens. A terrible calm has succeeded the storm. Sir Edward com plains of the deadly apathy that prevail ng Unionists, and whistles in for a gale. His wooden guns have proved more effective than he anticipa-ted. They have killed Carson and Unionism in so far as these stand for the indefinite postponement of Irish elf-goverment.

self-goverment.

Carson's comic opera, with its goosestep parades, guards of honor, garish
exhibitions of ancient relics and big
drums, and the terrible earnestness of the artillerymen behind the batteries of wooden guns, was an awful revelation of the utter absence of the saving sense of humor in the ranks of the Ulster duodecima editions of the immortal Scottish Covenanters. The pawkiness of the Ulster Scot converted an impres sive drams into a side-splitting farce for with the prudent instincts of the parent stock he resolutely declined to waste his "siller" by arming soare-crows with real Maurer. The cost of field waste his "siller" by arming scare-crows with real Mausers. The cost of field artillery and the price of painted dummies express in relative terms the difference between honest political con-victions and an impudent game of bluff.

MR. BURNHAM

Mr. Burnham, M. P., is at it again He pays a high tribute to Quebec Some of his constituents may affect to despise Ouebec, not so Mr. Burnham He knows that once the French acquire the English language, it is all up with Protestantism in Canada. That is Rome's design. He is going to frustrate

What is his object? Does he want to counteract the wicked suggestion that may be whispered in the ears of some of his constituents, that he is hand in glove with the nationalists? He must believe that some people, at any rate, will take him seriously. Perhaps he is right; in the language that he loves :

"Un sot trouve toujours un plus sot qui l'admire."

A LITTLE INCONGRUOUS

A phrase from an automobile man subject for a sermon by Rev. F. J. Oaten, Ph. D., of Brussels, at Askin Street Methodist Church yesterday morning. "Constructed up to a standard, not built down to a price," was the phrase, and as an additional text the preacher used, "Be Ye Also Perfect."

If incongruity is an element of humor sense of humor would have saved the reverend gentleman from this juxtaposition of "texts." The lack of this sense we suppose, excuses from irreverence the suggested amendment to the original: "Be ye also perfect even as the Blank Automobile is perfect."

NOT SOUTH AMERICA

The following paragraph is worth

A startling state of affairs dealing with the exchanging of wives and the selling of babies for small sums of money and liquor is said to exist in the pine section of New Jersey, including the lower part of Barlington county and the lower part of Barlington county and parts of Atlantic and Ocean counties. A U. S. Government inspector, who re-cently made investigations in the dis-trict, described the conditions as absolutely lawless, although in some in-stances the persons were law abiding.

MAURICE FRANCIS EGAN'S SLIP

A correspondent calls our attention to the inaccurate wording of Maurice Francis Egan's profession of faith in the Real Presence. We have no doubt that Mr. Egan believes explicitly as well as implicitly in transubstantiation, but in giving his reasons for going to Mass failed to give that attention to his choice of words which would have secured theological accuracy.

A NEW YEAR THOUGHT The dawn of a new year sees the birth of new resolutions. Before us stretch the days and weeks and months fruitful of promise, and fraught with mighty possibilities. We look back over the past, and noting the mistakes that we have made, we resolve to do better in the days to come. So we re solved last year, and all the years that we have known. How have we lived up to our resolve? If we find that we have fallen short of our ideal, let not that knowledge discourage us. Another year is given us in which to retrieve the mistakes of the past. So even though we have failed let us go on resolving, for

Better have failed in the high aim

Than vulgarly in the low aim succeed. A whole year stretches out before us, but let us not lay our plans as if we were to have the whole of it at once.

only be made out from these figures, by is apt to discourage us. We think of all the days and months and years, and we are frightened at the thought that we have to carry on the struggle for this long stretch. But really there are no long stretches. Life does not come to us all at one time. It comes only a day at a time. To-morrow is never ours until it becomes to-day, and we have nothing whatever to do with it but to pass down to it a fair and good inheritance in to-day's work well done,

and to-day's life well lived.

It has been well said that every day is a little life, and that our whole life is but a day repeated. We never get two days together, much less do we get years of days together. And surely we can all fight for one day? We can all carry our burden, however heavy, till nightfall. We can all do our work, nowever hard, for one day. live sweetly, can all iently, lovingly, purely, until sun goes down. "Do to-day's duty; fight to-day's temptations, and do not weaken or distract yourself by looking forward to things you cannot see, and could not understand if you saw them." Remember, too, that even though we should fail, it is something to have tried to succeed.

Endeavour to be good, or better still, And best? Success is naught, en-deavour's all."

May the new year be bright and sappy for all of us, and may our hopes clossom into realization in the months COLUMBA

NOTES AND COMMENTS

FATHER LEWIS DRUMMOND, S. J., has been preaching an Advent course of Sunday evening sermons in the Church of Our Lady, Guelph. Taking the "True Idea of the Church" as his general subject, he has discoursed upon her Unity, her Sanctity, her Catholicity, and her Apostolicity. Those who know Father Drummond's capabilities as a preacher will not be surprised to hear that he has drawn large congregations and that many non Catholics have been among his hearers. There is, after all, an irresistible attraction to serious minds utside the Church in the simple enunciation of Catholic doctrine.

WE ARE glad to welcome the Decem

per number of "Saint Joseph Lilies. the handsome quarterly published under the auspices of St. Joseph's College Toronto. It is a decided advance upor the two previous issues (attractive and creditable as these were,) and speaks volumes for the intelligence and industry of the editorial staff. The fine portrait of His Grace the Duke of Norfolk, which forms the frontispiece, will be much appreciated by Canadian admirers of England's Catholic Earl Marshall. who, for the most part, have heretofor had but little idea of what manner of man in appearance he is. This portrait is reproduced from a photograph placed at the editors' disposal by the Duke himself, accompanied by a kind word of greeting and a good wish for the success of the undertaking. The magazine also contains several other interesting portraits.

the College. We note especially two honorable place in Canadian journalism: an interesting description of Constantinople by Mrs. Theresa Kormann Smal; a few well chosen words on Yucatan by Miss E. C. Ryan; and an essay on Books and Culture by Miss Beulah Devlin which, while very well written, nevertheless leaves us marvelling that to so many Catholics the work of their own best writers seems to all intents and purposes a terra incognita.

WE TURN with especial pleasure to

graceful study of the writings of John Ayscough, as introducing to Canadian Catholics for the first time a novelist who has come to the front in recent vears and firmly established himself in the estimation of the reading public abroad. We do not mean to say that Mgr. Bickerstaffe Drew (the individual behind the nom de plume) has no readers in Canada, but that, so far at away the sin of the world has come to least as our observation has extended. his books have had no publicity in the press of the Domin on. For this reason "S. M. E's" essay is likely to achieve a useful purpose in turning the attention of Catholic readers to a novelist of unique power and one of the most graceful literary artists of the generation. Mgr. Drew, as we learn from this essay, is still in the prime of life : was received into the Catholic Church in his early manhood; entered the army as a militry chaplain (in which capacity he has appeared above the ground and grows seen service in different parts of the into a great tree which is destined to world); and, within recent years, has shut out the light of day from all who been signally honored by the Holy See. remain beneath its branches. Men may One of the most important functions of call it "Modernism" or "Higher Critia Catholic magazine is, to our thinking, cism," but under its aegis faith outside the development of the literary taste the Catholic Church is doomed. Does and the literary faculty in its readers. not Dr. Denny himself realize this when Along the Catholic side this is, in our he cries, "There could be no stauncher day, especially to be desired. The mak- Protestant than I, but if Protestant ing known of just such a writer as John churches disparage the sacraments, and

Ayscough is well in line with this idea. and we therefore hail the publication of this essay in Saint Joseph Lilies as an augury of many good things to come.

THE CIRCULATION of good books is one of the most effective means of withstanding the dissemination of bad ones. This is a truth often expounded but not often put into practice in a tangible way. A man of wealth who died recently in Spain, whose name has not been heralded sbroad, but who deserves nevertheless that it should be written in letters of gold, left by his will a sum equal to \$60,-000 for the circulation of good books and for the development of the Catholia press. We are not aware that this excellent method of disposing of surplus wealth has ever been acted upon in this country, but, in the words of an English contemporary, it is worth imitation. We have a Catholic Truth Society in Canada which is making beroic efforts to induce Catholics to read, and to offset the constant flood of literature inimical to their faith which is issuing from the press. Here is an instrument ready to hand for some whole-souled imitator of the gentleman in Spain. That he may be forthcoming at no distant day is, if we may be permitted a somewhat hackneyed expression, a consummation devoutly to be wished.

THE CANADIAN Congregationalist reproduces the substance of a sermon by Dr. Denney on " Moral Impossibilities." This is the Dr. Denny, of Glasgow, whom the editor of the Globe is fond of citing as " one of the greatest religious teachers which this age has produced." We know of him simply as a leading light in the Scottish United Free Church, and in that capacity as a blind leader of the blind. That the latter term is not misapplied, the sermon referred to makes evident. Such a jumble of incoherencies and loose thinking one does not often meet with even in this age of in definiteness. It is simply another illustration of the truth of the dictum put forward in these columns two weeks ago, that as regards religion, outside the Catholic Church, words have ceased to have any definite meaning.

WE HAVE NO IDEA of controverting. Dr. Denney. For one thing, there is nothing to controvert. He makes some very coarse and unkind references to the Catholic Church, but as regards the substance of his sermon, what he says in one place he unsays in another, and leaves the reader wondering what, after all, he is trying to say. We have no other intention than to contrast one or two of these wise savings.

HE BEGINS BY discussing the significance of St. Paul's saying "Ye cannot drink of the cup of the Lord and the cup of devils," and asks : "The cup of blessing which we bless is it not a communion in the blood of Christ? Is it not the cup of the Lord? Is it not He who puts it into our hands? Is not His love in it, the love with which He loved us when He gave His love a ransom, the love which bears sin and brings regenerating pardon? Is not that love in the cup, here, now, within reach, ours, commended to us by the WHAT WE MOST esteem, however, in Lord Himself? If these things are not this issue is the increased space given | so, I do not know what the Christian rereading. It is not about South Amer- to original compositions by alumnae of ligion means, or how it can subsist; and however men may become begildered in poems by Miss Margaret Lillis Hart, their minds over the fundamental truths who has already made for herself an of revelation, Carist has in this ordinance a witness to Himself which finds its way to the heart."

> THESE ARE very affecting words, and in the measure of the preacher's understanding, voice the universal cry of Christian hope. But when he shifts his thought to the Catholic Church, he becomes enmeshed in a maze of contradictions. "For generations," he says, "Protestants have been accustomed to denounce the Mass of the Romish Church as idelatrous, superstitious, materialistic, and," he graciously adds, with perfect truth." Vet as he is fain to admit, the Mass is the heart of the Church's strength, and, deep down beneath all the unlovely qualities he attributes to the Church's doctrine in regard to it, "the ultimate truth of the Gospel lies hidden," viz, " that here and now the love which bears and bears meet us, and graciously offers itself to

> IT NEVER occurs to him that the obstacles which obscure that great "ultimate truth" to his understanding are of his own raising. But he is alive nevertheless to the ever-widening processes of disintegration of all Christian truth which are so actively at work in his own surroundings. The seed has been long germinating and has at length