

The Catholic Record

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THOS. COFFEY, L.L.D., Editor and Publisher.

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LETTERS OF RECOMMENDATION. Apostolic Delegation. Ottawa, June 12th, 1905.

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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 shows all that is united with a strong Catholic spirit.

UNIVERSITY OF OTTAWA. Ottawa, Canada, March 7th, 1910.

Mr. Thomas Coffey. Dear Sir: For some time past I have read your estimable paper, the CATHOLIC RECORD, and congratulate you upon the manner in which it is published.

Yours faithfully in Jesus Christ. D. FALCONE, Arch. of Lachine, Acad. Deleg.

LONDON, SATURDAY, NOVEMBER 11, 1911

LOCAL OPTION

From Alberta, where there is a movement in favor of local option, we have received an inquiry from a missionary priest as to its value judged by the practical working out of the system in this province.

Though it may be unnecessary to notice the rather ludicrous fears of some timid Catholics, who see the germs of Mohammedism or Manichaeism in giving a municipality the right to do away with licensed liquor-selling within its limits, still it may be as well to forestall their objections on theological grounds.

The use of wine is not in itself illicit; so teaches St. Thomas, so Catholic theology. But it does not follow that every one may sell wine anywhere; the license law takes that right away from the vast majority; local option goes a step farther, and gives to the rate-payers of a certain district the right to say that it shall not be sold there at all.

Now with local option as we have it in Ontario, the voting must take place on the day of the municipal elections, and to carry must have sixty per cent of the votes cast. These provisions preclude the possibility of an active minority (as was the case with the Scott Act) imposing its will on an antagonistic but indifferent majority.

Both of these provisions we consider very important; and without them we might be compelled to modify our opinion of local option. Voting only on the day of the municipal elections ensures the largest possible vote; the sixty per cent clause ensures a very strong public sentiment in favor of the law, without which any law is useless and sometimes pernicious.

Just how effective is the 60 per cent clause may not be fully realized without some consideration. From the Parliamentary Guide we find that in 1908, though the Province of Quebec sent fifty-three Liberals to Ottawa and only twelve Conservatives, the Liberals polled only 55 per cent of the total vote of the province.

Sometimes we hear that this is an agitation gotten up by the Methodists, who think the whole law and the prophets depend on prohibition. This is hardly a theological objection, but it savors of theology. Well, there are in the province of Quebec nine hundred municipalities under local option, and they are not all Methodists down there. The parish and the township are often one in Quebec, and it is usually through the efforts of the parish priest that the no-license by-law is carried.

Years before Ontario followed the lead of Quebec in the local option movement, two townships, Douro and Ennismore, in the County of Peterborough, did away with licensed hotels and have never returned to the license system. So far ahead of the general movement were these two Irish Catholic townships that they are not listed with the hundreds of municipalities which have adopted local option.

Another wise provision is that a vote cannot be taken again until after the lapse of three years, thus making it impossible for temperance cranks to thrust this issue into every election, depriving the consideration which it merits. The interval has a sobering effect on those who may have been unduly impressed by the sometimes perivert oratory of

Our correspondent, the good Alberman priest, says, in the straightforward way of earnest men, "If Local Option has proved a decided improvement in the present system, we should like to stand for it." But he asks some pertinent questions.

1. "Is it really so effective as is affirmed by its advocates?" In this township the writer can affirm that it is unquestionably effective. Eight bars, probably no better and no worse than the average, were abolished. There is now not a hint, not a suspicion of illicit selling. No one believes that there is the remotest chance of its ever being repealed; in the face of the practical unanimity there is not the slightest probability of a vote being taken or asked for repeal in this generation.

2. "Does it not develop whiskey drinking on the sly?" No. At least not in rural districts. Those who had the habit of drinking, still drink when the opportunity offers; but boys grow into manhood without forming the habit, and when they go elsewhere do not feel at home in a bar-room.

3. "Does it not substitute for the public bar, which is under the control of the police, a multitude of private bars to which the police with difficulty have access?" This was the case with the Scott Act in Ontario many years ago, and it was very difficult to convince those with that experience that Local Option would not have the same results. The advocates of the Scott Act promised in glowing terms a wonderful transformation. The Scott Act, which applied to a county, was passed, when it was found that instead of doing away with the abuses of liquor selling, it multiplied them, and added thereto hypocrisy, law-breaking which bred contempt for the authority of law, lying and often perjury. This was not due to anything defective in the law itself, unless, perhaps, that as a Dominion enactment opinion was divided as to the right or duty of provincial officers to enforce it, which in the circumstances was serious enough, but the fatal defect was that the law could be brought into force in any county by a majority of the votes cast on a polling day.

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the campaign, and when the next vote is taken it is likely to record the deliberate conviction of the rate-payers whether they accept or reject the by-law. The indirect influence for good of the local option movement in this province has been very great. The liquor-dealers, at first, looked upon the movement as ephemeral and of little importance. They asserted that we had a good license law if it were enforced. And rather contemptuously they asked if you cannot enforce the law you have, how can you enforce a more stringent law? The retort was easy: Yes, we have a good law if it were observed. But have you observed this good law? Despite the law you sold on Sunday; despite the law you sold after hours; contrary to the law you sold to minors; when did you observe the law prohibiting the sale of liquor to a man already intoxicated? or observe the law when warned by the friends of the habitual drinker? Having violated every provision of the law for the minimizing of the evils of liquor-selling, you coolly tell us to enforce the law we have before looking for more law. No, we have come to the deliberate conviction that it will be more effective and less difficult, if we take advantage of a clause in this good license law which empowers us to do away with bar-rooms altogether.

And as township after township did away with license, it was borne in on those interested in the liquor trade that it was safer and more prudent to observe the law rather than to talk about enforcing it. They realize now that it was the abuses of the trade that gave such force and impetus to the local option movement, and that their only chance of withstanding it lies in the strict observance of the letter and spirit of the law. This is one of the great indirect influences for good resulting from the movement.

So far as we have been able to ascertain there is practical unanimity amongst priests in rural districts, where local option has been tried, as to its benefits and effectiveness. In cities there has been a gradual but constant reduction in the number of licenses in recent years; this is also probably due in a measure to the Local Option agitation. But there is as yet no reliable opinion in favor of Local Option with regard to cities, and but little disposition to bring the question to a vote. With regard to towns we are not prepared to offer an opinion; it will be some years yet before our experience will justify endorsing Local Option unreservedly as an effective temperance measure except in rural districts and country villages.

In the absence of the exact provisions of the Alberta Local Option law, we must leave our reverend correspondent to form his own opinion from our Ontario experience; but we might suggest that from the Province of Quebec, where the law is somewhat different, and where they have a longer experience of its working, he might obtain valuable additional information.

MAYOR FITZGERALD, of Boston, has placed the ban on stage marriages. He says: "The marriage service should be carried on with dignity and a proper appreciation on the part of those joining in wedlock of its solemn responsibilities. Any one who will take the pains to glance at the figures in our divorce courts must be convinced that it is time for those entrusted with power to curb the present tendency to make light of this most sacred obligation."

EDUCATION IN QUEBEC. We regret to be called upon to draw the attention of our Protestant fellow-citizens to the deplorable condition of education in the Protestant Elementary schools of the Province of Quebec. In the Montreal Star, of Thursday, Oct. 19th, appeared an article severely criticizing the authorities of the Protestant School Board because of the alarming increase of the number of unqualified teachers in the Province outside of Montreal and Westmount. "In the other portions of the province 40.6 per cent of the teachers in the Protestant Elementary Schools have not even permits, many of them having only grade three, model standing, or less. Of the 435 teachers employed in the Elementary Schools of Montreal and Westmount 30.3 per cent have less than three years' teaching experience, but of 799 teachers employed in elementary schools outside of Montreal and Westmount, 55 per cent have less than three years' experience."

With regard to the fact that teachers do not look upon teaching in this province as a profession." They take it up merely as present employment,

with a view to secure positions of a more lucrative character later on. We hope our non-Catholic fellow-Canadians in the province of Quebec will fully realize the gravity of the situation. It seems that, with the teachers they have at present on their staff, they cannot cope with the Catholic schools, for the reason that the teaching orders of the Church make the profession of teaching a life employment. It is their one end and aim, and as the years go by they attain by study and experience a greater and greater degree of perfection. Unfortunately it will be for the future of the Dominion were something not done to promote greater efficiency amongst the Protestant elementary schools of the sister province. At the annual conferences of the different Protestant bodies, which take place throughout the Dominion, this would be a moot question for discussion, with the object of promoting a greater efficiency in Quebec schools. Hundreds of thousands of dollars are wasted in missionary enterprises, the great bulk of the money being spent in expenses, and large sums are worse than wasted by the Presbyterians, Baptists and Methodists in maintaining a few starving, soul-stealing establishments amongst the habitants. The funds would be more profitably spent in the employment of a better teaching staff amongst their children in Quebec. The Protestant children of that province have rights which should not be ignored. If they are to take their places in the different spheres of life in the country alongside their Catholic fellow citizens they should not be deprived of a good education. In this our day ignorance is inexorable. What say our Orange friends? A collection in the lodges, to promote the education of Protestants in Quebec, would be timely.

THE HAMILTON SPECTATOR is one of those papers which see danger ahead in the formation of trusts, or to give them the proper name, "conspiracies to unduly enhance prices." The Spectator says: "It is for us to see that these combinations, unfriendly to the people, are not permitted to gain a foothold in this country, which is as yet reasonably free from them. Through the King act, or other legislation, if that act is found to be insufficient, the Borden Administration has it in its power to keep Canada free, and prevent trust burdens from being placed upon the people. It should make haste to exercise that power." It is a pity that these enterprises were not nipped in the bud long since. The Captain of Industry who sets out to reap enormous profits by preventing legitimate trading, doing injustice both to the producer and consumer, should be severely dealt with. Already he has become a power in the land and we trust the people's representatives will be courageous enough to grapple with him in manly fashion. There is and there should be a stronger power in the country than the money power. When the money power goes wrong we should set it right, even if it were necessary to use houses of detention where the bill of fare is meagre. Too long we have been like that gentleman of the old days who played selections on the violin to his courtiers while Rome was burning.

REV. JOSEPH HOOKING, NOVELIST. Rev. Joseph Hooking, of England, late of Canada, writes fiction. His productions are received with favor and are circulated extensively by the Evangelical Alliance, by the son of the late John Kenist, dealer in immoral publications, and other people who have undertaken a militant attitude towards the Catholic Church. Rev. Joseph Hooking is a man who pays court to impure thoughts; his literature is akin to that which is refused a place in His Majesty's mail bags, and yet, strange to say, the productions of Rev. Joseph Hooking, Presbyterian minister in good standing we think, meet with much favor from that portion of the purchasing community who have a kindly eye for that class of reading matter which is never discussed in polite society. Rev. Joseph Hooking's fiction work has taken a place with the penny dreadfuls produced in England and the dime novels printed in New York, both of which do not a little to destroy healthy standards of morality in the minds of the rising generation. Strangest of all is it that even some non-Catholic religious publications have seen fit to publish the diseased outpourings of Rev. Joseph Hooking. The secret of the success, so far as sale is concerned, of Rev. Joseph Hooking's writings lies in the fact that here and there in his publications usually are an imaginary priest and an imaginary nun. One of his latest shilling books coming from England has the picture of a nun on the outside cover; and the title is "The Woman of Babylon." The title and the picture are calculated to make the shillings jingle at short intervals in the tills of those who are low-minded enough to offer for sale Rev. Joseph Hooking's literature. His books may be found not only in book stores but in department stores as well. Catholics should remember that they are not under

obligation to give their custom to men who are so wanting in self-respect and who have so little regard for moral standards as to keep on sale the literature of Rev. Joseph Hooking. Some time or another the reverend gentleman might add largely to his store of ill-gotten wealth by bringing out books substituting for the imaginary priest and the imaginary nun as heroes and heroines, people of his own cloth who have become the talk of the day in the newspapers. Quite an up-to-date and exciting novel could be produced by making the Rev. Clarence V. T. Robinson, Baptist, now on trial for murdering his sweetheart, the hero of a shilling novel. This could be followed by another work taking Rev. Frank W. Sandford, of Portland, Maine, as the central figure. The Rev. Mr. Sandford has organized a new cult entitled "The Holy Ghost and Us Society of Shiloh." This Rev. gentleman is before the court on a charge of causing the death of a person named Charles Haghey by falling to provide proper and sufficient food when his yacht put to sea. The creed of this new cult could be made quite an interesting feature of a novel by Rev. Joseph Hooking. The Rev. C. E. Holland, who calls himself the Moses of the Sandford flock, says he believes that his superior tells the truth when he makes proclamation that God said unto him, "Elijah is here, testify," and again, "I have found David." By way of variety Rev. Joseph Hooking could bring out still another publication, the framework of which might have to do with the members of his own fold in Toronto who have a bogus Mass celebrated every Sunday. We could suggest many other subjects too; but enough for the present. Those who purchase and read the works of Rev. Joseph Hooking are people who like that kind of literature. They desire a characterization which would not look well in print. Let us repeat. Catholics are not under obligation to deal in stores where Rev. Joseph Hooking's works are sold.

THE CHIEF of police of the city of London, Ontario, holds a very poor opinion of some of the immigrants that come to us from England. "They come to us," he says, "from the old country and leave their wives behind them. Then they get married over here and the first thing we know we receive a letter from their first wife, asking us to locate their missing hubby. Of course we cannot do anything with them unless the first wife is in this country to prove the charge against him, and generally while we are awaiting an answer as to what to do with the man, he gets wind of it and leaves the country." The immigrants who are criminally inclined readily take advantage of the loose methods of the ministers of the sects in performing marriages. They go to no trouble to find out if the parties are free to get married. If the license is produced that seems to satisfy them. Marriages of this kind could not take place in the Catholic Church. Safeguards of a salutary character are employed. Yet our friends of the sects have but words of condemnation for the No Temere decree, which is primarily intended to guard the sacredness of the marriage ceremony.

ON A PEACE FOOTING. On Thanksgiving day our militia regiments had a sham battle in the vicinity of Hamilton. For our part we may say that we are always pleased to notice the brawny youth of our country engaged in military manoeuvres, so that, if time of need ever come, they would not be found wanting in those qualities which would ensure a manly and successful defence of our borders. Rev. H. S. McDougall, of the First Methodist Church, St. Thomas, holds an entirely different opinion. Here is his pulpit utterance: "Our volunteers and militia are to be called out to practice war on Thanksgiving Day," he remarked during the morning sermon. "I think it is an anomaly and a burlesque and a disgrace that soldiers should be called out to practice that which means hate and danger and death, on this day. God grant that this may be eliminated on Thanksgiving Day. I think I appeal to the best that is in you. Don't I? I hope the new Government will take it up."

Nor was Rev. Mr. McDougall alone. A brother clergyman of the Presbyterian denomination, Rev. E. A. Mitchell, pastor of Knox Presbyterian Church, Hamilton, declared that he thought the absurdity of the present observance of Thanksgiving Day should be brought to the realization of the Government. On the eve of that great day I think the absurdity of sending men to take part in sham fights and training them in the art of warfare when men all over the world are praying for peace should be brought to the attention of the Government. I am not saying anything against sham fights, but it is not right to make Thanksgiving Day a day of sport."

We merely rise to remark that there would be much thunder and lightning in the Orange lodges, in the pulpits of the sects, and in certain of the newspaper publications, were a couple of Catholic priests to have delivered themselves in this wise. We would be told that they were enemies of the crown of Great

Britain; that they were traitors to their country, and that they desired to pave the way for the annexation of Canada to the United States. But there is another way of looking at the matter. The Bishops and priests of the Catholic Church have real power, which, we might say, is never abused, and their utterances are hearkened to. The declarations of the ministers of the different sects make newspaper copy for a day and are forgotten in twenty-four hours. Their deliverances are ranked as musty superfluities.

THE NEW YORK TIMES, a generally well-informed and influential paper, has made a curious slip in regard to the divorce question. It says that "divorce is a social ailment of the poor and ignorant, not of the well-to-do and well-educated classes." This will be news to the poor and ignorant. Divorce is a modern luxury beyond their means, even if they were ever so disposed to indulge in it. The plaintiff and the defendant in divorce cases are usually found to be those in middle and higher ranks of what is sometimes falsely called "high society"—society of the champagne, cocktail and cigarette variety, where there is voluminous clatter about the latest scandal. The divorcees, as a rule, have a plentiful pile of Uncle Sam's greenbacks. They comprise business men, professional men, millionaires with a yacht, etc., etc. The poor and the ignorant in ninety-nine cases out of a hundred are quite content with one wife and have no longing for the infinite variety sought by those soulless, legalized Mormons of the Republic.

THE VERY LATEST. An account of one of the latest devices to encourage attendance at church comes to us from Brantford. They are called "Up-to-date Features," and are about to be introduced into the Park Baptist Church, of which Rev. Mr. Kelly (O) is pastor. Conveyances will be supplied, on request, to old members who are unable to walk, and the care of young children will be undertaken by the church board, either in the basement of the church or by sending a nurse to their homes. Care of the sick will also be attempted under church supervision, those who are unable to secure the services of a trained nurse being supplied one for a limited time at the church's expense. Oul dear, dear! So these things are called a new departure. Why, bless your soul, Rev. Mr. Kelly, the essentials of your up-to-date scheme have been part and parcel of the Catholic Church for almost two thousand years. You will find in every part of the world institutions established by the Catholic Church whose objects are to solace the sorrowful, to tenderly care for the orphan, to nourish and shelter the aged, to nurse the stricken ones back to healthfulness, to take wayward sisters off the street and give them comfortable homes and direct their thoughts to the Crucified. These are not fitful enterprises that may flourish to-day and decay to-morrow. And the work is done quietly and piously for the love of God. No press despatches are sent forth to glorify the work and the workers in the morning paper at the breakfast table. God help you, Mr. Kelly. When and how did you or your forbears stray from the sheepfold?

A FEW WEEKS ago we published a paragraph stating that the Toronto Saturday Night had printed an interview with Rev. Mr. Knowles, of Galt, and that Rev. Mr. Knowles had declared that such an interview had never taken place. It turns out that it was a joke. Rev. Mr. Knowles, however, did not see it that way. Neither did the editor of the CATHOLIC RECORD. The real culprit is in the Canadian press service. For having misrepresented Saturday Night we express sorrow and apology.

HAILEYBURY EXCITED. A hand bill, printed in Orange color, has been sent us from Haileybury. It tells us that a special address will be delivered in the Orange hall in that place to the Orangemen and Young Britons on Sunday, Oct. 29th, by the Rev. W. Peer, who styles himself the old Baptist pioneer missionary of Temiskaming. The subject of the address, which is rich and rare, we copy exactly: "The Baptist Home Mission Board defrauding Mr. Peer out of \$1500.00 of salary, and Dr. Norton, Superintendent of Baptist Home Missions, with Rev. E. T. Fox, Rev. P. A. McEwen, Rev. Carkner, Rev. Brown, Rev. Coumans, Rev. Cole and other Baptist Ministers in a 'Hole and Corner' Meeting in Haileybury, made a most Jesuite, Hypocritical effort to murder Mr. Peer as a Minister of the Denomination."

We offer Rev. Mr. Peer, the old Baptist pioneer missionary of Temiskaming, our heartfelt sympathy. No doubt in the world have we but those reverend gentlemen, whose names he has given, are engaged in a Jesuite plot to capture his \$1500. We trust the outcome of the meeting in the Orange hall will promote his interests. At all events that was a good place to hold the gathering. Warm deliverances from a few grand masters and a refer-

ence to Pope and popery thrown in once in a while as a condiment, would make not only the reverend preachers alluded to shameful and afraid, but would cause the silver in the mines to part from its moorings. We hope Mr. Peer will get his money.

WE PUBLISH elsewhere some information in regard to the Toronto Catholic Debating Union. In the work they have in hand we wish our co-religionists of the Queen City abundant success. Organizations of this kind are amongst the most fruitful auxiliaries of the faith. They promote not only an interest in, and attachment to, the Church, but lay the foundations for a citizenship that counts for much in the hereafter. If boys and young men will fritter away all the golden hours of youth in amusements that leave nothing but a memory of time wasted there is nothing for them but a place on the back benches in the civic life of the community. We may be told that there is no harm in such and such amusements. We are quite willing to admit that such is the case. Neither are such amusements sinful in themselves, but is it not a criminal waste of numberless hours that might better be devoted to storing the mind with intellectual equipment from the best works which would be a splendid asset that would remain with us while we live? All honor to the gentlemen who have this splendid work in hand in Toronto. May every blessing be theirs and may the good work spread abroad over the country.

NEW CHURCH FOR LONDON. With admirable foresight His Lordship the Bishop of London has initiated the work of forming another parish in this city. The north end is growing apace and many Catholic families have lately settled there. This makes it advisable to provide for their spiritual wants. Property at the corner of Maitland and Chesapeake streets has been purchased and in the near future a beginning will be made. The parish has been placed in the care of Rev. J. Handolph, until lately parish priest of Bidouph. As to the success of the undertaking we have no doubt. Father Handolph's work in other places gives us assurance that he has capacity and to spare for even greater undertakings. We wish him abundant success. "Build and build quickly" seems to be the motto of our good Bishop. However, he is but carrying out that splendid system of organization and progress which has characterized his work in Ottawa and Buffalo.

JOSEPH PULTZER publisher of the New York World, died a few days ago. Blind for twenty years, yet he succeeded in making his paper one of the most talked-about publications in the United States. His father was a Hungarian Jew and his mother a Catholic; but no mention is made as to his own belief. The World was known as a yellow paper, its columns teeming with sensationalism and padded accounts of the lowest criminality. There yet remains others of the same stamp in New York. Pity it is, too, that a vitiated public taste gives them an enormous commercial prosperity. We hope Canada will be spared such an affliction.

ELIZABETH WEEKES, a Cleveland heiress, has discovered in a young man, of no particular account and no particular means, her soul-mate. The young man is nineteen years of age and the discoverer of her soul-mate seventeen years. Let there might be any obstacle in the way of their getting married in the United States they hied to Windsor, Ont., where they easily procured a license, and as easily procured a minister to declare them man and wife. All which is respectfully submitted to the consideration of Mr. S. H. Blake, K. C., of Toronto, who, in thundering accents, denounced all and sundry who had to do with the No Temere decree, whose purpose is to do away with scandals of this kind.

THE TORONTO GLOBE says that "when our long suffering neighbors get angry they do things. Two violators of the Pure Food Law in New York have been sent to gaol and a large number have been heavily fined. The offenders included butchers, bakers, grocers, restaurant-keepers, fish dealers and candy sellers." It would seem that in the work of finding and punishing those guilty of fraudulent transactions the Americans have forged far ahead of the Canadians. We are furnished at regular intervals by the Inland Revenue Department reports on the adulteration of food. But there the matter rests, and adulteration goes on.

Beware of the man who listens much and talks little; he is getting your thunder and saving his own lightning.—Scharnel Irits.

That time is his own employed which we give up to regrets, unless we learn from them lessons for the future.—Duo de Levis.