THE CATHOLIC RECORD.

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ONDON, SATURDAY, MAR. 11, 1905.

OFFICIAL.

LENTEN REGULATION FOR 1905. The following are the Lenten Regula tions for the Diocese of Londou : 1st All days of Lent, Sundays ex

cepted, are fast days. 2nd By a special indult from the Holy See, A. D. 1884, meat is allowed on Sundays at every meal, and at one meal on Mondays, Tuesdays, Thursdays and Saturdays, except the Saturday of Ember Week and Holy Saturday. 3rd The use of flesh and fish at the

me time is not allowed in Lent. The following persons are exempted same tin from abstinence, viz.: Children under seven years; and from fasting, persons under twenty-one; and from either or both, those who, on account of ill-health, advanced age, hard labor, on some other legitimate cause, cannot observe the law. In case of doubt the pastor should be consulted.

Lard may be used is preparing fasting ford during the season of Lent, except on Good Friday, as also on all days of abstinence throughout the year b those who cannot easily procure butter. Pastors are required to hold in their

respective churches-at least twice in the week during Lent-devotions and instructions suited to the Holy Season instructions sintled to the Holy Season, and they should earnestly exhort their people to attend these public devotions. They are hereby authorized to give on these occasions Benediction of the Blessed Sacrament. Besides the public devotions, family prayers, especially the Holy Rosary of the Blessed Virgin, should be recited in every Catholic household of the Diocess

By order of the Bishop, D. J. EGAN

Secretary.

In this issue we publish a lengthy account of the Consecration Ceremony of the Right Rev. Dr. Scollard, Bishop of Sault St. Marie. It must be grati fying to His Lordship to note that he begins his career in the larger field under happy auspices ; for few possess in such a degree the respect, the esteem and the friendship of his fellow-Catholics, from the highest dignitary in the Church to the humblest of the flock. More than this, on many an occasion has he received evidence of the great respect in which he is held by those not of the household of the Faith.

The new Bishop is, physically as well as mentally, thoroughly equipped for the arduous labors of the extensive diocese of Sault Ste Marie.

That his years may be many to carry on his holy work is the sincere wish of the publisher of the CATHOLIC RECORD.

PROTESTANTISM AND THE MAR-RIAGE THE.

A striking illustration of the laxity of the divorce laws of some of the United States took place at Grand Ranida, Michigan, recently. A young woman said to be from some province of Canada came to Grand Rapids a little over a year ago, on December 17th, 1904, was married to a chance acquaintance after a short flirtation. Her husband abandoned her next day, and on December 21st she obtained a divorce from her faithless spouse. On the same day, when she procured the divorce decree, a friend of her husband was also in the same court seeking a divorce from his wife, which was procured immediately after the woman from Canada obtained her decree. These two divercees struck up an acquaintance while in the court room, and though one might well suppose that both should have learned from experience the danger of marrying on so slight an acquaintanco, they left the court room arm in arm, and were married in Marshall, Michigan, on the following day, December 22nd. Such disgusting scenes are of frequent occurrence under the divorce laws of the United States, and show that the resolutions adopted by the meeting of ministers in New York City last summer, have not operated as a bar to the scandals of divorce, and that the ministers of the various sects concerned in passing these resolutions are by no means bound by them. Ministerial meetings may pass resolutions such as those adopted by the New York ministers, but there is no authority in the Churches concerned to enforce such resolutions.

the executive committee be authorized to prepare and issue at their discretion, a declaration and appeal to the public as to the sanctity of marriage and the grave dangers of existing laxity in the frequency of divorce." Of what avail are such resolutions,

where there is no authority in the Churches to insist upon their observ ance?

Every minister who deems it right, or rather, we should say, who is tempted by a good marriage fee, will follow his own course in regard to the celebration of marriages, and the pretence that there is such a thing as " the sanctity of marriage," such as is spoken of in these resolutions, is a mere farce. Protestantism has reduced marriage to be a mere temporary civil contract, and it is no wonder that Protestant ministers are to be found who will celebrate the marriages of those who apply to them without enquiring whether they are in accord with the law of God or of their own Church. The authority of the Church counts for nothing in the matter, for according to the now commonly accepted practice, the Church has nothing to do with the marriage tie. The wonder is that the State still permits ministers to celebrate marriages ; for why should they have this authority if the State can grant divorces, or if marriage is not a divine institution which man has no

authority to annul. The practice of these Churches and their ministers is in direct controvention of the words of Christ : " what God hath joined together, let no man put asunder." They have in practice yielded to the State all control over the marriage tie, and have thus resigned all right to regard it as a sacred institution.

How different was the practice of the Apostles of Christ who made laws for the observance of the people, and were authorized to declare in regard to such laws : " It hath seemed good to the Holy Ghost and to us to lay no further burden upon you than these necessary things." (Acts xv.)

Even in "necessary things," the ects have yielded to the state legislatures all the authority which they ever claimed to possess to make laws for the guidance of their people and especially in this most important matter of morals, the sanctity of the marriage tie. It is well known, however, that the Catholic Church has maintained the law of God. even refusing to yield one iota to the lasciviousness of kings and emperors, such as Lothaire II. of Lorraine in 866. Henry VIII. of England in 1534, and Napoleon I. in 1810.

On the other hand, Protestantism was inaugurated in England by the divorce of Henry from Queen Catharine, and the same precedent was followed by the pseudo-court which pronounced his divorce from his second wife, Anne Boleyn, the primate of Canterbury presiding over the court which gave the decree of divorce. Polygamy was also sanctioned by Luther, Melanchthon and other Protestant leaders who in 1540 give permission to Philip, Landgrave of Hesse, to have two wives at the same time, without any divorce. These facts are of themselves sufficien to show that the pretence that the Reformation was proclaimed for the restoration of good morals, was a mere

which all good Catholics practice, they were degraded from their rank on some silly pretext, or, at least, they were stricken off the lists for promotion in the services, and any less deserving candidates were promoted in their places, provided only the latter were loud in their professions of Atheism.

Under such circumstances the efficiency of both arms of the military service necessarily deteriorated rapidly, until the plan was exposed in the Chamber of Deputies, whereupon there was raised such a storm of indignation that M. Combes was obliged to throw overboard the two offending Jonases, in order to make himself secure in his position as Premier. But even this did not save the astate M. Combes, who was well understood by the French public to be the chief sinner in the whole transaction ; for whatever may be the apathy of a large proportion of the French people when religion is attacked, the nation has a quick percep tion of the relations of cause and effect. and it easily traced the evil it detected to its source, and the majority of which M. Combes boasted as being at his back to support him, dwindled down to an actual minority in the Chamber of Deputies within a few days. The election of M. Paul Doumer to the presidency of the Chamber, while the Government candidate, M. Brisson, was left in the mire, indicated that the days of M. Combes had passed, and that it was time for his Government to resign. It is M. Doumer's declared political creed that there can be a Moderate yet truly Republican Government without the Socialist party which he considers to be a dangerous element to hold the reins of Government in their hands. M. Doumer not only condemned the spy system, but he declared the policy of the Government to end the Concordat with the Pope to be disastrous to the best interests of the nation.

M. Combes placed himself entirely at the disposal of the Socialists, because he believed that they would support him loyally, but even some of the Socialists come to the conclusion that he is not a safe leader, and on a test vote of confidence in the Government, voted against him, leaving him with so small a majority that he felt he could not carry on the Government any longer with the present Chamber, and for this reason he resigned, leaving M. Rouvier to construct a new Ministry. Notwithstanding the Socialists

hope that M. Rouvier would be compelled to adopt their policy, he has already departed from the example of M. Combes so far that the chief difficulty between the Church and the State has been removed.

It was the contention of M. Combes that the Pope should not refuse to accept any candidates for the Episcopate whom the Premier might name. The Pope should have no alternative. but must make any one a Bishop who might be named by the French Premier. This the Holy Father Leo XIII. refused to do, and Pius X. has followed the same course as his saintly and wise predecessor. The Popes have never admitted that any secular power has the right of appointing Bishops, and as M. Combes wished to name for the vacant bishoprics certain objectionable personages, the Pope refused to appoint such, and there was a deadlock. A large number of episcopal sees have sham, as the Reformation sanctioned

SPECIAL PRIVILEGES. Speaking of the Autonomy bill, Mr. Goldwin Smith says :

"The entire separation of the Church and the State, and the perfect equality of all religions before the law, are perhaps the clearest gain made by Hu-manity in its transition from the old world to the new. Of this principle the concession of special privileges to the Catholics in the question of Public schools is manifestly an infraction We go backward in this respect, while France and other nations in the old world go forward."

The venerable Professor here makes an advancement which it is proposed to consider in the light of facts.

As was stated in the RECORD of the 25th ult. "Special Privileges" were granted to the Protestant minority in Lower Canada as a condition of their acceptance of Confederation. Sh Alexander Galt, who, with Sir John Rose, represented that minority in the Government of (old) Canada and who took an active part in the preparation of the Articles of Confederation, in a speech delivered at Sherbrooke while the project of Confederation was being considered, used the following words :

"It must be clear that a measure would not be favorably entertained by the (Protestant) minority of Lower Canada which would place the educa-tion of their children and the provision for their schools wholly in the hands of a majority of a different faith. It was clear that in confiding the general subject of education to the local legisla it was absolutely necessary it should be accompanied with such restrictions as would prevent injustice in any respect from being done to the Accordingly section 93 of d North America Act minority the United enacts : In and for each province the Legislature may exclusively make laws in relation to Education, subject and according to the Provisions of subsec tion.

"(1) Nothing in such law shall prejudicially affect any right or privilege with respect to denominational schools which any class of persons have by law in the Province at the Union.

"(2) All the powers, privileges and duties at the Union by law conferred and imposed in Upper Canada in the Separate schools and school trustees of th Queen's Roman Catholic subjects shal be and the same are hereby extended to the dissentient Protestant of the Protestant and Roman Catholic subjects in Quebec."

Of course it may be argued that this was only placing the Protestant minorities in Quebec on the same footing as the Catholic minority in Ontario but it must be remembered that Sir Alexander Galt in the same speech said in order to give the Protestant minority the fullest

control : " It was the determination of the government to bring down a mea sure for the amendment of the school laws before the Confederation was allowed to go into existence," and such

amendment was made accordingly to suit the views of the minority. But the demands of the Protestant minority went further, and Sir Alexander Galt on the same occasion, while disclaiming any apprehension that the Catholic majority of the province would deal unfairly with the Protestant minority in the matter of representation, said : "With reference to these electoral limits it was absolutely necessary that they should be in the first place, determined by the legislature of Canada as now constituted, for there would be no legislation for Lower Canada until after the Confederatio thus remained vacant for severa had gone into effect." years; but now M. Rouvier has con-Accordingly, again, Section 80 of sented to nominate persons whom the the B. N. A. Act, after prescribing the Holy Father will accept, and thus one number of members to be elected for of the greatest grievances under which the Province of Quebec, and as to the the Church has been laboring will be realteration of the limits of electoral moved without further delay. This may divisions, enacts : Provided that it reasonably be taken as an indication shall not be lawful to present to the that the deadlock between the Church Lieutenant Governor of Quebec for and State will exist no longer ; and Assent any bill for altering the limits though the religious schools are still of any of the Electoral divisions or disclosed, we may presume that as one most serious grievance under which tricts mentioned in the second schedule to this Act unless the second and third the Church has labored has been rereadings of such bill have been passed dressed, the other grievances will also in the Legislative Assembly with the be soon removed, and the cordial relaconcurrence of the majority of the tions which have in the past existed members representing all those Electorbetween the Holy Father and the al divisions or districts, and the Assent French Government may be restored. shall not be given to such bill unless The Rouvier Government will certainly an Address has been presented by the be less bitter against religion than was Legislative Assembly to the Lieutenthat of M. Combes. But the Catholic ant Governor stating that it has been party of France proposes to make a so passed." determined effort at the next general The Electoral divisions named in the election to select more moderate deputies than now compose the majority. schedule were those in which the It is confidently expected that by this majorities were Protestants and are the counties of Pontiac, Ottawa, course the compact Socialistic party Argenteuil, Huntington, Missisquoi, will be disorganized, and that a moder

cial Synod held in 1898 said, while out a parallel in the history of any advocating the establishment of An-

The Professor is further represented as suggesting " that Canada should go to the British Parliament and have the education clauses stricken from the British North America Act." While he was about it he should have included the clause relating to the Electoral Divisions. H.w would the Protestant minority of Quebec receive such a proposition as regards their educational and representation rights ?

THE AUTONOMY BILL.

The Autonomy Bill of the two new Provinces of Canada which are to be established in the North-West, the boundaries of which were given in last week's issue of the CATHOLIC RECORD, has created quite a flutter in many quarters, owing chiefly to the clause whereby Separate Schools are said : provided for in the future of these

Provinces. We are not surprised at the position taken by the Orange Lodges against this feature of the Bill, for these organizations are always opposed to anything which it is supposed will grant freedom of action or an equality of rights to Catholics to any extent how ever inconsiderable. We confess, how ever, that we are surprised that the Rupert's Land Anglican House of the House of Bishops of Ruperts Land Bishops which assembled last week at now back down from the position Winnipeg for the purpose of electing a Metropolitan for Canada, after doing in Canada but a few years ago ? May the business for which it assembled, went out of its way by adopting a strong inconsistency arises from pure hostility resolution, nominally against "any to the Catholic Church and Catholic Federal interference in the educational Education ? questions of the new provinces." These resolutions declare that "it is the unanimous feeling of the House that it ious teaching in the Public Schools, would be greatly to be deplored if neither have the Presbyterians in any Parliament should do anything to take away the rights of the new Provinces to manage their own educational legislation, and affirming the opinion of the House that it is within the rights of those provinces to direct their educational systems without dictation from

the Dominion." are of opinion that there ought not to The Presbytery of Winnipeg, some be any religious teaching in the schools. Baptist Ministerial Associations, the have they the right to force their so-called Evangelical Alliance of Haliopinions upon others whose convictions fax, and a number of Orange Lodges, are otherwise? Have they the right following the lead of the Orangemen of to tell Catholics that the latter must York County, have pronounced strongly adopt their convictions in regard to to the same effect. how children should be educated?

Is the question of Separate schools religious or political? If it be a religious question, it is a piece of tyranny on the part of the sects or denominations mentioned to endeavor to force upon Catholics and Protestants alike, whose religious belief is different from theirs, a system of education to which the latter conscientiously object, for the reason that religious teaching is excluded therefrom. Their evident object is to force their religious belief apon those who differ from them-a tyranny against which all lovers of

religious liberty should protest. But if we examine closely the resolu levied for education be given to the tions which these associations and religious bodies have passed, we shall observe that they put the matter solely upon political, and not on religious grounds. They object that provincial autonomy should not be restricted by public lands applied to school purposes, the Dominion Government. By what right, then, do these religious bodies interfere with a question which they themselves admit to be purely a matter of politics? We say without hesitation that these religious bodies have issued their decrees on a matter which is entirely beyond their jarisdiction. They proclaim their own condemnation by attempting to impose their political views upon the entire population of the Dominion. They should confine themselves to preaching the Word of God. But let us enter into the intrinsic merits of the case. Many Protestant bodies, equally with Catholics, admit that religious education should be given to children along with their secular studies. The provincial and general synods of the Church of England held in Toronto and elsewhere have over and over again pronounced in favor of religious education in the schools, and declared its necessity, and have petitioned successive Governments in Ontario to grant the Church of England Separate schools. It is certainly not because of any hostility shown by Catholics to their desires, but because of the opposition of the Protestant denominations to these demands that they have not been Brome, Shefford, Stanstead, Compton, acceded to, and still more because mem-Wolfe and Richmond, Megantic, and bers of that Church are or have been the town of Sherbrooke ; and they are this we cannot be satisfied, because it themselves very much divided in regard to the expediency of such demands. It Here certainly were " special privilis surely very much out of place and eges " with a vengeance. In the first most inconsistent for the Rupert's place, as already stated, the school law Land Bishops to endeavor now to deof Lower Canada was amended to suit prive Catholics and Protestants of the the views of the minority, and to Northwest of the privileges they insure them against any adverse action at present enjoy to establish Separate by the Catholic majority when the subschools. We might here quote the ject of education would come under the arguments used by many of the clergy control of the local legislation. In the of the Church of England, but we shall second place there were twelve constitcontent ourselves with a couple of uencies converted into what may be quotations on this point. The first termed a special reserve for the Prowill be from a speech made by the testant minority ; a fact possibly with- Rev. Canon Burke who at the Provin-

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Pablie

practical.

"We owe a debt to a person who is tolerably well known, namely, the Pepe of Rome, for the help he has given to

religious instruction in the Pablic Schools of the Province of Quebec. It was the insistence by that Church upon religious training going hand in hand with secular knowledge which had awakened the people, and now they have in the Schools under the Pretest-ant Committee of the (Quebec) Council of Public Instruction, a regular course of religious instruction which meets the needs as far as Quebec is concerned

the needs as far as Quebec is concerned.

It seems almost a pity that the Pape did not do for Ontario what he has

"Now there is no difference of opinion

as to the need of religious instruction in the schools. A few years ago there was a great diversity of opinion in re-

and to it. Now there is a general scognition of the need of the case,

The synod asserted in strong terms

the principal advocated, and in this

agreed with the General Synod of

Winnipeg held in 1896. How then can

taken by the whole Church of England

we not justly infer that this unreasoning

The Baptists as a body have never,

so far as we are aware, favored relig.

official way, though we know that many

Presbyterian clergymen have from time

to time expressed themselves to be in

favor of this as a means of giving the

rising generation a moral training on

But be it so that these denominations

We say that this would be an intoler-

able tyranny, and that Catholics and

Protestants also if they desire it, have

an inalienable natural right to have

schools in which religion shall be

taught, and they should not be sub-

jected to any penalty for maintaining

such schools. Now, if they are taxed

for the education of the children these

who do not want religious teaching,

while they are taking care that their

own children are instructed religiously

and morally as well as secularly, they

are made to bear unjust burden. And

it is not enough that the direct taxes

schools to which the taxpayers send

their children, but these schools are

equally entitled to share in the indirect

taxes levied through Customs daties,

inland revenue, revenue derived from

solid grounds.

and I propose something

oping the Synod will carry it.

ation.'

gard to it.

religious instruction in the

glican Separate schools :

the Orange Order, besi educational clauses of Bill, has issued an infla to the Orangemen to ri dare the Government The Hon. Mr. Clorat called the attention Semmons to this attemp and condemned it as i are certain that the Grand Sovereign-gra estimation than our gr King Edward VII .- w upon the Governmen well that as a political ism has been practical than a generation.

done for Quebec." He continued: "The insistence (of Ontholics) upon the training of the moral and religious threats will fall ha side of the youth commands my admin wound without striking which they are aimed. The Rev. D. Williams of Stratford. now the Rt. Rev. Bishop of Huron.

BLESSED ASHES MEANI

The Catholic cere ashes on the first of placing them in the on the foreheads of cl tainly not an obse hat survival or relic Anybody who has even offe church on Ash seen the multitudino and young, rich and p ward to the altar-rail their brows the s be speedily convi is looking upon some no manner of means of among those who have the authority of the The ceremony is trace 714, and even as lon montificate of Pope Gr 590-604; and still, as his latest successor, F eremony is in annual sprinkling of a

grief and mourning, 1 far away beyond the book of Job, ii. 12, friends of that great s to comfort him, wep garments, and their heads towards book of Esther, iv. 3, Asspers' cruel edic mourning, with fastin weeping, many usin ashes for their to the holy Mardochai cloth, strewing ashe In the prophecy 247. 34, we read : herds, and cry: an selves with ashes, flock;" and again, that famous prophet my face to the Lord and make supplication sackcloth, and ashes. of Ninive " believed Jesas the prophet pi to them ; and (iii. 5 claimed a fast," and was clothed with ashes." What say in ashes." What say Himself, (St. Matthe Ninive shall nen of with this generation demn it : because the the preaching of Jona greater than Jonas h Now we, Christi ait in sackcloth ne longer wail aloud such violent sig grief las the de. Our grief and shown in more quie the Church of God monial certain traces earliest times; she these evident toke that we are God's one family from the world. Far back b Daniel and Mardoo

and all public grants to schools, for the reason that the taxpayers share the burdens from which such revenues We willingly admit that it is right the State should assist education, but in so doing it should be careful not to infringe upon the rights and duties of parents to educate their children in religion and morals; and, therefore, schools in which religion and morality are taught should not on that account be put at a disadvantage in comparison with those in which these subjects are neglected. On the contrary, religious schools should be the more favored if any favor is to be shown. We know that in a country like ours where there are so many denominations it is difficult, and perhaps even impossible, to show special favor to denominational schools ; but at least, these should not be put into a worse position than schools from which all religious teaching is excluded. It is, therefore, the right even of a religious minority to receive its due proportion of any aid which may be given by the State to promote education, and this aid should be given according to results, at least in the secular branches. More than this, we do not ask for the Separate or minority schools of the Northwest, but with anything less than

One of these resolutions was to the effect that "ministers should be enjoined by their respective Churches to refuse to unite in marriage any person or persons whose marriage such ministers have good resson to believe is for bidden by the laws of the Church in which either party seeking to be married, holds membership."

Another resolution adopted was " that

the two great evils which have destroyed as far as it was possible to do so, the sanctity of marriage.

PREMIER M. ROUVIER'S POLICY.

It has been supposed that the new ministry of M. Rouvier in France will follow the same general lines of policy as were laid down by M. Combes, and in fact the announcements made by M. Rouvier himself would lead to the same conclusion, but as a matter of fact there is already seen a great difference between the acts of the two Governments.

There was indeed one point on which M. Rouvier declared that he would not follow the course of his predecessor in office: this was the spy system inaugurated by the Combes Government. and carried to a most disgraceful extreme by the two members of the Government who presided over the army and navy affairs respectively, General Andre and M. Pelletan. These two Ministers made use of the machinery of the Masonic lodges to ferret out the private affairs of officers in these two departments which have ate Republican party will assume the been supposed to have been instituted for the defence of the nation against enemies from within and without, but not against the people themselves of France, and much less against the brave defenders of the national honor.

But by means of the Masonic spies set upon the tracks of the officers of the army and navy it was ascertained whether the latter frequented the churches, went to receive the sacra. ments of the Christian religion, sent their children to Catholic schools, or recited in their homes the beautiful devotion of the Rosary; and if they

were caught doing any of those things,

reins of power, as has been the case already in Italy, owing to the fact that the Catholic party took a hand in the still so constituted. recent Italian elections, not indeed generally throughout the country, but in several localities where Catholic sentiment is strong. "A little leaven leaveneth the whole mass," and thus the election of a few

Catholics and moderate Ministerialists has had already a wonderful effect in moderating the attitude of the Italian Chamber towards the Church. It is expected that a similar result will follow a similar policy in France, even though the success should be only partial.

would be a gross injustice. The Orange Lodges are making special efforts to inflict this injustice on the Catholic schools of the new provinces. We would remind the Government and Parliament that these Lodges while professing to favor equal rights to all, are and always have been hostile to the granting of justice to Catholics, and therefore no attention should be paid to their resolutions, which are begotten of the spirit of hatred and persecution. We must here remark that Dr. Sproule, who masquerades under the fantastical title of Grand Sovereign of

olic at his feet ? he says to man !" dast shalt thou retu Back to the crea

leads us; for what priest says as he p

minds are carried. Church and the patr father Adam, who wa at the mere word of

This ceremony con of penance, prayer s marked with a cert Masse blessed ashes al,"as we say-a mea ing; and one gr dessing is the inte gives us of magnifice lineage, the treme lineage of the Cath es without flaw str and to the primal cr Just as the Church oliest act, the tr if the Mass, Abe chizedeck, our plaith, so she keeps monies, the blessing waxen candles,all of them, that sh the Most High, and is the family of the of God. Let us log these sacramentals, the ashes, prize the jolee in the very to All these are litt All these are Catholicity, little Mother the Church fragrance of holines velous inherent fo from our hearts an Heart Review.

Begin a

If Catholics knew as they know other importance there judice against the tion, not controv efficient method objections of non -Ca melts away before t attractively present a great work to do i should begi mast inform themse instruct others.-T

sterling integr

ACT.

"You clay-faced hound !" I said, "His Highness could not be so mis-"don't dare to take the name of the "don't dare to take the name of the "Faith, I'm not so sure of that," on shaking hands, nor would he admit claim, whether it was for the financial with my unaccomplished deeds? The Its Pure—That's Sure.