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nbecribers changing residence will please give old rell as new address. St. John, N. B., single copies may be purchased Mrs. M. A. McGuire, 240 Maine street. LETTERS OF RECOMMENDATION

Mr. Thomas Coffey

My Dear Sir—Since coming to Canada I have seen a reader of your paper. I have noted with satisfaction that it is directed with intelligence arbifity, and, above all, that it is imbued with a strong Catholic spirit. It strenuously defends Catholic principles and rights, and stands firmly by the reachings and authority of the Church, at the same these promoting the best interests of the country. Following these lines it has done a great deal of good for the welfare of religion and country, and it will de more and more, as its wholesome influence reaches more Catholic homes. I therefore, earn-satiy recommend it to Catholic families. With my bicesing on your work, and best wishes for its contends access.

Yours very sincerely in Christ, Dorayus, Archbishop of Ephesus, Apostolic Delegat University of Ottawa. Ottawa, Canada, March 7th, 1900.

Ms. Thomas Coffey:

Dear Sir: For some time past I have read your setimable paper the Carnotte Record, and congravatimable paper the Carnotte Record, and congravalate you upon the manner in which it is published. The matter and form are both good; and a truly fee matter and form are both good; and a truly fee matter and form are both good; and a truly fee matter and form are both good; and a truly fee matter and form are both good; and a truly fee matter and feeling you success, believe me to remre, I can recommend it to the faithful. Bless you and wishing you success, believe me to Your faithfully in Jesus Christ.

† D. Falconio, Arch. of Larissa, Apos. Deleg.

LONDON, SATURDAY, NOVEMBER 22, 1913

THE "RITUAL MURDER" TRIAL

For some time past every reader of the newspapers has been kept in touch with a famous trial for murder which has just concluded in Russia. It is difficult for us to realize that with regard to the Jewish race conditions depicted by Sir Walter Scott in Ivanhoe, and Shakespeare in the Merchant of Venice, still obtain in some counties in the twentieth century. In Russia, however, and to some extent in France, anti-Jewish feeling runs so high that credence is given to the atrocious accusation that the Jews, the people chosen of God to be the depositories of His revelation up to the coming of Messias, actually murder Christians in order to use their blood in their religious rites! Unfortunately some French Catholics are so obsessed by anti Semitism that they have helped to keep alive this baseless and cruel

Fifteen years ago Father Thurston, S. J., in an article in the Month, protested against such extravagance and prejudice. In the current number of the same magazine he returns to the subject and discusses the recent ritual murder trial, which at the time of his writing was in actual progress and claiming the attention of the civilized world. While he admits and deplores the existence of such works as Pére S. Coubè's Ames Juives "in which without a shadow of justification he asserts that ritual murders continue to the present day, and 'prove that the Moloch of the Talmud, which is nothing else than Satan Christian blood," he thus comments on it: "Such a disgracebook as the Ames Juives Stephen Coubè is not representative of, but in flat contradiction to, the true spirit of Catholic scholarship and Catholic piety." And he adds in a footnote, " If the temper of Father Coube's writings were really representative of the ames chrétiennes, we confess we would prefer to take our chances in the next world with the ames juives whom he reviles." To accept this book as an authority on the subject is not only to libel the Jews but also French Catholic scholarship as well. Nevertheless it seems to be the vade mecum of some of our own French ritual murder trial. Such writings may explain why all the press despatches mention the fact that a Catholic priest was one of the expert witevidence did not enchance his reto the comments in certain of the English newspapers Father Thurston "We are grateful to The Jewish Chronicle for pointing out that the Metropolitan Archbishop of the Catholics in Russia, Mgr. Klutchinsky, has made a statement condemning the boycott in Poland and the blood libel agitation."

Seeking to elicit an expression of opinion on the odious charge of ritual murder, chief Rabbi J. H. Hertz wrote His Eminence Cardinal Bourne a letter, which indicates in this particular at least, a more familiar acquaintance with Catholic Church writers, or for that matter, some of our own ultra - orthodox Cath-

olics can boast of. It is, therefore, well worth while reproducing an extract or two :

" I venture to approach Your Eminence on a matter in which leading Catholic prelates have for centuries taken the side of truth, justice and humanity. This monstrous fable of child-murder, so effectively used gainst the early Christians by

eathen prosecutors, and a genera ion ago by the Chinese against Chris tian missionaries, has never failed to inflame a world of fathers and mothers against the unpopular minority to whom this hideous crime was imputed. "Foremost among the champions

who have authoritatively defended Jews and Judaism against this foul and Satanic falsehood, have been the greatest and most learned dignitaries of your Church The Bulls against this ritual murder charge issued by Popes Innocent IV., Gregory X., Martin V., Paul III., as well as the fa-mous rescript of Cardinal Ganganelli later Pope Clement XIV.) have only recently been reprinted in a separate pamphlet. And in our day the Bishop of Fulda, Cardinal Manning, and the editor of the Catholic Encyclopædia ave, among others, worthily continued this Church tradition.'

It is, perhaps, unnecessary to add that Cardinal Bourne acceded to the request. It is interesting to note that in 1840, when this hoary old calumny was responsible for a terrible persecution of the Jews in Damascus, Daniel O'Connell took part in an English meeting of protest. In the particular "ritual murder" trial of that date the victim was a Capuchin monk, but the great Irish lawyer scouted the evidence as utterly unreliable. Speaking to the general charge and referring to a book of reasons for disbelieving it which had been promised him, he said :

"Could there be any necessity for reasons? He believed it to decidedly and manifestly false. He thought the case was weak ened by argument. Every feel-ing of nature, every feeling of humanity contradicted the foul, the murderous charge. . . Was there a human be graded as to believe that they made

human blood a part of the prepara

tion for their ceremonies.' Catholics, and especially English speaking Catholics, have suffered too long and too keenly from similar baseless charges to refuse to the Jewish race their heartfelt sympathy in their efforts to cast off the unmerited stigma of so foul a calumny as that contained in the term "ritual murder."

A PRESSING EDUCATIONAL PROBLEM

Education is a much abused word. Its use in the loose sense of what is learned in school or college will probably continue to be the popular meaning of the term. It is regrettable that this should be so, for the popular conception of education resulting from the misuse of the word is bound to be inadequate and misleading, with serious practical consequences flowing therefrom. A generation or two ago it was confidently predicted that the provision of school facilities for all the children of the land would usher in an era of education and enlightenment hitherto unknown in the history of the world. We live in an age and a country where the free school has flourished long enough to bring disillusionment. That the school alone can educate is not now the sober conviction of thinking men. The home is much more important than the school. The Catholic ideal is that both should be permeated by definite religious teaching. Relig ion should be the dominant influence in both. Here, however, as with everything else, the actual often falls

sadly short of the ideal. There is a deep truth in Emerson's saying that you send your child to writers in their discussion of this the school-master but it is his companions that educate him. In the crowded homes of the city poor, whose struggle for existence absorbs all their energies, there is often but nesses for the prosecution. His little time or opportunity for real home life. Then the influence of putation as an "expert." Referring the companions of the street, of amusements and environment is intensified. Hence the shocking and alarming increase of juvenile crime in our cities. In Montreal the other day a lad shot and killed a companion. If that were an isolated or exceptional occurrence its significance would be small. But the Montreal Star of Nov. 8th gave us a picture of Judge Choquet and the officials of the Juvenile Court over which he presides. Below was a photograph of "a bristling array of artillery, including small and large firearms, which have been found in the possession of offenders under history, than popular Protestant sixteen taken into custody." Then

been committed by juvenile offenders during the last two years."

A couple of weeks ago, ten girls ranging in age from twelve to fifteen years, were in one day brought before this same court for serious offences against morality. They told their stories in a matter of fact way. without shame, without embarrassment; and the group chatted, amused themselves and acted altogether like normal children of their age, seeming not to realize at all their sad condi tion. Five hundred such girls have appeared in the Juvenile Court with-

in the year. In its account of the trial of the boy who recently shot a companion the Telegraph says: "But Judge Choquet was not greatly interested in the details of the actual occur rence. He wanted to discover what was behind it all, the recondite influences which have formed the boy's life." Here is indicated a great sphere of usefulness for the Juvenile Court. Apart altogether from the desirability of keeping wayward children away from contact with adult criminals, and the necessity for their own sakes of special treatment look. ing to their reformation, the knowledge gained of the causes of juvenile delinquency must be of incalculable benefit to society in general, and to

conscientious parents in particular. The greatest weight, therefore, should be given to the deliberate judgment of one so well qualified by his experience in the discharge of his special duties as judge in a juvenile court. Judge Choquet recently said

"There are three influences which are undermining the morality of the young in the city. picture show is one, the attraction of the automobile is another, and the third is the cigarette habit.'

They have in Montreal an intelligent and efficient Board of Censors for the moving picture films. The evil lies not in the immoral shows, but in the craving for the excite ment that even the censored plays afford. An unhealthy appetite is formed which is demoralizing and insatiable. While the occasional attendance at moving picture shows in company with parents or other adult friends may be harmless or even useful, the habitual indulgence is pernicious in the extreme.

According to Constable Bernard who is attached to the Juvenile Court, the attendance of young chil dren, unaccompanied, is very large. I could go along St. Lawrence Boulevard this afternoon between 2 and 4 o'clock,' and find two hun dred boys in picture shows without any parent or guardian. They are

razy about them. Judge Choquet urging the enforcement of the law which prohibits the admittance of children unaccompanied by parents or guardians, thus expressed himself :

"I am convinced that not a little of the petty pilfering which has become so alarming among young children is the outgrowth of this fondness for the 'movies,'" said His The children become infatuated with the dramas, and under is strong influence think it but a small thing to steal ten cents and

stay away from school to go.
"That is where the evil is. The films themselves, now that they are ensored, are of a high order, and nothing immoral can be shown The youngsters do not learn crime at these theatres, but they practice it to attend them."

The petty pilfering, bad as it is in itself, and worse as initiating children into habits of dishonesty and crime, is in our opinion not so serious an evil as that condition which justifies His Honor's statement that the children become infatuated with the dramas," and Constable Bernard's remark, "They are crazy about them."

That automobile rides with strangers are taken even by young girls who consider themselves respectable is a sad commentary on the upbringing they receive from their fool mothers.

The demoralizing influence of cigarette-smoking on children may be inferred from Judge Choquet's observation of the little unfortunates who appear before him :

"Practically all the boys, from nine years of age up, who come here smoke cigarettes, and in many cases the habit is strong. The evil lies not only in the effects of the habit on the growth and mentality, but the youngsters steal in order to buy the cigar ettes, just as they do to go to the moving picture shows."

We do not record the opinions of Judge Choquet merely as an interesting explanation of juvenile crime. We believe they are full of helpful suggestiveness to intelligent and conscientious fathers and mothers. If these realize that there are important educational influences outside the home and the school, formative we have the laconic statement, "Six influences which they should deem shootings, some of them fatal, have it a duty to supervise, then the bene-

fit of juvenile courts will reach far and away beyond the children summoned before them. The great need of the time is a deepening of the sense of parental responsibility.

A HOT HEAD IN SYDNEY

It is unpleasant to have to refer to the coarse utterances of some of our non Catholic clerical friends. The Sydney, N. S., Daily Post tells us that Rev. Dr. Pringle delivered an interesting and instructive sermon on the school question in St. Andrew's Church in that city. The reporter adds that the rev. doctor was in fine fettle and dealt with his subject in an exhaustive manner. He is en tirely in favor of educating all the children together and thinks it is detrimental to the welfare of the State to have them segregated. In this he takes issue with some of his clerical brethren in other parts of the country, who are working with might and main to restore religion to the schools. But let us see how in one respect this grand conception of Rev. Mr. Pringle works out. Up to within about fifteen years ago all the children, Catholic and Protestant, in Woodstock, Ont., attended the Public schools. Margaret Shepherd came from Rev. Mr. Pringle's province and lectured in the city. This lady was characterized by Rev. Mr. MacDonald, now editor of the Globe, then pastor of St. Thomas, as a creature morally rotten. But, notwithstanding, she was acclaimed by thousands in the city of Woodstock. The Protestant children in the Public schools then made it very uncomfortable for the Catholic little ones. Margaret Shepherd's savings were quoted and flung in their faces, and, in consequence the Catholics were obliged to establish Separate schools. But what we want to draw particular attention to in Dr. Pringle's address is the following: "When the Catholics attempt to have Separate schools they are breaking the laws of Canada, Just as much I say as do the men who run rum shops." The comparison betrays a coarse-grained person upon whom the clerical garb is illfitting. Evidently he is devoid of the intelligence of the average Canadian, as he is weighted with a type of bigotry which tends to promote discord in the community. Did the rev. doctor ever hear that there was such a thing as the British North America Act? We extend our sympathy to the congregation of St.

REV. C. E. AMARON, D. D., PROSELYTISER

A subscriber sends us a clipping

Andrew's, Sydney.

from a Presbyterian book entitled the Intermediate Quarterly, the author of which is the gentleman above named. As in all anti-Catholic literature of this sort he is brilliantly indefinite. Names, places and dates are studiously discarded. Well, here is the story. The Rev. Mr. Amaron states that some years ago one of "our missionaries" ed through a French Roman Catholic parish for the purpose of scattering the gospel seed. He saw a man working in the potato field, but at sight of the missionary this poor fellow straightway proceeded to hide. Finally he came out of his hiding place quite frightened. The "messenger of truth" spoke to him about the weather, the prospects of the crops and similar matters, and the poor man soon became convinced that he was speaking to a fellowbeing. This gave him encourage ment and the hair that stood straight upon his head began to fall again. The honest habitant then queried Is it true that you are the emissary of the devil? Our priest said so last Sunday from the pulpit and declared that the proof of it was that your left foot was cloven." In such a sad plight what could the poor missionary do but take off his shoes and stockings, and, behold! the two feet were found perfect. Rev. Mr. Amaron says the effect was magical. The scales fell from the habitant's eyes and the "messenger of God" was invited to the home of the potato digger. The man, we are told is still alive, in his ninety-sixth year, and pores over his Bible praising God for sending him God's servant. And

so on and so on. Not a name, not a place, not a date. This reminds us of the late Father Chiniquy's mode of doing business We heard him telling a most pathetic story, carefully composed in novelistic form, about a poor widow woman in the province of Quebec who was unable to pay her tithes to the priest. The cure would have his pound of flesh, or, rather, his pound of pork, so he seized and carried away a little pig belonging to the widow woman.

Wherever the unfortunate apostate and Vocations in the way young went he told the story and as a Ralph O'Brien does should be placed consequence the collections were always generous. Rev. Mr. Amaron is apparently following in his wake. The surprise is not so much that the rev. gentleman would write such nonsense, but that a reputable publication would print it. The rev. gentleman has a comfortable berth as missionary to the French Canadians. He wishes no doubt to retain his liberal allowance, and it is not after all surprising, from the business point of view, that he would give the world such fairy tales that his position might be secured. If, even by the greatest stretch of imagination, we were to admit that his story is literally true, and that there existed such an nincompoop as the potato digger referred to, he would not be whit worse than many so called in telligent non Catholics in the province of Ontario who hold firmly to the belief that there is something uncanny in the physical makeup of the Pope. As to the priest having told his flock about the deformity of colporteurs we simply do not believe it.

"FATHER RALPH"

Michael MacCarthy and F. Hugh O'Donnell are threatened with an invasion of their vested rights. They have for long constituted themselves Chief Advisers and Lord High Protectors of the Catholics of Ireland, but now they had better look to their deeds and credentials, for a new prophet has arisen in Israel. In spite of all the Chief Advisers' efforts the Catholic Church in general, and the Irish portion of it in particular, still kept on going to the dogs. But the cause eventually finds the man, and we may now possess our souls in peace, for where MacCarthy and D'Donnell failed the Great Reformer is going to succeed. And Gerald O'Donovan is the great Reformer.

Now don't expect us to tell you all about Gerald O'Donovan-indeed, bearing in mind our shortcomings. don't expect us to tell you anything about him. Please remember we were educated in one of those places where the said Gerald says they treat scholarship as a joke, so if you think we are inclined to treat Gerald as a joke, the fault is not ours. It is due to our intellectual training-or lack of such. And how can you expect blood out of a turnip?

For all our ignorance of him Gerald must be a great man, else how could he write a great book? And Gerald has written "Father Ralph," and the reviewers say 'Father Ralph" is a great book, ergo Gerald is a great man. If there is anything wrong with that syllogism we ask Gerald's pardon. That is how we were taught to reason in

that place where they treat scholarship as a joke. "Father Ralph" is the story of a young man dedicated to they will sometimes make mistakes the Church from his very birth, who becomes a priest O'Donovan "doth protest too much," to please his mother, and because his idealistic soul has had visions of the sented in "Father Ralph" as typical greatness of that vocation. His ideals get many a jar during the years of his preparation in the diocesan seminary and in Maynooth, and a few years "on the mission" complete his disillusionment. The Church was merely a "monstrous organization, self-seeking, material, thinking only of itself-an iron-bound autocrazy drunk with power, wedded to a theology and a philosophy divorced from religion as well as from life.' At first he had hopes it might be reformed. This thing men called the Church was but the husk, but the soul must be there if only the veil could be pierced. Then the decree Lamentabile Sane, the syllabus of Modernist errors, finished everything. "Religion, as he understood and felt it, was condemned as heresy. Life and growth, and development were anathema." He refused to accept the Church's judgment-and so exit "Father Ralph," but not before he had broken his father's heart, and made a raving lunatic of his mother.

"Father Ralph" is hailed by the reviewers as a "sane and convincing" contribution to religious controversy. But if we be allowed to venture an opinion we would say it is the most utterly ridiculous 494 pages of halderdash that has ever been put together outside of a lunatic asylum. besides being the most brazen caricature of things Irish and Catholic "Father Ralph" ever existed outside the imagination of the writer of this book we don't wonder at his becoming a Modernist. A person of that

on exhibition. And he becomes less convincing, if possible, as he grows excessive church building, and unup. Young Irish ecclesiastics do not go around gazing at sunsets after the manner of lovesick maidens, and evolving new religions out of the clouds. Neither do they think scholarship a joke unless the college library is stocked with Hall Caine and Marie Corelli (?) Ralph's father. an educated gentleman, is as impossible as Ralph. He sets his face against Ralph becoming a priest, but he waits until Ralph has entered the ministry, and until he himself is on his death-bed, to express his disapproval of it. But Ralph's mother is the author's masterpiece. With a mother like that Ralph couldn't very well help making a fool of himself We happen to know very many Irish mothers with priestly sons, but we must confess Mrs. O'Brien is a new experience. Indeed, the entire book is a new experience to ng. We lived the greater part of our years in Ireland, we were edu cated in an Irish seminary, we mixed with the professors and the priests. and even met a Bishop or two, and yet we never met bishop, priest, or layman that bears the slightest resemblance to Gerald O'Donovan's collection of curiosities. Gerald has unearthed some rare specimens. If he could only prevail upon them to go on tour with him he would make a fortune. "Ex-priests" and "escaped nuns" are a drug on the market, but a real live Bishop like his lordship of Bunnahone and his precious diocesans, a few nuns like Sister Veronica, rounded out with a selection of the Bunnahone laity, would be sure to make a hit. We make no charge for the suggestion.

Reformer," as the reviewers hail him is going to do wonders for the Irish Church. Previous attempts at reform have failed because the reformers' zeal ran away with their discretion. But Gerald has profited by their mistakes. In his "sane and very convincing" book he has set about his task "in a manner that should make all except the most fanatical stop and think." Now who that knows the head of the Irish Church, the dear old Cardinal Logue, would accuse him of being a fanatic? So 'Father Ralph" is sure to make him stop and think. And of course if he once thinks he must agree with Gerald O'Donovan, and then the reformation" is bound to come. It is all so delightfully simple when you come to think of it. We do not claim anything like impeccability for the Catholic Church,

Gerald O'Donovan, " Prophet and

much less for individuals, be they bishops, priests or laymen. "It must needs be that scandals come," and since Catholics, whether in orders or out of them, are but human like other people. But Gerald to put it mildly. Conditions repreofethe Church have never been du plicated outside the author's imagination. His picture of seminary life is "There is among us a certain sense so obviously grotesque that it of respectability which largely deterscarcely calls for comment. We have been educated in an Irish ecclesiastical seminary, and we would never recognize the portrait. The calibre of the Irish priesthood is the best refutation of Gerald O'Dono van's caricature. The educational system of Maynooth is not modern enough for the author of "Father Ralph." But is he himself so very modern? Is there anything new about his brand of religious thought? His groping after a new religion is as old as the world. The only thing modern about "the synthesis of all the heresies" is its name. There have always been Gerald O'Donovan's who have been led astray by its will o the wisp. But, thank God. there have always been old-fashioned people like the Maynooth professors who preferred the "True Light" that shineth in the darkness.

Not one whit less grotesque is the author's description of life "on the mission." Here again Gerald O'Donovan has over-shot the mark. It is too palpably exaggerated to deceive even the most bigoted. We never in all our experience met a body of priests, or even an individual priest, that in any way resembled the Bunnahone diocesans. Fancy the Administrator of the Cathe we have ever happened upon. If dral giving a dance in the rectory during the bishop's absence? And if they had any other object in life except collecting " the dues" and angling for Mass stipends build would become anything from a it would seem to be making love to Baptist to a Buddhist. A child of the nuns. And this in Ireland where nine years who could talk of God the people will throw the mantle of morality in religion."—True Voice.

Charity over any fault save the viola tion of priestly chastity? Of course there is the usual condemnation of necessary ecclesiastical foundations, against which the people are represented as being in a state of veiled rebellion. Of this and some other matters touched on in this "sane and very convincing " book we may have something to say later.

"Father Ralph" is simply a glorification of Modernism in the guise of an attack on the supposed abuses of the Irish Church. No one out of bedlam will be deceived by it into thinking conditions are as therein represented. Nevertheless it may be well to take measures, each in our own locality, to have it excluded from the public libraries. We may say, in passing, that at least one publishing house, the Macmillan Co. of New York, positively refused to have anything to do with it.

COLUMBA.

MODERN MORAL

LAXITY

ABANDONMENT OF CHRISTIAN STANDARD OF MORALITY DE-PLORED BY RISHOP GARRI. GAN

In his sermon at the Cathedral of the Epiphany recently Bishop Garrigan of Sioux City declared that modern man as judged by the gross vices in which he indulges is not un notorious for their licentiousness and degradation.

Bishop Garrigan, in comparing the ancient pagan and many called respectable people of to-day, said that the latter were rotten to the core, and "filled with dead men's bones." Men in their outraging of the sexual laws were largely blamed for present day conditions.

SHOULD RESIST TEMPTATION

"St. Paul in his epistle to the Philippians warns them against the dangers that surround them and implores them to resist the temptations enemies of Christ," Bishop Garrigan said. "Words fail to express the depths of moral degradation which society had reached in those first days of Christianity. St. Paul speaks of these in the first chapters of his epistle to the Romans. The worst of vices were sheltered in the temples ledicated to the worship of their gods. Vice and crime in every form vent unchecked and even became

fashionable in society.
"Amusements and activities of various kinds were given over to the cruel and depraved, and all human passions opposed the spread of the cospel of Christ and endangered the aith of its converts. As a result of this vast bulk of opposition to this new religion, there ensued 400 years of galling trials and cruelties and the persecution of the early church.

No wonder St. Paul was solicitous for his Philippian converts, and no wonder that he warns them against the bad example of pagan neighbors.

IN MIDST OF PAGANISM

We are in the midst of paganism which strongly resembles the ism of the ancient Romans. Morals are lax, family ties are loosened and often broken, the stage is largely immoral. Modern pleasures develop licentiousness, and the mad rush is toward the accumulation of Ve are worshipping mammon because it indulges the passions.

mines the external conduct of men and women. But even this externa conduct cannot conceal the depths of immorality which float under the surface of so-called respectable

society.
"The world is still proud to call itself Christian, but Christianity in very many instances to day means good dress, polished manners and an air of patronage toward the poor and the oppressed. The private lives of many people would not bear investigation, and unfortunately there are many men and women double lives. These have a ghastly skeleton in their closets. They are trying to balance themselves between what they call two standards of

" WHITENED SEPULCHERS'

"There are thousands of men who throw their wives plenty of pin money with which to buy clothes and indulge in riotous living and who think that therefore the wife should have no objection to his bestowing his affection upon other women Men of this stamp are whitened sepulchers. They are often respected and prominent in the progress of the community, but internally they are rotten and filled with 'dead men's

This is a species of paganism which is very much akin to that indulged in by the Romans. And because of this indulgence many are not Christians and are not going to Church. As St. Paul said of the ancient Latins, they have no excuse for their unbelief except that they do not like a God in their creed.

There are no two standards of morality in the Bible, and there are no two standards in Christianity. There is but one God and Father who gave us the Ten Commandments, and so there are fixed and eternal princi-ples of truth and but one standard of