

The Catholic Record

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LETTERS OF RECOMMENDATION
 Apostolic Delegate
 Ottawa, June 15th, 1905.

My Dear Sir—Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that it is directed with intelligence and ability, and above all, that it is imbued with the Catholic spirit. It is a most valuable contribution to the principles and rights, and stands firmly by the teachings and authority of the Church at the same time promoting the best interests of the country.

Following these lines it has done a great deal of good for the welfare of religion and society, and it is to be hoped that its influence will continue to be felt in the future.

Yours very sincerely in Christ,
 DORCAS, Archbishop of Ephesus,
 Apostolic Delegate
 UNIVERSITY OF OTTAWA,
 OTTAWA, CANADA, March 7th, 1905.

My Dear Sir: For some time past I have read your valuable paper, THE CATHOLIC RECORD, and congratulate you upon the manner in which it is published. Its editor and form are both good; and a truly Catholic spirit pervades the whole. Therefore, with pleasure, I can recommend it to all Catholics. Blessing you and wishing you success, believe me to remain, your faithful friend in Jesus Christ.

D. FALCONE, Archbishop of Larino, Apulia, Italy.

LONDON, SATURDAY, NOVEMBER 1, 1918

THE INVOCATION OF SAINTS

Last week we referred to the sermon in which the Anglican Bishop of London, England, pleaded before the Anglican Congress for the "restoration of that aspect of the Communion of Saints to which every Christian reciting the Apostles' Creed is pledged." The press despatches assured us that extreme Protestants were shocked at the sermon.

Now the Anglican Archbishop of Ottawa, in an interview given to the press, reassures his shocked brethren, and endeavors, we suspect, to allay, also, the fears of other extreme Protestants who look with suspicion on what they regard as the Romanizing tendencies of some of the Archbishop's brethren. The gist of Dr. Hamilton's statement, says the Citizen, was that Bishop Ingram had said nothing that, rightly interpreted, could be taken as advocating any opinions subversive of the fundamental beliefs of the Anglican Church. And then the Archbishop of Ottawa proceeds to "rightly interpret" the Bishop of London:

"We of the true Catholic Church," said Dr. Hamilton, "believe that the saints—that is to say, those who have been baptized and thereby become united to and members of Christ—retain memories when in the spiritual state in Paradise of those they have left behind them in this world, and that it is but natural that the saints will pray for those who have still a corporate existence on earth. We believe also that being nearer to God, their prayers will have more sincerity and zeal. We hold this doctrine to be as natural as believing in the prayers of a mother in this world who has gone on a long journey and offers supplications for her children from whom she has been separated. But this is a different doctrine from the invocation of the saints."

Yes, that is a very different doctrine from the invocation of the saints. It is not invocation of the saints at all, and, therefore, not at all what Bishop Ingram dealt with in the sermon which shocked extreme Protestants.

"The Roman Catholic Church believes in invocation, that is to say, in actual praying to the saints themselves."

Of course, that is just what the Roman Catholic Church believes, teaches and practices. Invocation of the saints means that or it means nothing. It is the whole question at issue. It is what Bishop Ingram said and meant.

The Morning Post thus reports the Bishop:

"During my visit to Russia, when I had a long conversation through an interpreter with the authorities of the Russian Church, nothing seemed to strike me more forcibly than the little connection which we seemed in our Church to have with the departed. After a two hours' conversation with a Bishop, an Abbot, and six of the leading priests of the oldest monastery in Russia, they ended by saying, 'But surely, Bishop, yours is a very unloving doctrine; we love our dear ones in the other world; they are close to us; our boys speak to their mothers in Paradise as if they were in the same room; we are not Roman Catholics any more than you, and repudiate the claim of the Pope to jurisdiction over us as you do, but we should miss sorely our belief in the prayers and intercessions for which we are allowed to ask from the great cloud of witnesses.' And then, as if to clinch their assertion that such prayers and intercessions in no

way took their eyes away from the one central object of worship, they presented me with a beautiful ikon of our Lord, saying, 'Take this, the image of the one Master of us all.'"

"Our boys speak to their mothers in Paradise as if they were in the same room."

"We should sorely miss our belief in the prayers and intercessions for which we are allowed to ask from the great cloud of witnesses."

In the schismatics the plain, downright doctrine of the invocation of the saints draws not a word of condemnation or dissent from the Anglican Bishop. But our Anglican Archbishop regards such invocation as idolatrous:

"But that we think is investing the saints with the power of listening to prayer, which is an attribute of God Himself, and one of His most marvellous attributes."

In this world we can invoke the prayers of our fellow mortals. No one objects to this. And we have many marvellous ways of communicating with each other from end to end of the earth. If man himself can devise these wonderful means even while "this muddy vesture of decay doth grossly close us in," does it pass all belief that the Omnipotent and Omniscient God can find the means by which the saints, enjoying the Beatific Vision, those holy souls flooded with the light of glory, should be able to hear the prayers addressed to them from earth? They do know what is passing here, for there is joy in heaven over the converted sinner. Catholics have a clear and unclouded belief in the Communion of Saints, and will never restrict or explain away that glorious privilege lest extreme Protestants be shocked.

Archbishop Hamilton can hardly stray beyond the limits of belief tolerated in his own Church; one may believe or doubt, affirm or deny, anything and everything without getting beyond the comprehensive pale of Anglicanism. But when he begins to point out the errors of Rome he should be more careful than he shows himself in the following statement:

"Many people in other churches think that the Church of Rome believe in praying to God that their friends or relatives beyond the grave be granted rest, refreshment and light, but not that they may repent. The Roman Catholic Church doctrine of prayer that the dead may repent for their sins is not accepted by us of the true Catholic church, because we do not and cannot know in what condition the dead are; it may be too late for them to repent on the other side of the grave."

"Many people in other churches" is very good; but can Dr. Hamilton tell us what his church, "the true Catholic church," teaches on the subject. When he expounds the doctrine of the Church of Rome he cannot intend wilfully to misrepresent; he must, therefore, be woefully ignorant of what he presumes to talk authoritatively about. There is not a Catholic child but could tell him that the time for repentance ends finally and definitely at death. The state of the soul is then irrevocably fixed for all eternity. Of those who are saved, however, there are many who spend a period in expiation of their sins for which they repented in this life. They still share in the Communion of Saints, and, therefore, can be helped by our prayers and good works. That is Catholic doctrine, and the Archbishop could have saved himself from a humiliating position if he had had the ordinary courtesy and prudence that we are entitled to expect from a gentleman in his position or, indeed, in any position.

The Christian Warfare, quarterly organ of the Catholic Literature Association, is not a Catholic publication, that is, it is not Roman Catholic. It is published by clergymen and laymen of Archbishop Hamilton's "true Catholic Church." It encloses specimen memorial cards with these words:

Of your charity pray for the soul of—
 who died—aged—years
 fortified by the Last Sacraments.
 Jesus Mercy Mary Help
 Requiescat in Pace!

From an article on Mary and the Mass we take the following extracts:

"In a very real sense we owe the Mass to Mary. For the Mass is an extension of the Incarnation in which God saw fit to make her co-operation necessary. It is probable that much looseness of thought about the Person of Our Lord, much failure to grasp the doctrine and implications of the Incarnation, a right belief in which is declared by one of the Creeds to be necessary to salvation, is due to the un-Catholic habit of leaving Mary out of sight. To believe rightly in the Incarnation, Our Lord Jesus Christ necessarily entails dwelling in thought upon the Theotokos, the wonder of a Woman whose Child is Eternal

God. The Incarnation was an essential preliminary to the Mass, in which Our Lord communicates to us the Sacred Humanity which He then assumed. And Mary was an agent in the Incarnation as the priest is an agent in the Mass. At his word of Consecration the Holy Ghost makes Bread and Wine to become the Body and Blood of Christ; so at Mary's Fiat He first formed in her womb that Body and Blood. It is no flight of perfervid rhetoric but the sober truth, that the Sacred Humanity was Mary's gift to a world perishing for the need of it."

It would be interesting if Archbishop Hamilton would "rightly interpret" the foregoing so as to distinguish "the true Catholic Church," with which the writers and publishers are in full communion, from his pet aversion, the Church of Rome. Bishop Ingram wobbles painfully in his evident desire to be Catholic but not Roman. We shall refer to his pronouncement again.

THE ENGLISH LAND QUESTION

As in this country the abuses of the liquor traffic were the chief factor in arousing the popular sentiment which secured its entire abolition in many places, so the intolerable abuses of Irish landlordism resulted in the agrarian movement. Those who neither like nor understand the Irish character were wont to charge Irishmen with lack of stability and incapacity for coherent, persistent and united action. We hear less of this sort of thing to-day. Due to these very qualities in which Irishmen were supposed to be lacking, the agrarian movement was successful. Landlordism is disappearing from Ireland.

That battle won, its effects could not long be confined to Ireland, English agriculture, declining under a system which burdened the land with the support of owner, tenant and laborer, and Irish agriculture expanding under peasant proprietorship, compelled action of some sort.

English landlords would be quite willing to accept the Irish solution. The Unionist party, largely dominated by the landlords, seems to favor state-aided land purchase. But they are as yet by no means committed to it. In Ireland, during the long agitation which culminated in land purchase, much legislation was secured ameliorating the tenant's condition. The courts had fixed judicial rents and recognized tenant rights in the land. The Liberals claim that in the absence of these in England the Irish plan would not satisfactorily apply. In this the Spectator, a very influential Unionist organ, concurs:

"It is certain that the moment a scheme of State purchase was promulgated the value of agricultural land would be rushed up, and landowners would be able to unload their properties at a fancy price at the expense of tenant purchasers. Even in Ireland, in spite of judicial rents, the effect of State interference was greatly to enhance the selling price of land. In England the enhancement would be greater and the scale of operations five or six times as great. The effect upon national credit is appalling to contemplate. Already Irish land purchase has had an admittedly grave effect upon the credit of the United Kingdom. It is beyond dispute that one of the chief among many causes of the low price of Consols is the fact that Irish land stock is continually being thrown upon the market. To multiply this operation by five or six must involve a disastrous further decline in our national credit."

It is hard in this country of magnificent distances, with its millions of acres yet unclaimed, to realize the magnitude of the English problem or its difficulties. It is hard to realize that, restricted as the area of land is in England, it is owned by a handful of the population. Such a condition of things justifies, we believe, the exercise on the part of the State of the right of eminent domain.

This would appear to be the basis on which the government will carry out the scheme outlined by Lloyd George. It is proposed to establish a ministry of lands, with control and supervision of all questions dealing with land both in town and country. The new ministry will operate through commissioners who will act in a judicial capacity and have the same power to reduce rents as the Scottish courts now have. The ultimate object is to free British land from landlordism and to get the people back on it. It appears that while recognizing the rights of private property the state will consider the interests of the whole people as paramount. Whether or not the proposed scheme will develop into anything like the nationalization of rent it might be premature to say. The Government plan appears, however, to be eminently practical, dealing with actual conditions, and no doubt its course will be determined by the

experience and results of its gradual development.

The Globe, before Lloyd George's latest speech on the subject, seemed to think that anything short of the doctrinaire system of nationalization of rent would not be worth serious consideration. Its editorial of Oct. 14th brought us this interesting communication from an esteemed correspondent, who evidently thinks that what is sauce for the English goose should be sauce for the Canadian gander:

The Toronto Globe tells the farmers of Ontario that they have many unfair advantages with respect to other classes of the population. It tells them that they can take to themselves the benefits of increased fertility of the soil, of improved agricultural methods, of improved industrial processes, and in short "the benefits of every improvement in industrial, commercial, and financial methods." True, the Globe says this of the land system prevailing in England; but it adds that "any system of land tenure which would chase or of small holdings would merely change the personnel, leaving the really destructive features of the system untouched." Hence, all these hard sayings apply to farmers in Ontario as well as to landlords in England. It is literally a case of beating the air. The Globe, when on this subject, flies to the upper regions of abstraction, and disdains all concrete verification. The last sentence does not show any great economic advantage on the part of farmers. On the contrary, the rural population shows a decrease. This is no time to talk of increasing land taxes for the benefit of urban populations. The farmers have burdens enough to bear already, and it would be more opportune to discuss measures to encourage the "back to the land" movement than to argue that farmers should pay full rental to the Government in return for the benefits of modern progress. The farmers of Ireland refused to accept a mere exchange of landlords. They insisted on land purchase instead of becoming mere tenants of the State. The Globe thinks it was a great mistake on the part of the British Government to allow the Irish farmers to become owners of the soil, and that this mistake should now be corrected by increased land taxation. As soon as Ontario farmers realize what it is the Globe is seeking, they will make their influence felt in the editorial sanctum.

HEALTHY DISCONTENT

That Ontario had the finest school system in the world was at one time an accepted dogma preached in the class rooms, by self-satisfied pedagogues. We have paid for this self-complacent attitude with regard to our schools by more than a quarter of a century of stagnation if not retrogression. The many signs of healthy discontent in recent years give promise of improvement and progress.

Mr. C. A. Mayberry, Principal of Stratford Collegiate Institute and President of the Ontario Educational Association, at the Perth Teachers' Convention, was quite outspoken on the over crowded curricula and the consequent superficial teaching in both public and high schools:

"Our system of education, by too greatly emphasizing the value of book knowledge, is surely tending to the neglect of more important objects of training, and especially so since the knowledge acquired is of a superficial and unreliable kind. In my opinion, the fault lies chiefly with the educational experts, and the specialists who have too high an opinion of the value of theoretical knowledge—who are obsessed by the notion that their own subjects are paramount. These men have clamored for recognition of their departments, and have insisted with the Department of Education on making additions to the old courses. It has seen all addition and no subtraction, until we find the present intolerable state of things."

Though we may not unreservedly endorse all that Mr. Mayberry says, we nevertheless heartily welcome sane criticism from such a source. In a very large measure any educational reform must rest with the teachers. Especially this is so with regard to secondary education, for here the people do not feel competent to interfere. Nevertheless, the people have practically condemned the present high school curriculum very emphatically. Of the pupils who enter the high schools a large proportion leave after the first year; the majority, perhaps, after the second year. The smattering of a great variety of subjects acquired during the first year or two years is of no practical benefit and of very little educational value.

The high schools try to teach all the children the kind of things once designed for the few who intended to enter college. The public schools apparently consider it their chief aim and duty to prepare the few to enter the high schools. Thus the whole system is wrong in its conception and unsatisfactory in its execution.

CHEAP CATHOLIC BOOKS

For long it has been the complaint that Catholic publishers placed too high a figure upon their publications and in consequence the circulation of Catholic books was somewhat curtailed, and limited to the well-to-do. There were, as is usual, two sides to the question, the publishers making the claim that a considerable sum had to be paid to the author of the work, and the circulation being limited, a goodly figure had to be placed upon it in order that a profitable return might be secured. For ourselves we always contended that the book furnished at a low price would in the long run, because of an extensive circulation, secure a better profit to the publisher. We are pleased to be able to say that this plan has at long last been adopted. As will be seen by our advertising columns, we are now prepared to supply some of the very best Catholic literature at about one-half the price formerly charged. Books heretofore costing about \$1.00 are now sold in neat and attractive cloth bindings, printed on excellent paper, for the sum of 50 cents. The rush for these books which we have

so far experienced will prove to the great Catholic publishing houses that this new departure will serve to distribute Catholic literature more extensively than ever, and at the same time return an equal if not greater profit to the publisher because of the large output. We are in a position to fill all orders for these books as soon as received. There is a great demand at present and it sometimes may happen that delay of a few days will occur in filling orders because of non-receipt of a new supply.

Two years in a high school should supplement the elementary course in a manner to afford a desirable and valuable secondary education for the majority who desire neither a university education nor a professional training.

This we consider the starting-point of educational reform; and since the work of primary and secondary schools should be intimately correlated the reform of the curricula of both should be considered together.

SECRET OATH-BOUND SOCIETIES

"If, as asserted, any considerable number of Toronto's policemen belong to secret, oathbound fraternities of one sort or another, the abuse ought to be ended. A policeman should not be subjected to the temptation to make it easier for his 'brethren' than for the general offender without the password.—Globe, 17th."

The Catholic Church has long condemned secret oath-bound societies as infringing or by their very nature likely to infringe on the rights of Church or State. The Church is a perfect society to which all Catholics owe allegiance in spiritual matters. Any society presuming to inculcate its own code of morals as exemplified by its own ritual and imposing its own ethical obligations on its members, manifestly invades the sphere which Catholics believe belongs exclusively to God's Church.

Not less subversive of the highest interests of the State are the influence and action of societies secret and oath-bound which entail obligations on their members that conflict or may conflict with their duties as citizens.

Recently in the Italian Parliament the pernicious effects of secret societies on military discipline was recognized and denounced. Superior military officers, it was noted, often owed obedience to subordinate officers who held higher rank in the secret oath-bound societies.

The Globe's reference to lodge influence in Toronto's police force is not the first complaint of the kind. It has been openly charged that the whole administration of the city is lodge-ridden; that appointments to office were determined neither by the fitness of the man nor the needs of the service, but by the influence of the lodges.

With our usual pharisaism we thank God we are not as other men, even those Americans who allow their greatest city to be governed by Tammany. Well Tammany is a political organization identified with one of the great parties. This organization or this party is compelled to select competent men for office. Its administration must satisfy the people, who have always the alternative, if dissatisfied, of placing the other great party in power. A New York Republican of the hustings would laugh at the accepted Canadian conception of Tammany. But even if all that we attribute to Tammany were true, it is questionable if Toronto is in a better plight than New York. Incompetent officials, inefficient service and low conception of civic duty, due to lodge influence, may be quite as detrimental to civic ideals and civic progress as the influence of a corrupt political organization.

LITERATURE AND LEAKAGE

Our previous remarks on this subject have aroused our reader's interest, as is evidenced by "B. D.'s" letter in the RECORD of Oct. 18th. We are glad to find that our correspondent's views are so thoroughly in accord with ours. We use the word "thoroughly" advisedly, because we are of opinion that a little cold analysis will show that where he seems to differ from us he is really in agreement with us. We attributed the leakage mainly to the well known fact that

when the tide of Irish emigration first set in the immigrants found themselves in a new country bereft of priestly ministrations, and that as a consequence their children fell away from a Faith they had never known. "B. D." says of this: "To say that the Irish first came to America unsheltered is not the full explanation. The unguided scattering of them over a vast country must be taken into account." That, in our opinion, is a distinction without a difference. It goes without saying that had they settled in those centres where the Catholic Church was organized they would not have lacked spiritual guides. They were as sheep without shepherds simply because they were scattered over a vast expanse of territory where priests were few and far between. "B. D." will, we are sure, agree with us that had the Irish Church been more fortunately situated at this period, these exiles would not have been left so completely to their own devices. Their priests would have accompanied them from Ireland. They would have seen to it that their exile children were so settled in this new land that their spiritual interests could be looked after. "The unguided scattering of them over a vast country" would never have taken place. But, as we have said, circumstances rendered this impossible. The Irish Church had its work cut out for it at home. The devastation of centuries had to be repaired.

AN ILL-INFORMED BAPTIST MINISTER

In Truro, N. S., a very interesting debate lately took place in the basement of St. Paul's Episcopal Church. The subject was "Shall Rome Rule Canada?" Rev. W. B. Crowell, pastor of the Baptist church at Acadia, undertook to prove that it did. Rev. Mr. Hurley, the Episcopal minister of Truro, took the negative side. From the local paper, The Citizen, we quote as follows:

Rev. Mr. Crowell contended that Rome was enduring in an attempt to regain temporal power. He then went on to show that she was making headway by many means. The Ne Temere decree and Public school question were touched on. He contended that Nova Scotia has a real, live Separate school question.

At the close of Rev. Mr. Crowell's speech, Rev. Mr. Hurley, Episcopal Protestant, who resides at Bible Hill, challenged Rev. Mr. Crowell's statements, especially the statement that Knights of Columbus were sworn to destroy Protestants. Mr. Crowell based this statement on an oath which he read and which he said was the membership oath of the Knights of Columbus. Rev. Mr. Hurley said he could prove, in fact offered to forfeit \$50 if he could not, that the oath read by the lecturer was not the oath taken by the Knights of Columbus. He also challenged other statements of the lecturer, saying, on pain of losing \$50 in each case, he could disprove every one of them. He did not accuse Rev. Mr. Crowell with deliberate misrepresentation, not at all, but that he was misinformed. Coming from a Protestant minister, Rev. Mr. Hurley's remarks caused a wee bit of a sensation. Rev. Mr. Crowell sat tight under the contradictions of Rev. Mr. Hurley.

Rev. Mr. Bleasdale, who was chairman, said that owing to the late hour it would be impossible to take up Rev. Mr. Hurley's challenges, but intimated they might be taken up later.

The reporter ventured the assertion that Mr. Crowell showed careful historical study covering centuries. A very thoughtless reporter, surely. We would recommend the Baptist clergyman and the reporter to read a book lately published by Mr. Bird S. Coler, a Protestant gentleman who had for some years been president of the borough of Brooklyn, entitled "Two and Two Make Four." Any bookseller will procure it for them. In this work it is shown that the Catholic Church was never in all the ages responsible for the disorders which took place in European countries, and that she was ever fighting on the defensive against those who were always actuated by pride, passion and ambition, utterly regardless of Christian precepts. We were astonished to find that the Baptist minister attempted to buttress his argument by producing the so-called Knights of Columbus oath. Perhaps he does not realize that in so doing he is guilty of a criminal libel and subject to prosecution. The Knights of Columbus not only do not take such a horrible oath, but they take no oath whatever. The blasphemous production is a forgery pure and simple, and an educated gentleman ought to know it. In a number of places people have been prosecuted for making this charge against the Knights and saved themselves from going to jail by making abject apologies. We congratulate the Episcopal clergyman upon his manly stand. It is a pity we have not more like him. Rev. Mr. Crowell ought to be ashamed of himself. His words will be taken as gospel truth by that unintelligent, passionate and bigoted section of the community who read little else save that weekly paper published by the Mayor of Toronto.

NOTES AND COMMENTS

A MASS meeting was held in Toronto the other day to protest against the course of the Russian Government in pushing to the extreme the charge of "ritual" murder against the Jews. A glance at the names of those who participated in the meeting is instructive. Among them especially was that of a Protestant minister who has made himself conspicuous in stirring up feeling against Catholics and in denouncing their religion in terms outrageous alike to truth and to common sense. It has happened sometimes that charges scarcely less revolting and equally foundationless have been made against Catholics in European countries. On such occasions we do not find Protestant ministers raising their voices in just protest in the same way. Too often, rather, are they found joining vociferously in the hue and cry. This is a circumstance which seems to us scarcely to admit of any other than a supernatural explanation. The Jew, the Mohammedan, the Buddhist or the Pagan may strike a cord of sympathy in such a crisis, but the Catholic never. We forbear pointing the moral, though it lies on the surface to the thinking man.

THIS FOUL CHARGE OF "RITUAL" MURDER AGAINST THE JEW IS NOT NEW.

It has done duty on other occasions of panic or racial excitement and has sometimes brought down cruel and unjust reprisals upon that much tried race. The charge itself has, we believe, always been wholly foundationless, so far at least as the orthodox or accredited upholder of the

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