

particular maiden did not wear a veil, he was correct in his surmise. She hailed from the Hilly City—Seattle. Well! he simply could not resist. So he followed. He quieted all fears of discovery by the reflection that she was not a Victorian—only a transient—so that there was little risk of it reaching the select circle in which he moved. In future, this young man will conduct his flirtations more cautiously. Of course, one understands, that it is a very difficult thing to resist attractive eyes and winsome ways, without displaying some sign of the impression made by a gracefully gliding picture of loveliness. This gilded youth, though, who bears a reputation of being very "proper" in everything he does, for once relaxed his strict deportment, and seemed lost in the contemplation of fairy-like grace. They had passed each other two or three times, and he had gazed at her limpid orbs with unconcealed admiration in his dark-grey eyes. There is no question at all about the blushing damsel's share of blame, if any. Every now and again, she would glance in a shy, encouraging manner, and his bosom was filled with mixed emotions of joy and gratulation at the reception accorded his manifest attentions. Up Government they went. After turning the corner, she tripped up the stairs to a photograph gallery, to examine a "proof," and see whether it was up to expectations. He waited nervously during what seemed an interminable interval, gazing at Fell's window display. At last she re-appeared, and up Fort, along Douglas, down Yates they walked, flirting in a most glaring manner. As they neared the crossing leading to the postoffice, he thought results would be better, if he took the other side of the street, for then he could go through all the handkerchief manoeuvres, coughs and eye-making without exciting comment. So intent was he on the object of adoration, that he could not take his eyes away, and watched her as she passed Green, Worlock & Co's defunct bank. She looked around with an inviting smile, when suddenly, "out of the glorious sunshine, where everything seemed in a golden haze of dreamy splendor, out of the freshening breeze, carry a breath of tonic, compounded of essences caught from the snow-mantled Olympians and the cool waters of the Straits," something dropped with the accelerated velocity of a pile-driver into the hateful depths of an excavation, reeking with foul and poisonous gases. She certainly took a strange way of showing her sympathy, and, naughty girl, was even callous enough to smile, when the burly cop fished him out, looking a sorry, bedraggled specimen, with his trousers, once light, all splashed with slimy yellow clay. Of course, the bystanders, lounging in front

of the post office, waiting for their mail by the Kingston, could not refrain from chaffing the poor, hapless chap, who, in future, will remember the moral, that it is dangerous to flirt, and look back over one's shoulder, when man-traps in the shape of gaping sewer trenches are ready to swallow the unwary.

In THE HOME JOURNAL have appeared several articles on the subject of suicide. The opinions expressed were naturally the results of the beliefs of the writers. I have no doubt it would interest many to learn the stand which the Catholic Church takes on this question. Catholic preachers rarely take notice of the subjects of the day in their sermons; but Father Searle, of the Church of the Paulists, in New York, recently remarked in the beginning of an admirable sermon that it was not necessary to remind his hearers that the Catholic Church declared suicide a sin and a grievous and mortal sin. "And not only that," said the reverend speaker, "but among Catholics, suicide is considered as specially great and grievous among mortal sins, self-murder being of the same nature as the murder of some one else; and yet more, as in one sense the most deadly of all mortal sins, since it ordinarily implies dying in the very act of sin, and therefore shuts out the hope of repentance or pardon.

"Of course, however, we allow it to be possible that this most fatal of all acts may be committed in a fit of temporary insanity, which may greatly reduce or even entirely remove its criminality, or it may be committed by one who, though sane, is not aware of the teaching of the Church and of right reason on the matter, or, without fault on his own part does not believe in that teaching.

"Also it is quite possible that even though death should seem to follow immediately, there may yet be time for enlightenment by God's grace and repentance for the act. So in no case can we absolutely assume as a certainty that the soul of a suicide is indeed lost, or even that the act was in itself mortally culpable, as it appeared in the mind of the one committing it."

"It is not uncommon for a suicide to cut his throat or shoot himself and then immediately to show a return of sanity and repentance; the flow of blood relieving the brain pressure. In this case a priest would administer the rites of the Church very rapidly, and would be bound to do so. Even where death appears to be instantaneous there may still be an instant of returned reason and time for a pang of contrition. Death is still a mystery and much may happen in a little while; persons drowning have testified to seeing their whole lives pass

before them in a minute or so; and it was the Holy Father himself who remarked, when he heard that Renan had died impenitent, that God in His goodness might still have given him time as he reached the edge of eternity to form a prayer for mercy.

"It is presumption, however, for any one living in sin to depend upon a hope of this kind. Those who do so run an enormous risk."

Father Searle concluded his sermon with a striking argument. He said:

"We should remember that naturally the whole creation belongs to Him, who created it. We may acquire a right to some part of it as against other men, but we can never, by any act, or exertion of our own as against Him by whom it was drawn from nothing.

"He has the right to claim all we have at any moment, for it fundamentally belongs to Him. Common sense as well as religion, sanctions the words of holy Job in his affliction: "The Lord gave, and the Lord hath taken away; as it hath pleased the Lord, so is it done; blessed be the name of the Lord." This is not merely a blind submission to an irresistible power—no, it is the confession of an indubitable right.

"The natural ownership of God over us remains; He has never parted with it. He can, indeed, commission us, or make us His agents or ministers to take even human life. Such a right is recognized by the common sense of mankind and sanctioned in the Scriptures, as inherent in the State; but even by the State it can only be exercised in God's name, as the minister of God's justice. Even the State never acquires an ownership over man.

"No man has a right to absolutely dispose of his own life any more than that of another man. He is here infringing on the right of God, expressed in the words I have taken as a text: 'See ye that I alone am, and there is no other God besides Me; I will kill, and I will make alive.'

"The suicide, then, directly puts himself in the place of God; he arrogates to himself the right that belongs to God alone and which has always remained reserved and never communicated to any creature in general terms.

"The prohibition is in possession; the presumption—reserving the life of each and every one of us as God's untransferred property remains till it is overthrown by an express statement on his part, in general or in the particular case. The suicide, then, is always a thief, and, moreover, a sacrilegious one, laying hands on what is the exclusive possession of the Almighty."

I hear that there is a movement on foot amongst the young Liberal Conservatives