

Church and that many of the sectarian edifices are little else than play houses where ambitious, young, and sometimes old, preachers play to the gallery so that the crowds may come and burden the collection plate.

#### WHAT WILL WE DO?

The members of the Presbyterian Synod in Edmonton are all agog to know what should be their attitude on divorce. At the recent meeting held there Judge Swanson presented to the Synod an overture on the question, but strange to say he did not in any way wish to be regarded as being the father of it. Here is the programme of anxious questioning:

Should a member of the congregation who has been divorced be recognized by session as still a member, or should his or her name be removed from the roll?

Is it permissible for ministers to perform marriages when either party to the marriage has been divorced?

If a legally divorced person, who has been legally remarried, should seek admission to church membership, shall his or her request be granted?

In case of a member who marries a woman who has been divorced for her adultery, what action shall the session take?

And so after an existence of three hundred years our good friends of the Presbyterian Church have not yet arrived at any settled form of procedure in regard to the remarriage of divorced people. Nor will the question be ever settled in the Presbyterian fold. Granted that the highest legislative body of the sect gives ruling on the subject, and that this ruling is not obeyed by certain members of the fold, what then? Will they continue to be recognized as members in good standing or allowed to drift into other sects where there is no positive legislation on the subject. When Rome speaks the faithful hearken and obey. When the governing bodies of the sects make declaration of principle or policy "We'll do as we like" will still be the Shibboleth of certain members, and all the while they retain their pews, contribute their quota to missions and other purposes, hold their heads very high and attend all the Sunday services. How we wish that the sincere souls in the Presbyterian fold would pray for guidance, and once again return to the loving embrace of that old Mother Church whose arms are ever open to receive them, but whom they deserted in a time of madness.

#### AN ORNATE PREACHER

Rev. G. Henry Cole writes a letter to the Ottawa Citizen which is unique in its way. Rev. G. Henry Cole we have not heard of before. Perhaps he is a resident of Ottawa or perhaps he is not; perhaps he is a clergyman of mature years or a youngling possessed of a dead weight of bigotry which prompts him to speak and write about the ancient church in a very un-Christianlike manner. If Rev. G. Henry Cole is a youngling he is sadly in need of sage advice from his seniors. A recent court decision in Montreal prompts Rev. G. Henry Cole to assuage his turbulent nerves by inditing a letter to the Ottawa Citizen. Rev. G. Henry Cole belongs to a class whose epistles are not, inwardly speaking, looked upon with a smile by managing editors. Outwardly, of course, letter writers have to be treated courteously. The gentleman, clerical or lay, who, each day after reading his favorite newspaper, is prompted to fire off his opinion at the head of the dear editor (don't forget the preface, "Your influential and widely read paper") in all manner of public questions, is, in the average editorial room, considered a nuisance of the first class. We respectfully submit this opinion, confirmed by long experience, to the consideration of Rev. G. Henry Cole, minister of the Gospel. But what has Rev. G. Henry Cole been writing? We submit as a sample the following little daffodil:

Every new born day that dawns over Canada's majestic mountains and rolling prairies and inland seas and busy cities awakens anew the must-be-free aspirations of the people of this land of magnificent distance. It, therefore, goes without saying that we must be emancipated from the petty tyrannical meddling of an ancient ecclesiastical system manipulated by the representatives of the Roman Pontiff. Their audacity is audacious. Are we Rome ruled? It is time we faced the situation and settled it.

As we are in close intercourse with the ancient ecclesiastical system we are keenly sensitive to the charge that our audacity is audacious. We beg respectfully to submit to the Rev. G. Henry Cole that our attachment to the old church will still remain as adamant as adamant. We hasten to assure him that in our mundane affairs we are not ruled by Pius X. but by our beloved sovereign King George and Right Hon. R. L. Borden. When Rev. G. Henry Cole takes his summer vacation, and is recumbently reclining in a sylvan glade, upon God's green sward, listening to the forest songsters who are working overtime to bring us joy, and listening to the babbling brooks that babble all day long regardless of the eight hour day law, we hope more kindly thoughts will come to him about

the Catholic Church and his Catholic neighbors. We have a great country, a great future and a splendid system of government. To reach the goal we are all looking for, men like Rev. G. Henry Cole are but barricades in the way. We may assure him that the Catholic Church has no desire to lock the doors of his little brick meeting house that is built of brick. This is a true fact.

#### AS TO INSURANCE

The Bishop of Salford, England, in his monthly message to the Catholic Confederationist, makes strong appeal to the faithful to become members of Catholic insurance societies. His words apply with equal force in this country. It is the part of wisdom for every man to make provision for his family or those dependent upon him and the taking out of an insurance policy of amount such as he can afford is a duty which cannot be impressed upon him with too much force. True it is in Canada we are already well supplied with Catholic Benefit Societies. If a working man belongs to one or more of them he is meeting the obligations he owes his family, but well-to-do Catholics who can afford to go farther, by taking out a policy in what is called the regular line insurance companies, make a very sensible investment. In the Canadian insurance field there is now in full operation, having fulfilled all the provisions of the Insurance Act, and having the solid financial backing of men of goodly means and splendid reputations, the Capital Life Assurance Co. of Ottawa. The president and board of directors of this company are Catholic gentlemen whose names are well-known throughout the Dominion. In the various spheres of activity in which they have engaged they have been successful beyond measure and we may take this as a guarantee that this latest addition to the insurance companies of Canada will, under their prudent management, speedily find its way to the front rank. Agents have been appointed all over the Dominion soliciting business and the prospects are already very bright. Mr. Frank Fallon has been appointed District agent for Western Ontario. Anyone contemplating life insurance will be supplied all information by communicating with him. His address is Box 527, London, Ontario.

#### LOOK AT HOME

Strenuous efforts put forth by those engaged in what is known as "The Men and Religion Movement" to carry the glad tidings to the pagan, at the expenditure of an enormous amount of money and the distribution of our loads of bibles, seem strange indeed when we realize that so-called Christians at their own doors are fast becoming pagans. The London Free Press informs us that seventeen hundred churches have been abandoned in Illinois during the past year and that like conditions are not confined to any one state. Governor Hock, of Kansas, is urging rural districts to weed out the small church so that it may give way to the larger and well-sustained place of worship. He also states that a hundred churches have been given up within the year. Christians who give thoughtful study to the trend of the times will surely recognize that Protestant Christianity is on the wane, that many of its places of worship are becoming more or less social clubs and that Christian doctrine of a positive character is passing away, giving place to a worship of materialism, the acquirement of wealth and the pursuit of pleasure. They must come to realize that after all there is only one church and that the divine institution whose head reigns in the Eternal City and who speaks to, and is heard by, a flock knit together indissolubly and bearing all the marks of that divine faith which rests on Peter's rock.

#### BLUE LAW PEOPLE

The latest news from the front (the Goderich camp) is to the effect that Captain Rev. J. G. Stuart, chaplain of the First Hussars and President of the Lord's Day Alliance, had expressed pleasure on the receipt of the news that the trolly line, which took the people of moderate means from London to the lake side on Sundays, had a verdict rendered against it in the matter of Sunday cars. The reverend gentleman also said that he knew that would be the outcome as the company had not a leg to stand on. There is another scandal, however, which the reverend gentleman also dealt with, namely, the entraining of troops on Sunday. He said: "Col. Hughes says his order was not to entrain on Sunday and if it was a case of mistaken orders we could hardly follow it." If the responsibility rests with the minister we will have to look into it. Truly we are getting to have Puritanism of the New England stamp of long ago in this great province of Ontario. It has come to pass that people will be asking, "Does Sir James Whitney or the Lord's Day Alliance shape our conduct on the Sabbath day?" "If the responsibility rests with the minister we will have to look into it." These be brave words. Are we to understand that we (the Lord's Day Alliance) form a power in

the community the resolutions of which will bring ministers of the crown to their knees. Is there such a thing as "Roman" aggression? There is a good deal of talk about it, but it is non-existent — an intangible quality. Is there such a thing as preacher aggression? It is very visible. What are our non-Catholic fellow citizens going to do about it?

#### KNIGHTS OF ST. JOHN

Last week the Knights of St. John sent thousands of delegates from all parts of the United States and Canada to Toronto, the purpose being to transact the usual business of the order, to hold drills and parade through the city. This is a powerful organization. Its members are exemplary Catholics and they hold high place in the communities in which they live. We heartily congratulate them upon their great success. Being a Catholic organization their presence in Toronto was merely tolerated. They were, however, permitted to spend their money freely. Toronto being the most Protestant city in the world — far outstripping Belfast in this respect — we are not surprised at the cold and formal reception given the Knights of St. John.

#### METHODISTS AND CATHOLIC MARRIAGES

THE MOST REVEREND ARCHBISHOP IRELAND REPLIES TO THEIR ATTACK ON THE PRESIDENT AND DEFENDS THE MARRIAGE LAWS OF THE CHURCH

In order to place before our readers the complete series of articles written by the Most Reverend Archbishop in reply to the attacks made on the Catholic Church by the leaders of the Methodist Conference in session in Minneapolis during the past month it is deemed advisable to publish the following which was the first in order of time. The others have already appeared in The Catholic Bulletin. These articles are valuable for reference and should be preserved by all who wish to have at hand the best defense of the Catholic doctrine wherever it is assailed on the points attacked by the Methodists:

It is in the life-blood of Methodism to fight. It is not itself — so it believes and so it wishes the world to believe — unless, spur on heel and scimitar in hand, it rides fast and furious towards wilful or unwitting foes. And so, unwilling or unwitting delegates to the General Conference now convening in Minneapolis, gathered together, when the shout of war went out from the ranks. No challenge had been sent to the conference from far or near. This was unfortunate; for, then, Methodism should have been on the defensive and popular sympathy should have journeyed quick and warm in the wake of its hearty charge. A foe, however, there must be — else it were the silence of inoffensive peace — and lashed into forced combat men and bodies of men these must be, who otherwise were quite disposed to bid Methodism while in Minneapolis be in quietude, under the sole condition that it mind its own business and leave to others the task of minding theirs.

PRESIDENT TAFT CENSURED

The President of the United States and members of his Cabinet, it was thought, would well serve the purpose of making known to the whole country, if not to the world, that Methodism has for the time being its headquarters in Minneapolis; scythian shaft was at once winged towards Washington. "Those in authority have forfeited all claims on the future franchise of the Christian and sober manhood of the nation," because, forsooth, "they have disregarded the expressed wish and prayer of the Christian manhood and womanhood of the nation" in allowing the Secretary of Agriculture to make an address before the International Congress of hop-growers and brewers. The protesting "Christian manhood of the nation" were the Methodists. Other citizens of the United States, far more numerous if counted, desired the presence of Mr. Wilson at the Congress. But what have others to say, however numerous they be, when Methodists claim? The President and the members of his cabinet represent the whole people: divided the people are in occupation, in material interests, in politics, in religion. The duty of "the authorities" it should seem, is to recognize equally all interests and divisions of the people, so long as nothing is done or called for that is incompatible with the Constitution and the laws of the land. But no; the Methodists alone must rule and be recognized. A pity it is that the Conference while eliminating Mr. Taft did not give the name of the presidential possibility willing to promise that a number of his future cabinet should never make an address before an international congress of hop-growers and brewers. A candidate with any chance of being elected to suit "the Christian manhood and womanhood of the nation," as defined by Methodism, is never a candidate for the hunt is for him the Presidential chair might have to be left vacant a good long while. Even Mr. Fairbanks of Indiana, otherwise a devout Methodist, would be out of the race. Did not Mr. Fairbanks once put the wine cup to the hand of a former president, thereby drawing upon his venerable head hot fire from several Methodist entrenchments?

A poor recompense it was, that given to Mr. Taft, for his courteous telegram to the conference, on the morning of its opening session — a telegram altogether too courteous, I think, so far as it gave praise to the work of militant Methodism in the Philippines.

CATHOLIC MARRIAGE LAWS DENOUNCED

Mr. Taft and his Cabinet disposed of the Catholic Church's charge after charge: it is entitled to do so. But for goodness sake, let there be in the charge some scintilla of truth.

without a recurrence of it a Methodist Conference were falling from the high estate of historic Methodism. No doubt, before the conference closes its doors, the Catholic Church will have been put on the defensive. This time the attack is on its marriage laws — laws that are purely a domestic matter of its own, and in no wise interfere with the consciences of such people as prefer the laws of states or of non-Catholic churches.

The Catholic Church, the conference declares, will not recognize as valid its own eyes marriages of Catholics contracted before State magistrates or ministers of non-Catholic churches. But is not this altogether a Catholic issue, in which others than Catholics need not interest themselves, in which others should have nothing to say? Has not the Catholic Church at least as much right to legislate for its membership as Methodism has to legislate for Methodists? Nor should the Catholic Church be expected to say that "lapsed Catholics" are privileged, and that having been married outside its ministry they have the right, denied to Catholics, to marry again. Although disobeying for the moment its laws, to compel it to register on its tablets their marriages as valid before its own laws and constitution. A queer legislation it were for the Catholic Church to declare: marriages of members of my communion contracted outside my ministry are not recognized as valid, unless the members previously have cut themselves off from me, becoming, for instance, Methodists, in which case, as a reward for their disloyalty, I will recognize their marriage, whereas, ever contracted, as good and valid. At any rate who is injured? Not certainly the lapsed Catholics, who no longer are Catholics, but who, if free from remorse, hold those laws as null and void of effect?

The Conference continues: "In this insult, and its accompanying defiance of our national laws regulating marriage, the hierarchy is entirely consistent with its medieval claim to supreme authority over men and nations." Ill-befitting this charge against the Catholic Church coming from a Methodist Conference that has just ruled out of the reach of "Christian" suffrage in America the President of the United States and members of his Cabinet for having done something that the non-Catholic world, which custom and unwritten law prescribe. But, of course, in the eyes of the Conference Methodism is privileged: Methodism may claim "supreme authority" over men and nations: not so any other Christian body least of all, the Catholic Church.

MARRIAGE LAWS ARE FOR CATHOLICS

But is it true that in its marriage laws the Catholic Church — outside its own specific spiritual sphere, outside the special province appertaining to it as a Church — claims "supreme authority over men and nations"? Its marriage laws regard solely its internal life and rule. To the State it leaves the legal right to say to what marriages it accords legal recognition and legitimation. The Catholic Church speaks exclusively to the consciences of its own members — that and nothing more. To Caesar the things of Caesar: to the Church the things of the Church.

But, it may be asked, should not the Catholic Church, even its own laws, even its own members, even in its marriage rulings, adapt itself to the laws of Caesar — holding itself subject in its intimate life to the will of Caesar, changing as Caesar changes, condemning or approving as Caesar condemns or approves. Methodism may do this, if it so wishes. The Catholic Church cannot do so. It repudiates its claim to be the Church of Christ. Without quoting other instances in the teaching of Christ, I refer to His ruling with regard to the indissolubility of the marriage contract. Caesar had decreed that marriage was dissoluble for little or no cause. Christ, having His own kingdom in mind, made the proclamation: "What, therefore, God hath joined together, let no man put asunder. . . . Whosoever shall put away his wife for another committed adultery against her. And if the wife put away her husband and be married to another, she committed adultery." Christ in matters of His own kingdom rules irrespective of Caesar. The Catholic Church does to-day as Christ did nineteen hundred years ago.

MIXED MARRIAGES

Again the Conference: "When in the name of God it (the Catholic Church) grants dispensations for the marriage of a Catholic with a Protestant or Jew, it grants that the offspring be trained in the Catholic faith, it assumes to legalize in return for a stipulated advantage to itself what it has on sacred grounds forbidden, and creates a grave doubt as to the sincerity of its concern for the sacredness of the marriage relation." So far as those words imply that the Catholic Church is granting dispensations for mixed marriages, has in mind, in any shape or form, an advantage to itself arising from such marriages, or in any shape or form considers such marriages to be an advantage to itself they are absolutely untrue, and entitle the speaker to be without further ado a candidate for a Methodist club, to be named after a certain other club famed under a late presidency in political circles. The Catholic Church, undoubtedly, exacts as a condition for its tolerance of a mixed marriage the promise that the offspring shall be brought up in the Catholic faith. But the grant of the dispensation is not in itself a promise of the dispensation: even when this promise is given, the Catholic Church depreciates the mixed marriage and to the last moment does what is possible to prevent it from taking place. The sole inducement to the granting of a dispensation apart from certain well-marked considerations of persons or families is the fear in case of a refusal, of a greater evil — for instance the attempted ratification of the marriage outside the ministry of the Church, and the peril of a subsequent total perversion of the Catholic party.

Let the Methodist Conference make against the Catholic Church charge after charge: it is entitled to do so. But for goodness sake, let there be in the charge some scintilla of truth.

#### SHOULD SMITH GO TO CHURCH?

The result of the levelling and disintegrating processes that have been at work in recent years among the religious bodies that make up the non-Catholic Christian element of America is beginning to attract attention. The result may be attributed at least in part to public school education, from which religious training is debared; "Union" theological seminaries, in which professors holding diametrically opposing views prepare young aspirants for the ministry; the spread of humanitarian societies from which the motive of religion is banished, and the rapid extension of Young Men's Christian Associations, where the fusion of all beliefs has been practically accomplished by employing youthful energies in activities that appeal to the sense of fellowship, or the love of pleasure, or the desire of self-improvement in physical or mental accomplishments. By these and other processes the union of Protestants generally is fast becoming a fact; not so much a union in faith or belief as a workable union in which religious differences, — and in consequence all religious principles, — are ignored in the quest of personal advantage or in the development of enterprises that will help their fellow-men.

In the current number of the Atlantic Monthly the foremost place is given to the simple question, "Should Smith go to Church?" The selection of the topic and its treatment, not by a spokesman for any particular denomination, but by an ordinary church-goer speaking for all Protestant denominations under the comprehensive name of the Church, is characteristic of the times. Not many years ago such a topic would be relegated to the pages of a professedly religious newspaper or review, where the merits of some Church system, of this form or that, would be canvassed and discussed by a clergyman or some church functionary. To-day occasionally the preacher of one Church all the pulpit of another. Laymen, provided they be of some distinction or notoriety, are invited to preach in the churches, while perhaps the climax was reached recently when in New York the rector of a Protestant Episcopal Church surrendered his pulpit to a Mohammedan exponent of Islamism.

It is not surprising, then, that a layman should be deemed qualified to expound what are the essentials of religion or what share in the outward profession of it a man's duty requires of him. The writer in the Atlantic begins by stating plainly that he thinks Smith should go to church. Instead of giving the reasons for this opinion, he immediately addresses himself to the task of narrating his own experiences and of giving his own views as to what the Christian Church should be.

He was baptized, he tells us, in the Episcopal Church in infancy, and though for a time a Presbyterian, he became later an Episcopalian again, a vestryman and a delegate to councils. As a newspaper reporter he was frequently assigned to conferences and evangelistic meetings. He can even recall vividly, he says, in one revival he attended "the bump of the mothers' heads as they struck the ground, while the evangelist moved among the benches arranging the seats for the converts." On another occasion displayed activities that were astonishing. At the high moment of his discourse he would take a flying leap from the platform to a covered marble baptismal font several yards distant. With astonishing nimbleness he would run "across the backs of the seats over the heads of the kneeling congregation."

Equipped with these and similar experiences, and with the knowledge of the average layman in church history, dogma and criticism, the writer in the Atlantic has no harassing doubt about his fitness to plunge into the subject of church reform. He first picks out his clergyman, who, to start with, may lay aside the Bible as the rule of faith, for "one need not believe all that is contained between the lids of the Bible to be a Christian"; and consequently "a clergyman who entertains an honest doubt as to the Virgin Birth or the Resurrection may still be a faithful servant of Jesus Christ." Of course, Rev. Paul says quite dogmatically, "If Christ be not risen again, then is our preaching vain, and your faith is also vain," but that was Christianity of Apostolic times, and twentieth century Christianity is an entirely new brand. If Smith is to be induced to go to Church, what is the preacher to talk about? Smith must "be brought to Christianity," turned topsy-turvy. But what of it? It is not the Christianity of the Apostle who declares that "without faith it is impossible to please God." Still less is it the Christianity of the Reformers of the sixteenth century, who discarded good works and clung to faith alone. But it is a Christianity which will appeal to Smith and Brown and Jones. If it be not rank Paganism, then Paganism must be defined anew. The creator of this new religion will make it extrinsically attractive. Of course, petty squabbles about the chalice or ecclesiastical millinery must go by the board. There must be harmony among ministers and music in the church edifices, not the "horrors of highly embellished ceremonies," nor "the presence behind the pulpit of a languid quartette praising God on behalf of the bored sinners in the pew," nor yet "the vested choir in Episcopal churches," but music that will be "an affair of the congregation." In this new church the congregation itself must be reconstructed; the presence of a "certain rich man" who attends service is not to prevent the preacher from touching upon social topics like child labor or shorter hours for workmen; and the lay pope or church boss who would run the parish must cease to afford the delight of the cynical Smith on the outside. And why should the minister be "horror struck at the unholy intrusion of a hatless girl in his church" when more important concerns are neglected?

The inefficiency of present-day Protestantism is shown also in the little use made of church buildings, expensive in stone, he calls them, closed tightly for all but five or six hours of

the week! Nor does their multiplication mitigate the evil. "The fact that there are within fifteen minutes' walk of his house half a dozen churches, all struggling to maintain themselves, is not lost upon Smith," — the practical, unemotional, busy Smith. He might have added as another fact giving food for reflection, the custom of closing the churches during the summer months. The sign on the church of the Gate of Heaven "Closed for the summer season" may cause a smile, and Smith may say that a church which takes the fair of religion so lightly cannot be the portal of paradise during any season. Thus the writer goes trippingly through his task of showing what a Church ought to be, and what little influence the Protestant churches of to-day exercise over the indifferent masses that stand outside clamoring for bread that none will break for them. Let us have "the vigorous institutional Church," he says, "the Church of the future, but there is no reason why theatrical entertainments, concerts and dances should not be provided." Has not the way been paved by the introduction of a woman whistler?

It is needless to follow all the vagaries of the founder of this new Church. Enough has been given to show that the Protestant Church as presented will scarcely appeal to Smith or the average twentieth century American, who never rarely goes to church, not because he is antagonistic to religion, but because he is merely indifferent. As a specimen of what one may profess while still remaining a communicant of the Protestant Episcopal Church the essay is instructive. We have no doubt that when Smith reads the article he will find admirably set forth the reasons why he should not go to a Protestant church. — E. SPILLANE, S. J., in America.

#### A PROTESTANT EPISCOPAL SEMINARY

A ripple of excitement the other day was caused in the General Theological Seminary, when three seminarians resigned the Protestant Episcopal Faith, in order to "go over to Rome." That the incident was an interesting news item to the public was shown by the prominence given to it by the daily newspapers of the metropolis. This was due partly, no doubt, to the prominence of the young men, all three of whom are recent graduates of either Yale or Columbia, and partly on account of the concrete character of the testimony thereby given to the unsettled theological status of Protestant seminaries. To one who reflects for a moment on the unwavering faith and the clear-cut formulas of belief in the Church of Rome, reinforced by a spiritual authority over her subjects which commands and exacts respect and loyalty, the defections of youthful aspirants to the ministry from a Church which welcomes all comers and tolerates every shade of theological belief, will appear as a natural and logical result. All through the ages the Mother Church of Christendom has witnessed the defections of her children, as well as the return to the fold of those, or the children of those, who exchanged the position of sons for that of open and implacable foes. Catholics who remember the conversion of Newman and Manning, and a son of the late Archbishop of Canterbury, of Silliman Ives, the Protestant Episcopal Bishop of North Carolina, and James Roosevelt Bailey, who became Archbishop of Baltimore, to say nothing of the mighty host of converts distinguished in every walk of life will not be surprised that three youthful seminarians should be influenced to accept the claims of a Church for reasons which appeal to the untutored, as well as the most learned and accomplished. Unless the General Theological Seminary of the Protestant Episcopal Church has in the past few years undergone a considerable change in the personnel of its teaching staff and in its standard of orthodoxy, no prophet will be needed to foretell that many more aspirants to the ministry in the Protestant Episcopal Church will follow the example of Rome's latest recruits. Readers of the "Life and Letters of Henry Van Rensselaer" will recall the picture he gives of the topsy-turvy state of things in this same General Theological Seminary, where he was enrolled as a seminarian in that stronghold of unorthodoxy. Though Van Rensselaer was at the time a pronounced high church man himself, one of his particular friends was a Rationalist, one, afterwards a bishop, was Low Church, while another, also a bishop was "broad." Two others were very high, while still another was evangelical.

The same pleasing variety, he tells us, existed among the professors, and was passed on to a very high churchman; the professor of dogmatic theology was high and dry; the professor of Hebrew hobbled with ritualists, the professor of Canon Law was a moderate churchman, while the Professor of Pastoral Theology was an old-fashioned low churchman. Since the time of Father Van Rensselaer New Yorkers have witnessed the spectacle of a Presbyterian minister too radical for his own denomination, who was welcomed and ordained by the Episcopalians, and is the author of various works on the life and ethical teaching of Christ, which presumably find place among the standard advanced books of this and other seminaries. To offset, if possible, the effect which the triple defection may produce on the minds of Episcopalians at large, the authorities at the Seminary have given out that six Catholics have gone over from Rome, and are now students of the Seminary. The failure to give their names is significant. It is in keeping with a recent statement in the Boston Evening Transcript, made by one Episcopal bishop — name not given — that scores of ministers — names not given — are asking him to receive them into his Church. Asked if any Roman Catholic applied, he replied that not a week passed that some names not given do not. He intimated that were he to give names, which he refused to do, many people would be surprised at the prominence of the applicants. However, if the statement of this nameless Episcopal bishop be true, these converts or pervers cannot long hide the light of their conversion or recalcitrancy under a bushel. Before long Catholics may expect to see the pulpit of the Protestant Episcopal Church filled with

prominent ecclesiastics, who have seceded from Rome. Meanwhile, the familiar faces and names of Catholic priests are before the public, and the faithful are not worrying that they who serve them at the altar and preach in the pulpits are seeking to become ministers of the Protestant Episcopal Church in the United States. Unless it be considered dishonorable for members of the Catholic Church to become Episcopalians why should not the authorities of the Seminary give us their names. — America.

#### THE CHILDREN OF DIVORCED PARENTS

THEY CONSTITUTE FIFTY-ONE PER CENT. OF THE BOYS IN ONE OF CALIFORNIA'S REFORMATORIES

From Church Progress

Those interested in the divorce evil and its correction usually refer with emphasis to the wrongs which the evil imposes upon the children of the divorced parties. But as a rule these references are more abstract than concrete. Of course, it does not follow, neither is it to be implied, that they are on that account to be mistrusted.

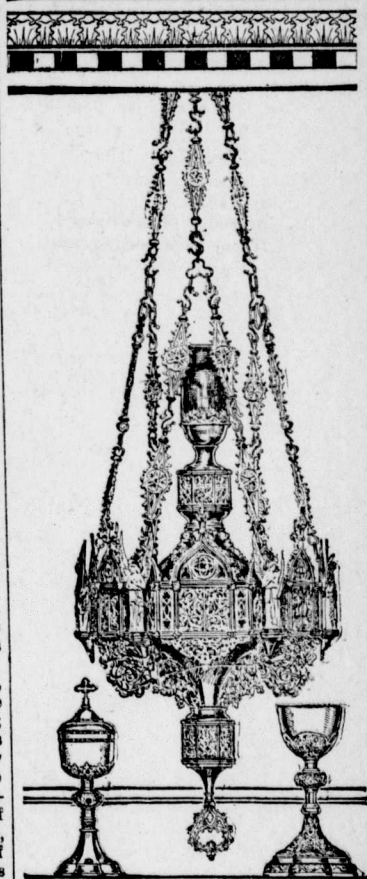
On the contrary, the deductions therefrom are quite accurate. The only trouble about them is that they are not convincing to those who demand evidence as some specific facts would be on this particular phase of the subject.

Naturally such a demand could only be met by following the children of the divorced and noting what becomes of them. At least the information gathered in this way would be most satisfying, and no doubt accepted without serious dispute. Unfortunately, however, no extended effort has been made in that direction. As a consequence little is known of what becomes of the children of divorced parents.

Yet California supplies a partial answer, and an answer that compels attention.

Not long ago this State undertook a census of the boys and girls in its reform schools. The investigation developed the startling fact that 51 per cent. of the boys in one of its reformatory institutions were from homes which were wrecked by divorce. The statement comes with the stamp of the State on it, and is apparently, therefore, beyond question.

Here, then, is concrete evidence of the terrible wrong that divorce is inflicting on the children of one of our States. While it would be neither safe nor fair to assume that this percentage represents a general average, yet could it not be reduced, say, one-half and be offered as a highly probable fact? If so, one may easily conjecture what an awful amount of juvenile depravity is directly chargeable to the divorce evil. The partial answer of California should be an acceptable suggestion to other States to take up the investigation along the same lines. Perhaps the resultant statistics may awaken such a sentiment against divorce that there will be positive and drastic legislation everywhere assuring its curtailment.



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