

7th YEAR, NO. 20250

THE ADVERTISER, LONDON, ONTARIO, MONDAY, MARCH 27, 1911—TEN PAGES.

PRICE TWO CENTS.

MADMAN WITH PISTOL  
ALMOST HAD A VICTIMJohn P. Stafford Attacked  
Melville McLeod, and  
Put Bullet Through  
His Clothes.CRAZY DRUNK  
AT THE TIMESimcoe Street Man Thought He  
Was Defending the City  
Against Insurrectos.

John P. Stafford, an engineer, residing at 565 Simcoe street, ran amok on Saturday evening shortly after 6 o'clock on Simcoe street, east of the Port Stanley tracks, and came close to killing Melville McLeod, a young man, who drives for Marshall & Twitchen, flour and feed merchants, when McLeod and he were struggling for the possession of a pistol which Stafford had drawn.

The revolver was discharged, and the bullet went through both McLeod's overcoat and undercoat, and tore away a piece of the lapel less than a quarter of an inch from his throat.

McLeod succeeded in knocking the gun from Stafford's hand. Then the drunken man went home, where he was arrested a few minutes later by Detective Thomas Nickle, who went down in the patrol when McLeod telephoned from Geach's store, at the corner of Maitland street, that a crazy man was at large and was shooting.

The Charge.

Stafford appeared before Deputy Magistrate Graydon at the police court this morning, and was charged with breaking the law by carrying a revolver. He was represented by Mr. J. C. Judd, K.C., and at the request of Crown Attorney McKillop, the hearing was adjourned until Wednesday.

Mr. Judd stated to The Advertiser, after consulting his client, he found out that Stafford could not remember a single thing about the shooting.

It is supposed that the man was simply crazy for the time being with drink and did not know what he was doing. Crown Attorney McKillop refused absolutely to allow bail.

The Trouble.

Stafford is a South African veteran. As far as can be learned the trouble started when he went home on Saturday evening after having been drinking somewhat heavily, and found that someone had hurt one of his little boys.

It is stated that he is very fond of the lad, and apparently, in the condition he was in, Stafford went temporarily crazy, for rushing into his room he got out a cowboy hat and a big revolver, and started out.

A Wild Man at Large.

Mr. McLeod was apparently the first person he encountered.

McLeod stated to The Advertiser this afternoon that he was driving up Simcoe street to deliver some goods when he saw Stafford coming down the sidewalk.

"There was nothing about the man to attract my attention," said McLeod. "I got out of the wagon to go into the house, and was just going across the sidewalk, when Stafford stepped up, and told me to go back, that I couldn't go any further on this street."

"I was going on, when he pulled out the revolver and I started to take it away from him."

"In the scuffle it went off, and the bullet went right through my coat and overcoat. It was a pretty close call. I don't hold any spite against Stafford. I am sure he wouldn't have done it if he hadn't been crazy drunk. I hope they let him off as lightly as they can."

Defending the City.

Mr. McLeod succeeded in knocking the revolver out of Stafford's hand, and the Stafford stood for a moment without saying anything, and later returned to his house. He took his arrest very quietly.

It is stated that before Stafford met McLeod he was under the impression that he was defending the city against a band of Mexican insurrectos, who were coming in via the Port Stanley tracks. Stafford is 45 years of age, and for three years has been employed as an engineer at the Cook-Fitzgerald shoe factory. His employers were greatly surprised to learn of his escapade.

Usually Steady.

"He has always been a steady, reliable fellow," said Mr. Cook to The Advertiser. "I cannot speak too highly of him. We never had the slightest trouble of any kind."

Others who know Stafford say that the drink he had was responsible for the wild act, as when sober he is a very quiet and well-behaved man. He has a wife and seven children.

The story that Stafford shot at a man named Hill Street, is denied by the gentleman.

THE RUSSIANS IGNORE  
HAGUE CONVENTIONDifferences With China Should  
Go to Arbitration.

[Canadian Press.]

London, March 27.—The Daily Graphic draws the attention of the pacifists who are loudly acclaiming the Taft-Grey scheme for the abolition of war to the statement that China has no alternative but to accept Russia's ultimatum.

Both China and Russia signed the Hague convention for a pacific settlement of international disputes, and the Daily Graphic contends that as the questions at issue are essentially judicial questions relating to the interpretation of treaties, there is no excuse whatever even for contemplating the employment of force.

DAVID PATRICK  
PASSES AWAYFather Was First White Settler  
in Lambeth.

WAS 93 YEARS OF AGE

Had Read The Advertiser Since Its  
Inception—A Grand Old Man  
Gone.

Mr. David Patrick, of 14 Enfield avenue, this city, passed away at his late residence on Saturday evening.

Mr. Patrick was in his 93rd year. He was born in Lambeth, and lived there all his life until his removal to this city twenty years ago. His father was the first white settler in Lambeth, settling there just 100 years ago, in 1811.

The homestead was the farm on the corner where Mr. Kelly's store now stands.

Mr. Patrick naturally lived in the past, and had very many interesting reminiscences of the early days, when the Indian and the wild beasts were his neighbors. He was an ardent Reformer, and a reader of The Advertiser since its first printing. He had very vivid recollections of the 1837 Canadian rebellion.

The deceased is survived by one son, Charles Patrick of Lambeth. He himself was the last member of a family of twelve. The funeral takes place on Tuesday afternoon at 1:30, from his late residence to Lambeth Cemetery, services being conducted by the Rev. Mr. Birks, of the Askin Street Methodist Church.

HON. S. P. BLAKE  
ON RECIPROCITYA Strong Letter From Toronto  
Lawyer Regarding Trade  
Pact With U. S.

GIVE FARMER A CHANCE

Institutions of Canada Have For Years  
Been Sending Money Across the  
Line, But Now They Are  
Squeezing.

Queen's P. B. Betts, of "Tremवास," Queen's avenue, has received an interesting letter from her uncle, Hon. S. P. Blake, the well-known barrister of Toronto. It refers to a letter in which Mr. Blake supported the stand taken by Mr. Larkin, of the Salada Tea Company, one of the largest merchants of Canada, in favor of reciprocity. The communication, although sent to Mr. Larkin privately, was later given by him to the Toronto Globe, with Mr. Blake's permission, in which it recently appeared. The letter received by Mrs. Betts is in part as follows:

"If there was very much for your kind words about the line that I sent to Mr. Larkin, which he inserted in the paper. I only wrote the letter as a matter was much in my mind from reading in the morning paper his utterance. I would have elaborated it somewhat if I had thought that it would have been printed. However, when he telephoned me for leave, I could not say nay, for it would look to me as if I wrote one thing and thought another. However, the whole of it is taking place appears to me to prove that you may have hysteria in a nation or in a city as well as in an individual. I really cannot recognize it."

(Continued on Page Eight.)

SUDDEN DEATH  
OF DR. HENDERSONHamilton Physician Was Well Known  
in London.

The news of the very sudden death in Hamilton yesterday of Dr. Elizabeth M. Henderson comes as a great shock to a large number of her friends in this city. Dr. Henderson visited London quite frequently. On Saturday evening she was apparently in her usual health, but about 10 o'clock yesterday morning was found dead in bed by her maid. Death was due to heart failure. The funeral will be held at Brockville.

THE LONDON MARKET.

London, March 27.—American securities were quiet and featureless during the early trading today. At noon prices ranged from unchanged to one-half above Saturday's New York closing.

REV. W. T. HILL EXONERATED  
BY THE COMMISSION'S REPORTHis Lordship Bishop Williams Has Restored Him to Full Powers  
in Church—Congregation Advised to Forget  
Differences and Cease Talking.

The commission named by Bishop Williams not long ago to inquire into the difficulty between Rev. W. T. Hill and the congregation of the Church of St. John the Evangelist, has submitted their report to his lordship. It is understood that the commission practically exonerates Mr. Hill in the matter.

The report will be given out in full tomorrow. From information received, it is stated that the commission found that according to the canon of the church, Rev. Mr. Hill was well within his rights in dismissing Prof. Jenkins, and in refusing to call a vestry meeting to discuss his action.

FIRE CHIEF AND  
MEN IN DANGERSerious Blaze at Box Factory of  
Hon. Adam Beck On  
Albert Street.

MEN OVERCOME BY SMOKE

Some of Them Received a Bad Shock  
From Broken Niagara Power  
Wires—Loss Will Be About  
\$8,000.

Fire Chief Aitken and seven of his men—Capt. John Case, Fireman Tom Tozer, Fireman Hamilton, Fireman Robinson, of the central station; Fireman Thomas Scott and Jas. Martin, No. 3 Company, and Fireman Geo. Bolton, of No. 4 Company, had a serious time on Saturday night, fighting a fire that did \$8,000 damage to the box factory, owned by Hon. Adam Beck, on Albert street. Fortunately none of the men were seriously hurt, although four of them, Capt. Case, Fireman Geo. Bolton, Hamilton and J. Robinson had to report off duty yesterday as a result of inhaling smoke.

Capt. Case reported this morning, but the others will be off duty a couple of days more. The chief and Firemen Tozer and Bolton were severely shocked by power wires, all having narrow escapes from death.

Firemen Scott and James Martin were thrown off the ladder by an explosion of gas, and while burned considerably, they were able to remain on duty.

The fire was one of the most difficult the brigade has had to fight in a long time.

The fire was noticed about 7:40 by Mr. Ed. Griffiths, who happened to be passing. A general alarm was turned in, and the whole department responded. The fire was found to be in the dry kilns, where 60,000 feet of cedar lumber was stored for drying purposes.

In a short time the department was at work, seven streams being turned on the flames.

Struck By Electric Wire.

Chief Aitken and six other men, including Firemen Tom Tozer and Geo. Bolton, went into the building to carry a line close to the fire. Suddenly some Niagara power wires came crashing down, taking the chief's hat off. In an instant, Chief Aitken and Tozer were hurled to the ground. The whole place was charged with electricity.

The chief managed to roll away out of the danger zone, but Tozer was rendered helpless. Bolton was out of danger, too, but, rushing in, he pulled Tozer away. He was painfully shocked also, but managed to hold his feet long enough to get the main away.

In a few minutes the men were able to go back to their lines. Chief Aitken sent word to the power house for men to cut the wires. This was done, and there was no further danger from electrocution.

The firemen soon had a large cloud of water pouring into the building, and huge clouds of acid, suffocatingly.

(Continued on Page Ten.)

## THE WEATHER.

Tomorrow—Cold.  
FURTHER.  
Toronto, March 27.—8 a.m.

Today—Southerly and southwesterly winds; mild, with fair today, followed tonight by high northwesterly winds, and becoming cold.

Tuesday—Strong northwesterly winds; cold, with snow flurries.

TEMPERATURES.

| Stations.    | Max. | Min. | Weather. |
|--------------|------|------|----------|
| Calgary      | 44   | 24   | Cloudy   |
| Winnipeg     | 42   | 24   | " "      |
| Port Arthur  | 42   | 4    | Cloudy   |
| Perry Sound  | 54   | 36   | Cloudy   |
| Toronto      | 40   | 40   | Rain     |
| Ottawa       | 44   | 34   | Rain     |
| Montreal     | 44   | 28   | Cloudy   |
| Quebec       | 38   | 28   | Rain     |
| Father Point | 44   | 28   | Clear    |

A disturbance from the Western States is moving eastward across the Great Lakes, and rain is falling in Ontario and Western Quebec.

The weather is decidedly cold between Lake Superior and Saskatchewan, and mild in other parts of the Dominion.

YESTERDAY'S WEATHER.

During Saturday a disturbance developed over the Western States and moved eastward, being centred over the Upper Mississippi Valley last evening, with its accompanying rainfall extending into the Lake region. Cold weather set in over Manitoba on Saturday night, but further west the mild conditions have continued. Minimum and maximum temperatures: London, Saturday, 23-51; Toronto, 23-51; Port Arthur, 23-51; Ottawa, 23-51; Montreal, 23-51; Quebec, 23-51; Vancouver, 23-46; Kamloops, 23-46; Edmonton, 22-46; Battleford, 22-46; Regina, 22-46; Calgary, 14-31; Moose Jaw, 12-31; Qu'Appelle, 12-31; Winnipeg, 12-31; Port Arthur, 22-46; Perry Sound, 22-46; Toronto, 22-46; Ottawa, 14-41; Montreal, 22-46; Quebec, 22-46; Halifax, 22-46.

TODAY'S PROBS.

The East-Fresh to strong southerly winds; fair and mild, followed by rain at night.

REV. W. T. HILL EXONERATED  
BY THE COMMISSION'S REPORTHis Lordship Bishop Williams Has Restored Him to Full Powers  
in Church—Congregation Advised to Forget  
Differences and Cease Talking.

The commission named by Bishop Williams not long ago to inquire into the difficulty between Rev. W. T. Hill and the congregation of the Church of St. John the Evangelist, has submitted their report to his lordship. It is understood that the commission practically exonerates Mr. Hill in the matter.

The report will be given out in full tomorrow. From information received, it is stated that the commission found that according to the canon of the church, Rev. Mr. Hill was well within his rights in dismissing Prof. Jenkins, and in refusing to call a vestry meeting to discuss his action.

FIRE CHIEF AND  
MEN IN DANGERSerious Blaze at Box Factory of  
Hon. Adam Beck On  
Albert Street.

MEN OVERCOME BY SMOKE

Some of Them Received a Bad Shock  
From Broken Niagara Power  
Wires—Loss Will Be About  
\$8,000.

Fire Chief Aitken and seven of his men—Capt. John Case, Fireman Tom Tozer, Fireman Hamilton, Fireman Robinson, of the central station; Fireman Thomas Scott and Jas. Martin, No. 3 Company, and Fireman Geo. Bolton, of No. 4 Company, had a serious time on Saturday night, fighting a fire that did \$8,000 damage to the box factory, owned by Hon. Adam Beck, on Albert street. Fortunately none of the men were seriously hurt, although four of them, Capt. Case, Fireman Geo. Bolton, Hamilton and J. Robinson had to report off duty yesterday as a result of inhaling smoke.

Capt. Case reported this morning, but the others will be off duty a couple of days more. The chief and Firemen Tozer and Bolton were severely shocked by power wires, all having narrow escapes from death.

Firemen Scott and James Martin were thrown off the ladder by an explosion of gas, and while burned considerably, they were able to remain on duty.

The fire was one of the most difficult the brigade has had to fight in a long time.

The fire was noticed about 7:40 by Mr. Ed. Griffiths, who happened to be passing. A general alarm was turned in, and the whole department responded. The fire was found to be in the dry kilns, where 60,000 feet of cedar lumber was stored for drying purposes.

In a short time the department was at work, seven streams being turned on the flames.

Struck By Electric Wire.

Chief Aitken and six other men, including Firemen Tom Tozer and Geo. Bolton, went into the building to carry a line close to the fire. Suddenly some Niagara power wires came crashing down, taking the chief's hat off. In an instant, Chief Aitken and Tozer were hurled to the ground. The whole place was charged with electricity.

The chief managed to roll away out of the danger zone, but Tozer was rendered helpless. Bolton was out of danger, too, but, rushing in, he pulled Tozer away. He was painfully shocked also, but managed to hold his feet long enough to get the main away.

In a few minutes the men were able to go back to their lines. Chief Aitken sent word to the power house for men to cut the wires. This was done, and there was no further danger from electrocution.

The firemen soon had a large cloud of water pouring into the building, and huge clouds of acid, suffocatingly.

(Continued on Page Ten.)

## THE WEATHER.

Tomorrow—Cold.  
FURTHER.  
Toronto, March 27.—8 a.m.

Today—Southerly and southwesterly winds; mild, with fair today, followed tonight by high northwesterly winds, and becoming cold.

Tuesday—Strong northwesterly winds; cold, with snow flurries.

TEMPERATURES.

| Stations.    | Max. | Min. | Weather. |
|--------------|------|------|----------|
| Calgary      | 44   | 24   | Cloudy   |
| Winnipeg     | 42   | 24   | " "      |
| Port Arthur  | 42   | 4    | Cloudy   |
| Perry Sound  | 54   | 36   | Cloudy   |
| Toronto      | 40   | 40   | Rain     |
| Ottawa       | 44   | 34   | Rain     |
| Montreal     | 44   | 28   | Cloudy   |
| Quebec       | 38   | 28   | Rain     |
| Father Point | 44   | 28   | Clear    |

A disturbance from the Western States is moving eastward across the Great Lakes, and rain is falling in Ontario and Western Quebec.

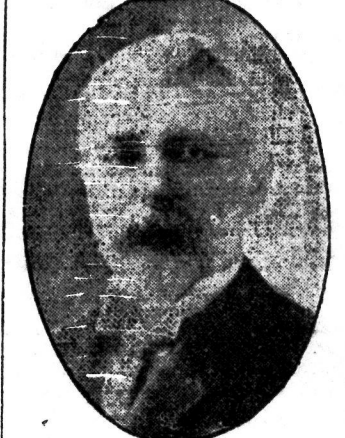
The weather is decidedly cold between Lake Superior and Saskatchewan, and mild in other parts of the Dominion.

YESTERDAY'S WEATHER.

During Saturday a disturbance developed over the Western States and moved eastward, being centred over the Upper Mississippi Valley last evening, with its accompanying rainfall extending into the Lake region. Cold weather set in over Manitoba on Saturday night, but further west the mild conditions have continued. Minimum and maximum temperatures: London, Saturday, 23-51; Toronto, 23-51; Port Arthur, 23-51; Ottawa, 23-51; Montreal, 23-51; Quebec, 23-51; Vancouver, 23-46; Kamloops, 23-46; Edmonton, 22-46; Battleford, 22-46; Regina, 22-46; Calgary, 14-31; Moose Jaw, 12-31; Qu'Appelle, 12-31; Winnipeg, 12-31; Port Arthur, 22-46; Perry Sound, 22-46; Toronto, 22-46; Ottawa, 14-41; Montreal, 22-46; Quebec, 22-46; Halifax, 22-46.

TODAY'S PROBS.

The East-Fresh to strong southerly winds; fair and mild, followed by rain at night.

HON. W. A. FIELDING.  
Who on Saturday Defended the Reciprocity Agreement Before a Huge  
Audience at Montreal.DAME STREET  
MAN MISSINGPolice Are Asked Locate Albert  
Roberts, 50 Years of  
Age.

WENT TO THE CEMETERY

Made His Usual Weekly Trip on Sunday  
Morning, and Disappeared.

Albert Roberts, a man 50 years of age, and residing at 963 Dame street, is missing from his home, and the police have been asked to try and locate him. Roberts has been in poor health, and unable to work for four years.

Yesterday morning at 7 o'clock he left his home, intending to go to Mount Pleasant Cemetery, where his mother and daughter are buried. He has not been seen since.

His relatives state that Roberts made a practice of going out to the cemetery every Sunday morning, and when he went as usual yesterday nothing was thought of it.

When he did not return at noon no particular notice was taken, but later they began to make inquiries, and when all resulted in finding no trace of him, they reported the matter to the police.

Roberts' relatives think that he has probably been taken in by someone in the country, where he wandered away.

He is described as a man of about 5 feet 7 or 8 inches in height, somewhat thin and delicate looking, and quite hard of hearing. He has a mustache, and when he left home had on a black suit of clothes and a dark overcoat.

BISHOP FALLON  
ON MATRIMONYIt Is Impertinent For Anyone to  
Say Church Cannot Make  
Laws For Her People.

A WARNING IS ISSUED

Asks People to Pay No Attention to  
Talk in Newspapers and in  
Other Quarters.

His Lordship Bishop Fallon on Sunday night confirmed a large class of candidates for admission to the Catholic Church, the service taking place in St. Mary's Church, on Saturday he confirmed another class at the Sacred Heart.

The bishop preached a very strong sermon, in which he took occasion to refer to the talk in the newspapers and in certain places regarding the marriage laws of the Catholic Church, which do not recognize as valid the marriage of Catholics by Protestant clergymen, under the civil law.

"I take advantage of the present occasion," he said, "to protest against the nonsense and twaddle which is now appearing in the papers concerning the marriage laws of the church. It is a piece of impertinence to say the church has not the right to make such laws as she deems proper for the government of her own people in regard to marriage. In the Catholic Church there are what are known as seven sacraments, or channels, by which the merits of Christ may be secured by the faithful. Two of these are social and five are individual. Under the former head come matrimony and holy orders. Matrimony is for the people, and the church regards the marriage tie as indissoluble. In the Catholic Church, when a man and woman wed, they join hands for life—in adversity and prosperity, in sickness and health, for better or for worse, until death does them part. It is any wonder that she cannot and will not say the church has not the right to make such laws as she deems proper for the government of her own people in regard to marriage. In the Catholic Church there are what are known as seven sacraments, or channels, by which the merits of Christ may be secured by the faithful. Two of these are social and five are individual. Under the former head come matrimony and holy orders. Matrimony is for the people, and the church regards the marriage tie as indissoluble. In the Catholic Church, when a man and woman wed, they join hands for life—in adversity and prosperity, in sickness and health, for better or for worse, until death does them part. It is any wonder that she cannot and will not say the church has not the right to make such laws as she deems proper for the government of her own people in regard to marriage. In the Catholic Church there are what are known as seven sacraments, or channels, by which the merits of Christ may be secured by the faithful. Two of these are social and five are individual. Under the former head come matrimony and holy orders. Matrimony is for the people, and the church regards the marriage tie as indissoluble. In the Catholic Church, when a man and woman wed, they join hands for life—in adversity and prosperity, in sickness and health, for better or for worse, until death does them part. It is any wonder that she cannot and will not say the church has not the right to make such laws as she deems proper for the government of her own people in regard to marriage. In the Catholic Church there are what are known as seven sacraments, or channels, by which the merits of Christ may be secured by the faithful. Two of these are social and five are individual. Under the former head come matrimony and holy orders. Matrimony is for the people, and the church regards the marriage tie as indissoluble. In the Catholic Church, when a man and woman wed, they join hands for life—in adversity and prosperity, in sickness and health, for better or for worse, until death does them part. It is any wonder that she cannot and will not say the church has not the right to make such laws as she deems proper for the government of her own people in regard to marriage. In the Catholic Church there are what are known as seven sacraments, or channels, by which the merits of Christ may be secured by the faithful. Two of these are social and five are individual. Under the former head come matrimony and holy orders. Matrimony is for the people, and the church regards the marriage tie as indissoluble. In the Catholic Church, when a man and woman wed, they join hands for life—in adversity and prosperity, in sickness and health, for better or for worse, until death does them part. It is any wonder that she cannot and will not say the church has not the right to make such laws as she deems proper for the government of her own people in regard to marriage. In the Catholic Church there are what are known as seven sacraments, or channels, by which the merits of Christ may be secured by the faithful. Two of these are social and five are individual. Under the former head come matrimony and holy orders. Matrimony is for the people, and the church regards the marriage tie as indissoluble. In the Catholic Church, when a man and woman wed, they join hands for life—in adversity and prosperity, in sickness and health, for better or for worse, until death does them part. It is any wonder that she cannot and will not say the church has not the right to make such laws as she deems proper for the government of her own people in regard to marriage. In the Catholic Church there are what are known as seven sacraments, or channels, by which the merits of Christ may be secured by the faithful. Two of these are social and five are individual. Under the former head come matrimony and holy orders. Matrimony is for the people, and the church regards the marriage tie as indissoluble. In the Catholic Church, when a man and woman wed, they join hands for life—in adversity and prosperity, in sickness and health, for better or for worse, until death does them part. It is any wonder that she cannot and will not say the church has not the right to make such laws as she deems proper for the government of her own people in regard to marriage. In the Catholic Church there are what are known as seven sacraments, or channels, by which the merits of Christ may be secured by the faithful. Two of these are social and five are individual. Under the former head come matrimony and holy orders. Matrimony is for the people, and the church regards the marriage tie as indissoluble. In the Catholic Church, when a man and woman wed, they join hands for life—in adversity and prosperity, in sickness and health, for better or for worse, until death does them part. It is any wonder that she cannot and will not say the church has not the right to make such laws as she deems proper for the government of her own people in regard to marriage. In the Catholic Church there are what are known as seven sacraments, or channels, by which the merits of Christ may be secured by the faithful. Two of these are social and five are individual. Under the former head come matrimony and holy orders. Matrimony is for the people, and the church regards the marriage tie as indissoluble. In the Catholic Church, when a man and woman wed, they join hands for life—in adversity and prosperity, in sickness and health, for better or for worse, until death does them part. It is any wonder that she cannot and will not say the church has not the right to make such laws as she deems proper for the government of her own people in regard to marriage. In the Catholic Church there are what are known as seven sacraments, or channels, by which the merits of Christ may be secured by the faithful. Two of these are social and five are individual. Under the former head come matrimony and holy orders. Matrimony is for the people, and the church regards the marriage tie as indissoluble. In the Catholic Church, when a man and woman wed, they join hands for life—in adversity and prosperity, in sickness and health, for better or for worse, until death does them part. It is any wonder that she cannot and will not say the church has not the right to make such laws as she deems proper for the government of her own people in regard to marriage. In the Catholic Church there are what are known as seven sacraments, or channels, by which the merits of Christ may be secured by the faithful. Two of these are social and five are individual. Under the former head come matrimony and holy orders. Matrimony is for the people, and the church regards the marriage tie as indissoluble. In the Catholic Church, when a man and woman wed, they join hands for life—in adversity and prosperity, in sickness and health, for better or for worse, until death does them part. It is any wonder that she cannot and will not say the church has not the right to make such laws as she deems proper for the government of her own people in regard to marriage. In the Catholic Church there are what are known as seven sacraments, or channels, by which the merits of Christ may be secured by the faithful. Two of these are social and five are individual. Under the former head come matrimony and holy orders. Matrimony is for the people, and the church regards the marriage tie as indissoluble. In the Catholic Church, when a man and woman wed, they join hands for life—in adversity and prosperity, in sickness and health, for better or for worse, until death does them part. It is any wonder that she cannot and will not say the church has not the right to make such laws as she deems proper for the government of her own people in regard to marriage. In the Catholic Church there are what are known as seven sacraments, or channels, by which the merits of Christ may be secured by the faithful. Two of these are social and five are individual. Under the former head come matrimony and holy orders. Matrimony is for the people, and the church regards the marriage tie as indissoluble. In the Catholic Church, when a man and woman wed, they join hands for life—in adversity and prosperity, in sickness and health, for better or for worse, until death does them part. It is any wonder that she cannot and will not say the church has not the right to make such laws as she deems proper for the government of her own people in regard to marriage. In the Catholic Church there are what are known as seven sacraments, or channels, by which the merits of Christ may be secured by the faithful. Two of these are social and five are individual. Under the former head come matrimony and holy orders. Matrimony is for the people, and the church regards the marriage tie as indissoluble. In the Catholic Church, when a man and woman wed, they join hands for life—in adversity and prosperity, in sickness and health, for better or for worse, until death does them part. It is any wonder that she cannot and will not say the church has not the right to make such laws as she deems proper for the government of her own people in regard to marriage. In the Catholic Church there are what are known as seven sacraments, or channels, by which the merits of Christ may be secured by the faithful. Two of these are social and five are individual. Under the former head come matrimony and holy orders. Matrimony is for the people, and the church regards the marriage tie as indissoluble. In the Catholic Church, when a man and woman wed, they join hands for life—in adversity and prosperity, in sickness and health, for better or for worse, until death does them part. It is any wonder that she cannot and will not say the church has not the right to make such laws as she deems proper for the government of her own people in regard to marriage. In the Catholic Church there are what are known as seven sacraments, or channels, by which the merits of Christ may be secured by the faithful. Two of these are social and five are individual. Under the former head come matrimony and holy orders. Matrimony is for the people, and the church regards the marriage tie as indissoluble. In the Catholic Church, when a man and woman wed, they join hands for life—in adversity and prosperity, in sickness and health, for better or for worse, until death does them part. It is any wonder that she cannot and will not say the church has not the right to make such laws as she deems proper for the government of her own people in regard to marriage. In the Catholic Church there are what are known as seven sacraments, or channels, by which the merits of Christ may be secured by the faithful. Two of these are social and five are individual. Under the former head come matrimony and holy orders. Matrimony is for the people, and the church regards the marriage tie as indissoluble. In the Catholic Church, when a man and woman wed, they join hands for life—in adversity and prosperity, in sickness and health, for better or for worse, until death does them part. It is any wonder that she cannot and will not say the church has not the right to make such laws as she deems proper for the government of her own people in regard to marriage. In the Catholic Church there are what are known as seven sacraments, or channels, by which the merits of Christ may be secured by the faithful. Two of these are social and five are individual. Under the former head come matrimony and holy orders. Matrimony is for the people, and the church regards the marriage tie as indissoluble. In the Catholic Church, when a man and woman wed, they join hands for life—in adversity and prosperity, in sickness and health, for better or for worse, until death does them part. It is any wonder that she cannot and will not say the church has not the right to make such laws as she deems proper for the government of her own people in regard to marriage. In the Catholic Church there are what are known as seven sacraments, or channels, by which the merits of Christ may be secured by the faithful. Two of these are social and five are individual. Under the former head come matrimony and holy orders. Matrimony is for the people, and the church regards the marriage tie as indissoluble. In the Catholic Church, when a man and woman wed, they join hands for life—in adversity and prosperity, in sickness and health, for better or for worse, until death does them part. It is any wonder that she cannot and will not say the church has not the right to make such laws as she deems proper for the government of her own people in regard to marriage. In the Catholic Church there are what are known as seven sacraments, or channels, by which the merits of Christ may be secured by the faithful. Two of these are social and five are individual. Under the former head come matrimony and holy orders. Matrimony is for the people, and the church regards the marriage tie as indissoluble. In the Catholic Church, when a man and woman wed, they join hands for life—in adversity and prosperity, in sickness and health, for better or for worse, until death does them part. It is any wonder that she cannot and will not say the church has not the right to make such laws as she deems proper for the government of her own people in regard to marriage. In the Catholic Church there are what are known as seven sacraments, or channels, by which the merits of Christ may be secured by the faithful. Two of these are social and five are individual. Under the former head come matrimony and holy orders. Matrimony is for the people, and the church regards the marriage tie as indissoluble. In the Catholic Church, when a man and woman wed, they join hands for life—in adversity and prosperity, in sickness and health, for better or for worse, until death does them part. It is any wonder that she cannot and will not say the church has not the right to make such laws as she deems proper for the government of her own people in regard to marriage. In the Catholic Church there are what are known as seven sacraments, or channels, by which the merits of Christ may be secured by the faithful. Two of these are social and five are individual. Under the former head come matrimony and holy orders. Matrimony is for the people, and the church regards the marriage tie as indissoluble. In the Catholic Church, when a man and woman wed, they join hands for life—in adversity and prosperity, in sickness and health, for better or for worse, until death does them part. It is any wonder that she cannot and will not say the church has not the right to make such laws as she deems proper for the government of her own people in regard to marriage. In the Catholic Church there are what are known as seven sacraments, or channels, by which the merits of Christ may be secured by the faithful. Two of these are social and five are individual. Under the former head come matrimony and holy orders. Matrimony is for the people, and the church regards the marriage tie as indissoluble. In the Catholic Church, when a man and woman wed, they join hands for life—in adversity and prosperity, in sickness and health, for better or for worse, until death does them part. It is any wonder that she cannot and will not say the church has not the right to make such laws as she deems proper for the government of her own people in regard to marriage. In the Catholic Church there are what are known as seven sacraments, or channels, by which the merits of Christ may be secured by the faithful. Two of these are social and five are individual. Under the former head come matrimony and holy orders. Matrimony is for the people, and the church regards the marriage tie as indissoluble. In the Catholic Church, when a man and woman wed, they join hands for life—in adversity and prosperity, in sickness and health, for better or for worse, until death does them part. It is any wonder that she cannot and will not say the church has not the right to make such laws as she deems proper for the government of her own people in regard to marriage. In the Catholic Church there are what are known as seven sacraments, or channels, by which the merits of Christ may be