

adians. "For more than a hundred years," the writer says, "it had been the business of an intensely energetic people to denude the land of forests, straighten the streams, drain the land with ditch and tile, wall the rivers with dykes, and—believing thus to have them chained—then brazenly proceed to dispossess them of their low-lands—their beds for overflow. In common with the practice of the people in other regions of this great new world, the hurrying mass of fortune-hunters in the Ohio valley, instead of conforming their operations, and building for permanency, in harmony with natural law, and with a prudent respect for elemental rights, ignored by statute and despised by act the created, fundamental rights of rivers. . . Behold the penalty!" Canadians take heed! Even at present Western Ontario suffers slightly from a similar disregard of nature's laws. Preserve the forests!

The Missionary sketches in an interesting manner the conversion of Henry E. Abbey, a brilliant American theatrical manager of the last century, and of his son. The method followed in the sketch is particularly interesting. The writer shows how even the smallest beginnings may lead to great results. Mr. Abbey's son was a cripple. His conversion was brought about by the interest in the Catholic religion which was excited in him by the beauty of the churches which he visited on a trip to Paris. His father was baptized on his death-bed. The latter's conversion is attributed partly to the fact that his son was a Catholic, partly to the lasting impression made upon this brilliant business man by the universality and the business-like methods of that Church which he everywhere encountered on his travels. But, the writer points out, the conversion of this man would have come about much earlier had the Catholics in his vicinity not been so reserved and, apparently indifferent to the struggle of a soul for light. It is a sad fact that Catholics have, in a great measure, bowed to the modern fashion of keeping religion in the background. This is a potent cause of religious indifference.

An article in *The Catholic University Bulletin* refutes, as sophism the doctrine of the Agnostics concerning the knowableness of God. The popularity of Agnosticism is due, in the main, to that weariness which the world at large is experiencing in consequence of long and frequently, bitter religious controversy. The chief danger of the system, lies in the fact that its assertions are often partly true, partly false and the wheat must be separated from the cockle before complete refutation can be made. The Agnostic holds that beyond the limits of reason all is darkness. But the Christian knows that