

LEPER ISLAND

DR. CONRADY'S WORK AT SHERKUNG

A most interesting personality called in our office yesterday, Dr. L. L. Conrady, of the Leper Island at Sherkung, in the Kwangtung Province. He has been much victimized by the bandits, who still seem to flourish, the Republican administration notwithstanding. Twice was he robbed in June last, and a third time on the 19th of December, when ten men armed with revolvers entered his house and took \$250 in money, and everything in the way of property and food they could conveniently carry away. Altogether, he is poorer by over \$2,000 as the result of three robberies. He complained to the authorities in Canton, and they have now sent him a force of fifty soldiers with four officers, for the protection of the island.

Dr. Conrady can tell affecting stories from his experience among the lepers, on whose behalf he has expended twenty-five years of his life and a very considerable amount of his private means. He is now seventy-two years of age, and remarkably active and healthy. It was whilst in India in 1871 as a Catholic priest that he was first impressed by personal observation with the horrors of leprosy, and from 1876 he has given his life to the upliftment of the unfortunate victims of the terrible scourge, and to the alleviation of their sufferings. For ten years, from 1887 to 1896 inclusive, he was in Honolulu. Five years ago he came to Canton, and after a year in that city proceeded to the Leper Island at Sherkung, where he has been ever since.

At present, he has about 70 lepers under his care, supported by himself and friends in his native country and in the United States. The Canton Government are recognizing his work, and in co-operation with him propose to erect fifteen large houses on the island, each 84 ft. by 44ft., and designed to accommodate 72 lepers, so that well over 1,000 unfortunates will be cared for in all. Dr. Conrady and his friends are to be responsible for a quarter of the cost of construction. The Canton Government will allow 8 cents a day for the maintenance of each leper, and out of this the doctor will have to provide his staff. He is now on the look-out for helpers.

N. B.—A discrepancy in dates will be noticed in the above. 1887 was the year in which Dr. Conrady first engaged in his work amongst the lepers—not 1876. Of the 15 houses promised by the Canton Government 7, at date, have been erected.

CONSERVATISM

The Church has from its beginning lived amid the world, and has had to face the characteristic social and intellectual movements of each successive age, says Wilfrid Ward of the Dublin Review. The first thing that strikes one from the days of the very first heretics, is her attitude of uncompromising resistance to rival theories of life which strove to bend her to their will. Any system which professed to be complete and yet ignored the mysterious truths committed to her keeping by our divine Redeemer, or gave a rival account of life or of faith, and presumed to dictate to her, was in the first instance met by her with the weapons of sheer resistance.

The second phenomenon is that all the systems she opposed contained elements which were good and true. And, says Ward, from not one did she fail ultimately to assimilate something, once their aggressive character had been broken by her resistance. "She broke them in pieces," writes Newman, "and divided the spoils." And when (says Ward) I ascribe this double phenomenon in Church history, of resistance and subsequent assimilation, to the conservative principle of the Church, I may at first appear to maintain a paradox. To this I would reply that to identify conservatism with the rejection of what is extraneous and new in form is to identify it with a principle of decay.

True conservatism involves constructive activity and periodical reform and reconstruction belong to its very essence. There are two classes of foes to true conservatism—those who would uproot an institution and those who would leave it untouched and without repairs. And the Church has in the past resisted both classes of foes. Each movement which she has resisted has invariably witnessed (as in her present conflict with Modernism) a real advance in human thought, new truth amid new error, and led to fresh developments of human activity. New phases of thought which the various philosophical and religious movements represented, the incidental truths they brought to light, had all to be taken account of and utilized. New conditions had to be met, new secular truths to be assimilated.

The difference between the two processes is, as Cardinal Newman has pointed out, that the first process (that of resistance) is the work of authority—of Rome itself; the second (that of assimilation) is the work of individuals—authority only to assist and not necessarily helping it, until it is so far tested that authority can more or less ratify what individuals have initiated. To give an example, the most remarkable instance of this assimilative activity was the complete adaptation

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DEAR SIR— I have been an invalid for years from Rheumatism, caused through an excess of uric acid in the blood; have tried everything that could be thought of: Hot Springs, Doctors and Patent Medicines, but could find nothing to take away the awful pain, swelling and stiffness in my joints until I tried SANOL, which did more for me in one month than all the others did in seven years. I hopelessly fail to let you know in writing what SANOL has done for me. Yours truly, John J. Lane, 245 Spence St., Winnipeg, Man.

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of theology to Aristotelian philosophy and to dialectical treatment by Thomas Aquinas. The patriotic tradition preserved the necessary conservative element in the new system. It was a gigantic scheme of conservative reform, and St. Thomas went over the whole ground to be covered without flinching, and left the monuments of his work which we possess—the Summa Theologica. Everywhere Aquinas is constructive, and this true conservatism differs from the false in that it preserves the theological structure, but insists on renewing and repairing it.

See how the whole matter stands (Ward suggests) in reference to what is known as the Higher Criticism. It is patent that the Higher Criticism and Evolutionary doctrines were first brought prominently before the European mind in a form hostile to Christianity. The first instinctive act of self-protection on the part of the Church has necessarily been, to oppose them. Nevertheless there is a very close parallel to what happened in the thirteenth century in regard to Aristotle's ancient philosophy—scholarship is seeking to define the light in which the Church regards both Higher Criticism and Evolution and is (says Ward) working out a modus vivendi between Faith and the assured or probable results of Science and Criticism.

Take, again, says Ward, the Social Movement. For the Church to hold its place and influence in a democratic age, is a real and most practical problem which Leo XIII. so boldly faced in his Encyclical Rerum novarum. Those who would simply resist the democracy are not real conservatives. For simply to resist it is to fail to preserve the influence of Catholicism on the people. In this department, as in others, the forces of contemporary thought and life would undermine the Church if the

This Washer Must Pay for Itself.

A MAN tried to sell me a horse once. He said it was a fine horse and had nothing the matter with it. I wanted a fine horse. But I didn't know anything about horses much. And I didn't know how to tell if it was really well either. So I told him I wanted a horse for a month. He said "All right, but pay me first, and I'll give you back your money if the horse is all right." Well, I didn't like that. I was afraid the horse was "all right" and that I might have to pay for my money if I once parted with it. So I didn't buy the horse, although I wanted it badly. Now this is my thinking. You see I make horse washers. Only I won't wait for people to ask me. I'll offer first, and I'll make good the offer every time. Let me send you a "1900 Gravity" Washer on a month's free trial. I'll pay the freight out of my own pocket, and if you don't want the machine after a month's free trial, I'll take it back and pay the freight too. Surely that is fair enough, isn't it? Doesn't it prove that the "1900 Gravity" Washer must be all that I say it is? And you can pay me out of what it saves for you. It will save its whole cost in a few months, in wear and tear on the clothes alone. And then it will save 50 cents to 75 cents a week over that in washwoman's wages. If you keep the machine after the month's trial, I'll let you pay for it out of what it saves you. If it saves you 60 cents a week, and you save 50 cents a week, I'll let you pay for it out of what it saves you. Drop me a line to-day, and let me send you a book about the "1900 Gravity" Washer that washes clothes in 5 minutes. Address me personally—A. G. Morris, Manager, "1900" Washer Co., 357 Yonge St., Toronto.

alleged failure of preaching in our day. But, of course, preaching of the right kind is not a failure and never will be. St. Dominic sent his preachers, "not to wrangle about philosophy, but to preach Jesus Christ and Him crucified." The failure of modern preaching, said Bishop Keating, was due to the departure from evangelical simplicity. Preachers had forgotten the doctrine of St. Paul. They forgot that the Word of God was a sacred deposit to which they could not add and from which they could not take away.

There is so much added and so much taken away by the modern Catholic preacher that little or none of the sacred deposit can be recognized. The pulpit of the modern has become a secular or political platform.—Freeman's Journal.

Church did not deal with, understand and partly assimilate them.

No, too, with Higher Criticism. Catholics cannot now just simply ignore it. Its extreme conclusions already stand condemned by Christianity. It now remains to perform the second operation—to examine carefully and candidly what are the true conclusions to which it should lead us. And those who are attempting this work plead that its effective performance a large measure of freedom for themselves of provisional tolerance on the part of theological censors is needed. These and many similar necessities press upon many minds in England and America according as they come into contact with the special problems concerned.

To one man Biblical criticism seems all in all. To another receptiveness in philosophy appears most important; to another, the sympathy of the Church with the democracy. Loyalty and faith (says Ward) in the representatives of the Church on earth and trustfulness that they will realize the ideal of their station raise the Christian people and sustain its rulers. Petty cavilling and criticism create distrust and dissension all round. To court the applause of the enemies of the Church by abusing its authorities is unworthy of the best Roman as of the best Christian tradition.—Freeman's Journal.

CHURCH WORK IN THE WEST

From Medicine Hat, Alta, comes the good news that the Sisters of St. Joseph have begun the erection of a splendid hospital in the fast-growing community. This happy event has been brought about largely through the almost superhuman efforts of Rev. A. Cadoux, P. P. He is an enthusiastic missionary priest, ever zealous in his work of laying strong and deep the foundations of the future progress of the Church in what will be a great city. The cornerstone of the hospital was laid by the Mother General of the Order who came from Quebec. The sight of the building is a splendid one and when finished will cost over \$60,000. All the latest scientific principles in hospital architecture will be carefully carried out.

The CATHOLIC RECORD sends heartfelt congratulations to Father Cadoux and wishes him Godspeed in his work.

TRUE PREACHING NO FAILURE

In connection with the celebration of the feast day of St. Dominic, founder of the Order of Preachers, Bishop Keating of Northampton (England) preached a sermon in which he described the present system of (non-Catholic) preaching and its results. "There was no dearth (he said) of preaching or of preachers. The whole gamut of oratorical art had been requisitioned in order to get the ear of the people. They had homely sermons for the homely minded; topical sermons on the latest scandals and crazes for the frivolous and the curious; harangues on political and social subjects for the intellectual; sermons on Biblical criticism for the liberal-minded; the 'New Theology' and the 'New Ethics' for those who prided themselves on their high moral tone. On Christmas day a preacher would argue away the virgin birth of our Lord; on Good Friday the whole of the incidents connected with the Passion and Death of our Lord would be scornfully rejected; on Easter Sunday the resurrection would be as scornfully denied."

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PARISH SCHOOLS IN SCOTLAND

The Glasgow Observer makes the following statement regarding the kind of treatment accorded Catholic elementary schools in Scotland: In all Catholic elementary schools in Scotland at present receiving State aid, a time table is framed by or with the approval of His Majesty's inspectors. That time table is usually framed so that religious training is given before the beginning or after the close of the State school day. For example, if the State school day begins at 10 a. m., religious teaching may start at 9:30, and if the State school day finish at 3:30, religious teaching follows from 3:30 to 4. It is given in the school house, but not in the hours of the State school day. The State pays nothing for it. The school buildings are the property of the Catholic Church. The teachers are employed by the Catholic managers. The State grant, of course, goes towards the paying of those teachers, but since the State inspector takes no cognizance of religious teaching whatever, no part of the

grant can be said to be made on account of religious teaching.

MARRIAGE

McIVOR-MATTHEWS—In St. Columban, on Sept. 16, 1913, by Rev. F. White, Mr. Patrick William McIvor to Miss Catherine Teresa Matthews.

FALLON-BURNS—In St. Peter's Cathedral, London, Ontario, on Sept. 24th, Mr. Francis E. Fallon, son of the late Dominic Fallon of Cornwall, and brother of Right Rev. M. F. Fallon, Bishop of London, to Margaret Rowena, daughter of Mr. and Mrs. R. Muir Burns and granddaughter of Senator and Mrs. Thos. Coffey.

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DIED

McKENNA.—At Fallowfield, on Sept. 4, 1913, Viola McKenna, daughter of Charles McKenna, aged ten years. May her soul rest in peace!

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