

THE CONFESSIONAL

REALIZED AS A NEED BY
PROTESTANT MINISTER

(By N. C. W. C. News Service)

Adoption of the "confessional" by the Protestant Churches is urged in an article which Rev. Charles M. Sheldon, a Congregational minister, contributes to the current number of the Atlantic Monthly. The minister also gives an account of the good he has accomplished among members of his own congregation by the "Open Door," which he has attempted to make a substitute for the Sacrament of Penance.

In relating his experiences with his "Open Door," Dr. Sheldon gives instances of the spiritual help that have been given to sinful souls. He cites the case of a man who was helped back to an honest life after having been guilty of embezzlement, and tells of a girl who was saved from ruin and of homes that were restored to happiness by composing quarrels between husbands and wives. Dr. Sheldon gives several hours of each Sunday afternoon to this "Open Door."

"The three things that have made the Catholic Church a power in history have been its Unity, its Dogma, its Confession," writes Dr. Sheldon.

"The Protestant Church does not have these," he continues. "It may not need the first and second; but there is no reason why it should not have the third. One of the first struggles of the average Protestant minister seems to be to get an audience to come into a building to hear him preach. If he cannot do that, either by sensational methods, or moving pictures, or unusual preaching, his ministry is called a failure. The average church committee, seeking a man for a church, wants a man who can draw a crowd. The church is looked upon as a place to go to, to hear some one.

WANT MORE THAN PREACHING

"But people want something more than preaching. They want comfort and courage and the help that does not come to them when it is handed out wholesale. The Confessional of the Roman Church is a recognition of a human craving so deep and eternal, that it is a bewildering thing to see how it has been ignored by the Protestant Church, which has preached preaching above pity, and the pulpit above the person. It is always easy to predict what might happen if something is done in place of something else; but I would like to suggest that if the churches of America opened a Confessional that would minister to the primary needs of peoples' souls, in between the preaching and the multiplied committees and meetings of organizations, the church in this country would begin a chapter in its life that would do away with the questions, how can we reach the masses? what shall we do with the second service? why don't people go to church? and all the rest of the wall that goes up concerning the churches' weakness.

"A whole Sunday afternoon given every week to the Open Door, established as a church custom, might in multitudes of churches prove to be worth more than all the pulpit ministrations and all the machinery of multiplied organizations."

CUSTOM OF EPIPHANY

London, Eng.—An old Catholic custom which has lingered on unbroken for centuries, save under the blighting regime of Cromwell and his Commonwealth, was observed again this year on the Feast of the Epiphany, in the Chapel Royal at Saint James Palace, when high officials of the English Court presented gifts of gold, incense and myrrh, in honor of the gifts presented by the Magi at the cradle of Christ.

This ancient Catholic custom has been observed throughout the centuries practically unaltered, except that the Sovereign no longer presents the gifts at the altar in person; an innovation that is supposed to have been introduced during the reign of the Hanoverian Georges, none of whom seem to have had much time to spare for religious exercises.

The Royal Chapel is a scene of splendor for this occasion. Lighted candles and flowers are on the altar, which is decorated for the occasion with the priceless gold plate consisting of enormous golden flagons for holding the communion wine and immense dishes of gold that were designed originally for some ecclesiastical use.

The Yeomen of the Guard, dressed exactly in the same style of costume that their predecessors wore when they were present at Mass in the days of Henry VII. or Henry VIII., holding their halberds or old-fashioned fighting spears, stand at attention in the Royal Chapel to furnish the guard of honor as the representatives of the Sovereign make their way to the altar with the casket containing the royal gifts.

About the altar itself is grouped a company of high ecclesiastical dignitaries of the Established Church—the Precentor of the Royal Chapel, assisted by the priests-in-ordinary and the royal Chaplains.

The royal choristers in their scarlet cassocks and rochets of fine lawn begin a special anthem, and

there is a movement at the entrance of the chapel as two gentlemen ushers in the splendid uniform of the Court make their appearance between the two lines of Yeomen of the Guard in their quaint Tudor uniforms.

The two Court functionaries make their way slowly up the aisle of the chapel, and there is a pause for it is part of the ceremonial that the bearers of the royal gifts shall make during their progress up the aisle three profound inclinations towards the altar—evidently derived from Catholic times when the Sovereign genuflected before the Blessed Sacrament on the altar.

Then the two gentlemen in waiting reach the altar, and the casket, which is ornamented with a star, is placed in the hands of the officiating ecclesiastic as the Epiphany gift of the King made at the altar.

Possibly in the old days the presentation was made during the offertory at Mass. But the modern procedure is for the presentation of the Epiphany gifts to be made first, after which the Celebration of the Communion Service follows.

Like in so many medieval presentations, at the ceremony the gold is redeemed by the Sovereign; that is to say he receives back the actual gold itself which is bought back at a price equivalent to its value.

15,000 NEW VOLUMES ADDED
TO LIBRARY OF CATHOLIC
UNIVERSITY

Washington, D. C.—The Catholic University library has been enriched by a donation of 15,000 volumes, including many rare books, the gift of the Rev. Arthur T. Connolly of Boston, according to an announcement made here. Included in the gift are several thousand volumes of the original sources of Irish history. This addition gives the library about 10,000 volumes on Irish history, most of them very rare, and makes it one of the largest collections of Hibernica in the United States.

The law library of the university, which now contains 14,000 volumes, has also had a notable acquisition in the library of the late Judge John M. Mitchell of the Supreme Court of New Hampshire. Among its valuable collection is a complete list of the decisions of the Supreme Court of the United States.

The Rev. E. J. W. Lindesmith of Cleveland has enriched the Lindesmith collection in the University museum by the addition of several gifts. This collection illustrates military history over a period of more than one hundred years, particularly the life of a military chaplain.

PROPHETS OF BAAL

Cologne, Germany.—Monsignor Augustinus Kilian, Bishop of Limburg, in a pastoral letter, likens the nations of the present day to Israel, which turned from the true God to worship at the altar of Baal.

This age, more than any other in history, needs peace with God, with mankind and with itself, Bishop Kilian says. Infidelity and wickedness are growing. One there were in all Israel only 7,000 men who did not bow to Baal; today a host of professors and writers and politicians openly preach atheism, and many books are published to call back the people to the temples of Baal and Astarte, the Bishop continues.

"Back to Christ" must be the cry of the Christian peoples. No state can survive without religion; culture and civilization are worthless without it. Goethe, Bismarck and other thinkers testify to that fact. We all know, says the Bishop, what the great Washington wrote—that religion and morality are the indispensable supports of public welfare.

Israel was at the worst before its decline and fall, the Bishop declares, and adds that "Europe, now straying, and exhausted by famine and disease, may only hope to escape the fate of Israel by returning to God."

"There are today millions of Catholics and Protestants who refuse to worship Baal; may they do their duty and be the leaders of all the people. Then there can be hope of glory to God in the highest and on earth peace to men of good will."

THE CLASSICS AS MODERN EDUCATION

(By N. C. W. C. News Service)

Paris, Jan. 20.—There has been a serious question for some time of reorganizing the program of education in the State lycées and colleges. The reform made in 1902 allowed "modern" education, based on mathematics, science and modern languages, the same advantages enjoyed by "classical" education, in which Latin, Greek, Literature and history held the chief places.

The results of the change have appeared rather unsatisfactory to the educators of the young as there seems to have been a lowering of the level of general culture among the students of the Public schools and colleges.

The Minister of Public Instruction, M. Leon Berard, has ordered an investigation for the purpose of ascertaining whether the classics should not be restored to their former pre-eminence. He does not conceal the fact that personally he is a partisan of the return to the old regime. The majority of

teachers and professors are of his opinion. A curious fact is that several chambers of commerce, including that of Paris, as well as several directors of large industrial schools, have announced that the students who followed the program of classics studies made the best directors of factories and the best engineers.

The Professional Confederation of Catholic Intellectuals, which is an association composed of professors, men of letters, lawyers, physicians and artists, has just met in Paris under the direction of Rene Bazin, member of the French Academy, to come to an agreement on the question. The Confederation pronounced itself unanimously in favor of the reestablishment of the advantages formerly granted to classical culture. It expressed its approval of M. Leon Berard for the effort he is making on behalf of the teaching of the Humanities which, by the way, have never ceased to occupy a privileged position in Catholic institutions.

WEEKLY CALENDAR

Sunday, Feb. 5.—St. Agatha, virgin and martyr, was born in Sicily of noble parents and consecrated from infancy to God. Quintianus, who governed Sicily under the Emperor Decius, summoned her to Catania that he might pervert and corrupt her. When she remained firm she was subjected to terrible tortures which she endured with fortitude until released in death by God.

Monday, Feb. 6.—St. Dorothy, a young virgin of Caesarea, who converted two women who were attempting to pervert her and who answered the request of Theophilus that she send him apples or roses from the garden of her Spouse by sending an angel to him after her death. He was converted and like Dorothy, died for the faith.

Tuesday, Feb. 7.—St. Romuald, who entered a monastery to do penance for a murder committed by his father, a Ravenna nobleman. He founded many monasteries, including the one at Camaldoli, whence his followers are called Camaldolese. He died in 1027.

Wednesday, Feb. 8.—St. John of Matha, who founded the Order of the Holy Trinity for the redemption of Christian slaves. He died in 1213.

Thursday, Feb. 9.—St. Apollonia, the martyrs of Alexandria, who suffered in Alexandria in 249 and a year later braved the persecution of Decius. Apollonia, an aged virgin, was burned alive.

Friday, Feb. 10.—St. Scholastica, sister of the great St. Benedict, under whose direction she founded and governed a numerous community near Monte Casino. She died about 543.

Saturday, Feb. 11.—St. Severinus, of a noble Burgundian family, who forsook the world and became head of the great Abbey of St. Maurice. He performed many miracles, among them the cure of Clovis, the first Christian King of France. He died in 507.

HERESY TRIAL LIKELY IN ENGLAND

London, Jan. 13.—The Church of England is to have a trial for heresy, and the trial seems to have arisen out of some of the extremely unorthodox statements that were made by the so-called Modern Churchmen at Cambridge, a month or so ago, when a very deliberate attack was made on some of the fundamental doctrines of the Christian religion.

What the trial will amount to, and whether a clergyman of the Church of England can really and effectively be tried for heresy remain to be seen. But a London clergyman of the High Church persuasion has laid an indictment with the Bishop of Oxford against the principal of Ripon Hall an Anglican theological college, for having published doctrines that are contrary to the Creeds and contrary to the spirit of the Holy Scripture.

As to the heresy of this theological leader there is no doubt, but the real doubt does arise as to whether he can, after all, be subjected to the discipline of a diocesan Bishop. It appears that a Bishop of the Established Church has power only over beneficed clergy and their curates. But the heretic in question is not a beneficed clergyman—he is the head of a theological seminary, which is not a benefice according to the law.

On that account the Bishop cannot penalize him; he could forbid him to preach in the parish churches of the diocese, but he could not forbid him to preach in the college chapels over which the Bishop has no prohibitory powers.

The whole proceeding seems to be in the nature of a test case, since it remains to be proved whether the so-called ecclesiastical courts, which are part of the judicial fabric of the country, have really any power whatever to punish a clergyman for heresy—they certainly have no power whatever to inflict any penalty on a layman. What will possibly happen will be that the Bishop of Oxford will refer the case to a committee of priests, and that the committee will refer it to the Provincial Synod, and it is not improbable that the upshot will be that if the clergyman is convicted of heresy in the Provincial Court he may possibly proceed against his convicts for libel; just as the late

schismatic "Archbishop" Mathew, who was formerly a Catholic priest, proceeded against the London Times for libel because it published the text of a Papal Bull of Excommunication issued against him.

However, the fact that a charge of heresy has been brought against a prominent theological leader does show that there is a feeling among the "Anglo-Catholics" that this sort of thing has to be brought to a head somehow, and the whole High Church faction can be depended upon to support the "delator," as the accuser is called, with all the weight of prestige, influence, and financial support.

THE DOMINION BANK

HAS PROFITABLE YEAR

STRONG STATEMENT SUBMITTED

In view of the general trade depression obtaining during 1921 it was not to be expected that the Dominion Bank could during the year show earnings equal to those of 1920, particularly when it is remembered that the profits for that year exceeded those of any previous twelve months in the Institution's history. Notwithstanding the adverse trade situation, however, the net profits of the Bank, after deducting \$108,919 for Dominion and Provincial Government taxation, were \$1,016,222—compared with 1920 the decrease in the total was \$172,249. In the form of dividends at the rate of 12% for the year and 1% bonus, a total of \$780,000 was distributed to the Shareholders.

The amount of \$715,840 was carried forward in Profit and Loss Account. In 1920 the amount was \$609,215 and 1919 it was \$495,707.

STRONG IN ASSETS

The position of the Bank in respect to assets is decidedly favorable. In the immediately available assets alone there is a total of \$60,109,067, the importance of which is further appreciated when it is borne in mind that this sum is equal to 51.21% of the Bank's total liabilities to the public. In cash assets standing at \$30,421,750, the Bank has a sum equal to about 26% of the liabilities to the public. In such high-class securities as Government Bonds the Bank holds \$13,371,201, an increase for the year of \$8,265,013. The Bank's total assets amount to \$181,335,942. The Reserve Fund stands at \$7,000,000 or One Million Dollars in excess of the Bank's Paid Up Capital Stock.

DEPOSITS AND LOANS

As a result of the general contraction in the business of the country a decrease in both deposits and loans was to be expected. Total deposits with the Dominion Bank at the end of the year amounted, however, to the sum of \$98,804,800 a decrease of but \$8,107,956. While interest bearing deposits standing at \$80,786,284 are less by about \$4,000,000 than they were a year ago, they exceed those of 1919 by nearly \$8,500,000. In non-interest bearing deposits there was a decrease of about \$2,000,000.

That the Dominion Bank has well maintained its relationship with the business interests of Canada is evident from the fact that its current loans at the end of the year standing at \$63,710,574, show a decrease of only about \$2,500,000, while the aggregate decrease for all the Canadian Banks up to 30th November last, according to the latest available Government returns, amounted to about \$148,000,000, a reflection, of course, of contracted trade.

The Bank's affairs have received the usual thorough audit on behalf of the Shareholders by Messrs. G. T. Clarkson and R. J. Dilworth, of the firm of Clarkson, Gordon & Dilworth, Chartered Accountants, Toronto.

GIVES SITE TO SISTERS

Galveston, Tex., Jan. 20.—From a non-Catholic has come the free gift of a site for the nurses' home which the Sisters of Charity of the Incarnate Word are to build opposite St. Mary's Infirmary, which they conduct. The three lots are valued at about \$8,000.

B. W. Key, donor of the property, announces that he has given the plot as a recognition of the great work being done by the Sisters. In the deed of conveyance appears the statement that the property is transferred to the Sisters "in consideration of the valuable services being rendered to humanity by the Incarnate Word."

OF INTEREST TO TRAVELERS

In view of the large number of communicants of the Catholic Church constantly traveling between the United States and Europe on ships of the White Star, Red Star and American Lines, the International Mercantile Marine Company, which owns and operates these lines now provides all the articles necessary for celebrating Mass on board ships.

The chief steward on each ship is made custodian of the gold chalice, altar stone, wine cruets and altar cloths employed in the celebration of the Mass, and an altar can always be speedily arranged. The ship's lounge is usually employed as the place of worship.

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TIME FOR ACTIVE CATHOLIC
WORK

Chicago, Ill., Jan. 20.—Edward F. Carry, one of the leaders in Catholic benevolent and welfare movements, has been made president of the Pullman Company, after an industrial merger unique in history.

Mr. Carry, a native of Indiana, but a Chicagoan of many years residence was president of the Haskell & Barker Car Company of Michigan City, Ind. with general offices in Chicago. The Pullman Company offered him the presidency, to succeed S. J. Runnells who was to become head of the board of directors. Mr. Carry, loyal to his own concern refused to make the change. But the Pullman Company wanted this Catholic man who had a record of achievement. So in order to get Mr. Carry it took over the Haskell & Barker Car Company, and moved Mr. Carry from the president's office of the car company in the Railway Exchange Building, north a block to the president's office in the Pullman Building.

Mr. Carry is fifty-five years old, and began his Chicago career at twenty-one as stenographer for a small car company. He has risen rapidly and has made a high place for himself in the business and social world. In spite of his business duties Mr. Carry finds time to devote to his duties as director of the Associated Catholic Charities, and at the very time of the merger of the two car companies was active as treasurer of the laymen's fund for the Bishop Hoban Memorial.

Richmond Dean, chairman of the executive committee of the National Council of Catholic Men, is vice president of the Pullman company.

CARDINAL APPEALS FOR THE
OBSERVANCE OF SUNDAY

Paris, Jan. 12.—Following the authorization given by the prefect of police of Paris to several Paris merchants to open their places both of which fell on Sunday, Cardinal Dubois sent the following appeal to the members of his diocese:

"The weekly and Sunday day of rest must be sacred. Divine law and ecclesiastical law impose it; French law guarantees it under conditions which are imperfect, no doubt, but which are an undeniable social progress over the past.

"It would be unjust—imprudent also—to interfere, legally or practically, with rights already granted.

"Neither public administrations nor private concerns could, without creating regrettable conflicts, modify to the disadvantage of certain functionaries or employees a situation which safeguards the requirements of their family life and the exercise of their religious liberty.

"In view of certain recent occurrences, we believe it necessary to raise our voices in the name of the Christian conscience and the interests of the country. We ask all the members of our diocese, the faithful individually and religious organizations, to promote by every means in their power the Sunday day of rest guaranteed by the law.

"On this point especially, Catholics must, before all others, set a good example.

The appeal of the Cardinal was heard. Several large firms which had intended opening for business on New Year's Day, renounced the intention following the appeal of the Cardinal and the petition of their employees.

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OBITUARY

MRS. A. O'FARRELL

After a lingering illness, borne with great patience and resignation, Mrs. A. O'Farrell passed peacefully away, in her seventy-seventh year, at the home of her daughter Mrs. Denis Ryan, Ayton, Ontario, on January 25th. Rev. Dean Halm administered the last rites of the Church to her shortly before her death.

The deceased came to this country from Ireland when but a girl. Her husband, Andrew, died in 1913. Of the fourteen children by whom their union was blessed five girls and five boys still remain. These are Rev. Joseph, Portland, Oregon; James and Eugene, Oregon; Mrs. Michael Larkin and Thomas, Middletown, New York; Rev. Brother Edward, Aurora, Ontario; Mrs. E. J. Gaetz, Regina; Mrs. G. Fahrenkopf, Detroit; Frank, Alaska; Mrs. Denis Ryan, Ayton; and Francis who tenderly and devotedly cared for her mother during the past few years.

The numerous Mass cards and promises of prayers which were received by the family will help to speedily wipe away any stains that may remain after the well-spent life of this truly Christian mother. May her soul rest in peace.

What are the real facts back of the recent movements in the Steel Stocks?

What is behind the forward movement of the Motor Stocks?

What is the outlook for the Petroleum industry?

A careful review of the above situation, as it affects the market, is incorporated in our "Market and Investment Review," and will be mailed upon request.

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