

a monstrosity which he designates as the Church, and then belabors it lustily. He is an object of wonder to the thoughtful because of his mentality. For a preacher is regarded as an educated man who should be averse to half-baked ineptitudes and bound by his profession to give at least fair play. We refer to him rarely because to us it is a waste of paper.

If into his harangues he could breathe a little originality, sound a new note, and clothe his fictions in modern guise, we might be tempted to give him a word. But to endeavor to perpetuate prejudices and dissensions by means of oft-refuted charges is a poor employment for a man who professes to be a preacher of the Gospel—especially when he can get reading material so inexpensively.

PRINTED FILTH AND THE ANTIDOTE

The deliberate statement of the London Tablet, that present-day English literature "is, and will remain predominantly Protestant," has been already noted in these columns. Coming from such a source this must be accepted as sober fact. The same and ultra-conservative Tablet is not given to exaggeration.

That our mental food should be so flavored with Protestantism is surely bad enough, but that it should be immoral into the bargain, is worse. For, let us repeat, it is neither doctrinal error nor bigoted history that works the greatest harm to faith in a nation's literature. Hall Caine's "The Woman Thou Gavest Me," or Gerald O'Donovan's "Father Ralph," will make but few proselytes, whereas sex novels, problem stories, and the indecency that is served up to us in every page of the popular publications of the day, poison the springs of faith in thousands of hearts. English literature is clean, but the literature of the day, written in the English language, is not clean. And it is the literature of the day, and not the classics, that the people read.

We in Canada may be, as yet, fairly immune from home manufactured printed filth, but imported immorality has a large, and ever increasing, sale amongst us. Many of the books and papers produced in Great Britain reek with uncleanness. So bad are they that the people of Ireland, led by their bishops and priests, have entered upon a nation-wide crusade against their importation into that country of strong faith and pure morals. These old-country publications circulate to a certain extent in Canada. But, as a general rule, our supply of immoral reading matter comes to us across the border from the United States. The counters of the tiny bookshop in the remotest country village groan under the weight of the vilest productions of the American printing presses. If they remained in the bookshops it would matter but little, but it would be absurd to think that they do. It is demand that creates the supply, and if these dirty books and magazines were not sought after they would not be placed on sale. Young and old, and especially the former, buy them. They are taken into the homes of rich and poor alike, and pure hearts are tainted, and young lives receive a vicious bent, and hell is peopled with immortal souls.

The publishers look for results in increased circulation and larger profits, and they get both the one and the other. It is the demand that creates the supply. If people did not want these vile publications no publisher would issue them. As long as the public read these papers and magazines just so long will the printing presses work over time producing them—just so long, and no longer. It is the public, not the publisher, that is responsible.

What, then, is the remedy? We must elevate the public taste. And how? Obviously by the diffusion of good literature. For Catholics the support of the Catholic press is plainly a religious duty. Nor need we be ashamed of our press, even if we have so far needed to be ashamed of our support of it. No Catholic need hang his head for shame at the mention of the CATHOLIC RECORD, the Ave Maria, the Catholic World, or the Magnificat. Nor is it for any want of genius that Catholic books are not listed amongst the best sellers. Are Marie Corelli's books superior to Rosa Mulholland's? Or Harold Bell Wright's to John Ayscough's? Which is the greater poet, Robert Service or Francis Thompson? Why, then, do Catholics ignore their own writers? Is it because Hall Caine is fashionable, whereas Monsignor Benson is not? Since when did "being in the fashion" become a note of the Church?

In addition to our loyal supporters in our own Catholic press and our own Catholic writers we can carry the war into Africa. We can black-list certain publications, or, at least, white list the good ones. Are we, Canadian and American Catholics, such a negligible factor that publishers need take no account of us? If proprietors of "popular" publications have no code of morals they have at least a bank book. If we cannot touch their conscience we can touch their dividends. If we cannot be good Catholics and be "in the fashion," we can be conscientious Catholics and set the fashion. Let us read nothing but what is clean, and when the purveyors of filth notice their bank account dwindling they will change their wares.

COLUMBA

NOTES AND COMMENTS

"TRUTH," WHICH in the palmy days of its founder, Henry Labouchere, was the staunch champion of Irish self government, is not less so under its present management. We can imagine in what scathing terms "Labby" would have characterized the Carson movement. His successor, referring to the boast that an Orange republic can be got under way within an hour, opines that with any sort of luck it should last an equal period. It might even, we think, go another fifteen minutes if the "Irish Rifle Club" of Toronto will make good its offer to lend a helping hand. An exhibition of that organization's sprinting powers might divert Government attention for just about that extent of time. After that, the deluge.

WE QUOTED a few weeks ago certain passages from two historical writers of name dealing with the part played by the Catholic Church and her prelates in defence of Scottish freedom and independence in the now far-off ages of faith. Another historical scholar, Professor Hume Brown, of Edinburgh University, lecturing before the arts classes of that venerable institution, paid a kindred tribute to the intellectual influence of the Church in those same pre-Reformation centuries, and to the pre-eminence in the world of letters Scotland then enjoyed. According to the early annals, he said, Scotland gave early proof of her intellectual superiority. Particular stress was laid upon the work of Richard of St. Victor, the fame of whose lectures attracted students to the University of Paris from every country in Europe, and whose mystical writings were read and admired throughout the Middle Ages.

THE LECTURER referred also to Michael Scott, whose fame as a magician had somewhat overlaid his more honorable claim to remembrance as the translator of Aristotle. Erasmus in his "Praise of Folly" had said that Scotsmen plumed themselves on their skill in dialectic subtleties, but their pre-eminence lay rather in the field of scholastic theology. And it was the Church that nurtured them in learning as well as in piety, and by her fostering care made possible the world-wide culture of a later time. Conversely, as the lecturer proceeded to say, the ideas that underlay the sadly-misnamed Reformation in Scotland were not of native growth, and "Knox and Melville were not of importance in the intellectual development of Europe." Admissions such as these, while merely testifying to truths that lie on the surface of history, are of interest in themselves as indicating the new spirit that has entered into Scottish non-Catholic studies of the past. It is gradually coming to be recognized that men like Duns Scotus, Richard of St. Victor, and Gavin Dunbar, are the real fountain-heads of Scottish letters.

A SHORT time ago our Methodist friends were boasting of the munificent spirit which lay behind the prodigious expenditure of money on their foreign missions and educational schemes. All others, especially poor Catholics, were quite in the shade in this respect. We had a pretty shrewd idea as to the real state of affairs, based upon the acknowledged decay of Methodism at home. According to a writer in the Christian Guardian the money does not come from the rank and file, but, evidently, from a few rich men who have taken the denominational burden largely upon their own shoulders. One Toronto congregation paying its pastor a salary of \$1,800 contributed \$88.18 to the

educational society, and another in Hamilton, the munificent sum of \$15. "The success of our missionary work," says this writer, "is very largely dependent upon our educational work." This being so, the outlook for Methodist missions is, on this showing, not as rosy as the Christian Guardian would have its readers believe.

ANGLICANS—EVEN Canadian Anglicans—are much exercised over a recent sermon of Right Rev. Dr. Ingram, Bishop of London, which took high ground as to the place the "invocation of saints" should occupy in Christian—that is, in Anglican belief and practice. Dr. Ingram is well known as a "high churchman," but, since his occupancy of the See of London, has made himself conspicuous on more than one occasion as a belittler of "Roman pretensions." His Canadian critic (The Canadian Churchman of October 30th) seems, on the contrary, to consider him almost ready to pass out of the Anglican Communion. A special correspondent of the Church Times, in England, commenting on the sermon, had uttered this warning note:

"A very large number of the laity have made up their minds as to what they understand by the Catholic Faith. They will not accept Catholicism bowdlerized in the interests of an insular and isolated Anglicanism. What the whole of the rest of Christendom teaches, that, and nothing less than that, will they maintain. They will have nothing to do with whittling and watering away what from immemorial times has been the faith and practice of the whole Church. If they cannot have this in the Church of England they will have it elsewhere."

Commenting on this, the Canadian Churchman's contributor (the Rev. W. H. Griffith Thomas, D. D.) says that there is no reason why those (including, necessarily, Dr. Ingram) who will have nothing less than "what the whole of the rest of Christendom teaches" should not obtain it elsewhere, for "they certainly will not get it in the Anglican Church."

TO CATHOLICS, and to others not of the Church of England, the spirit of disruption and confusion of thought which these utterances display are quite marked. That the two elements in the establishment are fast pushing on to the point where cohesion or forbearance will become impossible, is manifest. It is a question simply of how long they can hold together. Any crisis may precipitate the cleavage, and Anglican history is no stranger to such crises. Meanwhile the inherent Protestantism of their church is the more accentuated by the very diversity of aim and ideal which characterizes its membership. Those of them who speak so confidently of its "Catholic character" are simply blind to the realities. Dr. Griffith Thomas but voices the universal opinion of those outside his Church, or within, who have seriously considered the matter and looked facts in the face, when he says that Bishop Ingram "has taken a line which is not warranted by anything in the formularies and history of the English Church since the sixteenth century"—that is, of course, from its beginning. Yet, it is impossible not to sympathize with those who, however deluded as to their present position, have so evident a desire to come into all truth. Would that such a man as Dr. Ingram, and all who think with him, would cease their efforts to "rebuild the paper house of schism" and track the way for their countrymen, by the light of their own example, to the one home of unity—the Holy Catholic Roman Church.

WE HAVE recently been reminded of an eminent son of Erin who is practically forgotten in the present generation. John Henry Foley, of the Royal Academy, sculptor, who died as late as 1874, seems to have passed out of recollection, though he was among the eminent sculptors of his time. To him Ireland owes the beautiful statues of Burke and Goldsmith in Trinity College, Dublin, and in St. Stephen's Hall, Westminster, his magnificent statue of Hampden is said to stand out from all its surroundings as the one work of art there that will endure for ever. Foley was born in Dublin in 1818, and went to London in 1834, where for ten years he studied art and lived in obscurity. In 1844, however, a group of statuary of his entitled "Youth at the Spring," brought him into prominence, and from thenceforward he never lacked commissions. The statue of Father Mathew in Cork is also his work.

WE ARE not aware that Foley was a Catholic, and the fact that he is buried in St. Paul's, London, seems to militate against that idea. His resting place is in the crypt of that cathedral, in the section known as the "Painters' Corner," where Barry, Reynolds, Opie and Turner also lie buried. The only memorial to mark Foley's tomb is a small brass plate fixed in the flags bearing his name with the dates of his birth and death. With the coming restoration of the Irish Parliament may come also the revivification of the memory of the many illustrious Irishmen, who, eminent in their generation at home or abroad, have to a greater or less degree passed out of memory. Among them John Henry Foley certainly deserved to be included.

REV. DR. O'GORMAN

ON SO-CALLED BILINGUAL SCHOOLS

The Ottawa Citizen

That pedagogy and not religion should determine the method of teaching, was the outspoken statement made by Father O'Gorman, parish priest of the Blessed Sacrament parish, in discussing the bilingual question with The Citizen. He strongly deprecated the effort to associate the teaching of French with either the interests of the Catholic Church or with the Separate schools. The bilingual regulations, he said, were not special for the Separate schools, but applied to both Public and Separate schools. "We don't want any special regulations," he added.

Father O'Gorman was equally emphatic in condemning some of the present so-called bilingual schools. In the city of Ottawa and in the counties of Russell and Prescott the majority of these schools, he said, were French schools with a smattering of English taught. He does not agree with the stand taken that a Protestant inspector should not be allowed in the bilingual Separate schools, and says it would be just as reasonable for Catholics to refuse to pay customs duties if the inspector was a Protestant. The proposal to teach French in English Separate schools he characterizes as stupid.

The bilingual question was primarily an educational one, he stated. French-speaking children came to school ignorant of English and they should be educated in a rational way. Pedagogy and not religion should determine the method. Bilingualism had become a national question, because French Canadians were insisting on their right to learn their national language. It was regrettable, though inevitable, that it should become a political question, but it most certainly was not a religious one.

NOT RELIGIOUS QUESTION

"Is it not true that some of the French papers as well as some of the English papers, have said that it is a religious question?" asked the reporter.

"Both Orangemen and French Nationalists have sought to drag religious prejudice into the bilingual question, but this is both misleading and mischievous," answered Father O'Gorman. "The Catholic Church, as its name signifies, is for all languages and for all nations. To identify the interests of the Catholic Church and the French language in Ontario would be a form of 'Neo-Gallicanism' repugnant to Catholic teaching. The CATHOLIC RECORD, the most representative organ of the Catholic Church in Ontario, some months ago clearly stated that the bilingual question was an educational and not a religious one, and that to object to the chief inspector because he was not a Catholic was utter nonsense. One might as well refuse to pay customs duties because the inspector was not a Catholic," he continued.

"But don't the French papers claim that it is a religious question?" persisted the reporter.

"The same French papers spend the other half of their time insulting English speaking bishops and priests because they don't run the Catholic Church on French lines," retorted Father O'Gorman.

GO TO PUBLIC SCHOOLS

"Why," he continued, "there are places in Ontario, and some of them just outside of Ottawa, where Catholic English-speaking children are forced to go to the Public school if they wish to get a proper English education, because the Separate teacher speaks only 'pigeon' English. This is an example of bilingualism preventing Catholic children from receiving religious instruction, hence working directly against the object for which Separate schools were established, and against the interests of the English-speaking children."

Asked if he was opposed to bilingual schools, Father O'Gorman replied that he certainly was not. He thought it would be a good thing for the French-Canadians in Ontario, and for the general culture of the province to have efficient English-French Public and Separate schools for the French children. To have such schools required a large body of teachers who knew perfectly, and were competent to teach both languages.

SCORED PRESENT SCHOOLS

At present, said Father O'Gorman, the majority of the so-called bilingual schools of Ottawa and of the counties of Russell and Prescott were French schools, where a smattering of English was taught. The educa-

tional authorities in Toronto, very rightly, wanted to remedy this. So did the French-Canadians, he stated, and anybody attempting to prevent the French in Ontario from learning to speak English correctly in school would, before long, be repudiated by them.

The resolution to have French taught in the English Separate schools, Father O'Gorman characterized as stupid. Children never learned a second language unless they spoke it apart from the classroom, and they would never think of trying to talk French on the way home from school. "The teachers don't know it," said the clergyman. "It would prevent the efficient teaching of the present day program. There was as little chance of forcing French teaching on the Separate schools of Ottawa as there was of forcing it on the Public schools. Father O'Gorman stated that he was convinced that the trustees who are in favor of it had the best possible intentions but when an attempt was made to put impracticable Utopian ideas into effect, great harm could be done. If a few English children in Ottawa desired to learn French there was nothing to prevent them from going to the French schools, just as the French children who really wanted to learn English, went to the English Separate schools. It would be foolish to jeopardize the Separate school system just to teach a few children French, concluded Father O'Gorman and certainly the English-speaking Separate school supporters would take effective means of resisting any attempt to have French taught in the English Separate schools.

AUGUSTINE BIRELL

J. C. McWalter, M. D., LL. D., in "Truth"

How is it that Augustine Birrell, Chief Secretary for Ireland, is not often quoted as a witness for the Catholic Church? Of course, he is now a politician, and all politicians are suspect; but anything he has written of the Church appeared between 1874 and 1900—long before he thought of being Secretary for Ireland.

HOW THE CHURCH ATTRACTS

He shows how the Church attracts those who are horrified to find fond articles of faith abandoned by the Protestant sects. "It is not the Roman Ritual, however splendid, nor her ceremonial, however significant, nor her system of doctrine, as well arranged as Roman law and as subtle as Greek philosophy, that makes Romanism nowadays."

"It is when a person of religious spirit and strong convictions as to the truth and importance of certain dogmas—few in number it may be, perhaps only one, the Being of God—first becomes fully alive to the tendency and direction of the most active opinions of the day; when, his alarm quickening his insight, he reads as it were, between the lines of books, magazines, and newspapers, when struck with a sudden trepidation, he asks, 'Where is this to stop? How can I, to the extent of a poor ability, help to stem this tide of opinion which daily increases in volume and floods new territory? Then it is that the Church of Rome stretches out her arms and seems to say, 'quarrel not with your destiny, which is to become a Catholic.'"

ADMIRATION FOR CATHOLICITY

Mr. Birrell likes to be thought a bit of a cynic. He speaks not in the phrases of the platitudinous pietist; but his admiration for Catholicity shines through his words. Speaking of the doubt-tossed, well meaning man of the day, he says, "He demands sound armour, sharp weapons, and above all, firm ground to stand on—a good footing for his faith—and these he is apt to fancy he can get from Rome alone."

"No doubt he has to pay for them, but the charm of the Church of Rome is this: when you have paid your price, you get your goods—a neat assortment of coherent, interdependent, logical opinions."

He gives a characteristic cut to critics when speaking of the Church's unassailable position: "Notwithstanding the obstinate preference the 'bulk of mankind' always shows for demonstrable errors over undeniable truths, the number of persons is daily increasing who have begun to put a value upon mental coherence, and to appreciate the charm of a logical position."

SCOFFERS RIDICULED

He ridicules those who used to scoff at Catholics who believed in the miracle of St. Januarius: "If you can convince the convert that he can disbelieve Januarius of Naples without losing his grip of Paul of Tarsus you will be well employed; but if you begin with merry gibes, he will, perhaps, know his Browning, murmur to himself:

"To such a process I discern no end. Cutting off one excrescence to see two: There is ever a next in size, now grown as big. That meets the knife, I cut and cut again. First comes the liquefaction, what comes last But Fichte's clever cut at God Himself?"

"To suppose that no person is logically entitled to fear God and to ridicule Januarius at the same time is doubly extravagant; but to do so requires care. There is an order in thinking. We must consider how propositions lie towards each other—how a theory hangs together, and what will follow if it is admitted."

If Birrell has an enemy in the Church, he must forgive him much for his whole-souled admiration of Cardinal Newman. He says, "Newman's quiet humor always takes us unawares, and is accepted gratefully, partly on account of its intrinsic excellence, and partly because we are glad to find that the 'Pilgrim pale' with Paul's and girle bound' words and 'in his heart,' and, 'to take up one of Dr. Newman's books, and these are happily numerous, it is to be led away from 'evil tongues' and the 'snares of selfish men,' from the mud and the mire, the shoving and pushing that gather and grow round the pig troughs of life, into a diviner ether, a purer air, and is to spend your time in the company of one who, though he may sometimes astonish, yet never fails to make you feel (to use Carlyle's words about a very different author) 'that you have passed your evening well and nobly, as in a triumph of wisdom, not ill and disgracefully as in brawling tavern supper rooms with fools and noisy persons.'"

Again, says Birrell: "If I may suppose this paper read by some one who is not yet acquainted with Newman's writings, I would advise him to begin, not with the 'Sermons,' not even with the 'Apologia,' but with the 'Lectures on the Present Position of Catholics in England.' Then let him take up the 'Discussions and Arguments,' and 'Anglican Difficulties.' If after he has despatched these volumes he is not affected with what one of those charging Bishops called Newmanism, he is possessed of a devil of obtuseness no wit of man can expel."

NEWMAN AND PASCAL

He has a happy comparison of Pascal and Newman: "No one's plummet since Pascal's had taken deeper soundings of the infirmity—the oceanic infirmity—of the intellect. What actuary, he asks contemptuously, can appraise the value of a man's opinions? The solemn pomposity which so frequently dignifies with the name of research or inquiry feeble scratchings amongst heaps of verbosity had no more determined foes than the Cardinal."

Mr. Birrell speaks right out against the Reformation: "A far worse, because a corrupt procuring, was the scandalously horrid fate that befell the monastic libraries at our disgustingly conducted, even if generally beneficent, Reformation. The greedy nobles and the landed gentry who grabbed the ancient foundations of the old religion, cared nothing for the books they found cumbering the walls, and either devoted them to vile domestic uses or sold them in shiploads across the sea. A man need have a very debonaire spirit who does not lose his temper over our blessed Reformation."

A few years ago Mr. Birrell wrote as follows regarding the English Church:

"The English Church, before the Reformation, celebrated the Mass after the same fashion, though not in identical language (sic), as it has today been celebrated in Notre Dame de Paris. Has the English Church, as a church, after the Reformation, continued to celebrate the Mass after the same fashion and with the same intention as she did before? If yes, to the ordinary British layman the quarrel with the Pope, even the ban of the Pope and his foreign Cardinals, will seem but one of those matters to which it is so easy to give the slip. Our quarrel with the Pope is of respectable antiquity—France, too, had hers. But if no, the same ordinary layman will be puzzled; and, if he has a leaning to sacraments and the sacramental theory of religion and nature, will grow distraught and, it may be, distracted."

"Nobody nowadays, save a handful of vulgar fanatics, speaks irreverently of the Mass. If the Incarnation be indeed the one divine event to which the whole creation moves, the miracle of the altar may well seem its restful shadow cast over a dry and thirsty land for the help of man, who is apt to be discouraged if perpetually told that everything really important and interesting happened once for all, long ago, in a chill historic past."

"However much there may be that is repulsive to many minds in ecclesiastical millinery and matters—and it is not only the merriment of persons that is often found mighty offensive—it is doubtful whether any poor sinful child of Adam (not being a paid agent of the Protestant Alliance) ever witnessed, however ignorantly, and it may be with only the languid curiosity of a traveler, the Roman Catholic ritual without emotion. It is the Mass that matters; it is the Mass that makes the difference; so hard to define, so subtle is it, yet so perceptive, between a Catholic country and a Protestant one—between Dublin and Edinburgh, between Havre and Cromer."

"Here, I believe, is one of the battlefields of the future."

"How long can any church allow its fathers and its faithful laity to be at large on such a subject? Already the rift is so great as to present to the observer some of the ordinary indications of sectarianism. Several church folk of one way of thinking can not bring themselves to attend the churches devoted to the other way. In the selection of summer quarters it has long become important to ascertain beforehand the doctrines espoused, and, as a consequence of such doctrines, the ritual maintained by the local clergy. This is not a matter of mere preference, as a Roman Catholic may prefer the Oratorians to the Jesuits; it is, if traced to its source, traceable to the

altar. In some churches of the English obedience, there purports to be the visible sacrifice; in other churches of the same ostensible communion no such profession of mystery or miracle is made."

"It is impossible to believe that a mystery so tremendous, so profoundly attractive, so intimately associated with the keystone of the Christian faith, so vouched for by the testimony of another hundred years an open question in a church which still asserts herself to be the guardian of the faith."

"If the inquiry: What happened at the Reformation? were to establish the belief that the English Church did then, in mind and will, cut herself off from further participation in the Mass as a sacrifice, it will be difficult for most people to resist the conclusion that a change so great broke the continuity of English Church history, effected a transfer of church property from one body to another; and that from thenceforth the new Church of England has been exposed to influences and has been required to submit to conditions of existence totally incompatible with any working definition of either church authority or church discipline."

Now that so many of the lights of the Oxford movement have passed away, it is cheering to find how much one of the foremost statesmen of the present day has been influenced by their example.

AGGRIEVED ANGLO-CATHOLICS

In Victoria, British Columbia, as in many other places, there are people calling themselves Anglo-Catholics. They feel that they are slighted. The Protestant branch of the local Episcopal Church is well provided for, while the Anglo Catholic is left unfed. Several of them held a meeting lately, preparatory to putting their case before the bishop; and from its proceedings we learn that they are not modest in their demands. They want a Missa Cantata with incense every Sunday, wafer-bread, vestments, the mixed chalice, lights of various kinds, a pastor who will not only hear their confession but also go to confession himself—this may be difficult in Victoria—and other things as yet unspecified.

The chairman of the meeting confessed naively that he did not know whether there are enough Anglo-Catholics in Victoria to support the church they desire and its clergyman. When they go to the bishop they will learn that upon this everything must hinge. The Church of England in the colonies is liberal enough. One may have almost anything he pleases in the way of doctrine and practice, provided he be willing to pay for it, either directly or indirectly by means of subscriptions from England. If the Anglo-Catholics build a church, furnish it, and provide the clergyman they want, the bishop will bless them and their work as readily as he blesses their Low Church and Broad Church brethren. If they cannot look out for themselves, they must not expect him to do so.

Are the things demanded by the Victoria Anglo-Catholics essentials of Christian worship? Whether they get them or not in the Church of England, they will never be in that denomination anything more than luxuries, used because the congregation likes them, just as in the next church there are hearty services and undogmatic preaching, and in the next but one, fine music and doctrine heretical. If the Anglo-Catholics are in earnest, there is a bishop in Victoria who will give them the Holy Sacrifice of the Mass, and what is still better, compel them to attend it. But if they go to him, they will be Anglo-Catholics no longer. They will become Catholics pure and simple, which will be a change for the better.—America.

THE HOLY SOULS

"Jesus! by that shuddering dread which fell on Thee;
Jesus! by that cold dismay which sickened Thee;
Jesus! by that pang of heart which thrilled in Thee;
Jesus! by that mount of sins which crippled Thee;
Jesus! by that sense of guilt which stifled Thee;
Jesus! by that innocence which grieved Thee;
Jesus! by that sanctity which reigned in Thee;
Jesus! by that Godhead which was one with Thee;
Jesus! spare those souls which are so dear to Thee;
Who in prison, calm and patient wait for Thee;
Hasten, Lord, their hour, and bid them come to Thee;
To that glorious Home, where they shall ever gaze on Thee."

—CARDINAL NEWMAN

7% BONDS PROFIT-SHARING

Series \$100, \$500 and \$1000

TERMS 5 YEARS

Withdrawable after one year.
Send for special folder.
Business at back of these bonds established 28 years.

NATIONAL SECURITIES
CORPORATION LIMITED
Confederation Bldg. Bldg.
TORONTO