its population would gradually diminish in numbers as well as in vigor and capacity. No city has yet proved equal to the task of holding its own. In support of this contention the speaker quoted the conclusions of eminent biologists and sociologists in different European countries as well as of biologists and statisticians here in

The question was asked, in view of these conclusions—how much is the Church in Canada to expect from the posterity of the present fifty-five thousand Catholics in Ottawa, seventy thousand Catholics in Toronto and nearly seven hundred thousand in Montreal. It was answered by the further question—"What proportion of our present "What proportion of our present Catholic population in these three cities are descendants of the Ottawa, Toronto and Montreal Catholics of seventy-five years ago? There is a large French Catholic population in Canada and the New England States, and practically none of them descendants of families in Paris Lyrence 1 ilies in Paris, Lyons, or Bordeaux. Within a century Ireland has furnished the English-speaking Catholic population in Canada, United States, Australia, New Zealand, South Africa, England and Scotland; Dublin and Cork were important cities much earlier than a hundred years ago; nevertheless their contribution to this immense flood of emigration is a negligible quantity

In this connection the most striking comparison to be found any-where in the world is right at our own door. Sixty thousand French Catholics in Canada in 1760 have multiplied into 3,500,000 today 5,000,000 Irish Catholics immigrated to the United States since 1760 and there are not more than 6,000,000 Irish Catholics there today. The French Catholics in Canada clung to the land; the Irish Catholics in the United States nearly all took up their residence in cities.

Not only do Catholic populations diminish and disappear in cities, but among those surviving the spirit of Faith and religious fervor is gradually on the wane. The speaker went on to say that this had been his special study nearly twenty years and while the conclusions he had announced in the press seemed difficult of acceptance even to bishops and pastors, all he asked to establish his position was that city pastors generally would make thorough and systematic investigations along the same

Some of the conclusions he announced were as follows:

(1) Of exemplary Catholics, thirty years of age or more, residing in cities, three-fourths have come from country places or smaller towns; of the remaining one-fourth the greater number are sons and daughters of people brought up outside the city.

(2) On the average, a thousand Catholics in the country give more vocations to the priesthood and religious life than ten thousand in the city; moreover ninety five per cent. of city young people who aspire to the priesthood or religious life, are children of country reared parents.

the fourth generation of city people—that is to say men or women

undertakings that will give little fruit beyond the first and second generation. We are working for the day only, forgetful of the morrow. We are building up nothing for the future unless in material results. The men and women who will give vigor to Catholicity in Canada, half a century from now, or much less, will come from places to which we are giving but the minimum of attention today. We are doing everything for the city populations who must soon disappear and very little to preserve those vigorous country populations who could be counted upon as stable and permanent centres of Catholicity. That portion of a nation's population which holds the land today can hold and control both the land and the town in the next gen-eration. On the other hand, if we allow our present country parishes to disappear or dwindle to insignificancy, what shall we have for our good Catholic population in a few decades hence?

There is here a very great deal to be remedied and as yet little has been done to supply the remedy. Probably our greatest mistake rests on a fear that effort would be use-less. Probably, in English speaking Canada especially, too many of us are prone to believe and assert that nothing can be done. We come to this conclusion without going at the matter systematically, without looking around for ways and means to this end, without risking any experiment. Apparently we have failed to notice that here and there individuals are accomplishing something and that great organizations having this purpose in view have by no means failed entirely. In any case we can profit by the example of the clergy and laity in Quebec, who at least took off their coats and went to work.

We make a still greater mistake in leaving the rural Catholics out of all our plans and calculations. Their particular needs receive a minimum of our consideration. Their difficulties and struggles we ignore or refuse to make allowance for. It is not they at all we have in our mind when thinking out responding to the shares held by

they simply don't exist.

The Catholic Truth Society might give an impetus to this cause by including it among matters worthy of discussion in its annual conven-

WEDNESDAY EVENING

SEPARATE SCHOOL TAXATION BY MOST REV. NEIL MCNEIL, D. D.

The first speaker in the Russell.

Theatre on the evening of Wednesday, September 25th, was Most an objection to our claim for such amendment that the Separate System is on a voluntary The first speaker in the Russell

Treating of the very practical vincing appeal for justice, of which the following is a resume :

about certain claims urged on matter, behalf of the Catholic Separate the Leg

corporations.

1863, which says expressly that is what the Assessment Act of every supporter of Separate schools is shall be exempted from the payment of all rates imposed for the support of other schools, and it support in the support is supported by the support of the support in the support in the support is supported by the support in the support is supported by the support in the support in the support is supported by the support in the support in the support in the support is supported by the support in the support in the support is supported by the support in the support in the support is support in the supp such tax-payer whether the property assessed is held as owner or as tenant. Now, anyone who has shares in a company is, to that extent, an owner of the property of that company. If that shareholder is also seem ted. We all pay taxes to the is also a Separate school supporter, the Legislature of Ontario is bound the Assessment Act, and what we seek is an amendment of the Assessment Act in keeping with the obligation placed upon the Legislature of Ontario by the Constitution of

Assessment Act expressly disposes otherwise. The Assessment Act does already admit in principle that the Separate schools have a right to school taxes paid by corporations in which there are Catholic share-holders; but this amendment of the Assessment Act falls far short of giving effect to section 14 of the Act of 1863. In the first place, it passed the constitutional obligation of dividing corporate taxes over to the directors of corporations, leaving it optional with them to divide or refuse to divide as they saw fit. Le

ignore or refuse to make allowance ignore or refuse to make allowance for. It is not they at all we have in our mind when thinking out schemes and developing organizations for the furtherance of the Church's interests. For most of us Church's interests. For most of us practically impossible for the directors to divide the taxes, first, because the shareholders are so because the shareholders are so widely scattered that it is impossible to know who are Catholics and who are not. In the second place, tion. The proposition therefore is, that next year one entire day of this convention be devoted to the study of Catholic rural life in are not. Recently officials of the Canadian Pacific Railway studied this part of our Assessment Act, and they were forced to the conclusion that nothing short of another amendment of the Act would enable them to divide their school taxes in

School System is on a voluntary basis, and that, therefore, the Legquestion of Separate School Taxa-tion, His Grace made a most con-or a company to pay taxes to these or a company to pay taxes to these schools. We say in reply that the Legislature is bound by the Con-A couple of years ago there was stitution to allow freedom of choice some public discussion in Ontario matter. Now this is precisely what the Legislature has failed to do. schools. Then the Government of The Catholic shareholders of a com-the day announced its desire to pany in which they are the minority have such claims submitted to the have usually no freedom of choice. Courts, and the discussion ceased. The Directors of large companies The claims in question may be have no freedom of choice. The classed under three heads: Legis- Catholics of Canada, though they lative grants to schools, the teaching of courses beyond the tenth grade, and the school taxes paid by of school taxes paid in Ontario by We are willing to have all questions coming under the first two heads submitted to the Courts, but we have not agreed to go to the Courts for a decision regarding the school taxes. This would amount to submitting to the Courts the question whether Separate schools have a right to exist at all or not, for their existence depends on the for their existence depends on the right of Separate school supporters their Separate schools in the matter to appropriate the school taxes paid of corporation taxes. I am inclined by them for their schools. The to think that the majority of the Separate schools have not only a legal right but also a constitutional right to exist. We cannot allow that does not bring us much nearer this to be called in question. We this to be called in question. We cannot admit that it is matter for decision in law courts.

that the best but bill at light that majority is in the position of the executor of a will who does not approve of the In our cities it is becoming every year more difficult to finance the Separate school without the aid of corporation school taxes to which. we have a constitutional right. The reason of this difficulty is that properties are continually passing from individual ownership to cortain allocating our school from individual ownership to cortain allocating our schools, and porate ownership. The aggregate of corporate properties, including publicly owned properties, is increasing more rapidly than the aggregate of catalone sensors, and other postponed all these weary years. Since Confederation the Assessment Act of Ontario aggregate of properties individually on the taxes paid by individual owners finds its financial support becoming relatively weaker from year to not ask for restitution, but it is up to us now to put more energy into our

says also that this applies to every | not a Separate school supporter in requires that such supporter be so exempted. We all pay taxes to the Public schools through the National Railways. We are all paying taxes by the Constitution of Canada to exempt his share of the corporate which the Dominion Government property from the payment of all helped to build the Canadian Pacific, taxes assessed for the support of and many Catholics through shares through franchises, subsidies, and other public aids to public service school taxes go automatically to the Public School Boards unless the Act of 1863 says that all Assessment Act corrections. these "Shall be exempted" and allowed to transfer their school Act | taxes to Separate schools.

MODERN SCHOLASTIC PHILOSOPHY

BY VERY REV. WM. H. HINGSTON, C. J Very Rev. William H. Hingston, S. J., Rector of Loyola College, spoke on Modern Scholastic Phil-

osophy. He said: The world is now faced with anarchy in the political and civil order and as is generally acknowledged nowadays this anarchy profuse to divide as they saw iit. Let us suppose, for instance, that the directors of one of the big banks decide to divide the school taxes, you can easily imagine a number of depositors transferring their accounts to other banks because of

counterpart in the intellectua Bolshevism which has preceded Bolshevism which has preceded them and brought them about. The The prime need of the world is intel-lectual sanity, with its complement, a sound system of philosophy. Such a system, the lecturer said, is the scholastic system of philosophy. Contrary to the general misconception, scholastic philosophy is quite apart from religion. The Christian religion is founded upon revelation, whereas philosophy is founded on the natural reason. The ultimate ground for any philosophical deduction is internal evidence of its reasonableness and necessity. Scholastic philosophy took its rise in the latter part of the twelfth century. It is based upon the philosophy of Aristotle who taught in Athens 300 years before Christ, and it found its most perfect expression in the summa of St. Thomas Aquinas in the middle of the thirteenth century

of our era.

Modern scholastic philosophy is a return to the philosophy of the thirteenth century which suffered a decline and which gradually went out of fashion in the eighteenth century and which has been revived, especially in the last fifty years. The lecturer mentioned many wonderful advances in the practical sciences which are based on experimentation and observation, but he maintained that in the realm of speculation there has not been and cannot be corresponding progress.

Philosophy deals with the ulti-mate causes and reasons of things; it delves into deep questions that have to do with the innermost nature of things and it seeks solu-tion to problems that are ever the same and confront humanity in each succeeding generation. It enquires innermost constitution of things material; it questions the meaning of life, of thought, of time, of space, of change and so forth. to the solution of problems so deep experimental knowledge, which is mere surface knowledge, of phenomenafallingunder the observation of the senses, can of itself bring little help. It ever stops short of the solution. As a further evidence of the permanence of the problem we see a recurrence again and again through the lapse of centuries of the same philosophical errors. vagaries of today, even those heralded as most modern, are in reality as old as the human race. Descertes, Spinoza, Locke, Leibnitz, Berleley, Hume, Kant, Hamilton, Mill, Tyndall, Aug. Comte-Materialists - positivists - sensists - idealists-pantheists-agnostics-sceptics-modernists-are merely re-peating with variations what the lonic philosophers, the Pythagorthe Electics, the Sophists, the Neo Platonists and others of Greece. or Asia Minor, or Egypt, or China or India have said long centuries And as those other philosophers had their short day and then were discredited, so most certainly shall be the philosophies in vogue Alongside of these changing philosophical systems, mere fads and fashions of thought, there is a

philosophy that is permanent because based upon common sense. The scholastic system was, in the children of country reared parents.

(3) Regular practicing Catholics, the fourth generation of city people—that is to say men or women whose two parents, four grandparents mere largely in the school taxes paid by corporations? It is the Separate school law of were all city reared—are unknown.

Meanwhile practically all your country Catholics and many of your city Catholics are descendants of parents, grandparents, and great grandparents accepted by Ontario as a final settlement, and that the erd of 1863 was accepted by Ontario as a final settlement, and that therefore we are out of order in raising any question about it now. Our reply is that the settlement of 1863, which is the same thing as enabling every Separate schools all the school taxes paid by him. This is the substance of section 14 of the Act of 1863. Now, this is the substance of section 14 of the Act of 1863. Now, this is the warp warparter of Separate school sevent agreed to the Act of 1863. Now, this is the warparter of Separate school of the lecturer, the most and 1867 be put into effect by the Legislature of Ontario.

Another objection frequently the philosophy of Aristotle and of St. Thomas starting and accepted by Ontario as a final settlement, and that therefore we are out of order in raising any question about it now. Our reply is that the settlement of 1863, whether final or not, has never yet we whether f to ascertain whether the world to ascertain whether the world originated by creation or is self-existent, there is no need of knowing the varied nebular theories or need the varied nebular theories or need know its chemical constituents that the had three priests for this work. Another devoted missionary, Father Girard, and a lay brother, who have to be able to conclude with certainty the need of the intervention of spiritual being of infinite power and wisdom. Neither the microscope nor chemical re-agents nor electro-lysis nor Crookes tube nor any of the means of analysis or observation is necessary or even helpful in order to come to the conclusion that dominating all the cosmic order we find differentiation in activities of natural bodies and with all an imminent tendency by which these same bodies maintain their integrity, whence one can logically deduce need of substantial changes and the further need of two essential principles in material things one of other schools. The Legislature of in that company. We are all pay-which counts for the diversity of Ontario can only do this through ing taxes to the Public schools their properties and the other serves as a substratum to receive the character that specifies them. corporations. Many thousands of Catholics are forced to pay taxes to the Public schools through shares they own in banks, factories and turies, and yet progress is and turies, and yet progress is and modern scholastic philosophy will add much to the philosophy of the Middle Ages. Progress is a law of life, and in this vast synthesis of philosophic thought there is much room for the deeper consideration of universal problems and for their application to the ever changing conditions of the world.

The lecturer paid a tribute to the great men who are taking a leading part in the return to scholasticism. A very large proportion of them belong to the ranks of the clergy. The system of teaching philosophy in the seminaries and colleges of the Catholic world was, in the opinion of the lecturer, incomparably better, more rational than that in vogue in the non-Catholic universities. The One young paga

selves. He deplored the fact that in most of the provinces of Canada, only a very small proportion of those who entered to learn professions had had the benefit of a training in philosophy, and ended by asking his hearers to take an interest in the intellectual revival

EXTENSION SOCIETY OF CANADA

over until tomorrow. Five Chris-tian marriages are blessed . . . the fatiguing activities.
Friday, Aug. 3rd.

Father Ducharme receives the coly priesthood. Who would have thought that such a ceremony would ever be witnessed at Chester-field Inlet! Among the assistants at this sacred function is a sorcerer attired in the costume of the Kimpitus Tribe. I had invited everyone, saying that the Catholic Bishop was not like the sorcerers who performed in the shadows of night, behind covers, etc. There was with prayer neither trickery nor shameful rites that had to be hidden, etc.

I often reflect how pleasing to

our joy makes us forget it all.

Thanks to the relatives of the ewly ordained missionary and his friends who help our mission, we are even able to improvise the semblance of a banquet.

Christians and catechumens received like ourselves, the blessing of the newly ordained priest, immediately after the ceremony of ordi-nation. There we all realized the full force of the sentiments expressed by Old Joseph, who said yesterday in an address of but three sentences, and which he in the name of the Esquimaux, presented His Lordship. "There is something of which we had never dreamed when we in sin lived before we had heard of Jesus Christ, and that is the happiness found in the word of God and in the knowledge of way to heaven. Then today we further see just what the priesthood means and what the episcopate. Thanks, many thanks, beloved Thanks, many the pastor of our souls."

Let me here remark that there are Esquimaux who believe all the gospel but are not thoroughly instructed because there have been until now no priests to instruct them. The Bishop, however, today announced among other things that both loved our missionary work here, are to be left to add to our

Sunday, Aug. 5th. Pontifical High Mass with sermon by His Lordship. I have had no time to hear the comments of the Esquimaux. I have scarcely time to snatch a bite with all these affairs to attend to. In the afternoon five baptisms and five confirmations of sick who could not be present the

that was going on not merely in the Church but outside of it, and instanced as a hopeful sign whereas a generation back it was fashionable to sneer at scholasticism, it was now becoming fashionable to speak of it with respect, and Chairs of scholastic philosophy are now being established at the principal univer-

THE CATHOLIC CHURCH

CONTINUED FROM LAST WEEK Thursday, Aug. 2nd. Father Lionel Ducharme receives
Holy Orders. Then 21 are baptized
—12 adults and 9 children. Several
others who are sick have to be left

sick visited. We then had to hurry to the rescue of our little boat, threatened with destruction by the storm. With that over, came our first moment of freedom to entertain the Bishop. The spirit of hap-piness alone could sustain us through such a multiplicity of

God must be the prayers that ascend to Him from this far off spot inhabited by souls redeemed by the Precious Blood of His Only Son. Another distinction given this desert of ice is the conferring here for the first time of Holy Orders. The weather is not in a joyful mood, for it is anything but pleasant, but

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May I be permitted to express my personal impressions. My first difficulty is to know how I can ever return sufficient thanks to God. When I compare present conditions with the loneliness, then the impiety, the indifference, even the open hostility on the part of the pagans in my first years to their profound respect now for the words of the Bishop, who speaks, prays and chants the holy offices with us all, I know not what to say. His Lord ship was particularly struck with the reverence of these people. a baby cried, nor did one of them think about playing, one would be almost willing to believe that the youngest appreciated the extraordinary events happening in their midst. Then with evening preparation for confirmation.

ation for confirmation.

Saturday, Aug. 4th.

Eleven are confirmed. Several who had begun their preparations as catechumens asked for baptism, but were not yet sufficiently prepared. Some of them heard with tears in their eyes that further instructions would be necessary. Father Ducharme celebrated today his first Mass, and appropriate his first Mass, and appropriate hymns were sung in French and Esquimaux. The day is for all one of joy that I cannot describe.

'forgotten' his promises. Without Little Flower.

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any reflection he picked up a file to polish some of his ivory. His wife then reminded him that it was Sun-In a moment he put aside day. everything, made a sign of the cross as a sign of repentance and came back to me to accuse himself

of his frivolity. And our good Bishop is indeed happy to hear that there are a good dozen of families absent who are in the same fervent dispositions as the presence for a few weeks of the missionary to complete their instructions and give them baptism.

This evening we learn that the 'Nascopic' will leave early in the morning. How soon it appears to us! And yet without the storm sent by Providence which prevented the boat for three whole days from unloading, the Bishop could have remained with us but two days! A kind Providence favored us. May He multiply His blessings, return our thanks to our good Prelate, make fruitful his faith and zeal in these hard missionary fields and sustain His missionaries by new and fervent conversions!

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> "FOR GOD AND COUNTRY"

Ottawa, Ont., Sept. 27th, 1923. Attached please find copy of a letter received from His Eminence Cardinal Gasparri, Secretary of State to His Holiness Pope Pius XI., acknowledging a special bound copy of "For God and Country," being the History of the activities of the Canadian Knights of Columbus on behalf of the Soldiers during the late War.

Kindly publish same in your paper as I am sure it will be of interest to your readers.

J. L. MURRAY. Office of The Secretary of State to His Holiness. From the Vatican

August 12th, 1923. Joseph Lawrence Murray, Esq., Commander of St. Gregory the Great, Renfrew, Ont.

Dear Commander:-The splendid olume, "For God and Country, has been placed at the foot of the throne of the Holy Father, through the kindness of His Excellency The Most Reverend Peter di Maria, Most Reverend Peter di Maria, Apostolic Delegate to Canada and Newfoundland. I am pleased to inform you that His Holiness has accepted with pleasure this act of filial homage for He appreciates the extent and benefits of the work accomplished on behalf of the sol-diers by the Knights of Columbus

during the terrible War.

The August Pontiff herewith presents through me his sincere thanks, and, as a token of heavenly favor and a sign of His paternal benevo lence, imparts to you the Apostolic Blessing.
With sentiments of highest esteem

I have the pleasure to remain Your very faithful servant,

(Signed) PETER CARDINAL GASPARRI, Secretary of State to His Holiness.

One young pagan whose wife was baptized, and who had promised to become a catechumen, came to become a catechumen, came to announce to me today that he had announce to me today that he had an extensive when least expected; nothing but the eternal can content us.—The We must not become attached to

No one can respect himself, or have that sublime faith in himself, which is essential to all high achievement, when he puts mean, half-hearted slip-shod service into what he does. He cannot get his highest self-approval until he does his level best.

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