

States Army. He may be relied upon to maintain the high standards of his predecessor, Mr. Tod. Like Mr. Tod, too, he is kind and human, and disposed to temper justice with mercy in his dealings with the immigrant. There is not the slightest reason to believe that he is unfriendly toward aliens from the British Isles or elsewhere.

OFFICIALS GENERALLY FRIENDLY

"It is also a pleasure to record that the rank and file of the immigration officials—inspectors, interpreters, matrons and attendants as well as the hospital staffs and the railroad employees—are in sympathy with the immigrant and often put themselves out a good deal to help him.

"The difficulty is not with the immigrant officials, the food or the detention quarters. It is to be traced to the steamship companies and the immigrants themselves. Our immigration system is being improved, is growing more restrictive and Ellis Island reflects the change. If the great subsidized British lines would realize this, enlighten their patrons regarding landing conditions and properly select and regulate the quota assigned them, what a saving would result in time, temper and expense, and how much the congestion at Ellis Island would be relieved."

SIR EDWARD ELGAR

OLAWA CHILSON

Editor Citizen: In last Thursday's edition of The Citizen the editorial page contained a brief but timely article on the Modern British Musical Renaissance. One of the sentences ran as follows: "The names on the lips of musical England today are Gustav Holst, Vaughan Williams, Arnold Bax, John Ireland, Eugene Goossens, Arthur Bliss and a few others."

This is probably true, but it seems to me that the name of the greatest contemporary musician is omitted from the list. "Contemporary judgments," says a modern writer, "are sound on Second Bests; but when it comes to Bests they acclaim ephemerals as immortals, and simultaneously denounce immortals as pestilent charlatans." Unless we exercise due care, we are likely to repeat the errors of judgment of our predecessors.

Anyhow the composer to whom I refer is Edward Elgar. George Bernard Shaw has said something about Elgar which is as striking as it is true; "Edward Elgar," he says, "the figurehead of music in England, is a composer whose rank it is neither prudent nor indeed possible to determine. Either it is so high that only time and posterity can confer it, or else he is one of the Seven Hungers of Christendom."

He took music where Beethoven left it, and where Schumann and Brahms found it. . . . He was no keyboard composer; music wrote itself on the stars for him, and wrote itself in the language perfected by Beethoven and his great predecessors. With the same inheritance, Schumann, who had less faculty and less knowledge, devotedly tried to be another Beethoven, and failed. Brahms, with a faculty as convenient as Elgar's, was a musical sensualist with intellectual affectations, and succeeded only as an incoherent voluptuary, too fundamentally addled to make anything great out of the delicious musical luxuries he produced. Mendelssohn was never really in the running; he was, in his own light, impetuous, and often lovely style, *suave generis*, superficial if you like, but always his own unique self, composing in an idiom invented by himself, neither following a school nor founding one. Elgar, neither an imitator nor a voluptuary, went his own way without bothering to invent a new language, and by sheer personal originality produced symphonies that are really symphonies in the Beethoven sense, a feat in which neither Schumann, Mendelssohn or Brahms, often as they tried, ever succeeded convincingly. If I were King, or a Minister of Fine Arts, I would give Elgar an annuity of a thousand a year on condition that he produced a symphony every eighteen months."

There are three main reasons why Elgar ranks among, if not above, the very greatest of living composers, and at the risk of being a trifle academic, I should like to say a word about them. In the first place he has achieved a personal, Elgarian, style. Probably one of the first things any writer has to do who wishes to create something of enduring worth is to form for himself an individual style; and this applies no less to the author than the composer. It doesn't matter whether the style is natural or cultivated: what is important is that it must APPEAR natural. As a matter of fact most writers have started their careers by being imitators, but have gradually assumed an exclusive style. The early Beethoven, for instance, is quite in the manner of Mozart, but, as he wrote, his style developed depth, weight, and height and the power to soar on eagle wings. This latter style is Beethoven's "natural style"—but it was not his first style.

The second reason is, I think, that Elgar follows Bach and Beethoven as a great master of the art of development. Music of the highest type is as logical a thing as a piece of fine literature. It must have a subject and this subject must be developed; the implications of the

leading theme or themes must be revealed and everything else made subsidiary to that primary requirement. The subject itself is but the acorn; the complete product is the oak. Unfortunately we find that just as some speakers start out with a noble theme, but give us no new point of view, so some composers launch out on a significant subject, but soon descend to bathos. Such people are incapable of logically developing a theme. (It must not be forgotten that music, no less than the other arts, has its own inherent logic.) Among the great composers who stand out as pre-eminent masters of the art of development are Bach, Beethoven, Brahms, Elgar and Strauss.

But music may be individual in style and logically developed, and yet be what musicians term "capelmeister" music. For music to be a supreme creation, style and development must give birth to transcendent beauty. This is where, I imagine, that much of our modern music is deficient; it is clever, but ugly; it has complexity, but is without charm. But Elgar in his two symphonies, the symphonic study "Falstaff" and the oratorio "Gerontius" (as well as in other works) is a creator of themes of such rapturous beauty and such stimulating vitality that he must rank with the composer of the Eroica, C minor and Choral Symphonies.

It may be we are too near Elgar to give him his rightful historic place, but at any rate he is too big to be omitted from any list of modern composers. Possibly Shaw was not far from the mark when, speaking of modern British composers, he said "Elgar is alone for Westminster Abbey."

I am sure the writer of the article in question will pardon me for directing his attention to this slight omission, when I tell him that I always read his articles with both interest and profit.—HERBERT SINDERS, Ottawa, Aug. 24, 1923.

TO CELEBRATE EIGHTH CENTENARY

ANTWERP HAS FOUR HUNDRED AND FORTY-FOUR ARTISTIC STREET SHRINES TO MOTHER OF GOD

By Rev. J. Van der Heyden

Louvain, August 16.—Next year eight hundred years shall have elapsed since the consecration of the City of Antwerp, and the dedication of its mother church to Heaven's glorious queen. Antwerpians are preparing even now to show proof that the present is linked with the past by the same devotion that prompted Bishop Burchardus of Cambrai, in the year 1124, to place their city under Mary's patronage.

A stranger has only to walk the streets of the city to realize that Antwerp is Mary's city now, as it has been throughout the ages. Statues of the Madonna meet his eyes at every turn—from the facade of the city hall to the corners of its thoroughfares. Father Thyssen, the author of "Antwerpen vemaard door den eeredienst van Maria" (Antwerp Renowned for its Veneration of Mary), counted 444. Of these, not two are alike; for their workmanship was ever entrusted to artists (Thyssen enumerates a hundred) who eschewed copying and took pride in executing the ideals of their own inspiration. The connoisseur will find food for admiration not only in the statues themselves, but in every thing connected with them; for iron, glass, and porcelain workers, gold and silver smiths, painters and glaziers, have placed their respective arts in embellishing the images and in making the altars, niches, canopies, and the brackets, whence perpetually-burning lamps are suspended, proclaim fealty and love to Mary.

SHRINES TWICE DESPOILED

Twice during the eight cycles of one hundred years was bitter war waged against Antwerp's holy shrines—by the followers of Calvin in the XVIth century, and by the henchmen of the French Revolution at the close of the XVIIIth. No sooner was the storm passed than the people entrusted their sculptors with the task of chiseling new statues, or they brought back to their accustomed places those they had succeeded in saving from the mad fury of the image stormers. Alas for our artistic and religious inheritance! but few were saved from the craze of the Gueux in 1566. Their disappearance, then, accounts for the numerous shrines of Renaissance style made after the surrender of the city to the Duke of Parma in 1585. Concealed during the repetition of Calvinistic Vandalism by the French, those XVth century images reappeared in 1814, popularly known as the year of the restoration of the images.

Most of the street shrines, which form one of the quaintest ornaments of Antwerp, were erected by the trade-guilds, or by pious confraternities. These had set rules, defining not only the care to be bestowed upon each shrine, but also various other duties to be performed by the members in honor of their Lady Queen—such as waiting upon the priest, carrying the Blessed Sacrament to the sick, eschewing the use of profane language, keeping a record of all the feasts and happenings connected with the shrine, etc. Several prescribed the bestowal of a pint of wine upon the happy mother, at the

birth of a child to a family inscribed in the confraternity. The main obligation, however, was the maintenance of a light before each statue.

LIGHTS BURNED BEFORE STREET SHRINES

The pious custom of burning lights before street shrines originated in Paris, where Louise de Lorraine ordered lamps to be kept before all the Saints' statues of the city. Thence the usage spread throughout Europe, providing, historians say, the first permanent street lighting known upon the continent.

Upon religious festivals, the Antwerp citizens vie with one another to enhance the beauty of their shrines; at dusk they surround them with forests of lights, the city authorities caring for the illumination of the Virgin that adorns the front of the city hall. In 1880, however, upon the seventy-fifth anniversary of the restoration of the images removed by the squalid, the Council, being anticlerical, contemptuously overlooked this old-time tradition. It was an unheard-of outrage, which an electrician squared with the City Council by turning a stream of light upon the statue from the roof of one of the houses facing the Hall. Mary's devotees rejoiced and felt avenged. In 1914 they were to celebrate the one hundredth anniversary of the same restoration of their beloved images. War prevented them from doing so. Meanwhile to the fund collected for the celebration, interest has been steadily accruing. It will provide amply for next year's glorious eighth centenary.

SCHOOL AGITATION FAILS IN MICHIGAN

Lansing, Mich., Sept. 8.—Secretary of State De Land has refused to acknowledge a petition to reinstate a constitutional amendment that would outlaw private and parochial schools in Michigan, on the grounds that the document lacks by nearly three thousand, the number of names required by State law. The petition carried 55,945 names, where 58,307 are required.

Due to the fact that a new law governing the filing of initiatory petitions became effective a few minutes after the petitions were received, Secretary of State De Land announced that all the names on the petitions were nullified and ruled that the sponsors of the movement must file new petitions containing 58,307 names if they make another attempt to reinstate the amendment.

The failure of the agitators to secure petitions enough is said to be due to a quiet education campaign conducted among the citizens of Michigan. This campaign stressed the natural and constitutional rights of the family, which, it was pointed out, if yielded in this case might be jeopardized in any situation. While the lawful rights of the State's police power were not denied, attention was called to the fact that many view the widening of police power as encouraging State autonomy and the fearful of legislation that invites federalization of education.

There seems to be little question that despite the failure to initiate the proposed amendment, James Hamilton and the members of the so-called Public Schools' Defense League, which sponsored the petitions, will not give up the attempt. The refusal of the Secretary of State to accept their petition marked their second defeat within the year. In July last year an attempt was made to secure sufficient petitions to put the amendment on the November ballot, but failed. The State's Attorney General ruled that these petitions would have to be secured over again and Secretary of State De Land refused to accept them for the spring election. The opponents of parochial schools are, however, well financed and repeated defeats do not seem to discourage them.

RHINELAND ABBEYS BEING RESTORED

Several of the ancient monasteries and abbeys of the Rhineland are being restored and rebuilt, notwithstanding the impoverished condition of the country. Probably in no other region in the world were there so many monasteries in medieval days as in the Rhineland. This section of Germany was converted to the Faith during the first centuries of the Christian era while in the eastern part of Germany even up to the time of the Reformation there were still traces of the ancient pagans.

When the French under Napoleon I. occupied the Rhineland they found flourishing abbeys, monasteries and ecclesiastical institutions of all kinds on every hand. The policy of secularization carried out at that time, however, soon put an end to this prosperity. The religious properties were confiscated by the government and offered for sale but the reverence of the people coupled with the fear of ecclesiastical penalties imposed on the buyers made it easy for the profiteers and usurers of those days to obtain valuable properties for little or nothing. Many of the petty princes who had been shorn of their power by Napoleon were given ecclesiastical lands to console them and

other properties were bestowed upon his favorites and friends.

Years later, when it became apparent that there was no chance for restitution, the ecclesiastical penalties were removed and agreements made whereby the various governments assumed certain obligations with regard to the payment of the salaries of pastors. The buildings which had fallen into the hands of secular rulers, rich usurers and tenants, in many cases were allowed to fall into ruin. Their fate seemed to verify the old German proverb to the effect that secularized property would not remain for more than four generations in the possession of the purchaser.

One of the ancient seats of piety and learning which is now being restored is the old Cistercian Abbey of Hosterbach near Bonn. It was built in 1202-1230 but when it was secularized most of the buildings were torn down and the materials used for building a canal. The ruins passed into the possession of the Duke of Lippe who, during the World War, sold them to a community of Catholic nuns who are restoring the old Abbey as far as possible.

Another Cistercian Abbey, that of Himmerod, is also being restored in a small way. After being deserted for more than a century the ruins of this Abbey have recently been taken over by a little band of monks who were driven from their own monastery in Bosnia during the World War. They wandered about Europe during that struggle, most of them serving actively under arms, and after the War when the Government of Yugoslavia refused to allow them to return to their own monastery they took up their abode at Himmerod. All the work of rebuilding and repairing the ruins is being done by the monks themselves—eight of them—in the Abbey that formerly housed two hundred and sixty.

ANGLICANS DECIDE NOT TO DUPLICATE TITLE OF CATHOLIC SEE

London, Eng.—Out of deference to the Catholic Bishop of Middlesborough the Anglicans, who have just elected a new bishop of Yorkshire over which Bishop Lacy rules, have decided to call their new See after the ancient Abbey of Whithy, so that the new prelate will be known as the Bishop of Whithy.

Writing on this subject, the Protestant Archbishop of York says: "Considerations of courtesy and convenience forbid the title of Middlesborough itself, for it is already the title of the Roman Catholic Bishop."

The Anglicans have not always shown so much courtesy. For example they formed two new dioceses, those of Southwark and Birmingham, which they did not create without titles enjoyed by Catholic prelates. It is only since both Liverpool and Birmingham were raised to the rank of archiepiscopal sees that much confusion was done away with. And even now, a letter addressed to the Bishop of Southwark may possibly find its way to either the Catholic or Anglican prelates who own that title.

WEEKLY CALENDAR

Sunday, Sept. 16.—St. Cyprian, Bishop and Martyr, was an African of noble birth but, in his youth, of evil life. In middle life he was converted to Christianity and shortly after his baptism was ordained a priest and soon thereafter made Bishop of Carthage. Driven from the city during the persecution of Decius, he was later recalled and sentenced to death. He was beheaded in 258 and buried with great solemnity.

Monday, Sept. 17.—St. Lambert, Bishop and Martyr, was a native of Maestricht. His father entrusted his education to the Bishop St. Theodard and when the latter was assassinated, Lambert was chosen to succeed him. He was later driven from his See by disturbances of a political nature and retired to the monastery of Stavelo where he spent his time in strict observance of the rule of that institution. He was finally restored to his See but was assassinated in 709 as a result of his zeal in suppressing disorders.

Tuesday, Sept. 18.—St. Thomas of Villanova, the glory of the Spanish Church in the sixteenth century, was born A. D. 1488. Charles V. listened to the Saint as to an oracle. When he had been made Bishop of Valencia, two-thirds of his annual episcopal revenues were given to the poor. He died in 1555.

Wednesday, Sept. 19.—St. Januarius, Martyr, died for the Faith in the persecution under Diocletian. He was Bishop of Beneventum. Because he and other ecclesiastics were active in visiting Christians who had been thrown into prison and in making converts to the Faith, they were exposed to the wild beasts but were miraculously preserved from harm. Finally they were beheaded. The blood of the Saint congealed in two vials, melts when brought near the martyr's head. The relics are preserved in the Cathedral of Naples.

Thursday, Sept. 20.—St. Eustachius and Companions, Martyrs.

St. Eustachius was a distinguished officer in the Roman army under Trajan. Losing his honors and wealth because of his conversion to Christianity, he was later sought out by the Emperor and placed in command of troops sent against the barbarians who had invaded the empire. Returning victorious he was reunited with his wife and children but when he still refused to sacrifice to the heathen gods the Emperor ordered him and his wife to be exposed to two starved lions. The beasts did not harm them, however, and the Emperor thereupon had the two martyrs placed inside a brazen bull under which a fire was lighted and in this horrible manner they were roasted to death.

Friday, Sept. 21.—St. Matthew, Apostle, was a publican whose duty it was to collect taxes from the people for their Roman masters. He became a follower of Our Lord and after the Ascension remained for several years in Judea where he wrote his Gospel.

Saturday, Sept. 22.—The Theban Legion, when encamped near Lake Geneva, were ordered by the Emperor Maximian to turn their swords against the Christian population. They refused to obey this order and were finally massacred, seeking no resistance although they were fully armed.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

"TOUGH GOING"

The appeals that reach Extension week after week are heartrending. There is no doubt about the truth of the statements made in them, for the calls for help are supported by the voice of episcopal authority. It is hard upon anyone with a little of the love of God and His Church to turn a deaf ear to these calls of distress. It is extremely painful to us, especially interested in Home Missions, to be compelled to send back word to the soldiers of Christ in the advanced positions of the Church in Canada, that we cannot give the necessary aid. We cannot give it because the demands are greater than our financial supply.

What is wrong with the supply? A word shall quickly explain the difficulty. The money we send to the missionary bishops of Canada for their struggling priests and missions is obtained from the voluntary donations of Catholics throughout Canada. When the Faithful forget or neglect the obligations of their Catholicity, our funds very quickly become depleted and as we have no other source of supply the distressing demands cannot be met and the suffering of the Church in the West becomes intensified. So, then we may attribute to the forgetfulness, neglect and indifference of Catholics the sufferings of the Church, Bishops and priests in missionary Canada. This Catholic condition ought not to exist. It exists because we Catholics do not realize that we have responsibilities as Catholics which we may not lightly throw aside in regard to the welfare of the struggling missions in our country.

One priest, wants aid to buy a "Ford" in order to be able to give spiritual help to the few Catholics in his territory, seventy-five miles square. How can we refuse a favorable answer to such an appeal! While we have a priest at our beck and call, the scattered Catholics on the prairies wait week after week for the foot-weary pastor of their souls. Do you not see that your little donation is given directly to God and shall be used only for the salvation of the souls of the sheep of Christ? How can you refuse to show mercy? How can you expect mercy from God when you have so little yourselves? Remember that as you measure to others so shall it be measured unto you again!

Chapels are a great blessing to Catholics in large, sparsely settled districts. A priest, in one of these appeals, asks for three chapels. His people are poor. Anyone who has followed the trend of Western conditions, crops, etc., during the past years, can readily understand the reason d'être of this poverty. What a grand chance we have to build a monument for God's glory and a memorial in honor of our dear departed parents and friends! What a contrast between the dear little Mass chapel of the Western prairies and the cold, and often grotesque, marble monuments in our cemeteries!

A cyclone hit Rosetown, Saskatchewan, and the surrounding territory. We read about it in the newspapers and immediately forgot all about the distress left in the wake of the hurricane. The matter was of little interest to us. Yet, it ought to be. Churches and schools were damaged and a weight of debt was added to the already overburdened shoulders of Catholic missionaries.

Another letter from a missionary Bishop, a sincere and generous supporter of Extension, makes a request for \$100 to put the shell of a chapel in habitable condition for the coming winter. The people are poor and therefore they appeal to Extension.

Try to realize your obligations as Catholics and don't be like the miserly, uncharitable character of whom St. James speaks, who was satisfied to say to the poverty-stricken and hunger-famished "be thou filled" and clasp all the tighter the neck of his

money bag. Too, too many of our Catholics are of this narrow calibre; too, too many of our wealthy are mean and miserly with the goods over which God has made them stewards. When they were poor and lowly, to our knowledge, some of them, were more generous than they are now in wealth and affluence. Those God exalts He may cast down again.

We appeal to you, brethren, in the household of the Faith, for our suffering brethren in Western Canada, and our appeal is sent forth in the holy name of God.

Donations may be addressed to: Rev. T. O'Donnell, President Catholic Church Extension Society 67 Bond St., Toronto.

Contributions through this office should be addressed to: EXTENSION, CATHOLIC RECORD OFFICE, London, Ont.

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LATVIA GIVES BACK RIGA CHURCH FOR USE BY CATHOLIC BODY

Riga, Aug. 27.—St. Jacob's Church, an ancient Catholic edifice which was taken over by the Lutherans at the time of the so-called Reformation, has been given back into Catholic hands again as a result of the concordat recently concluded between the Lettish government and the Holy See. Under the concordat the Vatican agreed to create an Archbishop in Riga with an Archbishop of Lettish nationality as head of the Church in this country. The Government consented to turn over one of the larger Riga churches to him.

The Lutherans who have held possession of St. Jacob's since the time of the Reformation have protested. The congregation that worshipped in the church was composed mainly of old Baltic Germans, who once dominated the province, but who in the recent political changes have lost their strength. A bill introduced by this German element in the Lettish Diet prohibiting transfers of churches from one denomination to another was voted down.

Lutherans meanwhile, according to M. G. G. Scherer, secretary of the National Lutheran Council, appealed to the United States to use its offices to persuade the President of Latvia to rescind the decision of the government, but the President has refused to intervene. In their protests the Lutherans have overlooked the fact that the property was originally Catholic and is now being given back to its rightful owners.

TAKE CARE OF BABY

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