

glass window is always a welcome addition to any Church. But it is a good thing to throw off parochial selfishness and enter into the general active propagation of the faith. In some parishes the parishioner does not want to give more than his neighbor, whom he may regard as very parsimonious, although enjoying the same privileges at Church. In giving to an independent Church this difficulty may be overcome. Besides, the souls of the departed relatives will be remembered for years in the two Churches. This would be a decided improvement over the semi-pagan method of honouring the dead that prevails in our time.

G. W. O'T.

## INDIFFERENT—NOT TOLERANT

This is supposed to be an age of toleration. People are becoming more broad-minded, we are told, and the old hatreds and prejudices of the past will soon be a memory. By no effort of the imagination can we picture people nowadays being racked for their theological opinions. The fires of Smithfield seem farther removed from us than even the lapse of years would indicate. But it is because we have grown tolerant that we no longer send people to the stake? Or is it not rather the result of our indifference to revealed religion? Since we do not claim to know anything definite ourselves, we realize how illogical it would be to try and make others believe as we believe, seeing that their opinion and ours may be equally true or equally false. It was different in the ages we are accustomed to call intolerant. Men did have certain definite beliefs for which they were prepared to die themselves—or see others die for.

The older generation of Catholics are for ever making comparisons in this matter of tolerance between their generation and ours. They will tell you of the time when to be a Catholic was to be a social leper, who might be suffered to exist, but whom it was altogether out of the question to encourage in any way. But now, they tell us, that spirit has been exorcised from the community. A Catholic is practically accepted upon equal terms with the adherents of the different sects. We have often asked ourselves what is the explanation of this friendliness towards us. Is it begotten of a better understanding of what Catholicity is, or does it spring from a greater indifference to the claims of their own theological schools?

His Eminence Cardinal Bourne is of opinion that it is due mainly to the latter. Speaking at Plymouth to this year's English Catholic Congress he said that religious indifference is the most efficacious cause of the change of feeling towards Catholics. The principles of the Reformation have worked themselves out to their logical conclusion. The doctrine of "the Bible alone" has swept away all semblance of teaching authority, with the result that religious leaders can speak only as individuals, voicing individual opinions, which it is for their hearers to decide whether they will accept or reject. Without definite teaching there cannot be definite faith, and, therefore, since men cannot say what they, themselves, believe, they feel that they are not in a position to determine what another must believe. In this way they get the credit of being tolerant whereas they are really but indifferent.

COLUMBA

## NOTES AND COMMENTS

SINCE the cession of the island of Iona to the Kirk of Scotland—the Presbyterian Establishment—the adherents of that chameleon creed, forgetful of the inhibitions of the Confession of Faith, have taken to "pilgrimages" and the veneration of "holy places." The island was for generations the property of the Dukes of Argyll, but the late holder of that title, finding it, perhaps, a useless encumbrance, deeded it to the Kirk some years ago. To justify the acceptance of the gift, let us suppose steps were at once taken to put the ruins of the island in repair, and to this end an appeal was made to the "patriotism and piety" of wealthy Scotsmen. The result is that the cathedral, razed to the ground by the fathers of Presbyterianism, is now restored to the purposes of worship by their successors, and as Scottish exchanges inform us, a "pilgrimage" was undertaken there a few weeks ago by a number of dignitaries of the Kirk, and "an impressive ceremony of dedication" was the result.

WE READ further that the restoration of the Cathedral has so far progressed, that the choir, nave and transepts have been roofed and "a number of fittings" been supplied. The latter consist of a pulpit, stalls, reading desk, baptismal font, communion plate, and a sacristy door, the last mentioned being a gift from Canada, through the agency of Dr. Macdonald of the Toronto Globe. To the outsider it all reads like rank prelaty, with a dash of popery into the bargain. Letting the choir, nave and transepts pass, what will a Presbyterian congregation do with stalls, reading desk, baptismal font and sacristy door? For three centuries and more Presbyterians have been kept busy smashing all these things, and now in a desperate effort to live up to their latest acquisition, they proceed to "scrap" the Westminster Confession and to acknowledge implicitly that all the fiery zeal of the Reformation iconoclasts was but the misguided fury of a mob, as of course it was. Let us hope that possession of the Holy Isle of St. Columba will work a greater miracle.

THE CATHOLIC Herald of India of July 9th contains some interesting reminiscences of Father Vincent Naish, S. J., whose recent death in Montreal deprived the Canadian Church of a gracious personality, and a missionary of quite unusual vigor and capacity. Father Naish spent twelve years of his priestly life in India, and as Rector of St. Xavier's College, Calcutta, and Military Chaplain in Darjeeling, a wide sphere of influence was opened to him of which he took full advantage. What the Herald describes as his devouring activity, his remarkable power as a preacher and his literary talents, caused his departure from India in 1903 to be deeply regretted. But our contemporary goes on to say, there is no doubt that ever since the disastrous landslides of Darjeeling, when the ground below his dwelling gave way, and the Catholic Native School close by was in an instant destroyed, his nervous system received a shock from which it never entirely recovered. We have heard Father Naish describe that terrible night, but to judge from appearances, it had no effect upon his physical health. He was to the last a magnificent specimen of vigorous manhood, and, as a brother Jesuit said of him, ill-health and Father Naish seemed simply incommensurate.

WE FIRST saw Father Naish in the pulpit of the Brompton Oratory, London, where he was preaching in behalf of the Zenana Mission in India. He was at that time attached to the Manchester Mission, and a foremost preacher at the Cathedral of the Holy Name, the pulpit in which Father Bernard Vaughan first earned for himself the international reputation which he now enjoys. Father Naish had decided gifts as a preacher, and, when after five years he left for Canada, did so, much to the regret of the Catholics of England. His work in this country was characterized by the same tirelessness and selflessness as in other fields, and wherever he gave missions or retreats his name will be long remembered. During one of those recurring periods of anti-Catholic and anti-Jesuit excitement in Toronto, he delivered a lecture on the Jesuits which was favorably commented upon by the daily papers. He also lectured frequently on the work of the Church in India, for which country he had the kindest memories. Father Naish was born in Limerick in 1852, and was therefore in his sixty-first year when he died. The late Justice Naish, Lord Chancellor of Ireland, was his younger brother.

R. I. P.

THE EXTRAORDINARY developments in the Ritualistic wing of the Anglican Church in England, as manifested in the dedicatory service of the so-called "Catholic League," described in these columns last week, have not been allowed to pass unchallenged by the "authorities." The Bishops of London and St. Albans (themselves decided High Churchmen) in whose dioceses these latest developments have taken place, have bestirred themselves in the matter, and, as a result, services in other churches modelled on the one described have been inhibited. "Vespers of Our Lady" were announced for the following week in the churches of St. Alban, Fulham, and St. Silas, Kentish Town, but when the congregations arrived they were informed of the receipt of orders from the Bishop, forbidding

the holding of the service as described. It has since transpired that all the services announced in connection with the new "League" have been cancelled, and that the Bishop of St. Albans has forbidden the service announced to be held in a Walthamstow church. Thus does the Church of England, in spite of the "Catholic" aspirations of so many of its adherents, vindicate its essential Protestantism. Protestant it was in its origin, and Protestant it ever will be, as many eminent individuals who thought otherwise found out in the end. Those who realize the monstrous mistakes of the "Reformation" will steadily increase, but they have no more chance of realizing their hopes in the Church of England now than had their fathers before them. That their true home is in the Catholic Church is likely to be brought home to the convictions of an ever increasing number.

THAT THE CHURCH of England is more than ever the church of contradictions, is brought out very clearly by an episode which transpired in the Diocese of Oxford at almost the same time as the event described in the Diocese of St. Albans. In this case, however, bishop and vicar stood together, and gave the people to understand that they "could not have everything their own way." The people, it appears, had protested to the bishop against their Vicar's ritualistic practices. The Bishop's answer was a formal and public approval of the Vicar's stand. Dr. Gore had visited the church for the purpose of holding a confirmation service. Here is the card announcing the event to the parish:

Jesu Mercy  
Mary Pity

Holy Catholic Church Services  
8 a. m.—The Holy Sacrifice (Mass)  
11 a. m.—Matins with Sermon  
3.30 p. m.—The Bishop will administer the Sacrament of Confirmation  
6.30 p. m.—(Rogation) Solemn Evensong, Sermon by Bishop, High Altar, Solemn Procession  
Monday—Chapel of Our Lady. The Holy Sacrifice.

Note.—Auricular Confession before or after any service.  
While, then, one Bishop is pronouncing inhibition upon public devotion to the Blessed Virgin, and declaring this and other practices as foreign to the history and character of the Church of England, another gives them his sanction and declares them perfectly in keeping with the genius of the Establishment. Neither seems to be conscious of the masquerade.

## THE CATHOLIC RECORD

## A CATHOLIC AND A PROTESTANT COMMENDATION

One of the most prominent Catholics of Quebec, the ancient capital, writes us some very encouraging words in regard to the character of the RECORD:

Dear Sir,—I herewith enclose my subscription for your valuable paper which I have been reading for a few years past with increasing interest and benefit. I have read your two articles on the Catholic people and the CATHOLIC RECORD. You will be good enough to permit me to state that I am in complete accord with all you write on this subject, and am delighted to learn your circulation is so great.

You eminently deserve the support of every Catholic worthy the name. The literary style, the subjects treated, the fairness you display in discussing every question, appeal most strongly to all classes of your readers.  
As for myself, I have had only one regret after I laid aside the RECORD on several occasions. It was this: that more of my friends and acquaintances were not its subscribers. The only explanation I could give was this: They knew not what they missed when they were deprived of such a splendid journal, which filled the great void so noticeable to the discerning mind which the daily papers, no matter how fair-minded or well-intentioned they may be, display in all matters where the interests of the Catholic Church are at stake.

The Catholic layman who is head of a family should see that his children should have a sound Catholic paper read in his home where many periodicals enter and those very often of questionable beliefs and unbeliefs.

From a highly respected Protestant gentleman of this city we have received the following:  
To-day I called to see a friend. He was out. I sat down to wait. I took a newspaper from his table, and the first that caught my eye were these words:

"Oh, that we could take that simple view of things, as to feel that the one thing which lies before us is to please God! What gain is it to please the world, to please the great, may, even to please those whom we love, compared with this?"

Then I wondered in my mind and asked, "What paper is this?" I turned it over and saw it was THE CATHOLIC RECORD. I looked further and read these words:

"Every follower of Christ is a debtor to his fellow Christians to do his utmost to lead a blameless life in all things."

And I felt a dagger in my heart, the sword of the Spirit. I could not get away from the influence of that statement, "Every follower!" That means me, and am I doing my utmost to live as the writer so truthfully declares? And I am compelled to give a negative answer.

I was a whole hour with THE CATHOLIC RECORD, and, divesting myself of all bigotry, I was entertained during that hour so highly and so spiritually that I shall ever be thankful even to my dying day.

Now I am aware that you cannot give me space for all I'd like to say, but I must say that on page five I found a wealth of Christian literature and a world of song in that "A Night Prayer." How very calm and sweet must be the mind of Rev. Abram J. Ryan when he gives us such a prayer. Of the eleven stanzas, permit me to give one:

Dark! Dark! Dark!  
And all day long, where altars stand,  
Or poor or grand,  
A countless throng from every land,  
With lifted hand,  
Winged hymns to thee from sorrow's vale

In glad acclaim  
How couldst thou hear my lone lips wail  
Thy sweet, pure name?

I am more than pleased. I am blessed.  
GEO. B. MCINTOSH  
London, Ont.

## THE NEW PAGANISM

The new paganism is a depraved naturalism that has fallen away from the supernatural which the old paganism did not know. It is twice reprobate. Its type is the spiritual soul which, being made only "a little less than the angels" and being once regenerate, might have chosen to become even "as the angels of God in heaven," but has preferred an animalism lower than the animal. It has chosen to go down and down and has used its endowments of intelligence to reach to depths below the level of the beast.

The old paganism, as more fallen nature unredeemed, though knowing neither Christ nor grace, could sometimes rise to an exhibition of natural virtue. The new, hating all that is of Christ, and aiming at something that is beneath humanity, rejects the condition for natural as well as for supernatural virtue. It is utterly foul, studiously cruel, stealthy, cowardly, always treacherous, mendacious, with the mendacity of the fever of lies.

It may be well clad, well housed, well groomed, magnificent in the splendor of its receptions, parliamentary in its proceedings. It can be powerful in its press and over-awing in assembly, courtly in its functions and formidable in its military. But it is always only the animal dressed up. It is through and through society deeper-seated, perhaps, amid those who can mould public estimate and who have more leisure for greater depravity.

It takes possession of legislatures to declare that marriage is monotonous because it is not modeled on the animal habits. It applies science to reduce population so that men may be more animal. One of its medical achievements is to murder the unborn, a refinement in which the animal cannot rival it. It works its way into the school on the plea of sanitation in order that it may make more early and more thoroughly animalize the child. It kidnaps the child to make it a sacrifice to animalism. It reduces wages and blocks the avenue, the toiler must go for daily bread until the toiler agrees to join the animal herd. Its art is purely animal. Its great daily newspapers are animal. Its literature is animal. Its theatres are animal. Its streets and shop windows at every turn display the call to animalism. It is everywhere. The commonest article of personal or domestic use, a cigar, a handkerchief, a package of food, is supposed to appeal to the buyer because it is done up in the lascivious ornamentation of the new paganism.

The new paganism knows no moral law. The one law of its being is carnalism. Still it knows that there is abroad a certain popular reverence for what goes by the name of law. Hence it aims at being legislator, to play upon this popular regard for parliamentary proceedings by making "laws." With the most supreme contempt for the very essence of law, nevertheless in some countries by "law" it plunders, confiscates, evicts whatsoever, who ever bears the Christian name and the impress of the teachings of Christ. By "law" it protects the Jew and drives out the Christian. So, by "law" it filches the patrimony of the poor and by "law" it robs, imprisons and exiles those who for Christ's sake have devoted their lives to the service of the poor. It proscribes those to whom obedience to law is a virtue; and it gets rid of them by law.

Its ranks have no bond of unity except the common hatred of Christ and the pursuit of animalism. When those of its following sometimes talk philanthropy, 'tis not through love for the poor, but to keep the poor

quiet—and to keep them poor. "Blessed are the poor in spirit" is not in its Evangel. And so it is divided into those who have and those who have not. There is no civic virtue, no social solidarity in it. There is no sympathy between high and low. The high-born have brought up the lowly in the animal creed. And now they stand there facing one another, animal and animal. Which shall have the prey? "I have it," says the one. "I will take it," says the other. This is the climax of its economics; and it has no code of right or wrong.

For a time there is a truce, a device of those who can make the "law" to turn the tide of the mob from their own knees. They say to the threatening crowd, "Let us attack the common enemy. Let us crush the Church, and you can have the spoils." The common enemy! And do they not know that even in economics, whilst they have the knife at one another's throat, the Church is the only safety of them both? The Church is the one permanent friend of the poor. Christ gave it as a mark of His divinity that the gospel was preached to the poor. The Church is the Church of the poor. Rich and poor must go to the altar together. The Church has always been the champion of the poor; and they have had no other; and they have no other. At the same time the Church is the protector of society, the one consistent, logical, unflinching upholder of the principle of authority. The Church has always called upon the mob to disarm and not to wreck the social order.

In a word, the Church stands for the principle of order and it is attacked by the oppressor; it condemns the abuse of power and it is attacked by the oppressor. Then the two personal elements of it, new paganism, oppressor and oppressed, ready for the death struggle, compromise by joining in war against the Church. So all conflicting vices always combine against virtue; and all errors the most contradictory join in loud voiced chorus denial of the truth. The oppressor says to the oppressed, "Let us sweep away the common enemy." The Church is driven out and its most sacred places are defiled with orgies of the new paganism. Could the Church defend itself, lift a hand in resistance? It is not doing so. It has not done so. It will not do so. It has the injunction from Christ, not to take the sword. The new paganism knows this; and so it is emboldened.

And when the Church is driven out, what is there left? Nothing but the mutual antagonism. And what can happen? Only the inevitable. When they can make no more spoil of the Church, when they cannot compromise on the subterfuge of a common enemy, they must contend with one another until they have made lands desolate; and then they will be calling upon the Church to come back and build up the ruins.—W. Poland, S. J., in America.

## ON THE WRONG TRACK

More publicity will never succeed in checking or correcting crime, the press to the contrary notwithstanding. What everyone knows is not what everyone wills, much less what everyone does. The shameless publicity of the divorce courts has not lessened the number of divorces; the daily exposure of the "man higher up" has not stopped the looting of the public funds, and so on to the end of the chapter. Publicity may make some men more cautious; it has not made many more conscientious. In the same way, though, the advertising columns of the papers are crowded with notices of books which profess to unveil all secrets of knowledge to everybody: "What Boys should Know," "What Girls should Know," "What Men should Know," it is more than evident that no corresponding betterment of morals has resulted. We are foolish in relegating to the attic of the mind as so much mental junk the wise reticence of the past in matters of crime. "I know the higher way; I give it the sanction of my approval," said Ovid, "but I follow the lower." Shakespeare has told us of the pastors who point out to their flock the path of righteousness while they themselves "the primrose path of dalliance tread," and there is a still more potent authority on that topic if it were needed. "I see another law in my members fighting, against the law of my mind and captivating me." St. Paul puts the issue clearly. It is not the law of the mind which needs strengthening, but the law of the members that needs restraining; not more knowledge, but more will is required. In the very lesson in which you read the evils of sensual indulgence, you are likely to elicit the attractiveness of sensual gratification. The evils are remote, the pleasure is present and insistent. The drunkard in presence of temptation is not going to be saved from his indulgence by tables of statistics.

There are indeed evils in ignorance but the evils of premature knowledge are more numerous and more disastrous. This is especially true in the matter of purity which is now at stake in the sex hygiene training of what is called sex hygiene. The few broad facts which mother and father must and do impart in the ordinary training of the home will be sufficient for the vast majority; and all sensible people know that the most wholesome thing for the child is to forget the facts of sex and not have them obtruded on his attention. Early enlightenment

may develop more the law of the members than the law of the mind.

There is, however, a course of sex hygiene which all can safely follow and safely recommend. Instead of being worried about increasing the knowledge, be energetic and persistent in decreasing the desire. The man with murder in his heart will be cured by getting the murder out of his heart, not by dangling a noose before his eyes. It is the incentive that should be removed. The medicine will come too late. What will your anatomical exhibits in the class-room avail if the billboards, the shop-windows, the trolley cars, the advertising columns, the shameless fashions, the facts of sensational journalism, the fiction of sensational magazines, keep passions in a ferment? Inflamed desires make little of disease and death; they clamor for indulgence. Let the sex hygienist put away the countless seductions which assail mankind and womankind on all sides and they will effect something. Let the young have less desire, not more knowledge; strength of will, not complete information.—America.

## THE CONVERSION OF REV. MR. DALL

The Palace, St. John's, Nfld.

August 6th, 1913.

Thomas Coffey, Esq., Proprietor, CATHOLIC RECORD:

Dear Sir,—I am in receipt of a communication from you asking for particulars concerning the conversion of Rev. Mr. Dall.

Mr. Dall was received into the Church by His Grace Archbishop Howley, about two or three weeks ago. He had been laboring as a Church of England clergyman in this colony for some time previously. Up to the time of his reception we knew very little about him as he was stationed at St. Anthony, a remote settlement considerably north of St. John's. The first intimation we had of his intention was when he came here some weeks ago to the Archbishop to place himself at his disposal. He informed His Grace that after considerable thought and study and reading he felt bound to submit himself to the Catholic Church. He was not satisfied with his position in the Anglican Church and he felt that he could not any longer conscientiously resist the claims of the Catholic Church. After some instructions he was accordingly admitted into the Church and received the Sacraments. He expressed himself as being most anxious to study for the priesthood, and immediately after his reception he left for the other side of the Atlantic with that purpose in view. He proceeded to Edinburgh, his native place, and his intention was to go to the Catholic Bishop there and be guided by his advice as to what step he should then take.

Trusting that these facts about his conversion will give you the authentic information you require,  
I remain, dear sir,  
Sincerely yours,  
E. P. ROCHE.

## THREE HUNDRED YEARS AFTER

Three hundred years count for little in the life history of the Catholic Church. These are but yesterday to our Spiritual Mother who entered upon her God-appointed mission nineteen hundred years ago. Macaulay, the English historian, has described in glowing language how she is the connecting link between the present and the time when the ancestors of those who people modern Europe were rude savages leading a nomadic life in lands that are now in the forefront of the march of civilization.

Three hundred years, however, bulk large in the history of our beloved country. Within that period of time America grew from a child in swaddling clothes to a giant that strides a continent. This week the Catholics of Maine celebrate an event which took place when the future giant was still a puling infant. On Thursday they commemorated the first planting of the Cross upon New England soil by the heroic sons of Saint Ignatius who, seven years before a Puritan set foot on Plymouth Rock, had crossed the Atlantic to win the Indians to Christianity and civilization. The story of their heroic work is an inspiring one.

The noble heroism and the unselfish sacrifices of that band of Jesuits who landed on Mount Desert, Maine, in the summer of 1613, furnish a theme worthy the pen of a Catholic writer capable of appreciating the nobility of soul that prompted these Catholic missionaries, men of the highest culture, to abandon their European homes to go in search of souls in the wilds of Maine. We have a picture of their landing on Mount Desert Island, of their erecting a cross, of their dedicating the island to the Holy Redeemer, of their celebrating Mass, of Indians gathering to hear the glad tidings of salvation. Through the dim vista of three hundred years we catch a glimpse of all this. As we see it in imagination we cannot help thinking how different would have been the fate of the red man in New England, if these heroes of the Cross had free scope to carry out their mission of love.

But it was not to be. Justin Winsor, a former librarian of Harvard University, thus describes the cruel fate that overtook these pioneers of civilization in New England: "But

the Jesuits were not to carry out their mission projects. English vessels under Argall from Virginia attacked the settlement at St. Sauveur (Mount Desert), a Jesuit brother was killed, the rest of the settlers were sent to France or carried prisoners to Virginia." The seed of Christianity was uprooted, and the Indians of New England were left to the Puritans who landed at Plymouth seven years later. How the latter dealt with the Indian question is a matter of history. They and their descendants, believing that the only good Indian is a dead one, "civilized" the red man off the face of New England. To day the only representatives of the Indian race in that section of the country are a handful of Indian Catholics in Maine whose fathers were Christianized and civilized by Jesuit missionaries, who took up and carried on the beneficent work Argall had crushed out in blood years before.

And now three hundred years after the commission of that brutal and ferocious act, the representative of the Holy Father and six New England Catholic Bishops assemble on the very spot where it was committed. They meet to dedicate a massive granite church built on the site where the sign of man's redemption, was first raised on New England soil. Very appropriately it is named the Church of the Holy Redeemer, which is the English translation of the French name given to Mount Desert by the Jesuits. In the coming years it will be a fitting memorial to those devoted and heroic pioneers of Christianity who, three hundred years ago, if they had been left to carry out their mission, would have saved the Indian from the fate that overtook him under the rule of Puritanism. The Church of the Holy Redeemer in Bar Harbor will also be a mute witness to the fact that the Catholic Church in America is not of yesterday, as some ill informed persons would maintain.—Freeman's Journal.

## GOOD SIGNS IN FRANCE

It is announced, says a special to the Catholic Herald (England), that the French President Poincaré has signed a decree authorizing the nomination of Catholic priests as chaplains in the army. Thus the Freemason declaration of not many years since that Christ would be banished from the army and navy of France has come to nothing. The priest chaplains will have rank and pay as captains and will be entitled to pensions.

It is also announced that there is a widespread demand for the recall of the nuns to the hospitals, as to which the Herald observes that: "The cowardice of the secular nurses has disgusted many of the anti-clericals, even men like M. Combes and M. Clemenceau, who during their own illness have asked for Sisters of Charity to nurse them." And recently in Toulouse during an outbreak of smallpox the secular nurses could not be induced to serve at any price. The Mayor called for the nuns, and he had but to ask. The nuns feared no death. They were as ready to nurse smallpox patients as to face death on the battlefield.

Upon which the correspondent remarked that: "In France it is being discovered that there is no substitute for the heroism of Catholicity."

Truly all this presents a significant commentary on the French crusade against religion and its belongings. France is not lost. She will soon again be fully entitled to her honorable distinction as "Eldest daughter of the Church."—Freeman's Journal.

## DEVOTED ROMAN CATHOLIC MISSIONARIES

Presbyterian Witness: Beyond all praise is the courage, self-sacrifice, and devotion of three Sisters of the Immaculate Conception Convent, Montreal, who bade a last farewell to friends and left recently for the leper colony in Skelling Island, China. In going forth to minister to the sufferers from a horrible disease, they will look for the last time upon their native land and upon the faces of their loved ones, for once they enter this leper colony they will never come out. Such consecration to God and to the service of suffering humanity is of the very spirit of Christ, and we gladly recognize it in the Catholic Church; many of whose missionaries to the Indian tribes of Canada in the early history of our country, suffered torture and death in their zeal to win the pagan Indians to Christianity and to minister to their spiritual needs. However much we may differ from them in some important points of doctrine there have never been more devoted missionaries than these Jesuit priests.

To be conscious that you are ignorant is a great step to knowledge.

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