

household of the Faith. With such examples before us it is unnecessary to say that the same spirit of charity and the same good taste as were reflected in the statements of the distinguished men whom I have just quoted will pervade all the deliberations of this Convention, and will make its success all the more assured.

Having said this much, I do not feel inclined to occupy any more of your time with observations of a general character, and I will, therefore, proceed to take up the business of the evening.

So completely have the gentlemen who prepared this evening's programme done their work that they have even lightened the duties of the Chairman by relieving him from delivering an Address of Welcome. As you will observe, that pleasant task has been assigned to His Grace, the Archbishop of Ottawa, as the first item on the programme. I, therefore, have the honor to ask Archbishop Emdard to address you.

ADDRESS OF WELCOME
BY HIS GRACE THE ARCHBISHOP OF OTTAWA

Mr. Chairman: To use a customary formula, I will say that I consider it a great honor, and that it is a real pleasure for me to have to address a most cordial welcome to the Catholic Truth Society of Canada, to its officers and members here present for this, its Third Annual Convention.

I must also add that I appreciate the privilege so much the more that I have to greet at the same time, Venerable Colleagues of the Hierarchy, a number of distinguished clergymen and many citizens of the highest standing, having come for the same purpose from all parts of the Dominion, and who, in reality, are representatives of what may be called "La fine fleur du Catholicisme au Canada."

Even before my coming to Ottawa, as Archbishop of this Metropolitan See, an extremely delicate proceeding of the President General gave me an opportunity which I promptly seized to express my profound sympathy for the Catholic Truth Society, and to promise my most earnest and effective collaboration to its noble work.

Following letters led me to accept for the city of Ottawa, the favor of the coming Congress being held within its precincts and as a natural consequence, to lend a hand in calling back to life and replace in full activity on its former basis our local Catholic Truth Society, which was here established thirty two years ago.

After a few years of most fruitful labor, it unfortunately weakened, faded and finally vanished in a kind of total eclipse from which it is now time to decide that it must rise, and be brought again to its primitive vitality.

Indeed, I congratulate myself, together with the Catholics of Ottawa, upon the holding of this Congress. But, it has to be said the choice of this city was not altogether undeserved. It is highly justified by the advantages of offers to the Society and which shall benefit the whole Catholic Church of Canada.

The city of Ottawa, capital city of the Dominion, is not only the political centre of the country—its geographical position is not alone to be taken in consideration. From the religious standpoint as well as from its social aspect, by its history no less than by its present conditions, it offers to the Canadian people as a whole, and more particularly to the Catholic population, a most favorable ground for mutual good will and reciprocal understanding, from that same solid and unmovable base at the same time, a very active centre, expand in all directions, the ideas and the enterprises the most capable of diffusing the blessed fruits of truth, Christian and Catholic civilization, justice and peace.

And after all, there is nothing absolutely new in this memorable event. As alluded to, the Catholic Truth Society was born in Ottawa, under the patronage of the then Archbishop Duhamel. Among its first organizers and officers are the names of Sir John Thompson, William Scott, Joseph Pope, John Gorman and several others of the most influential citizens of the time, including rectors and professors of the University and Canons of the Cathedral. It was at its very inception affiliated to the similar societies recently established in England and the United States, and allowed to partake of the same spiritual favors as well as of the blessings of the Apostolic See.

The programme was the same, and the same also, were the methods of operation. The good accomplished in England at the start of the society under the auspices of Cardinal Vaughan was well known, and the work has been maintained with the same zeal and with increased fruitful results by the present Archbishop of Westminster, Cardinal Bourne.

It must be admitted that nothing could be better, and more to a point, serve the interests of the Church under the direction of its Divine Authority; and as a proof of it, it is sufficient to see what are the aims of the Catholic Truth Society, and by what special means it intends to realize its effect.

The general purpose, expressed under four or five headings, is simply to procure to all, always and everywhere, the truth in all things, without any adulteration whatever, of this intellectual food, need and right of human kind.

The truth as to doctrine, to clearly state and explain what the Catholic Church believes and teaches; what she does not believe and what she, on the contrary, positively rejects.

Truth as to history, which without ignoring human contingencies, readily admitting all the defects inherent to the same, will nevertheless constantly show the emerging Divine character of a society founded by Jesus Christ and holding from Him, its faith, its worship and its moral precepts.

Truth as to science, whereby all human knowledge comes from God, Source and Author of all sciences and of all wisdom, and necessarily vanishes under that Eternal Light, all the proud pretensions or the vain objections of a so-called science in its incoherent and frail conclusions apparently decisive.

Truth as to social order, which the Gospel clearly established on the reign of justice, charity and peace, under condition that these possess the truth guarantee and deserve to be acknowledged as true justice, true charity and true peace.

The truth as to daily facts and information.

Truth from everyone and with regard to all concerned without excepting any of the various groups forming the Catholic community of a city and of a country.

Truth among and between ourselves as well as with and for our separate brethren and most determined adversaries and who would dare say that truth so understood and so practiced should not be the greatest service rendered to humanity.

The Catholic Truth Society utilizes the layman's activity under the high vigilance of the hierarchy, and this already leads to the happiest results. It joins its action to that of the St. Vincent de Paul's Society, adding to material generosity so admirable in our midst, intellectual charity, according to the word of Christ: "Man does not live on bread alone, but on every word that comes from God."

The Society invites its members to a deeper study of religious matters of the Catholic doctrine, of every question in interesting their belief, so that they may be stronger in their convictions and better prepared to defend them.

It is too widely spread an error, practically general, that the faithful have nothing else to do but to accept the submission of the teaching of their priests and that they may assist with a kind of indifference, as simple witnesses, at the combat permanently sustained by the Church on the battlefield of spiritual and moral interests.

Far from that, good children should help their mother and be ready to defend her. Besides, it is their duty to protect and save one another and the Gospel.

Those who received more shall be called to give account." As said a distinguished convert to Catholicity, Mr. George Parsons Lathrop, "The power of the Catholic laity is a moral Niagara allowed to run to waste. The Catholic Truth Society is intended to afford a channel for the utilization of small part of that power in the work of making the truth better known."

The Catholic Truth Society deals with foreigners. But it does it with no spirit of polemics or controversy, and simply by way of an exposition free from all bitterness. It supposes good faith, pure intentions, frankness and ready admission of what is clearly demonstrated. It calls forth respect, liberty, sincerity.

Humanity was lost by lie; and lie continues to be the cause of all evils in the world. Our Saviour has proclaimed it and what He said is of daily experience. "You are of your father, the devil, and the desire of your father you will do. He was a murderer from the beginning and he abode not in the truth, because the truth is not in him; when he speaketh a lie, he speaketh of his own, for he is a liar and the father thereof." (Jo. 8.4.)

The Catholic Church is the real and universal Truth Society. It has been established for no other object than to preach truth, and the whole of it, it shall continue to the end of the world with that same mission. But it will meet across the road enemies to fight with, and these are error, doubt, incredulity, impiety, lie under all its names.

In the permanent warfare, are engaged the Catholic forces permanently mobilized. In the spiritual militia, all the faithful are called to be soldiers, but the war they are engaged in, is of a very special character. It is sustained by love, not hatred; it diffuses benefits, not evils or harms; it carries into itself all that is worth living, liberty and security.

When Leo XIII. declared that the Catholic Church needs for herself, and wants for her children, nothing but truth, he expressed positively what has been the real thought and sentiment of the Catholic Church, the twenty centuries of her history.

This is the absolute reverse of the opposite tactics. Lie and lie again, something is bound to remain against the Church.

Let us suppose that, by a sudden miracle, truth prevails, everywhere and all over its domains, the Church could look for nothing else better, because every right would be restored to her and to her children.

There would remain no enemy to her, save lie itself and the father thereof, for all Catholics know and acknowledge the truth in all matters of their own sphere, and how many understandings, mean rivalries and more dross secret oppositions should disappear; while they too often handicap the common prosperity of the whole community.

Such is, therefore, in substance, the character of the Catholic Truth Society. Doing away with all divisions, it looks for union, Christian union in the practice of perfect sincerity, which should draw all the disciples of Christ to acknowledge one and the same God, the same Saviour, the same Church, the one founded by Jesus Christ, and of which we know we are the members.

It does away with all false impressions, inaccuracies, but a standard and harmful as much as untrue reports. It distributes for the only benefit of truth, and according to its resources, leaflets, tracts, pamphlets, books, magazines, every form of Catholic literature capable of throwing light on every point of daily discussion. This constitutes a veritable apostleship which answers the call of the Divine Master "Luceat lux vestra." Let your light so shine before men."

To accomplish this work of the most legitimate propaganda, the Catholic Truth Society, established and conducted according to the rules of the Church, invites the good will of all the faithful for whom the name of Catholic is not merely a title to be shown off in useful circumstances, but a standing invitation made by St. Paul "to become co-workers of the truth and to help delivering it from the bounds of injustice." (3 Jo. 18, Rom. 1.18.)

It was then quite natural that I should give my most earnest attention to this part of the inheritance I received, and resume the work of my predecessors with the same zeal, devotion and generosity. I have a great pleasure in mentioning here, the intelligent and untiring support owing to which the Catholic Truth Society of Ottawa could be brought again to an activity which, I hope, shall be maintained with due perseverance during the many years to come.

Father O'Gorman had already given on another battlefield his proof of his zeal, of his courage and of his constancy. But this had not exhausted the impulsions of a temperament whose ardour feeds itself at the very source of sacerdotal devotion.

Without any hesitation, upon the desire of the Archbishop he went to work and worked well. Our Society is once again full of life. Its operations show for its first report a series of lectures given by very distinguished and eloquent orators, and which were constantly followed by a numerous and most attentive audience.

More than that, Father O'Gorman is the one responsible for the preparation of the present Congress, and to him goes the merit of a program so elaborated as to promise a most complete success.

And this is why I feel so happy in addressing to you, Mr. Chairman, to Your Grace, to Your Lordship, Your Reverence and to all of you Ladies and Gentlemen, my most hearty welcome.

Now before resuming my seat, I have to deliver a most agreeable message, conveying the blessing of Our Holy Father the Pope, for this Convention.

MONSIEUR EMARD, Archbishop of Ottawa, (Canada).

The Holy Father is happy to learn of the Congress of the Catholic Truth Society of Canada which is now about to begin, implores abundance of light and divine favors for full success so that its important work will be crowned by abundant fruit for the Catholic cause in Canada. He sends with all his heart to Your Grace and congressites the Apostolic Benediction.

(Signed) CARD. GASPARRI.

SIR BERTRAM WINDLE'S ADDRESS
JOHAN GREGOR MENDEL

Mendel was born in the part of the world now called Czechoslovakia but then part of the Austrian Empire in 1822—101 years ago. His father was a very small farmer and, in spite of the name, had no Hebrew connections. Judging that his son had more than ordinary abilities a great and successful struggle was made to give him the best possible education and in the course of it, he came under the teaching of a young Augustinian monk from the neighboring convent at Brunn, with the result that when he also desired to enter religion, it was to that order and convent that he turned his steps. In due course he was professed and ordained and sent to teach in Brunn, but again his Abbot, seeing that he had in Dom Gregor—the name which he took at his profession—a subject of exceptional ability, sent him to the University of Vienna for two years study of science. After this he re-

turned to the convent to re-commence teaching and to undertake the series of investigations which have for ever immortalized his name. Unrecognized during his lifetime, to his deep chagrin, it was not until Mendel had been sixteen years in his grave that his papers originally issued in the Transactions of the rather obscure Brunn Natural History society—were exhumed and set the scientific world ablaze. Mendel had always proclaimed that his time would come, but one can feel sure that he had no idea of the sensation which his work would cause nor that it would be proclaimed as it has been by high authorities to be equal in importance with the discoveries of Newton and Dalton and to have "given the coup-de-grace" to Darwin's theory of Natural Selection. Mendel had however another fragment of earthly purgatory in his brethren in due course elected him to the Position of Prelatus, which is identical with Abbot, in a Benedictine Monastery—an unfortunate action for him and for the cause of science. For science because, although he thought quite the contrary at the time of his election, he found no more time for his studies than he had before because he found himself involved in a serious conflict with the Austrian Government which desired to impose upon religious houses a heavier taxation than he thought was fair or legal. Other monasteries gave in but Mendel stood out and, after his death the question was decided along the lines that he had advocated and thus in favor of a fair treatment of the houses in question. Worn out with this struggle and with Bright's Disease from which he suffered for a number of years, he died in 1884 and was forgotten until 1900 when three men of science independently and simultaneously lit upon his papers and proclaimed their importance to the world with the results mentioned above concerning his work in the Biological world any single name that stands higher nor is more frequently in men's mouths than that of the Augustinian Prelate who died under a cloud of conflict and neglect.

The product of any couple is more or less like that couple. White children are born of white parents and black of black. Mendel's work was like that of a duck's eggs. But the offspring is never an actual facsimile of its progenitors if it is carefully examined. In other words there are two main factors—Heredity and Variation—which are the objects of the study of all philosophical biologists. They are the two things involved in the work of Lamarck and of Darwin and it was on them that Mendel of course above all others directed his attention. But his first inspiration was to select single factors, e. g. color—as objects of enquiry instead of regarding the object as a whole. Thus he simplified his task and by that simplification was able to discover for the first time that the details of inheritance of single characters in a great many cases at least, followed a somewhat complicated but perfectly definite law of numerical order. His first work was with peas and the factors which he studied were height, color of seed-substance and smooth and wrinkled seeds. He made further experiments with bees but his notes on that subject have disappeared, probably burnt by himself in a fit of disgust at the neglect accorded to his other writings. Since the re-discovery of his writings immense series of experiments have been carried out on his lines with which it would take too long to deal here.

Perhaps the most interesting are those on the Fruit-fly carried out by Morgan of New York and his associates but the most practical have been those of Biffen of Cambridge, England, who has evolved on Mendelian lines a variety of wheat, meeting all the needs of the English farmer, a thing which did not previously exist.

There are several very important lessons to be learnt from Mendel and his work. The first is that there is no such distinction as is often drawn by ignorant persons between "pure" and "Applied" science. Any enquiry may have a practical application as the thermos bottle and the incandescent lamp are examples into the liquefaction of air. The second is that a theory is quite a different thing from a fact. The thing which the scientists forget or do not know. Darwin certainly never heard of Mendel curiously enough and it does not appear that Mendel ever heard of Darwin though they were contemporaries. Darwin's theory of Natural Selection was proclaimed as the pure gospel of science for fifty years yet now we are told by very important persons that Mendel's theory has swept the older out of the scientific field. The lesson is that we need not worry our heads if a theory appears to conflict with religion. It cannot really conflict with it and be true but, with this and other facts before us, we hesitate to believe all that we read in the papers as to great new epoch-making discoveries.

The third is perhaps the most important. If we find a series of highly complicated and yet constantly recurrent events underlying the phenomena of Heredity it must be obvious to the most careless thinkers that the idea that such chains of events could have come about by chance is simply and outrageously absurd. That they must have been arranged by some one is as clear surely as that the materials of which the Parliament build-

ings could not have assembled themselves into the shape which they present by chance nor even as the result of a lot of men throwing stones at random. It adds one more stone to the imposing pile that points to the one fact—the existence of a Creator who must be the Uncaused First Cause of all things. Lastly it is another nail in the coffin of that old and hoary lie so impossible to kill that the Catholic Church is the deadly enemy of all learning and particularly of all scientific learning.

Mendel was made Prelate surely not in punishment for his scientific proclivities which by the way had been fostered to the best of their powers by his convent. It is almost the story over again of Stensen, one of the greatest scientific men of the 17th century who shone as an Anatomist and is proclaimed as the Father of Modern Geology whose punishment was to be made a Bishop. But in face of Pasteur, Rontgen, and scores of others this hoary lie can only flourish amongst the ignorant or the wilful liars who are unfortunately still not a wholly extinct race.

"THE FIFTH NOTE OF THE CHURCH"
BISHOP FALLON'S ADDRESS

Bishop Fallon was received with prolonged applause when he arose to speak. After pointing out that there was revelation in the earliest time of man's creation, he said that Christ in his birth, life, passion and death had filled to overflowing man's revelation to man.

There had never been such a commission as Christ had issued to any class of human beings had a commission as wide and deep been given. The Church was not to be the Church of Italy, of England, or America, but the Church of all humanity. Christ's mandate to His Disciples was "Go, teach ye all nations."

Bishop Fallon said that there was in addition to the marks of unity, sanctity, universality and apostolicity, still another mark or note. It was a note that always had a powerful influence on his mind and that was to be found on every page of history. That note was one of hostility, calling names, a policy of pin pricks. It aimed to discredit.

The Catholic Church had been subjected to persecution in every age of her history. The history of the Catholic Church was a struggle beginning with the Roman emperors and pro-consuls when Christians were persecuted unto death and the whole soil of Rome was bedewed with the blood of early Christians. Persecutions were followed by conditions more dangerous. They were the false teachings and false pride of perfidious intellects. The Church was faced with a constant struggle against false doctrines and heresy. The invasions of the Huns and Visigoths brought to the Christian civilization the danger from pagan incursions. The struggle was one which left the Church triumphant. Later, the lawyers were the ones who made the trouble. They were the great founders of the system of Divine right of Kings. They were known as "regalists," men who were made heads of the Church, were subject in jurisdiction and position to the head of the State. There then arose the great school of Roman canonists. Next came the Christian Catholic Emperors who were claimed by ecclesiastical investiture to confer spiritual as well as temporal jurisdiction. Their pretensions collapsed.

Dealing with the schism His Lordship said that for all the history of the Church there were no pages so full of pain and pathos as those relating to the captivity of the true Popes at Avignon, and the struggle between the true and false Popes for the possession of the seat of Peter. There were those who then said that the schism would mark the end of the Church, but the Church was not ruined. The Church triumphed.

The schism was followed by the rise of the Reformation. It was not his intention, Bishop Fallon stated, to deal with the principles of the Reformation, or the characteristics of its fathers. It was significant that those studying the principles underlying the various plagues known as Communism, Anarchism, Nihilism, Socialism and Bolshevism, could easily draw from the 16th century the conditions of the 20th century. He commented that in all his readings of history there was no institution that had suffered such constant hostility and persecution as the Catholic Church.

FIFTEEN CATHOLIC MISSIONS DESTROYED BY JAPAN QUAKE

New York, Sept. 24.—Fifteen Catholic missions in the Archdiocese of Tokyo were entirely destroyed and all the missions in that Archdiocese were more or less seriously damaged as a result of the recent catastrophe that visited Japan, according to the latest advices received by the Right Rev. Monsignor Joseph Freri, General Director of the Society of the Propagation of the Faith, from the Archbishop of Tokyo.

Two priests and eleven nuns were killed, according to latest information, and a large number of Catholics are known to have perished.

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The Archbishop has cabled Monsignor Freri asking for the prayers and alms of the American Catholics.

JAPAN THANKS SOCIETY FOR PROPAGATION OF FAITH FOR RELIEF
New York, Sept. 24.—The following letter has been received by the Right Rev. Mgr. Joseph Freri, P. A., General Director of the Society for the Propagation of the Faith:
"Dear Sir:
I have been instructed today by Count Yamamoto, Minister for Foreign Affairs in Tokyo, to convey to you the following cabled message:
"The Japanese Government has deepest appreciation of relief measures taken by your organization."
Sincerely yours,
J. ANEHA,
"Acting Consul General,"
"Japanese Consulate."

CORNER-STONE LAID
ST. FRANCIS XAVIER CHINA MISSION SEMINARY, SCARBORO
In the presence of thousands of Catholics from all parts of the city of Toronto and suburbs, of the clergy of the various parishes and of representatives of religious orders and students from all parts of the Archdiocese, His Lordship Alexander A. MacDonald, D. D., delegated by His Grace the Archbishop of Toronto, solemnly laid the corner-stone of the new St. Francis Xavier China Mission Seminary at Scarboro, Ont. on Sunday Sept. 16th.
An eloquent and inspiring sermon was delivered by Rev. C. F. Curran D. D., director for the Archdiocese of Halifax of the Society for the Propagation of the Faith. The speaker regarded the erection of this, the first Foreign Mission Seminary for English-speaking Canada, as an epoch-making event in the history of the Church in the Dominion. It marked the beginning of an institution which soon would shelter young men who, leaving father and mother and all that was dear to them would go forth into a country darkened by the black cloud of paganism to bring to the people the saving message of the Faith. He paid a glowing tribute to Rev. J. M. Fraser, founder and director of China Mission Seminary, through whose ardent zeal the splendid building was being erected for the education of Canadian students for the Chinese Missions. He pointed out the life-long devotion of Father Fraser for the foreign missions and his ardent apostolate for the conversion of China and urged the faithful to help by their contributions the completion of China Mission Seminary. His Lordship Bishop MacDonald, in a stirring address pointed out that Canada was now about to take her place in the evangelization of the pagan world, to send forth young men who would take the place of the European missionaries whose ranks had been so sadly depleted by the World War.
The choir of St. Michael's Cathedral, under the able direction of Mr. P. Leon rendered exquisite music for the occasion and a touch of color was given the proceedings by the presence in uniform of the members of Loretto Abbey Students' Crusade and of the De La Salle Cadets who acted as a guard of honor.
The students of St. Augustine's and of St. Francis Xavier Seminary attended in a body and besides the faculty of China Mission Seminary viz. Rev. J. M. Fraser, Rev. W. C. McGrath, Rev. W. O'Toole and Rev. G. Basso the following members of the clergy were present. Right Rev. Mgr. J. T. Kidd, D. D., Rev. A. O'Leary, D. D., Rev. S. McGrath, Rev. W. McCann, Rev. E. McCabe,

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