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TORONTO, AUG. 20TH, 1908.

FEAST OF THE ASSUMPTION.

As the cycle of the year of days
revolves it is marked here and there
by the many feasts of the Church,
which remind the faithful to pause
for a moment in the midst of worldly
affairs to give thought to things
of heavenly import. The Feast of
the Assumption solemnized on Sunday
last is one of peculiar attraction and
beauty, as it is the first instance in
the history of the Blessed Virgin
when we contemplate her as one of
the great throng of which she is ever
afterwards known and recognized as
Queen.

Heretofore we had known our Blessed
Lady almost as one of ourselves.
As a little one we saw her led to
the Temple by her mother, the good
Saint Anne, and afterwards among
the maidens who made their home
within the sacred precincts, none were
as conspicuous as she in humility and
in industry for the beautiful things
of God's house. We had followed her
in the royal espousals to St. Joseph,
and had been with her in the humble
earth at Nazareth, where the whole
earth bowed before its Mystery. The
little Crib at Bethlehem was ever a
favorite visiting place. Later we
had speeded the flight of Mary, the
Divine Child and the faithful guardian
Joseph across the desert and on to
the protecting shores of Egypt. We
had sought with the distracted mo-
ther for her little Son through the
busy streets of Jerusalem and with
her had entered the Temple and there
found Him "in the midst of Doctors,
hearing and asking them questions."
The scenes in which He had after-
wards figured as the miracle worker,
from Cana with its wedding-feast,
until the culminating work of the Res-
urrection itself, we had visited, and
from these scenes the Blessed Virgin
was never absent. But the theatre
of these great events was the earth,
and Mary herself was as yet but one
of its travellers.

In the Assumption we see the Blessed
Virgin in a new role, that of Queen
of Angels and Men. The heavenly
hosts came forth to greet her, those
cohorts, which since the creation of
their own kind and of men had never
seen so fair a sight, save that of the
Beatific vision alone, nor had the
saintly band of Adam's race be-
held anything so rare and beautiful as
that vouchsafed them on the morning
of the Assumption, when our Divine
Lord led His Mother to the feet of
His Father seated upon the eternal
throne. As the Blessed Virgin was
born and lived without sin, it was
altogether meet that she should never
know the corruption that follows
death, and her assumption, body and
soul, into heaven is one of the things
to which reason as well as faith
points loudly. The blessed in Heaven
contemplate her in a glorious immor-
tality; for dwellers on earth she
is the recourse in all difficulties,
a mediator with her Divine Son, the
Refuge of Sinners and Star of Hope
to lighten the wayfarers on this
earthly pilgrimage.

THE PAN-ANGLICAN CONFERENCE.

An encyclical letter has been issued
from Lambeth Palace, the London re-
sidence of the Archbishop of Canter-
bury, purporting to be the address of
the recently held Pan-Anglican Con-
ference to the world. Only a very
short synopsis of this document has
been transmitted by cablegram to
this side of the Atlantic, on which
we have no desire to make derogatory
comments; nevertheless it is proper
we should make some remarks there-
on, as it makes some references to
the relations of Anglicanism towards
the Catholic Church.

Two hundred and fifty-three Bishops
are said to have been present at the
Conference, and these were, no doubt,
a body of highly respectable and in-
telligent gentlemen, though their
claim to be successors of the Apostles,
and of having a divine mission
coming from the Apostles, and
through them from Christ, the found-
er of the Christian religion to teach
all nations, is but fallacious.

This Conference, or Council, lasted
11 days, beginning with July 27th,
and ending on August 6th, with a
solemn service in the Westminster
Abbey, which dates back to the time
of the Venerable Bede, being earlier
even than the days of King Alfred.
The Abbey is one of the many Catho-

lic churches which were seized by the
English Church of Henry VIII's time.
The very name by which the present
assembly of Anglican Bishops has
been designated seems to convey
the idea of the confusion which ex-
ists owing to the disputes within the
Church itself on the High, Low,
Broad, and Erastian issues.

On occasion of the first call to a
meeting of the Bishops of the churches
which have sprung out of Anglicanism,
the name given to the assembly
was "a Council," in imitation of
the 21 august assemblages of the
Bishops of the Catholic Church which
are known as her "general councils,"
beginning with that of Jerusalem and
ending with the Council of the Vati-
can, held in 1869-70, under the presi-
dency of Pope Pius IX.

But the incongruity of calling these
modernized assemblies Councils
seems to have been felt, for the
great general Councils of the Catho-
lic Church met under the divine com-
mission: "As the Father hath sent
me, I also send you" (St. John xx.,
21), and they spoke with authority,
as spoke the Apostolic body when
issuing their decrees at Jerusalem:
"For it hath seemed good to the
Holy Ghost and to us to lay further
burden upon you than these neces-
sary things." (Acts xv., 28.)

But the very first Pan-Anglican
Council was fully conscious that it
could exert no authority, and was
careful to announce to the world
that it did not mean to claim au-
thority to bind men's consciences!
Why then should it be called a Coun-
cil at all? A new designation was
therefore given, and the recent as-
semblage was announced as "a Con-
gress."

But even a Congress has usually
some right to claim obedience, and
now the title chosen for the last gar-
thering is "the Pan-Anglican Confer-
ence." A Conference is not expect-
ed to do more than compare opinions,
or at most, to recommend to the
general public the opinions of the ma-
jority.

This Conference, we are told, has
issued an encyclical letter. This is
somewhat anomalous. An encyclical
letter is by its nature issued for
the guidance of the world—but the
title Pan-Anglican is essentially lo-
cal or national. It is the utterance
of only the English nation, though
the American Episcopal Church, as a
daughter of the modern Church of
England, has taken part in it.

"The Conference," we are told, "in
view of the tendencies widely shown
in the writings of the present day,
places on record the conviction that
the historical facts stated in the
creeds are an essential part of the
faith of the Church."

It will be somewhat consolatory to
Christians to find that the now num-
erous independent Pan-Anglican
Churches are taking this decisive
stand in regard to the events on
which Christianity is founded—the
birth of Christ from a Virgin, the
atonement by Christ for the sins of
mankind, His glorious resurrection
from the dead, and triumphant as-
cension into heaven. But it would
be more satisfactory if that aggregation
of independent Churches could speak
with authority as the one Church of
Christ against which "the gates of
hell shall not prevail." (St. Matt.,
xvi., 18.) It is not long since two
of the most eminent representatives of
the Anglican Church, Drs. Sanday and
Gore, the latter being Bishop of Wor-
cester, repudiated as mere inventions
or conjectures the historic events of
the new testament, and they were
backed by a large section of the
clergy. Will the Church of England
and its daughter Churches accept the
expression of opinion issued by the
Lambeth Conference? We do not en-
ertain any doubt of the outcome.
This expression, coming forth avowedly
from a body which has no author-
ity to demand obedience, will
leave matters just where they have
stood for years, and indeed for at
least a century and a half. It will
not strengthen the faith of the An-
glican clergy or laity in the funda-
mental truths of Christianity. There
is no authority in Christianity which
can bind consciences, apart from the
authority of St. Peter's successor,
and the Catholic Church in union
with him.

We are taken completely by sur-
prise by another resolution arrived at
by the Conference, to the following
effect:

"All races and peoples, whatever
their language and conditions, must
be welded into one body, and the
organization of different races living
side by side, into separate or inde-
pendent churches, on the basis of
race or color, is inconsistent with the
vital and essential principle of the
unity of Christ's Church."

We are not informed whether this
expression of opinion was carried by
a close vote or by almost a unanim-
ity which might be termed an ac-
clamation; but of this we are cer-
tain that this opinion is completely
at variance with the fundamental
principles on which Anglicanism was
boastfully founded.

If all races and peoples should be
led to one Church, there can be no
one authorized to claim the headship
of that Church but St. Peter's suc-
cessor, an office which the Christian
Church has constantly acknowledged
to belong to the Pope, and which no
one else has ever presumed to claim.
What becomes then of the boast which
Anglicans so often quote from Shake-
speare as spoken by King John:

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But as we under heaven are supreme
head,
So under Him, that great Supreme-
macy
Where we do reign we will alone up-
hold."

This is subversive of the commis-
sion given by Christ to St. Peter to
feed His whole flock—His lambs and
sheep; for surely there was no commis-
sion ever given by Christ to the
Kings or Queens of England to feed
His flock or rule His Church. There
is no authority either in Scripture or
the constant usage of the Church of
God, to abjure on oath the Spiritual
authority of all foreign Prelates or
Potentates, as is done by every one
who receives deacon's orders in the
Church of England; for if the Head
of the universal Church be not in Eng-
land or in the British Empire, he
must be sought elsewhere.

The Protestant Episcopal Church of
the United States became an independ-
ent national Church after the indepen-
dence of that country was acknowl-
edged, and later the colonial church-
es have for the most part, also be-
come independent. It might be ex-
pected that after the recent Pan-An-
glican declaration quoted above these
should all seek a re-union with the
Catholic Church, but it would be pre-
mature to expect this logical conse-
quence in the near future.

It will be seen by our readers that
the repudiation of foreign prelates by
the Anglican clergy would have ef-
fectually closed the doors of all na-
tions against the Apostles them-
selves, if the nations had acted upon
the same principle, and the commis-
sion given by Christ to preach the
Gospel to all mankind could never
have been acted upon.

MONUMENT FOR GROSSE ISLE.

At the late convention of the An-
cient Order of Hibernians at Indian-
apolis, the sum of \$1,000 was voted
for the purpose of erecting a monu-
ment to the memory of the hundreds
of Irish immigrants, who died of
ship fever, shortly after their arrival
in this country some years ago.

The story of that which the monu-
ment will perpetuate is something
that ranks with the saddest of our
history. The memory of the men
and women, ancestors to many now
in Canada, who with their little ones
braved and escaped the terrors of the
deep, only to fall a prey to the plague
on reaching the land, is among the
most harrowing that history hands
down to posterity. Results which
followed in the wake of the immi-
grant ship of half a century ago
could scarcely happen now, and so
we fall even in imagination when
trying to picture the hardships and
sufferings of those Irish men and
women, who, driven by circumstances
from the country which gave them
life, found in the land to which they
had come in search of better things
naught but pestilence and death.

No lasting monument has hitherto
marked the spot where they fell and
the death-roll no one has numbered.
Now, thanks to the Hibernians, and
largely to the efforts of the Canadian
delegates, a monument will rise to
remind those of the present day, of
those early pioneers who fell like
leaves by the wayside.

The monument to be erected will
lead even to better things. It will
serve to remind an Irish and a Catho-
lic people that beneath and about it
lie the remains of those whose blood
once pulsed in all the strength of
manhood for the doing of greater
things, that here, too, the arms of
many a mother encircle the forms of
little ones, in whose being entire fam-
ilies were obliterated. None were left
to pray for such and only the record-
ing angel registered their names.
With the monument ever rising as a
tangible reminder, the words "have
pity on me, at least you, my friends,
have pity on me," will sound more
loudly than in the past, and with the
uplift of marble or brass shall ascend
the Holy Sacrifice and the incense of
prayer, for those who bone of our
bone and flesh of our flesh, have yet
lain apparently so long forgotten.
The Hibernians are to be congratulated
on their efforts and results.

EDITORIAL NOTES

The New World of Chicago, under
its new editor, Mr. Charles J. O'-
Malley, has assumed a new and de-
cidedly improved form. Its old
magazine make-up is now a thing of
the past, and it comes to us in
newspaper shape, large and luminous
in every sense of the word, the inter-
esting matter and attractive mechan-
ical appearance making it one of the
best weeklies on the continent. While
the magazine has a high place in the
literary field, the newspaper for
some intangible reason, seems to

carry more weight, thus strength is
added and influence gained by the re-
cent change in our contemporary.
Mr. O'Malley is always amongst our
favorite editors, and his paper
amongst the best. We wish him
long years of ever increasing strength
in the great city which is now the
field of his labors.

The Centenary of the noted English
Catholic College of Ushaw has just
been celebrated, by rejoicings and
ceremonies truly Catholic in the uni-
versality with which they were en-
tered into, and by the breadth of
spirit which marked them throughout.
The Holy Mass was offered,
a letter of congratulation from His
Holiness was received, ecclesiastics
from all over the country were wel-
comed by the Right Rev. Dr. Wilkin-
son, Bishop of Hexham and Newcas-
tle, sermons by noted preachers were
delivered and a play written in honor
of the occasion by Rev. R. H. Ben-
son was given. Old students, many
and famous, did honor to their Alma
Mater, and that "deeds not words
mark Ushaw's sons" was borne out
by the testimony that poured in from
all sides. It was a notable time for
the famous Catholic College, and
those in Canada—and some such ex-
ist—who are amongst those who
once profited by the hospitality and
wisdom enclosed within its walls, will
also rejoice at the success and stand-
ing of their old school.

COMMUNICATION

To the Catholic Register:
My first letter gave a sketch of my
voyage from Montreal to Belleisle.
The present communication will deal
with the passage across the Atlantic.
The last rays of Monday's setting sun
had died away and the darkness had
begun to deepen when the good ship
"Ottawa" felt the first swell of the
broad ocean. The lights of Belle-
isle blazed out to the north, and when
they grew dim all on board knew that
their next glimpse of land would be
the Irish coast. Old ocean was not
long in making his presence sensibly
felt by some of our party and there
were vacant chairs in the dining-room
next morning. On the whole, how-
ever, the Angelus party and the pas-
sengers in general proved to be ex-
cellent sailors, and whilst a few suc-
cumbed the majority, amongst them
your correspondent, bore up bravely
and were always in evidence on deck
and at table.

There is not much variety of scen-
ery on the ocean. Day after day the
same heaving, throbbing waters, now
shimmering in the sunshine, now
leaden as the skies above, meet the
eye. Byron's address to the deep
and dark blue ocean may be approp-
riate to some sea like the Mediter-
ranean, or to some bay near shore,
but your correspondent has never
seen the waters blue in mid-ocean.
They are of the hue of a midnight
sky, but absolutely black, but almost
so. The color of a cloudy sky is the
nearest approach I can suggest to the
tint of the ocean away from land.
As the shore draws near, beautiful
tints of blue and green are sometimes
met; but I have never, even on the
brightest days, encountered them far
out at sea. One very beautiful effect
is witnessed when a brisk wind
raises whitecaps. These gleam with
a phosphorescent glow in the dark-
ness and the contrast between the
pitchy blackness of the troughs of
the waves and their lum-
inous crests, is one of the grandest
sights imaginable. There is, how-
ever, one glorious relief to the mon-
otonous outlook of an ocean voyage,
and that is sunset. Very often
cloudy or foggy weather denies the
voyager this gratification, but when
it comes under favorable conditions
an ocean sunset is worth the risk of
sea sickness. Our party has been
fortunately favored with more than
one such. They saw the sun descend
in cloudless glory in the Gulf of St.
Lawrence. For a moment the orb of
day seems to rest on the waters, his
brilliance so tempered that the eye
can almost bear to look directly into
his face. Then he slowly sinks,
bit by bit into the waves. Just as
he disappears a dazzling line of light,
like an electric illumination gleams
out for a few moments, gradually
lessening to a point, and then giving
place to the crimson and purple
shades with which we are familiar on
land.

Our first sunset on the broad ocean,
however, was of a far grander char-
acter than this. The Western sky
had been cloudy during the evening,
and a gentle rain began to fall as
the sun was fast sinking towards the
horizon. Suddenly the sun shot
through the clouds, and the whole
western sky to the zenith was light-
ened up as by a mighty conflagration.
The passengers crowded the deck, and
some of them exclaimed humorously:
"Where is the fire?" The ocean be-
neath was bathed in a crimson glow
so beautiful that one very romantic
young lady declared that she would
not regret to be drowned in water
like that. Like many of her kind,
she was caught by appearances. The
first plunge into these waters, like
the stern realities of life, would soon
end her romance, but the awakening
would come too late.

Whilst the west and the ocean be-
neath were ablaze with richest tints,
the opposite sky was spanned with a
magnificent rainbow. The verdict of
all who witnessed it and amongst
them were some who had crossed the
ocean many times, was that they ne-

ver witnessed so grand a sunset! It
was, I regret, the last as well as the
first glorious sunset we beheld on the
ocean. The succeeding evenings were
so cloudy that the day-god had no
opportunity to show his splendor.
A fine ocean sunrise is something
to which I eagerly looked forward,
but in a latitude in which the sun
rises before 4 o'clock during the
month of July, it is a sight not very
easily witnessed. Moreover, the
morning is much more liable to be
obscured by mist and cloud. On one
occasion only did I succeed in being
on deck ahead of sunrise, and that
was on the morning on which we ex-
pected to sight the Irish coast. Un-
fortunately, that morning the whole
sky was heavily draped with clouds,
and my enterprise in pacing the deck
at 3.30 a.m. was very poorly reward-
ed. It was very beautiful to see
the pearl morning light break
through the clouds whenever it could
get an opening, and to see the sun-
beams shimmering on the horizon line
at intervals; but this was only a
tantalizing glimpse of what would be
were the cloud banks less heavy.

Equally unsatisfactory was the re-
sult of looking out in the early dawn
for the Irish coast. The mists cur-
tained it so heavily that it was a
quarter to seven in the morning be-
fore a little speck, in appearance like
a sugar loaf, met the eyes that had
been watching in that direction for
hours. Soon afterwards Malin Head,
the most northerly point of the main-
land of Ireland, thrust its long pre-
cipitous point into view, and exhib-
ited a wide stretch of diversified coast
scenery. At some points the coast
swept inward in a gradual rise and
green fields and white cottages were
plainly visible from our point of ob-
servation far out at sea; again the
gently sloping hill would be succeeded
by a rugged mountain on whose
brown surface no sign of human habi-
tation could be seen. This is the
character of the whole northern coast
of Ireland—an alternation of gentle
slopes and rugged mountains and
cliffs. There is a wonderful charm
in this irregular coast which never
grows monotonous, but unfortunately
the sunlight which brings out the al-
ternate green and brown and softens
the rugged cliffs, was absent.

Separated from Malin Head by a
narrow channel is the island of Innis-
turk, which is a place of some im-
portance because it has a light-house,
a signalling station, and an appar-
atus for wireless telegraphy. As soon
as our ship came in sight, the two
latter were set in operation; and in
a few moments the news of the sight-
ing of the Ottawa was in Liverpool,
in Montreal and other shipping cen-
tres.

So much of this letter has been
spent in describing sea and sky and
coast, and so little devoted to life
aboard that the reader may be in-
clined to mark down your correspon-
dent as an unsocial individual. The
passengers of the Ottawa have a dif-
ferent opinion, particularly the group
which forms the Angelus party. But
the games and jokes and doings of
deck life do not afford much of pub-
lic interest. Suffice it to say that
the majority of the Angelus party,
including your correspondent, rose
bravely superior to sea sickness, never
left a vacant seat at table, took a
hand in everything gotten up to
while away the time, and succeeded
in making the situation as agreeable
as possible for themselves and fellow-
travellers. Several priests, as I have
already indicated, were aboard—from
the Western States, from old Ken-
tucky, Michigan and Montreal, and
no one could wish for better repre-
sentatives of the cloth. The distin-
guished Jesuit Father selected by
Rome for a most important mission
in Japan, who as I have said, was of
the number, was just such a man as
one would expect to bring any mis-
sion, however arduous, to success.
Daily intercourse with these priests
was a never failing source of interest
to your correspondent and he hopes
henceforth to number them amongst
his special friends.

The Recent Roman Reforms

Some of the secular papers are very
much puzzled about the exact mean-
ing of the recent Decree reforming
the Roman Congregations. They af-
fect to see in them a policy of more
complete centralization, of extension
of the Pope's personal power, of
easier repression of people and
things that lack favor at Rome.
What they might see if they chose to
look is that the Holy Father is sim-
ply changing one method of govern-
ment in ecclesiastical affairs for an-
other and a better one. He is also
providing that countries so wealthy
as England and America should no
longer have free administration of
their particular business carried on
for them, but should take their place
with the other countries concerned in
the ordinary system on which the
Holy See manages the legislative re-
quirements of the Faithful. There is
no longer any reason, the Pope be-
lieves, why the countries he with-
draws from the jurisdiction of Propaganda should not have their affairs
conducted by the Congregations which
deal with the affairs of countries like
France and Spain. And certainly
English-speaking Catholics every-
where will feel that the Holy Father,
in putting them on a different status
than that which they had as inhabi-
tants of a missionary country, has
but recognized the fact that they are
quite able, as they are quite willing,
to bear their share in the burdens
of administration which the Holy See
has to meet. They fall into their
place in the general life of the
Church, and know that in Rome, whe-
ther their matters come into the
hands of this Congregation or that,
they will have justice and right done
them now as ever before.—Liverpool
Catholic Times.

The best advice is that which is
gained by experience, but, unfortun-
ately, it always comes too late.

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FEATURES OF THE PROCESSION

In the parade at the laying of the
corner-stone of the Minneapolis Pro-
Cathedral a few weeks ago were twenty
Japanese converts who were re-
ceived into the Church in March and
April last by Father Cosgrove of St.
Vincent's, St. Paul, Minn., and the
parish of St. Mark's, St. Paul, Minn.,
of which Rev. W. L. Hart is pastor,
led by pipers wearing the garb of the
Highland Gael.