

## METHODIST ACTIVITY UNDER EYE OF POPE

WHAT THE WESLEYAN PROPAGANDA HAS ACCOMPLISHED AMONG THE ITALIANS

"SEVEN CONSPICUOUS CONVERTS"

Somewhat gaily—for the gravity of the theme—but none the less effectively, the Searchlight column of the London Universe discusses an article in the Methodist Times on the subject of Methodist activities in Italy, "under the eye of the Pope." The matter will have for Americans, Catholic and non-Catholic, the interest at least of reminiscence. This is what the Searchlight reveals:

The gentleman—a Mr. William Burgess—who writes about the Italian propaganda, is not by any means a pessimist. He says—but advances no proof of it—that Protestantism got "one hundred and twenty nine conversions from Roman Catholicism" in Italy last year. We beg to differ from him. The Wesleyan missions in that country may possibly have secured an attendance, or adhesion, or whatever they call it, at their services, of that number of persons; but it is safe to say that the class of persons so influenced was not "Roman Catholic," except in the most nominal sense of the expression. As well say that the late General Booth, when he rescued some of London's fallen wretches from degradation and misery, secured for the Salvation Army so many "conversions from the Church of England." Methodism in Italy would have a hard task to show any sort of decent proportion of practising Catholics among the Italians who have been drawn to its services.

Mr. Burgess is quite frank about things, in another part of his article. "It would appear," he says, "that though street preaching and bell-ringing may serve to arouse attention, in Italy it is very discouraging so far as immediate results are concerned. You may count on the fingers of one hand the converts thus won." That is his view; but he is consoled to know, on the testimony of another gentleman, that there have been "seven conspicuous converts from Romanism." We imagine that the seven in question must be conspicuous in the circumstances of their conversion; big fish do not enter the Protestant net in Italy. And although "a canon in the cathedral of—" also "a parish priest and archdeacon of the college church of—" are said to be on the way, we should as soon expect to hear of the completion of their journey as we should to read the completion of the above sentences. Which cathedral, and which archdeacon of the college church? This missionary society has been at work for a hundred years, and it would be interesting to know what have been the total results in quality and quantity, during that long period, and what sum of money it has cost, per head, to turn lapsed Catholics into Italian Methodists.

For our part, we should hazard the remark, that, though "the eye of the Pope," under which this labour is being done, is a very solicitous eye, and tired, and often close to tears, nevertheless, viewing the work of the proselytizers in Italy, it must sometimes, too, twinkle with merriment.—Ave Maria.

## THEY ARE

### MONOMANIACS

WELL-KNOWN DAILY EXPRESSES STRONG VIEWS ON BUTT INCIDENT

In the general assembly of the Southern Presbyterian Church held in Kansas City a short time ago, a certain Dr. J. A. Smith charged that "an edict from the Pope was found on the body of Major Butt," commending all Catholics to vote for a candidate other than Woodrow Wilson in the presidential election."

C. L. Leppert of South Omaha, Neb., wrote to ex-President Taft, asking him to either affirm or deny this statement.

In a letter to Mr. Leppert, dated July 1st, Mr. Taft declares that "the statement is false from beginning to end, and I wonder that a church or a minister of a church, who ought to be careful in giving currency to statements of any character without the slightest foundation, should be responsible for this."

Mr. Taft points out that the body or effects of Major Butt have never been found.

The St. Louis Globe-Democrat of July 18th, in commenting on this matter, expresses itself in no uncertain terms on the circulation and acceptance of such ridiculous tales as this. It emphasizes the fact that Mr. Wilson was not nominated until almost two months after the Titanic disaster, and that this in itself would show the absurdity of the fable.

"But the denial," it adds, "will do little good. The only people capable of believing it are monomaniacs on the subject with which the statement dealt, and they will secretly hug it as proof of their suspicions. It was fashioned by some pervert who wished to play on the prejudices of such persons. The only surprising thing is that a speaker so reckless as to repeat it before a representative assembly was not challenged by some friend of truth to produce some evidence to substantiate it. A false sense of courtesy should not serve to protect men who boldly make ground-

less charges, even though they wear clerical garb."

This editorial pronouncement of the Globe-Democrat, a leading St. Louis daily, is most refreshing. It shows that there is some sense of morality and truth remaining in some of our communities, which have been flooded with similar and even more vicious and unprincipled fabrications for the last three years. The number of "perverts" and "monomaniacs" in this country is, indeed, surprisingly large at the present time. In the very same city in which the Globe-Democrat is located there resides a certain "Rev. J. Scott, D. D., Traveler, Lecturer and Preacher, Pastor Plymouth Congregationalist Church," who has written an introduction to "The Devil in Robes or The Sins of Priests," one of the most rotten of The Menace's publications, praising the book and commending the illustrations in it as "true pictures," when, as a matter of fact, every picture in the volume reflecting on the Church and intending to show the cruelty and lust of the priesthood is doctored, some of them being well-known pictures of entirely different events. An Indian rajah, for example, is passed off as "Father Gonzello of the Philippine Islands," his peculiar headgear being left on his head and a Roman collar and cross added to his make-up.

The ignorance and morbid superstition of thousands of American Protestants and the unscrupulousness or lack of knowledge of many of their clergymen is pitiful in the extreme, an opinion which has been expressed in their regard by Dr. Washington Gladden, the well-known Protestant divine, in his article on "The Anti-Papal Panic," in the July 18th issue of Harper's Weekly.—C. B. of C. V.

## A VITAL ISSUE

The economic question bulks large in our days. Within the four corners of Christendom there is no nation it does not confront. Governments may differ in form, but all of them are called upon to deal with conditions affecting the well being of those whose political allegiance they claim. Like Banquo's ghost what has come to be known as the labor question will not down. At this moment it is demanding, and receiving, the attention of the best intellects in all lands. Everywhere it is felt that on its just settlement the future of the race depends. This may seem exaggerated language. But it will not appear such to those who have recognized the storm signals fluttering in all parts of the world. Anarchy and Socialism and labor riots that recently converted a state of the Union into an armed camp, are warnings of which society, in self defense, must take note.

The well-spring of social discontent is injustice which, ignoring all claims except those based on might, would establish industrial slavery by the ruthless spoliation of labor. In condemnation of that species of slavery Leo XIII. raised his voice in his well known encyclical on labor. "Religion," he declared, "teaches the wealthy owner and the employer that their work people are not to be accounted their bondsmen; that in every man they must respect his dignity and worth as a man and as a Christian; that labor is not a thing to be ashamed of if we lend ear to right reason and to a Christian philosophy, but an honorable calling enabling man to sustain his life in a way upright and creditable; and that it is shameful and inhuman to treat men like chattels to make money by, or to look upon them merely as so much muscle or physical power."

Here we have stated for us the Catholic Church's view of the labor question. It is radically different from that which determines Mammon's attitude toward the wage-worker. If the latter be regarded as a mere profit producing machine without any inherent rights, it follows that the machine should be worked to its utmost capacity, and when worn out should be thrown aside pitilessly to make room for another machine. That theory reduced to practice has produced results far from satisfactory. A few days ago Senator Borah of Idaho, referred to some of these results, used this language in the course of a debate in the United States Senate:

"In the last few months there have been more riots, more civil war in various States of this Union than for many years. This is due to conditions that have grown up and which public men have not studied as they should." A few days before these words were spoken a house in a thickly settled section of New York City was wrecked by the explosion of a dynamite bomb. The maker of the bomb and three others lost their lives by the explosion. On investigation the police authorities discovered that anarchists had established a species of dynamite factory in the wrecked house where explosives were prepared for the avowed purpose of taking the life of the richest man in the United States. It was blind hatred, unrestrained by regard for the sacredness of life, preparing to wreak vengeance upon one who has piled up millions by means of an industrial system that is responsible for the conditions to which Senator Borah has called the attention of his fellow Senators.

It is some twenty years since Leo XIII. wrote "It is shameful and inhuman to treat men as chattels to make money by, or to look upon them merely as so much muscle or physical power." Some of the great corporations of the country are beginning to appreciate the truth em-

bodied in these words of Leo XIII. as is shown by the steps they have taken to improve the conditions of their employees by dividing among them a share of the profits and by establishing in their interest a pension system. It is a partial revelation to the Guild system of the Middle Ages which recognized that the wage worker, in virtue of his manhood, was the possessor of certain rights which the employer might not deny him.

In a recent lecture entitled "Christianity applied to Economic Conditions," an Irish priest, the Very Rev. M. M. O'Kane, O. P., gives a good exposition of the manner in which the Guilds, under the auspices of the Catholic Church, solved the labor question as it existed in Europe several hundred years ago. We may say in passing that the flight of time does not affect principles. Respect for the dignity of man, as the child of God, will be productive of as beneficial results in the twentieth century as it was in the fourteenth or fifteenth centuries. Father O'Kane in speaking of the spirit animating the Guilds of those centuries quotes the testimony of a contemporary German writer:

"We can gather from a German work of the fifteenth century," he says, "how different was the spirit of the guild brethren from that which prevails among our modern economists." It says—"What the unions and corporations propose especially is to organize the entire life of labor according to the principles of Christian discipline and charity, and to sanctify toil. Man must work to glorify God, who has ordained and instituted labor, and to merit by his labor the blessing of God."

It is not what Carlyle contemptuously calls "the cash nexus" that bound the employee to the employer in those Catholic times. Far stronger ties united them. A sense of religious duty brought them into a fellowship which was a most effective safeguard against the occurrence of such scenes as those which Senator Borah referred to a few days ago on the floor of the Senate. Religion dominated those labor unions of the Middle Ages. Referring to this domination, Father O'Kane says:

"The word 'religious' in the Middle Ages had a wider, and many will be inclined to think a truer, significance than that which obtains in our own day. 'Religion,' says Cardinal Gasquet, 'was then understood to include the two commandments of charity—the love of God and the love of one's neighbor, and the exercises of practical charity, to which the guild brethren were bound by their guild statutes were considered as much religious practices as attendance at church or the taking part in an ecclesiastical procession.' The religious guilds embodied, as part of their essence, mutual aid in times of stress and difficulty. They were in a broad sense the benefit societies and provident associations of the middle ages."

Under such conditions as these wage workers of the middle ages were not regarded and treated, to use Leo XIII's expression, "as so much muscle or physical power. The best and most effective method of combating anarchism and other enemies of Society will be a general acceptance of the Catholic view of man's dignity. When it prevails universally the dread of an adverse public opinion, if nothing else, will act as an effective check upon the insatiable greed which, in the last analysis, is the cause of the present wide-spread social unrest.—N. Y. Freeman's Journal.

## A LIVING WAGE

At a recent Convention of Protestant clergymen in London the following resolution was adopted:

"That holding as Christians that the individual life of every person is sacred, and that it is therefore intolerable for any department of our industry to be carried on under conditions which involve the misery and want of the laborer, we believe it to be the fundamental Christian principle of wages that the first charge upon any industry should be the proper maintenance of the laborer; and we therefore declare our adhesion to the principle of the living wage, and pledge ourselves to co-operate in promoting its extended application in whatever way we can, both by our prayers and by our private and public action."

That is good, sound Catholic doctrine on the wage question. Only a little while ago, the Rev. Bernard Vaughan, S. J. embodied the same ideas in a sermon in Dublin. He was speaking of the Dublin car-men's strike, and all the questions it brought up, when he said:

Never let Ireland forget that the first charge on any industry must be a living wage to the producers and distributors of it; let Ireland never forget that, after labor and capital were duly remunerated, there was nothing better for employer and employee than some scheme of profit-sharing for all concerned in the industry of the country; let her ever remember that both capital and labor had the right of self-defense in any attack made upon their legitimate interests; and let her never cease to bear in mind that Conciliation Boards ought, in this twentieth century, to take the place of strikes and lock-outs, which usually led behind them scenes of havoc, misery and starvation. Ireland's capital was now emerging from scenes and situations which, he hoped and felt sure, could never recur. He hoped that in the near future strained re-

lations between capital and labor would cease, that the housing problem would be solved, and that the many thousand houses to be erected in their city, so highly favored by nature, would be let at a rent not beyond the reach of the unskilled hand laborer, who, if he had the duty to live, had also the right to a decent shelter, and to a wage on which he could support life in decency.

And the matter is, of course, definitely and clearly stated by Leo XIII. in his Encyclical on the condition of the working classes, in which he says: "There is a dictate of nature more ancient and more imperious than any bargain between man and man, that the remuneration must be sufficient to support the wage-earner in reasonable and frugal comfort."—Sacred Heart Review.

## PRESENTATION TO FATHER MCKEON

On Sunday evening of August 2 the hall of St. Mary's Church, London, was packed with members of the congregation who had gathered to tender their tribute of affection and gratitude and veneration to Rev. Father McKeon who after twelve years of devoted labor in the parish had at the call of obedience gone to assume the arduous duties of pastor of St. Peter's Cathedral. Mr. Wm. Regan acted as chairman. The address was read by Mr. Jeremiah Loughlin and the presentation, which in all ran over \$600, was made by Mr. Michael Durkin. The Rev. Father O'Reilly, C.S.S.R., of St. Patrick's Church, and Father Corcoran of St. Mary's, were on the platform. Father O'Reilly in a few appropriate words expressed the feelings of affection and devotion that prompted the congregation of St. Patrick towards the zealous pastor who had ministered to their spiritual wants until the opening of St. Patrick's some months ago. He also testified to the co-operation and good-will which the Redeemerist Fathers had experienced at the hands of the Pastor of St. Mary's in the work of founding the new parish. Father McKeon spoke briefly and his words were received in silence that indicated more than words the suppressed feelings of the audience. He was going at the call of his Bishop to a new field; he was grateful for their good-will and loyalty and he carried with him from St. Mary's the memory of many happy days.

Father McKeon has the consolation of knowing that many and fervent will be the prayers of his beloved people of St. Mary's for his success in doing the work of God in his new and larger sphere of activity.

## DR. GLADDEN ON THE A. P. A. REVIVAL

Anything that such an authority as the Rev. Dr. Washington Gladden puts forward regarding matters which have a direct bearing on the moral condition of the people at large is entitled to attention and respect, because he has proved both his ability to discern the law of cause and effect and the side of an argument on which justice lies; while of his sincerity of motive no one who has watched his career for any considerable length of time can entertain a doubt. In the trying years while the defunct A. P. A. reappeared under the name of the A. P. A. he rendered the most valuable service to the cause of peace and justice by his exposure of the villainy and the false pretenses on which the agitation was founded and his defense of the Catholic Church and people from the odious mendacity of the traffickers in sectarian hate. In Harper's Weekly he now comes forward again to condemn the new anti-Catholic crusade. What he sees going on all around, in the trying years while the defunct A. P. A. reappeared under the name of the A. P. A. he rendered the most valuable service to the cause of peace and justice by his exposure of the villainy and the false pretenses on which the agitation was founded and his defense of the Catholic Church and people from the odious mendacity of the traffickers in sectarian hate. In Harper's Weekly he now comes forward again to condemn the new anti-Catholic crusade.

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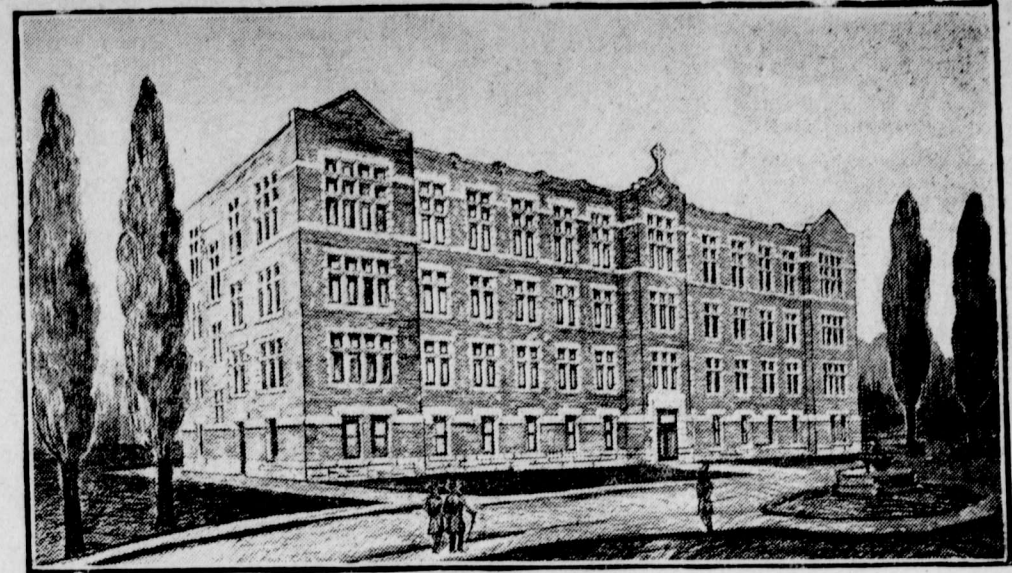
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MOTHER HOUSE OF THE CHRISTIAN BROTHERS, TORONTO

ed; if anything scandalous occurs in Protestant circles, it is not apt to be extended; and when such a period arrives as that which now threatens the recriminations of the more ignorant are apt to fly back in volleys."

We do not hesitate to say that no Catholic paper can be found that invents anything about Protestants or makes a business of habitually traducing them, as the vile sheets founded by the suicide, Wayland, and some others of a like kind do. We say that the Catholic press avoids reference to the lapses of those unhappy ones who fall by the wayside, who are members of the non-Catholic clergy, save when such a reference is imperatively necessary for the purposes of truth or self defense. We say that the number of newspapers which exhibit any ill feeling or bias against non-Catholics, save where the aggressors are persistent, shameless and mendacious beyond endurance could be counted on the fingers of one hand, and that the disposition toward erring members of the separated clergy is to shield their misfortunes rather than hold them up to the public gaze, by way of retaliation.—Philadelphia Standard and Times.

## OUR LADY OF THE MAGNIFICAT

At Anna's knee in humble home, Beneath the Temple's spacious dome, Predestined Mother of the Word, Did Mary magnify the Lord.

When Gabriel veiled his shining face, And hailed her "Virgin, full of grace," Her "Fiat" listening ages heard, And knew she magnified the Lord.

Strange stars illumed the midnight sky, The Word unto His Spouse drew nigh, Adoring angels bent in awe Before Him throne upon the straw.

The joys of Jesus' childhood's years Were bitter sweet with haunting fears, Her soul, transfixed by Simeon's sword, Did humbly magnify the Lord.

Beneath the Cross on Calvary's hill What thoughts did Mary's bosom fill, But as she brought us forth in pain, She murmured still the old refrain.

Magnificat? O Mother mine, Teach me not idly to repine, But bare my breast for Sorrow's sword— Teach me to magnify the Lord.

Rev. D. A. Casey, (Columbia)

## FALSE ANGLICAN CLAIM

The frequency with which Anglicans make the claim that they represent the ancient Catholic Church in Great Britain renders it necessary that the repudiation of that claim by Catholics should be equally frequent. We desire to entertain no feelings but those of kindness and charity towards Anglicans, but we must say of those of them who put forward this claim that it is very hard to believe in their sincerity.

On Lady Day an Anglican Bishop was enthroned in the new see at St. Edmundsbury, and in repeating the claim spoke of himself as a successor of Felix, who, he said, had come from Burgundy, and as Bede told us, had found in the good King Sigbert a most Christian and learned man and a steadfast and active ally. Now, having consulted the Venerable Bede's "Ecclesiastical History," the prelate must have read there that Honorius Felix came from Burgundy to Bishop Felix, Archbishop of Canterbury, who sent him to preach the word of life to the nation of the

the Minneapolis Journal:

There is developing in the United States a species of religious intolerance that should be stamped out promptly. These differences between the Catholic and the Protestant Churches that are fundamental. The great majority of Catholics and Protestants recognize the differences with dignity and becoming tolerance, but a few extremists on both sides indulge in bigoted expressions.

For instance, the Journal receives frequent anonymous letters objecting to the printing of Catholic news. This is the worst form of bigotry, so unAmerican as to merit contempt.

One of the great underlying principles of the constitution is freedom of religious opinion. The Protestant, the Catholic and the Jew, can worship God in accordance with conscience. Any attempt to draw a secular newspaper into religious controversy as between sects is unAmerican. No good will come of "anti-Catholic" movements, or "anti-Protestant" movements. All controversies of that character should be frowned on. And they are objected to by the great body of Catholic and Protestant citizens.

The Journal believes in the American principle of religious liberty. It stands on this ground against intolerance, as it believes, with the great majority of both Catholics and Protestants. In any event, we may here add, this paper will continue to print Protestant news and Catholic news. If there are those of either faith so intolerant as to hold on this line to an unAmerican principle, they and not those who are tolerant of religious opinion, are the enemies of their country.—Buffalo Union and Times.

## FATHER FRASER'S CHINESE MISSION

The noble response which has been made to the Catholic Record's appeal in behalf of Father Fraser's Chinese mission encourages us to keep the list open a little longer. It is a source of gratification to Canadian Catholics that to one of themselves it should have fallen to inaugurate and successfully carry on so great a work. God has certainly blessed Father Fraser's efforts, and made him the instrument of salvation to innumerable souls. Why not dear reader, have a share in that work by contributing of your means to its maintenance and extension? The opportunity awaits you: let it not pass you by.

Previously acknowledged: \$439.53  
J. Cantwell, Montreal..... 1.00  
In memory of Mother..... 2.00  
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A Friend St. John's Nfld..... 1.00  
A Cleric St. Anthony..... 25  
D. B. McCormack, Leithers Creek, N.S. 13.50

## PRAYER FOR PEACE

HOLY FATHER URGES PEOPLE TO APPEAL TO HEAVEN

By Cable C. P. A.

Rome, Aug. 4.—The Pope has issued the following exhortation: To the Catholics of the Whole World:

While nearly all Europe is being drawn into the vortex of disastrous war, and all are considering the dangers and horrors in consequence, the world must be overcome with grief and terror.

Our soul is torn with bitterest grief for the safety and life of so many beloved people. This terrible universal trouble demands our apostolic ministry in order to cause men's minds to be lifted to Him from Whom alone help can come, Christ, the Prince of Peace.

Wherefore, we exhort all Catholics throughout the world to hasten to His throne of grace and pity. Hence, all clergy; under direction of their Bishops, shall offer public prayers in their respective parishes that God may take pity and remove as soon as possible the fearful torments of war and mercifully inspire in the rulers of the earth thoughts of peace and not of affliction.

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—From a Toronto Paper of June 2nd, 1914.

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STUDIOS

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Angles, and that Honorius himself the fifth prelate of the Church of Canterbury, received the pallium from his namesake, Pope Honorius, as a symbol of ecclesiastical union and jurisdiction, and also a letter wherein the Pontiff ordained "the same that he had before established in his epistle to King Edwin, viz., that when either of the Bishops of Canterbury or of York shall depart this life, the survivor of the same degree shall have power to ordain a priest in the room of him that is departed, that it might not be necessary always to travel to Rome, at as great a distance by sea and land, to ordain an Archbishop."

Where did the Anglican Bishop of Edmundsbury get his jurisdiction? Not from the same authority as Bishop Felix—Philadelphia Catholic Standard and Times.