

Edited by St. Michael's College Boys College Column

His Grace, the Most Rev. Denis O'Connor, D.D., C.S.B., one of the first students to attend St. Michael's College, was born on the 29th of March, 1841. His classical course was brilliant; in fact, his intellectual powers were deemed such as to suggest the advisability of sending him to France, to complete his theological studies. On returning from Europe he was ordained priest, December 8, 1863, and attached to the staff of the new college. As a teacher his success was from the beginning assured, but in 1866 he was obliged to give up his work in order to recruit his overtaxed energies. Almost two years passed before Father O'Connor had fully recovered. In 1868 Rev. Father Vincent, Superior of the college, went on an extended trip to France and Rome, and Father O'Connor was appointed Superior for the interim of his absence. In 1870 he was sent to Sandwich to establish a new college there. The beautiful Assumption of to-day, with its pile of buildings standing on the banks of the Detroit River, is a fair exponent of his untiring devotion to scholastic duties. He continued as Superior in Sandwich for nearly twenty years. During his tenure of office, the Propaganda College of Rome saw fit to honor his worth with the Doctorate of Divinity. In 1889, on the late Archbishop Walsh's promotion to the see of Toronto, Father O'Connor was appointed administrator of the London Diocese; and on Oct. 19, 1890, he was consecrated Bishop of London. The stable and marked growth there in point of churches, schools, and other religious institutions, gave ample proof of an administration eminently successful. After nine years of labors in London, he was appointed Archbishop of Toronto, in May, 1899. He entered on his new duties with the same religious fervor and zeal which ever characterized his actions. New educational establishments sprang up throughout his diocese; and his regime was remarkable for its unassuming spirit and quiet, effective progress. His health gave way in May, 1908, and caused him to resign from active work. He then retired to the Community of St. Basil, of which he was a member. Such resignation, though not at all unprecedented in the history of the Church, is yet of rare occurrence, and in Archbishop O'Connor's case was marked by very sincere demonstrations of regret from the clergy and people he had ruled so religiously and well. V. C. Q.

It is ten o'clock; "This we may see," quoth he, "how the world wags; 'Tis but an hour ago since it was nine, And after one hour more 'twill be eleven." In these words of the melancholy Jacques, Shakespeare expresses the trite, but true, old maxim, "Tempus fugit."

To the boy who, at an early age, leaves home to undertake the laborious duties of school-life, these words have practically no meaning. But accordingly as he treats the paths of learning—through the byways of languages, mathematics and history—he gradually becomes aware of the awful reality of the expression, which even the clock, as it ticks, never tires of saying, "Time Flies."

To-day he is a freshman; to-morrow he is a graduate. Thus do the wheels of time fly around with unceasing rapidity, and the boy of yesterday is the man of to-day, going forth from his Alma Mater to take upon his shoulders the joys and sorrows of his vocation.

Then for the first time he is in a position to answer the various questions which he so often asked himself while at college, "What good are all these lessons to me anyway? I know I'll never use Greek or Geometry after I leave school." At the time he may not have been able to see the good in these particular subjects, but now that he is no longer a school boy, he realizes that they have been of invaluable service to him—they have made him "think"—which, after all, is one of the chief ends of education.

And so the young man who, on leaving college, came back upon the days spent within its hallowed walls, and truthfully say to himself, "I am thoroughly satisfied with the manner in which my time on the whole has been spent," is without doubt one of the most enviable persons on earth. B. S. D.

The Sodality of the Blessed Virgin

H. B.

BOOK NOTES

(A. B. Purdie.)

The Philosophers of the Smoking Room, by Francis Aveling, D.D. Sands & Co., London.

Let the title of this book seem obscure, let us offer a little preliminary explanation. On board the Corinthia, bound for Montreal, is a little group of passengers—priest, doctor, parson and his daughter Euphon, a poet and his wife. The priest, a worthy man, the doctor a sceptic, but not of the worst kind, the parson—well, a parson, and his daughter a very pleasant young girl. The poet, an ethereal and vague sort of person in marked contrast to his wife, who is charmingly superficial, but of a very militant disposition.

So much for the persons of the piece. In such company there is not likely to be a monopoly of conversation and so it happens that many questions arise and the various characters have all their little contribution towards the discussion. The talk generally drifts to the teaching of the Catholic Church in regard to this and that and the priest, well-versed in his theology and philosophy and of a quiet, sympathetic nature, expounds precisely the exact meaning of the Church's doctrine. So in the course of the voyage many topics are discussed, and the materialism of the doctor, and the prejudice of the poet gradually disappear; the parson at least feels twinges and the poet's wife grows less aggressive. The method of Chaucer and Longfellow is a popular one, and Dr. Aveling uses it nicely in prose. However, like Fr. Benson, in his "Mirror of Shalott," he is apt to be too insistent on details. For example, the doctor is perpetually procuring cigars which are perpetually going out; nor is a cigar generally smoked in the space of a conversation of a page's length (pp. 167-168). A little coloring is pleasant, but too much spoils the picture. These, however, are mere trifles compared with the general worth of the book, which is full of common-sense reasoning on subjects upon which all thinking men have at some time or other thought deeply—suicide, God, the soul Divine, death-beds, drink, Anglican orders, Atoms and Molecules, myths, spiritualism, etc. And the discussion on these subjects is not, as one might imagine, dry and uninteresting; the narrative is easy and comprehensible, delicately colored and never slow. It is an admirable blending of the useful with the pleasant. Quebec, Montreal and the St. Lawrence come in for some fine eulogy at the close of the book, and there are some good paragraphs on St. Anne de Beaupre. To Catholic and Protestant, a book that will repay the reading; to the one encouragement, to the other enlightenment, and to both a source of amusement. THE STORY OF THE CONGRESS. The official souvenir of the Eucharistic Congress is recently published by Burns and Oates in an admirable little book (by Mr. Wilfrid Meynell)

meets on Nov. 17th, in order to vote on the candidates for membership. This society ranks among the best in the house.

The Literary Society held a meeting on Friday last. The principal business was the consideration of a Constitution, for which the Executive Committee is general and Messrs. Oliver and McNeil in particular, are to be commended. Other features were an address by the Reverend Director and an ably written essay by Murray Milligan.

Many of the boys visited at home on Thanksgiving Day. Those who remained at school felt no regret on this point, as they were entertained royally at dinner; and in the afternoon permission was granted those who desired to attend the various games in the city.

Mr. Ferguson, of the teaching staff, is at home attending the funeral of a relative.

"Danie" Loughrin is acting as private secretary to F. P. Brady, general superintendent of the C.P.R. at North Bay.

Joseph MacDonald is frequently seen around the College. Joe is taking up a medical course at the University of Toronto.

Daniel Weadick of last year's III. Academic is now attending the Dental College.

William Lynch of Barrie is recovering health rapidly.

Rev. A. Martin, C.S.B., of Amherstburgh, late prefect of discipline at the college, still takes the same interest in the students judging by his regular correspondence. Rene La Rue and Frank ("Stubby") MacDonald, have again resumed study at the College. They are valuable additions to the athletic circles.

Leo Brady has entered the Political Science Course of the University. We wish him every success in his studies.

Joseph Killen of our '07 hockey team, is studying Pharmacy at his home in Lindsay.

James Bulger and Clarence Doheny are expected in the near future.

James Murphy, coach of our hockey team for the last two seasons, has just returned from a trip to England. Mr. Murphy was coaching the Canadian Olympic Lacrosse Team.

Jules Timmons is at present in Montreal pursuing his studies.

W. J. U.

During the past week the College Rugby and Handball enthusiasts have been joyful. Out of six games played only two have been lost. Our Handball team handily defeated Dental College by a score of 21-7, thus making a place for themselves in the running for the silverware. In this game they showed some of their old-time form, and ought to defeat Victoria College in the final game next week.

A combination of the first and second Rugby teams defeated Dental College in the Mulock Cup series by a score of 12-0. Johnny Powers, captain of the Seconds, did honor to himself and his team by his flying tackles, downing the giant "teeth-pullers" in their tracks. McNeil and Gouter did the punting and did it well. Captain Jack Sheridan directed his team with his characteristic headiness.

The Third team defeated Jarvis I. by a score of 12-2. The game was fast and clean and closer than the score indicates. The feature of the game was a sixty-yard run for a touch-down, pulled off by "Buffalo" Kyne.

In the Inter-Provincial League the Firsts defeated "Island Aquatic" by a score of 6-0. The teams were evenly matched, but St. Michael's back division was a shade better than the Island boys and on the line Murray, Quinn, McDonald and O'Reilly were conspicuous. This game was the last of the season and puts our boys in second place in the senior section.

In the City League the Thirds met their first defeat at the hands of the Grenvilles, by a score of 6-2. Kyne was forced to retire in the first quarter, crippling our boys and compelling them to rely wholly on their line, which is conspicuously light. McCorkle's line-bucking was a feature, and the general team-play against heavy odds was remarkable. Their final game comes off next Saturday.

The Fourth team played a close game against Harbord Collegiate Institute, Tuesday afternoon. Harbord was heavier, but the youngsters were plucky, and had the visitors on the defensive until the last few minutes of play. Mulligan, Garden and Rochon pulled off some brilliant work for College. The score was 6-5.

H. B.

beautifully printed and profusely illustrated, under the title "The Story of the Congress. A Record of Great Things Seen and Heard in London, Sept., 1908." The claim of this eminent publishing house of producing really cheap books and yet not sacrificing the appearance and general formation, is amply vindicated in this volume. It comprises the fullest report of all the ceremonies and doings connected with the great celebration of which Catholic London has been so justly proud, and its glowing narrative and numerous pictures will serve to keep alive the memory of those great days. And these pages will be even more warmly welcomed by Catholics who were far distant from the proceedings at Westminster, and yet present in spirit. "In this little volume the present and the absent meet. Together—these aided by memory and those by imagination—they make or remake in spirit their Eucharistic Congress.

All the incidents relating to Legate, Archbishop, and Bishop, to meetings, Masses and processions, pass under review, brightened now and then with some happy reflection. For example, "The tower of the Cathedral is a symbol. It lifts itself proudly over the rock; it catches and reflects the last of the sun, after the light is lost to its fellows; it climbs into such heavens as London allows us to retain; it dominates—it and its crown, which is a cross. Thither came the other day stranger and home-stayer, one homage in their hearts. The lights of the altars in the great Mother Church—the great Daughter Church—of the Capital of England and of the English-speaking world, and all the galaxy of Altars lights set about it—these are the true lights of London. It was a foreigner of fiction who saw in their gleamings what the foreigner of real life has now realized, fires that fuse all Catholic hearts in one indissoluble brotherhood; stars shining for those who sit in the shadow of darkness, stars of the East adorning the Young Child's resting place; signals from the Rock of Peter to those buffeted by the waves; purging flames; lamps whereby we read the Gospel; the lantern of Him who stands at the door and knocks; the light that burns in vain if it casts no lovely reflection on the daily deeds and words of those who come within the glory of its gleaming. And so only shall it be brought to pass that he is no stranger within the Tabernacle Gates."

USEFUL PRIZE-BOOKS. Now that the Christmas Season is approaching, boys and girls will be looking out for prize-gifts, and mothers, fathers, aunts and uncles will be puzzling their heads to find something at once useful and entertaining. Books are to be chiefly desired, but even in these the choice is sometimes difficult. Individual tastes vary so much that it would be in vain to recommend simply one book as likely to suit all. It is a thoroughly good selection that is wanted, and which, luckily, an enterprising firm has put most opportunely upon the market.

The St. Nicholas Series of Beautiful Books is primarily designed for young people, but everyone will approach them with great relish. The services of great Catholic writers have been positioned in the production of these handsome volumes, and the fifteen books which make up the series cover the wide range of fiction, legend and biography—biography of the most interesting type—the life-stories of such heroes as Blessed Thos. More, The Maid of France, Thomas Becket and Nicholas Breakspere, the only English Pope. Then there are delightful little stories written in a simpler vein—Barnaby Bright, The Man's Hands, The Legend of St. Christopher, and one especially for the girls, "Madre-Make-The-Best-Of-It," by a very popular Catholic writer. We have reviewed at length most of these books in previous Book Notes and we can only summarize our criticism by saying that the volumes are the very best of their kind.

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THE ENGLISH POPE.

The only Englishman who ever occupied the Chair of Peter! It must be confessed that people are not as much acquainted as they should be with the deeply interesting life of Nicholas Breakspere, Pope Adrian IV., who from a Benedictine Monastery in Herefordshire found his way to the greatest possible dignity in the Church. St. Nicholas was elected Pope in 1154, and it was soon evident that all the great powers of this great man would be taxed to combat trial and trouble. That is the summary of his short reign—"one long struggle between the Church and her enemies." John of Salisbury, to whose interesting chronicles we owe so much, was a great friend of Adrian, who once told him that "The Papal throne was a thorny seat, and that he had been between the hammer and the anvil ever since he had sat upon it." Adrian, a Breton, an heretical monk who had followed the steps of Abelard, save that he never recanted, William of Sicily and treacherous Barbarossa, Emperor of the Germans caused his greatest troubles and made his Pontificate of four years and eight months an unceasing warfare.

Miss Steele has given us an informing piece of work, and if she is not always happy in her periods, the reader's interest does not suffer. A fine chapter on the Interdict and another on the Vexta Quæstio of the Bull Laudabiliter, which was supposed to formally consent to Henry II's invasion of Ireland in 1171; are of particular interest. The six colored illustrations add greatly to the charm of the volume.

THE GREEK FATHERS.

"These Greek Fathers were Catholics as we are. They belonged to the great united, and visible Church in communion with the Holy Roman See, where sat the Bishop, whom they too obeyed as the successor of the Prince of the Apostles. What they defended was the Catholic Faith that we profess. We, who are the heirs of so great a tradition, ought to

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know at least something about the story of the long chain that joins us back to the first Whitsunday. And if we are to know anything at all about Church History, we must not forget the Greeks. Athanasius, Basil Chrysostom should be something more than mere names to us. They were great and mighty men who stand out very clearly in the long and changing line that stretches now over twenty centuries. It would be a gross ingratitude to forget that they are just as important, did just as much for our cause as our own Latin Fathers."

So writes Dr. Fortescue, already well known for his learned contribution to the history of Oriental Christendom, in the preface to his latest volume, "The Greek Fathers." This book is chiefly intended for laymen, who, perhaps uninterested in the systems of philosophy or theology associated with the names of the seven Greek Fathers, may be afforded the opportunity of seeing the other no less interesting side of their characters—who they were and what they did. This is the writer's purpose, and we are given popular sketches of St. Athanasius, whose life was one continuous fight against Arianism; St. Basil, who carried on the work of St. Athanasius, organised Eastern monasticism and was personally the most attractive of the Fathers; St. Gregory Nazianzos, "patron of people who do not want to be bishops," friend of the heretics, and chiefly famous for his theological works; St. John Chrysostom, the "golden-mouthed" preacher, who suffered persecution and exile; St. Cyril of Jerusalem, whose especial care it was to instruct neophytes and catechumens; St. Cyril of Alexandria, the Church's champion against the Nestorian heresy, and St. John of Damascus, the St. Thomas Aquin of the East, whose chief renown lies in his defence of the worship of images.

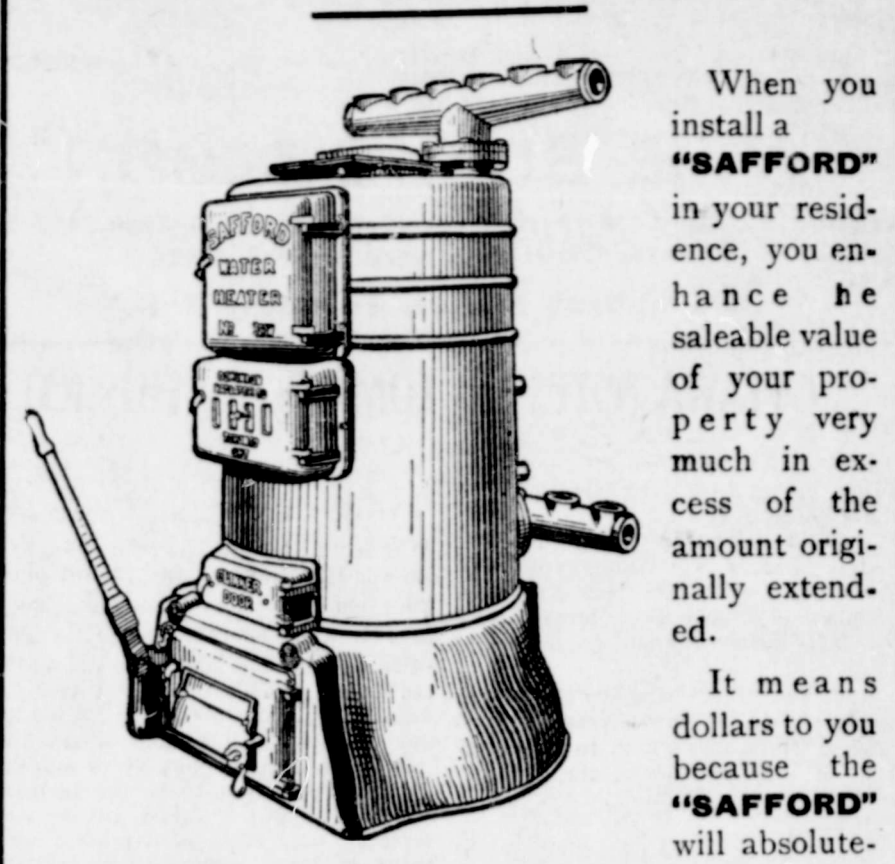
The lives of these great men who were the witnesses of the early Church, here pass under review, intensely human, subject to their little quarrels and bickerings, though they are saints. Dr. Fortescue is so well-versed in his subject that his description of person and place is life-like and very real and so the more to be appreciated. For example the following on Antioch: "Going out through the Mohammedan tombs you come to the grove of Daphne. Her laurels still tremble in the cool winds as if she feared the God; but Apollo has gone long ago. Even the Christian memories hardly linger here. . . . From the tombs across the river you see the town with its minarets, and the great wheels that churn up the brown water under the mountains on which you may trace the ruins of the old walls against the sky. You may try to call up the old glory of the "great and God-protected city," in which Chrysostom preached. While the distant wail of the Mu'ezzin tells you that there is no God but Allah and Mohammed is the prophet of Allah, you will think that here we first

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