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Catholic Record.

VOLUME XXX.

The Earthly End.

BY CHARLES BURTON MITCHELL. will come, when o'er my form the blades

be seen. That grows upon the side of any hill. A duisy, just a common plant, has sprung from on the earth.

the earth,
To decorate this lone, deserted place.
Where laid is one who was once so full of life and

evening shower, Twill stand erect and show new life instead.

may come and go.
The lightnings flash, the thunders roll, and yet,
Een through it all this daisy lives, so sweet a
meek and low.
Through summer's day until the sun has set.

Till Autum comes and chilly blasts of winter

along, Till old King Frost doth sway his scepter, Death Then Nature humbly bows before his will so ist and strong, And quite submissive, draws a parting breath.

And even man the storms of life may stand, but so or late While upward flies the soul to meet its God.

CHRISTIAN EDUCATION

From the beginning it has been the practice of the Church to establish schools for the Christian training of youth. The priest was teacher and when the number required, he had lay assistants. The academy and college were the climax of the parish schools and the more learned among the clergy presided over them and taught in them These institutions for higher education were quite numerous and most every country of Christendom boasted of some one particular college that stood high above the rest. Thus we had the school of Alexandria in the East, and later the schools of the West, such as the great schools of Paris and that of the Four Masters in Ireland, the theological schools of Italy, where St. Thomas and St. Bonaventure taught, the University of Bologna, and some centuries later the famous colleges of St. Gall in Switzer-land and Freibourg in Germany, Oxford and Cambridge in England and Salamanca in Spain. Together with these great schools for young men, there were plentifully scattered here and there throughout the countries where Catholics predominated, excellent minor schools for young women over which holy nuns presided and instilled into the mind of their fair pupils a comple-ment of knowledge in secular things, while schooling them in the more important lessons of the soul. Instruction in domestic economy and polite arts formed a part of the training they received.

The Church jealously guarded the

matter of the education of youth and bestowed upon it its greatest care. It realized that if there were to be a pious faithful they must be trained from youth up, that from the first they must be grounded in the knowledge and practice of their religion, taught to know and love and serve God and make use of the means thereto, namely, the sacraments. The history of the Church in every land is the history of Christian education. Our own country is an example of this. From the first we have had Catholic schools. They were not, as now, at-tached to almost every church, for that was not possible for lack of means, but the cathedrals and the churches in large cities had for the most part their schools in which the Catholic youth were given secular as well as religious education. The priest was at the head of these schools, and while often the catholic forms and while often the catholic forms as the least an object of the country, as at least an object of the country, as at least an object of the country. and while often teaching himself, had as assistants learned and pious men and women whose places were taken later by religious as soon as they were available and numerous enough. America raised up some notable women for the cause of Christian education, such as Mother Seton, the foundress of the Sisters of Charity at Emmitsburg, Md., of whom President Roosevelt is a kinsman; the Madames White of the Ladies of the Sacred Heart, Manhattan-ville, N. Y., daughters of Justice White of the supreme court of New York City; Miss Allen, daughter of Ethan Allen, Vermont, of revolutionary fame: Mother and Sister Gillespie of Notre Dame, Ind., cousins of James Gillespie Blaine; and besides these ladies of prominen families, there were hundreds of other omen who were raised to the position of superior in their various communities virtue and their learning, who were leaders in the Christian educaof young women in schools and

academies all over the land. The parish schools for boys were mainly conducted by the Christian Brothers, though the Xavierian Brothers taught a few schools. The colleges were conducted chiefly by the Jesuit and Augustinian fathers, the Lazarists Franciscans, the Benedictines and the Sacred Heart. Whether we consider the parish schools for boys or the colleges for young men, we find everywhere able and holy men, priests and brothers devoted to their to their zeal and their learning, their piety and their self-sacrifice, we owe everything for the high standing of

the Catholic education we now enjoy. Remembering the reason for the founding of Catholic schools, namely, the rearing of youth with the knowledge and practice of Christian morality, and realizing who conduct them, we can readily understand the high standard in owledge and piety that is aimed at and the results attained. Our Lord

them not, for of such is the kingdom of heaven." It is with this as a principle in the mind that the religious teacher bends all his or her efforts to bring the pupils to the knowledge and the love of God and to turn their thoughts to heaven, not forgetting duties that belong to this world.

ong to this world. As Christians we readily see what must be the effects of such education on the plastic mind of youth. They get to like virtue from its being inculcated and practiced as well by their teachers, and they become so rooted in goodness that it becomes like a second nature to them. Not only has the religious instructor an influence upon the pupils, but the pupils themselves have a marked influence on one another for their mutual perfection. Community of re-ligion is the strongest influence to any

assembly, and so we know how powerfully it operates in the school.

The fact that the work of teaching is a life's work in the case of the religious teacher, tells what strength it implies. It is not for a few months or years, but it is to last while health and strength last. Nor does the teacher stand alone, last. Nor does the teacher stand alone, but in all the effort he or she makes for proficiency and progress in teaching, has the sympathy and the co-operation of the rest of the household, or community, as it is usually called. Hence the steady advancement that marks the career of the teacher in our Catholic schools and colleges. We have every reason to thank almighty God for raising up so many to work in His vineyard by devoting their lives to Catholic children and youth generally show their appreciation and their gratitude by orresponding with the efforts the nake in their behalf.—Bishop Colton in Catholic Union and Times.

HOW ENGLISH CATHOLICS FOUGHT FOR THE MASS.

GREAT INTERNATIONAL EUCHARISTIC CONGRESS RECALLS STORY OF PERSE-CUTION AND MARTYRDOM.

Apropos the great international Eucharistic Congress now being held in London, Bishop Casartelli, of Salford, England, reviews in a striking pastoral the period during which English Cath-olics were persecuted and martyred for the crime of hearing or saying Mass. Many of the cities which have been conored by international Eucharistic Congresses since the first, held at Lille, in France, in 1881, have been specially appropriate as the scenes of public honor to Our Lord in the Blessed Eucharist. But, as Bishop Casartelli well says, it may be safely held that in London the gathering takes on a char-acter which has been wanting in other centres—that of a great act of reparation for the outrages of three centuries.

London, the seat of government of
Edward VI., Elizabeth and their sucessors; London, in whose Tower so many of our Mass priests were imprisoned and tortured, and on whose Tyburn Hill so many of them suffered their Guel martyrdom, is surely a fitting

theatre of a great and solemn act of homage to Christ in the Eucharist on the part of the Bishops, clergy and faithful Catholics of England, in union with hundreds of their brethren from other lands, and for the offering in the most splendid and solemn manner possible in the great new Cathedral of Westminster and on hundreds of altars besides, of the Holy Sacifice that once seemed swept away forever from the land, but which ligious life of the country, as at least an object of respect among our separated

brethren. GREAT CENTRAL DOCTRINES.

were the two salient changes in the religious life of the people of England brought about by the great schism of the sixteenth century under Henry VIII., Edward VI. and Elizabeth, he would in all probability answer, the rejection of the spiritual supremacy of the Holy See and the abolition of the Holy Sacrifice of the Mass. And the answer would be perfectly correct.

"We cannot wonder that the enemie

of the Church should ever attack her in tion which are are her most vital organs —and precisely such are the great cen-tral doctrines of the Holy Eucharist and

of the Papal supremacy.
"The august dogma of the Holy Eucharist—implying the miracle of Transubstantiation, the Real Presence, the sacrificial character of Holy Mass, with its sacrificing priesthood and sacrificial altar-is the central doctrine, the very eart of the Church's dogmatic teachi as well as of her devotion. It is the rown and completion of that marvelous yele of revealed truth concerning God, he Trinity, the Creation, the Incarnation, the Atonement, which Christ has intrusted to the keeping and preaching of His infallible Church. But it is also he vital centre of her love, her dev tion, her prayer, her entire spiritual life. Destroy this central dogma, and the Church's life, stricken in its very ore, must disintegrate and perish.

"Similarly the supreme doctrinal and legislative authority of the Holy See, of Peter 'the Rock' ever existing in his successors, is the necessary key stone of the Church's unity in faith, dis cipline and organic life. Take away this keystone, the whole edifice will colno authority of any kind, either lapse; no authority of any kind, either of teaching or of government will re-

SAD EXAMPLES.

" We have sad examples of these facts driving away some little children that had come around Him, "Suffer little children to come unto Me and forbid and is so hopelessly divided in belief

LONDON, ONTARIO, SATURDAY, SEPTEMBER 26, 1908

and practice concerning the Eucharist that in the recent Pan-Anglican Con-gress the assembled Bishops of that powerful denomination throughout the British Empire and the great American Republic have not even ventured to utter any word of guidance on this grave subject to their distracted flocks, whilst the rejection of the one centre of authority has left them all without any shred of authoritative judgment in matters of the most vital importance to the spiri-tual life of the people. And whenever attempts are made by the Bishops to speak and guide with authority, such at-

"The great spiritual revolution which the great spiritual revolution which tore away the realm of England from the unity of Christendom after a thousand years of loyal obedience to the See of Peter began, as is well known, by the rebellion of the lustful Tudor sovereign, Henry VIII., against the spiritual head-ship of the successor of St. Peter. Under ship of the successor of St.Peter. Under the powerful influence of his agents, Cranmer and Cromwell, the English Parliament in 1533 passed an act prohibiting all appeals to the Pope, and in 1534 the Convocations of Canterbury and York, under royal pressure, formally declared that the Bishen of Rome has and vertically and vertically the Bishen of Rome has and vertically and typed to and York, under royal pressure, formally declared that 'the Bishop of Rome has not in Scripture any greater jurisdiction in the kingdom of England than any foreign Bishop.' In March this 'Submission of the Clergy' was formally embodied in an act of Parliament, and in November the schism was completed by an act styling the King, without any reservation. 'Supreme head in court of the

"If under Henry the Catholic doctrine of the Holy Eucharist and the Holy Sacrifice of the Mass was not yet questioned, but rather still held in honor, the inevitable consequences of disintegration of faith and practice resulting from the deliberate rejection. sulting from the deliberate rejection of the centre of spiritual authority were the centre of spiritual authority were not long in making themselves felt under his successors. The work went on rapidly under Edward VI. Cranmer, the first Protestant Archbishop of Canterbury, in 1548 in the debates of the House of Lords, clearly showed that he had 'given up all belief in Transubstantiation and in the sacrificial character of the Eucharist.' In the following year Parliament issued the first ing year Parliament issued the first Book of Common Prayer concerning

which Abbot Gasquet writes: which Abbot Gasquet writes:

"'The Communion Service * * *
whatever else it is, is certainly not the
Mass in English. It was so different
indeed, even to the eyes of the common
people, that they christened it "a
Christmas game," and this although
obvious care was taken by its compilers
to preserve some outward resemblance to preserve some outward resemblance to the ancient liturgy in the disposition of its parts. All idea of oblation and sacrifice had been carefully cut out of the new service, and the very centre of the ancient Mass, the Canon, every word and syllable of which was held sacred by the Church, which was sub-stantially the same in every Western liturgy, was mutilated beyond recog-nition. * * * It was as little a transntingy, was muthated beyond recog-nition. * * * It was as little a trans-lation of the old Catholic liturgy of the Mass as the Lutheran productions of the sixteenth century, which were ostensibly based upon an entire rejec-tion of the sacrificial character of the

WORK OF DESTRUCTION BEGINS. " As a logical consequence, the de-As a logical consequence, the destruction of the altars in the churches began in 1550, when Bishop Ridley ordered church wardens to substitute the form of a table, in order more and more to turn the simple from the old superstitious opinions of the 'Popish Mass.' The Second Prayer Book of 1552 went still further and obliterated even the slight outward similarity to "If any ordinary observer were ked," writes Bishop Casartelli, "what ere the two salient changes in the rework of the people of England with the Mass which the First Frayer Book had to some extent preserved. As silent witnesses of the thoroughness of the work of sacrilege, it is well known that in many cases the consecrated altar stones were taken down and placed on the ground at the church doors that might be trampled upon by the

people's feet. "But it was under Elizabeth that this war against the Holy Sacrifice reached its culmination. Among the Thirty-nine Articles is one which reads thus: "Wherefore the Sacrifices of Masses, in which it was commonly said that th priest did offer Christ for the quick and the dead, to have remission and guilt, were blasphemous fables and

dangerous deceits. (Article xxxi.)

"While a little later it was made treason for a priest to say Mass and felony for a layman to assist at it.

BECAME HATEFUL IN ENGLISH EARS. "And so the very name of the 'Mass became by degrees hateful in English ears; and the word 'Mass-priest' a title of opprobrium. During the great Elizabethan persecution, as we have see the saying of Mass was a capital offense Priests were hunted down by the hundreds, tortured and butchered for the

dreds, tortured and butchered for the two crimes of refusing to acknowledge the Queen as the head of the Church and for saying Mass. To quote again the words of Abbot Gasquet: "'Nor must it be forgotten that all during the latter part of the sixteenth century the rack, the thumbscrew.the Scavenger's Daughter, the Little East and other tortures were being constantly requisitioned to convert "Papists" from the error of their ways to the new Pro-estant religion as by law established. testant religion as by law established. But it was a battle for conscience ' sake. To them, as has been said, "it was the Mass that mattered," and how could they consent to attend a service which had een designedly drawn up as a rejection of the Mass altogether, even when refusal meant the sacrifice of all their posses sions with prospective imprisonment and torture? "It was the Mass that and torture?

"Then it was that through the suc eeding dreary centuries of persecution ad penal laws, Catholic priests went bout in disguise carrying their lives in heir hands in order to celebrate the ly Sacrifice and administer the Holy icharist in secret and hidden places; d the scattered remnants of the flock at had remained true to the centre of and the Catholic teaching assemtogether from time to time in ealth and in fear to hear Mass and re-eive the sacraments. What those days ere like may be gathered from the vid pictures in Father Hugh Benson's storical novel 'By What Authority?'

UNPAID DEBT TO THE DEAD. "There is yet another thought in onnection with the destruction of the lass in England. It was not merely nat the material structures of the glor bus cathedrals and abbey churches and beautiful parish churches of the English countryside, erected by the nunificence of successive generations nd vestments plundered and turned to refane uses, but it should be remem-ered that many hundreds of pious English men and English women had made large benefactions to churches and colges, especially those in the national miversities, for the express purpose of ecuring for their own souls and those ducation. Their name is legion. Let arents appreciate their sacrifices willst admiring their zeal, and let the hildren and vonth ground and the tree hildren and vonth ground and the consequences of the REhave been offered day by day during three centuries were forgotten forever."

—Philadelphia Catholic Standard and

A GOOD CHANCE FOR SCIENTIFIC RESEARCH.

persons from all parts of Europe, and by a unique dispensation from the Holy Father the hour fixed for the function was 6 in the evening, the exact time of the last apparition. But while the jubi-lee feasts are over the pilgrimages still continue, and almost every day some wonderful prodigy is registered by the medical bureau established at Lourdes Here are a few taken at random from the accounts in the papers. The first remarkable cure of the jubilee period took place on May 16 when Veronika Sperling of the Duchy of Baden was suddenlly cured during the procession of the Blessed Sacrament of lateral amiotrophic schlerosis: the next day a French gtrl, Virginia Laudebourg of Lons-lo-Saulnier, was instantly freed from vescical and renal tuberculo

On the evening of May 21 a little girl of London, Noemi Nightingale, fifteen years of age, who had been deaf for eleven years, and whose case had been given up as hopeless by several specialists, recovered her hearing while recit-ing the rosary at the Grotto; the same day a priest of Paris, the Abbe Fiamma, who had come with the Paris pilgrim age, was suddenly freed from a varicos ulcer which had rendered him unable to walk. About two weeks ago a young Breton girl made her appearance at the Grotto, with her head bound in flann l. She was the daughter of a chemist of Lamballe and had been for four years a professor of the Renou Institute of Church requires a visible head.

Nogent-le-Retrou, when she fell sick in A second distinctive mark May, 1907. For months she suffered from violent headaches and vomiting, and she was finally taken to the Clinic of Dr. Chevalier, specialist for disease of the nose and head at Mans. A first operation by him showed that the bones of the left side of the forehead were dis eased, but six other operations failed altogether to arrest the progress of the malady. On July 15 she arrived at Lourdes. The forehead was in full suppuration, the wound was loath some to look at, and gave out a fetid odor. Towards six in the evening, during the Solemn Mass pontificated by denly and suppuration disappeared. Next day the wound was entirely healed at the Bureau in perfect health.

age of investigation and observation of all kinds of "phenomena"—the men of science are heaping up data and forming conclusions on almost every-thing that can be observed by the senses — physical phenomena, astronomical sismical, physiological, patho ogical phenomena, phenomena of kind. Now at Lourdes, for fifty years, in the light of day, subject to full obser-vation and control, week after week and year after year, an uninterrupted succession of phenomena have been taking place. Catholics claim that they are supernatural, that there is ample scientific evidence to prove that they are supernatural, that no serious attempt has ever been made to show that they are supernatural, that he was the statement of the serious attempt has ever been made to show that the serious attempt has ever been made to show that the serious attempt has ever been made to show that the serious attempt has ever been made they are serious attempt has ever been made to serio to show that they can be anything but supernatural. Would it not be well advancement of science to promote the formation of an international commi sion for a rigorous investigation of the 'phenomena" of Lourdes? The result of such an investigation would precious in the highest degree. if these thousands of cures which are admitted by all to have taken place at admitted by all to have taken place at Lourdes are not supernatural, it will be possible to discover the natural causes that have produced them, and converged to the continuous seventh of the entire population of the continuous seventh of the continuous sev

future. When for instance, a make in fluds himself in presence of a patient in the last stage of pulmonary tuberculosis, the last stage of pulmonary tuberculosis. all he will have to do is to turn over to page 1907 of the "Report of the Inter-national Commission of Lourdes," and national Commission of Lourdes," and there he will see at once that the thing is simplicity itself—he need only plunge the dying patient in a certain kind of water at a low temperature, and the putrid lungs will at once become whole and healthy. It is true that at present only a small percentage of such cases are cured in such a way at Lourdes but a Commission of keep and learned but a Commission of keen and learned investigators will surely be able to find out the reasons of this and to make the

THE NINTH ARTICLE OF THE CREED,

tancy—brought about by the pride of those new thinkers, who find in their simple truths, a sure method of gaining much mundane kudos—we think there is no article in the Twelve so deserving of

study and attention as the ninth—I believe in the Holy Catholic Church.

St. Augustine, in this regard, makes a remark which might well apply to the present. He says, in speaking of those who seek to dethrone truth, that "imitative extractions are the avertical truth." tative as the ape that would fain pass as one of the human species, they assert hey alone are the possessors of Catho-ic truths." He enjoins us, therefore, study well this article of Creed, since

stand a commonwealth that rests, not on human prudence or reason, but on the wisdom and councils of God Who speaks hearts of the faithful through

the Holy Ghost.

The Church is also called the Body of Christ as may be seen in the epistle of St. Paul to the Ephesians and Colossians. The Church is composed of two parts, the one called the Church Triumphant. the other, the Church Militant. The Church Triumphant is the assembly of blessed spirits and saints; the Church Militant is the body of the faithful upon earth which is ever waging war against irreligion and error. From the latter body are excluded three classes, namely, infidels, heretics and schismatics, and excommunicated persons; infidels, because they never knew the Church;

schismatics because they will not accept the teaching of the Church; and excommunicated persons, because they have sinned against her authority, and have not repented. For the rest, no matter how wicked

they are, they still belong to the Church and are still within her pale. The first mark of the true Church is Unity—one Lord, one Faith, one Bap-tism. The Church has also but one ruler and one governor, the Invisible One, Christ, Whom the Father hath made head over all the Church which is His body; the visible one, Who as legit-imate successor of Peter, the prince of

the Apostles, fills the apostolic chair. That the visible head is necessary, is beyond controversy, for, as St. Jerome says, "One is chosen that by the appointing of a head, all occasion of schism may be removed." A visible

listinctive mark of the she has unworthy members in her fold, does not detract from her holiness. Art is not the less art that they are incompetent artists in the profession. Moreover, she is holy because she is the body of Christ, by whom she is sancti-fied, and in whose blood she is washed. The third mark of the Church is that she is Catholic, that is to say, she is universal. Says St. Augustine. "She is diffused by the splender of one faith

All other commonwealths are circum cribed politically or geographically. But the Church embraces within the amplitude of her love all mankind. She is also called universal because all who desire eternal salvation must cling to and embrace her like those who entered the Ark, to escape perishing in the

The true Church is also known from her origin which she derives from the Apostles, who disseminated the truths received from Christ, even as they are still taught by her. There is no novelty and has been no novelty introduced into those truths at any time whatsoever from her Divine Founder. Her spiritthe Holy Ghost—has not changed, nor can it change.—N. Y. Freeman's Jour-

New Canadian Bishops.

the meeting of the Congregation Monday some important Church affairs in western Canada were disposed of. The congregation also approved the ransfer of the seat of the Canadian

ecclesiastic province of Victoria from Victoria to Vancouver, appointing Right Reverend Augustin Dontenwill, Bishop of of New Westminster, as Archbishop of Victoria, in succession to Archbishop

1562.

BISHOP SPALDING RESIGNS.

UFFERING FROM PARALYTIC SHOCK, HE GIVES UP PEORIA DIOCESE.

The resignation of Right Rev. John Lancaster Spalding, Bishop of the diocese of Peoria, was officially an-nounced from his residence in the fol-

"Bishop Spalding has been ill for three years and a half, and foreseeing that some years must elapse before he has hope to resume active duty in the diocese of Peoria, has after due consideration resolved to tender his resignation as Bishop of Peoria to Pope Pius X. The Bishop is now in his sixty-ninth year and still suffers from the paralysis which brought him near to death."

Bishop Spalding will remain at the read of the diocese until the of his successor, when he will live in retirement here and, if possible, will In these days of so-carred and growing tendencies towards the rejection of all matters which are not susceptible of explanation by common reasoning, it is well that the Catholic, in his moment of doubt, should turn again to study the real meaning of the creed to study the real meaning of the creed which he is supposed to utter daily in which he is supposed to utter daily in the common reasoning. The common reasoning is a supposed to utter daily in the creed are the common reasoning in the catholic strike a few years ago. He was consecrated Bishop May 1, 1876, and was the first Bishop of Peoria.

CATHOLIC NOTES.

Two eminent Catholic scientists, M. charles Edouard Chamberland and Father Eugene Lafont, S. J., died re-cently. The former was one of the most evoted assistants at Pasteur.

Is is computed that the Catholic Church in the English-speaking world numbers 240 Bishops, 20,000 clergy and 24,000,000 people. In the British Empire alone it numbers 140 Bishops, 13,000 clergy and 12,000,000 people.

A juvenvile Catholic Congress will be opened in Rome on the 16th inst. The members of the Congress will be received by the Pope and will present to His Holiness a gold chalice purchased with subscriptions given by the young Catholics of all nations. Among public bequests amounting to

\$200,000 provided for in the will of John T. Newton, a non-Catholic of Tol-edo, was one of \$8,000 to the Little Sisters of the Poor and another of \$200 annually for five years to St. Vincent's Hospital. Grover R. Harrison, formerly

student of the Western Theological Seminary of the Protestant Episcopal Church, entered the Seminary of St. Charles Borromeo, Overbrook, Penn., on Thursday, along with the eleven other onverts from that denomination. Mr. Francis McFetrich, formerly

curate of St. Simeon's Protestant Epis-copal Church, Philadelphia, who was recently received into the true fold will direct classes in homiletics and elocution, pursuing at the same time his studies for the priesthood, at St. nard's Seminary, Rochester, N. Y. It is devoutly to be hoped that there some authority for the statement made the Paris Univers, that at the recent conference between King Edward VII.

and Clemenceau in Paris the English nonarch refused to further the famous entente cordiale" between France and England without a formal guarantee that the churches would not be closed by the French government and that there would be a cessation of religious persecution in France.

Rev. Harman C. Denny, S. J., who was one of the most prominent converts from the Presbyterian to the Catholic faith, died in Woodstock College, Md., Sept. died in Woodstock College, Md., Sept. 3rd. Father Denny belonged to a wealthy Pittsburg family. He was graduated from Miami University and afterward from Oxford. He became a Church is Holiness. She is holy be-cause she is devoted to the service and glory of her Founder, and the fact that the priesthood. He became a member of the Society of Jesus. As a teacher ne was remarkably successful.

The Rev. Frederick L. Odenbach, S.J., director of the meteorological observatory of St. Ignatius College, Cleveland, has invented a process by which communication between moving trains is made possible. The device, which has been patented, is applicable to tele-phone and signal communication, and is now under consideration by the Interstate Commerce Commission. It is claimed that the new invention will revolutionize railroad operation, and reduce the possibility of accidents to a

Apparantly the Catholies of Latin America, are waking up, resolved that the Liberal governments within its bor-ders shall not triumph as has that of ders shall not triumph as has that of France. A Catholic Patriotic League has been organized at Montevideo, Uruguay, and is spreading over the country. A federation of all the Cath-olic societies in Brazil has been effected and a similar movement is being advo-cated in Argentina. The Catholic world may well rejoice in such activity. It is time the Radicals would realize that the

It must have been a striking revelation to non-Catholics last Sunday, in Sydney, Australia, when out of 4,000 men given shore liberty for the day, 1,200, including 134 officers, attended Solemn High Mass at the Cathedral, Cardinal Moran occupying his throne in the sanctuary. This was by far the largest group present at a result. largest group present at any religious services, the denominational divisions services, the denominational divisions of the Protestants making the representations at the Anglican, Presbyterplaces of worship comparatively insignificant. The Catholics of America are estimated at a little more than oneseventh of the entire population of the continental United States. What a