

## A CONTROVERSY.

A prominent Catholic gentleman of Idaho sends us the following article, being a synopsis of an oral and written discussion which took place between himself and a Presbyterian clergyman, the result being that the latter has embraced the Catholic Church.

## THE UNITY OF FAITH!

If the God of the Israelites, in the time of His Prophet, Isaiah, could call His people to "reason together," why can we not, at least, for a short time, and in all candor and charity, proceed to "reason together?" This is not done for vainglory or to wound the tenderest feelings, but in the name of truth and the culture of all that is good and holy.

In answer to a question propounded, "What is the object of the Sects or Denominations?" I shall say, no matter, if like the Jews, their object is salvation, when in conflict with the divine plan of salvation, how can their motives save them?

Speaking to the Romans St. Paul says, "Mark them which cause divisions contrary to the doctrine which you have learned and avoid them." And to the Galatians the same writer puts strife, sedition and heresy—which are divisions—side by side with adultery, idolatry, murder, and says, "they which do such things shall not inherit the kingdom of heaven." The King James version of the Scriptures is referred to in this article.

Where there are divisions, it is self evident that faith has been sundered, disrupted, pluralized, else there would be no divisions or heresies. The inspired, inerrant St. Paul declares faith is one; the uninspired, errant and independent question St. Paul, overrule him, set his words at naught, and dedicate their temples to a divided, sundered, pluralized faith.

## FAITH DEFINED.

And what is faith? In a few words, St. Matthew explains it when telling of the commandment laid upon the disciples to "teach all nations." \* \* \* teaching them to observe all things whatsoever I have commanded you." Faith is the doctrine embraced in teaching them to "observe all things, etc.," or as St. Paul says, "the doctrine which you have learned."

Kindly notice that this charge was given to a divinely commissioned, organized body or ministry, and that they are the teaching force.

It is not that each one is to teach himself or have recourse to any written or printed matter or set up an opinion as to what he would accept and what he would reject, but simply, each one is to be taught. In other words, "Whatsoever I have commanded you" signifies that they—His ministry—are the storehouse and are in undisputed possession of the unbroken faith, and are, therefore, duly qualified and enjoined to teach. And the teaching must be thorough and complete; it must embrace "all things" the Savior had in mind.

To teach a few things or even many things would be an infraction and violation of the Savior's orders, as the commandment requires the teaching "to observe all things."

As the ministry is under duty to teach all things commanded, we, the laity, are under obligation to hear and observe all things, else, says the scripture, "he that will not hear the church" (which is the Savior's lawfully-authorized ministry) "let him be to thee as a heathen and a publican."

"TO OBSERVE ALL THINGS!" How few there are, I think, who pause when they come to that very important but little word of three letters—A-L-L. Run back, if you will, to the apostolic age, watch that word being written and catch the inspired purport and potency of that magnetic monosyllable. Your very salvation is wrapped up in it. Will you question it?

And, now, pause and consider, please, the obsolescence this mighty and essential word obtains among divisions or sects. They do not teach alike, wherefore there are divisions, and hence they do not teach "all things whatsoever I have commanded you."

UNBROKEN FAITH OR DENOMINATIONS. From cover to cover the Bible no where has one word in favor of a cleft or divided faith; but looking at the profusion of Sectarianism or divisions in faith, one would naturally suppose that the Good Book fairly teems and bristles with, and begs and pleads for a disembodied unity of faith; that salvation, if attained at all, must come through a diverse, pluralized faith. In fact, in the minds of many, the Lord's plan of salvation is so obviously imperfect or incomplete that nearly every little town and hamlet has its sages and solons who add to or subtract from the original or modify or adulterate it in some conceivable manner.

## ANALOGOUS TERMS OF UNITY.

Writing to the Ephesians, St. Paul pointedly and specifically affirms, "One Lord, one faith, one baptism, one God and Father of all." If St. Paul means any thing as to oneness in this Biblical narrative, he means unqualifiedly everything that oneness implies and stands for. To preclude any possible misunderstanding, as to the unity of each of the above terms, they are relatively grouped and associated together and each term singly is modified by the numeral one, making the strongest and tersest analogy of terms found in the construction of language. Four terms are used to emphasize and entrench each term in its relative unity. There is no other object or reason for it.

How strange is it, as will be shown, that whole schools and races of people have stricken out this ordained harmony of relations and substituted discord.

ONE LORD, ONE FAITH, ONE BAPTISM, ONE GOD.

Few there are who refuse to recognize or defend the oneness of God, or the oneness of the Lord, or even the oneness of baptism, but when it comes to defend and uphold the oneness of faith, from the highest to the lowest, from the sanctified to the unsanctified, every one of our sectarian brethren will, analogy or

no analogy of terms, draw the line good and tight, object, protest, revolt. The other three terms are "lovely" but to pin a person down to "one faith" is absurd, unreasonable and is beyond the enlightened age. At a revival, St. Paul, till we meet on more congenial grounds.

But all of us are not ready to dismiss St. Paul, for in our hearts we know that as stated the oneness of faith is just as intact as the oneness of God. God is one, faith is one; that is, both are inseparable. God can not be divided; He is one. Faith cannot be divided; it is one. What an intimate relationship!

In God there is no division; in faith, likewise, there is no division, consequently faith is just as undividable as God is undividable. If God is one and unchangeable, faith too, is one and unchangeable. The unity of faith corresponds with the unity of God, for God is numerically one. Faith is numerically one and, therefore, it cannot be denominationalized or sectarianized any more than God himself can be riven or denominationalized.

To denominationalize faith is to destroy its unity, and where there is no unity of faith, the relative parity between God and faith is broken and lost. The equity being the same, why does any one favor the unity of God and disfavor the unity of faith? To reverse the terms, what less infraction and violation of the law would it be to confess one faith, but to belong to some one sect of two or three hundred deities?

If a plurality of Gods is forbidden, so also is a plurality of faith; and, therefore, one religion cannot be as good as another, because this implies a sundered faith, denominationalized to fit any style or fancy. The oneness of faith is just as essential as the oneness of God, and it is just as biblical, and just as imperative.

Sectarian pietists are horrified to know of a ball game on Sunday, but a ruptured faith costs them no more thought than a bursted air bubble. And the Christian world is overflowing with sects or divisions, every one of which is denominationalized faith, a sundering of that unity comparable to God Himself.

Question—If the unity of faith corresponds to the unity of God, with whom does the severance of faith correspond?

In our Lord's time and the apostolic age, faith was one; divisions were intolerable, and they are not less intolerable today.

Could you imagine anything more absurd and inconsistent than to see St. John a Methodist, St. Paul a Lutheran, St. James a Baptist, St. Matthew a Presbyterian, and each one advocating and expounding his own peculiar doctrine? If you could imagine it, it would be Protestantism, pure and simple; but the very diametrical opposite was the reality, for their faith was one, and their God was one.

It is the strangest, most unaccountable feature contrary to and condemned by Holy Scriptures, that our Protestant brethren recognize and support divisions, sects, and an unbroken faith, while their Catholic brethren, with St. Paul, and refuse to recognize or approve sects or any divisions of faith. Their principles are their reasons for not attending any worship but their own.

Another thing surprisingly strange is that our sectarian brethren would take a spiritual "fit" if any one would withdraw one jot or tittle from the sacred passage in question, but, be it pride or progress of Protestantism, they experience not the least conscientious qualm to set up, vertically over and above the objectionable, numerical unity, a mammoth steam pile driver, and with a rhythmic and uninterrupted motion, cause the ponderable mass to drop and drive, shiver and shatter the second term of the quotation into atomical fragments.

It is noted, however, the pile driver operates outside of the Church of God—not in it.

In every day parlance, they seem to "have it in" for St. Paul on this particular score. Their estimation of him would have been overruled had he written thus: "One Lord, one Bible, one baptism, one God." Why didn't he substitute Bible for faith? Well, if he did not, there are those who do.

Faith is not the Public Domain, subject to homestead entry in 40, 80, or 160 acre tracts, free to reject or choose from. Faith is "one," integral, "unfeigned, precious, most holy," and without it, God is implacable. Faith is not what any man chooses to make it as the Divine Will planned for our salvation. And the Divine Will is one, indivisible and unchangeable.

Faith is one as matrimony is one, and neither can be sundered, for they are both concrete, joined together, and the Good Book says, "what God has joined together let no man put asunder." But we know irrefutably that they are both sundered. Yes, unfortunately, and there are those who are conscious of the fact but recalcitrant, electing to violate God's holy ordinances with impunity at the cost of their everlasting peril.

## HYMENAËUS CITED.

Would not the faith have been ruptured and unity destroyed, if Hymenaëus, mentioned by St. Paul in the epistle to Timothy, were permitted to deny or misconstrue the "Resurrection," because the "Resurrection" was as lawfully defined is an article of faith?

Faith would also have been ruptured and unity destroyed, if Hymenaëus were permitted to deny or misconstrue the "Incarnation" or "Redemption," because both are articles of faith.

Faith would likewise have been ruptured and unity destroyed, if Hymenaëus were permitted to deny or misconstrue the "Forgiveness of Sins" by man as a lawfully ordained, qualified Confessor, because the forgiveness of sins by man in the Tribunal of Penance is an article of faith coeval with Christianity.

If Hymenaëus for denying or misconstruing the "Resurrection" were delivered unto satan, for denying or misconstruing the "Incarnation" or "Redemption" or "Sacramental Confession," would he not have been equally and peremptorily "delivered unto satan?"

That the forgiveness of sins by man in Holy Orders is an article of faith, I refer to the Gospel of St. John, chapter 20, verse 23. "Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained." Thousands there are who deny it or misconstrue it, yet the article of faith remains as binding as ever; but are the objectors and protestors any better than Hymenaëus who, for denying the "Resurrection," was delivered unto satan?

Stop, reader, please, and think this matter over seriously! It concerns you—and all of us!

Faith is one and was one; and therefore St. Paul could brook no interference or denial or misconstruction of any single article of faith. Were he among us today it would keep him busy launching upon the fracturers and disturbers of the unity of faith, fulminations and anathemas. All of St. Paul's epistles breathe the spirit of unity, sound doctrine, exaltation of faith and woe upon divisions.

In several instances St. Paul tells his adherents, "Be of one mind."

Need I say that St. Paul does not mean to be of "one mind" politically, commercially or pathologically? One mind presupposes and correlates with "one faith," one church, one religion.

"Be of one mind!" Behold the plain and simple language, but to many it seems, it is not plain enough, or that the inspired language is irrelevant, obsolete or impossible of fulfillment; and therefore, long ago it has been consigned to ante-diluvian chambers.

Among our sectarian brethren, it has no force or merit or application, for they are not of "one mind," nor are they among themselves nor with Mother Church; but, on the contrary, it seems, each one takes a pride and a pleasure in being independent and having a mind of his own. True, this makes them and the apostle, antipodes. But, what of that, even if it be Hymenaëus over again!

In the belief concerning the Lord's Supper, or the Indissolubility of marriage, or the Atonement, or the Infant Baptism, *ad alios*, a Lick telescope could not discover wherein our sectarian friends are of "one mind."

But, if it goes as hard on them as it did on Hymenaëus, it would take a good mathematician to estimate how many in special trains St. Paul would need to charter in making deliveries.

Summarizing, we know our premises are right and our conclusion is correct as regards "One Faith," one Church, one Religion, because it follows, if there is more than one Faith, more than one Church, more than one Religion, it gives rise to divisions, heresy, etc., which are severely dealt with and punishable with the seclusion of heaven itself.

It is, however, a noteworthy and consoling fact that there is an organized body, semiternal in nature, with which we can affiliate, whose members are of "one mind, One Faith, One Baptism," and who worship "One Lord, One God and Father of all." F. J. F.

## EXAMPLES FOR RICH CATHOLICS.

Instances are multiplying to enforce the teaching laid down by His Grace the Most Reverend Archbishop, in the circular letter issued to promote the annual collection for the Seminary, of the obligation of the rich and well-to-do to give to the Church in proportion to their means. The other day, Mr. Clifton Stanilaus West, of Southampton, England, and a leading manufacturer, of Manchester, died leaving an estate approximating a million dollars in our money.

After setting aside comparatively moderate sums for a nephew and brother and for two local charities, he left the immense residue to his parish priest to be expended according to instructions. The example of Lord Brampton, better known as the famous Sir Henry Hawkins of the English Bench, and of Lady Brampton, his wife, who died within a few weeks of each other, both converts to the faith, in leaving absolutely to Archbishop Bourne of Westminster their immense fortune aggregating considerably over half a million dollars is still fresh in the public mind.

Wills such as these are the outcome of the old Catholic spirit which prevailed in England in the days before the Protestant Revolution of Henry VIII. and which, thank God, is reappearing after the lapse of centuries. One has only to read the "Eve of the Reformation" by Dom Aidan Gasquet, that remarkable portrayal of pre-Reformation life in England, to understand with what frequency people in those days remembered the Church in their last testament.

The truth is, that before the Reformation the sense of absolute ownership over money and possessions which prevails to-day had no place in the minds of the people. They looked upon wealth as a trust committed to them by God, to be employed for noble purposes, for the use of which they would be held strictly accountable by the Supreme Judge. The idea that they could do with it what they pleased, regardless of their obligations as Catholics to the Church and to the poor, was alien to Catholic thought and feeling. Hence that admirable series of wills extracted from the mediaeval parish records with which Abbot Gasquet illustrates the temper and spirit of the times.

This was a true ideal and one which the present generation of Catholics might well copy. But what is particularly interesting in this modern instance is that Lord Brampton showed also in his last will the great good sense that was his distinguishing characteristic throughout his whole brilliant career. He and his wife left their bequest absolutely to the Archbishop, the one person in the community who, from his intimate knowledge of the conditions and needs of the diocese, is best fitted to use to advantage and where most needed, resources that may be committed in this way to his keeping. Lord Brampton with his wife came into the Church late in life, but in his death he has left an example of wise Catholic foresight in the distribution of his wealth that if fol-

lowed, would contribute greatly in furthering the work of the Church and increasing her efficiency in many ways which are now prohibited to her because of the crippled means at her command.—Boston Pilot.

## BETTING.

CONDITIONS UNDER WHICH IT MAY BE MORALLY JUSTIFIABLE.

Rev. T. Slater, S. J., in the Catholic Encyclopedia.

A bet may be defined as the backing of an affirmation or forecast by offering to forfeit, in case of an adverse issue, a sum of money or article of value to one who, by accepting, maintains the opposite and backs his opinion by a corresponding stipulation. Although there are no Federal statutes in the United States on this matter, and the States make it a penal offense when the bet is on a race or an election, or a game of hazard, Betting contracts are also frequently made void. Similarly in Great Britain betting in streets and public places, and the keeping of betting houses are forbidden by law, and wagering contracts are null and void. Such laws are just and useful, inasmuch as they serve to keep within the bounds of decency the dangerous habit of gambling and the many evils which are usually associated with it. Although betting is to be discouraged as being fraught with danger, and although it may be morally wrong, still in particular cases it is not necessarily so. As I may give the moral of which I have the free disposal to another, so there is nothing in sound morals to prevent me from entering into a contract with another to hand over to him a sum of money if an assertion be found to be true, or if a certain event come to pass, with the stipulation that he is to do the same in my favor if the event be otherwise.

This may be an innocent form of recreation, or a ready way of settling a dispute. However, the practice is very liable to abuse, and that it may be morally justifiable theologians require the following conditions: The parties must have the free disposal of what they stake, and both must bind themselves to stand by the event and pay in case of loss. Wagering is wrong in morals as it is in law. Both mind and mathematics to estimate how many in special trains St. Paul would need to charter in making deliveries.

Summarizing, we know our premises are right and our conclusion is correct as regards "One Faith," one Church, one Religion, because it follows, if there is more than one Faith, more than one Church, more than one Religion, it gives rise to divisions, heresy, etc., which are severely dealt with and punishable with the seclusion of heaven itself. It is, however, a noteworthy and consoling fact that there is an organized body, semiternal in nature, with which we can affiliate, whose members are of "one mind, One Faith, One Baptism," and who worship "One Lord, One God and Father of all." F. J. F.

## CATHOLICS AND THEIR PRESS.

The late James Ryder Randall, author of the famous war lyric of the South, "My Maryland," in one of his letters said:

"Our own people, in the mass, neglect their papers and will, unless the improbable occurs, continue to do so. This seems a shocking thing to repeat, but it is absolutely true. They as a class not only do not subscribe for their papers which exist, but do not, as a rule, advertise in them. I tried to get a friend of mine to advertise, but he refused. He is one of that class who think that Catholics are bound to trade with him because of his name. He is a staunch Catholic, is worth about \$2,000,000 and has no children. His business is thriving and he said that he did not advertise in any religious paper—he must be courting only the patronage of free thinkers. He admitted that the Catholic paper was an excellent one, much improved and ably conducted, but beyond subscribing for a year he would not go further, no matter what prelates and priests advised along that line. If all or nearly all Catholics subscribed to a Catholic paper, and Catholic business men advertised in it in the same proportion as the non-Catholic business men, what a splendid press would we have! I am sometimes astonished at the excellence of some of our papers, under the influence of the notion that, because everything a Catholic paper contains does not just suit their fancy, they will have nothing to do with it."—Intermountain Catholic.

## SAYING THE ROSARY.

Few Catholics know how to say the rosary. Most of them imagine that if they pass the beads through their fingers and say the vocal prayers they have fully practiced the devotion. But the beads and the vocal prayers are the least part of it. The meditation on the fifteen mysteries of our redemption, is the main thing.

The mind should be occupied with thoughts of the wonders wrought by God from the time when the Angel Gabriel saluted the Blessed Virgin as the mother of the Messiah to the hour when she was crowned by her divine Son as Queen of Heaven. The joyful mysteries and the glorious mysteries should have their turn for rumination and the remembrance of them in all their details should be accompanied with acts of faith and love, contrition and hope, and with the renewal of good resolutions. If this were the chief concern of the rosarian, how those mysteries would sink into the heart and how they would burst out from it in the bloom of piety action! The slipping of the beads through the hand would then only measure the time and the "Hail Mary's" would only occupy the lips to serve as music to the lovely thoughts within.

Think of the mysteries! Let memory, imagination and will be absorbed in them. Then will the devotion have its perfect fruit in loving sentiments and practical conclusions.—Catholic Columbian.

## THE CATHOLIC IN SOCIETY.

The late Mrs. Craigie, (John Oliver Hobbs) in her last and partly unfinished book, "The Dream and the Business," writing of the Catholic-convert woman, and what she has to endure in non-Catholic society, says:

"If a Catholic woman is obliged to live in a Protestant family, or entirely in a non-Catholic atmosphere, she mentally starves to death. In her effort to live up to what she knows is right, but which appears like tyranny to her family and friends, her life becomes a sort of martyrdom. And what makes it harder is that those who surround her are not she were wrong, they right, and that her peculiar ideas are tolerated because they like her personally. One of the reasons why a Catholic can never be in definite and unobtainable in her belief, or a prey to shifting opinions, is because Catholicity is a positive religion; it is not a thing of negations, of giving salvation to those who have not, or an election, or a game of hazard. Betting contracts are also frequently made void. Similarly in Great Britain betting in streets and public places, and the keeping of betting houses are forbidden by law, and wagering contracts are null and void. Such laws are just and useful, inasmuch as they serve to keep within the bounds of decency the dangerous habit of gambling and the many evils which are usually associated with it. Although betting is to be discouraged as being fraught with danger, and although it may be morally wrong, still in particular cases it is not necessarily so. As I may give the moral of which I have the free disposal to another, so there is nothing in sound morals to prevent me from entering into a contract with another to hand over to him a sum of money if an assertion be found to be true, or if a certain event come to pass, with the stipulation that he is to do the same in my favor if the event be otherwise.

This may be an innocent form of recreation, or a ready way of settling a dispute. However, the practice is very liable to abuse, and that it may be morally justifiable theologians require the following conditions: The parties must have the free disposal of what they stake, and both must bind themselves to stand by the event and pay in case of loss. Wagering is wrong in morals as it is in law. Both mind and mathematics to estimate how many in special trains St. Paul would need to charter in making deliveries. Summarizing, we know our premises are right and our conclusion is correct as regards "One Faith," one Church, one Religion, because it follows, if there is more than one Faith, more than one Church, more than one Religion, it gives rise to divisions, heresy, etc., which are severely dealt with and punishable with the seclusion of heaven itself. It is, however, a noteworthy and consoling fact that there is an organized body, semiternal in nature, with which we can affiliate, whose members are of "one mind, One Faith, One Baptism," and who worship "One Lord, One God and Father of all." F. J. F.

"Catholicity—thank heaven—is not fashionable. It is the religion of the poor, the humble and ignorant, but its detractors forget that being universal, it is also the faith of princes, the rich and the intellectual."

## CARDINAL GIBBONS RECEIVED BY THE POPE.

HIS HOLINESS GOES TO MEET HIM AND TREATS HIM LIKE AN OLD FRIEND.

A despatch to the New York Times, dated August 1st states that Cardinal Gibbons was received in private audience by the Pope that morning. The Pontiff was most cordial and affectionate. The audience lasted an hour.

When I entered Cardinal Gibbons' room he was still deeply stirred by his audience with the Pope, and exclaimed: "It is most delightful. The Pontiff greeted me as a bosom friend—as if we had lived together since childhood." Indeed, when the Pope was informed that Cardinal Gibbons was in the audience chamber, instead of waiting for him to be ushered in, he went to meet him at the door of the library and, preventing him from kneeling, embraced him paternally. His Holiness then had the American sit next him at his writing desk.

Cardinal Gibbons, describing the audience, said: "The kindness of the Pope was so great as to be almost embarrassing. He said he wished me to ask for anything I wanted and everything would be granted."

Although the conversation was carried on in Latin, as Cardinal Gibbons is not sufficiently affluent in Italian, while the Pope does not understand French it was of the most animated description and touched all the most vital points which concern the Catholic Church.

The Cardinal and the Pope agreed to meet again soon, wishing to discuss several questions in regard to affairs in America before the Congress of the Propaganda meets for the last time to consider some of these questions, which will afterward be dealt with according to the common law of the Church. It seems Cardinal Gibbons is particularly anxious to have Dennis O'Connell appointed Auxiliary Bishop of Baltimore, to replace Bishop A. A. Curtiss as Vicar General, who died not long ago. It is understood Cardinal Gibbons intends afterward to have Father O'Connell pro-

## THE FRUITS OF THE EARTH

Seem To Be Nature's Provision For Keeping Man Healthy and Warding Off Disease.

Cereals, vegetables and meat supply the elements needed for man's nourishment. Yet fruit—though it has very little food value—has proved to be absolutely necessary for perfect health.

Careful investigation has shown that all the common fruits act on the Liver, Kidneys, Bowels and Skin. These are the organs that rid the body of dead tissue and waste products, and the fruit juices stir them up to more vigorous action, thus keeping the whole body clean and healthy. But few people eat enough fruit. Realizing this, after several years of experimenting, a prominent Canadian physician succeeded in combining the juices of apples, oranges, figs and prunes in such a way that the medicinal action is many times multiplied. Then, he added valuable tonics and made the combination into tablets called "Fruit-actives." They are really Nature's cure for Constipation, Indigestion, Bilelessness and Stomach Troubles. Mild as Nature itself, but more prompt and effective. Sold by dealers at 50c. a box—6 boxes for \$2.50—trial size box 25c. Fruit-actives Limited, Ottawa.

posed as his coadjutor with the right of succession.

The general condition of the Church, particularly in the United States and South America, was discussed. The Pontiff expressed great satisfaction with the condition of the Church in America, as well as with the Catholic University, and the Mission House under the direction of Father A. P. Doyle of Washington.

Speaking of the changes made recently in the organization of the Roman congregations, Cardinal Gibbons expressed his admiration for the activity of the Pope in this matter. In reply the Holy Father said:

"You and I are of the same age, and we are still quite young."

Cardinal Gibbons is the recipient of much attention on the part of high dignitaries, both ecclesiastical and lay, who, besides honoring him, wish in this way to demonstrate their admiration for the United States.

He occupies at the Sulpician House the same quarters as when he was last time for the conclave of Pius X., that is after he had been shut up in the Vatican for the actual election of the Pope. At that time the House of the Sulpicians was rather crowded, as besides Cardinal Gibbons there were several French members of the Sacred College there, including Cardinal Richard, late Archbishop of Paris.

Father Herzog, the rector of the Sulpicians, has now put the whole house at the disposal of the Archbishop of Baltimore, but Cardinal Gibbons has insisted on having only the same room that he had in 1903. There he has been visited by nearly all the Cardinals of the Curia, heads of religious orders, rectors of ecclesiastical colleges, and many other prelates.

The presence in Rome of Cardinal Gibbons is considered especially important for the solution of several pending American matters in ecclesiastical affairs.

The world is a desert. Caravans from all quarters of the sun meet at the crossroads. One gives the other food or drink or medicine and then all move on again. And all groves dim with time. And the camel drivers are forgotten; but the crossroads and the medicine and the cattle helped each caravan upon the way.—Gilbert Parker, The Weaver.

For the MOST and BEST instruction in Business and Short-hand subjects attend

**Business Systems School**

50-56 Spadina Ave. Toronto

NAME \_\_\_\_\_ ADDRESS \_\_\_\_\_ WRITE NAME AND ADDRESS PLAINLY

## Western Fair

## Greatest Live Stock Exhibition Of Western Ontario

Full programme of Attractions twice daily, including Kemp's Wild West Show. Best of Music. Fireworks Each Evening.

**Athletic Day, Monday, September 14th**  
Come and Enjoy yourself at London's Popular Fair

## REDUCED RATES ON ALL RAILROADS

Prize Lists, Entry Forms, Programmes, and all information given on application to

W. J. REID, President.

A. M. HUNT, Secretary.

**London, September 11-19**