

# The Catholic Record.

"Christianus mihi nomen est Catholicus vero Cognomen."—(Christian is my Name but Catholic my Surname.)—St. Paclan, 4th Century.

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1562.

## The Earthly End.

By CHARLES BURTON MITCHELL.

The time will come when o'er my form the blades of grass so green  
Will grow, where all is quiet, all is still  
Upon that mound which smelt it in the flower might  
be seen.  
That grows upon the side of any hill.  
A day, just a common day, has sprung from out  
the earth.  
To decorate this lone, deserted place.  
Where laid is one who was once so full of life and  
mirth.  
But now is gone to join the silent race.  
The noonday sun may send his rays upon this lonely  
flower.  
The heat may make this daisy droop its head.  
But freshened and revived when comes the gentle  
evening shower.  
The petals stand erect and show new life instead.  
The winds may blow, the rains may fall, the storms  
may come and go.  
The lightning flash, the thunder roll, and yet,  
E'en through it all this daisy lives, so sweet and  
meek and kind.  
Through summer's day until the sun has set.  
Till Autumn comes and chilly blasts of winter sweep  
along.  
Till and the frost death away his scepter, Death,  
Then Nature humbly bows before his will so stern  
and strong.  
And quite submissive, draws a parting breath.  
And even man the storms of life may stand, but soon  
or late  
The Angel comes—he laid beneath the sod,  
And daisies bloom above his grave, he small or  
great.  
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 particular college that stood high above the rest. Thus we had the school of Alexandria in the East, and later the 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 Switzerland and Freiburg 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 Catholicism predominated, excellent minor schools for young women over which holy nuns presided and instilled into the mind of their fair pupils a complement 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, attached 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 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, Manhattanville, 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., consins of James Gillespie Blaine; and besides these ladies of prominent families, there were hundreds of other women who were raised to the position of superior in their various communities by reason of their sterling characters, their virtue and their learning, who were leaders in the Christian education of young women in schools and academies all over the land.

The parish schools for boys were mainly conducted by the Christian Brothers, though the Xavarian Brothers taught a few schools. The colleges were conducted chiefly by the Jesuit and Augustinian fathers, the Lazarists and Franciscans, the Benedictines and the Fathers of 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 work, spending their lives in the cause, and 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, education, the rearing of youth with the knowledge and practice of Christian morality, and realizing who conducted them, we can readily understand the high standard in both knowledge and piety that is aimed at and the results attained. Our Lord said one day to His apostles who were driving away some little children that had come around Him, "Suffer little children to come unto Me and forbid

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.

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 religion 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, 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 education. Their name is legion. Let parents appreciate their sacrifices whilst admiring their zeal, and let the children and youth generally show their appreciation and their gratitude by corresponding with the efforts they make in their behalf.—Bishop Colton in Catholic Union and Times.

## HOW ENGLISH CATHOLICS FOUGHT FOR THE MASS.

GREAT INTERNATIONAL EUCHARISTIC CONGRESS RECALLS STORY OF PERSECUTIONS AND MARTYRDOM.

Appropos 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 Catholics were persecuted and martyred for the crime of hearing or saying Mass. Many of the cities which have been honored by international Eucharistic Congresses since the first, held at Lille, in France, in 1881, have been especially 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 character 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 successors; 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 holy 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 Sacrifice that once seemed swept away forever from the land, but which in the mercy of God, has come back and taken its place once more in the religious life of the country, as at least an object of respect among our separated brethren.

## GREAT CENTRAL DOCTRINES.

"If any ordinary observer were asked," writes Bishop Casartelli, "what 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 enemies of the Church should ever attack her in these parts of her creed and constitution which are her most vital organs—and precisely such are the great central 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 sacerdotal priesthood and sacrificial altar—is the central doctrine, the very heart of the Church's dogmatic teaching as well as of her devotion. It is the crown and completion of that marvelous cycle of revealed truth concerning God, the Trinity, the Creation, the Incarnation, the Atonement, which Christ has entrusted to the keeping and preaching of His infallible Church. But it is also the vital centre of her love, her devotion, her prayer, her entire spiritual life. Destroy this central dogma, and the Church's life, stricken in its very core, 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 keystone of the Church's unity in faith, discipline and organic life. Take away this keystone, the whole edifice will collapse; no authority of any kind, either of teaching or of government will remain.

## SAD EXAMPLES.

"We have sad examples of those facts in the history of our own country. At the present moment the Church of England is so hopelessly divided in belief

and practice concerning the Eucharist that in the recent Pan-Anglican Congress 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 spiritual life of the people. And whenever attempts are made by the Bishops to speak and guide with authority, such attempts are met with criticism or open disobedience.

"The great spiritual revolution which tore away the realm of England from the years of Christendom after a thousand years of loyal obedience to the See of Peter began, as is well known, with the rebellion of the lustful Tudor sovereign, Henry VIII, against the spiritual headship of the apostolic St. Peter. Under the powerful, and in some respects, the powerful, 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 Bishop of Rome has no jurisdiction in England than any other Bishop.' In the same year the English Parliament, in an act of Parliament, and in November the schism was completed by an act styling the King, without any reservation, 'supreme head in earth of the Church of England.'

## INEVITABLE CONSEQUENCES OF THE REJECTION OF AUTHORITY.

"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 of 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, the articles 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 Book of Common Prayer concerning 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 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 substantially the same in every Western liturgy, was mutilated beyond recognition. It was as little a translation of the old Catholic liturgy of the Mass as the Lutheran productions of the sixteenth century, which were ostensibly based upon an entire rejection of the sacrificial character of the Mass.

## WORK OF DESTRUCTION BEGINS.

"As a logical consequence, the destruction of the altars in the churches began in 1550, when Bishop Ridley ordered churches 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 the Mass which the First Prayer 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 they might be trampled upon by the people's feet.

"But it was under Elizabeth that this sacrilege against the Holy Sacrifice reached its culmination. In the Thirty-nine Articles is one which reads: 'Whereof the Sacrifices of Masses, in which it was commonly said that the priest did offer Christ for the quick and the dead, to have remission of pain and guilt, were blasphemous fables and dangerous deceits.' (Article xxxi.)

"The august dogma of the Holy Eucharist—implying the miracle of Transubstantiation, the Real Presence, the sacrificial character of Holy Mass, with its sacerdotal priesthood and sacrificial altar—is the central doctrine, the very heart of the Church's dogmatic teaching as well as of her devotion. It is the crown and completion of that marvelous cycle of revealed truth concerning God, the Trinity, the Creation, the Incarnation, the Atonement, which Christ has entrusted to the keeping and preaching of His infallible Church. But it is also the vital centre of her love, her devotion, her prayer, her entire spiritual life. Destroy this central dogma, and the Church's life, stricken in its very core, must disintegrate and perish.

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"Then it was that through the succeeding dreary centuries of persecution and penal laws, Catholic priests went about in disguise carrying their lives in their hands in order to celebrate the Holy Sacrifice and administer the Holy Eucharist in secret and hidden places; and the scattered remnants of the flock that had remained true to the centre of unity and the Catholic teaching assembled together from time to time in stealth and in fear to hear Mass and receive the sacraments. What those days were like may be gathered from the vivid pictures in Father Hugh Benson's historical novel 'By What Authority?'

## UNPAID DEBT TO THE DEAD.

"There is yet another thought in connection with the destruction of the Mass in England. It was not merely that the material structures of the glorious cathedrals and abbey churches and the beautiful parish churches of the English countryside, erected by the munificence of successive generations for the express purpose of the celebration of the Holy Mass were either alienated for the purposes of an entirely different cult, or allowed to fall into rapid ruin; that the consecrated altars were thrown down and desecrated, the sacred vessels and vestments plundered and turned to profane uses, but that it should be remembered that many hundreds of pious Englishmen and English women had made large benefactions to churches and colleges, especially those in the national universities, for the express purpose of securing for their own souls and those of their families the benefits of the continual offering of the Holy Sacrifice. Now these revenues were confiscated and the thousands of Masses that should have been offered day by day during these centuries were forgotten forever."—Philadelphia Catholic Standard and Times.

## A GOOD CHANCE FOR SCIENTIFIC RESEARCH.

The great cinquantenary feasts of Lourdes have closed amid scenes of devotion and enthusiasm that baffle all description, says Rome. On the fiftieth anniversary of the last appearance of our Lady at the Grotto, Mgr. Grasselli, Archbishop-Bishop of Viterbo, celebrated Mass in presence of a congregation that numbered about sixty thousand 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 jubilee 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 Veronica Spers, being of the Duchy of Baden was suddenly cured during the procession of the Blessed Sacrament of lateral anarthriotic sclerosis; the next day a French girl, Virginia Laudebourg of Lons-le-Saulnier, was instantly freed from vesical and renal tubercles.

On the evening of May 21 a little girl of London, Naomi 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 reciting the rosary at the Grotto; the same day a priest of Paris, the Abbe Fiamma, who had come with the Paris pilgrims, was suddenly freed from a serious 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. She was the daughter of a chemist of Lamballe and had been for four years a professor of the Renuu Institute of Nantes-le-Retrou, where she fell sick in March, 1907. For months she suffered from violent headaches and vomiting, and she was finally taken to the Clinic of Dr. Chevalier, specialist for diseases of the nose and head at Mans. A first operation by him showed that the bones of the left side of the forehead were diseased, but six other operations failed together to arrest the progress of the malady. July 15 she arrived at Lourdes. The forehead was in full suppuration, the wound was loathsome to look at, and gave out a fetid odor. Towards six in the evening, during the Solemn Mass pontificated by Mgr. Grasselli, the pain ceased suddenly and suppuration disappeared. Next day the wound was entirely healed and the girl was able to present herself at the Bureau in perfect health.

Here is a suggestion which may be worth consideration. We live in an age of investigation and observation of all kinds of "phenomena"—the men of science are heaping up data and forming conclusions on almost everything that can be observed by the senses—physical phenomena, astronomical, chemical, physiological, pathological phenomena, phenomena of every kind. Now at Lourdes, for fifty years, in the light of day, subject to full observation 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 can be anything but supernatural. Would it not be well worth while for those interested in the advancement of science to promote the formation of an international commission for a rigorous investigation of the "phenomena" of Lourdes? The results of such an investigation would be precious in the highest degree. For if these thousands of cures which are 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

to apply these in similar cases for the future. When for instance, a doctor finds himself in presence of a patient in the last stage of pulmonary tuberculosis, all he will have to do is to turn over to page 1907 of the "Report of the International 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 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 keen and learned investigators will surely be able to find out the reasons of this and to make the cure a fact instead of an exception.—N. Y. Freeman's Journal.

## THE NINTH ARTICLE OF THE CREED.

In these days of so-called Modernism, 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 which he is supposed to utter daily in token of his Catholicity.

At such a period of doubt and hesitancy—brought about by the pride of those new thinkers, who find in their attempts at upsetting men's trust in the simple truths, a sure method of gaining much mundane wisdom—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 detract truth, that "imitators of the apostles—who think that they are one of the human species, they assume they alone are the possessors of Catholic truths." He enjoins us, therefore, to study well this article of Creed, since all those who are impressed with the truth of it will have little difficulty in avoiding heresy.

By the word Church we are to understand a commonwealth that rests, not on human prudence or reason, but on the wisdom and councils of God Who speaks to the 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, the schismatics and heretics, and the 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 in the Paris Unicers, that at the recent conference between King Edward VII and Clemenceau in Paris the English monarch 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. 3rd. Father Denny belonged to a wealthy Pittsburg family. He was graduated from Miami University and afterward from Oxford. He became a Catholic in 1869, and was ordained to the priesthood. He became a member of the Society of Jesus. As a teacher he was remarkably successful.

The Rev. Frederick L. O'Connell, 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 telephone 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 minimum.

Apparently the Catholics of Latin America are waking up, resolved that the Liberal governments within its borders 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 Catholic societies in Brazil has been effected and a similar movement is being advocated in Argentina. The Catholic world may well rejoice in such activity. It is time the Radicals would realize that the Catholic Church is the Church Militant.

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 154 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 any religious services, the denominational divisions of the Protestants making the representations at the Anglican, Presbyterian, Congregational, Baptist and other places of worship comparatively insignificant. The Catholics of America are estimated at a little more than one-seventh of the entire population of the continental United States. What a proof of their courage and patriotism that they constitute more than one-fourth of the fleet!

## BISHOP SPALDING RESIGNS.

SUFFERING FROM PARALYTIC SHOCK, HE GIVES UP PEORIA DIOCESE.

The resignation of Right Rev. John Lancaster Spalding, Bishop of the diocese of Peoria, was officially announced from his residence in the following note:

"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 head of the diocese until the selection of his successor, when he will retire in retirement here and, if possible, will continue his literary work. He has published a number of volumes on labor and religious topics. He was one of the arbiters named by President Roosevelt to settle the great anthracite coal 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 recently. The former was one of the most devoted assistants at Pasteur.

It 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 juvenile 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 chain 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 Toledo, 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 E. Harrison, formerly a 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 converts from that denomination.

Mr. Francis McPetrich, formerly curate of St. Simco's Protestant Episcopal Church, Philadelphia, who was recently received into the true fold will direct classes in homilies and elocution, pursuing at the same time his studies for the priesthood at St. Bernard's Seminary, Rochester, N. Y.

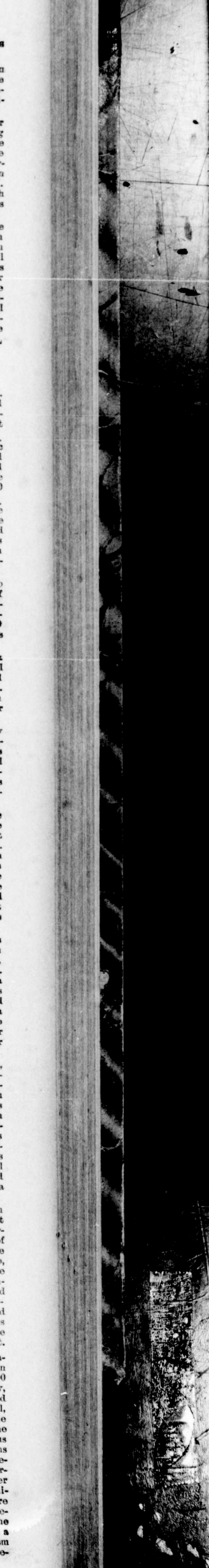
It is devoutly to be hoped that there is some authority for the statement made in the Paris Unicers, that at the recent conference between King Edward VII and Clemenceau in Paris the English monarch refused to further the famous "entente cordiale" between France and England without a formal guarantee that the churches would not be closed by the French government and that there would be a cessation of religious persecution in France.

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Christmas then, day's winnowing ust the dwelling lan, Bride, the rking with the d on the hill, all en darkness of re over toil and and made merry ng, Marie in n their company r not gathering r. And she was ttre, which she two song-makers in to praise her, r. Here is the to be fashioning

about, thing upon it, d of her mouth; e the King of the Shee es over the fairy host s over she was rised strongest in the house inst which there is no

order, could deny love curled and branching burying within a year st not my share-of-the-

e Coaining and cauter her, the Flower of the son my eyes, and my self in my

de this song they de, leaning on his ckness of death upon him. "Sure I be for you, after those about him. But the fair maid ing mutely, gives whatever be the vithin. began that other, rd. And he sang within the house, the door, and his

him. hunger; hunger; valley. arkly: the t height and the t a better story! ging waves! und embel; e one of the heart! ed black hat troubles the night,"

The people say how the blood went cold in them, to listen to this lament. It is set down here, in the English, as is that other rann made by Shemus O'Gallagher, but the folks of Bailenahoum have Gaelic upon them still, in which tongue he that as it may be, when the poets had made an end of their singing, Maire ni Coineanlan rose up with a cry, and ran swiftly from among them all, neither stopping nor staying until she reaches her father's door, over against them, on the hill. "What at all is on you, girl?" said the father. She threw herself against his bosom, and shivered and moaned.

"The slaying of the two fine men is on me," makes answer she. "She did not go any more to fair or dance after that. And as for her world, indeed, it fell out true, no great time after. Within the year the coining-women were waking Shemus O'Gallagher, recounting his good doings, and the good doing of his people for generations, caoing him mournfully, as it well befitted them to do. But as for the 'Man in the West,' his 'better story' came to pass for him. There was a night of storm, and a ship in evil case, and he goes out with a little company to help them that drown. But who so returns he returns not. They tell how he saved seven lives before the white wave leaped upon him; for he was strong with the strength of a great heart. And all that night after till morning came gray upon a heavy sea, they say the wind caoined him like a woman, before the lightning woman might caoine him, gathering together for 'The Wake of the Absent.'"

But even before these things befall, Maire ni Coineanlan meets trouble of her own; worse again, meets it where she little expects. Of a twilight evening comes a little ragged gossion seeking her, with a certain message; then Maire goes to her father and says: "There will be the hunt riding in these parts to-morrow."

"Do you say now?" inquired he, and a twinkle in his eye. "And will yourself and myself be going down to the crossroads to get a sight of them riding by?" "She mused a while; then said: 'We will not be going. Let them that has need of me come up hither.' But after that again, she sighed and said: 'Beauty is a bitter thing, athair-dhillis.' The man did not think with her. Many a silver piece and many a gold piece found its way to his pocket from time to time from a person he knew—and all on account of his daughter's beauty. Maire had no knowledge of such givings. The tavernman down in the town there got the profit of them."

"Myself, I would be for going a bit of the road to see the men pass," said the father. "Great gentlemen do be easy offended, often."

She drew in her breath with a start. "Whisht, athair-dhillis!" said she. "Tis not at all lucky to be laying out trouble." She went away then to the sick mother, on her bed in the room within, and the two conversed a long while secretly, and hushing their voices, when Brideen and the tall brothers gathered into the kitchen after work. At the end the mother said: "You had best go, and not set yourself against the father. For if aught came amiss of it, 'tis he that would be upbraiding us ever and always." Then Maire agreed that she would be going to see the hunt on the morn of the morrow.

"The 'Meot' was out there beyond Bailenahoum, on the far side of the river, but many a fine rider was to come by the cross-roads at the bottom of the hill, and many a great lady with feathers drooping from her hat, and silver buttons on her sweeping habit. Tadh O'Coineanlan and his daughter stood by the gap in the corner field, and watched the hunting folk ride. "Tis you will be going in state like one of them by and by," said the father. "But, indeed, it is not of the fine gear that I will be thinking." She had none of her own gay attire upon her this day, but was wrapped about in her mother's blue cloak, and all her bright hair pushed in under the hood. Nevertheless there came a gentleman on horse-back, trotting past, and looking, he said in his own bosom that it might be the Virgin Mary was in it, yonder. He did not draw rein, nor slacken pace even; but he eyed the girl from his drawn brows, and said to his comrade riding by him: "Would to God I had been born the son of a herd and not a lord's son!"

"What for?" inquires that other. "That I might wed the wife of my own choosing," says the fine young gentleman who is handsome and womanish, and weak. His comrade laughed and said: "I wish it had your luck to quarrel with." And they rode on to follow the hunt, past the town, and the slow deep river.

At talking time in the evening, the mother of Maire makes excuse to send her younger daughter of an errand over the hill; and of the three brothers, one is gone driving sheep to a fair, northward; and one is courting a young maid below in the town; to the third, Tadh O'Coineanlan says, "Ill luck had it that I broke half a dozen pins on the harrow this morning, and I to be harrowing the plot above."

"Wish, why could you not have let it alone!" said the boy. It was little fruit of the work he had seen upon the same plot after all his father's work. And now he needs must cart away the harrow, and have the pins made right upon it.

These four being away, then, Maire Coineanlan sweeps the hearth, and sets the board for a lonely supper. "He will be here this now," she says to her mother, on the bed in the room within; "and tired and hungry after his day's hunting." She had all womanly care for her own appearance after that, and made herself as fine as might be, with a thought in her mind for those great ladies she had seen that morning, following the hunt.

And in another little while, there came the sound of a weary horse, faring uphill. Tadh, the father, makes haste to the door, and here is a young man dismounting. "Welcome before you, a vie O!" says Tadh. He felt the gold guinea slip into his hand before he knew where he was.

The girl within, shy and fair, has a sweeter welcome, that young man deems. He watched the light in her eyes, and the hue of roses which is contending with the whiteness of neck and brow. "God's truth," says that unhappy man in his own bosom, "but it had been better for me to be a herd's son than a lord's son"—going back upon the word he spoke with his comrade that day.

He makes pretence to eat and drink with them, but they feast, one and all, without cheer. Even the father, yonder, has small comfort out of his bit of gold, in spite of his desire in it, and in the things it will bring him. Outside the dark is closing in, with a low wind making its own moan over hidden sorrow.

"Let us be getting to the fire," said the gentleman, and he shivered. They drew in toward the hearth then and the light was glancing off their faces there, and the countenances of each not clear to the other—which was as the young man would it, it might be.

He began to finger the facings of his scarlet coat. "Maire, my girl," said he, "when you will be far away from your father's hearth and your mother's people, will you never repent yourself of these quiet days among the hills?"

She was near enough to him to lay her hand upon his restless hand, either otherwise moving from her place. "My father and my mother, they will be well content in my contentment," said she.

"That's no lie," puts in Tadh O'Coineanlan, from his corner. The mother within on her bed, yet listening to and hearing all, says: "That's no lie, indeed." Her voice comes to them, faint and soft, like the wind's sigh in the darkness. The gentleman bent his head, and spoke no more for a spell.

He rose up then and began to pace the floor. He was going to and fro like that, and Tadh putting questions to him concerning the day's sport, and he making answers all astray, for another while. Then he stepped to the dresser and took up Maire's little scissors, which was lying there from a hook in the shelf. He kept the thing in his hands, meddling with it and feeling its edge, and he walked the floor. "Wish, a vie O, but these scissors in my hand upon you this night," said Tadh O'Coineanlan. "Faith, a vie," made answer he. "And upon my breast out there." And without doubt the hunter tethered beyond the door was pawing the ground now and again, and fell to the work, immediately as his master was speaking. Who stood, sudden, as the sound came upon him, being close by the girl Maire, where she sat, and dropping a little, like a fading flower, he thought, "Will you see if there be anything wrong with my beast?" says the gentleman to Tadh O'Coineanlan, and halting in this sudden fashion. "I will, and welcome," makes answer the other man.

The two being alone in the shadows then—the sick woman in the room within, Tadh in the dark without—the young man speaks in some haste. "Show me the little token my Maire," says he.

She drew from her bosom a blue ribbon, and the half of a broken gold ring. The young man snipped the scissors upon the silk, and the gold dropped into his palm. "I go to buy another ring," said he, and his voice was dry in his throat. The girl lifted her face to him, all as white as death. He stooped and kissed her mouth, a thing he had never done before. "Slan leat, a Mhaire mo chroidhe!" said he in Gaelic.

"San leat, go h-eag!" said the girl. "Good-bye till death!" He groaned, and turned his back upon her, and went out on the door. But he denied not her word. In a minute the father came in, trembling and shaking; the mother was murmuring in the room within. Maire went to her.

"What is this I heard him say—what has risen between ye?" she asked, quivering. The father is there at the girl's heel. She answers all in a few words. "He said, 'I go to buy another ring,' but he said not that 'twas for my wearing," says Maire ni Coineanlan.

"Ochone! ochone!" cry father and mother in a breath. "Well might they cry 'ochone!'"

Soon after this there was bruited about in that country the news of a noble wedding. The landlord's son was married to some great lady from Dublin city. The people who saw her tell how she was a slim, dark woman, with a tight mouth. "A sack of money," said they, "and the knowledge how to keep it." But that was the kind of woman lacking from the lord's son. "Not so he thought himself," said Tadh O'Coineanlan, and gave out his daughter's story.

Maire ni Coineanlan said no word; but one. "This is the sorrow that I myself have brought to the door of many a kindly person." She dwelt there among the green hills for many a year after until youth and beauty faded from her. The poor mother and the wasted father were long under the sod, and the sister was married into a home of her own. Came a season of famine, and the fruit of the field to its black measuring," as the old prophecy says. And after the famine came the fever. Maire ni Coineanlan was the first to die.

When she was "earning the death" upon her bed, the wind was blowing as loud as the noise of seas in storm. She turned her face to the brother's wife, watching by her. This woman came from the sea country, a stranger. "I am thinking," said Maire ni Coineanlan, "will I be seeing that lad, Boghan dubh O'Maille, in the place yonder?" That other thought she was wandering. But it is more likely that the roar of the wind—which was like a great tide flowing—brought to her memory his drowning among dark seas.

Between the lights at evening on the same day, she herself went to the "place yonder." And like enough she met with the lad Boghan O'Maille, there.

This is the sad story the people have of the "Posy-Bright" of her beauty and her sorrow. And they tell it, in part as a warning against secret love, and in part for very love of woe's tellings, which clings, like mist about a mountain to the deep heart of the Gael.—Alice Furlong in the Irish Weekly Independent.

**BISHOP GIVES ANSWER.**  
INFLUENCE OF THE CATHOLIC CHURCH ON THE BUSINESS MAN.  
The Right Rev. Peter J. Muldoon, D. D., Auxiliary Bishop of Chicago, and Titular Bishop of Tamassus, was asked by a commissioner of the 'American Business Man': "What influence has the Catholic Church on the Business Man?" The answer is as follows:

The influence of the Catholic Church on the business man is to keep him in the path marked out for all mankind by Jesus Christ. Jesus Christ laid down certain laws for the guidance of man and all his affairs, and he left the means for their enforcement, namely, the Catholic Church.

To this institution Jesus Christ committed His work, with full and complete precepts to be followed to the end of time. His laws are for the nineteenth century, for the twentieth, for the twenty-fifth if there shall be one—for all centuries. And as they are for all centuries, so are they for all men, so it follows they apply to the Catholic business man.

"How does the Catholic religion affect the business man?" is asked. To which the answer might be another question. "What is the ideal business man?"

He must be honest in dealing with his fellow man; he must be truthful; he must be fair; he must refuse to take advantage of the weakness of others because he finds might in his hands; he finds it profitable to set an example for his employees which will conduce to his own material advantage when they indulge in the emulation which is natural. His heart must be free of venal feeling, the gratification of which too often brings disaster, even when its moral wrong is not considered.

The Catholic Church makes itself felt in the business world by forming such a type of business man, greatly through the corrective and instructive power of the sacrament of penance.

The Catholic business man is constantly under two forcible deterrents when he is tempted to depart from our description above of the ideal business man. The first, common to all, whether religious or not, is the fear of being caught.

By doing the thing which is wrong he will offend his God. He will break the law which Jesus Christ gave to him and for all other men. What then? He must confess it to God, through his agent—the priest behind the confessional wicket. He might deceive the priest, but he knows he cannot deceive God. So, believing that God is his Final Judge, that there will be none of the blessings of heaven for him if he commits the sin of lying to God's ministers, he does not lie in the confessional.

When tempted to cheat, to steal goods or character, to traduce, to deal unjustly with his fellow man, he knows that before him there is a day of reckoning, not only in the confessional, but also before God's final judgment seat.

If, having conducted himself in his business otherwise, than as a follower of Jesus Christ, he confesses his transgressions. The London Standard's correspondent at Odessa says: "Since the promulgation of the religious tolerance edict of October 30, 1905, the conversion of Orthodox Russians to Roman Catholicism has been of quite an intensive character. In the Government of Vilna alone, 30,000 of the Orthodox have gone over to the Catholic Confession, and a large number of orthodox rectorships and curacies have been closed. In the Governments of Siedlice and Lublin in the Diocese of Cholm, 200,000 Orthodox and a large number of Orthodox Rectors have joined the Catholic Church.

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**CATHOLIC BISHOP'S TRIBUTE TO A PRESBYTERIAN MINISTER.**  
Knowing of the pleasant neighborhood relations which had always existed between the priests connected with St. Mary's cathedral, Trenton, N. J., and Rev. Dr. S. M. Studdiford, the late rector of the Third Presbyterian Church, a few doors away, the Trenton Sunday Advertiser requested of Bishop McFall some expression concerning the death of Rev. Dr. Studdiford. In reply the Bishop wrote:  
"The doctor was one of the most genuine, hard-working clergymen, with whom I have ever been acquainted outside my own Church. Whenever I met him I was reminded by his gentle humor and paternal manner of the old-fashioned Catholic priest of fifty years ago, whose kindly interest in both the temporal and spiritual welfare of his flock endeared him to every one, young and old; so that his personality and wise sayings remain an heirloom in the families to whom he ministered.  
"He was broad-minded and large-hearted. It is certainly pleasant now to record and to bear witness to the happy relations which always existed between him and the Catholic clergy of St. Mary's cathedral. He and Vicar General Smith were warm friends, and enjoyed many a jovial chat together. Bishop O'Farrell had the greatest esteem for the deceased, and every one knows how highly I appreciated the man, his friendship and his long career of usefulness. It can be truly said that this city has suffered a great loss by his death, and the world has been made better because of his life."

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LETTERS OF RECOMMENDATION. Apostolic Delegation, Ottawa, June 13th, 1905. Mr. Thomas Coffey

LONDON, SATURDAY, SEPTEMBER 26, 1908.

EDUCATION IN ONTARIO AND QUEBEC COMPARED.

Attention has been called more than once to the fact that on the great floor of parliament, where many representative men meet, our French Canadian members easily carry off the palm for eloquence, and not infrequently for administration.

the sophomores of a university to make a selection it extends the privilege down to the earlier years of a high school.

THE CALIFORNIA MISSIONS.

Why does not some one write a complete history of the missions of North America? One of the chief reasons is that the undertaking is a vast one and expensive.

from its ruins and gave life and strength to the new mission of San Juan Capistrano. He then projected the mission of San Francisco, which was founded in 1776.

HON. CHARLES F. MURPHY.

The CATHOLIC RECORD sends congratulations to the Hon. Charles F. Murphy, who has been named Secretary of State.

his aptitude for work and his indomitable energy will count for much in the transaction of the business of his department.

HON. R. W. SCOTT.

The time has come when the venerable Secretary of State, the Hon. R. W. Scott, will lay aside the cares of office.

PREVIOUS CONGRESSES.

At a time when the entire Catholic world is enthusing over the Eucharistic Congress in London, a word or two on the Catholic Congresses which have preceded it may not be amiss.

was it that it may be called the forerunner of the international Congresses of the present.

France followed suit in 1871 and in a circular of August 25, 1872, a committee proposed that all forms of Catholic associations of the country and all French Catholic organizations should create a general representative body for the purpose of defending their common interests.

Since 1900 a Catholic Congress has been held annually in Hungary; in Spain since 1889 Catholic assemblies have met from time to time; in Switzerland, after suspension for a generation, the first general congress was held in 1903.

Among the best known of international assemblies have been the "Eucharistic Congresses," the aim of which is to increase and deepen the love of Christ.

Although the present Congress has a long line of predecessors behind it, and it is gratifying to Catholic progress that it bids fair to outshine them all in enthusiasm, in brilliancy and in importance.

A CATHOLIC paper that is doing herculean work in the cause of temperance is the Sacred Heart Review of Boston, Mass. In a late issue it said: "Drunkenness is a great trespass upon other's rights, as well as a great sin in itself."

MR. J. E. REDMOND, the Irish leader in the House of Commons, has arrived in New York.

Mr. J. E. Redmond, the Irish leader in the House of Commons, has arrived in New York. He is accompanied by Mr. Joseph Delvin, M. P., and Mr. John Fitzgibbon.

ONE OF OUR AMERICAN contemporaries draws attention to the fact that the endless chain prayer fraud is still extant and will, we suppose, continue going the rounds so long as there is to be found simple and ignorant people to put faith in it.

Each Pastor by uniting the prayers of his people to his own and by urging the League of the Sacred Heart and all other pious Confraternities and by securing the prayers of the children can do a great deal to make the celebration pleasing to God and a consolation to the Sovereign Pontiff.

CATHOLIC YOUNG MEN come in for a good share of adverse criticism because of their many shortcomings, both as regards their relations with both Church and State.

"There is not enough of staunch Catholic morality among our young women who need it most, exposed as they are to temptations in offices, stores, workshops and factories.

WE ARE pleased to notice amongst our exchanges that many Protestants throughout the United States have expressed disapproval of the actions of that English association known as the Protestant Alliance.

UPON THE DEPARTURE from London for Rome of Cardinal Vanutelli, who was the Papal Legate at the recent Eucharistic Congress in that city, took place a warm demonstration of affection of the Catholic people towards the distinguished prelate.

GOLDEN JUBILEE OF POPE PIUS X.

LETTER FROM HIS GRACE ARCHBISHOP MELVAY APPOINTING TRIBUTES IN HONOR OF JUBILEE OF HIS HOLINESS.

To the Very Reverend and Reverend Clergy of the Archdiocese of Toronto. Toronto, Sept. 1, 1908.

Reverend and Dear Father, You will find enclosed a translation of the Pontifical document sent by Our Holy Father, Pius X., to the Archbishop of Quebec and to the Archbishops and Bishops of Canada on the occasion of the Religious celebration of the third centenary of the foundation of Quebec and the second centenary of the death of the first Bishop of that See, the Illustrious Bishop Laval.

The Holy Father reminds us of the freedom we enjoy in this country as Catholics and as citizens—"liberty greater perhaps than anywhere else," and that liberty was planted here by the zealous Bishop Laval and the distinguished Samuel de Champlain, both devoted sons of the Catholic Church and ever obedient to the Sovereign Pontiff.

Our duty is clear. We must imitate the early Christians when the first Pope was a prisoner. We read in the Acts of the Apostles "Peter therefore was kept in prison. But prayer was made without ceasing by the Church of God for him." (Chap. x. ii., v. 5.) God heard their prayers and sent an angel to deliver Peter from the hands of Herod.

This year we are given a special occasion to come to the assistance of Our Holy Father, who is celebrating the fiftieth year of his priesthood called the Golden Jubilee.

the 18th, 19th, Rosary, Litany and Benediction, and on with the sin Every opportunity the Faithful munition during the Religion. The Religio... pected to hav in honor of the We recall th man, who say and never to may be tried hazards and a would a father knowing that God." You are det Father's Lett Asking, Sept... Sundry and p... I am, Rev. A... Your humb... (PERCU...)

FATAL LETTER. In connecti tion of the th ing of Quebec fiftieth annive of Mgr. de L... the second ce saintly prelat Church in A has issued the men... To Our Vo Nazaire, to the A... the Dom... Venerable... tolic Bop... It is truly obligations of ectors and them should and suitable gratitude in souvenir of shes and urp the cause of This duty lieve, about occasion of foundation o centenary o Montmorenc one reflects here and on of Quebec, a noble nation to honor the monstrations that even o should be s make those most solemn already prog From this sons we de should be at tion and he you wou... historic life are able to most prog second tou lligion that, thank Christian life per, and the which is p spirit, but public life, and govern over, amon liberty gre else; and i recognize a severance o the just inf But most your devoi if you have kindness of you, us, of affection at honor the had a ver years ago was attack youth of C in large nu ready to g rights of th But in Canadian ecology m Brothers, a those amot with you f of the int owing on and care a prudent as the Chure to mainta works of t towards a You will heartily v joy, and th ly from th the comin evitably ian nation present d ion and to Among history s de Champl distinguished for his o gushed Charged a new col was near tion of th regions— could not procuring Thus fr foundatio he conse which... from an civilizati North A ed by the vest and th the first them, wh know, in tud of an and knows t

It is truly obligations of ectors and them should and suitable gratitude in souvenir of shes and urp the cause of This duty lieve, about occasion of foundation o centenary o Montmorenc one reflects here and on of Quebec, a noble nation to honor the monstrations that even o should be s make those most solemn already prog From this sons we de should be at tion and he you wou... historic life are able to most prog second tou lligion that, thank Christian life per, and the which is p spirit, but public life, and govern over, amon liberty gre else; and i recognize a severance o the just inf But most your devoi if you have kindness of you, us, of affection at honor the had a ver years ago was attack youth of C in large nu ready to g rights of th But in Canadian ecology m Brothers, a those amot with you f of the int owing on and care a prudent as the Chure to mainta works of t towards a You will heartily v joy, and th ly from th the comin evitably ian nation present d ion and to Among history s de Champl distinguished for his o gushed Charged a new col was near tion of th regions— could not procuring Thus fr foundatio he conse which... from an civilizati North A ed by the vest and th the first them, wh know, in tud of an and knows t

SEPTEMBER 26, 1908. SEPTEMBER 26, 1908.

the 18th, 19th and 20th, consisting of the Rosary, Litany of the Blessed Virgin and Benediction of the Blessed Sacrament, and on Sunday, the 20th, closing with the singing of the Te Deum. Every opportunity should be given to the faithful to receive Holy Communion during the Triduum.

The Religious Communities are expected to have these special devotions in honor of the Jubilee.

We recall the words of Cardinal Newman, who says, "Our duty is to follow the Vicar of Christ whether he goeth, and never to desert him, however we may be tried, but to defend him at all hazards and against all comers, as a son would a father, and as a wife, a husband, knowing that his cause is the cause of God."

You are directed to read the Holy Father's Letter and this Circular on Sunday, September 13th.

Asking a share in the prayers of both private and public.

I am, Rev. and Dear Father, Your humble servant in Christ, FERDINAND MCFARLANE, Archbishop of Toronto.

FATAL LETTER TO CANADIAN BISHOPS.

In connection with the commemoration of the third centenary of the founding of Quebec and the two hundred and fiftieth anniversary of the consecration of Mgr. de Laval, its first Bishop, and the second centenary of the death of this saintly prelate, one of the glories of the Church in America, the Holy Father has issued the following pontifical document:

To Our Venerable Brothers Louis Nazaire, Archbishop of Quebec, and to the Archbishop and Bishops of the Dominion of Canada.

PIUS X., POPE. Venerable Brothers, health and Apostolic Benediction.

It is truly fitting that the immortal obligations conferred on us by our ancestors and the great deeds done by them should be commemorated at fixed and suitable periods—piety itself and gratitude invite us to do this, and the souvenir of great virtues also admonishes and urges us to work together for the cause of public prosperity.

This duty of gratitude you are, we believe, about to fulfill in June on the occasion of the third centenary of the founding of Quebec and of the second centenary of the death of Francois de Montmorency Laval. And surely, when one reflects on the great soul of the hero and on the importance of your city of Quebec, it becomes clear that the noble nation of Canada has good reason to honor the double event by special demonstrations, nor is it at all surprising that even outside your country there should be such a great movement to make those feasts now being prepared most solemn and most brilliant, as they already promise to be.

From this joyous concert of grateful souls we do not wish that our voice should be absent—the very special affection and the close ties that unite us to you would not permit that. For your historic life teaches you that while you are able to live in social activity with the most progressive nations, you are second to none in safeguarding the religion of your forefathers. We know that, thanks to God, in your country Christian institutions flourish and prosper, and that it is not alone private life which is permeated with the Catholic spirit, but also as should be the case, public life, and even the organization and government of the State. Moreover, among you the Church enjoys a liberty greater perhaps than anywhere else; and in this fact we are pleased to recognize at once the courage and perseverance of the Canadian citizen, the just influence of the British regime.

But most of all we are pleased with your devotion towards our person. For if you have had manifest proofs of the kindness of the Roman Pontiff towards you, we, on our side, cannot doubt the affection and obedience with which you honor the Vicar of Jesus Christ. We had a very eloquent testimony of it years ago when our temporal dominion was attacked by armed enemies and the youth of Canada were the first to hasten in large numbers to the Roman Pontiff, ready to give their lives to defend the rights of the Apostolic See.

But in this praising the virtues of Canadian people a great share of our eulogy must go to you, Venerable Brothers, and to your clergy, and to all those among the laity who are working with you for the defence and prosperity of the interests of religion. For it is owing to the one hand to your vigilance and care and on the other to the most prudent activity of those faithful that the Church of Canada has been enabled to maintain in all their beauty those works of the past and to strain forward towards an increasingly better future.

You will understand, therefore, how heartily we take part in the common joy, and this we do all the more willingly from the fact that on the occasion of the coming celebrations people will inevitably remember all that the Canadian nation, from its origin down to the present day, owes to the Catholic religion and to the Church.

Among the most distant memories of history stands out the figure of Samuel de Champlain, a Frenchman by birth, distinguished for his genius as well as for his courage, but still more distinguished for his Christian wisdom.

Charged by the King of France to found a new colony on your continent, nothing was nearer his heart than the propagation of the name of Catholicism in those regions—he rightly deemed that he could not better serve his king than by procuring the conversion of the Indian people to Jesus Christ. Thus from the beginning by the foundation and development of Quebec, which was to be, as it were, the centre from which the influence of Christian civilization was to spread all over North America. Shortly after, animated by the hope of the most abundant harvest and with the cordial approval of this Apostolic See, he secured missionaries upon missionaries, from France, the first arrivals bringing others after them, who worked with what ardor we know, in rescuing from savagery multitudes of the natives, and in civilizing and evangelizing them. Everybody knows that among all those apostles,

the members of the Company of Jesus especially distinguished themselves—many of them, indeed, in the exercise of their sacred ministry, met with the cruel death of the martyr.

Champlain, too, with rare prudence, after having made such excellent provision for the conversion of the inhabitants of the country, took measures for preventing the licentiousness of newcomers from compromising the success of the works of the colony. Not everybody was permitted to cross to America—only those might do so who had given sufficient proofs of the practice of the Christian virtues. And it happened that when men of evil life penetrated into New France, care was taken to have them arrested and sent back to their own country. An admirable policy and the fact that the French governors who succeeded Champlain maintained and followed it has, we are convinced, greatly contributed to the preservation of the faith and of Christian life among the Canadians.

These happy beginnings were wonderfully continued and built upon by the man chosen by Providence to be the first Bishop of Quebec. So many and so great were the happy results that adorned his long episcopate that he was in a manner the creator and the artificer of almost all the glory which continues even to-day to illumine Canada and its Church. Reaching the diocese entrusted to him by the Roman Pontiff he began with all that courage he possessed to develop the works successfully established there for the common weal, and he labored with the utmost diligence to organize such others as he thought opportune. Thus greatly enlarging the sphere of the religious missions, he sent out over North America, as far as the Gulf of Mexico and throughout the full extent of New France, the heralds of the gospel. To the missionaries he added nuns who served as precious aids to them in all their works and all the duties of Christian charity. Careful as he was to preserve the colonists from all corruption of morals, he was still more solicitous in preserving their faith from all danger. And at a time when many were imbued with the spirit of Gallicanism, and lacking in deference for the Apostolic See, Francois de Laval required that in his diocese the liturgy should be in full conformity with the Roman rites and above all things he inspired his clergy with the affection and devotion which he himself professed for the Sovereign Pontiff; in short, thanks to his perfect wisdom he drew closer and strengthened forever that intimate union with the Roman Pontiff which, as we have already said, forms our greatest joy.

These services rendered to your country are surely great ones, but in our opinion the greatest of all of them is that Seminary of Quebec which Francois de Laval founded and organized with great wisdom. Thanks to that institution, the Canadian Church began to provide itself with numerous priests who formed in virtue and in knowledge, most devoted to the Sovereign Pontiff and their Bishops, united among themselves by a charity all fraternal, have fulfilled with great piety the duties of their ministry. From that same house excellent citizens have come forth at all times, well instructed in all that appertains to social life, and it is by their action, seconded by their Bishops, that the Canadian nation has acquired the rights and liberties which it now possesses.

That seminary still stands, a most noble monument of pastoral solicitude, preserving intact the character impressed on it and the spirit bequeathed to it by its founder. It is as if were the mother and the model of almost all the other institutions among you which are specially consecrated to the education of ecclesiastical youth. But it must be remembered especially—for this is the greatest glory of the Seminary of Quebec—that from this Seminary has been born, under the auspices of the Apostolic See and of the Canadian Episcopate, the Laval University, that splendid sanctuary of science and fortress of Catholic truth.

Finally, Francois Laval, as every body knows, was the first to work to establish that concord between the ecclesiastical and the political power which ever happily exists among you; and this serves to explain why, on the occasion of the honors that are about to be paid to him, the heads of the State are uniting with you in one common and unanimous sentiment.

The memory of all these great things which will be recalled by the solemn celebrations that are to take place should stimulate all the faithful of your country to render public thanks to God whose helpful Providence has brought such prosperity on Canada; it should also prove an invitation to them to love with more affectionate devotion the Church who through her most illustrious sons has constituted herself for them the dispenser of the Divine bounties.

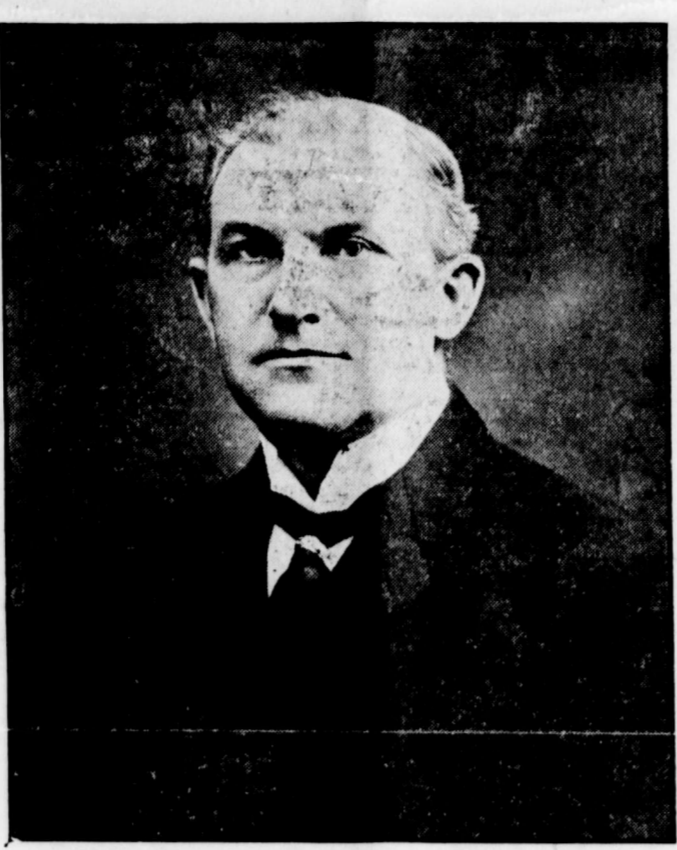
Your authority, Venerable Brothers, will ensure the fulfillment of all these common duties. You have inherited as a sacred legacy, the dignity and the glory of the most holy Bishop, and it is fitting that every day you should keep your eyes attentively fixed on the example he has left you.

For our part, that your centenary feasts may be fruitful for your entire nation, we implore in your favor an abundance of heavenly gifts. As a pledge of these and as a testimony of our paternal affection, receive the Apostolic Benediction which we grant most affectionately in the Lord to you, Venerable Brothers, to your clergy, and to your people.

Given at Rome, at St. Peter's on the 31st day of March, 1908, in the fifth year of our Pontificate.

PIUS X., POPE.

The Silent Power. Catholics must remember that the spiritual phase is the higher purpose of all Catholic associations and that they can be no more effective means of raising the moral standard of the community in which they live than by the silent power of their own moral and devout lives.—Morning Star, New Orleans.



HON. CHARLES F. MURPHY, SECRETARY OF STATE.

SHOULD HEAR SERMONS.

REASONS WHY ALL CATHOLICS SHOULD DO SO. Even if well-instructed and intelligent Catholics ought to assist at sermons and instructions in order to discipline their self-sufficiency, the great majority of our flocks have a much more imperative reason for doing so. Ignorance of one's religion, if it be still, may easily imperil the salvation of one's soul. It is true that the obligation of knowing the teachings of faith and the commands of the Church differs for different persons and in different times. There may be cases in which God requires very little knowledge from the simple and devout worshipper. But, as concerns ourselves, we must take the time in which we are actually living, with its demands, its opportunities and its dangers.

As regards our Catholic people in this country, two things may be confidently stated: First, that a considerable and fairly accurate acquaintance with their holy faith is an absolute necessity for them, and secondly, that there is a wide prevalence of lamentable ignorance, which is owing, in great measure, to negligence in attending sermons and instructions. The mass of our flocks are working people, who do not pretend to much education. But they are able to read, and they do read, and they talk, and they are influenced by reading and by talk. Unless, therefore, they have more than the mere elements of religious knowledge, their faith is sure to weaken, and to be more or less swamped by the many things that they read, hear and discuss. But what kind of religious knowledge have they? In their childhood they go through the Catholic schools, let us hope, and they learn the words of the catechism. At the age of fourteen or fifteen they are at work, and the catechism soon grows very dim in their memories. Yet a large number of young men and women think that their learning days are over, and really never trouble themselves to get any further than the elementary notions which they acquired at school.

Now, every one knows that for growing-up people—unless they are content to be classed as ignorant savages—three things have to be continually attended to: They must keep going back to what they learned in childhood or else it dies out of their minds altogether; they have to use their growing-up facilities to understand the things which in their childhood they chiefly learnt by rote, and they have to be on the look-out for such fresh information as is called for by their condition and circumstances. If these things are not done, in the sphere of religion, a Catholic man or woman, even if he or she learnt the catechism in childhood and was instructed for the sacraments, inevitably reverts to the condition of a mere savage in religious matters.

Every priest who has attended deathbeds knows how many of these there are who, though not in manners or behavior, but in their blankness and stupidity as to all that relates to God and to redemption. And if the majority are not so bad as this, yet their ignorance is bad enough. They know almost nothing of our Saviour Jesus Christ, of His life, His teachings or His sufferings. They have hardly any intelligent grasp of the Creed. They cannot go through the Commandments. They are uninterested and indifferent about the sacraments, and even the Blessed Eucharist and the most holy Sacrifice of the Mass. They have only the vaguest idea of the one and only Church, with her history, her prerogatives and her glories. Of practical and actual Catholic action they are as ill-informed as Protestants. The holy Liturgy, with the succession of the festivals of the Christian year, is virtually unknown to them. The Church's teachings and laws about marriage, mixed marriages, education and civil, social and political questions of the day are as strange to them as the laws of the ancient Hebrews. The lives of the saints, in which Catholics find light, joy and consolation, are to them a sealed book. We do not wish to exaggerate, but this description fits only too accurately a far too large proportion of our Catholic people—even of those who do some to church sometimes.

For such Catholics as these, and for all who are in danger of falling into such a state of anti-Christian ignorance, it is a matter of strict obligation to attend sermons and instructions.—Spectator.

BISHOP CLANCY ON PRESENT CONDITIONS IN IRELAND.

In view of the coming great convention of the United Irish League in Boston, this month, the following interview was given by Bishop Clancy, of the See of Elphin, Ireland, on the present conditions, political and economic, prevailing in that country, may prove of interest. Among other things Bishop Clancy said: "The land is passing rapidly from the hands of former owners into the hands of the people, so rapidly that it would be safe to say that in five years from now a successful peasant proprietary will be established all over Ireland. Then the feeling of the people, that they now occupy land which is their own, and that the improvements which they effect on it will not be followed as was too often the case in former times, by an increase of rent, will inspire a higher spirit of industry, and a desire to derive greater advantage from the cultivation of the land."

"Side by side with this," the Bishop continued, "the department of agriculture and technical instruction is doing its work most effectively throughout the country, by teaching the people modern methods of farming industry, and more scientific development of skilled labor, with the result that the people are applying themselves more assiduously to the various industries suitable to our country and are deriving larger and more permanent advantages therefrom."

Of Ireland's political prospects Bishop Clancy said: "In my opinion, the political hopes of Ireland have never been brighter, nor have our people ever been within such a measurable distance of the realization of their political hopes."

"It may sometimes appear," he said, "to outsiders, from a licentious display of energy, manifested by petty associations, which are at best but a fringe of the real movement, that there is a danger of division in our national ranks; for my part I pay little attention to such excesses; they mean little beyond an expression of selfishness on the part of few uneasy spirits, and therefore notwithstanding what may appear at first sight to be a danger to the national movement, I believe the country as a body is solid in its fidelity to the Irish parliamentary party, who follow John Redwood, and that there is a deeply-rooted determination on the part of all reasoning men in the country to support the Irish nationalistic party, until the realization of our national aspirations has been attained."

"All who have followed the career of the Irish parliamentary party," the Bishop further said, "will understand that in the face of great difficulties, and often with almost insuperable odds against them, they have kept the national flag flying, and have pleaded our country's cause in the British parliament with unexampled success."

"Ireland was indebted to many other land acts, which had brought about a more satisfactory and industrious condition of affairs due to the energy, foresight, and political wisdom of the Irish parliamentary leaders." The Bishop then referred to the act providing new universities in Ireland for the higher education of the people, and "which were," the Bishop declared, "the latest result of the policy of the Irish parliamentary party, and of the influence which that policy has exercised on the party who hold the reins of government at Westminster."

"The new university which is to be established with its headquarters in Dublin, would not," Bishop Clancy explained, "pretend to be a Catholic university, but we feel convinced," he insisted, "that we can safely trust our people to conduct the new university judiciously on Catholic lines, and through it to foster side by side, the spirit of faith and the sentiment of 'fatherland.'" According to the Bishop, Catholics in Ireland, may attend the new university with a safe conscience.

EXAMPLES OF SUCCESSFUL WORK. In giving examples of successful work by the Irish party in the English parliament, the Bishop said: "Let me point to two or three measures, which have been passed into law, within recent years, and from which our people are deriving, and are destined in the future to derive most incalculable benefits; first would come the act, which provides homes for our agricultural laborers, on

the security of the local rates. The direct effect of this act is, or ought to be, the disappearance of the mudwall cabin from the scenery of the country, and the providing of homes, suitable in every way, for the needs of the most deserving section of our people.

AS TO EMIGRATION. Regarding the emigration of the people from Ireland, Bishop Clancy said: "Everything was done in Ireland to discourage it, because we feel that the remnant of our people in Ireland is all too little for the upkeep of our country and the propagation of our race."

"I am convinced from my own experience, based on what I know of American life and life in Ireland, that if our people were to labor as industriously at home as they are obliged to do here, there lives would be little less successful from the financial standpoint, and undoubtedly would include more elements of peace of mind, and true happiness of life, than they can enjoy under the Stars and Stripes."

The temperance movement, the Bishop was glad to say, was sweeping all over the country, with temperance associations now established in every parish throughout Ireland.

Convents are open to those having constituted authority, but they cannot now, nor will they ever be opened to every prying Tom, Dick and Harry whose narrowness of mind keeps him in the ranks of malicious bigots and who is so blind that he would permit himself to see under circumstances the most favorable.

We would suggest to the Ottawa M. A. that the good book, which, as a Protestant he no doubt reads carefully, tells us that "out of the fullness of the heart the mouth speaketh." Can it be possible that his nature is so steeped in viciousness as to prompt his disgusting suggestions concerning Catholic religious institutions even the Pope?—Catholic Union and Times.

EDUCATION A PREVENTIVE OF CRIME.

Time and time again the great wise dailies, the metropolitan journals supposed to be encyclopedias of knowledge and incarnation of wisdom, weary me with their idiotic ravings about education. Every intelligent man knows that some of the very cleverest and also some of the most revolting criminals have been educated men. In spite of that indisputable fact, leading newspapers will open their columns to men who exhaust the language in trying to prove that the great panacea for crime is education. No man that is not a born fool, utterly ignorant of his true and blind to the experience of life, will deny that men of the highest intellectual attainment have been at the same time criminals. Did education stand between them and the commission of crime? Lord Bacon was reputed to be the wisest and best educated man of the Elizabethan era, yet he was corrupt to the core. In the New Testament we read of a man who was of the very humblest walk of life, a poor journeyman carpenter, called Joseph of Nazareth. The Bible says nothing of his educational proficiency, and it is natural to suppose his worldly knowledge did not exceed that of any other poor Jewish workman of his day. But the Bible expressly declares that Joseph was a just man; if education be a preventive of crime, then those who lack education must be disposed to crime, a conclusion so utterly preposterous as to need no argument to convict it of absurdity. The Chicago Tribune recently had a paper on this subject from a modern philosopher named James Anson Farrer, under the title, "Education Crime's Greatest Foe."

The headlines are no more absurd than the article itself. The only possible means of preventing crime is in the moral and religious training of youth, and then without the help of God's grace, the means may fail of success; but the idea that education is in itself a preventive of crime in the face of a thousand proofs to the contrary, is the wildest absurdity. When people throw off the yoke of Christ and try to build up a natural religion to suit themselves, they become like those of whom it is said: "That seeing they may see, and not perceive; and hearing they may hear, and not understand."—True Voice.

THE BISHOP OF TOULON ON THE HOLY FATHER.

Mgr. Guillibert, Bishop of Frejus and Toulon, who has recently been in Rome, has written for his people a singularly happy description of the character and policy of the Pontiff.

"Bene Pius," he says, "seeks advice and listens to it, but he governs with the deep consciousness that the responsibility is his own and cannot be communicated to others. He selects for the highest offices men of worth, without troubling himself about customs of the Curia or alleged claims of priority. His great force lies in the simplicity of his motives; the progress of the Kingdom of God, without anxiety for the things of this world. When you are near him, when you listen to his strong, clear words, and witness his illumined expression and his decisive gesture, you feel carried away by a sense of conviction and ready to follow where he leads. He is the leader of Israel, after the fashion of the prophets. Under his vigilance the true doctrine stands in no danger."

"He has shown this recently, and he will continue his work of preservation. On God alone Pius X. bases his supernatural mission and his love for the Church. In vain do political parties, including those which want their religious faith, endeavor to draw him and the bishops to their side; in vain do reactions of all kinds seek to compromise him in the toils of their old prejudices, on the plea that he has inexorably condemned dangerous novelties. On the contrary, the Pope has taken care to show that in social as well as in scientific questions he makes a clear-cut distinction between the aberrations of the modernists and the true needs of the time; and the encyclical of Leo XIII. on the condition of the working classes continues to be—as we have heard from the most authoritative source—the prin-

THE COMMON APPLE A GREAT SOURCE OF HEALTH

The Juice of the Ordinary Apple is One of the Best Things in the World For Keeping the Blood Pure.

Few people there are but enjoy a ripe, juicy apple. But how many realize that it is a medicine as well as a treat?

Apple juice has a very marked effect on the kidneys, increasing their power to throw off the waste products of the body, called uric acid, and thus prevent Rheumatism, Sciatica, Neuralgia, and similar troubles that come from poisoned blood.

Similarly, other fruits stimulate the action of the liver and bowels—others of the skin. Combined, they keep the blood pure—the body clean and healthy.

To get this effect, however, one must eat a great deal of fruit, or better, eat a little fruit and take "Fruit-a-tives."

"Fruit-a-tives" are tablets in which the juices of ripe fruits, with their medicinal value intensified, are combined with valuable tonics. They act directly on the Stomach, Kidneys and Skin and put them in perfect condition—thus ensuring the thorough elimination of all waste matter and poisons from the body. Try a box 25c. Regular size 50c.—6 boxes for \$2.50. Fruit-a-tives Limited, Ottawa.

inciple of his social action and, inviolable rule of his counsels."—The Freeman's Journal.

MALONEY MARRIAGE CASE.

ROME REFUSES TO AGREE WITH AMERICAN REFERENCE, DECLARING THAT GIRL'S FIRST MARRIAGE IS VALID.

The Baltimore Sun throws light on why there was a sudden stop in New York, last week, in the court proceedings to annul the marriage of Miss Helen Maloney, daughter of Martin Maloney, of Philadelphia, to Arthur Herbert Osborne of New York. The withdrawal came the day the interlocutory decree was to be made absolute.

The Catholic Church refuses to sanction the annulment or permit the remarriage of Miss Maloney to Samuel Clarkson, with whom she eloped after her marriage to Osborne. Martin Maloney holds highest honors in the Catholic Church and is personally known to the Pope and many members of the College of Cardinals, at Rome, but even his influence there and his tremendous wealth could not avert the Church from its adherence to her rigid rules regarding marriage and divorce.

Miss Maloney will never be free to marry Clarkson or any other man except in the event of the death of her first husband, the one recognized by the Church, who is Osborne. It is said that when the Maloney family were informed of this decision they resolved to break off all communication between Miss Maloney and Clarkson and to bring about a reconciliation between the girl and Osborne. To do this the legal annulment which had been ordered by the supreme court of New York State on the report of a referee, was adjourned indefinitely by the consent of counsel for both sides.

We have a right to meditate upon Heaven because we have a right to look forward to happiness. True virtue must in the very nature of things have its reward. Our period of probation ended, faith changes into sight, and grace into glory.

HAVE YOU RHEUMATISM?

A Home Treatment that is Up of Simple Venereal Pills

COST NOTHING TO TRY



Try Like I Did Under John A. S. For rheumatism that had simple remedy. This marvelous medicine while an invaluable treatment, because it has cured hundreds of cases of rheumatism in 30 days. I was 35 years old when I was attacked by rheumatism, and after 13 months of suffering, I was cured by John A. S.'s medicine. I had been cured by other means, but I had been cured by John A. S.'s medicine. I had been cured by other means, but I had been cured by John A. S.'s medicine. I had been cured by other means, but I had been cured by John A. S.'s medicine.

FIVE-MINUTE SERMON. Sixteenth Sunday after Pentecost. MEDITATION.

"That He would grant you according to the riches of His glory, to be strengthened by His spirit with might into the inward man." (Eph. iii, 16)

Brethren, mark those last words—the inward man. The outward man is easily known; you see him, touch him, hear him whether you will or not.

Now, brethren, I know that many excellent Catholics think that mental prayer, or meditation, is for monks and nuns and priests. What a mistake!

A PROTESTANT MODERNIST. The heresy of Modernism is not confined to the Catholic Church. It is rampant among Protestants.

Let us cease thinking so much what we want and let us think what Christ wants. He wants neither wealth, nor fame, nor worldly success.

FATHER VAUGHAN'S ADVICE TO HUSBANDS AND WIVES.

Let the man in love beware. To be madly in love may mean not to be in love at all. It savors of passion, and there is no more cruel and cowardly traitor than passion.

Man and woman are not in anything alike. Man, I do not say, is superior; nor do I say that woman is superior.

Believe me, very faithfully yours, "HALIFAX."

THE MOVEMENT TOWARDS RE-UNION.

AN INTERESTING CORRESPONDENCE LOOKING TO THE UNION OF THE ANGLICAN BODY WITH THE CATHOLIC CHURCH.

THE CHURCH AS A BULWARK. Apropos of the denunciation of Socialism by the Federation of Catholic Societies, the Chicago Inter-Ocean says:

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matters of doctrine as may make reunion possible without either side being asked to assent to a contradiction of what has been authoritatively taught?

EXPLANATIONS NEEDED. "In his speech in Norwich, to which he refers, he says: 'It is not compromise that is wanted, but explanations on both sides.'"

LETTER OF BISHOP NICHOLSON. "Milwaukee, January 15, '06. 'My Dear Father Fairbanks:—I am very grateful to you."

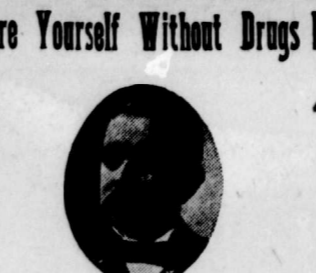
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Cure Yourself Without Drugs! Oxydonor appeals to you because it makes you master of your own health, master of the health of your family, without drugs or medicine.

UNCONSCIOUS INFLUENCE. In a New England country town there once lived a young man, the son of a merchant, and a Protestant, and every morning when on his way to business he used to meet a little fellow, the son of a laborer, a lad of ten years.

LORD ABERDEEN NOW SPEAKS OUT. Says the London Catholic Times: "The Lord Lieutenant of Ireland shows a manly intolerance of misrepresentation affecting the country in which he represents the king."

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Some Facts Worth Considering. You are getting older every day and a Policy of Life Insurance will cost you less now than at any future time. The policy which you "intend taking later on" is not protecting your family now, and death often comes when most unexpected.

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SEPTEMBER CHATS WITH THE BUSI... There is a dis... paralysis, which... or set of muscles... it envelops the en... and a complete pa... result. There is... this creeping pa... gained a certain... slow in its adv... means certain de... It is a terrible... to feel himself gr... the grasp of this... but surely closing... out his life.

CHATS WITH YOUNG MEN

The Business Doctor.

There is a disease called creeping paralysis, which begins with one muscle, or set of muscles, and creeps along until it envelops the entire muscular system and complete paralysis of the muscles result.

It is a terrible experience for a man to feel himself gradually coming within the grasp of this enemy, to feel it slowly but surely closing in upon him, crushing out his life.

When a man becomes conscious that creeping paralysis is slowly but surely strangling the life out of his business or his profession, he experiences a painful shock. But business paralysis is not necessarily as fatal as paralysis in the human subject.

In many instances, the business man is unconscious of the paralysis that is creeping over his business. He has become so accustomed to his surroundings, and to the dropping of his ideals, and of system and order, and the fading out of his former alertness and the ebbing out of his ambition have been so gradual that he does not notice the changes until the conditions are serious.

It is the most astonishing fact that men will work desperately to get a start in life, to establish a business, and then let it run itself until they become alarmed by the gradual shrinking and dwindling away of trade.

A man with an experienced business eye can very quickly detect when going through a store, factory, or place of business, the symptoms of creeping paralysis. The proprietor may not know it, but it is evident, and the visitor knows that slowly but persistently the malady will extend to the different departments, until the entire institution is within its fatal grasp.

Many a business becomes stagnant because of the lack of circulation. There are no new ideas infused into the stock, the goods become out of date and stale. Start up the circulation, infuse new life into your business! You must get rid of the paralysis, or go to pieces.

You must first find out whether or not you are working to the best advantage everywhere in your business, whether you are conducting it along the most economic lines, whether you have the most efficient time-saving devices.

This is a progressive age. You cannot afford to miss anything which will give you more efficiency and more economy. Don't hypnotize yourself, as many business men do, into the idea that the great trusts are absorbing all the trade and gradually strangling the smaller concerns.

Do not deceive yourself by trying to find all sorts of excuses in hard times, or in the change of business. If your business is not holding its own, if it is dropping off, there is a real reason for it, somebody is to blame.

Every up-to-date business man is always on the alert for any indication of dry rot or creeping paralysis in his business—a malady which has ruined tens of thousands of good-meaning business men.

It is the way we look at things and take them that makes troubles of any kind bearable or absolutely unbearable. If we have burdens, we must take them up and carry them, whatever they are, with all our hearts and all our strength, or they will always be underfoot and tripping us up, and making us fall and stumble in some way.

Your success is largely a question of grit, of persistency, of progressive ideas, of up-to-dateness. The quality of a man's brain and the doggedness of his endeavor are everything. There are plenty of men in this country to-day whom nothing can down, for superiority is their pattern.—O. S. M. in Success.

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Troubles that never come.

How foolish to worry ourselves about dreadful things which the future may bring! A man once called his sons to him when he lay upon his deathbed and said: "My sons, I have had a great deal of trouble in this world, but the most of it never came. And as we look back upon the past the most of us will find that the things we most dreaded were not called upon to bear, so all our worry over them was for naught, and we get along with the unexpected just as well, perhaps better, than if we had all the chance in the world to worry about it."

OUR BOYS AND GIRLS. THE BOY AND HIS CHANCE.

No doubt the fact that he was a motherless boy had much to do with his father's treatment of him. In a fond and foolish way Hepburn Gray was trying to make up to the lad what he fancied he had lost by his mother's death. Not a wish that the boy could utter went ungratified.

And then one night Dr. Birdsall called upon Hepburn Gray. "Home for a half hour, Gray?" "Yes."

In twenty minutes he was at the Gray door. Three minutes later he was smoking an excellent cigar before the cheerful blaze in the big fire-place in the Gray library.

"Stole an hour from my patients," he said. "Glad I found you home. This is a very good cigar."

He was a stout man with a thick gray beard and thick eyebrows. "I seem to scent business in your studied ease of manner," said Gray. "What is it, Tip on the market?"

"Wrong," said the big doctor as he watched the smoke curl above his head. "What sort of a man am I, Hepburn Gray?"

"Pretty straight sort, I fancy," said Gray. "The fact that I have selected you as the guardian of the Gray health would seem to carry an impression of confidence."

"True," said the doctor. "Pretty frank, am I? Never hesitate to speak my mind, eh?"

"I have never noticed any reticence of that sort about you," Gray responded. "What is it, Birdsall? My heart again?"

The big doctor shook his head. "No, you seem to be all right." "Is—is anything wrong with Franklin?"

The big doctor looked across at Gray. "Nothing new, at least." "Then it is about Franklin?" "Yes."

Gray grimly smiled. "It's no use, Birdsall. I can't deny the boy anything. He's motherless, you know, and I'm trying to be both mother and father to him."

The big doctor nodded. "You're killing him with kindness, all right," he said. "That's easy to see. He paused and flung the half smoked cigar into the grate. "Listen to me, Gray. I like you. I like the boy's mother. I like the boy, too, as far as he will let me. And I want to say to you right here that you are all wrong in your treatment of the lad. You have spoiled him—and you keep right on spoiling him; more and still more. What's the consequence?"

Hepburn Gray frowned at the big doctor. "It's no use, John Birdsall," he said. "Your little lecture will be wasted. Now listen to me. I was a poor boy, as you know. I had no childhood. I did a man's work when I was fifteen. I slept in an attic where the snow sifted across my bed. I never knew what it was to play as other children played. I couldn't reason this out, but the fact was there and it made me bitter. I made up my mind to be rich when I grew up and if I had a son he should want for nothing. I knew what it was to be poor. My boy should never know it, I don't say that I have done right by the lad—but I've kept my promise."

He paused and stared at the cheery blaze. "That's all very well," said the big doctor in his deep tones. "It has a flavor of sentiment that I like. But sentiment is an expensive luxury, even to man of millions. You are all wrong about the boy, Hepburn."

"You can't keep those finger tips warm, can you? But there, run along. You'll get no dosing to-night."

"Good-night, papa." "Good-night, boy." "Thank you, Dr. Birdsall." And he was gone.

"He's a fine mannered little chap," said the big doctor. "It's a pity he hasn't got a better casing for his good qualities." He looked at his watch. "I must talk faster," he said. His voice grew softer. "Hepburn," he said, "you and I are friends. We've stood side by side during anxious hours. We've clasped hands in sorrow. I was here when your boy came. I was here when his mother went away. I'm going to show you my friendship in a few light, I'm going to make a suggestion that will try the bonds that unite us. But you will not doubt my honesty. Wait. Is that the boy you hoped would grow up and take an interest in your affairs, and aid you, and perhaps in good time take the tiller from your hands and steer the ship alone? Is that the boy?"

"Yes." "But you have little hope of it now?" "Very little. The boy cares nothing for business."

"How do you know? What chance have you given him? How have you fitted him for this life you hoped would interest him? I tell you, man, there is still a chance. This boy must be given a better physique, he must be given health and strength. He isn't developed. Now listen to me, Hepburn, I want to take that boy away from you. I want to put him where he'll get the chance he needs. I know the place. I know what it should do for him. Give him to me for eighteen months. You can't trust me. Let me try this experiment. But I cannot try it in my own way. You are to trust me implicitly. You are not to know where the boy has gone. I will keep in communication with him and will tell you from time to time how he fares. What do you say? It means a chance for the boy. It may mean great happiness for you. Cut out the sentiment, Hepburn. Think only of the boy's future. Speak up, man."

He arose as he spoke and went to the other man and laid a broad hand gently on his shoulder. "The father of the boy straightened up. He put out his hand and gripped the doctor's.

"I'll think it over," he slowly said. "Hepburn Gray regretted countless times that he had let the doctor persuade him to give up his boy. It was only a wild experiment at the best. If the boy had his weak constitution from his mother there was little hope that it could be strengthened."

For a month Hepburn Gray would not call up the doctor. He was angry at him and still more angry at himself. And then one night the doctor called him up.

"Just heard from the boy," he said. "He arrived all right and thinks he is going to like the place. You may be glad to know that he was awfully hungry for his breakfast the next morning. He sends you his love. I'll let you know when I hear anything further. Good-night."

After a while Hepburn grew more accustomed to his boy's absence, and his feeling toward the doctor underwent a change—although he couldn't quite forgive him. Nor would he ask any questions about the lad. All the doctor told him was volunteered information. That is until Hepburn fell ill.

It was a serious cold and pneumonia was threatened. The doctor looked anxious. "Is Franklin close enough to be sent for if he should be wanted?" the sick man feebly murmured.

"He will not be wanted," the doctor sharply answered and his teeth clicked as he said it. "The boy wasn't wanted, but the doctor got a serious scare."

"See here," he said, "if you want that lad of yours with you while you are convalescing, I'll send for him." Hepburn shook his head.

"No," he said. "I'm not selfish enough for that. A sick room is no place for the boy. Is—is he doing well, where he is?"

"I have good reports from him," said the doctor a little evasively. "Then let him stay the time out. It's only six months longer to wait."

The doctor nodded and went away well pleased. So the time wore along and presently the doctor came to Hepburn and asked him whether he preferred to have the boy come to him, or would he like to go after the lad and fetch him home.

Hepburn looked thoughtful. "Then here is the address," said the doctor and handed him a card and walked away. "Let me know the exact time you start," he called back.

Hepburn felt that there was little or nothing encouraging in the doctor's manner. He looked at the card. The place it named was a minor station on the Union Pacific east of Laramie, Wyoming. And so with much anxiety and little hope Hepburn Gray began the long journey.

The second day after he boarded the Overland Limited, a boy, mounted on a stocky pony, came galloping across the prairie and drew up with a wild yell at the platform of the little station of Broadrib. The station master looked through the grimy window. "It's that cub from the Gopher ranch," he chuckled. "What's he up to now?"

"Which I won't do." "Don't get grumpy," chuckled the boy. "I guess my friend can induce 'em so stop if he wants to get off."

"Oh, can he? Mebby he's the president of the road—and mebby he ain't," "Mebby," laughed the boy. "And then again mebby he's the new station agent that's coming to take your place some day."

The man was about to retort when the telegraph instrument on the table before him began to tick. He stared at the instrument, and his ruddy face paled.

"The express is ditched at Atkin's Forks," he hurriedly muttered. "They're calling up Laramie for a relief train." "Do you mean the Overland?" cried the boy.

"Yes." "Where's Atkin's Forks?" "Seven miles east. Just this side of Bingham's."

"I'm going there, Pikey." "You can't get there unless you wait for the relief." "I'll take your handker," And he was out of the door like a shot.

"Don't you touch that car," the agent roared after him. "That's company property." "You go to blazes!" came back from the lad.

The agent ran to the door. The boy was dragging the car onto the track. "That's the dumbest boy I ever saw," he muttered. Then he raised his voice. "Here, you limber," he shouted, "if you will steal the company's property take this along, too. It may come handy." And he shook a pocket flask at the boy. The latter ran forward. "I'd like to go along with you," the agent added, "and fetch my kit of tools, but there ain't anybody to take my place here. Look out for the grade, so long, kid."

A warning click drew the attention of the agent and a moment later the boy was speeding up the road. He saw the effects of the disaster while he was still a half mile away—the overturned cars, the group of excited people—and then he hurried the hand-car still faster. Presently he drew it from the track and ran forward.

There were a score or more of people hurt, and most of them were lying on blankets on the grass at the roadside waiting for the coming relief train. There was no doctor on the train and no medical help at hand. Those who were unhurt had done what they could for the injured. Wounds had been bandaged and water brought.

The boy ran forward and looked for the man he sought. He had glanced about at the uninjured. The man was not there. Then he passed among the injured, and presently he found him. He was lying with his head propped up on a roll of blankets. His arm had been cut and bruised. They had clipped away his coat sleeve and tried to stop the flow of blood, but had only partially succeeded. The man had been struck on the head too, when the shock came. He was still dazed by the blow. He started up in a half wild way as the boy dropped on his knees beside him and put the flask to his lips.

"He ought to have a surgeon as soon as possible," said a passenger. "He's losing too much blood." The boy arose and darted to the hand-car and pulled it into the track. Then he lifted the wounded man.

"Can you walk a little way?" he asked. "Yes, yes," said the man. "That stuff has put some life into me." Half leading, half carrying the wounded man the boy got him to the hand-car and lifted him aboard.

"Hold fast," he ordered; "it isn't far." It was down grade all the way and the boy let the cargo go as fast as he dared. Twice he looked at the man. The cold air had revived him. He was standing the journey well. It was but a few minutes before the station came in sight, and almost instantly the agent ran forward.

"Got a man here who needs help right away, Pikey," said the boy. "Together they lifted the sufferer and carried him into the station and laid him on the couch. And the agent who was a jack of many trades, got out his handy surgical kit and bandaged and plastered the hurt and presently looked up with a nod of satisfaction. "That'll do nicely," he said. "It was just a simple cut, but it's lucky the boy got you here as quick as he did. Where is he?"

"Yes, he's pulled the hand-car from the track. There he is catching his pony. No doubt he's going over to Sam Pringle's to borrow his buckboard. He'll want to carry you up to the ranch, I reckon. That's the place for you. They'll give you the best of care. It's only four miles across the prairie."

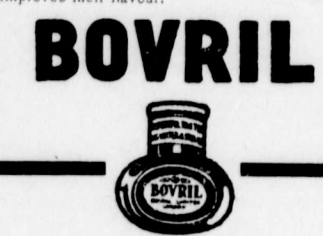
The man looked up. "What station is this?" he asked. "This is Broadrib."

The man looked around. "I thought there might be a—a boy here waiting for me," he murmured with a little catch in his voice. "Eh! That's the only boy around here."

The man shook his head. "I mean here. That boy was at the wreck." He put his hand to his head. He was still a little confused. "That boy belongs here. He was in the station when I heard the news of the wreck going through. What does the kid do but yank out the hand-car and go a kiting up the road. And back he hikes with you. Come to think he said he was expecting somebody on that train. But of course you can't be the one."

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should have seen him when he came here! Skinny and white, and looking as if a breath would blow him away. But Jim Temple's ranch was the place for him all right. In six months you wouldn't have known him. That kid ain't afraid of anything. There's nothing that goes for four legs that he can't ride. And he's full of business too. He's got quite a bunch of sheep of his own, and last summer he and Jim went off prospectin' for a couple o' months and Jim says they struck something rich and each of 'em staked off a claim and Jim says it's a sure thing. If the folks down east let the boy alone he'll be a rich man some day—and made every dollar of it himself. They say he's got a dad somewhere that's a millionaire and no doubt he'll be coming out here after a while to get the boy—but he'll have to fight to get him away from Jim Temple. Here's the lad now. Come in, kid, I guess the stranger would like to speak to you."

The boy pulled off his soft hat and his eyes were shining, and the man's eyes were shining too, as he looked up into the eager boyish face. Then the lad suddenly dropped on his knees by the couch and the man put his uninjured arm around his neck and drew the curly head against his breast. "My boy!" he half sobbed. And the station agent turned abruptly and went into the other room.

In place of the customary sermon, the funeral services of the Rev. John S. Cullen, late pastor of St. Patrick's church, Watertown, Mass., were rendered more impressive by Archbishop O'Connell reading a letter, written by the priest before his death. "I want nothing said at my funeral by way of a sermon," decreed Father Cullen. "All I ask is that the people may pray for me. Their prayers will do me infinitely more good than the exaggerated praise of friends."

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A strange look came over the man's face. "Tell me something about this boy," he whispered. The man chuckled. "He's a great kid all right. Fine as silk and hard as nails. And say, you know that."

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