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of the Board,
JAMES MASON,
General Manager
Jan. 23, 1909.

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ENTS OF THE 1909 ISSUE.

of Catholic Progress. By

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Day Came in. By **MARION**

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

VOLUME XXXI.

LONDON, ONTARIO, SATURDAY MARCH 13, 1909.

1586

Da Fightin' Irishman.

Irishman he mak' me seek!
He sees gat excite' so queek,
An' so queek for fightin', too.
An' baysides, you neva know
How you gonna please beam. So
Wata deuce you gonna do?

W'on I work een tranch wan day
Irish boss he com' an' say:
"Erva wan een dees tranch,
I no care een dees Franch,
Anglaee, Dago, Doochee or w'at
Erva wan he musta got
Loetla piecea green to show
For da San Patrio.
Does een Irish som' green?" he say,
"Go an' get you no deet, too,
I gon' poncha head on you!"
So I gat som' green to show
For da San Patrio.

Bimbo, nudder Irishman
He sees gat excite' so queek,
An' he growl at me an' say:
"W'at you wearin' dat for, eh?
Mebbe so you theek you got
Green Irishman like me.
Goa dees jus' for Irishman,
No for dumba Dago man!
Tak' eet off!" he say, an' my!
He sees poncha me een da eye!

Irishman he mak' me seek!
He sees gat excite' so queek,
An' so queek for fightin', too.
An' baysides, you neva know
How you gonna please beam. So
Wata deuce you gonna do?

—T. A. DAVY.

THE CATHOLIC LAYMAN.

BY HIS OPPORTUNITY AND HIS DUTY.

The address delivered by Mr. P. Sarsfield Caniff of Waterdown before the recent Middlesex county convention of Catholic Federations, deserves a wide circulation. It emphasizes a splendid field for the Catholic layman and affords him a restraint from which to deliver his message. Mr. Caniff took for his subject: "The Catholic Layman—His Opportunity and His Duty," and delivered a telling discourse on this important theme. He said:

One of the primary objects of the Federation of Catholic Societies, as I understand it, is to build up in this country a loyal, vigorous, intelligent body of men and women—Catholics in fact as well as in name, helpful to each other, presenting a solid front against the forces of ignorance, intolerance and irreligion, united in all the essential things which make good morals and good citizenship.

The Catholic Church in this country has never wanted for prelates and priests, both good and great. Their zeal, their piety, their wisdom and their sacrifices are a part—and a very large part—of the history of this continent from the beginning.

From the days of those hardy pioneers, both of civilization and religion—their saintly Joliet and the less pious Marquette—who carried the light of the Gospel through the trackless forests and down uncharted rivers to the heathen savages, through all the vicissitudes of colonial days and the later dark days of intolerance and bigotry down to our own times, the Catholic priests and the Catholic sisters have built up monuments to their zeal and God's glory in the shape of churches and schools and hospitals and asylums, and they have preserved for us the faith which is our inheritance and our hope.

They were men of stout hearts and of sturdy faith—those pioneers—priests and people, and the seed which they sowed is deeply and firmly rooted. As in the early ages of the Church's history in other lands, so in this land, the seed thrived most where persecution was greatest. The world has grown more tolerant to-day. Public opinion in any part of this land would not now sanction the burning of a convent or the murderous assault upon a gentle priest, whose saintliness was his only crime.

THE DAWN OF TO-DAY.
But in this very tolerance, in the easy indifference towards every form of religious belief which is more or less prevalent to-day, lurks the serpent whose fangs carry the poison which is death to the faith that is not well rooted or too carefully nursed and tended.

To assist in heading off that sinister monster, to be the strong arm of the Church militant, upholding the hands of her clergy, supplementing and strengthening their work, principally by correctness of living and the force of good example, reaching where the voice or the presence of the priest could not penetrate—that is the opportunity, the privilege of the Catholic layman, and it is to the development of that thought briefly that I want to direct your attention.

The influence of the Catholic layman! Who shall measure or bound it? In the schools, in the workshops, in the business world, in the professions, in public life—wherever men meet and fraternize, wherever a responsibility is theirs—there the religion they profess or should profess, is on trial with them, whether they realize it or not, and upon their bearing and behavior the verdict is reached and the judgment rendered for or against the Church. It is surely a tremendous responsibility, but what a magnificent opportunity! How do we bear the responsibility? What use do we make of it?

WORK EXPLORED FROM CATHOLICS.
Show or other it seems as if men of our faith come to expect from us a higher order of virtue and a nicer case of honor than from themselves, and the suggestion is not entirely unwelcome to us.

There is no such thing, thank God, in this country as an aristocracy of birth. The only aristocracy drawn is the chief requirement, does not the simple homely virtue of fidelity and devotion.

In the business world where men buy and barter for each other's goods, does not the Catholic layman occupy a conspicuous position? Does not his Christian training and influence steer him clear of many a treacherous bargain which one less sternly schooled might enjoy the profits of without reproach from his conscience?

But how serene the mind of the Catholic business man, who, without surrendering for a single moment any honorable advantage, yet steers the straight course, and if he has chosen that calling for which his talents most fit him, acquires a considerable success, even measured as the world measures success.

His less scrupulous neighbor may possess more of the rewards of toil figured in dollars and cents, but he is equivalent also in peace of mind and conscience?

What of the Catholic lawyer and the Catholic doctor? How boundless are their opportunities. While rendering service of the very highest character with accuracy and discretion and learning that has no need to take inferior place to any in their own profession, do they not bring to the performance of their tasks a more exacting philosophy, an ideal of duty and a more intimate appreciation of the wants and needs, as well as the dangers and pitfalls, which beset their people?

What bright exemplars for themselves and what telling victories for the faith cannot such men achieve daily? But on the other hand, what scandal and disgrace and ruin—professional and financial—does the unprincipled lawyer or the conscienceless physician—Catholic perhaps in name, but pagan in everything else, bring upon himself, upon the race from which he sprang and upon the Church of which he is so traitorous a member?

The Catholic in public life—what a responsibility is his, but what an opportunity, if he but make the proper use of it. Like a man alone on the hill-top, every glass is levelled at him. If he but incline his head this way or that, the movement is followed and the reverberations are heard to the smallest detail of some knotty problem from the view of a few self-appointed guardians of the government, and the bolts of criticism and blame, new forged, will be hurled at his head. If he has followed the dictates of his own conscience they will fall harmless at his feet. What would be regarded as simple mistakes of judgment in others may be looked upon as high crimes and misdemeanors in him. Praise, if it be given at all, will come grudgingly. But, if unkind of praise or blame he can keep his feet firmly on the ground and his eyes squarely on the road ahead and his heart true to its promptings, he may fear no man's gaze or no man's clamor, but with patience and prudence and perseverance with the best judgment that God has given him, and he will compel the respect of the high minded and the fair minded, even though his conclusions are not always theirs.

THE TRUE MEASURE OF EFFICIENCY.
Nor should his efficiency be measured by the number of choices plans that he can cluck from the shelves of his intellect, but rather by his ability to bring about legislation that will be fair, that will make it impossible for men to be discriminated against because of their religion, but will obtain for them every right to which they are entitled and every privilege which others enjoyed from the Government—whether it be municipal, state or national; that will see to it that the poorer portion of the community shall have its proper voice in Public School affairs and adequate representation among those who shall teach in the schools; that will see that Catholic books and that shoves of our public libraries; that shall obtain at the result of trade or dictatorial compromise, but as a right which we hold in common with every other citizen who obeys the laws and loves the institutions of his country.

The man who has been elevated to a position of public trust, who has been vested with power by his confiding fellow-citizens; what of him who is a low-citizen; that trust or abuse that betray that prostitute his talents to ignoble ends? Can any judgment be too stern for such a man, can any punishment be too severe?

THE CHURCH'S MANTLE NOT TO BE USED FOR SELFISH ENDS.
Beware of him who to win success for himself—personal, professional, political or social—wraps the garment of his religion about him and loudly proclaims his undying allegiance to it and his unflinching championship of it. Spread the mantle of charity over his professions and protestations, but let his acts speak for his sincerity. Many sins have been committed in the name of religion and many men have lifted themselves into public places by a false claim to the Catholic Church, membership, and so by their acts have brought contempt upon the Church, when their careers actually reeked with those things against which she stands and has always stood. Such men deserve to be branded, besides being deposed from their high places, and the Church purged of their false claims. Happily these cases are not too frequent, but when they do crop out they should meet with the condemnation they deserve.

But whether in public office or in private life, do not make the mistake, so often made by many of us, of assuming that we are inferior to the so-called "native Americans," whose ancestors may have come here a little in advance of us. There is no such thing, thank God, in this country as an aristocracy of birth. The only aristocracy

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