

of restlessness, and of travel, in an age so manifold in its interests, most of them excellent, all of them stimulating, some of them dangerous, that unless we could make the religious teaching abreast of them in interest and in forcefulness it would fall behind, and the other things would take its place. What we wanted was that the Christian seal should be impressed upon our Sunday scholars as the basis of their lives in this restless, hurrying, delightful, interesting, hopeful, exciting kind of world.

The early training of the late King Edward has been recently much criticized; but his parents were godly people, who erred, if they erred, in placing emphasis on training. At his Baptism the Prince Consort had a chorale sung as follows:—

"In life's gay morn, when sprightly youth  
With vital ardour glows,  
And shines in all the fairest charms  
That beauty can disclose,  
Deep on thy soul before its powers  
Are yet by vice enslaved  
Be thy Creator's glorious name  
And character engraved."

#### PROSELYTISM.

A Roman Catholic Congress was held in Norwich last August, where the members were received with every respect, the Lord Mayor giving a civic welcome. Perhaps the toleration shown there will have the effect of gaining to our people equal facilities in other lands or districts of our own territories in which the Roman body may command a majority. For instance, Cardinal Bourne, in speaking of the methods adopted, said: "The barrows driven about for the sale of the Catholic Truth Societies' publications have been a great success." On reading this we wondered what success, what toleration would be allowed to barrows with our literature in Ireland, or even in the Province of Quebec.

#### A CONCEPTION OF CHRISTIAN PRACTICE.

Cardinal Bourne touched on many subjects, among them our own land, of which he said:—

"There was one country which seemed destined to take the leading place in bridging over the chasm. It was to Canada they must naturally look if they were to find once more a link that would unite all those who used the British speech. Two years ago he expressed these thoughts at the Eucharistic Congress in Montreal, and it was hinted that he was playing a political part. He now affirmed, for the satisfaction of all his critics, fair and unfair alike, that what he then said he believed with all his heart, and that he believed it now with, if possible, greater intensity. What, then, was the Divinely given mission of the Church in Canada? In the first place, that Church possessed already in magnificent measure the traditions of the ancient Church of France. So closely united with the Church in England during many centuries in sorrow and in joy, removed from the civil control of France when that control might have proved fatal to both faith and morals, the French Canadians had under another rule preserved to themselves a liberty of worship, a freedom of religious government, and possibilities of intellectual culture such as had been enjoyed by Catholics to the same degree in no other part of the British Empire. Faith and language had until recent times worked hand-in-hand in Canada, and there was no one surely who would desire that the influence of the French language should ever be lessened among those to whom it meant so much and for whom it had wrought an untold good."

Cardinal Bourne knows perfectly well that the present Papal Church is very different in doctrine and discipline from the old Churches of France and England. But that needs no discussion. In fact, owing to the frankness of an-

other English ecclesiastic we have the assertion of a "soulless religion" being professed by us. In Montreal are two cemeteries. In the midst of the Roman one is a degraded and purposely-defiled tomb. It is of a distinguished man named Doure, who committed the grievous sin of being a Freemason. As a friend said on seeing it: "That is not the expression of the religion of Christ, who taught His people to love their enemies, bless them that curse you, and pray for them that despitefully use you. It breathes the spirit of old Rome, of Jupiter and his host of deities, whose chief priest was known by a title from immemorial age, and which is now the great pride of the Bishop of Rome, that of Pontifex Maximus."

#### THE DUKE AND THE CADETS.

**The Importance of the Cadet Movement and its Extent Throughout Our World-wide Empire Are Illustrated by the Remarkable Cath-  
ring at the National Exhibition and  
the Striking Words of the  
Governor-General.**

"I am certain," said the Duke of Connaught in addressing the cadets, "that all of you who are present to-day are merely representatives of a larger body behind you who are undergoing training, and are ready, should the occasion arise, to do their duty for their sovereign and their country."

"It is a particular gratification to me as Governor-General and as an old soldier to have the pleasure of reviewing you on this occasion, and I am certain that here in Canada, wherever you go, you will have the most sympathetic reception from everybody."

"I am very glad that the Canadian National Exhibition this year thought of bringing you together. I hope that those who are not Canadians will have a chance of seeing for themselves what this great Dominion is like, and that they will return home feeling that they have reason to be proud of the Empire to which they belong."

"I hope you will continue to give your best attention to your duties as cadets, and will set an example to the rising generation within the Empire."

Ideal weather conditions gave the review a splendid setting. The track enclosure prevented any encroachment upon the parade ground. The total parade strength was about one thousand; cadets in camp numbered four hundred and fifty-five. The parade was made up in the following order: Regina Mounted Cadets; "A" Battalion—England, Scotland, Ireland, British Columbia, Saskatchewan, Alberta, Manitoba, Woodstock, Toronto Collegiate Institute, Montreal Highland Cadets. "B" Battalion—Australia, New Zealand, Newfoundland, Bishop Ridley College, St. Catharines, Toronto Public School Cadet Corps, Trenton, Mount St. Louis, Quebec Seminary, Toronto Public Schools. Col. Thompson, who was in command of the brigade, was delighted with the parade, and thought the marching exceptionally fine.

The Cadet movement, added to the presence of over two thousand Boy Scouts with us, mark an epoch in the training of the Empire's lads.

#### PARIS AND ITS HOMELESS GIRLS.

Contrary to the usual belief, the Paris correspondent of the "Living Church" declares that nowhere are homeless girls who come for study surrounded with better safeguards than in Paris. Even in this "modern Babylon," he says, no girl or woman of good sense and common prudence need be caught in a pitfall. Good sense and prudence make it an understood thing that no confidence is to be placed in persons concerning whom a girl knows nothing, however specious appearances may be, however pressing

and inviting the assistance offered or the situation proposed. This is as important as regards young men as young women, and is the first great principle to instil into the minds of the young everywhere; those hundreds of thousands of maids and young men who have to make their own way in the world.

Strangers who come to Paris find a large number of institutions with open, hospitable doors. For the French-speaking people there is "L'Ami de la Jeune Fille," in particular, where Catholics and Protestants unite in a great work. Lists of houses, of pensions, of restaurants, respectable and inexpensive, under the surveillance of this society, are posted up at many church doors, at some railway stations, and elsewhere throughout the city. "L'Union Chrétienne des Jeune Gens" is a work on somewhat similar lines for young men. For English-speaking girls there is the Girls' Friendly Society, Miss Leigh's Home, the Christian Association, several admirable American homes and clubs. None of these would ever let a girl take a situation without due enquiry; all are glad to be appealed to.

But admitting the case of a girl ignorant of all these resources, the church doors are always open, and one is never far from a church in Paris. The dangers and temptations of cities like Paris are such chiefly to the grossly underpaid among women, especially those who are bound to "keep up appearances"; to those who love inordinately dress or pleasure; and to those who, still young, are lonely. But for all these, Christians, both Catholics and Protestants, are doing much.

#### The Richest Man in the World

By Frondix.

Last week, as fully dealt with in your columns, died in England the richest man in the world. William Booth, rich in noble deeds, in glorious self-surrender, in the love and reverence of countless thousands, at last has beat his music out. In the glorious roll of British social and moral reformers, among the Howards, the Wilberforces, the Shaftesburys, no one holds a higher place than he. All that life could give was his: riches, honour, glory, satisfied ambition, deathless fame. His was, indeed, the consecrated and surrendered life. To few men has it been vouchsafed to achieve what the late head of the Salvation Army has lived to accomplish. For years an object of mistrust, suspicion, dislike and downright hostility on the part of a very large proportion, once the great majority of religious people, outside his own organization, he slowly and gradually conquered it and grew into a position in the public admiration and reverence almost unique in modern history. Twenty-five years ago not one in eight or ten had an unreservedly good word for the "General." At best he was tolerated with a doubtful shake of the head, and many still strongly denounce his methods. All this practically became a thing of the past. General Booth and his work have been accepted and acclaimed, all but unanimously, by the whole English-speaking world. Whatever may be in store in the future for the Salvation Army as an organization, the personal work and influence of its founder will remain one of the precious and inspiring memories of the race.

"O strong soul, by what shore  
Tariest thou now? For that force  
Surely has not been left in vain;  
Somewhere, surely, afar,  
In the sounding labour house vast  
Of being, is practised that strength—  
Zealous, beneficent, firm."

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A legitimate concern for the bodily or spiritual welfare of any person is as different from a spirit of mere meddlesomeness as common sense is different from nonsense or no sense at all.

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