of seed will grow which then and the

"We sow a thought and reap an act,
We sow an act and reap a habit,
We sow a habit and reap a character,
We sow a character and reap a judgment."

THE OBJECT OF ALL CHILD-TRAINING

The formation of character—that is
the object of all child-training, whether
in the home or in the church or in the
school. Without religion, and its sweet
and elevating influences, there can be
no true, sound character. Religion is
no mere part or fraction of general education; it is no mere department of life;
it is not "a side current apart from the
main guil-stream of culture;" it is not a
special training, such as for law or
medicine or engineering; it is not something of interest to a class, or suited to
special circumstances, or affecting
merely a part of our ideals and our actions.
Religion belongs to man as man; it
deals with the origin and destiny of our
being; it penetrates to every relation of
man and touches his every ideal and
aim and act. Religion should, therefore, penetrate education (which is the
preparation for life), as it should penetrate life itself. Thus, religion is no
mere branch or department of education. It runs through and through all
education properly so-called; it imparts
unity to every stage of the educational
process.

A CONTRAST THE OBJECT OF ALL CHILD-TRAINING

In the nature of things, the Kingdom of God must grow chiefly by giving a right direction to young life. The hands of the teacher hold the reigns of the chariot of God. "I acknowledge," says Carlyle, "the all-but omnipotence of early culture," "The world would be saved," says Dupanloup, "if we devoted ourselves to the children." "Whatsoever," says Humboldt, "we wish to see introduced into the life of a nation, must be introduced into the schools." The school, like the home (of which the school is merely an extension) is set for the rise or fall of many.

A CONTRAST

the rise or fall of many.

The poet Gray says:

"As sickly plants betray a niggard earth,

cares
That health and vigor to the soul impart."

Impart."

In like manner, a sickly moral and spiritual growth can be the only natural outcome of that niggard system which refuses to Christian children, in their school lives, "those kindly cares that health and vigor to the soul impart."

DANGER OF A ONE SIDED TRAINING There are two features of our time that give a special importance to this question of religion in education. One is the extent of which the powers and responsibilities of government are being shared at last by the masses of the people; the other consists in the special dangers which, from various sources, threaten the well-being of society. In view of these circumstances, it is obviously of surpreme importance to the nation that religious principles of life and conduct should be deepened and strengthened, especially in the period when this can best be effected—namely, when the plastic young mind and will There are two features of our time when this can best be effected—namely, when the plastic young mind and will are being moulded by the processes of elementary education. Instead of this, our secular school system allows the child's faculties to deal only with the facts of the material universe; it detains the budding intellect the budding intellect in one kind of atmosphere, shutting out all that savors of the life beyond. This onesided train-ing, year in year out, can of itself lead only to one set of results: a tendency to regard this worldly interests as su-preme; a predisposition towards material absorption, towards irreligion—a tendency to regard the senses as the most important of all the faculties and everything beyond their range as unimport-ant, or unreal; a gradual atrophy of those delicate and sensitive powers of the soul, injuries to which are easily inflicted and

cult to repair.

One thing is clearly taught by the lessons of history; a nation is not fitted to endure merely because of its intellectual or artistic attainments, nor merely by its practical knowledge and control is the moral values that count. A nation is rendered fit for survival by its moral qualities—by its living faith in God and by its obedience to His will. When these fall away, national or racial dry-rot sets in, and it is commonly only through the process of national or racial

decay that a new spiritual and social vigor is established, if at all.

We Catholics may look with hope and courage full in the eyes of the dangers of our time, if only we are faithful to the loved little ones of Christ. The Christian would is presing through its less tian world is passing through its Red Sea—a liquid wall of religious doubt and denial on our right, a liquid wall of in-differentism on our left. With the blessing of religious education we shall tread the Red Sea channel with dry feet; those faiths that put their trust in secular and this worldly schools will be engulfed in the destroying wave.

SPREADING THE GOSPEL

We learn from the Liverpool Times that since the foundation of the British and Foreign Bible Society of 1804 that organization has issued 236,500,000 copies of the Scriptures, 86,000,000 being in English and the rest in other

nguages.
Just what the net result of this remarkable output of Scriptural literature is we have no means of knowing. We take it the object is the conversion of the heathen. A very considerable part of the output has been sent to Chins. Still China remains practically heathen. India also has had her share, and still the conversions to Christianity in that country are not encouraging to Protest-

"Teach all nations" does not appear cuttes with which he had to contend. He explained that it was impossible for him to obtain priests, and declared his readiness to give to Father Sinnett an assistant if it were in his news. tures. But, really, many portions of them are hard to understand. In search-ing them one may easily put a miscon-struction on what one reads.

From the time of the apostles the Catholic Church has preached the Gospel. It has been well said that Catholic missionaries, "like the apostles of the faith, preach it by word of mouth, and only at a later date give the new converts the treasure of the written word, even then not abandoning them to their generant fancies as to its meaning, but guiding them in its interpretation, so that it becomes to them a help and not a stumbling block."—Catholic Sun.

DIOCESE OF PRINCE ALBERT

BISHOP PASCAL'S MISSIONARY

WORK

Last week Monsignor Pascal, Bishop of Prince Albert, visited the Catholic Colony of Sinnett, Sask. Many changes had taken place in the settlement since His Lordship's previous visit, six years ago. At that time the country was a wilderness and the settlers were just beginning to arrive; now one sees on every side numerous farms, which, if they do not all give evidence of wealth, at least show hopeful signs of future prosperity. Accompanying the increase in the population of the district has naturally been a corresponding development in religious matters. Three new churches have been erected since His Lordship's previous visit, and the opening of one of these, St. Patrick's, wanthe primary occasion of the Bishop's present visitation. The homesteaders who, seven years ago, attended Mass in a tent, may justly feel proud of the handsome and convenient church which they have just completed, and which exhibits a happy contrast to the old log building happy contrast to the old log building which for six years has done its best to

which for six years included the congregation.

The Bishop arrived at Sinnett on Wednesday, Sept. 25th, and having enjoyed sport among the nesday, Sept. 25th, and naving enjoyed two days good sport among the feathered inhabitants of the colony, he feathered inhabitants of the colony, he commenced his labors on Saturday by bleasing the neat little church which the Galicians have constructed for their own use. He was escorted thither according to the usual Galician custom, by a body-guard of six mounted men; and was accompanied by the Rev. Father Casimir of Muenster.

Casimir of Muenster.

Sunday was a busy day for His Lordship. He said Mass at 8:30 at 8t. Ignatius' church, assisted by the Rev. J. C. Sinnett. Father French, of Pembroke dioeses, preached on the Gospei of the day, the healing of the man sick of the palsy, and drawing attention to the fact that Our Saviour forgave the man his sins before He cured his body, he proceeded to show the importance of spiritual matters in a country where all he proceeded to show the importance of spiritual matters in a country where all spiritual matters in a country where air are intent on temporal progress. A large number received Holy Communion at the Bishop's hands, and confessions were heard for the foreigners by Father Casimir, and by Father French for the English-speaking members of the con

gregation.
At eleven o'clock the Bishop blessed At eleven o'clock the Bishop blessed and dedicated the beautiful new church of St. Patrick's, after which, attended by Fathers French and Casimir, he assisted at Holy Mass, which was sung by Father Sinnett. Father French preached an excellent sermon, congratulating the people on the opening of their new Church, which proved that preached an excellent sermon, con-gratulating the people on the opening of their new Church, which proved that the materialistic spirit of the west had not caused them to forget their religious needs. He declared, too, that they were needs. He declared, too, that they were happy in possessing as Bishop an old missionary of such zeal and energy, and expressed his esteem for Father Sinnett who had ministered to them so devotedand had shared all their troubles and hardships. Afterwards Father French explainted the nature of the Sacrament of Confirmation, which was about to be administrated.

The children were then subjected to The children were then subjected to an examination in catechism, and their replies being satisfactory the Bishop proceeded to administered the sacrament of Confirmation, the choir meanwhile singing the "Veni Creator." In all thirty-three children were confirmed at this Church.

After Confirmation the following ddress was read by Mr. George Austett :

St. Patrick's Church, 1912
To the Right Reverend Albert Pascal, O. M. I.—My
Lord—It is with sentiments of respect and devotion
that we, the members of St. Patrick's parish, welcome
you into our midst on the occasion of your second
visitation.

that we, the members of steperch and devotion that we, the members of St. Patrick's parish, welcome you into our midst on the occasion of your second visitation.

Doubtless you have noticed the many changes which have taken place since that happy time. More than the control of the control o

My Lord, we hope that when you leave us you will My Lord, we hope that when you leave us you will carry away with you happy remembrances of your short stay in our seluded little parish.

My Lord, we crave the Apostolic blessing from your hands on our church, our homes and ourselves, and we will pray that God in His mercy will leave you long years to guide and direct your far-flung diocese and scattered flock, and when the call does come that you will hear the joyful words "come thou good and faithful servant, enter into joys eternal."

Again asking you for further favors in your power to bestow, believe us, My Lord, we will ever remain your duttiful-children in Christ.

Signed op hehalf of the congregation of St, Patrick's Parish.

In his reply the Bishop enumerated some of his early experiences as mis-sionary, and gave an idea of the diffi-culties with which he had to contend. readmession give to his power; while he promised that Father Sinnett would never be removed by him from the work which he was carrying on so devotedly and with such success. The Episcopal



Blessing of the congregation brought the ceremony to a conclusion, and the children assembled outside the church to be photographed, while the clergy were the guests of Mr. William Knaus at

In the afternoon took place the bless In the afternoon took place the blessing of St Ignatius' Church. The congregation of this parish, are more fortunate in having possessed a good frame church for the past tiree years. Here, too, stands the original log church, and the little log shanty in which Father Sinnett had the courage to brave four winters of cold, and form years of hardship. Here, too, stands his present residence, and the post office of Sinnett, and the little church-yard where members of the Colony are laid at rest.

the post office of Sinnett, and the little church-yard where members of the Colony are laid at rest.

The blessing of the Church was followed by a sermon in German by Father Casimir, who exhorted the Germans not to neglect hearing Mass if they did nor understand the English sermons and went on to explain the nature of the sacraments, with special reference to confirmation. Father French for the third time displayed his power of oratory, this time surpassing himself in an eloquent sermon on the text "What shall it profit a man if he gain the whole world and suffer the loss of his own soul." He congratulated the people on having established a Catholicicolony in accountry where the object of most men was merely to get rich quickly, and he esteemed them happy to have churches in their midst. He continued in a beautiful discourse on some of the most prevalent

course on some of the most prevalent vices, and there must have been few who were not affected by his words. After the children had been ques-tioned by Father Sinnett and again by Father French, some forty of them re-Father French, some forty of them re-ceived the sacrament of confirmation. In all ninety-six children were confirmed in the three churches. Benediction of the Blessed Sacrament followed, the choir being assisted by members of St. Pat-rick's congregation; after which His Lordship received the following address presented by B. V. Cintterbuck. presented by B. V. Clutterbuck :

My Lord,—In the name of the Catholics of this settlement I welcome you into our midst. No doubt more urgent duties have detained you from wishing us during the past six years, and your present visit is a proof to us that you have not forgotten the existence of this Catholic colony, and we have hopes that in the future we may be more frequently honored by your presence amongst us. Nevertheless it is possible that owing to your arduous, duties and your long absence from this district, you should in some measure have lost touch with the development that has been going on in this colony, and we feel sure that you will have remarked a great change since your last visit. To mention only those matters which immediately concern you as bishop of this Diocese, three new churches have been erected in our midst, and a large increase of the Catholic population of this district has taken place within the last six years. Had you been aware of the rapid growth of this Catholic settlement within your diocese, we feel sure that you would not have left us unvisited for so long a period. It was, therefore, with the keenest of pleasure that we learned that you were about to honor us once more with your presence and that we were to have an opportunity of offening to you our filial homage, and a most cordial welcome into our midst, knowing, too, that after so long an absence you would be the more ready to assist us in our needs and to give your gracious consideration to any particular request we might have to make. My Lord,-In the name of the Catholics of this

wight have to make.

You are doubtless aware of the hardships and privations which our revered and much beloved pastor has endured for our sakes, more especially in the earlier days of the settlement, and it is needless to tell you that his fatherly care still extends to each individual member of his flock, not one of whom has not at some timelbeen helped by his advice and interest.

and at some timelbeen helped by his advice and interest.

The spiritual care of nine townships, almost entirely settled by a Catholic population, and
comprising, therefore, at least two hundred
Catholic families, is no light burden for a
single priest. But in addition to this Father
Sinnett has undertaken missions in outlying
districts, such as Guerney, Lockwood and Drake,
and we humbly submit that this work, when performed in the conscientious manner which is characteristic of Father Sinnett, is altogether too great a
burden for one man, even were he still young and
active. But the hardships and privations of the early
days of settlement in this colony have unfortunately
begun at length to undermine the strength and vigor
of our beloved pastor, so that we see with sorrow
that he is failing somewhat in health and activity;
and the burden of his parish work, too great indeed
for a younger man, has become utterly impossible for
him to support unaided and alone. It is with the
utmost confidence, therefore, that we urge upon
Your Lordship the necessity of providing Father
Sinnett with an assistant priest to help him in his
work, not only because the justice and expediency of
such a course are self-evident, but also because this is
the first occasion on which our settlement has ventured to urge its claims upon you.

We sincerely hopel that you will see your

the first occasion on which our settlement has ventured to urge its claims upon you.

We sincerely hoped that you will see your will see your will see you will see you will see you will see the first of the condition of our parochial affairs. In that case we are assured that it will not again be necessary for us to call your attention to such a crying need as that which has just been laid before you. It only remains for me to assure Your Lordship, on behalf of the congregation of this church, of our devoted attachment to our Faith, our Church, and our pastor, and in offering to your own most respectful homage and allegiance to pray for the blessing of Almighty God on yourself and your administration.

His Lordship in his most interaction.

His Lordship, in his most interesting reply, again expressed his inability to provide an assistant priest, and referred once more to his early missionary experiences; congratulating himself that during the thirty years of his missionary career his flock, once a handful of pagan

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Indians, had now become a large population of civilised and educated Christians. He made no reference to his long absence, but it is to be hoped that his reception in the Colony will induce him to repeat his visits at more frequent intervals.

The following is a synopsis of Rt. Rev. Blahop McFaul's sermon at the eleventh annual convention of the American Federation of Catholic Societies held this year at Louisville, Ky.:

The bishop read that part of the twenty-second chapter of St. Matthew, which tells of the Pharisees trying to trap Jesus in His speech by asking Him, "Master, which is the greatest commandment?" and how He replied, "Thou shalt love the Lord thy God with all thy heart and all thy soul and with all thy heart and all thy soul and all thy mind. This is the first and the greatest commandment, and the second is like unto this, thou shalt love thy neighbor as threal?"

eighbor as thyself."
This lawyer from the Pharisees came o our Blessed Saviour to examine Him, to our Blessed Saviour to examine Him, to trap Him with a question that had been troubling the lawyers and great ones of the people for years. Jesus al-ready had silenced the Sadducees and ready had silenced the Sadducees and now was the time for the Pharisees to be put to rout. This particular emissary asked our Lord, "Which is the greatest commandment?" and as the gospel tells us, He replied, 'Thou shalt love the Lord thy God with all thy heart and all thy soul and all thy mind. This is the first and greatest commandment, and as the second is like unto this, thou shalt love thy neighbor as thyself.' We as Catholics have no difficulty in admitting that these words of the Master are indeed the whole foundation of the law of God.

"We know, even the least and the

"We know, even the least and the coungest of us, know that to enter eternal life we must love God and our neigh bor and order our lives in accordance

bor and order our lives in accordance with this rule.

"The world has repudiated the doctrine of the so-called reformers that faith alone is necessary to salvation. To-day those outside of the Catholic Church those outside of the Catholic Church have gone to the other extreme in reversing their early tenants; they tell us now that works alone will count, and faith has no place in the scheme of salvation. But not so with the Catholic Church; she is teaching to day what she taught nearly two thousand years ago, what she taught in Luther's time; she is telling the world that man is justified by faith in the true God and His Christ, and by the works which spring Christ, and by the works which spring from that faith. There is no greater proof that the Church alone is the pillar and ground of truth than this unchanging adherence to the teachings of Christ while all around her those without her fold have gone from exceptions. fold have gone from one extreme to the other to lose themselves in a maelstrom of unbelief.

"On the other hand He is God Al-mighty of Whom His eternal Father said, This is my beloved Son in Whom I am well pleased.' Twenty centuries have elapsed since that scene took place on the banks of the River Jordan, since the heavens were opened and the God of heaven and earth testified that Jesus was indeed the Messiah, the Se Person of the Blessed Trinity, one with Him and the Holy Ghost in the Godhead. Down through the centuries until our own times the Catholic Church teaches Christ is God and ibids all men observe both the great law of the Ten Commandments, and the Master's law of Commandments, and the master a law or or love. There is not a dome or a tower or a cross upon our churches, cathedrals, schools and institutions of mercy that does not both point the way to heaven and testify to the undying faith of this Church in the divinity of Christ. Her priests and her people are as determined in the profession that Jesus was God as were her early children who died in the Roman arena because they were followers of the despised Nazarite, and they are as willing to die for Him as

and they are as willing to the for frim as their martyred brethren.

"If the world would but open its eyes to this fact of the Church's preserva-tion, unchanged and unchangeable, the scandal of Christianity divided into ocuntless warring sects would not last over night. Nearly twenty centuries ago Jesus sent those twelve poor fisher-men to teach the whole world and spread His Church over all the earth, and during this time she has had to and during this time she has had to struggle against the forces of hell and the world, but to-day she is stronger and more vigorous than ever, still call-ing upon mankind not to scoff and de-ride her when they do not know her teachings and the principles for which she stands. As the Master did to His tempters, she still is demanding morestshe stands. As the Master did to His tempters, she still is demanding unqualified obedience to the Ten Commandments and announcing the quest, "What think ye of Christ, whose son is He?' The world replies as of old. 'David's son, merely a man, a perfect man if you will, a wonderful moral teacher, the son, merely a man, a perfect man it you will, a wonderful moral teacher, the founder of the greatest religious organization that time has ever seen, a profound philosopher, a man leading a life of most exemplary virtue, but the Church answers, in thunder tones: 'Jesus Christ is more than man; He is

"In our schools and universities we are teaching young hearts to love God, to know that Jesus is the Saviour of mankind, and that by keeping the commankind, and that by keeping the commandments and respecting the rights of our neighbors only can a life be rightly ordered. Here is where the Catholic Church is doing her great work for the nation, yet sometimes she receives in return abuse and desiring. We do not want to tear down, we want to build up the social structure. We want to bring the law of God into our everyday relations; to teach capital its duty toward labor and labor its duty to employer; to show mankind that through Christ Jesus alone is there a solution of the Jesus alone is there a solution of the evils which infest society. Ambassador Bryce, a great statesman and a non-Catholic, many years sounded the warning of the destruction that would befall our country if our people turn entirely

from God and the restraints which Christian morals put upon their selfish-ness and passion. His prophety is com-ing true and the Church of God now calls upon all to hear her voice, ere it is too late.

intervals.

After the service some twenty guests were entertained at Father Sinnett's hospitable board and an eventful day in the history of the Sinnett Colony was brought to a happy termination.

His Lordahip drove to Muenster next morning, accompanied by Father Casimir, and leaving behind not a few new friends whom the charm of his personality had drawn to him.

CHURCH OF CHRIST

is too late.

"It will be admitted, I am sure, that only by concerted, united action, we can bring about effective results. Here let me say that we Catholics are anxious to hold out the right hand of friend-ship to all Christian denominations combating the civil and religious errors of our day. We are with our non-gainst trace suicide, against intemperance, against the enemies of the Bible of the ten commandments and of the divinity of Christ.

"Looking out into the future I see

"Looking out into the future I see the Catholic Church as she will be in America not many centuries hence. My vision is that of a great cathedral, built not by mortal hands, but the Great Architect of the universe, the

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be a source of large income to the invest

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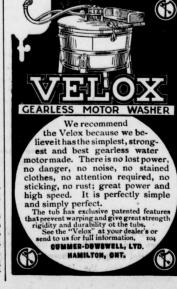
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eternal mountains are the foundations and pillars, the blue vault of heaven is the dome, the cathedral is America. There is a long train entering this great structure, there are hundreds of Bishops with their shepherd's staffs; thousands of white-robed priests and millions upon millions of faithful ohildren. With them all are great bodies of devoted religious ones who minister to the fallen and the orphan and the neglected and teach and guide the young. This mighty concourse is about to worship at the shrine where the spotless Lamb offers Himself daily in the Sacrifice of the Mass as a propitiation to his heavenly Father and pour into the souls of men the grace that makes them saints of God and children of the King. Then can those about the throne exclaim with the apostle, 'This is the victory that overcometh the

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