SEVENTEENTH SUNDAY AFTER PENTECOST

> THE CHRISTIAN VOCATION eech you to walk worthy of your vocation

In the gospel of to day our Lord says that the perfect love of God and of our neighbor fulfills all the law and the commandments of God through the prophets. At another time He said: "Be ye perfect as your Heavenly Father is perfect." It is plain that every Christian feet." It is plain that every Christian has a vocation—that is, is called to a Christ-like, a God-like life. Something more is expected of Him because He has received infused light to know by divine grace how to do more. In general, we call that a higher, a more exalted spiritual state. Now, there are degrees even in this depending upon the particular grace it pleases God to give to one person or another.

ity to grace.

All Christians should practise the
Yes, both rich and All Christians should practise the counsel of poverty. Yes, both rich and poor. The spirit of poverty is detachment from created things. One's heart must not be set on them. One must not love riches for their own sake. One must feel obliged to share with the poor. One must not despise the poor, but love them for Christ's sake. One must give a good deal for religious purposes. One must keep his baptismal vows to renounce the devil and all his pomps. One must, therefore, deny himself in many things that savor of the pride of riches, even if he is rich. Why? Not riches, even if he is rich. Why because he is a monk, nun or priest, but

because he is a monk, nun or priest, but because he is a Christian.

Every Christian must practise the counsel of chastity. Heaven help us! In these degraded times, to judge by the fashionable indecencies sanctioned by so-called society people—the horrible abuses of the holy state of marriage, che filthy accounts appearing every day in



to the mind spontaneously. If 75 per cent. of the Sunday school children are lost to the Church, what becomes of the children of Protestant parentage who do not go to Sunday school at all, and what percentage of the whole do these represent? It would seem, allowing Mr. Foster's estimate, that considerably less than 25 per cent, year, consider-

Mr. Foster sestimate, that considerably less than 25 per cent.—very considerably—of each Protestant generation is saved to any Christian faith.

"What is the element in the English Sunday school or church, which reduces the loss to the insignificant figure of less than 3 nor cent if we are to be. systems state. Now, there are degrees even in this depending upon the particular grace it pleases God to give to one person or another.

One star differeth from another star in brightness and glory, and so shall the glory of the Christians differ in heaven, according to the perfection to which this school-time of the world-life. Over and above what are called strict Christian laws, which one must obey or lose heaven, there are certain principles of Christianity called Evangelical counsels—namely, poverty, clastity, and obedience. Some folks fancy these counsels apply only to monks, nuns, and priests. That is a great mistake, Monks, nuns and priests receive grace and are bound by their vocation to practise these counsels in a high manner. A secular priest, for instance, is not called to practise poverty in the same manner as a priest of a religious order, although he or even a layman living in the world may practise that counsel, as he may the other counsels, too, just as perfectly as any monk ever heard of. All depends on the grace one has. His vocation and his responsibility and his position in heaven all hang on his fidelity to grace.

All Christians should practise the counsel of poverty. Yes, both rich and poor. The spirit of poverty is detach-loop of the priest of the principles of the priest of the priest

expediency of such a movement, but it is easy to see that the present public school system cannot be utilized for religious teaching of any efficient sort.
The attempt to find a common sort of generalized Christianity, some compromise on doctrinal points, which all could accept and have taught in the public schools, is plainly in vain."

Then there is the desire for inordinate pleasures."

An automobile whirled by in a cloud of dust. The Cardinal pointed after it and continued: "You see, we have

## SCORES THE CHURCHLESS PEOPLE

FATHER VAUGHAN FINDS ONLY FLIMSY EXCUSES OFFERED FOR THE FAULT IN ENGLAND. AL GIBBONS' VIEW

We were become a self-centered, material people, loving frivolity, folly and amusements before duties. What England was suffering from was apostasy from God. We were a compromising people, who would not tell their countrymen their faults. If from every pulpit in the land there went forth the cry, "Come back to Christ" instead of "Come back to the land," there might yet once again be hope for this dear land. It was with a nation as with an individual, if the nation abandoned the worship of God, if its Churches were empty, its souls would be empty, and empty, its souls would be empty, and Heaven would be empty and hell would

Heaven would be empty and hell would be full of his countrymen.

In conclusion, he said that though he recognized the Sunday as a day of worship, he also remembered that it was a day of recreation. It was a day for the entertainment both of the body and the soul. He was no Sabbatarian, believing in long, dreary, disastrous-looking countances. He wished a man, when Sunday came round, if he was alone, to go to Church and then go forth and show

among the rich, but I would wish that more of them were considerate of the unfortunate. This great desire for riches is making the people very sel-

An automobile whirled by in a cloud of dust. The Cardinal pointed after it and continued: "You see, we have many more channels of pleasure than were to the patricians of Augustus Cæsar's time; yet there is the desire for now pleasures and more pleasures. for new pleasures and more pleasures.
"I believe the gospel of Christ will save the present situation. There was

no Christ, you remember, to save Rome.' THE REAL REASON. CARDIN- PROTESTANT VS. THE CATHO-LIC PULPIT

were abandoned altogether? What happens to the children after they leave the "Sunday school to wear them from the faith? Do the Sunday schools really give them any faith at all, that is so easily and generally rubbed off afterwards?

"The situation is made still more serious by another question which comes



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A French Abbey's Fire Extinguisher | comes-the mean cur. Tell bim to go to The testing of a new fire extinguisher, the invention of a French cleric, the. Abbe Daney, at Bordeaux the other day, was made the occasion of a rather notable demonstration. As many as ten thousand persons were present at the test. The Archbishop's secretary, three tests. The Archbishop's secretary, three tests. thousand persons were present at the test. The Archbishop's secretary, three hundred other ecclesiastics, scores of Mayors of towns in Southwest France, and a large number of forest proprietors formed part of the crowd, as of course did Bordeaux's whole fire department. A great conclike pile of wood forty feet high was partly saturated with oil partly covered with tar, and then set on fire. The flames rose to the height of a hundred feet, but the abbe's invention completely extinguished them in two minutes. Another fire was successfully put out in three seconds. The officers of the fire department and other specialists pronounce the test to have been marvelous and quite conclusive, and add that Abbe Daney has revolutionized the methods of fire-fighting.—Ave Maria.

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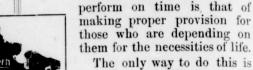
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SEPTEMBER

THE READ

CONDUCTED

The late Sir Willie layman, soldie there great heroes and Charles Stev of these three are published volume these notes, "The It is only the of Mansion House, lecture on the lacenness. I can det mingled with exas he told us the chief who sleeps in Glassevin Cenfriends, this Cand this Prote He had had a glof Parnell. In the tout add to his to the control of the cont ut add to his lo

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