## Cby Uatbolit ketord

| V0LUME XXXVIII. | LONDON, CANADA, SATURDAY, NOVEMBER 11, 1916 |  |  |  |  | 198 |
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| is Retar |  |  |  |  |  | CATHOLIC NOTES |
|  |  |  |  |  |  |  |
| ON THEIR WAY$\begin{gathered}\text { Some writers arraign the Church } \\ \text { because she will not compromise }\end{gathered}$ because she will not compromisewith the world. Surely our times whe diferent from all others. In the days when humanity was emerging from the twilight and stood weaklimbed in the highway of progress it needed guidance. But with the light covery and research our handmaids, we are free to go our way unham |  |  |  |  |  |  |
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|  | Nowl let os quato an instance of the methods of Cardinal Manning in deal. |  |  |  |  |  |
|  | ing with Protestants. Intolerant of error, he was full of charity for the |  |  |  |  |  |
|  | erring, especially those whose ignor ance may be presumed to be invinc ible, of whom he thought there was a |  |  |  |  |  |
|  |  |  |  |  |  |  |
|  | very large class in England. <br> "I do not," he says, in the "Inter nal Mission of the Holy Ghost," |  |  |  |  |  |
|  |  |  |  |  |  |  |
| "c | " charge all those who are not of the unity of the Catholic faith with her esy. The English people are indeed |  |  |  |  |  |
| ${ }_{\text {esy }}^{\text {un }}$ |  |  |  |  |  |  |
|  | in heresy, but 1 do not call them her- etics-God forbid. They were born |  |  |  |  |  |
|  | etics-God forbid. They were born into that state of privation. |  |  |  |  |  |
|  | They have grown up believing what has been set before them by parents |  |  |  |  |  |
|  |  |  |  |  |  |  |
|  | and by teachers; their state of privation has been caused by |  |  |  |  |  |
| th |  |  |  |  |  |  |
| merely the prey ${ }^{\text {per }}$ | (their own. The millions of our |  |  |  |  |  |
| of whim and caprice. |  |  |  |  |  |  |
|  |  |  |  |  |  |  |
|  | the wives and mothers and daughters, the great multitude who live lives of |  |  |  |  |  |
|  | kindness, who never had a chance of knowing the truth-to call them |  |  |  |  |  |
| ${ }^{\text {kn }}$ |  |  |  |  |  |  |
| Tie | heretics would be to wound charity, They have never made a perverse |  |  |  |  |  |
|  | They have never made a perverse |  |  |  |  |  |
| he | heartily believe that millions ofthem, if the light of the Catholic |  |  |  |  |  |
| ngth comes neither be ${ }_{\text {cosem }}$ |  |  |  | A SHRINE FOR AIRMEN |  |  |
|  | would, as multitudes have done in every age, forsake all things to take up their cross and follow theirMaster." |  |  |  |  |  |
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| ${\underset{M a}{ }}_{\mathrm{mp}_{2}}$ |  |  |  |  |  |  |
| threaten her with death, she merely |  |  |  |  |  |  |
|  | THE MONTH OF THE HOLY SOULS |  |  |  |  |  |
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|  | eternal punishment. For them there is the intermediate state of purgatory.Souls in purgatory we can help just |  |  |  |  |  |
|  |  |  |  |  |  |  |
|  | as we could help them when theywereThe onarthe practice of praying tor the |  |  |  |  |  |
| d |  |  |  |  |  |  |
| tual guide. His is the only | dead is not only a solace to the <br> it is of divine origin. So great |  |  |  |  |  |
| , | the great war has slain its thousandsof loved ones, a great cry has been |  |  |  |  |  |
|  |  |  |  | ${ }_{T}$ |  |  |
|  | heard coming from all Protetants who feel the deee desire to continue |  |  |  |  |  |
|  | to oid their friends beyond deathi |  |  |  |  | A community of colored Sisters in |
|  |  |  |  |  |  |  |
| cos. It forgets for the moment its | one minister has answered: "We may." To the Episcopalian corres- |  |  |  |  |  |
| ility, its aversion to having any |  |  |  |  |  |  |
|  | him, Ithe Reverend R. J. Campbell |  |  |  |  |  |
|  |  |  |  |  |  |  |
|  | Church says <br> "Our dead are not gone far; they her begra on the other side |  |  |  |  |  |
|  | have only begun on the other sidewhere they left off here. If they needed us before, they need us now, |  |  |  |  |  |
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|  | - ${ }_{\text {a }}^{\text {things, why me shonld } \text { not continue }}$ to do so even more effectually when |  |  |  |  |  |
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| suftice | And of the relief that this practice may be to the dead, Mr. Campbell writes: <br> If, as seems likely enough, the |  |  |  |  |  |
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| E Wonde | disembodied soul feels somewhat be wildered at first in its new environment, as we are told many do ; if it |  |  |  |  |  |
| The wonder is that tair-minded |  |  |  |  |  |  |
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| grymen who are slways | or fresh from the pain and weakness nnd delirium of days and weeks inhospital ; if it iongs for the old |  |  |  |  |  |
| ey believe in the reality and |  |  |  |  |  |  |
| of the |  |  |  |  |  |  |
|  | but, feel, the impact of grief and sorrow from those who mourn its |  |  |  |  |  |
| , | loss-surely the best thing one coulddo on this side, both for that soul |  |  |  |  |  |
|  |  |  | wid |  |  |  |
| ary idea of the amenities of civiliza- | through nothing but earne |  |  |  |  |  |
| tion they should silence those who | Touching on the sanction of thedoctrine, Mr. Campbell says : |  |  |  |  |  |
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| ion of Protestant schola | all, is the faith of the majority of Christendom, the faith that com |  |  |  |  |  |
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|  | tothe beeared, that it is a pity |  |  |  |  |  |
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St. Jerome's College


## Juncral Directors


E. C. Killingsworth


Send Them To PARKER


THE CATHOLIC RECORD

The Cathulii đetorid


 WITH MIND＂
The long evenings of our long
winter are upon us．What shall we
do with them？Clubs and societies of all kinds are so multiplied that
our young men should have ample means at their disposal to emplo
them pleasantly and proftably．Ye
the complaint is pretty general tha the complaint is pretty general that
the young men of to day do no
avail themselves of the greatl increased facilities of proftably
employing their winter evenings；
ind indeed，that they fall far short in
this respect of the standard that
obtained a generation or two ago． Perhaps they are not entirely blame．We have very little sympathy
in any case with pessimistic criticism． And as examination of conscience is
a wholesome exercise it may be
heartily recommended to the pessi－ mists．
None the less，wherever the fault
lies，the distaste for intellectual
activity of any gort amongst our activity of any sort amongst our
young people is too marked and to
widespread not to call for some serious consideration．This is not
meant to condemn the relaxation
and amusement natural and even
necessary for youth in normal necessary for youth in normal
health physical and spiritual．These
have their place，but a rational
creature may reasonabaly be expected to desire something more．＂The Life
Reading the other day＂The
of Lord Russell of Kilowen＂the

mingled in the life of the little
border town，and for the first time
perhaps，began to soow signa of the
stuft that was in him．He started a
debating societ，took a aken

淢 of England was born in 1832 it will
the young．
Some of the direct benefits derived it has fallen into such comparative
$\qquad$ ing．Giving expression to what i
thought and learned about a subject definite apprehension and assim ing it．From the study of a est in and tastes for biographical
historical or other serious reading
$\qquad$
$\qquad$ grown institution of a less culture the concession lines that it is held In odern education．
for young and old．
Incidentally they may go far to
solve the problems of clubs and
societies now more or less moribund．


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| to Russia with his other manuscripts |
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| he bequeathed to Cordinal Newman | by whom the Journal was edited and

published many years ago. It anfords a most interesting and instructive

study of the state of religion in | stady |
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| Russia | Whis well repay perusal at thos, time

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|  |  |  | The body building power of Bovril 10 to 20 times amount taken. - |  |  | Our Library <br> Best Catholic Authors 50C Postage Paid. Each new titles next week NOVELS |
| ARE TWO CEREMONIES ALLOWED? | reached the point where the Church, standing before the great American public, has got to stop quibbling," he said. In |  |  |  |  |  |
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|  |  |  | $\left.\begin{array}{\|}\text { Order it at the } \\ \text { FOUNTAIN } \\ \text { or } \\ \text { RESTAURANT } \\ \text { on sale atall } \\ \text { DRUGIISTS and STORES. }\end{array}\right]$ | AGENTS WANTED <br> Agents wanted in every city and town in Manitoba Alberta, Saskatchewan Must have good refer ences. Apply to <br> The Manager <br> Catholic Record, Lonoon, Ont |  |  |
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|  | sense belong to the extreme party, Many even of the evangelical clergy |  |  |  |  |  |
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|  | Catholic truth, they would not long continue to wander in error.-True <br> contin Voice. |  |  |  |  |  |
|  | Voice. $\qquad$ <br> SCOTTISH LEADER DEAD |  |  |  |  |  |
|  |  |  |  |  |  |  |
|  | British Catholics are mourning the death of that grand old Scottish Catholic leader, General Lord Ralph |  |  |  |  |  |
|  | Drury Kerr, C. B., hero of the Crimean and the Indian mutiny |  |  |  |  |  |
|  | wars. He was a son of the seventh and heir presumptive to the present, Marquis of Lothian, and with his |  |  |  |  |  |
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|  | abbey lands which ever since havebeen in possession of the family, in |  |  |  |  |  |
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|  | son of the dead general, is now heir- presumptive to the Marquisate of Lothian.-Catholic Citizen |  |  |  |  |  |
|  | A MINISTER'S VIEWS |  |  | THE D |  |  |
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|  | the question: Did our Liord Jesus |  |  |  |  |  |
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|  | \% | given |  |  |  |  |
|  | since been a more universal willing.there to hear the Catholic side than exists at the present time. |  |  |  |  |  |
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|  | God; its cultivation of the spirit and demeanor and reverence (the reveren- |  |  |  |  |  |
|  |  |  | and develop those schools. The Church knows well its needs; it pauses before no effort, before no |  |  |  |
|  |  |  | sacrifice, to bring to all its little ones a Catholic education. Catholic |  |  |  |
|  |  |  |  | - ${ }^{\text {P }}$, MEMORIALEINDOWS |  |  |
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|  | $\begin{array}{l\|l} \text { st } \\ \text { thus deny themselves all has ever } \\ \text { won the praise of men. Such speak } \\ \text { more powerfully than any sermon the } \end{array}$ | is that should ever the Bible fall into other hands and be shorn of her commentary, she forbids it as such | $\begin{aligned} & \text { children are its immediate beneficiar- } \\ & \text { ies. It is the Church that makes the } \\ & \text { appeal for her own sake, for her own } \\ & \text { life, for her own welfare. Let us } \end{aligned}$ |  |  |  |
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