

WILL SHAKESPEARE'S LITTLE LAD.

BY IMOGEN CLARE. CHAPTER VI. To since the birth of Cain, the first male child...

"Twas on Saint George's day, then, two and thirty years ago, that thy dear father first saw the light..."

not again! The land was pleasant to see, but a grievous ill lay over Stratford town, and the green and gold fairness was but a mockery to the anxious hearts..."

often dream fond dreams of our little babes, and how each one holdeth, be- lieve, some great gift that, as we but get ears, and could foster it with proper care...

ways are dark, thou canst get a deal of comfort out of a dog's true love." Mistress Shakespeare leaned back in her chair, her fine grey eyes turned towards the window, but little did they see of the summer beauty...

the people, Harrington, and he is as innocent of this crime as you and I." "I will not pardon him," said the Governor coldly.

But she could not lift him out of the mood into which he had fallen. "When I first learned all the hideous story, and you could not tell me that it was not true, I vowed that I would never give up until I had roused the people of this State to oust from office rascals like Mark Gannon and his gang..."

THE TEST.

There was a sudden stir in the dense crowd about the Capitol. The tired men and women who composed it had been waiting all morning, heedless alike of the chilling March wind and the rain that fell in frequent, drenching showers...



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not lift him out of the... he had fallen... earned all the hideous... could not tell me that it... I would never... roused the people of... from office rasals like... and his gang. And I... all of my resolve," he... himself. "I have suc... myself; the last one... own into bitter disgrace... out the past; it can't... dead."

losing him. There is no justice any... where, no mercy." "No justice, no mercy?" Mrs. Har... rington repeated, wondering. "But... you said he was dying, Margaret. There is no injustice in death, and it is... often merciful." "Yes, it is merciful, I used to think... that mother's death was the greatest... sorrow I could have. Dixon La... Velle was gone, glad she is away... from the horror of it all."

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He fought through the war of 1870, and... was wounded several times, once seriou... ly by a sabre cut over the head, from... the effects of which he still suffers. He... is proud, though not boastful, of his... warrior days spent in defending his... country. But there are others who... were forcibly enlisted later on, and in... time of peace, not to serve France ex... actly but the Republic. Their account... of their soldier days is a more con... vincing proof of the good spirit enter... tained by the clergy towards the form... of government adopted by France.

THE FRENCH CLERGY AND THE "SEPARATION ACT." By Rev. Dr. Richard Howley in the Westminster Gazette. In this corner of France—a charming... retreat, hollowed out of the side of the... Eastern Pyrenees—I claim to hold the... best possible position for feeling the... pulse and noting the bearing of the... French clergy in facing the new freedom... and the new difficulty created for them... by the Act of "Separation."

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They think that this spontaneous... feeling (it is nothing more) against our... doctrine and worship is synonymous with... reason. What is the source of this... feeling, or whatever else it may be... called? The answer is made clear by... an observation or two. There are... opinions and beliefs which do not de... pend on previous grounds, that is, op... inions that are held without proof as... self-evident. We call them first prin... ciples, and every argument presupposes... them. Now, these principles fall into... two categories. In the one we have the... principles which are common to the... great mass of mankind, and are there... fore true, as having been imprinted on... the human mind by its Maker. Such... are the great truths of the moral law... and temperance. In the other category... are the principles which are peculiar to... individuals and which are in conse... quence of no authority; as for instance... the opinion that there is no difference... between virtue and vice. This set of... principles does not essentially differ... from principles which are common to... extended localities, but are not univer... sal. Men catch them from each other... by education, by daily intercourse, by... reading the same books, or by being... members of the same political commu... nity. Hence nations have very frequen... tly the same set of first prin... ciples of this secondary sort—principles... that are not necessarily true and are in... fact erroneous for the most part. Thus... for instance, it was the opinion of the... ancient pagan Romans, that everyone... should follow the religion of his own... country, and this was the reason why... they persecuted the first Christians.

RELIGIOUS BIGOTRY. Newman in one of his lectures gives... an illuminating exposition of the bigotry... of Protestants towards Catholicism. They... imagine, he points out, that educa... tion, light and progress will be the... certain destruction of our system of... religion. They think "our creed is so... irrational that it will fall to pieces... in the eyes of the people when they... see it." At the same time, they... acknowledge that the Catholic priest... hood, as a class, cannot be regarded as... ignorant; on the contrary, they know... that much learning and much ability may... be found in the ranks of the Catholic... clergy. What, then, is their conclu... sion? Newman states it thus: "They not only... spurn us, but they are... proud, into the crowded streets of our... cities, into the formidable classes which... make up the bulk of our population;... try to work society by them. You think... you can; I say you cannot—at least you... have not as yet; it is yet to be seen if... you can. Let not him that putteth on... his armour boast as he who taketh it... off." Do not take it for granted that... this is certain which is waiting the... test of reason and experiment. Be... modest until you are victorious. My... principles, which I believe to be eternal... and irrefragable, are, secondly, we are... first, unbelievers; secondly, we are... liars; thirdly, cheats and robbers. And... thus you have full-blown priest-craft;... here you have Popery simply detected... and unmasked; and observe the course... of the argument; Catholic priests are... infidels, are hypocrites, are rogues, why?... simply, because Protestants think Catho... lic doctrine and Catholic worship... irrational."

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The Canada Business College CHATHAM, ONT. Has a continental reputation for training out high-class stenographers and bookkeepers and finding them choice positions when graduated. HERE ARE THE NAMES of former students of this College and our Grand Rapids School who secure good positions during the week ending October 1st: REUBEN MCINTYRE, Steno. Bishop Furniture Co., Grand Rapids; EDEZ MESTREICHER, Bookkeeper Dominion Sugar Co., Berlin; FRANK DOYLE, Steno. Central Boiler Works, Grand Rapids; MISS HAYNES, Steno. Etna Life Insurance Co., Grand Rapids; MISS FINLAYSON, Steno. Cook & Co., Detroit; RAY LA DRIER, Steno. Grand Trunk Railway, Grand Rapids; GERALD MCGURRIN, Steno. P. M. Railway, Grand Rapids; LILLIAN THOMAS, Steno. S. Electric Co., Waukegan, Illinois; EDNA ALAUGH and HAZEL STITES, Steno. with Alabastine Co., Grand Rapids; FLORA ANDERSON, Steno. Walter K. Schmidt Co., Grand Rapids; LORNE RISEBOROUGH, Bkpr. Dominion Sugar Co., Berlin; EDEZ MURPHY, Steno. Central Mich. Paper Co., Grand Rapids; MABEL RIGGIER, Steno. National City Bank, Grand Rapids, Mich.; NINE (male and female) COMMERCIAL TEACHERS were placed between July 1st and August 31st. Eight of these in new positions and one promoted. Their earnings average considerably over \$600 per annum. 414 Students placed in 12 months is what our last published list shows. Send for a copy of it. It pays to get your training in a College where they place you when ready. Our Magnificent Catalogue C tells about the work at Chatham. Our Handsome Catalogue H tells about HOME COURSES in Bookkeeping, Shorthand, Penmanship, Arithmetic and Pen Lettering. We bring long-distance students for half fare and allow full fare up to \$500 to a 1, and can secure good board at \$2.75 to \$3.00 per week. MCLACHLAN'S SYSTEM OF PENMANSHIP in 21 page book for 50c. WORTH MANY TIMES ITS WEIGHT IN GOLD. Get a copy. It will make a penman of you. Write for what you want, addressing D. MCLACHLAN & CO., C. B. College, Chatham, Ont.

marks that: "The truth of the reflection... may be confirmed by many an... eminent instances, some of which will... occur to most readers," as to all o... which, coming from Johnson, the fur... ther remark may be made that it mig... not have been a difficult task to mak... a good Catholic of a great doctor.

WIT AND HUMOR. SEEKING THE SOURCE. One of the congregation of a Texas... parish was giving a dinner, to which... the colored minister was invited. The... reverend gentleman evidently was de... lighted with the goose served, and re... marked: "Dat am a berry fine goose, sar!... Where did you get it?" "Now for some reason or other the host... didn't like the question, so he answer... ed: "Deed, sar, dat ain't fair. When... you preach a berry good sermon, do I... ober ask you where you got it from?"—... An Exchange. A school teacher was explaining the... use of the hyphen to the children. "Why do we put a hyphen in 'bird... cage'?" she asked. "One small boy raised his hand. He... was told to give his answer. "It's for the bird to set on," he said. "Here!" shouted the railway official... "what do you mean by throwing those... trunks about like that?"

The Washboard Ruins Clothes. Take a new shirt. Soak it well! Then soap it and rub the stains out of it on a Washboard. Do this six times. Then look at the hem, collar and cuff edges and the button holes, closely. You'll find them all badly frayed, ripped, thinned, worn out more than from three months' hard, steady use. Half the life of the garment gone—eaten up by the Washboard. Shirt cost a dollar, say—washboard takes 50 cents of wear out of it—you get what's left. Why don't you cut out the Washboard? Use a "1900 Gravity" instead. It drives the water through the clothes like a force pump. It takes out all the stains, in half the time, without wearing a single thread, or cracking a button. No rubbing, scrubbing, wearing, nor tearing the clothes against a hard metal Washboard. That costs twice as much for hard work, and wears out twice as many clothes in a year. Try the "1900 Gravity" for four washings! Won't cost you a cent to try it, either. You write to me for a "1900 Gravity" and I'll send it to any reliable person without a cent of deposit, or a cent of risk on their part. I'll pay the freight, too, so that you may test my offer entirely at my expense. Use it a month, free of charge. If you like it then you may keep it. If you don't like it, send it back to me, at my expense. If you keep it you pay for it out of the work and the wear it saves you—at say 50 cents a week. Remember, it washes clothes in half the time they can be washed by hand, and it does this by simply driving soapy water swiftly through their threads. It works like a spinning top and it runs as easy as a sewing machine. You may prove this for yourself and at my expense. I'll send the "1900 Gravity" free for a month anywhere as you can prove it without risking a penny. I'll take it back then, if you think you can get along without it. And I'll pay the freight both ways out of my own pocket. How could I make a cent out of that deal if the "1900 Gravity" wouldn't actually wash clothes in half the time with half the wear and do ALL that I say it will? Write to me to-day for particulars. If you say so, I'll send on the machine for a month, so that you can be using it in a week or ten days. More than 200,000 people are now using our "1900 Gravity" Washers. Write to-day to me, personally, C. R. X. Bach, Manager The "1900" Washer Co., 357 Yonge Street, Toronto, Ontario. The above offer is not good in Toronto or Montreal, and suburbs—special arrangements are made for these districts. 1912

The Catholic Record

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LETTERS OF RECOMMENDATION. Apostolic Delegation. Ottawa, June 13th, 1909.

Mr. Thomas Coffey. My Dear Sir:—Since coming to Canada I have been a reader of your paper.

Mr. Thomas Coffey. Dear Sir:—For some time past I have read your admirable paper, the Catholic Record, and congratulate you upon the manner in which it is published.

LONDON, SATURDAY, NOVEMBER 6, 1909.

THE CHRISTIAN GUARDIAN AGAIN.

The Western Watchman, one of our strong storm-centres, passed lately a somewhat severe criticism upon the Catholics of the United States.

The charitable Methodist organ in support of this view appeals to Spain, Italy and South America.

THE EXECUTION OF FERRER.

We cannot understand the readiness to waste sympathy upon the shooting of the anarchist Ferrer, who was executed by order of the Spanish government.

THE WESTERN SCHISM.

In answer to a correspondent who has asked for information upon this subject, we ask his pardon at our seeming neglect.

the estimate of their hearers. The applause comes spontaneously. Nor does the preacher for one moment imagine that he is, in the minds of all right thinking people, guilty of an assault on the proprieties, not to speak at all of his bidding adieu to the first principles of Christian conduct.

IN THE wild west many years ago we read of a noted individual who in his day was a terror to his peaceably inclined neighbors.

ROMISH AGGRESSION!

What is Romish aggression? Now, brethren, let us sit down for a moment and talk the matter over.

ON SUNDAY LAST.

ON SUNDAY LAST, in one of our city churches, the minister dealt in an exhaustive fashion with the question of building a Canadian navy.

Church and "drifts" into infidelity and atheism never enters a Baptist or any other Protestant fold.

SO LONG as they get a little money to procure the necessities, a good meal and garments to keep the body warm, they will smile on the Baptist missionary.

AND THERE was a Rev. R. R. McKay, of Ottawa, Baptist, who also entered the Coliseum to attack the Roman lions.

THE following reference to this Rev. gentleman appeared in the London Free Press of Saturday last.

IN your report of the proceedings of the Baptist convention at Hamilton in your issue of to-day, it is stated that a clergyman—Mr. Sullivan—said the Catholic Church is "one thing in Barcelona and another in Bradford."

I have neither the time nor the inclination to enter into a controversy; hence I cannot consider that I would be called upon to notice any reply which Mr. Sullivan might make to this letter.

THE HOUSE OF LORDS has passed the third reading of the Irish Land Bill. It was, however, emasculated to such an extent that the Commons did not recognize it when it was returned to them.

THEIR execrable conduct at the present day is but a repetition of the course they took regarding Ireland during the Gladstonian period.

is this: that when the future historian speaks upon the greatness of this empire and traces the manner in which it has grown through successive generations, he will say that in that history there was one chapter of disgrace, and that chapter of disgrace was the treatment of Ireland.

A DISTINGUISHED English statesman of the present day, Mr. G. K. Chesterton, has given the hereditary chamber one of the most severe castigations it has yet received.

"THE Duke does not think about all his estates, field by field and hedge by hedge. If the duke did he would go mad.

"If there should happen to exist in the world a class of persons who made their pile out of pillage of churches and abbeys, who increased it systematically for four centuries by the moving of fences, the falsification of boundaries, the inclosure of fields, who in our own time have been eagerly to the fore in every scheme for snatching remote territories or exploiting independent peoples, then these I think may positively and correctly be called the enemies of property."

ON THURSDAY last a touching ceremony took place in London. It was the translation of the remains of the Rev. M. J. Tiernan from the cemetery at Mount Carmel to St. Peter's cemetery in the cathedral city.

ON SUNDAY LAST, in one of our city churches, the minister dealt in an exhaustive fashion with the question of building a Canadian navy.

FROM PITTSBURG comes the report that twenty-five thousand persons in Fayette County, Penn., are sorely afflicted with the drink habit.

United States Steel Corporation purpose to control the nine breweries now existing in that district.

THE PLENARY COUNCIL.

The laborious and important work of receiving the reports of the various committees was concluded on Wednesday the 27th ult.

Thursday, Oct. 28th, was the twenty-first anniversary of the consecration of Mgr. L. N. Begin, the venerable Archbishop of Quebec, First Vice-President of the Plenary Council.

The members of the Council joined most cordially in the pleasing incident of offering the Archbishop their homage and gratitude for all that had been done to make their stay pleasant in the metropolitan city of Quebec.

The following is the English sermon delivered at the Basilica on Sunday, Oct. 24th. It was preached by the Very Rev. Father Walsh, O. M. I., Administrator of Vancouver, B. C.:

This is life eternal to know Thee and Him whom Thou hast sent. St. John. Your Excellency, my Lords, my dear brethren—When our blessed Lord was upon earth. He taught men what they must believe and how they must live if they would obtain eternal life.

A LARGE LITURGICAL THIRTEEN ON MEMBERS GATHERED THIS INFLUENT LOCAL VISITORS. procession was a p gathering in pr that has City. Sc Rev. Fat ham with and Fa deacon a Rev. Fa Church of It was a of the occas impressiv delivery which ta will for a ful discou for his te "Christi lived in He might Church, any such holy and 27). Fa follows: Wheth inexact some othe the so univ chry. Re newspaper "The C question the sociol eleanc. No such exp what d Church for a de the tru Cathol real me when th ings an way a world, but alw

Corporation purchase breweries now... The wealthy... to say, purpose... with the object... drinking at their... in that the keg... does more harm... than would the beer... counter. It appears... better way would be... to abstain societies, or... home drinking and... be discontinued. I... be better health, and... morals and a greater... prosperity.

GENERAL COUNCIL.

and important work... of the various... on Wednesday the... would give more... when the task meant... nearly three hundred... pages, not to say... well as motions pro...

28th, was the twenty... of the consecration... of the venerable Arch... First Vice-President... Council. From all... received messages... of congratulation upon...

of the Council joined... the pleasing incident... bishop their homage... all that had been done... stay pleasant in the... of Quebec.

the English sermon... Basilica on Sunday... was preached by... Walsh, O. M. L., Ad... couvreur, B. C. :

nal to know The and... hast sent. St. John... y, My Lords, my dear... our blessed Lord was... taught men what they... d how they must live... in eternal life. No... as he spoke; no man... h a life of perfection... taught them as... the roadsides; He taught... on the mountain... ze crowds gathered to... He spoke to them of... death and judgment, of... virtue and of the glory... His teaching was sub... listening to the Word of God, for whom... the word of God is a help and a light to their path in this world, yet they are not of it; with the eye of faith they see beyond this material world the glories of Heaven. . . These are to them remedies which are permeating their whole lives, such as these there are multitudes in the world. We find them everywhere, in mining countries, in the mountains, in little hamlets and villages, in our great industrial centres. These, my dear brethren, are the children of God, they are the joy and pride of the Church, the effect of her teaching, and it is not true to say of them, that they are Eternal Life. Amen.

KNIGHTS OF COLUMBUS.

A LARGE GATHERING OF THE BROTHERS... IN LONDON—FIRST, SECOND AND THIRD DEGREES EMPIRIFIED.

On Monday last, about six hundred members of the Knights of Columbus gathered at Hyman Hall, in this city. This included about one hundred and fifty local knights, the balance being visitors. At 9 o'clock they marched in procession to St. Peter's cathedral. It was a pleasant sight to see such a gathering of representative Catholics men in procession—perhaps the largest that has yet taken place in the Forest City. Solemn High Mass was sung by Rev. Father James, O. F. M., of Chatham, with Father West of St. Thomas, and Father Robert of Windsor, deacon and sub-deacon. The sermon on the occasion was preached by Rev. Father Canning, pastor of the Church of Our Lady of Lourdes, Toronto. It was a deliverance in every way worthy the occasion. The preacher has a most impressive style and there is about his delivery a sincerity and earnestness which takes deep root in the hearts of his hearers. The large congregation will for a long time remember his beautiful discourse on this occasion. He took for his text:

"Christ loved the Church and delivered Himself up for it, that He might present it to Himself a glorious Church, not having spot or wrinkle or any such thing, but that it should be holy and without blemish." (Eph. v. 24-27). Father Canning spoke in part as follows:

Whether it is that we live in an age of exact terms or whether it is due to some other cause, this much is certain, that there never was in any age a word so universally misused as the word church is in our day and in this country. Reading in our magazines and newspapers, we find such sayings as "The Church should take up the labor question," "The Church should take up the social question," "The Church should cleanse politics of their corruption," etc.

Now the thoughtful man reading such expressions, begins to ask himself, what do such writers mean by the Church? Perhaps if they were asked for a definition they would hesitate, but the true explanation is that the non-Catholic world has lost all idea of the real meaning of the word "church," and when these people use it in their writings and addresses, it means in a vague way a union of the good people of the world, laboring for this or opposing that but always casting aside as of no ac-

count any fixed principles. They forget that good works can no more exist without definite teachings than a tree can exist without its roots. Now such organizations of good men are all very well in their way, but they should be called by their proper name—charitable societies, educational clubs, philanthropic societies, etc., etc.; it will not do to call such organizations a church, as good men seem fond of doing. In a way, good men as they are formed for the purpose of doing good, they partake somewhat of the nature of a church, and indeed, were the Church only a human organization, only the work of man, an object so vague and general would be all we could expect to find in it. But a church is far other; Christ did not need to come down on earth and "deliver Himself up" for a mere human organization; men had been establishing such organizations from the time of Adam; such work would have been unworthy of the God-man. Nevertheless, He certainly did come to establish an organization.

We see, then, that the mind was not meant to feed on evil; but we are to believe the truth about Him, and this according to His own words under the penalty of being condemned, you will easily understand how reasonable the Catholic Church is when she refuses to accept the statement of the broad-minded man who says that one religion is as good as another. She claims in the face of the whole world, unpopular and unpopular though the claim may be, that one religion is not as true as another. She claims that truth is one, not divided, and that Christ binds all men to accept that truth and lays down the penalty for not doing so, "if this be so He must have left a sure way whereby I shall be able not to guess what He taught me, but to know it with a certainty beyond all doubting; for He surely could not under pain of eternal punishment have commanded us to believe an opinion of theory or a guess." And moreover, the thoughtful man will say, "I must be sure of all His teachings, not a part, not a fragment, not a truth here and there, but the whole revelation." And he asks what is this sure way? Some will answer that this sure way is to be found in the Bible, but men have produced nearly four hundred different and contradictory teachings from the Bible. Of

course this is not the fault of the Bible, but of the men who misunderstood it and took the wrong meaning out of it. Again, we must remember that for the first three hundred years of Christianity the Bible did not exist in its present form, and yet none would say that men did not know what to believe for the first three hundred years after Christ went away. There must be a sure way, therefore, outside this, otherwise there is no certainty in religion, and though Christ came to teach the truth, we cannot find it out in this twentieth century.

The answer of the Catholic Church—and let me tell you that it is well worthy of your serious consideration—her answer is that Christ came down to teach and meant His teachings to be certain in all ages, and that she is the living, infallible voice whereby we shall know without any doubting the whole revelation of Christ, the certain meaning of the written Word of Christ, as found in the Bible, for all that He taught was not written down; St. John says that if all things that Christ said had been written down the whole world would not contain the book.

This, then, is what we Catholics mean by a "Church" when we speak about her mission to mankind. She is the living voice which teaches infallibly the whole revelation of the Master. She claims to teach not human doctrines, but divine, and therefore infallibly. A Church of this kind would be the only possible means by which Christ could propagate His doctrines with certainty, and foreseeing that He promised that she should never teach falsehood or even a doubt, saying to her first head, "Thou art Peter, and upon this rock I shall build My Church and the gates of hell—that is falsehood or sin—shall not prevail against it."

Such, then, is the divine Church, which comes down to us through the ages, teaching with no uncertain voice, but as one having authority, acting with a force and vigor begotten of its Founder. She had her difficulties with nations and with men—it was necessarily so—because she had principles, because she was the divinely appointed guardian of the truth as it is in Jesus, and so could not dare to surrender. "Woe be to me if I preach not the Gospel," was her unflinching maxim. Kings have arisen who would make her subject to the princes of this world, who would put her teachings at the mercy of parliament, but from the earliest days, even down to the later times, when she refused to be dictated to by the French Republic, she has had for all the same answer: "We must obey God rather than man." And though whole nations may cry out as did men in the olden days to Christ Himself, "Who can believe it?" and walk no more with her, she must, as He did, allow them to go their way. Yet, being divine, she has power to resurrect herself among these nations, and to-day we see in England and Germany, nations which many years ago revolted, a flood of converts every year until she bids fair in both these nations to more than counter-balance what she has lost in France. Well has the poet said:

"Truth crushed to earth shall rise again,
The Eternal years of God are hers,
But error, wounded in its pain,
And dies amid its worshippers."

She has had her difficulties with the discontented of the earth, with the masses who have urged her to adopt revolutionary principles and to level up society. But she has refused; claiming that though all men are equal before God, that no two are the same in their endowments. She claims that had the world obeyed her counsels, there would have been immeasurably less misery than there now is. She counsels to go slowly, but surely. The old pagan poet said: "The eternal years of God are hers, but they grind exceedingly fine," and so we say the mills of the Catholic Church grind slowly, but they grind exceedingly surely.

She has had her difficulties with individuals, men proud of their achievements in literature, in science, in philosophy, but by none could she be swayed. They are gone, and the path of history is strewn with the wrecks of their shattered and discredited theories; but she lives on, a living witness that her wisdom is not of this world, and that men who place their theories against her knowledge must surely come to grief:

"Go teach eternal wisdom how to rule,
Then drop back into thyself a fool."

Thus, with nations, with the masses, and with individuals, she has dealt throughout the ages; dealt with men who knew little about science, dealt with all kinds of theories, with all kinds of men, wise and foolish; dealt through the long span of almost two thousand years, and during all that time, wonderful to narrate, she has never once contradicted herself. She stands forth in the glare of the scientific light of this twentieth century, and she has nothing to be ashamed of, nothing to take back, for she is the living voice of the living God. Surely Christ did not deliver Himself for her in vain, for surely she is a glorious Church, not having spot or wrinkle or any such thing, but holy and without blemish.

CHURCH EXTENSION.

SERMON BY FATHER CANNING OF TORONTO.
Sunday last week the congregation of St. Peter's Cathedral, London, had the pleasure of listening to a very earnest and eloquent discourse by Rev. Father Canning, pastor of the Church of Our Lady of Lourdes, Toronto. The subject of his sermon was Church Extension. His statement in regard to the loss the Church suffered in Ontario in the early days when priests were few and far between, came home to the minds of the elderly portion of his hearers. Because of this condition many a good old Irish name is found to-day in the ranks of the sects and even amongst the followers of William of Orange. Not only this; but they are, as a rule, more intolerant than those whose ancestors were Protestants. The Rev. Father's sermon made a deep impression upon the people and a generous contribution was made to sustain the missionary work being carried on in the North-West by the Church Extension Society. We are indebted to the London Advertiser for the following synopsis of Father Canning's sermon: A large congregation at St. Peter's Cathedral on Sunday evening, Oct. 24,

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listened to a very interesting sermon from Rev. Father Canning, rector of Our Lady of Lourdes church, Toronto. He dealt with the Ruthenian question at some length, but avoided the controversial aspect of the case, making a direct appeal to the congregation for funds to carry on work among those people in the west.

In reference to the Catholic Church Extension Society, he characterized it as a movement unique in the history of the Catholic Church in Canada.

Father Canning declared that he was not going to ask for funds for vestments or other church equipment for the church in Ontario. The church was well enough equipped at the present time. In Ontario Catholics had been working so hard that they had almost forgotten other places. They had increased the membership of the church, built many churches and schools, and had made such progress as would fill the most optimistic with enthusiasm. In this era of progress and building, however, there had been a tragedy.

"I call it a tragedy," said the speaker. "I refer to the fact that while the Catholic Church in Ontario has made great progress in the past half-century, I venture to say that we have lost 50 per cent. of the descendants of the Catholics who came to us from England, Ireland and Scotland. They settled in rural places, far away from the church centres, it may be and slowly but surely drifted away from us. The non-Catholic meeting houses were always open to them, and the boys and girls went to these places, to be lost to us, perhaps forever."

"The boys and girls were laughed away from the church by their companions. You can laugh at a boy persistently enough to make him ashamed of his mother. That happened in many places in Ontario, with the sons and daughters of Catholics, and they went to other churches."

"We have not come to plead for Ontario. What has been done has been done. The only way to bring them back is to reconvert them. A movement has been undertaken by the Paulist Fathers of New York, in the United States, and it is meeting with assured success. The Catholic Church, which is the living voice of God, is making a direct appeal to the educated and the intelligent men and women of the United States, and many are coming under the Church's wing. The same is true of a similar movement in England."

"The Archbishop of Canterbury once stated there was a convert to Catholicism in his diocese for every hour in the day. There is something to be done in Ontario along that line, but of that I am not here to speak."

"What took place in Ontario years ago, is taking place in the Canadian North-West to-day, perhaps on a larger scale. The people of Ontario are migrating to the West. Among the number are many Catholics from this province. In addition there are many from England, Ireland and Scotland, and continental Europe. These are scattered all over the enormous extent of that country. The priests were the first to visit that part of the country, but they cannot keep pace with the enormous work, and that is the reason for the formation of the Catholic Extension Society. We want men and money to go there to keep our own people from leaving the church. If we do not look after our own, others will and the result will be unfortunate for the Church."

"Among the settlers are from 100,000 to 150,000 Ruthenians, in addition to

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NEWS FROM SCOTLAND.

Lady Margaret Crichton-Stuart, sister of the Marquis of Epsom, who has endeared herself to Scottish Catholics by her many acts of kindness and benevolence, will be married in Edinburgh, next month to Captain Colin MacRae, late of the Royal Highlanders, and at present junior officer of the king's yeoman of the Guard. Captain MacRae, who has had a distinguished military career, is a convert to the Catholic Church of several years' standing.

Father Widdowson, S. J., Edinburgh, a doughty defender of the faith, has published a letter calling attention to the fact that the schools under the school boards are so frequently lauded by their supporters that unwary Catholics are in danger of believing that they are superior to their own elementary schools. Those who really want to know how Catholic schools stand, says Father Widdowson, should direct their attention to the results achieved by all the schools, Catholic and non-Catholic, in the same Government examinations, when the comparison will satisfy them as to the efficiency of the former.

Miss Madge Mout, the ex-nun who "escaped" a few months ago by walking out at the front door of an English convent, has sadly disappointed her newfound Protestant friends by her "revelations" of convent life. The Protestant Alliance has been booming her as a lecturer, but her audiences feel they are not getting their money's worth, as stories of the "Maria Monk" type do not find a place in Miss Mout's repertoire. She has no "shocking disclosures" to make regarding the nuns whom she treated so ungratefully.

Admiral Lord Walter Kerr, who has just retired from his post as Admiral of the Fleet, is a distinguished Catholic convert of a good many years ago. He is an uncle of the present Marquis of Lothian, and heir to that Scottish title and estates. Admiral Kerr has had a brilliant career as a naval officer, and is held in the highest esteem as a Catholic and a gentleman.

Members of the established Presbyterian Church of Scotland are making desperate efforts to adapt their Confessions of Faith to "modern conditions." While accepting the Confession as being that of the Church or an unavoidable acknowledgment under the law of its establishment, they are seeking to remodel it so as to make it contain nothing but what they conceive to be "the fundamental doctrines of the Christian Faith."

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REVERENCE FOR GOD.

Brothers: I wish to speak to you this morning on reverence for God. But it is natural to ask, why talk about reverence? why is not that included in the love of God? So it is. But even if one does not love God, even if he is in mortal sin, that is no reason why he should give up all respect and reverence for God. Take an example. Here is a disobedient son; yet he is not disrespectful. "I won't obey my father," he says, "but that's no reason why I should despise him; I won't spit at him, I won't insult him, even if I haven't the virtue to obey him."

So with a sinner: if he gives up the love of God by mortal sin, it is a terrible state to be in and an awful calamity. He has lost the divine love. But if in addition he has no respect for God, talks slightly of him, cracks his jokes about God's Holy Scriptures, makes little of the sacraments and the Church, ridicules her laws and despises those who keep them, do you not see the difference? Do you not see that such a one has not only lost the love of God, but that, having lost all reverence for Him, you cannot help suspecting that there is something the matter with his faith?

I will give you another illustration. Here is a man who is a hard sinner; and yet he never eats meat on Friday. Sick or well, and in all his sinfulness, he sticks to the observance of the Friday abstinence. Now, why does he do that? Because it is a test of personal reverence for what that man knows to be the true religion. It is a very conspicuous act of respect for Him Who died that day. It is one of the great outward signs of veneration for our Lord and His Church. If the sinner gives that up he drops away down low in his own opinion and considers himself a reprobate. Having before lost love by mortal sin, he has now lost reverence by slighting the Friday abstinence.

Take another case. You hear a man rip out a big curse; you look at him, you see him in a towering rage. All bad enough. Such habits place one in mortal sin. But here is another man, who coolly embellishes a filthy story with the venerable name of Jesus. Are you not much more shocked? Does not this last one seem to you a worse enemy of God than the former, far worse? Sinner, if you have made up your mind to go to hell by a life of mortal sin, what is the sense of going clear to the bottom? Irreverence towards God and holy things is often by word of mouth and takes the form of some kind of blasphemy. It was so in the case of the heathen King Sennacherib. He ravaged the land of Judea and put multitudes of the people of God to death; yet God spared him. He laid siege to the Holy City, threatened to destroy the Jewish nation, and even then God gave him time to repent. But he blasphemed, he insulted the God of Israel, he cast off all reverence and respect for Him. And the angel of God came down from heaven and slew his army; Sennacherib fled to his own country and was put to death by his two sons.

We see from all this why it is that the first petition of our Lord's own prayer concerns inward and outward reverence for the divine Name—"Hallowed be thy Name." We see, too, why the great commandment of God, "Thou shalt not take the name of the Lord thy God in vain," not only forbids blasphemy, and cursing, and false swearing, but any and every disrespectful use of that Holy Name. Yet how many are there not only marked with utter indifference, total want of reverence for God, His saints, His word, His sacraments, His Church! Let us hope that such persons do not always realize the deep guilt of their offence. At any rate, let us for our part pay true reverence to God and godlike things. However conscious we may be of our own failings, let us who hope to be in the enjoyment of God's friendship for ever show our reverence for Him. When we pray, let it be reverently and slowly and respectfully. When we are in the house of God, let us act with decorum as becomes children of God. When we speak of holy things, let us do so seriously and with reverence.

THE JESUIT MIND.

What is the mind of the Jesuit? The controversial novelist, the parrot historian and others, relying on a well-known definition and on centuries of prejudiced tradition, will perhaps tell you that the Jesuit mind is "fit for stratagem and spoils" and characterized by "ways that are dark." But how will the true historian arrive at a correct insight into the Jesuit mind? Is not the question impossible to answer? Many Jesuits, many minds, one might say, and he would be right. But there is a sense in which we may take the words and get perhaps a satisfactory answer to our question. The product of the mind is an index to its contents. A man would wish to be judged by his deliberate and representative thoughts. A country adopts as its own the official acts of its accredited ambassador. So the Jesuit mind might well be content to be indexed by its works, and surely will prefer such an indexing to being forever classified under a discreditable and unfounded formula.

Now all this is but an introduction to the tenth volume of Sommervogel's "Bibliothèque de la Compagnie de Jésus." Carlos Sommervogel, S. J., Strasbourgensis, as he liked to call himself, brought out a new edition of the dictionary of Jesuit writers which had been written by the Fathers De Backer, S. J., and by Auguste Carayon, S. J. Father Sommervogel enlarged the work to nine volumes and had just begun to classify its contents. Pierre Biard, S. J., has now made an index of the nine volumes and gives a classified list of all the works published by Jesuit writers from the foundation of the order until quite recent times. ("Bibliothèque de la Compagnie de Jésus." Tome X., Table de la Première Partie. Par Pierre Biard. Paris, Librairie Alphonse Picard et Fils, 1900.)

That index should give a picture of the Jesuit mind, a picture quite different from the traditional one and yet a

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picture which historians may accept as authentic. The published works of the entire Jesuit Order may well serve to show what the mind of its members is. The index proper consists of more than 1900 columns. Of these, 100 columns are given to works on Scripture, 200 to Dogmatic and Moral Theology, 200 to Ascetical Theology, and 200 to Controversial Theology.

If to these are added the 100 columns on Missions, and the 100 on the Lives of the Saints, it will be found that 950 columns or about one-half of the whole index is taken up with theology in its wide sense. The remaining columns are divided among Literature, 450 columns; Science, 200 columns, and History, 200 columns. The figures, of course, are given approximately and in round numbers. The Jesuit mind, then, if we are to judge by its official representative products of several centuries, is one-half theological, somewhat less than one-quarter literary, and about one-ninth scientific and in the same ratio historical. The residue is varied.

An inspection of the subdivisions under the larger classifications reveals some strange facts. Perhaps the most remarkable is the collection of works on poetry, made up of competitions as well as treatises on the art. One hundred columns are taken up with poetry. Twenty columns are given to dramas written by Jesuits. Under the heading German, which includes Austria, 350 authors of plays are mentioned, exclusive of the larger number of plays grouped under the names of colleges. These names fill 8 columns. The other 12, devoted to the cataloguing of dramas, contain chiefly the playwrights of Belgium, France, Italy and Poland. Readers familiar with Jesuit education will know the large part dramatic representations occupied in its system. Most of the plays enumerated are Latin. Other interesting sections are those on Astronomy, with 35 columns, and on Medicine and on Music, with 4 columns each. In a word, Fathers Sommervogel and Biard afford the means of drawing up a very detailed phenological chart of the Jesuit mind.—America.

NOVEMBER THOUGHTS.

November is our month of the holy souls departed. Apart from its religious character, which is always comforting, what a consoling human significance it has! Who among us is a stranger to death? Yesterday we knew only brightness and joy; to-day death's cold pressure comes and there is a shadow in our heart. Nay, more than that, a part of ourselves has been taken away and we stray on wondering at the chill in the very sunshine, at the dullness in our one-time in crests. We stare into void blank years before us and our courage droops, or would droop did not some great strong bond unite us, a bond stronger than earth can give; yea, stronger than time. This bond, sweet beyond expression, unites us to dear father, the loss of whose protective tenderness our tearless eyes deplore; to dear mother in whose love there was for us a very heaven of delights; to that brother or sister whose devoted gentleness so won our lives that our concentrated affection was borne by them to the silent tomb.

But Holy Church understands every working of our human souls, and her comforting dogmas bring hope and happiness. She tells us we need not be severed from our friends, our love for them may transform our lives into one long prayer since even "profane work is prayer" if sanctified by a holy intention. It were unwise to brood vainly over our loss when the great Almighty Father is the cause, and He has left us the means to make our love as endless as eternity; it were unkind should we forget our own who may still be in the expiatory sorrows debarr'd from the Eternal Presence when it is within our power to aid. Our full conviction and firm belief in the Communion of Saints should be as practical as it is comforting.

Knowing that it is a holy and wholesome thought to pray for the dead, shall

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we allow dear father or mother or some other departed friend to languish in suffering while we smile and laugh and move on thoughtlessly through years. They may be awaiting our Aves, are we saying them? One Holy Sacrifice of the Mass may be the culmination of their hopes, why do we hesitate to have it offered?—B. C. Orphan Friend.

A LESSON FROM OBERAMMERGAU.

The people of Oberammergau, Austria, where the Passion Play is enacted every ten years, hit upon a great truth in the preparation for the representation of the Christ-life, in choosing the actors ten years in advance of the time set for the play. When Maier, who has for three decades taken the character of Jesus, was a very young man, he was chosen for this great work and trained for it by studying the qualities which made that short life a pattern for all time. He was expected to live in every respect the blameless life of Christ—a man set apart to become in his life, mind, body, spirit and personal resemblance as near a replica of the Christ as has ever been conceived by a painter or poet. It is said that the likeness of these artistic representations is so striking that one feels as if in the very presence of the Redeemer.

Now, what is the great truth which this fact teaches? That "the immost," in due time becomes the outmost, "the perfect spiritual life reproducing itself in the outward semblance." This furnishes a great lesson for those who are interested in physical and spiritual development. This is not a miraculous change, nor the result of a so-called course of lessons, but it is a growth, as the experimenting florist prepares the soil, arranges the amount of sunshine, the plant shall receive, irrigates with the necessary waters, and brings with infinite patience the budding flower to perfection; so the spirit of those essentials to ultimate perfection of body and soul that are spoken of in Holy Writ, leaf and bud and flower until they reach "the fruit of the spirit, which is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance," and adds, "if we live in the spirit let us also walk in the spirit."

As a man thinketh in his heart so is he," said the wise Solomon, so the semblance may not be put on for an occasion, but must be indigenous, or cultivated by strong self-control and ardent endeavor.

A Desecrated Host.

In a letter preserved in Bishop's Memorial Hall of Notre Dame University, and dated Dayton, O., January 15, 1849, says the Catholic Fortnightly Review, just after the event, Bishop Purcell tells a curious story of a desecrated host. During the Mexican War a priest was killed in the act of giving an office the Viaticum. An Englishman named Jamison picked up the host and gave it to Captain Lowe, of Batavia, near Cincinnati, who brought it home and kept it in his Episcopal prayer book. A young Catholic woman, to whom he showed the host, reported the fact to

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Bishop Purcell, who, with Rev. J. F. Wood, afterwards Archbishop of Philadelphia, immediately proceeded to Batavia. Captain Lowe was not at home, but his son showed the visitors the host—a large one, such as priests use at Mass—which the Bishop, though not fasting, consumed, as "it was indispensable to put an end to the desecration." Captain Lowe came home soon after, and "though disconcerted and abashed," treated the Bishop and Father Wood politely and related the history of the host.

How the Church Stands in the Burning of Joan.

Summing up the Church's case against those who accuse her of putting Joan of Arc to death, J. H. Girdlestone says:

The Church then has nothing to reproach herself with in regard to the Maid; but honesty and free thought cannot say the same. The Gallican and half-chismatic University wished to besmirch the memory of the pious young girl by burning her body, and the University is the chief culprit. Protestantism broke the monuments and statues of the heroine in the past; Voltaire, the father of unbelief, tried to defile her in a filthy book; the Revolution forbade her festivals, and the Empire restored them; the Freemasons have at one time insulted her, at another time glorified her with praises worse than any insults, as misrepresenting her mission and taking from her her halo of sainthood. The Church alone has the right to be proud of Joan.—Catholic World for September.

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CHATS W. Now that I have returned put them to so. They should ing, learn to p... trictly, eng... try, or practic... ing—anything... idleness, goss... and similar w... leisure time. Exercise the something wo... along or veg... course and k... reached the h... Elis... One of the Peary in Ar... Elisha Kent F... He was re... later went to... Here he brok... long time it... live, but he m... at last left... much encoura... who said that... year, or he... hour. He was... heart disease... death. But he w... if you must d... the call of hi... go into the... with others... bravely. W... had declared... the world;... make the w... was a sick r... he could no... could. Compelled coming a civil... medical colle... pose that b... while he was... was appointe... the Pennsylv... clan who sha... his appearan... heart disease... of the "bell... pained his br... exertion. A... head almost... only so was... He was st... he became... physicians... of every op... his duties me... tioner. No... was apt to di... or night cau... possible, the... earnest and... At the hos... when he was... himself to i... technical su... might well b... strong man... The results... stated in h... thesis was c... document th... quested. At... and surgeon... Elisha Kent... was tremblin... as the peer... subject. After his... geon in the... flicted in t... lower in... in Mexico, from all wh... as to be a... from pain. But he re... he looked ab... services. I... 1850, in res... Franklin, C... expedition... Sir John I... heard from... strong man... ficed in a... Passage. I... surgeon of... quest was g... Then, at t... the service... consciously... begin it in... of suffering... God, and h... Christian... for many t... the frozen... perils with... alone. Re... tion, of wh... wrote: "A... as well as... the worst... doubted fo... Providence... through th... still watch... it was yet... bear back... Christian... accomplish... Not lov... Aretie, D... early age... Cuba, when... He had a... long life... memorabl... frozen reg... Optimis... thing har... sacrifice a... plished if... his possib... all it mig... to his ow... put down... enterpris... hath ove... faith," sa... true of th... the spirit... conqueror... ceed. There i... of the s... legs of t... make the

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Now that the long winter evenings have returned, our young men should put them to some good use. They should take up a course of reading, learn to play on a musical instrument, begin some useful study like electricity, engineering, drawing, or chemistry, or practice an art like cabinet making—anything useful to get away from idleness, gossip, card playing, billiards and similar worthless ways of wasting leisure time.

Exercise the mind actively. Produce something worth while. Don't drift along or vegetate. Mark out your course and keep to it until you have reached the harbor of your ambition.

Elisha Kent Kane.

One of the predecessors of Cook and Peary in Arctic exploration was Dr. Elisha Kent Kane. He was reared in Philadelphia and later went to the University of Virginia. Here he broke down in health. For a long time it was thought he would not live, but he made a gallant struggle, and at last left his bed, though without much encouragement from the doctors, who said that he might last a month or a year, or he might die within half an hour. He was suffering from the acute heart disease which finally caused his death.

But he was not to die yet. "Elisha, if you must die, die in the harness," was the call of his father that nerved him to go into the city and take his place with others who were facing obstacles bravely. When in the university he had declared he would make his mark in the world; now he was resolved to make the world forget that he was a sick man. His friends thought he could not do it, but he knew he could.

Compelled to give up his dream of becoming a civil engineer, he entered the medical college and studied to such purpose that before his graduation, and while he was only twenty years old, he was appointed a resident physician in the Pennsylvania hospital. The physician who shared his room later said that his appearance was insignificant, and his heart disease was evident to all because of the "bellows sound" which accompanied his breathing after an unusual exertion. At night he slept with his head almost at right angles to his body; only so was he able to breathe.

He was still an undergraduate when he became one of the senior resident physicians. His care to take advantage of every opportunity to fit himself for his duties made him an acceptable practitioner. Not once did the fact that he was apt to die at any moment of the day or night cause him to abate his zeal; if possible, he thought made him more earnest and devoted.

At the hospital, in the rare intervals when he was not on duty, he devoted himself to investigation in an obscure technical subject and accomplished what might well have been a year's work for a strong man able to give full time to it. The results of his investigations were stated in his graduation thesis. This thesis was considered such a remarkable document that its publication was requested. At once the learned physicians and surgeons of two continents hailed Elisha Kent Kane, the puny youth who was trembling on the brink of the grave, as the peer of them all in that special subject.

After his graduation, he became a surgeon in the U. S. Navy and circumnavigated the globe. He had jungle fever in Africa, typhoid fever in Mexico, and an attack of lockjaw, from all which he recovered only so far as to be a chronic invalid, never free from pain.

But he refused to be cast aside. Still he looked about for an opening for telling services. He saw his chance when, in 1850, in response to the appeals of Lady Franklin, Congress voted to send an expedition in search of her husband, Sir John Franklin, who had not been heard from since 1845; it was feared that his entire party had been sacrificed in a search for the North-West Passage. Dr. Kane asked to be sent as surgeon of the expedition, and his request was granted.

Then, at thirty years of age, he began the service for which he had been unconsciously preparing, but he did not begin it in his own strength. The years of suffering had shown him his need of God, and he had long been an earnest Christian. Well for him that he was, for many times before he returned from the frozen north he was in the midst of perils which he could not have borne alone. Referring to the second expedition, of which he was commander, he wrote: "A trust, based on experience as well as on promises, buoyed me up at the worst of times. . . . I never doubted for an instant that the same Providence which had guarded us through the long darkness of winter was still watching over us for good, and that it was yet in reserve for us. . . . to bear back the tidings of our rescue to a Christian land." That rescue was accomplished by a relief expedition.

Not long after his return from the Arctic, Dr. Kane died in 1857 at the early age of thirty-seven at Havana, Cuba, where he had gone for his health. He had crowded into his few years a long life and made his name forever memorable as an intrepid pioneer in the frozen regions around the North Pole.

Believe in Victory. Optimism has its market value. Nothing hard, nothing that costs struggle, sacrifice and effort would ever be accomplished if some one did not believe in its possibility and hold it to be worth all it might cost. A doubter is a traitor to his own cause; he has no power to put down difficulties or push forward enterprises. "This is the victory that hath overcome the world, even our faith," says the apostle John, and it is true of the material world as well as of the spiritual. The doubtful are not the conquerors; the half-hearted never succeed.

Why Worry. There is a Chinese saying: "The legs of the stork are long, the legs of the duck are short; you cannot make the legs of the stork short, neither can you make the legs of the duck long. Why

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worry?" If we would confine our efforts to those things which we can change and let other things alone we should be more often at peace.

No Little Enemy. "There is no little enemy," is one of Benjamin Franklin's nuggets of wisdom. Any enemy, any evil, may at some crisis overturn all our defenses, unless we look well to it. A single drink is a tiny matter; yet it is often the beginning of absolute destruction to a young life.

OUR BOYS AND GIRLS.

On Vocations.—A Word to Catholic Youth and Their Parents.

Doubtless the word vocation sounds new to a young man's ears. So is the expression teacher, priest. Even to the great mass of youthful manhood the word job is an ever familiar term.

Considering the wants of the Church and how frequently her noblest children are drawn from the simple and quiet homes of the laboring man the writer asks this question—parents, what about your boys' and girls' future career? They cannot or will not remain at home. To what nobler career than that of a religious can your son or daughter aspire?

Surrounded as we all are with trials, worries, sickness, sorrow and temptations of every kind, the first concern should be to carry out the one great purpose of man on earth—Seek ye first the kingdom of God, etc., and as He has blessed you, make unto Him a suitable sacrifice for all His blessings. Among the Catholic youth of America to-day we find the promises of to-morrow. The Church looks to their future as a cherished hope in her battle with the dark powers of this world. The religious life needs teachers for our schools, nurses for our hospitals, priests for our altars and pulpits.

Often has the writer met an aching heart confessing that God's holy will was not followed because of ambitious and worldly parents. Again has he seen sadness overspread a bright and happy life, simply because a fond mother wanted her son to be a lawyer when that son wished to be a priest. Many a girl does he know who lives a life of continual "blues" because she could not find the means nor the good will of her parents to enter the religious life.

After long years of religious life and priesthood the writer knows whereof he speaks. What hope has the blighted life of a man who should be at the altar; not in a banking house, not clerking or railroading? How sad the look in the once bright eye of that young stenographer and typist; there is a longing she cannot express till a kindred spirit comes across her path. A nurse in the Sisters' hospital, a teacher garbed in simple serge and modest veil, was her vocation, her call, but no—a fond parent had other views; hence the sad, sweet face on its daily journey to and from the office; the far distant look on that noble young man's brow. He hopes, he plans and all goes down to sorrow and the shades of eve find him on his lonely tramp, thinking, meditating on his vocation, his call to a higher, a holier life. The worldly minded father and mother seek in vain the physician's advice, the fresh air penicils, etc.; all fail, one and only one cure is at hand.

Your boy, your girl must answer the call, must carry out his or her vocation. God wishes their young hearts. Are they spiritual wrecks living in fear, buffeted by every adversity and at any moment a prey to despair? (God forbid.) Young man, young woman, do not despair. You feel that on your dear Lord wants you to be one of His chosen ones, and your future happiness depends on your following this innermost longing, this continual desire, this your vocation, in a word, call to the life of a religious or the priesthood. Should you neglect this call you must answer for not responding to grace. Learn to realize that amid all the sacrifice of the religious there is a feeling of sweet calm and quiet rest. There is no duty and quiet rest. direct your work, your very actions are unselfish, given as they are to God and for souls. There is nothing higher or

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more beautiful in life than to follow in the footsteps of the Master, Who gave His life for those He loved; even unto death.

We follow, knowing well He bore on His sacred brow a crown of thorns, while His bleeding shoulders carried the wood of sacrifice. His glorious resurrection beckons us on, and though often faint and weak His strength becomes ours when we faithfully correspond to vocation.—M. Charles in B. C. Orphan's Friend.

The Polite Boy. In this world of rush, push, hurry and worry, what a pleasure it is now and again to come across a polite person, and the pleasure is all the more if the person happens to be young, for experience tells us that many of the young of both sexes nowadays are sadly lacking in one of the principal external graces of character—politeness. Emerson tells us that a beautiful behavior is better than a beautiful form; it gives a higher pleasure than statues and pictures; it is the finest of all the fine arts. Politeness is nothing more or less than a beautiful behavior. Polite persons are courteous, sincere, kind and truthful to everyone, especially to those placed in a lower rank than themselves. There is nothing of the swagger or the brag about them, and they have the happy faculty of always placing self in the background. Rudeness and vulgarity in any shape or form are things altogether foreign to their nature, and to say or act unbecomingly is not in their composition. A knowledge of the languages, the arts and sciences, makes up the education of a boy. A knowledge of the languages, especially her own, with a knowledge, too, of house duties, make up for the most part the education of a girl; but if the boy's or girl's education includes not that which tends most to make their success in life a certain quantity, that which leavens social intercourse—politeness—then, though they may know all subjects which appertain to their special walk in life, still their name ever will be rudeness. Take the polite boy, no matter what walk of life he belongs to. Just watch him walk down one of our thoroughfares. He does not elbow and push and trample on everyone that has the misfortune to come in the way of Lord Seperbus. He has a great respect for the aged and those of the gentler sex. He does not gape and grin or give vent to loud laugh "which speaks the vacant mind." He does not stand at the street corners or on the pavement with his hands thrust deep in his trousers pockets, and a cigarette in his mouth, looking rudely into the face of every passer by. He does not effect the swagger which a new suit of clothes and patent leather boots and the latest fashion in ties give to so many of our modern dudes. No, he does none of these things; he walks, and about his every footstep there is a sound which speaks the man; about his conversation there is a tone which speaks the gentleman. Aye, his every act and gesture speak robustness and manliness of character.

"Manners are not idle, but the fruit of noble nature and of loyal mind."—True Voice.

Need of an Intelligent Faith. "One ignorant Catholic can do more harm than a thousand infidels," says the Southern Messenger. "A need of the times is an enlightened Catholic laity. The why is equally important with the what. We must not merely know what we believe, we must also know why we believe. The acquisition of the why will increase our admiration of the what. That acquisition is easily obtained. Ten minutes a day devoted to one of the many books explanatory of Catholic belief will in a short time store the mind amazingly and enable the reader to give a good account of Catholic faith on every possible occasion. Try it, and also support a Catholic paper; it is your duty. Catholics of this country especially, who meet daily with persons of all classes and creeds, should have an intelligent faith in order that when the occasion occurs they may be able to give a reason for the faith that is in them."

EMPTY HOUSES AND BAD TENANTS.

Pleasant reading for Catholics, the present uses of some of the great and historic churches of Paris. At a moderate rent, and in some cases none at all, these sacred edifices may be obtained for the sanctuary of the Jesuit Church of St. Pierre is now the Salon of an American woman. The neighboring parish church houses a moving picture show. Still other churches have become the ateliers of artists and their models.

At the Church of the Sacred Heart, the dancer Loie Fuller and her company of brazen, shameless women have until lately been rehearsing for their coming American tour.

According to the report we read, the scenes that took place within that erstwhile House of God quite equals the revolting accounts of the doings in the churches at the time of the French Revolution.

As the light poured in through the beautiful stained-glass windows, squads of barefooted and bareheaded women are seen pinning upon a platform erected in the sanctuary before the altar to the wild accompaniment of sensual music. Artists, composers, literary men are there as spectators as well as critics. The titled and idle rich are present to enjoy the rare show; a revel in the House of God. It is all very serious and it is advertised and chronicled as such.

The company will shortly appear here. They need American dollars to keep up the infamous thing in Paris. We wonder how many Catholics will go to see them! It will all be done in the name

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of Art, and surely our Catholics who have the price must be artistic.

Let them stay away. Let them follow up the vile thing from its beginning in the Church of the Sacred Heart in Paris and protest, at least by their absence, against the sacrilege and the immorality of it all.

It is a sin and a shame for Catholics to attend many of the shows running at this moment in the New York theatres. What shall we say of Catholics who will attend this one?—The Monitor (N. J.).

What We Stand in Need of. More books and fewer banquets. More work and less talk. More self-forgetfulness and less self glorification. More constructive and less criticism. More social sociability and less whist. More simplicity and fewer "airs." More copying of kindly and worthy deeds and less imitation of fads and follies and foibles. More recreation and less mere dissipation. More reality and less sham. More study clubs and fewer social clubs. More real recreation and less mere dissipation. More reality and less sham. More study clubs and fewer social clubs. More helpful, hopeful conversation and less gossip. More emphasis on manners and morals and less on money. More simplicity and less smartness. Larger outlooks and smaller grudges. A greater desire for social usefulness than social prestige. These are a few of our needs. Others may easily suggest themselves to any thoughtful Catholic.—Sacred Heart Review.

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ST. URSULA'S DAY AT LA SALETTE.

Written for the CATHOLIC RECORD.

The Feast of St. Ursula and her companions, virgins and martyrs of Cologne was brilliantly celebrated at the shrine of the holy martyrs in the Church of La Salette, Wednesday evening, Oct. 20.

The relic of St. Ursula was recently translated from the Golden Chamber of the Church of St. Ursula in Cologne by Rev. Father Guam and placed in the beautiful shrine prepared for it together with a relic of St. Anthony brought from Padua. The congregation rejoice exceedingly over the possession of so precious a treasure and especially on account of the signal favors and blessings from heaven to the parish since the relic arrived.

In consequence of this the devotion to the holy saints and martyrs has greatly increased. A large congregation from the parish and surrounding country gathered for the celebration. The shrine and altars were beautifully illuminated with colored crystals and candles and decorated with rich votive offerings and ornaments. A long line of school girls in white, with wreaths of flowers and boys in black with sashes, well trained for the occasion by Rev. Father Guam and placed in the beautiful shrine prepared for it together with a relic of St. Anthony brought from Padua.

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STOVE POLISH advertisement featuring an illustration of a knight and text: 'Don't use as much "Black Knight" as you have been using of other stove polishes. You don't need as much, to bring a brilliant, glittering, lasting polish to the iron-work. A little of "Black Knight" goes a long way. And you get a bigger box of "Black Knight" than of any other stove polish that sells for 10c.'

DIocese of London. SILVER JUBILEE OF THE CHURCH OF OUR LADY OF THE LAKE. Windsor Record, Oct. 4. The twenty fifth anniversary of the founding of the parish of Our Lady of the Lake, Windsor, Ont., will be celebrated Oct. 24th and 25th. Already Rev. Father Beaudoin, the parish priest, has sent out hundreds of invitations to old parishioners who have moved away, inviting them to return and assist in celebrating the silver jubilee.

HELP WANTED. We want a reliable man with a 10 ft. square of handling horses in every locality in Canada on salary of commission—\$25.00 a week and expenses, with advance money introducing and advertising our Royal Purple Stock and Vealery specialties, putting up bill posters, by direct selling goods to merchants and consumers. No experience needed. We lay out your work for you. A good position for farmer or a farmer's son, permanent, or for full time. Write for particulars. The W. A. Jenkins Mfg. Co., London, Ont.

MARRIED. PEGRAM O'SULLIVAN—At St. Mary's Church, Campbellford, on Wednesday morning, Oct. 20th, by Rev. Father O'Sullivan of Port Hope, brother of the bride, assisted by the pastor, Rev. Father Whibbs, Katherine, youngest daughter of Mrs. Mary O'Sullivan to Evar Raymond Pegram of Rochester.

DIED. CLARK—At the residence of her daughter, Mrs. Tracy, 265 St. Helen Ave., Toronto, on Wednesday Oct. 20th, Mrs. Elizabeth Clark in her eighty-third year, relict of the late Kieran Clark (county Longford Ireland) and mother of Nicholas J. Clark of the Ontario Bureau of Statistics. May her soul rest in peace.

The THORNTON-SMITH CO. Church Decorators. 11 King St. West TORONTO. C. M. B. A., Branch No. 4, London Meets on the 2nd and 4th Thursday of every month at eight o'clock, at their hall, in Albion Block, Richmond Street. THOMAS F. GOULD, President, James S. McDougall, Secretary.

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TEACHERS WANTED. CATHOLIC TEACHER WANTED FOR R. C. Separate School, Section No. 5, Sombra holding first or second class normal school certificate. Duties to commence on the 1st of January 1910. Salary \$450. Apply stating qualifications and experience to Michael J. Conlon, Sec. Treas., Port Lambton, Ont. 1697-4.

WANTED TEACHER FOR S. S. NO. 4, FLOS, S. Vespera, holding second class professional certificate, duties to commence Jan. 3rd, 1910. State salary and experience. H. J. Friel, Sec. Treas., Apt. Ont. 1692-4.

WANTED IMMEDIATELY A CATHOLIC female teacher holding a second or third class certificate. Must be able to teach French. Duties to commence at once. Salary \$45 a month. Apply to the Secretary of the Separate School Board, P. O. Box 195, Kenora, Ont. 1692-4.

TEACHER WANTED FOR SCHOOL, SEC. NO. 4, Westmeath (La Pave) for 1910 holding Normal certificate, and capable of teaching French and English. Apply stating salary to Gilbert Gervais, Sec. Treas. La Pave, Ont. 1694-4.

TEACHER WANTED FOR S. S. NO. 8, HUNTER. A qualified teacher. Duties to commence January 1st, 1910. Apply stating salary and qualifications to John Carter, Sec. Treas., West Hantsley P. O. 1692-4.

POSITIONS WANTED. WANTED BY A LADY THROUGHOUT COM. W. Petera, a place as house-keeper in Catholic rectory. Best references. Distance no objection. Address Box 96, Sault Ste. Marie, Michigan. 1618-3

FOR ADOPTION. GOOD CATHOLIC HOMES ARE DESIRED for the following children: seven boys, aged eight years; two boys aged seven years; one boy aged six years; one girl aged six years and two girls aged seven years. These are all bright, healthy children. They would easily make themselves welcome in homes where there are no children if given an opportunity, and in addition, would in a very short time be of assistance in their homes. Apply to William O'Connor, Children's Branch, Parliament Buildings, Toronto. 1618-6.

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HOUSEKEEPER WANTED. HOUSEKEEPER WANTED FOR A COUNTRY priest's home. Very light work. One capable to play organ in church preferred. Apply stating age, experience and salary expected. Address F. A. Lonsell, Drysdale, Ont. 1692-4.

SITUATIONS VACANT. COMPOSITOR. Girl with experience in tabular work; for private office, references. W. R. HOUSTON. 7-9 King St. East Toronto, Ont.

Send \$1 receive 4 wool remnants suitable for boys' knee pants, up to 11 years. Give age and we will cut pants free, add 20c for postage. N. Southcott & Co., 16 Coole Block, London, Ont.

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VOLUME XXXI. The Catholic. LONDON, SATURDAY, NOVEMBER 6, 1909. IT IS TO L. The practical politician many a laugh at the politician. He knows that the perfrid speech to hear on abuses, and moved and passed by five citizen, the exhibiting indignation, are merel agitating the atmos deed, that the amateur they so expend their utterance as to leave When the atmosphere verbal dust conditions before, and the abun visible and undiminish the practical politician many of the individu courageous in discou and march to the ball the same old way and things. And this he for, not being discon zens was rhetorical a him and his actions. UNCHAINED Our readers have on our progress. Or in the art of verbi speeches so pulsing that we must, perfo and wonder at our when the Catholic h science and was thro world of thought, perishable fabrics of and made canvas mir purity of the soul. But that time is gone for emulation but no We are glad to know gressing even if we are we are advancing friends would have u not see, for example Catholic is imitat support of our colleg And yet the colleg sary work of any dio everything else in need is greater and reaching and benefi agency. As a help Church, as a home may be fed with doctrine and vocat should enlist the en all within the fol secular institution college, in too many a miserable existenc penury it is kept al and poorly-paid te few who dole it out sure nor speeches forefront. Witho equipment in every a reminder of the difference of the C est interests of th vide trained teache may entail self sac the people, but if way in this countr we hold, this self-s We have opportu never be grasped u about the past. T squander or to st shall be current wh NOT CE We are not pla be critical in a C of the heterodox i people who believe find ample scope in divers other thing muscle than bra wish our orators admiring friends progress by the li cally we are s English-speaking inion as concern about our colleg of Ontario factor world of intellect of the Maritime P their young h walls all that is velopment on Ca some of our read in regard to On Maritime Provin have no hesitan with the sole ex our colleges do n assets the enthus ias. Antignis Catholic to the e the things which mands and must the laity and cler