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put an end to her career. Dr. Fraser believes that Rome is seeking to destroy these institutions of ours. We may say of him that to Rome we owe the institutions which all Canadians glory in today. He surely ought to know that were it not for the bishops and priests and Catholic people of Quebec the Stars and Stripes would now be the national ensign of Canada? Does he not know, too, that those who sought to bring about the change were not Catholics? Upon continuing to read Dr. Fraser's utterance, we were disposed to throw it away without notice, for the reason that his statements are so utterly reckless—"There is to-day," he says, "in Canada a force of priests, monks and nuns numbering at least twenty thousand, who have sworn allegiance to the Pope of Rome and who disown any allegiance to any Protestant king, prince or state." It will be news to the Church authorities to read that there are twenty thousand priests, monks and nuns in the country. If, however, that number were in Canada, it would be all the better for Canada. It will be news also to the Church authorities that they disown any allegiance to His Majesty King George V. We may say to him that their loyalty to our king is of a brand much superior to that professed by Dr. Fraser. It is a pity that disturbers of the peace, travelling in the guise of Christian ministers, are going about the country creating in the minds of people a spirit of bigotry, a restlessness, and a distrust of their Catholic neighbors on the part of Protestants. Men of the stamp of Dr. Fraser are wont to make assertions of a general type, giving no particulars, and no proof whatever that what they say is the truth. "In Quebec," he says, "we have the Roman Catholics driving the Protestants out of the province and making that part of Canada a Papal preserve." This is a riotous declaration, and Dr. Fraser ought to be ashamed of himself. We incline to the belief that it is a deliberate mis-statement of the case. The Protestants of Quebec are treated with more fairness, consideration and kindly regard by Catholics than are Catholics treated by the majority in the province of Ontario. No Protestants were ever forced out of the province of Quebec because of their faith. They go out of their own free will, thinking they can do better in other places. They have no "P. P. A." amongst the Catholics of Quebec, as they had amongst the Protestants in Ontario. They never had Catholic Know Nothings in any part of the world. In this very city of London where we live we know of cases where Catholics in the old days had to go to the States because of Orange persecution. We could give him the names of some people in this very city who would not now hire a Catholic. It was never known in Quebec that a Protestant was refused employment because he was a Protestant. But enough of Dr. Fraser. He appears to be a bigot of a very low and narrow type—a poor asset for the country.

IN NEW YORK they have the Knickerbocker Ice Co. It appears to be one of the trusts. Their system of doing business is along the line of the Standard Oil Co. First they would kill off opposition by selling at such a low price that other dealers could not stay in the trade. Then they advanced the charges to such a degree that the poor people could not enjoy the luxury of ice. There are so many kinks in American law that wealthy corporations can keep on fighting court decisions for years. It is time for a change. There should be a quick method of dealing with monopolists. Fining them is a farce. They pay the fine and go on doing business at the old stand at a slightly increased price for their goods, or, in other words, the consumer pays the fine. A term in prison at hard labor, with the usual jail fare, is the only effective method of dealing with them, and it must come to that yet.

THE CHURCH AND DEMOCRACY
The campaign of slander against the Church goes gaily on. If new calumnies cannot be invented the old ones are served up in a new guise. But the old barque of Peter sails on triumphantly, heedless of the little angry puffs that bear down upon her from the enraged sea of hell. The storm will pass as so many others have passed, and the open sea will be hers again.
This is an age that pretends to defy Democracy. "The rights of man" is upon the lips of every demagogue who would purchase a little cheap notoriety. Liberty is the watchword of the day. Liberty and equality for mankind, in other words, down with authority, for the voice of the people is the voice of God. Wild vapors of this kind tickle the ears of the crowd, and when, in addition, these self-constituted defenders of the rights of the people proclaim from the house-tops that the Church is the enemy, the cry is taken up by the unthinking multitude, "down with the Church."
There never was a baser or falselier calumny heaped upon the Church than this charge that she is anti-democratic.

If it means anything it means that the Church favored the great and mighty, and sided with the monarchical oligarchy against the just, political and economic demands of the middle and lower classes. History gives the lie to such an assertion. The democratic movement, its new-found apostles to the contrary, is not a thing of yesterday. The Church from the very beginning has been the true exponent and defender of the rights of democracy. And she did not stop at mere theorizing. As early as the time of Constantine the Church began the practical work of Christian democracy by establishing hospices for orphans, for the aged and infirm, and for wayfarers. Julian the apostate paid unconscionable tribute to the Church's work in this regard when, in his famous letter to the pagan high-priest of Galatia, he urged him strongly to admit the Christian clergy in this particular field of work. And when the fall of the Roman empire brought civilization to the verge of ruin, the Church it was that, aided by the laity, built up an entire system of laws and customs in furtherance of the civil and material well-being of the people. We hear a lot about trade unions and the advantages of united effort in the field of labor, but as it is to prove that there is nothing new under the sun, history records for us that even in the so-called "Dark Ages" such united action was encouraged and promoted under the aegis of the Church by what are known as the guilds of the various trades. Besides, the right of sanctuary, the war against usury, the numberless benevolent institutions, the protection afforded to labor in general, and the special provision made for the struggle for the rights of man. Even the religious confraternities were in many instances practically insurance societies, so that even this much-lauded modern idea was borrowed from the Church.

This was the time when, if ever, the Church should have been anti-democratic. At this period she was supreme even in civil affairs. Had she wished to play the tyrant the opportunity was hers. But she had been sent to preach the gospel to the poor, and in her eyes king and peasant were alike her children. It would be well for some of our modern critics, gentlemen of the type of the J. H. Burnham's, to remember this. It may be urged that during the French Revolution the Church was against the people, because forsooth she could not see eye to eye with the demagogues who let hell loose in France. Granted that the Royalist regime was tyrannical would that justify the Church in condoning murder and wholesale butchery and robbery? The Church has ever been the defender of the people. She is equally ready to defend them against the exactions of tyrannical rulers and the no less to be condemned errors of false teachers who would deceive them by specious catchwords. The Church is the friend of right democracy. But there is a democracy she will not have—the democracy that makes man omnipotent, that sets human law above divine, the democracy that is without God, and without any reference to God or Eternal Justice. Such a democracy is a tyranny. There is a something superior to the will of the people, a something superior to all rulers and all law. That is the law of Eternal Right and Justice. And when democracy, or what passes for it, clashes with that Law, then and only then is the Church opposed to it.

"The more recent elimination from the obligations taken by a British sovereign of phrases to which Roman Catholics justly objected might be regarded as a legitimate sequel to the greater emancipation. It is but the recognition of the Protestant idea that in matters of religious belief there should be no legal coercion. So if the Orange order grows in strength it is not necessarily a sign that the interests of those who have been counted its enemies are to suffer. They do not suffer in Canada."—Montreal Gazette.

THE EDITOR of the Gazette lives in Montreal. Were his domicile in Toronto he would revise his opinion of King William's followers. Surely he does not forget that while the revision of the Coronation Oath was under review nearly all the Orange Lodges passed resolutions denouncing any change. They were quite anxious that their own form of religious belief should be respected, but would heap obloquy upon the belief of their Catholic neighbors. The baneful effects of Orangeism are not so visible in the province of Quebec, where the organization is weak, as in the province of Ontario where it is strong. Were the editor of our esteemed contemporary a Catholic, living in Toronto, and seeking a position in its municipal government, he would find that membership in Orange and other societies is almost in every case a test of fitness. Toronto is to some extent ruled by Orange bosses. In his day J. Beattie Nesbitt, M. D., rode the white horse on July 12th, was dressed in variegated regalia—and flourished his sword in a threatening attitude against Rome. To

day he is—where? Orangeism is one of the obstacles to Canada's progress. We hope that the rank and file will some day take thought that they are merely used as stepping stones for the advancement of political misfits.
PORTLAND, OREGON, is threatened with the Hearst plague. He threatens to establish a paper there. Mr. Hearst, as perhaps nearly all our readers are aware, is the greatest living exponent of journalism of the abominable sort—journalism that has the same effect on the intellects of many as cholera or smallpox have upon the material being. He is the journalist of the mail and will be refused even by the express companies. On both sides of the boundary line would it not be a splendid movement to inaugurate a crusade on yellow journalism? It would soon die out if decent men would refuse to advertise in these sheets, and shoppers might be induced to refuse to do business with merchants who patronize and thus keep in existence this species of journalism which serves to degrade the community.

NOTES AND COMMENTS
THE LONG-talked-of Catholic daily is soon to make its appearance in Buffalo. It is to be independent in politics, and while aiming to give all the news of the day, will, as its character implies, be especially devoted to the Catholic view of current events, and to the dissemination of reliable information regarding ecclesiastical affairs at home and abroad. This was determined upon at a recent meeting of priests and laymen, the leading spirit of the gathering being Rev. Dr. Biden, rector of the cathedral, who is also author of the movement. The paper will have substantial financial backing, and being the first venture of the kind published in the English language in the United States, should meet with splendid success from the outset. It certainly comes none too soon, as the lack of a daily newspaper has long been the reproach of American Catholics, whose numbers and influence should support at least half a dozen such ventures. It is to be the honor of the Catholics of Buffalo that they have had the courage and enterprise to assume the role of pioneers.

HAND IN HAND with this intelligence comes another gratifying evidence of the influence Catholic laymen are now exercising in public affairs. At the annual convention of the Poster Printers' Association at West Baden, Indiana, an appeal was received from the American Federation of Catholic societies looking to the suppression of salacious posters, and of those, all too common, that cast ridicule upon religion and religious characters. The convention endorsed the appeal, and as the association represents 90 out of the 110 leading show-printing houses in the United States and Canada, this endorsement means that these establishments will henceforth refuse to print objectionable posters, and will use all their influence to prevent their publication by others. It should mean the practical extirpation of the evil, and the association is to be congratulated upon the high stand it has taken to this end.

WHILE PROTESTANT Alliance lecturers have been stumping America this summer in the interests of their anti-Catholic campaign in Britain, and their kindred spirits in Canada have been shouting themselves hoarse and "resolving" against the No Temere decree, a leading exponent of their principles in the United States, the Rev. Dr. McArthur, of Calvary Baptist Church, New York, has been exemplifying his reverence for the Holy Bible. Although masquerading as a Christian minister and drawing a salary of twenty-four thousand dollars a year in that capacity, this hater of all things Catholic has been renouncing the Bible as the teacher of men. The story of the creation of Adam and Eve, and the fall of man as related in the book of Genesis, he pronounces incredible; the story of the crossing of the Red Sea by the Israelites as a fiction, and the divine authority of the Scriptures as null. Every man, he declares, is free to believe or reject what he finds in the Bible, and to make his own mind the criterion of all things human and divine. This, of course, is sound Protestant doctrine, but it is only within recent years its exponents have "spoken out in meekness." And it opens a vista from which good, pious laymen, who have been deluded into the idea that they were being taught "Bible religion" will shrink with horror. The unmasking process has made a good start. "There is no logical alternative," as Cardinal Newman once said, "between Catholicism and out-and-out atheism." But Protestantism has ever been a good breadwinner.

JUST TO illustrate, we presume, his own high moral standard, a Toronto Congregationalist preacher, one Margaret, addressing an audience met to

celebrate the Battle of the Boyne, used these words: "The Church of Rome grants absolution to those who pay the price. One of the most glaring instances of this practice was that of King Leopold of Belgium, the author of the atrocities in the Congo, whose sins were absolved because he had the money and was willing to pay for the absolution." It would be folly, of course, to look for truth in such a quarter. It would be still greater folly to look for common sense. But it might at least be expected of one who considers himself a minister of religion to aim at some slight semblance of either. That he should content to lie palpably and to gabble like a buffoon is surely the grimmest kind of reflection upon the cause which he represented.

THE EXODUS from Scotland continues to increase, writes the Liverpool Catholic Times. The country is now going through Ireland's experiences of half-a-century ago, and these great new lands across the sea are absorbing the best life blood of the Gael. It is the young and strong who are departing for the land of promise, and they are coming not from the rural districts only, but from the larger towns as well. Not less than twenty-five thousand Scots have emigrated to Canada since the beginning of the year, and the stream is on the increase. This is good news for Canada, but to anyone with Scottish blood in his veins and with a reverent regard for the Scotland of the past, a melancholy interest attaches to this draining process in the land of his ancestors. The cause of it is the same as that which long operated in Ireland, and which, thanks to the remedial legislation of recent years, now shows signs of diminution there. "The emigrants," says the Catholic Herald, "have strong hands and intelligence, but few opportunities at home." Their interest must be sacrificed to the pleasures of the laundroid. Only drastic land legislation can heal the gaping wound.

THE INTEREST which Canada is now arousing in Britain is well exemplified by the publication of an issue of the Aberdeen Free Press devoted solely to Canada. The front page is taken up with a series of portraits of our leading public men, in Parliament, on the Bench, and in Finance, and illustrations of public buildings and western scenery follow. The purport of the number is to furnish the investing public with reliable data as to the resources and prospects of the several Provinces. "Canada," says the Free Press, "has become one of the chief fields for the investment of British capital. It is of importance to the investor that he should have a knowledge of the chief forces and factors engaged in the industrial activity of the country." To this end the services of high authorities in both countries have been enlisted, and the result is a carefully arranged and fairly adequate summary of the best openings for capital in every section of Canada. This cannot but redound to our great benefit as a nation, and the corresponding advantage to the British investor is obvious. "Thus," says the Free Press, after surveying our history since Confederation, "has the Dominion grown, and the feeling of the observer is that as yet we see only the beginning and that the future holds more in store for Canada than we can grasp or realize."

WHILE ON THIS subject it may not be amiss to summarize the statistics of immigration into Canada within the past ten years. In round numbers 1,700,000 individuals entered the country within this period. Of this number 750,000 came from the British Isles (500,000 from England and Wales; 150,000 from Scotland; and 45,000 from Ireland). The number from Scotland, though scarcely more than a fourth of that from England, is, in proportion to population, very much in excess. Ireland, as said elsewhere, has fairly recovered her equilibrium, and by these statistics shows signs of keeping her children at home.

FROM THE United States we seem to have drawn no less a number than 700,000, and this is likely to increase steadily for many years to come. The continent of Europe has furnished 250,000 immigrants, and this source, too, is open to expansion. So that while the latest great fusion of peoples is likely to take place within our borders, the immense preponderance of English-speaking immigrants ensures the predominance of the language for all time. But with the new population comes serious problems, and the greatest of these is the safeguarding of the Catholic faith, not only to those who already possess it, but to the many millions who, with the decay of faith outside the Church, will turn for succor and spiritual support to the one Ark of Salvation. It is incumbent upon the Catholics of Canada to rise to the magnitude of the task. As said by Archbishop Bourne and others who have surveyed the field, this country will be Catholic if Catholics are not recreant to their duty.

ONE OF THE most hopeful signs pointing to the ultimate preponderance of the Catholic population of Canada is the continued fertility of the French Canadian. In his recently published book on "Race Suicide," Mr. Octavius Beale, an English publicist, says:

"The English birth-rate for the ten years 1871-1880 was 35.4 per 1,000 of the population; in 1905 it was 27.2; in 1909 it declined to 25.4. In the Colonies, with a marked exception, we see the same startling decline in fertility. The exception is amongst the French Canadians. The medical officer of health for Montreal, in his report for 1902, classified the birth-rates of different portions of that city, and we find that the birth-rate amongst the Protestant community was 25.7 per 1,000, but amongst the French Canadians—the Roman Catholic community in the main—the birth-rate was 43.5 per 1,000 of the population."

IN AUSTRALIA, on the other hand, the position is worse than in England, and were it not for the very considerable Irish population, the outlook for the southern continent would be depressing in the extreme. The decline of the Puritan in New England has become a byword, and with the phenomenal increase of Irish and French the Catholic future seems assured. So in other countries. "The relative proportion of Catholics and Protestants in Holland," says Mr. Beale, "are changing year by year to the advantage of the Catholics. It is estimated that Catholics will within three generations greatly preponderate in population in even the formerly purely Protestant districts through this cause [imitation of families]."

THE MORE is the pity that France, of whom so great things might have been hoped, leads the way on the downward road. The Tablet calls attention to the warning uttered a year ago by Mgr. Gibien, Bishop of Versailles, who tried to arouse attention to the changing international position of France from this cause. Germany, he said, gains every three years the equivalent of an Alsace-Lorraine, and to Marshall von Moltke is attributed the saying that by race suicide "the French lose a battle every day." Germany as a matter of fact gains every day 1,700 more inhabitants than France. Well may the Tablet exclaim: "God has been driven from the schools of France and empty cradles are the result." May such a calamity be averted from their compatriots across the seas!

THE FOLLOWING extract from a Coronation address by the Bishop of Aberdeen will find an echo in the hearts of Catholics throughout the British Dominions. To have removed a great stumbling block from the path of so large a section of his people, by his manly refusal to give any sort of countenance to the abominable Royal Declaration which had held sway so long, is surely no small achievement in statesmanship, and will give to George V. a place all his own in the role of British kings:

"I remember, when addressing you on the occasion of the Coronation of King Edward VII., of happy memory, I felt called upon to apologize for touching a sort of discordant note in the general harmony of the day—a discord which did not affect the measure of our loyalty, for which we did not for a moment hold him responsible, and which we knew he most cordially disliked. I only refer to it now because that discordant note has been swept away. King George (God bless him for it!) would have none of it. He refused to discredit and dishonor his own most devoted Earl Marshal with 12,000,000 fellow-Catholic subjects. To-day the harmony is complete. There is not the shadow of a cloudlet in the bright horizon of our loyalty. Nay, it possesses a peculiarly personal character, which was wanting in that towards his predecessors for many a long day. Its expression comes with a sympathy, an enthusiasm, an elation which is spontaneous on our part as it is sincere. We offer it most respectfully and gratefully to His Majesty as our best acknowledgment and appreciation of the present state of things. King George succeeds to a throne established and consolidated in the affections of a great people. This is not the time nor place for flattery, which is said to be the language of the courts, but already can we see that our young sovereign is possessed of many great kindly qualities."

ACTS OF THE HOLY SEE
PONTIFICAL BIBLICAL COMMISSION
ON THE AUTHOR, DATE OF COMPOSITION, AND HISTORICAL TRUTH OF THE GOSPEL ACCORDING TO MATTHEW

The Pontifical Biblical Commission has decreed to answer as follows to these questions which were put before it:
1. Whether considering the universal consent of the Church, constant from the first centuries, which is clearly shown by the explicit testimonies of the Fathers, the inscriptions of the codices of the Gospels, the most ancient versions of the Sacred Books, and the catalogues handed down by the Holy Fathers, the ecclesiastical writers, the Supreme Pontiffs and the Councils, and finally by the liturgical use of the Eastern and Western Church, it can and should be certainly affirmed that Matthew, the Apostle of Christ, is really the author of the Gospel put forth under his name?
Answer: In the affirmative.
It is whether the opinion which holds that Matthew both preceded the other Evangelists in writing, and that he

wrote the first Gospel in the native language then used by the Jews of Palestine to whom that work was addressed, is to be regarded as sufficiently supported by the favor of tradition?
Answer: In the affirmative to both parts.
III. Whether the redaction of this original text can be assigned after the time of the destruction of Jerusalem, so that the prophecies concerning that destruction which are read in it would have been written after the event; and whether the commonly alleged testimony of Irenaeus (Advers. haeres., lib. III, cap. I, n. 2), the interpretation of which is uncertain and controverted, is to be regarded as of sufficient weight as to compel the rejection of the opinion of those who, more in harmony with tradition, consider that the said redaction was made even before the arrival of Paul in the City?
Answer: In the negative to both parts.

IV. Whether that opinion of some moderns can at least probably be maintained according to which he did not properly and strictly compose the Gospel as handed down to us, but only a collection of the sayings or speeches of Christ which another anonymous author, whom they make the redactor of the Gospel, used as sources?
Answer: In the negative.

V. Whether from the fact that all the Fathers and ecclesiastical writers, and even the Church herself from the beginning have used only as canonical the Greek text of the Gospel known under the name of Matthew, not excepting even those who have expressly handed down that the apostle Matthew wrote in his native language, it can be proved certainly that this Greek Gospel is identical as to the substance with that Gospel which was drawn up by the said apostle in his native language?
Answer: In the affirmative.

VI. Whether from the fact that the author of the first Gospel pursues an aim which is mainly dogmatic and apologetic, viz., that of proving to the Jews that Jesus was the Messiah foretold by the prophets and sprung from the stock of David, and that besides in arranging the facts and sayings which he narrates and reports he does not always follow the chronological order, it is lawful to deduce that these are not to be received as true; or whether it can even be affirmed that the narrations of the doings and speeches of Christ which are read in this Gospel have undergone a certain alteration and adaptation under the influence of the prophecies of the Old Testament and of the more adult status of the Church, and are therefore not in conformity with historical truth?
Answer: In the negative to both parts.

VII. Whether specifically, we must rightly regard as destitute of solid foundation the opinions of those who call in question the historical authenticity of the first two chapters in which are narrated the genealogy and infancy of Christ and of certain sentences of great moment in dogma, such as those which concern the primacy of Peter (Matth., XVI, 17-19) the form of baptizing with the universal mission of preaching conferred to the Apostles (Matth., XXVIII, 19-20) the profession of faith of the Apostles in the divinity of Christ (Matth., XIV, 33) and others of the kind which are found set forth in a special way in Matthew?
Answer: In the affirmative.

On June 19, 1911, in an audience graciously granted to both the undersigned Secretary-Consultors, our Most Holy Lord Pope Pius X., ratified the above answers and ordered the publication of them.

Rome, June 19, 1911.
FULGENCIUS VIGOREUX, Ph. D. S. S.
LAURENTIUS JANSSENS, O. S. B.
Secretary-Consultors.

THE MCCANN CASE

The intrusion of Mrs. McCann's case into the debate on the Address interests me particularly, for a good deal of correspondence on this case reached Truth Office about the time of the general election. For a week or two Ulstermen were continually imploring me to show up this shocking revelation of the vile tyranny of Popery. Two facts struck me as soon as I saw the case—first, the non-disclosure of the priest's name and the vagueness of the allegations as to what he had done; secondly, that as the whereabouts of Mr. McCann were known subsequently to the removal of the children, his wife could have used her legal remedies to obtain access to her children or to prosecute her husband for desertion. I pointed this out to the first correspondent who wrote to Truth about the case, and suggested that he should endeavor to obtain further information, but I never heard from him again; and when post after post brought fresh lamentations on the subject, and Mrs. McCann's petition was presented to Lord Aberdeen, I concluded that the whole thing was a bit of electioneering business. After what has now been said about it in Parliament, I should think there can be no doubt on that point.—Henry Labouchere in London Truth.

We can never turn too often to that utterly absorbing and overwhelming thought, "God loves me, even me!"

LORD ALFRED DOUGLAS

SON OF MARQUIS OF QUEENSBURY RECEIVED INTO THE CHURCH
Lord Alfred Bruce Douglas, second surviving son of the eighth Marquis of Queensbury and brother of the present Peer, was received into the Church on May 27 in the private chapel of the Manor House, Winterbourne Gunner, by Right Rev. Mgr. Bickerstaffe-Drew, K. H. S. On the day but one following his reception Lord Douglas was confirmed by the Bishop of Clifton in the chapel of the Franciscan convent at Taunton. The present Marquis of Queensbury became a Catholic a year or two back, and both grandmothers of Lord Queensbury and Lord Alfred Douglas were converts to the faith—viz.: Caroline, Marchioness of Queensbury, wife of the seventh Marquis, and Mrs. Alfred Montgomery, mother of the widow of the eighth Marquis.
Lord Douglas was for a long time editor of the Academy and is a poet and prose writer of great talent. Mgr. Bickerstaffe-Drew, it may be noted, is better known to English readers as "John Ayseough," author of "Mezogiorno," "Maritz," "Promina," "San Celestino," etc.

Lord Douglas has a brother a priest, Canon Lord Archibald Douglas, who was ordained by Cardinal Macnaghten in 1876. For a time he was engaged in mission work in Scotland, where he devised a gypsy van-like contrivance whereby to evangelize a district in which his ancestors had played a less peaceful part in history.

Twenty Converts From Anglican Ministry In England

There have been twenty clergymen from the Anglican ministry received into the Catholic Church in England since last September. An attempt was made to discredit the minister converts by the Church Times. It speaks of them disparagingly as the "small beer," but a study of the life and character of these converts places them in the front rank. They are all men of distinction, and many of them of high position. Any how they are men who have had to make great sacrifices for the conversion. The man who casts behind him the worldly preferment that the established Church holds out to its ministers and steps down among the lowly sales with his sacrifices, his change of life. It is conscience and not selfishness that demands the step and conscience can make heroes of us; as when it is violated it may make cowards.—The Missionary.

Jesus loves me, and He has drawn me to the foot of His altar. He has healed me, and set right all that is amiss within me.

The Mystic

There is a quest that calls me
In nights when I am lone,
The need to ride where the ways divide
The Known from the Unknown,
I mount what thought is near me
And as soon I reach the place,
The tenuous rim where the Seen grows
dim
And the Sightless hides its face.

I have ridden the wind,
I have ridden the sea,
I have ridden the moon and stars,
I have set my feet in the stirrups seat,
Of a comet crossing Mars,
And everywhere
Through the earth and air
My thought speeds, lightning-shod,
It comes to a place where, checking
pace,
It cries, "Beyond lies God!"

It calls me out of the darkness,
It calls me out of sleep,
"Ride! ride! for you must, to the end of
Dust!"

It bids, and on I sweep
To the wide outskirts of Being,
Where there is Gull alone;
And through a vast that was never
passed
I listen for life's tone.

I have ridden the wind,
I have ridden the night,
I have ridden the ghosts that flee
From the vaults of death like a chilling
breath
Over eternity.

And every where
Is the world laid bare—
Ether and star and cloud—
Until I wind to the brink and find
But the cry, "Beyond lies God!"

It calls me and ever calls me,
And vainly I reply,
"Fools only ride where the ways divide
What is from the Whence and Why."
I'm lifted into the saddle
Of thoughts too strong to tame,
And down the deeps and over the steep
I find—ever the same,

I have ridden the wind,
I have ridden the stars,
I have ridden the force that flies
With far intent through the firmament
And each to each allies.
And everywhere
That a thought may dare
To gallop, mine has trod,
Only to stand at last on the strand
Where just beyond lies God.

—CLARE YOUNG RICE, in CERYLLY

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N.B.—Studies resumed Sept. 6th, 1911.