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LETTERS OF RECOMMENDATION. Apostolic Delegation. Ottawa, June 12th, 1925.

Mr. Thomas Coffey. My Dear Sir—Since coming to Canada I have been a reader of your paper. I have been very satisfied that it is directed with intelligence and ability, and above all, that it is imbued with a strong Catholic spirit.

Mr. Thomas Coffey. Dear Sir—For some time past I have read your paper with interest and pleasure. I am glad to see that you are so true to the Catholic spirit.

LONDON, SATURDAY, AUGUST 20, 1910

THE ASSUMPTION

On the 15th the Church solemnized the great mid-summer festival of Mary, her glorious bodily Assumption into heaven and her Coronation at the right hand of her divine Son as the Queen of Angels and of Saints.

After the Ascension of our Divine Lord and the subsequent dispersion of the Apostles, following the feast of Pentecost, the scriptures are silent as regards our Blessed Lady. Some authors hold that she died at Ephesus, grounding their opinion upon the fact that St. John, the beloved disciple, to whose care Jesus had committed his Blessed Mother on Calvary, died in that city.

It may be inferred from the Epistle of St. Paul to the Ephesians that St. John did not take up his abode in Ephesus until about the year 64, while according to tradition our Blessed Lady died about the year 46, or twelve years after the ascension of her Son. It is commonly held by ancient writers that she dwelt in Jerusalem in a house not far distant from the cenacle that had witnessed the Last Supper and the Descent of the Holy Ghost upon the Apostles, and that she died in that holy city and was buried at the foot of Mount Olivet, near the Garden of Gethsemane, where even to this day her tomb is pointed out to the pious pilgrim.

It is a tradition handed down from the earliest days of the Church that her immaculate body was never permitted to see the corruption of the grave, that her sepulchre, like her divine son's, was glorious. The Church has not as yet defined this doctrine; for being a natural consequence of her other glorious prerogatives and so uniformly believed by the faithful, it has not been necessary to do so. Christ allowed His Mother to remain for a time to console and strengthen the infant Church. Then came the glad summons: "Arise, my beloved, and come." But because she was a daughter of Eve she was subject to that death from which her Son did not exempt himself. The very force of her love breaks the bonds that unite her soul and body. But this separation is not for long. The apostles, coming to visit the tomb, find only her garments, which exhaled a sweet odor. The glorified soul and body have been re-united, and as the divine Son conducts His Mother into her heavenly home we can imagine that we hear the angels proclaim, in the words of the Canticle of Canticles, "Who is this that cometh up from the desert flowing with delights, leaning upon her beloved?" "Who is she that cometh forth as the morning rising, fair as the moon, bright as the sun." What joy tells that blessed Mother's heart as she finds herself enthroned at the right hand of her divine Son! Well does this repay her for all that she suffered while on earth, the cold and fatigue of Bethlehem, Simeon's sword of sorrow, the anxiety of the flight into Egypt, the three-days

search for her Child, and the agony of that awful day on Calvary. While on earth she clothed Christ's humanity with the labor of her own hands, and now He hath clothed her with the brightest fulgure of glory and hath proclaimed to the whole court of heaven "Come forth ye daughters of Sion, come forth and see your Queen, with that diadem with which on this day her Son hath crowned her."

ETHICS OF PUBLIC OWNERSHIP

We hear much now-a-days from the platform and the press in favor of municipal or government ownership of public utilities. It were well to examine this question to see if this system rests upon a sound ethical basis, for if it does not it is doomed to failure.

The unit of society is the individual whose welfare is the object of all organization. Apart from the Church, which was instituted for man's ultimate happiness, there are two societies that are necessary for the development and preservation of the species in the order of Providence and for the well-being and happiness of the individual, namely, the family and the state. The primal society of man was the family established by God Himself, that individuals might increase and multiply and enjoy the many blessings of domestic life. The state too is absolutely necessary to man, to supply him with intellectual, moral and physical necessities, which, as an isolated unit, he could not procure. The state is but the delegate of the individual, or of that wider unit the family, in the duties that it performs and in the guardianships of public funds. As it is instituted solely to aid the individual or family in the accomplishment of tasks beyond their scope, it follows that it has no right to assume duties which the individual, taken singly, or collectively as a corporate society, might well perform.

There are certain works which all agree that the state alone is capable of undertaking, such as higher and primary secular education, the postal service, the maintenance of order, the administration of justice, military and naval defence and such like. Municipalities have always had charge of the protection of property, and, as a general rule, of the public highways. It has now been suggested, a suggestion that has in some instances been put into practice, that the government own and operate its own railroads, telephone and telegraph services, and that towns and cities own and operate their own electric light and gas plants and street-car systems. While we do not lay claim to that practical knowledge that would enable us to give an economic view of the subject, yet we have noticed that this plan has not always proved a success in practice, and, moreover, we argue that from an ethical standpoint it is contrary to right order.

The fact that these public works have been successfully conducted in the past by private enterprise is a proof that they are within that sphere and the operation of them by the government or municipality would be a check upon individual energy and competition which make for progress and economy in the commonwealth. The role of the government is rather to safeguard the interest of the individual by keeping a salutary watch on these companies in order that they may not overstep their rights.

It sounds very plausible to say "Let the people own and operate their own electric light plant, telephones, street railways, etc." The greed and arbitrary actions of some companies have given strength to this contention. But would the people really own them? Nominally they would, but in reality the increment would be in the hands of a few, who represent the people, it is true, but who whom no one exercises any authority. This would open the way to all kinds of graft and corruption. While private ownership may have its disadvantages in common with other human institutions, yet, subject as it is to the restraint and surveillance of the people's representatives, it is by far the safer and more rational system.

DEPLORABLE APATHY

Once more we feel compelled to draw attention to the great negligence of those who have charge of the legal machinery in regard to the enforcing of the law. No country in the world has better laws on its statute books than has the Dominion of Canada; but in a variety of cases these enactments might just as well have never been put in print. A communication sent to the London Free Press moves us to speak our mind very plainly in regard to certain abuses which should be dealt with at the earliest possible moment, so that our families may be guarded against the contamination of the theatre. Places of amusement we must have, but we should see to it that they should either be of a harmless or of a beneficial character. We have seen representations in some of these places which were of an admirable, educative and elevating kind, but we have seen others which should have been promptly dealt with by a policeman. They depict broken marriage

vows, burglaries, murders, shameless carousing, drunkenness, unbecoming familiarity between the sexes, love songs having the flavor of the bowery about them, wild west scenes from the lawless quarters of the American Republic and the firing off of revolvers in fierce combats in the poker joints. And in all these things the fair sex is made to figure prominently; sometimes represented as the cause of the deadly encounters. Horrible to relate, too, these scenes we have mentioned are those which seem to be appreciated most by an audience composed of people who call themselves Christians. The proprietors of some of these places of amusement purchase the films that will bring the greatest amount of dimes to their tills. "Make money" is their motto. How they make it they seem to care not. Nor are the publishers of some of the daily, weekly and even monthly newspapers altogether blameless in this matter. Announcements often appear in their columns which bear the stamp of dishonesty, even of immorality. Not a move is made to correct these abuses. The law officers of the crown calmly repose in their chairs waiting for some one to make complaint. It is not the business of the average citizen to interfere in these matters in this way. There should be men specially appointed for that purpose.

Even in the matter of our food and drink the most villainous contrivances are employed to promote the sale of drugs which are more harmful to the constitution than liquor. We know of one nostrum, which is advertised in heroic fashion on our bill boards and for sale even in the ice-cream parlors, which contains a small quantity of cocaine, not enough to bring the manufacturer to legal punishment, but there is nothing to prevent the thirsty person from taking anywhere from one to twenty glasses. A short time and the drinker will find himself or herself a victim of the cocaine habit. In advertising this drug the compounder gives it a name so strikingly like cocaine that there is no mistaking the contents of the beverage. The most effective way of meeting these abuses, it seems to us, is to impress upon the members of Parliament in every part of the Dominion the urgency of protecting the people from the demoralizing influences which now surround them on every hand. Many thoughtful persons have regretted to note that in business transactions in this our age, amongst a certain, and a large class, there is an utter lack of conscience. The little red school house is, we hesitate not to say, to some extent responsible for these conditions. From places of education where God is scarcely allowed to enter, and where young people are only taught to be clever at their school books, we may expect to have a generation more or less indifferent to the first principles of morality.

A BECOMING UTTERANCE

From the Daily Province, of Vancouver, of August 1st, we take the following extract from a sermon delivered by Rev. Dr. Bland, in Wesley Church. We commend it to the consideration of the bigots in these parts who seem to think that, to be a worthy Christian, it is becoming to heap abuse and vilification upon the faith of their Catholic neighbors. Rev. Dr. Bland speaks of the claim of ultra Protestants that "Catholics make similar reference to us." We wish to advise those who advance this argument that they are entirely mistaken. They are deceived by reading the forged oaths said to be taken by the Catholic Bishops and the Jesuits. None of the wreckers of social unity have had the courage to accuse some particular Bishop or Jesuit of taking these oaths:

"I confess," said Rev. Dr. Bland, "that I have been pained to find that there are Protestants who think that the day for un-Christian and persecuting utterances still remains. I think that the day has come when the Kings of England should no longer be asked to make such declarations against the dearest and most cherished beliefs of many of their subjects, and I think that the oath should be changed so that no king is thus called upon to stigmatize any of his subjects as superstitious and idolatrous. The argument generally advanced that Catholics make similar reference to us, and that we should therefore retaliate is one which comes very badly from those who profess to follow the teachings of the Master. To treat no man better than he treats you, to say that because you have been ill-used by others you are justified in retaliation, how can you reconcile this with the doctrine which Jesus taught—that you should return good for evil. "I marvel that Catholics have been so patient as they have under this persecuting declaration. If there had been a Catholic king upon the throne, and he had treated us in the manner in which our Protestant king has been forced to treat his Catholic subjects, I do not think that we should have remained so patient under the treatment as they have."

THEY SHALL PERSECUTE YOU AS THEY HAVE PERSECUTED ME

It is a fact that the evidences of God's existence and Providence which are before our eyes do not impress us as much as some extraordinary occurrence. As St. Augustine says, the multiplication of the leaves called forth the admiration of the multitude because it was extraordinary, but the giving by God of their daily bread to all His creatures passes unnoticed because it is a common experience. The same is true in regard to the proofs of the divine mission of the Catholic Church. We hark back to the centuries past for evidences of these, which indeed are numerous and convincing. But if men had but eyes to see and ears to hear they would find in our own day and under their very eyes the most conclusive proof that that church is the Bride of Christ: for in her and in her alone is fulfilled that prophesy spoken by His divine lips: "I shall persecute you as they have persecuted me."

Pick up the daily papers, almost any issue of them, and what do you find? You find that the Church is persecuted in Italy, in Germany, in France, in Spain, in England, and even in America, the land of freedom. You will find calumnies and insults hurled at those high up in her councils, misrepresentations of her doctrine and discipline, and vilification of Catholic peoples. The world is not interested in what the Methodists or Baptists or other sects are doing or saying, nor does it deem it worth while to criticize their shortcomings. What the Catholic Church is doing, however, is the object of the world's interest, and no incident escapes that is capable of an interpretation unfavorable to her. It is true that in this country the Church is comparatively free from persecution, or, to be more exact, is sufficiently strong to be proof against it. Yet the spirit of the secular press, which is an index of public opinion, is, with perhaps a few exceptions, evidently hostile to her. References to the present conflict in Spain manifest this. It is pictured as "a conflict between progress and retrogression, between darkness and light, a fight against clerical domination." In an interview given

by the Spanish ambassador in Toronto, in which he manifests his sympathy with the policy of the Liberals, there occurs this paragraph: "In Spain the common people are very much under the thumb of the Church. This is the result of the power that the women have over the men. The women are very devout and believe implicitly in the priests." Surely this is not a bad state of affairs, yet in the present crisis the world would cheer on those whose prototypes have striven and are striving to drive religion and morality from France.

While persecution may cause the apostasy of some weak-kneed Catholics, yet the Church as a whole thrives under it; for it tries the virtue of her children, stimulates their loyal devotion to her, and enlivens their faith in her divine mission by the daily proofs that she puts forth of her likeness to her persecuted Founder.

ORANGE LOYALTY

One of the speakers at the Orange meeting at Limavady on the 12th July was very ill-guided when he introduced the Duke of Cumberland's name as a pattern to any body of men professing loyalty to the person of the sovereign. For the duke, who was uncle to the late Queen Victoria, as well as Grand Master of the Orangemen of Ireland, is well remembered for, among other things, his share in the Orange plot against his niece before her accession to the throne of England. It will, I am sure, be news to good and loyal Orangemen to-day who (except a few) know nothing about it; but it is quite true all the same.

I do not ask them to accept my word for it. I give the story on the authority of Edgar Sanderson, M. A. (Cantab.), who, in "The British Empire at Home and Abroad," Vol. II, pp. 364-5 (The Gresham Publishing Co., 1901), treats the matter thus:

The fifth son of George III. was Ernest, Duke of Cumberland, a man who became thoroughly hated by the bulk of the nation. . . . His chief claim to a place in history, or notoriety, apart from his odious tyranny as King of Hanover, is derived from his connection with a somewhat dangerous conspiracy against the claims and rights of the Princess Victoria. The matter has by no means received the amount of attention which it undoubtedly deserves. . . . In 1828 he became Grand Master of all the Orange Lodges on both sides of the Irish Channel. These associations numbered at least, within the British Isles, far more than a quarter of a million members, and, besides some thousands of Orangemen enrolled in Canada, there were lodges among the troops at Malta, Gibraltar, Corfu, Bermuda and Australia. A system of secret signs and passwords existed, and all the members were prepared for absolute obedience to the orders of the Duke of Cumberland. The Orangemen were exasperated by the Act of 1828, admitting Catholics to Parliament and to most public offices, and a conspiracy was formed for the exclusion of the Princess Victoria from the throne, if it should come to her through lack of heirs to William IV., and for the succession in her stead of the Duke of Cumberland. That royal personage had appointed a certain Lieutenant-Colonel Fairman as his deputy, with power to establish Orange lodges wherever he could. It is not likely that the nation would have permitted anything so absurd, but there was a measure of risk in the fact that thirty Orange lodges existed in the army quartered at home.

There were in the House of Commons men with wit to discover and courage to unmask these treasonable schemes. The distinguished Irish members, Daniel O'Connell and Richard Lalor Sheil, and the sturdy Scottish Radical, Mr. Joseph Hume, in March, 1835, persistently questioned the ministers concerning certain Orange addresses to the King, and public attention was thus drawn to the matter. It was the energy and intelligence of Mr. Hume that were chiefly instrumental in disclosing the conspiracy. A Parliamentary committee of enquiry was appointed, and that committee found that Fairman had striven to enlist people in support of the treasonable movement. They also rejected the statements of the Duke of Cumberland, and of Lord Kenyon, one of his chief supporters, as to their ignorance of the fact that an Orange organization existed in the army. The Bishop of Salisbury, many lay peers and clergymen of the Established Church were connected with half-ludicrous, half-monstrous plot, which was really killed by the light of publicity thrown upon it. Lord John Russell, as Home Secretary, and leader of the Commons in Lord Melbourne's second ministry, treated the affair with much prudence, moderation and courage. The Duke of Cumberland received a hint to withdraw himself from all connection with the Orange lodges, and when he neglected this suggestion, he was censured in the

House of Commons by Lord John Russell. The King, William IV., in reply to an address from the Commons, promised the utmost vigilance and vigour in suppressing political societies in the army. Colonel Fairman, threatened for committing to Negvate for disobedience to an order of the Commons' committee, vanished from the scene. The Government resolved to prosecute the Duke of Cumberland, Lord Kenyon, the Bishop of Salisbury, and other persons in the Central Committee Court, but the chief witness, an Orangeman, who had taken flight at Fairman's indictment to treason, died a few days before the trial was to come on. In February, 1836, Mr. Hume moved a very strong resolution in the Commons against Orange associations, but Lord John Russell proposed, and carried unanimously, a milder course, an address to the King, praying him to take effectual measures for the suppression of the Orange societies. The Orangemen, however, were by this time cowed. The Duke of Cumberland, as Grand Master, then informed the Government that he had recommended the dissolution of Orange societies in Ireland, and that he should act as a disinterested Orangeman elsewhere. Thus ended the Orange conspiracy against the succession of Victoria, and it was for this plot, amongst other reasons, that the British public, in 1871, were very glad to see the departure of Ernest, Duke of Cumberland, when he became King of Hanover.

The foregoing evidence of the disloyalty of the Orange Society in the thirties, as given, not by an imaginative Irishman, but by a reputable English historian, a Cambridge Master of Arts named Sanderson? What Orangeman in Ireland will have the audacity to deny the word of a Sanderson? But hear even a greater authority than Edgar Sanderson on this subject. Hear the Lord Lieutenant of Ireland—Clarendon—who writes on 22nd December, 1870, to John T. Delany, Editor of the London Times.—"It is nearly a fortnight since the Northern railways were seized by the journeying up to Dublin of Orangemen. They show that their loyalty was only conditional, and only proffered in exchange for arms or money, or political status, or permission to abuse the late and present Governments and the Roman Catholics; and it further appeared that they ejected from their body a gentleman, Colonel Phayre (Fairman?) upon the mere suspicion that he had given information to the Government that might be useful for putting down rebellion." (Life of John T. Delany, Vol. I, John Murray, London, 1908.)

What Orangeman in Ireland will impeach the testimony of Her Majesty's Lord Lieutenant? I cordially agree with Mr. Sanderson that the matter has by no means received the amount of attention which it undoubtedly deserves. It is to be hoped that some of the able penmen who contribute to your columns—I have a new name especially in my mind—will take up the matter, and throw more light on this little known, but most interesting and suggestive, subject.

Some of the Nationalist members put a question in the House concerning this Orange plot; Lord John Russell's answer to the duke; the Commons' address to the King for the suppression of Orangemen; and the general records on the journals of the House in 1835 on the matter.

Some of us are old enough to remember the Orange threats of some forty years ago, to "kick the Queen's crown into the bog," should the Church Dissolution Bill pass, and I have no doubt we shall hear equally wild and doubling Orange threats before George V. takes the (to be amended) accession oath shortly. Sound and sturdy, signifying nothing, will take up the matter, and throw more light on this little known, but most interesting and suggestive, subject.

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NOTES AND COMMENTS

WE ALLUDED somewhat reluctantly in these columns last week to the alleged plot against the Catholic clergy and the Eucharistic Congress which has come to the surface in Montreal. In common with many of our fellow-Catholics in this Province we were at first disinclined to credit the story, but disposed rather to regard it as a wild tale, hatched in the brain of some over-heated scandal-monger, for purposes known best to himself, but probably as a vent to private spite or out of desire for religious turmoil. The thing seemed too monstrous and too diabolical to attribute to normal human beings. But a little reflection upon the ways and works of freemasonry abroad, and particularly in recent years in France, gave to the story a degree of probability which, apart from that consideration it lacked, and the action of the Montreal City Council in instituting an investigation, proved it to be, as we said, something more than a mere canard.

WE HAVE in the interval been going very carefully through the evidence submitted to the committee of investigation, and published in detail in the Daily Witness, and have come to the conclusion that the civic authorities have hit upon the trail of a deep and menacing system of diabolism identical with that which, in little more than a generation, has brought about such disastrous results in France, and made of that once virtuous and happy country a bye word and reproach among the nations. The malice and depravity of the idea in its conception, the super-

human cunning displayed in its promulgation, and the far-reaching effects aimed at, all point to an origin identical with the reigning spirit of the French Lodges. As we said last week, from whence could the idea emanate or by whom could creatures of flesh and blood be instigated to its execution save by the very author of evil himself? There are certain conceptions, sacred and profane, the cherished possession of the believer or the sore affliction of the godless, which must of necessity from their very boldness be held to have a supernatural origin. Of these, there is on the one hand the Catholic dogma of the Real Presence, that majestic truth against which this latest machination of Satan has been directed, a truth of which it has been said, by a great Doctor of the Church, that in the very sublimity of its condensation so far surpassing human understanding, it could have emanated only from the Heart and Mind of the Infinite. On the other hand, there arise at intervals in the minds of misguided men thoughts and designs so impious and unhalloved as to preclude all idea of human origin. They exude the very stench of perdition, and have upon them the stamp and insignia of the father of lies. To this category the Montreal manifestations seem to us unmistakably to belong. New to this country they may be, but that they have found a foothold in the Rome of America there is only too much reason to fear.

In the face of such a crisis, Catholics, not of Montreal only, or of French Canada, but throughout the length and breadth of the country, must take warning from France and set themselves resolutely to the stamping out of the evil. It will not do to sit idly by and laugh at the ridiculous figure cut by the conspirators in the court of investigation. Neither will it do to rest on the assumption that the exposure means the end of the conspiracy, and that its instigators will not have the audacity to carry it farther. That has not been the way in France, and it is not likely to be the way here. The warfare between the Church and the powers of evil is perennial, and we have the assurance of the Master Himself that eternal vigilance is the price of victory to the Christian. That the evil spirit of French Freemasonry has been transplanted to the soil of Canada, no one who peruses the evidence given before the civic committee can doubt. And its first victims are men of Catholic name and antecedents who, while posing as "practical," have all the while been insinuating their vile principles into the bosoms of families and seeking to mould the plastic mind of youth to their unholy maxims. To what extent the evil has spread can be only conjectured, but sufficient came out in the preliminary investigation to convince the most sceptical that its ravages have already penetrated deep enough to call for prompt and vigorous action on the part of the civil and ecclesiastical authorities. The best proof of this is the insolent attempt on the part of those implicated to block enquiry by issuing an injunction against further proceedings of the committee of investigation, and by threat of legal proceedings to frighten off those who were instrumental in setting the enquiry on foot. This, while furnishing conclusive proof that the charges are well-founded, also proves, to our mind, that the conspiracy had friends in influential quarters, and that a section of the people of Montreal have been entrusting their interests to men whose highest ambition is to wreck the faith of their fellows and to precipitate a reign of anarchical despotism in Canada such as holds sway in France at this hour.

In the face of such a crisis the duty of the faithful Catholic citizens of Montreal seems clear. It is to hearken to the warning voice of their chief pastor against secret societies, of whatever complexion, and to turn a deaf ear to the innumerable social theorists who by specious arguments seek to lead the unwary into new and strange paths. It is, further, to rigidly scrutinize the character and antecedents of those who seek their suffrages, and, under no plea of sectional or race interests, to place in power men who do not conform to the well understood standard as good Catholics and as honest men. That in the past some who have failed to measure up to these qualifications have been elected to the city council, or to other positions of trust, is a reproach to the Catholics of Montreal. They have, it is evident, and as this latest scandal proves, slept while the enemy has sown the tares and the cockle, and now awake to find themselves impet to face with a problem of serious import to themselves and the integrity of their family life.

The fight for their language and their religion has not availed to keep the enemy from their very thresholds, and unless they now arise to the occasion and ruthlessly cast him out they cannot hope to maintain their proud position as one of the happiest and most virtuous of peoples.

THE priest, when reciting the office for a Bishop who is declared by the Church a saint, reads the words taken for the most part from the Book of Ecclesiastical, c. 31, v: "Behold a great priest, who in his day pleased God and was found just; and in the time of wrath he was made a reconciler." Great priests there have been, and many throughout the ages of Christianity. Priests who have given up their lives for their flock are found on the annals of every country. Even more numerous are the names of those who have exposed themselves to the risk of losing their lives by danger or by the ravages of a contagious disease. When we find such volunteering to attend a plague-stricken vessel, were total strangers to him, still more do we feel that he deserves the Sacred writer's praise: "a great priest who in his day pleased God." One such was the late Mgr. Melcaac, of the Archdiocese of Halifax. Columns of praise of him appeared not only in Catholic papers, but also in the secular papers, both weekly and daily. In one of the written sometime ago by Judge Wallace in which was shown the great desire of Father Melcaac to relieve sufferings and bring consolation to the poor immigrants.

As a kinsman of the beloved priest, I had the great pleasure of visiting him five years ago. Having heard much of his piety and learning, it was my great

THE REV. ALEXANDER MELSAAC

desire to spend so much time with him. He knew a great deal of a priest's life and the glory of the Holy Spirit. He was then Vincent, assisted by the Fathers of the Holy Spirit, and entered the ranks of the Catholic World, and asked about weakness attended can not realize the time carries a time father was a few Father Melcaac's mother was born Still he would parents as till he noticed in my having so a review of a quieted conscience realized that he grandson, and was sp son, and was wearisome were not in the informed that everything clergy tory, points in he was reading accurately grasped the confidence in with during th years ago. He and [the rest his dear loved beautiful tribu who knew his L. McDougall. It is not ou are used in re of our people a review of s as America. regard to this even love his it bursts into such deeds a life of Canon. It may be escape from caused many have been pe No one could whether he h messenger th was known t trying like w that this dyi the priest t Last Sacram come, unbid house knew, sible that simi narrativ modesty, at such a sacri difficult, or find out th things. Se tainty of hi Nova Scotia, priest born, God's lo birds and lo about in the to be grate them to be and studie reason; the we not lea grateful to liv lives as the McIsaac.

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Some of us are old enough to remember the Orange threats of some forty years ago, to "kick the Queen's crown into the bog," should the Church Dissolution Bill pass, and I have no doubt we shall hear equally wild and doubling Orange threats before George V. takes the (to be amended) accession oath shortly. Sound and sturdy, signifying nothing, will take up the matter, and throw more light on this little known, but most interesting and suggestive, subject.

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THE priest, when reciting the office for a Bishop who is declared by the Church a saint, reads the words taken for the most part from the Book of Ecclesiastical, c. 31, v: "Behold a great priest, who in his day pleased God and was found just; and in the time of wrath he was made a reconciler." Great priests there have been, and many throughout the ages of Christianity. Priests who have given up their lives for their flock are found on the annals of every country. Even more numerous are the names of those who have exposed themselves to the risk of losing their lives by danger or by the ravages of a contagious disease. When we find such volunteering to attend a plague-stricken vessel, were total strangers to him, still more do we feel that he deserves the Sacred writer's praise: "a great priest who in his day pleased God." One such was the late Mgr. Melcaac, of the Archdiocese of Halifax. Columns of praise of him appeared not only in Catholic papers, but also in the secular papers, both weekly and daily. In one of the written sometime ago by Judge Wallace in which was shown the great desire of Father Melcaac to relieve sufferings and bring consolation to the poor immigrants.

As a kinsman of the beloved priest, I had the great pleasure of visiting him five years ago. Having heard much of his piety and learning, it was my great

desire to spend so much time with him. He knew a great deal of a priest's life and the glory of the Holy Spirit. He was then Vincent, assisted by the Fathers of the Holy Spirit, and entered the ranks of the Catholic World, and asked about weakness attended can not realize the time carries a time father was a few Father Melcaac's mother was born Still he would parents as till he noticed in my having so a review of a quieted conscience realized that he grandson, and was sp son, and was wearisome were not in the informed that everything clergy tory, points in he was reading accurately grasped the confidence in with during th years ago. He and [the rest his dear loved beautiful tribu who knew his L. McDougall. It is not ou are used in re of our people a review of s as America. regard to this even love his it bursts into such deeds a life of Canon. It may be escape from caused many have been pe No one could whether he h messenger th was known t trying like w that this dyi the priest t Last Sacram come, unbid house knew, sible that simi narrativ modesty, at such a sacri difficult, or find out th things. Se tainty of hi Nova Scotia, priest born, God's lo birds and lo about in the to be grate them to be and studie reason; the we not lea grateful to liv lives as the McIsaac.

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desire to spend some time with him, for the young priest likes to copy some of the life of a truly great ecclesiastic. He knows that each and every good act of a priest, showing self-sacrifice and disinterestedness, redounds to the glory of the holy priesthood.

He was then Chaplain of Mount St. Vincent, assisted, of course, by one of the Fathers of the Seminary. When I entered the room, he laid aside the book which he was reading, and asked about my people. It is a weakness attendant to old age that it can not realize the swiftness with which time carries away generations. My father was a few years old at the time of Father Melan's ordination, and my mother was born five years after that. Still he would speak of my grand-parents as being my parents; till he noticed strange inconsistencies in my having so many parents. At last he gave me a sharp glance and inquired concerning my age. Then he realized that it was to my grandfather's grandson, and not to my grandfather's grand-son, he was speaking. It would have been wearisome to correct the impression were not the remembrance of everything else so bright in his mind. Points in his history and the article were so correct. Two years ago, when he was residing in the magazine were so accurately grasped that one should feel anxious to have to come again. I was informed that every one felt the same confidence in him that I was inspired with during the hour spent with him. He visited his native home some ten years ago. His own gave him a right royal welcome. He visited in the rest of the world, and he was the last to be made to his dear native island. A very beautiful tribute was paid him by one who knew his life history well, Mr. John L. McDougall, in a letter to the *Casket*. It is not often that the very same words are used in regard to the death of any of our people in this part of Canada by a review of such high literary standard as America. In a letter to the *Casket* regarding to this one-sacrificing man so that it bursts into applause at the sight of such deeds as characterized the whole life of Canon Melan.

It may have been his miraculous escape from the attack of fever, which caused many another miraculous feat to have been performed by this holy priest. No one could find out for a certainty whether he had been told by any earthly messenger that a certain person who was known to have led a not very edifying life was dying. Had it not been for this dying person's most intimate friends were leaving the house to ask the priest to come to administer the Last Sacraments, when he was already unconscious, he would have died in his bed. It is not surprising that the matter should be so widely known, as the *Casket* undoubtedly hoped that some of our readers would be interested in the story of her Majesty's coronation. I cordially agree with you that the matter should be so widely known, as the *Casket* undoubtedly hoped that some of our readers would be interested in the story of her Majesty's coronation.

God's loveliest and most beautiful birds and insects play and sing and flit about in the glad sunshine. They seem to be grateful to Him who has created them and to what they are, and admired and studied by man. They have no reason; they cannot know God, but they are grateful to Him who gives the graces and studied by man. They have no reason; they cannot know God, but they are grateful to Him who gives the graces and studied by man.

A SATANIC REPAST

APPALLING PROFANATION OF CONFISCATED CHAPEL BY FREEMASONS AT TOURS, FRANCE.

The following account is taken from *La République de Tours*:

The College of St. Gregory, the property of trustees, and under the direction of the Jesuits, was confiscated by the State as belonging not to a religious company, which it was, but to the State. The Government of Tours, which was not a member of the stock company, which it was, but to the State. The Government of Tours, which was not a member of the stock company, which it was, but to the State.

C. M. B. A.

Ottawa, August 10.—The five hundred delegates to the 15th triennial convention of the Catholic Mutual Benefit Association were heartily welcomed to the city this afternoon by the Controller Hinchey. This morning the delegates attended service in the Basilica, celebrating pontifical High Mass, while able sermons were delivered by Bishop Fallon, of London, Ont., and Rev. Albert, superior of Capuchin Fathers.

G. N. W. DESBATH

Ottawa, Aug. 12.—Amid cheers and by an unanimous vote the C. M. B. A. convention, after a session lasting till after midnight, decided to amend the constitution so that no one in future be admitted to membership who gains his livelihood from the manufacture or sale of intoxicating liquor. Rev. Father McNeil, of Nova Scotia, one of the best known advocates of temperance in the Catholic Church of Canada, swayed the

convention with a masterly appeal for temperance, pleading that the association be made a pillar of the Church. Dr. Ryan, chief medical adviser in reply to a question, stated that the expectancy of life among those engaged in the sale of liquor was not as good as those otherwise employed. It was explained that the resolution does not apply to laboring men in breweries, etc., but to those directly engaged in the sale of it.

A CLERICAL CHAMPION OF GODLESS SCHOOLS

At a meeting of the Cercle St. Jean Baptiste de Vanda, Sask., at a Catholic Separate School on Sunday, July 24th, at which were present H. Gauthier, President; J. H. Fournier, Vice-President; Luc Gagnon, Treasurer; and F. X. Loisele, Alex. Maréchal, and N. Fortier, members of the Executive Committee. It was moved by N. Beauchemin, seconded by G. A. Lelievre, and carried unanimously, that:

"Whereas, at a banquet organized by A. F. Totkze, M. L. A., and given at the town hall, Vanda, in honor of the Hon. Walter Scott, on the occasion of his first visit to Vanda, July 14th, 1910, the Rev. Mr. Rae, Presbyterian Minister, delivered a speech in which he used the following words: 'Separate Schools may be a necessity, but they are a national misfortune. Public money should not be granted for their support. We are perpetuating race and religious prejudice as in every other province they exist in existence, or which might be admitted to the Union later on, and in which a system of Separate Schools is founded existing by law at the expense of its admission into the Dominion of Canada.'

REMARKABLE CURE OF CONVERT CLERGYMAN'S SON

FACING AN OPERATION WITH RISK OF DEATH, THE FATHER TAKES THE CASE TO A HIGHER POWER

The Paris Univers of July 6, contains the account of five apparently miraculous cures registered recently at Lourdes.

"One of the most interesting cases reported is that of Joseph Duncan, convert clergyman, Mr. Edward Duncan, formerly pastor of St. John's, near Stoke-on-Trent, England, now residing at Compton Lodge, near Dover, who gives the facts in a signed communication addressed to the *Catholic Herald*, Manchester, England.

ANOTHER METHOD OF SOCIALISM

Some time ago there appeared in *The Pilot* an editorial entitled "On the Method of the Socialists." The article attracted no little notice especially among the Socialists who fancied they saw in it a large admission on the part of the Socialists that they were not Catholics. The article was signed by "N. B. Slivers." The men of my age are not of her children, she also struggles, she also knows what persecution is, she also has toiled, and striven, and labored, and she knows what it is to be a Catholic Church—Christ said—'Come unto me and be heavy burdened, and I will refresh you.'—Pilot.

REV. J. J. TRAYNOR'S FIRST HOLY MASS

A large number of people witnessed a most impressive ceremony on Sunday, July 17th, at the celebration of the Holy Mass in St. Michael's Church, Irish Block, celebrated by Rev. John Joseph Traynor, son of Patrick Traynor, Dr. Walters of St. Mary's Rectory, Hamilton, as sub-deacon. Mr. Neil Sullivan, of the Grand Seminary, Montreal, acted as master of ceremonies, and Master Victor Traynor, brother of the celebrant, was censor bearer. The acolytes were little cousins of the Rev. Father Sullivan gave an eloquent and touching sermon, his subject being, "Thou art a priest forever." (Ps. 119-4) He dwelt on the dignity of the priest-hood, how the young man had given up a decade of his early life to prepare for the great work to which the Master had called him—and now, he had come home to his parents, to his friends, to all a priest ordained of God, to offer sacrifices, to be the mediator between the sufferings of his guilty people. In conclusion the speaker asked the young celebrant to remember his good parents and his friends in offering up the holy sacrifice.

EDINBURGH'S SHAME

A RECENT OCCURRENCE IN THE CITY OF THE "WORLD'S MISSIONARY CONGRESS"

An episode which has just concluded in Edinburgh has marked the Scottish capital with a shame which will not easily be erased. The rector of an Episcopalian church erected a Calvary on the outer wall of the building, with the object of drawing the lapsed masses of the district to a contemplation of the sufferings of their Redeemer. It immediately aroused a furious outcry against the "outrage to the Protestant sensibilities of the people." Large crowds collected before the church, and the rector was mobbed on leaving it after service. Much of the agitation was due to a society named "The Protestant Sons and Daughters of Free-Edinburgh," which published statements before the Roman Imperial edicts against Christianity were mild and temperate. The rector has bent to the storm of popular indignation and bigotry, and has removed the crucifix. But the stigma remains. One is tempted to wonder at a community which is considering the erection of a statue to his late Majesty King Edward, in the midst of such a display of a statue of the King of Kings.—From the Catholic Universe and Weekly, London.

THE SUN AND MOON AND STARS CONSPIRE

The sun and moon and stars conspire about the Blessed Sacrament. But what are those far-off specks that are troubling like the pupils of night? Are they the multitudinous altars of the Divine Omnipotence? And are they not as many as the lights that have been, and are, and yet shall be before the Real Presence as Victor Hugo somewhere says, sparks from the censers that the angels swing before the throne of God, whose incense is in part our prayers?

THE FRENCH CANADIANS

Editor RECORD.—Dear Sir,—Permit me a comment or two suggested by a paragraph on the first page of your last issue and captivated by the words "Go and See." After some years of life in other parts of Canada I took up my residence but a few weeks ago in this quiet, retired hamlet situated on the south shore of the St. Lawrence some eighteen or twenty miles from the city of Montreal. What I have so far had occasion to observe amply convinces me that the individual would have to be singularly pure in a rare simplicity, integrity and purity of life. Their countenances are but the visible reflections of these and all other ennobling qualities and virtues. A person of wicked life and of evil inclinations would be as much out of place in this neighborhood as a bull in a china shop. I venture to say that this place is but typical of almost all rural hamlets and small towns in this province. What some of those misguided zealots up in Ontario would need would be the services of an optician. They have a marvelous facility for seeing things afire off which do not exist. But he would need to be a wonderfully skillful optician who could remedy the morally distorted vision which makes them see things in their peculiar way.

CHARLES F. UEBELHOER RECEIVED INTO THE CATHOLIC CHURCH

In St. Paul's Church, Titah, Minn., on the Feast of Pentecost, Charles F. Uebelhoer, with great humility made a public profession of faith and was received into the Catholic Church by Rev. James Walcher. Until the last few months Mr. Uebelhoer was a Lutheran minister and was noted for his zeal and learning.

He was born in 1874, in Germany, was graduated from the Universities of Heidelberg and Bonn, and was ordained in 1899 in Baden. He was sent on the foreign missions in connection with the German Evangelical Synod of North America. His first mission was at Strassburg, Sarre, Canada. Later Mr. Uebelhoer preached at Eden Valley, Minn., which was his last mission.

He will enter St. John's College, Collegeville, Minn., next September, to study for the priesthood.—Missionary

THE PRIESTLY ROBE

Touch it lightly, or not at all. Let it not fall! Let not a fabric so august Trail in the dust! 'Tis a costly thing, Woven by love in suffering, 'Twas Jesus' parting gift to men, When the Lord rose to heaven again, His latest breathing fell on it, And left a sacred spell on it, A mystery hidden within its folds, Quicken'd by sacramental breath, It holds The power of life and death. Would you sully it? Would you rend it? Is there a Christian would not defend it— A robe so costly and so rare, So wonderfully rare? Woe to the hand profane, Woe to the heart ungracious, Woe to the tongue unheeding, Would dare to cast a stain On a vestment made so precious By such costly blessing! I know this robe and its history, And what strange virtue goeth forth From its hem to bless the earth; And I adore the mystery That gives it grace, In Jesus' name, to soothe and heal. With more than human tenderness I prize the priestly order; And, while with reverent knee I kneel I do not see beneath the border Fall feet of clay. But seek to find, if so may, By feeling Some gracious thread which will console me very.

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BARGAINS FOR THE CLERGY

Everything in the Church Goods at the most reasonable prices. Watches, Jewelry, Clocks. Repairing a distinct specialty. Knights of Columbus Charms and Buttons, and Embroid Pina of all kinds, Gold, Silver and Nickel Plating. Now is the time to have your Altar Plate and Candlesticks made like new.

SEE WHAT IS UNDER THE PAINT WHEN YOU BUY A MANURE SPREADER

CHOOSING a spreader that will prove a big paying investment for years to come is a serious problem. You can't judge by appearance, for all spreaders look very much alike. The way to be sure is to get right into the details of construction. See how and what they are made. The handsome finish of the I H C Spreaders

J. J. M. LANDY

416 Queen St. West Toronto, Can. Phone Rex. Coll. 452

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FIVE-MINUTE SERMON

FOURTEENTH SUNDAY AFTER PENTECOST

THE POVERTY OF CHRIST

For all these things do the heathen seek. (St. Matt. vi. 32)

In this day's Gospel our Blessed Lord would teach us that the difference between men is the difference between the objects for which they live. And He lays down the fundamental law of His kingdom, that if the chief object of one's life is the enjoyment of the things everywhere about us—eating and drinking and money and lands—there is therein a mark of belonging to the kingdom of this world. To belong to our Lord's kingdom we must live for none of these things as the end of our existence. We may, indeed, have and use the things of this world, but for higher purposes than the world itself can offer; as far as any enjoyment in them is concerned, it is too trifling a matter to engage our serious pursuit. Yet, brethren, is not the whole Christian world absorbed in seeking after what should be the heathen's peculiar treasure? Is not the chief object of our life to get rich? Is not the possession of riches deemed the most enviable happiness? Is it not the best praise of an individual that he is prosperous, and of a nation that it is wealthy? What a serious lesson it is, therefore, that our Lord expressed His contempt for what is deemed the height of human wisdom among us—a contempt no less profound because so gently expressed! He is as much as says—if you and I are to make choice of a way, you may choose King Solomon's wardrobe with all its jewels, and I will take the new-blown lily; if you talk to me of foresight and skill in the business of life, you may admire the successful speculator, but the little sparrow is my model.

And our Lord's life was fully in accord with His doctrine. For it was of set purpose that He saw fit to lack those things that nearly all men covet most; that He was the child of a poor maiden, and the apprentice of a carpenter; that He was a wanderer barefoot and needy about Judea, yet all the time the only-begotten Son of the Lord of all majesty; that He was seemingly a tried and convicted criminal, and died naked and all but alone upon the gibbet, yet all the time the immortal King of ages.

The truth is that this unhappy over-valuing of the more lowly things is a fault deeply rooted in our fallen nature. That the eager pursuit of wealth is not compatible with God's service; that it is the peculiar province of the heathen we indeed know. And we know that the human soul is too noble a being to expend its dearest action to purchase any perishable thing whatever. Yet very many persons who deem themselves good enough Christians are quite proud of their success in the heathen's way of life. And many other Christians fall into downright despair because God has deprived them of the things that "the heathen seek."

Far be it from us indeed to underestimate the burden of poverty, or to say that it is an easy thing to suffer it. God knows that it is a terribly hard thing to be poor; to see one's family suffer actual hunger; to wander about the streets with no roof to cover one; to lie helpless sick and be too poor to get proper food or medicine. But on the other hand it is wrong to act under such circumstances as if all were lost, as if God hated us; that is the very time to arouse one's faith in God's love and one's reliance on His promises; to seek His consolation in the holy sacraments; to raise one's eyes hourly to His countenance by fervent prayer that He may relieve the burden, or at any rate grant patience to bear it.

Oh! how few there are who gladly and heartily renounce the Kingdom of God and His justice in preference to the treasures of this world! How few there are who do so even grudgingly and doubtfully!

Yet the justice stands: to labor for a postponed reward is the Christian's life, and for a present reward the heathen's. To pass by a seen and present joy for the sake of an unseen joy is the Christian's wisdom; to trust the voice of an unseen benefactor—in a word, to walk in the darkness of a supernatural faith—is the fundamental virtue of our religion.

ODIUM THEOLOGICUM

The daily newspapers of the United States are happily free from personal attacks on the life and character of the present incumbent of the Holy See. Serious objections may indeed be taken to the frequently misleading and inaccurate reports of happenings in Catholic lands, the more so that no effectual means has thus far been devised or established by which the evil may be checked. But abuse of the Holy Father or assaults on his high office are altogether uncommon. Strange to say such attacks are restricted to the religious weeklies, which will often comment on that self-interest or an unkindly spirit prompted, and on the other incur the guilt of the very offenses which they warn their readers against.

An appropriate illustration is furnished in the current Baptist Examiner, which prints a sermon on the Life of Christ, and yet leads off with an editorial under the heading "At His Own Trial," the his meaning the Holy Father. Sophism, mockery, calumny and abuse usurp the place of argument to plead the cause of a new policy of freedom for the handful of Protestants propagandists in Catholic Spain. It is most objectionable, and an apology is due to the reader for reproducing here the hideous picture drawn by an avowed enemy of the Catholic faith, and still he (the Pope) sits in the mouth of the cave, biting his nails at the progress of events, and snarling at those who would bestir themselves in the land where his authority still has potency. Were this description not a mere pen picture but a portrait drawn in colors the Examiner would make a worthy American substitute for the Rome L'Asino. Yet the personage thus jeered

MY VARICOSE VEINS WERE CURED completely by ABSORBINE JR.

My wife was afflicted with varicose veins, and will do the same for you in a pleasant manner. My wife was afflicted with varicose veins, and will do the same for you in a pleasant manner. My wife was afflicted with varicose veins, and will do the same for you in a pleasant manner.

at is one in whom a Protestant layman, writing for the secular press of his impressions of a recent audience, discerned "a loveliness of character, strength of soul touched by a strange pathos that brought with it the conviction that the people of his beloved city of Venetia, among whom Giuseppe Sarto had once dwelt, had loved him for reasons that were good." The lies and exaggerations and misrepresentations of history are so present to the Baptist editor that "mountainous error is too highly heaped for truth to o'er peer," and he conjures up a phantom after his own sinister and distorted imaginings. How different from the simple tourist who was able to lay aside his bias, went down on his knees in the presence of Pius X, not because the etiquette of the hour required it but because he wanted to see the man who had made the world seem the sweeter, and the brighter for the existence of such a man as Pius X."

If the freedom of worship which Protestants demand in Spain is to include the right to outrage the feelings of millions of devout and loyal Catholics, and to heap abuse on one whom all Catholics revere as the Vicar of Christ as well as for his own estimable qualities of mind and heart, then aside from further reasoning we question whether such freedom would not be a step backward in the march of civilization and a serious menace to the religious peace of a Christian land—America.

"WOMAN'S RIGHTS"

ARCHBISHOP MESMER SPOKE ON THE SUBJECT AT WESTERN CHAUTAQUA

Most Rev. S. G. Mesmer, D. D., Archbishop of Milwaukee, delivered the principal lecture of the season at Spring Bank, the home of the Western Catholic Chautauqua on Oconomowoc Lake at Okauchee, Wis., Monday, July 12th. The Archbishop took for his subject "Woman's Rights."

Among other things the Archbishop said that the modern "Woman Question" was an outcome of the French revolution. His Grace was of the opinion that not only the religious question, "Woman's Rights" a social but also a religious question, a fact overlooked by most writers.

"Rights of persons are determined absolutely by the purpose of the being in question," said the Archbishop, "and the point then arises, what is the purpose of the two sexes; what is the difference? We must come back to the Creator for the answer. Religion gives us the only true answer."

"The theory that demands equal rights must be denied absolutely," said the Archbishop. "It is a mistake to say equal rights instead of similar rights. Men have certain rights that women have not; and women have certain rights that men have not. No one can interfere with the rights given women by Almighty God."

"Why should women claim equal rights when it comes to a question of politics?" asked the Archbishop. "What does politics mean—politics mean the governing and ruling of nations, and not equal rights. It would interfere with woman's calling, which makes her queen of the household. It would destroy her female character, and destroy her influence on mankind."

The Archbishop went over this matter in great detail and stated that he was talking of general politics, admitting that there were certain questions where women might have a legitimate right. The Archbishop also stated that there were a great many occupations for which woman was not made and which would interfere with her high calling as a woman, and her morality and would mitigate against her special vocation in the family as mother.

"A true solution of the woman's question may be found in religion," said the Archbishop. "Through this sacred scriptures run the law, that woman is subject to man, and, therefore, man takes the principal part. As he is the head of the family, man must take the leading part and on man rests the authority of the State. Woman is not, however, considered inferior to man even though the enemies of the Church say so, for the Catholic Church teaches that woman stands equally high before God. The only difference between man and woman is the difference in their purpose or work as assigned by God. Instead of saying equal rights one should say similar rights."

THE TYRANNY OF ROME

Why does any one, who has had no experience of life under the guidance and protection of the Catholic Church, call her power tyrannical? There are some people who consider the Ten Commandments tyrannical, and who would violate them if they were not. The one united, consequently a power; the others disunited, consequently weak. Seeking to offset this weakness, our Protestant friends are now striving for some sort of unity among themselves, formulating a consensus of denials in matters of vital importance.

Fortunately there are some who stanchly hold aloof from this movement, knowing that it can only be brought about by the more Christian element yielding to the lesser, and they are not willing to give up the remnant of Christian principles they still possess. All honor to them! In this we are with them. But we have it in our hearts to wish that they might be brought to a realizing sense of their own precarious position and of the full meaning of our Saviour's words: "He that gathereth not up his cross, and follows Me, cannot be My disciple."

Indeed, the Catholic alone understands the meaning of these two texts, and he finds no cranny in the divine yoke imposed upon him by his own ecclesiastical laws.—S. H. Review

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The steamer was delayed for three hours while the wounds—which, though many, were not serious—were dressed. Father Mullan escaped with slight injuries, and one student had a nasty scalp wound. The struggle in the boat lasted for nearly an hour. When they were received on the steamer the victims were in a state of great exhaustion. He is notoriously a disorderly party, and the identity of the assailants is known, they may be brought to justice.

AUTHORITY AS AGAINST CONFUSION

A friend was asked to give the reason why he became a Catholic and he sends the following in his own hand writing: "I wandered from the city of confusion and ascended to the mountain-top, and gazed upon the vast expanse of seamy below me. In the uttermost depths of my heart I cried out 'Where is the City of God?' I turned to the Holy Scriptures, and I saw that 'the invisible things from the creation of the world were clearly seen, being understood by those things that are made.' I looked above me at the star-spangled sky, and I said: 'All these have their centre around which they revolve, and I am in submission to their centre.' I looked at the magnificent government buildings, and I contemplated how that within the voice of authority was centered in one to whom all the others turned for guidance and support. I fixed my eyes upon the dwellings of the poor and of the rich, and I thought to myself: In every family there is a central paternal authority that suppresses all the other authorities in humble submission. I looked at the animal world, and I noted how that in all the multitudinous species, the same unchangeable law prevailed, the submission of the inferior to the parent, and the authority and solicitude of the parent for the offspring, and I exclaimed, 'This is the wisdom of the Most High.'"

PIRATES ATTACK A PRIEST

The Cairo correspondent of the London Daily News telegraphed to that paper: "A savage assault at Haifa, on the coast of Palestine, by Arab boatmen upon a London priest, is reported by the Egyptian Gazette. Father Mullan of Mill Hill and four American students, were being conveyed by shore boats to the steamer late at night when they were brutally attacked by the men who were rowing them because they refused to give three times as much as agreed upon for embarking. Father Mullan, who is a sturdy Irishman, hit out vigorously, and with the assistance of the students, eventually overcame the boatman, after a desperate struggle. They then commenced to row themselves to the steamer, but the cries of the Arabs roused the wounded men, and they immediately began slashing the westerners with their heavy oars, and another serious struggle ensued. This time the priest and the students were beaten down, their pockets were rifled, and their valuables were demanded as the price of their luggage being surrendered. Satisfied with their share of the booty, the Arab rowers transferred them to the gangway, and disappeared in the darkness."

FOUGHT SHY OF "CONVERTS" FROM ROME

An Episcopalian clergyman of Boston, who shrouds his identity under the title of "Probyter Ignotus," writes a weekly letter to the "Living Church," which is notable principally for its nasty flings at Catholics, from Pope "Pius" down to the "Catholic" (who ever she is). He seems to be obsessed with the idea that "Romans" are rushing pell-mell into the Anglican Church, and is wont to refer in somewhat vague terms to the large numbers of these persons, though he takes good care not to give us their names. From our own experience of Anglican clergymen, we have found them fighting rather shy of the average "convert" from Rome.

THE PLEDGE

I promise Thee, O dearest Lord, That I will never cloud the light Which shines from Thee within my soul! Nor ever will I lose the power To serve Thee by my will, Which Thou hast set within my heart, Thy precepts to fulfill.

Oh, let me drink as Adam drank Before from Thee he fell; Oh, let me drink as Thou, dear Lord, When faint by Szech's well; That from my childhood, pure from sin Of drink and drunken strife, By Heaven's clear fountains I may rest Of everlasting life.

An interesting story in connection with this little poem is related in the Toronto Mail and Empire. A Christian mother had taught the lines to her boy in his childhood, and every night when he said his prayers at her knee he repeated the pledge, till the words became as familiar as those of his prayers. Years after, when he no longer had his mother to guard and advise him, the boy fell into evil ways. He learned to drink and when he grew to manhood the drink habit mastered him. He became a common sot, abandoned wife and children to the mercy of the world and thought only of satisfying his craving for liquor. One evening, when he had

reached the lowest stage of his downward career he staggered into a church where a mission was being served. Stupid with drink, he could not understand the message of the sermon, and though it was on the evils of intemperance, but suddenly the young preacher knelt down in the pulpit, and with hands and eyes raised to heaven, he repeated Cardinal Manning's "Pledge." The familiar petition sank through the mists obscuring the outcast's brain, and once again he was an innocent child "pure from sin of drink and drunken strife." He sought the missionary, took the pledge and kept it for life. The probation time was not long. He had worn himself out, and go great was his horror of the cause of his downfall that when he was dying he refused to take the brandy the doctor held to his lips. Whispering the words his mother had taught to him, "I promise Thee, O dearest Lord, That I will never cloud the light, Which shines from Thee within my soul," the redeemed outcast passed away.

"Is it too much to ask mothers with young children to put out these lines and teach them to the little ones, especially the boys?" asks the writer of this touching story. "We teach the tots many little prayer rhymes—why not teach them 'The Pledge'? If any young man who may happen to glance over this page—and who recognizes his will is beginning to weaken and his appetite for drink is growing upon him—will cut out these two verses and place them in his pocket-book, perhaps he will find strength in a moment when he most needs it. If any forlorn human creature in the depths of the misery of the drink disease should stumble upon these little verses, perhaps, because they are sincere, and gentle, and tender—and not denunciatory—they may spur him to make one more effort to shake off the octopus which for so long has firmly gripped him. Then, indeed, will a little seed sown by the wayside bear fruit."

It is well for Catholic young men and women to look for society among those of their own faith. A Catholic educator, discussing the tendency among a certain class of Catholics to seek social pleasures and associates in Protestant circles, said: "Without seeking to disturb the harmony that should mark the intercourse of Catholics with their non-Catholic fellow-citizens, or to impair the union of true patriotism that should bind all classes and creeds together for the good of the commonwealth, it behooves Catholic youth to associate with Catholics."

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Hence the necessity for Catholic societies for our young men and women. In non-Catholic societies the Catholic young man is not particularly wanted, nor can he intimately associate himself with it without suffering in faith or self-respect. The ideals of non-Catholic youth of the intellectual stamp run counter to Catholic doctrines and practice, and the Catholic will find himself forced either to the blush by silent acquiescence or to the sword in defense of his faith and self-respect. In science, in literature, in philosophy, in thought, in religion, the Catholic and non-Catholic ideals clash, and there can never be that harmony and restfulness found in the homogeneity of a Catholic society.

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The ideals of humanity are no longer mental and spiritual, writes Mr. Harold Begbie in the (London) Daily Chronicle...

priming champion of the sanctity of the marriage tie. And it is here precisely the sex have fallen most from Christ's teaching...

"I don't know that Harold Begbie is a 'Papist.' But I do know that if the foregoing had been written by Pius X., our free and enlightened organs of public opinion would metaphorically hold up their hands in pious horror at this reactionary. The Church has ever been the guardian and protector of science...

CHATS WITH YOUNG MEN

FEAR AND WORRY
What a splendid thing it would be if the habitual worrier could see a picture of himself as he would have been if his mind had always been free from worry...

live in perpetual fear that something terrible is going to happen to him, here or hereafter; that he is a mere puppet likely at any time to appear in the guise of some dread disease or calamity.

What is fear? Whence comes its power to strangle and render weak, poor, and inadequate the lives of so many? Fear has absolutely no reality. It is purely a mental picture. It is but a bogey of the imagination. The moment we realize this it ceases to have power over us...

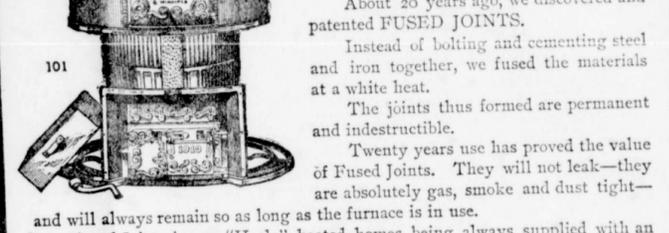
Whatever your vocation or condition in life, be sure that you get rid of fear; that you get it out of your life, root and branch, so that you will never obtain free, untrammelled self-expression otherwise.

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quor. Hercules was not haunted by the fear of other men. The consciousness that he possessed superior power to other mortals lifted him above anxiety or fear that others might injure him.

OUR BOYS AND GIRLS

POLITENESS
There is a good deal of discussion over the last art of politeness in these days, and the man who understands and exercises the genuine art is far too rare a creature. However, that it can be taught at times is evidenced by a story told by the author of "Servia and the Servians," about the Servian child, or godja, Nasradin, and his pupils.

difficulties to overcome and will need strong motives to urge him to the task. If you would cultivate the habit of reverence, make a list of all that in your judgment should command your reverence and at once begin to assume toward these the reverent attitude whether you have the feeling or not.

Back of your parents is God. Your life is home in Him. His power created you, His goodness crowns you, His love redeems you, His grace sustains you, His Word directs you, His work surrounds you. A little thought on Him each day will soon make you stand with bowed and uncovered head, His work will be recognized as the revelation of His will, His day will be prized as a time for closer fellowship, His house will be valued as the gate of heaven and His voice will be heard in a thousand ways.

laughing," over the silliest thing imaginable. These pet phrases are not elegant and show poverty of expression. We do not expect girls to chatter like walking encyclopedias of knowledge, but the careful girl will learn different adjectives and will also be original in conversation. There is no young woman so hopeless in society as the one who cannot converse pleasantly with others or be original to a certain extent.

Manners are not like clothes. It is a bad thing to have two suits of them, one for home and the other for abroad. Wear your best manners all the time. They suffer more by being put away than by constant use. If you keep your best manners for company only they will best that they were put on for them. Second best clothes may be worn at home, but not so second best manners.

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