

In this letter he says:

"The use of the name of Washington, to give an air of sanctity to the institution, is, in my opinion, as reprehensible as that of my father's name."

This information regarding Washington, in view of the claim made to day that he was a member, is very interesting as it comes from a man who had every opportunity of knowing the facts. He gives a peculiar and striking instance of the length to which Masons will go to claim illustrious men as members. He calls attention to "an affidavit sworn to before a Masonic magistrate by a Master Mason, that he sat with me (Adams) twice at meetings of a lodge at Pittsfield, Mass." Mr. Adams avers that this oath is false, and that he never entered a lodge in Pittsfield in his life. Again, writing to a friend under the date Sept. 22, 1831, he says:

"My dear Sir, go to the records of the courts. You will find witnesses refusing to testify upon the express ground of Masonic obligations, avowing that they consider these obligations paramount to the laws of the land. You will see them contumacious to the deities of the court, fined and imprisoned for contempt, suffer the punishment rather than bear the testimony. You will find much more. You will find Masonic grand and petit juries, summoned by Masonic sheriffs, eager to sit upon the trial of a man for truth and justice when admitted on the array, and often excluded upon challenge to the favor; and last of all you will find one of the men, most deeply implicated in murder, screened from conviction by one Mason upon his jury."

A PRESENT DAY CASE.

That the Masons of our own day violate their oaths and subordinate the interests of the State, to the interests of individual Masons, even when these are criminals, has been proved recently in the city of Hartford, Conn. A prominent Mason, Dr. Griswold, by name, was, not many years ago, tried for and convicted of arson and is now under a ten years' sentence in jail. The principal witness against him was another Mason, Dr. Jackson, who has just been expelled from his lodge, and from all rights and privileges of Freemasonry, the principal charges against him being that he divulged the secrets of a brother. It seems that Dr. Griswold, the incendiary Mason confessed to Dr. Jackson, the expelled one, that he was guilty of the crime of arson, and when the latter physician was called to testify in court, he stated that fact. For this he is now expelled from his lodge, while the convicted incendiary retains his fellowship and good standing in the order.

The Hartford Courant, speaking of this matter, says: "Is it possible that there are reputable citizens of Hartford who believe that any lawful organization can compel a man to conceal his knowledge of a crime that threatens the whole community to save a man from the punishment that the law prescribes for such an offense?" Obviously it is impossible to go into this phase of the case at greater length but we must give the opinion of a man so well known and so highly respected in this community as the late Wendell Phillips. He says:

"Secret societies prevent the impartial execution of the laws and obstruct the necessary and wholesome action of political parties. The judges on the bench, the jurymen in the box, and all the machinery of politics feel the tyranny of secret societies. No judge and no executive officer, especially in a republic, can, with any self-respect, be a member of a secret society. Every fair man sees their hypocrisy (the Masons) in pretending to be a Christian body. . . . Every good citizen should make war on all secret societies and give himself no rest until they are forbidden by law and rooted out of existence."

SECRET SOCIETIES HAD THEIR ORIGIN AMONG SAVAGE AND BARBAROUS COMMUNITIES.

Hutton Webster, Ph. D., standing for the Doctorate in Political Science for Harvard University, wrote a thesis on "Primitive Secret Societies" which the MacMillan Company published last year. The character of this work is indicated by the high estimate which the Athenaeum in its April issue gives. According to Professor Webster, secret societies originated among savage tribes, and are found among all uncivilized people among the North and South American Indians, the Negroes of Africa, the wild inhabitants of the Fiji Islands, the Australian and New Guinea tribes, the Chinese, the Melanesian Islanders and the New Zealanders. There we have the whole thing—initiation ceremonies, "degrees," "lodges," etc., etc.; and the high-sounding titles those savages wear will cause our "Knights of the Brazen Serpent," "Grand Elect," "Most Excellent Master," "Perfect and Sublime Mason," and "Sovereign Inspector General" to turn green with envy. Professor Webster also shows that, as these savages came under the influence of Christian civilization, "the initiations," the "degrees," "lodges," etc., etc., disappear. It must be a source of pride to our civilized and Christian "Grand Knights" and "Exalted Hierophants" to learn from the professor that they owe their silly titles and childish trappings to the savages of Borneo and other lands. (Is it fact suggested a subject for debate at the next meeting of the lodge? What does reversion toward ancestral type indicate?)

It has been shown again and again that "the fraternal charity" cry of these organizations is a fraud, and their charity is a counterfeit of the genuine article which Christianity introduced. Behold genuine charity which thousands and hundreds of thousands of men and women devoting their lives, without compensation, to help the poor, to nurse the sick, to bury the dead, or teach the ignorant or clothe the naked—not to the members of their own society, their own church, their own nationality, but to the members of Jesus Christ, whether their skins may be black,

brown, yellow or white. This is charity, the charity of Christ, the charity that is vitalized and finds its expression in the Church of Christ. This charity of secret societies may be mutual aid, it may be giving of a quid pro quo, the result of a bargain, but it is a mistake to call this bargain a charity.

IMPORTANT FACTS.

Before going further into this subject of secret societies, we wish to say: 1. That it belongs to the Bishop of the diocese to take cognizance of such questions. 2. In this country at present, the question whether a society is or is not a secret society must be referred to a commission consisting of the Archbishops of the country or, finally, to the Holy See itself, not to any priest or layman.

Certain societies have been forbidden by name and later we shall mention some of these. But, before doing so, we wish to call attention to certain important facts which appear not to be well enough known. Lately we hear nothing from a certain section of the Protestant press but criticisms of the Holy See. The reader gets the impression that Rome is too ready to condemn, that it is unreasonable and uncharitable in its prohibitions and condemnations. The truth is there is no tribunal in the world which compares in tolerance, patience and charity with that of the Holy See. This patience, this slowness to condemn, have been frequently commented on and even criticized. That Rome is slow and sure has become a proverb. In our day this characteristic has been well illustrated, for instance, in the case of the Abbe Loly. It is now several years since this unfortunate priest was first warned by his own immediate superiors; it is more than two years since Rome cautioned him, and finally our Holy Father, forced by the magnitude of the scandal given, has been compelled to excommunicate him. The poor man, blinded by some passion, we know not what, has been laboring for years in virtual agreement with the Rationalists of Germany to subvert the very foundation of Christianity, namely, the Divinity of our Lord and Saviour Jesus Christ. The good Shepherd, therefore, whose divinely conferred office it is to lead his flock into wholesome pastures, has come to the assistance of this flock none too soon.

ROME NEVER HASTY.

Remember, Rome never acts hastily. The world at large has no idea of the pain it gives the Holy Father to discipline one of his children, nor to what lengths he will go and the patience he will exercise to correct the erring, or recover the straying sheep. But when this patience will have been exhausted, our Holy Father will then be obliged to follow the example of St. Paul and "with the power of our Lord Jesus Christ to deliver such a one to Satan. . . . that the spirit may be saved in the day of our Lord Jesus Christ." May Pius X. experience the joy St. Paul enjoyed in pardoning Corinthian. This repentance was granted, we may be sure, to the prayers and penances of the pious Corinthians, a fact that tells us plainly that the recovery of the lost sheep in the Providence of God depends in no small measure on the prayers and good works of Catholics. Our correspondent's letter brings to our mind this great important fact, namely, that under the disciplinary and penal legislation of the Holy See is the loving Christian heart of Pius X. who directs and controls all.

SECRET SOCIETIES WHICH HAVE CHANGED LAWS.

There is a second important truth worthy of our consideration, it seems to us, before we attempt to answer in detail our correspondent's questions. Many secret societies have chaplains appointed by the members, and a ritual which regulates various religious services. It may be useful to recall here the legislation of the last Council of Baltimore concerning such matters. It says: "If any society arrogates to itself the right to appoint a priest or any minister of worship (chaplains, prelates) and uses a ritual and religious services according to its own will, the members of such a society incur the censures against schismatics and heretics." Here is a new question altogether. Forbidding societies because they are secret is one thing, but forbidding them because they are schismatic and heretical is of course an entirely different question. Yet strange to say, certain societies insist on electing their own chaplains and elaborating a ritual. The Catholic members who do all this world of course recoil with horror from such a position if they suspected that they were adopting Protestant principles and following Protestant practice. What is the underlying and distinctive principle that separates, not only Protestants but the heretics of all ages, from the Church? This: the substitution of the authority of the individual or some number of individuals for the authority of the Church. Revelation has been committed to the Church; she is the only authorized teacher, she alone has power to legislate in this wide domain; she alone may appoint rituals, and these official rituals alone may be used in her churches and burying grounds. She alone has the right to ordain and authorize priests to exercise their functions. Protestantism teaches that the people select the minister and empower him and may discharge him at their sweet will. Selection or election of a chaplain, therefore, is in principle Protestant. Preparing or using a ritual for religious services is Protestant. Therefore the Council of Baltimore echoing the teaching of the Church says that societies which select a chapel and appoint a ritual are schismatic and heretics.

CASES IN POINT.

In illustration of the mistakes Catholics in good faith are liable to make in matters of this kind comes the following clipping from a Cambridge paper dated January 17, 1908, enclosed in a letter asking us whether the burial service of the Elks is allowed to be used in Catholic cemeteries:

"The body was taken to St. Paul's Cemetery, Arlington, for burial, and at the grave the service of the Elks was held. It was conducted by C. F. J. McCue, E. R. E. E. Clark, E. L. K. Samuel H. Grover, E. L. K. and Peter Noonan, Chaplain. A male quartette under the direction of Mr. Varney sang appropriate selections."

One year ago last September we received a letter asking a similar question. The best answer we can make to our present correspondent will be to republish from the Review of October 6, 1906, the letter we then received and the reply we made as follows:

"RITUAL OF THE ELKS IN A CATHOLIC CEMETERY."
"Boston, Mass., Sept. 26, '06."
"Editor Review:
"In one of the Boston papers I read last week an account of the funeral of John H. Griffin of Quincy. Having told of the Solemn High Mass at the church, the paper said: 'At the grave the service of the Elks was read in this city for the first time by Daniel Deane, exalted ruler, and a quartet composed of Miss Angela McCarthy, Miss Josephine McCarthy, James L. and Dr. Daniel B. Reardon, sang 'Near My God to Thee,' and 'An Absent Brother.'"
"Does the Church allow the burial service of the Elks or any other secular society to be used at the grave in her cemeteries?"
"Respectfully, 'S.'"

"Certainly not. Our correspondent may rest assured that the Church would not, indeed it would be more correct to say, that the Church could not, tolerate any other burial service than her own. This ritual of the Elks was used, of course, without the knowledge or approval of the clergy who have charge of the cemetery."

He joined the order in good faith and before it had been condemned; 2. he must show that there is no danger of scandal, and declare that his sole motive for retaining his connection with the order is to save his financial interests, and that he will discontinue for any other purpose further intercourse with the order; 3. he must also show that he can not leave the order without serious financial loss to himself and his family; 4. there must be no danger to himself or family of losing their faith and, in case of death there must be no danger of an un-Catholic funeral. Even when all these four conditions concur, no priest or even Bishop has power to absolve. The party must have recourse to the Apostolic Delegate. In a letter dated November 10, 1896 the Apostolic Delegate wrote: "Whenever such a person is in danger of death any priest may absolve him if the penitent promises to apply on his recovery to the Apostolic Delegate."

A DRAMATIC EPISODE.

CIRCUMSTANCES OF DELIVERY OF PAPAL BRIEFS IN THE UNITED STATES ONE HUNDRED YEARS AGO.

The establishment of the four Dioceses of Philadelphia, New York, Boston and Bardonia (Ky.) one hundred years ago was a dramatic episode of American history. It was partly brought about and in a way entirely governed in its carrying out by the turmoil created by Napoleon in Italy. The Pope of the time was virtually a prisoner and feared actual imprisonment in a short time.

By 1808 the Napoleonic regime had reached Italy and threatened the very home of the Church. The ecclesiastical exigencies of the times prompted immediate extension of the Church's machinery to provide against what was feared would be a prolonged lapse in its freedom of action. Until that time one Bishop, the Right Rev. John Carroll, of Baltimore had sufficed for the United States. There had been no remarkable increase in the Catholic population suggesting the need of a great extension of the hierarchy, but on April 8, 1808, the Pope made Bishop Carroll an Archbishop and created four new Bishops for the United States.

Father Luke Conneen, named as first Bishop of New York, was in Rome at the time the briefs were issued. He was a Dominican who was, however, deeply interested in the American missions and had done much to help them. He was consecrated at once, April 24, at Rome, and entrusted with the pallium for Archbishop Carroll and the bulls of institution for the three other new American Bishops. Affairs were becoming more politically General Miollis, the Napoleonic military officer in command of the Roman district, becoming daily more and more exigent in his dealings with the Vatican. Care was needed in getting out of Rome even to say nothing of securing passage to America.

Leghorn was tried first by Bishop Conneen, but the American ship expected had been "chopped" away by the watchful British cruisers. Hearing there was a better chance at Naples, the new prelate made his way there and his real troubles began.

The Pope's messenger held up. There was no French ship available, but the French authorities got wind of the arrival in the city and the purpose of the wandering churchman. Conneen was arrested on the ground of being a British subject. He was forbidden to leave the country, and the shipping masters were warned not to take him away. The Bishop was placed under surveillance, but does not appear to have been actually imprisoned. He could not get away from Naples, however. Meanwhile, the Pope himself had been placed in custody and could not help him. The head of the Church was detained from place to place, finally bringing up in Savona, where he was detained virtually a prisoner until 1813.

Bishop Conneen lived all the while at a monastery of his order in Naples, and it may be presumed, planned, how ever fruitlessly, some way of getting to America with the pallium for Archbishop Carroll and the bulls of institution for the American Bishops. Church usage prescribes that insignia and documents of such importance go by special messenger only, whose powers may not be delegated except under extreme necessity. The time came in 1810 when the Bishop's health failed, and in June he died in Naples.

Just what happened to the ecclesiastical material entrusted to him has not been cleared up, but it reached Lisbon shortly after the Bishop's death, and in September, 1810, reached Baltimore, where preparations were at once instituted to invest the new prelates. Early in October Archbishop Carroll received his pallium. On October 28 Bishop Egan, of Philadelphia, was consecrated. On November 1 Bishop Cheverus, of Boston, and on November 4 Bishop Flaget, of Bardonia—all the ceremonies taking place at Baltimore. New York's second Bishop, and the first to actually take possession of the See, Right Rev. John Connolly, O. P. D., was not consecrated until three years later.

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"PIETY NOT A GOWN."

An interesting lecture before the Christ Child Society of New York Cathedral parish, Rev. Dr. C. F. Thomas, pastor of St. Ann's church, criticized the Catholic society women who he said, "lay aside their religion after each Sunday and attempt to gain distinction in the social world through the press."

Dr. Thomas spoke on "The Catholic Woman in Society," and said that no matter what social prominence a woman might attain she could still remember and practice her religion even in the midst of the social whirl.

"What definition shall we give for woman? You can answer that better than I can. I speak of the educated and refined woman, and even include the mannish woman, one who can drink a cocktail and still retain her composure. A Catholic woman is one who is influenced by Catholic ideas and principles."

"The Catholic woman should not consider her religion a gown to be put on on Sundays and during Lent. This is what some believe and profess. That belief which many are promulgating is somewhat kindred to modernism, which is the tendency of certain people in high clerical and professional places to minimize the teachings of the Catholic Church and make them accord with the up-to-date religion—with art or literature or society."

"CHURCH SUICIDE."

LEADING PROTESTANT PAPER FORKS, CASTS SUBMERGING OF PROTESTANTISM.

From Literary Digest.

Church suicide is viewed as one of the special cases of race suicide by The Herald and Presbyter (Dincinatti). If, as has been urged by a high authority in politics, what are called the superior races abstain from the rearing of children, "the fact becomes noticeable not only in the commonwealth, but in the churches as well." Consequently "if any church expects to hold its own in any city or community, it will not do to depend simply upon the training of its own children. Too often the children are lacking to continue the church in its old life and strength, and unless other elements are steadily evangelized there will be soon a real shrinking in the church enrollment." An instance illustrating the foregoing is cited in the case of the Brick Presbyterian Church of New York. We read:

"The Year Book shows 1,003 communicants, and offerings for the year of \$155,736, making a strong, influential and beneficent organization. Two Sabbath-school statistics show that of the 437 families of the church only 87 have children under age, and these 87 families have only 163 children. Of these 163 children, 40 are away from home at school, and 45 are under seven years of age. It will be seen that the church Sabbath-school has comparatively little material to draw from, and we need not be surprised to notice in the General Assembly Minutes of last year that this church of 1,000 members had a total Sabbath-school enrollment of only 185. But what is the future of such a congregation and what the future of its 400 childless families? One block on Fifth avenue, in the near vicinity of this church, is said to have had but two children in its whole row of brown stone-front houses."

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"Such figures emphasize the reason for the comparatively slow growth of our leading Protestant churches in many places, or rather their steady decline in proportion to the growth of the population as in many great cities. They also emphasize the reason for the growth of the Roman Catholic Church in the same places. One year may not see a great change, nor ten, nor even twenty. But the change is coming. In thirty, forty, or fifty years the changed conditions become apparent to all, and unless there comes a reversal, a century will see a catastrophe, submerging our Protestantism in our great cities and the handing over of our institutions to those who, faintly in many ways, are true enough to God and His laws to suffer the little children to come to their homes."

CARDINAL GIBBONS ON THE MODERN WOMAN.

"The world is governed more by ideals than by ideas; it is influenced more by living concrete models than by abstract principles of virtue. Mary is the pattern of virtue, alive to maiden, wife and mother. She exhibits the original modesty becoming the maid, the conjugal fidelity and loyalty of the spouse and the untiring devotedness of the mother."

"The Christian woman is everywhere confronted by her great mother. Mary's portrait gazes down upon her from her wall. Her name is repeated in the pages of the book before her. Her eulogy is pronounced from the pulpit and altars, and temples are dedicated in her honor. Festivals are celebrated in her praise. In a word, the Virgin Mother is indelibly stamped on the intellect, the heart, the memory and the imagination of the Christian daughter."

"The influence of Mary, therefore, in the moral elevation of women can hardly be over-estimated. She is the perfect combination of all that is great and good and noble in womanhood, with no alloy or degradation. Hers is exquisite beauty, but a beauty more of the soul than of the body; it delights without intoxicating. The contemplation of her exalted no inward rebellion, as too often happens with Greek models. She is the mother of fair love, devoid of sickly sentimentality or sensuality. In her we find force of will, without pride or imperiousness. We find in her moral strength and heroism, without the sacrifice of female grace and honor—a heroism of silent suffering rather than of noisy action."—The Casket.

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