

NOT SO VERY STARTLING

When the Rev. E. J. Campbell of the City Temple, London, perhaps the most prominent dissenting minister in England, returned to that country from a visit to America some time ago, he said in reply to a question as to what impressed him most in the United States: To a British observer the most startling fact in the connection is the growth of the influence of the Catholic Church. When I was in America nine years ago I noticed Romanism enjoyed a much greater amount of consideration than it was accustomed to in Great Britain, but in the intervening period it seems to have gained enormously in America, so much so that evidence of its power confront one on every hand. This is a thing that seems to need accounting for. In answer to my questions about it, Protestant ministers tell me that it is mainly due to immigration, that for the last ten years or so the flow of immigration has been mostly from the Catholic countries of southern Europe, and that so far from having increased pro rata the Catholic Church has only managed to retain about 60 per cent. of the members to which, judging from the immigration figures she is entitled. However, when I put the same question to a Catholic Archbishop he received a very different reply. His information is that a large part of the gain is certainly due to direct conversion. It is, I repeat, startling to find that the press shows such deference to the Catholic Church as compared with what it gives to Protestantism; and that Boston, which was once the head center of Puritanism, is now practically under Catholic rule. Of course it is startling to men like Dr. Campbell who may have imagined the Catholic Church a dead or dying institution to behold it flourishing so vigorously here in an atmosphere of freedom which it was fondly hoped half a century ago would be its destruction. They see in the Church a great force for good in this country; a great teacher of justice as between man and man and class and class; a great inculcator and exemplar of obedience to the law; a great preacher and practitioner of faith and hope and charity; and seeing this they rejoice at the way she is growing in numbers and deepening and strengthening the spiritual life of her people.—Sacred Heart Review.

CLAIMS OF FREEMASONRY TO GREAT ANTIQUITY

Baltimore, Md., July 14, 1912. Dear Father: Will you please inform me whether there is any truth in the statements about the great antiquity of Freemasonry? I have heard it stated that the organization goes back to the Middle Ages, beginning with Christianity, even to the days of Solomon.—C. N.

Answer—Freemasonry, as it exists to-day, a secret society which does not acknowledge the authority of the Pope, which does not teach and acquire of its members a profession of belief in the Catholic Church, which has three hundred years old. Most reliable writers affirm that the organization as at present constituted began with the formation of the grand lodge of London on June 24, 1717. During the Middle Ages there were masons who pursued their trade as members of guilds, having fixed territories wherein they worked, and there were other laborers who were known as freemasons because they traveled from place to place and worked wherever they found employment. Needless to say, all these workmen were Catholics, they professed their belief in the doctrines of the Church on the day of their admission into the society, they frequently had their own churches or chapels in which they assisted at Mass on feast days and to which the bodies of their deceased brother masons were carried for funeral services. There is not the slightest piece of evidence to indicate that these workmen were other than loyal Catholic laborers, precisely the same as the other workmen of their day. No serious scholar would pretend that there is anything in common between such workmen and present-day Freemasonry.

Since there is nothing in common between the free masons of the Middle Ages and Freemasonry of to-day save the name, so likewise there is no reliable testimony of any organization kindred to Freemasonry existing during the early Christian ages, much less in a still more remote antiquity.

But lest our correspondent may think that our statements are drawn from Catholic sources and perhaps not entirely unprejudiced, let us quote the following from the Pittsburgh Dispatch of May 30, 1912: "High Aims of Masonry Recounted. Grand Master W. B. Melish Talks of Historic Basis of Great Fraternity." Mr. Melish was a guest at the Masonic gathering in Pittsburgh, and he is the "Grand Master of the Grand Encampment, Knights-Templar of the United States of America."

Faithfully asked as to the genuine historic basis of Masonry, he said that all intelligent Masons know that its organization does not date behind 1717, though there were, as in Kilwinning, Scotland, a lodge he visited and whose records he inspected, earlier individual chapters. For several centuries before there were the building guilds, especially that of the stonemasons, and the connection was close. But he was asked often about King Solomon being the first Grand Master and about Hiram, the widow's son and Hiram the Great being early Masons. This, Mr. Melish said, is all poppycock. The symbolism was all of the geometrical and architectural style and drew from the Temple, but direct descent was all pure nonsense.

Then Sir Knight Melish talked of Templar rites. Again he declared that no well-read Knight believed in any absolute connection with the Knights of the Temple, the Hospitalers and Knights of St. John and Malta of the

DIABETES

Is one of the most cruel maladies of which mankind is subject, the many complications arising from time to time making life seem almost unbearable. For many diseases, medical, scientific, and physiological knowledge and experience, gained from years of deep research, has achieved but little success. Now, little has been discovered of practical value in the treatment and cure of Diabetes. In fact, people have begun to look upon the disease as well-nigh incurable. Even in the medical profession can be found doctors who are of the same opinion, regarding sceptically any claim to ameliorate or improve the condition of a diabetic patient.

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CRUSADE PERIOD. These had become extinct as history records.

Mr. Melish pursued his iconoclastic disposition and alluded to the romantic legends which surround the founding of the Arabic Order of Nobles of the Mystic Shrine. The story runs that "Billy" Florence, the lamented comedian, Dr. Walter Fleming and Rawlings the Hackensack, N. J. artist, discovered a manuscript of a ritual of the Arabic Order in which sheiks were the head officials and that this was translated by an Egyptologist. The truth was that the ritual of this purely social adjunct of Masonry was composed by one learned in Oriental lore who squandered his magnificent compensation of \$25 in a royal raffle.

The Schaff-Herzog Encyclopedia of Religious Knowledge, edited by the Rev. Dr. Samuel Misauley Jackson, and published by Funk & Wagnalls Co., is the latest and most accurate Protestant encyclopedia in the English language. The last volume, No. 12, came from the press two months ago. The specialist selected to write the article on Freemasonry, Paul Leachker, himself a member of the order, after alluding to the stonemasons of the Middle Ages, speaks of Freemasonry as the world now knows it and he calls the latter "symbolic freemasonry." It has no connection with the organization of Catholic workmen who actually labored with their hands in the building trade. He admits: "Far different is symbolic freemasonry, which is a secret organization for the erection of a spiritual temple in the heart of man. . . . In 1721, one of the founders of the union, James Anderson an English Presbyterian minister, drafted a constitution for this cosmopolitan organization which bound all freemasons to a faithful observance of the moral law, humanity and patriotism. From English masonry soon spread to the British colonies and to the continent of Europe. . . . Rationalism in Germany helped to introduce masonry among the middle classes. Spiritually it has not advanced. For evangelical churches with their charitable interests freemasonry is wholly superfluous." (Vol. IV, p. 380.)—Truth.

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MOUNT ST. JOSEPH, PETERBORO

The ceremony of reception and profession which took place at Mount St. Joseph on Saturday, August 17th, was one of unusual interest because of the large number who participated in it, and the consequent additional interest, and the consequent additional interest, and the consequent additional interest.

Eleven young ladies received the holy habit, Miss Mary Doyle, Quebec, Sister Marguerite, Miss Catherine Coleman, Webbwood, Sister Colette; Miss Mary Burns, Webbwood, Sister Bertha; Miss B. Hickey, Newcastle, N. B.; Sister Dolores; Miss Agnes Sloan, Vinton, Que.; Sister Eremelinda; Miss Clara Green, Douglas, Sister Anita; Miss Annie Doh, Ottawa, Sister Othella; Miss Lydia Beman, Quebec, Sister Louise; Miss T. Sullivan, Sault Ste. Marie, Sister Corona; Miss Alice Smith, Bayville, Sister Mary Alice; Miss Catherine Kenedy, Newfoundland, Sister Aloysia.

At the conclusion of the ceremony, a very impressive sermon was preached by Rev. T. A. Gorman, S. J., in which the virtue of humility as exemplified in the lives of the Sisters, was extolled; and the joys of the true religious portrayed in a way touching manner. His Lordship Bishop O'Connor also addressed congratulatory remarks to all those present, the community on their rapidly-increasing numbers; the newly-received, on the special blessings that Almighty God had bestowed on them; and the parents of the Sisters on the privilege of giving daughters to the service of God.

All the clergy from both parishes of the city were present. Also Rev. Father Dowdall of Eganville; Rev. Father Shea of Montreal; Rev. Father Kelly of Norwood; Rev. Father J. O'Sullivan of Port Hope and Rev. J. J. O'Sullivan of Victoria Road.

ERRATA.—In our report in last issue of the blessing of the new bell at St. Thomas, Ont., the passage occurred: "At noon that day the voice might go up to the Virgin Mother in adoration of her and that she would pray for them." This should not have appeared in this form, as it was never said. The report was taken from a secular paper and was not revised.

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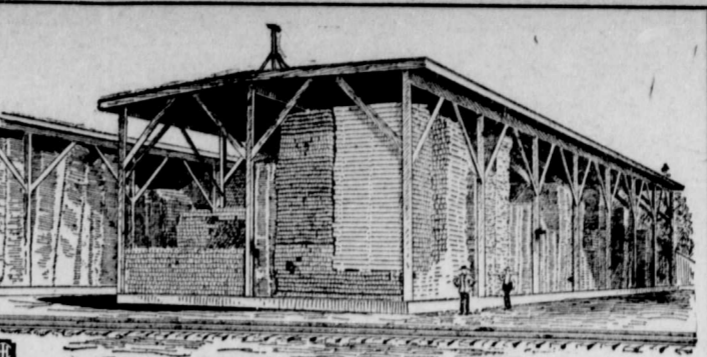
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DIED

Of your charity pray for the repose of the soul of Sister Terencia (Mamie Finn) a nun of the Order of St. Dominic, who died in Grand Rapids, Mch., on the 20th August, 1912. May her soul rest in peace!

C. M. B. A.—At the last meeting of Brantford Branch C. M. B. A. a resolution of condolence was unanimously passed to Bro. Donohoe because of the death of his son.

FAVORS RECEIVED

A reader of the RECORD begs the prayers of the faithful for two special favors.

A subscriber wishes to return thanks for favors received through prayers to the Blessed Virgin and a promise to publish in the RECORD.

A subscriber wishes to return thanks for favors received through prayers to the Sacred Heart, Blessed Virgin, St. Anne and the Souls in Purgatory.

A subscriber wishes to return thanks for favors received through prayers to the Sacred Heart of Jesus and Mary, Holy St. Joseph, and good St. Ann.

A reader wishes to return grateful thanks for favors received after prayers to St. Ann St. Anthony, and the Sacred Heart of the Blessed Virgin.

A subscriber wishes to return thanks for favors received through the Sacred Heart, of Jesus, Blessed Virgin, and the Holy Souls in Purgatory and promising to publish.

A reader wishes to return grateful thanks to Almighty God for special favors received after prayers to our Blessed Mother, Mass for the suffering souls and promise to publish.

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There will be an exhibition in the Health Building at the National Exhibition, a wonderful electrical apparatus from the laboratories of the Canadian Nest-Armstrong Limited, Oshawa, Ontario. The apparatus consists of an electrical process of intensifying the oxygen of the atmosphere producing ozone, which is passed through hydrocarbon oils of the terpene group forming vapors, known as terpene peroxide. When these vapors are inhaled the patient enjoys the healing antiseptic qualities of the terpenes on the inflamed mucous membrane of the respiratory tract. The apparatus is a special type of oxygen, which is directly appropriated by the blood. It increases pulmonary efficiency, improves digestion, prevents auto-intoxication and destroys bacterial toxins, and no therapeutic agent yet devised has shown such efficiency in the treatment of inebriety, tuberculosis, nervousness, insomnia, hysteria, hay fever, catarrh, bronchitis, influenza, and other diseases which are promoted by an insufficiency of oxygen.

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