

of Queen Victoria on the occasion of his unexpected visit to that town. It is still fresh in the memory of our readers how Orange mobs gathered at various centres throughout this province to insult King Edward VII. in 1860, when he was Prince of Wales, and was visiting Canada in the capacity of representative of our late Queen. These are a few of the events which Brother W. H. Taylor would revive as "the highest ideals in the life of the nation;" and we might recall more of them, but they will suffice to show what Orange Ascendancy and loyalty mean. In order to bring about this state of affairs once more, Mr. Taylor endeavors to arouse dissensions between the English-speaking people of Canada and "French Papists."

The French speaking people of the Province of Quebec have made their record as loyal British subjects. So far back as 1776 the French colony of Canada refused to join with the thirteen British colonies which declared their independence of Great Britain, and it was their loyalty which laid the foundation for the present Dominion of Canada. In the war of 1812, the French Canadians again sealed with their blood their loyalty to the throne of Great Britain by resisting invasion from the United States. Since then their loyalty has been many times proven down to the Boer War when French-Canadians fought side by side with Canadians of English origin, and were publicly thanked by Queen Victoria for their devotedness. The French-Canadian Company F was in the thick of the fight at Paardeberg, and on the celebrated "Pompey Tuesday" and aided in forcing Cronje's surrender. On these occasions, Major, Captain, and Lieutenant Pelletier and Lieutenant Ledue, distinguished themselves by their bravery. We believe that "Worshipful Brother Taylor who is now trying to create dissension, was careful to be far away on these dangerous occasions."

The reference to Premier Sir Wilfrid Laurier is entirely uncalled for and unjust. Sir Wilfrid acknowledged that he should not have used the word "foreigner," as applicable to General Lord Dundonald. It was a mere slip of the tongue for stranger, which was applicable to the case, and was in no way insulting, as the General could not be expected to be thoroughly acquainted with Canadian manners. As in Sir Wilfrid Laurier's native tongue, stranger and foreigner are signified by the same word, the slip is quite explainable, and his apology for having used it should be generously accepted, without placing such an interpretation upon it as the Worshipful Master has done.

But it is pleasant to remark that even at this Orange gathering there was a protest entered against Brother Taylor's ravings. Mr. W. M. R. J. Gibson, a barrister of Toronto, declared that Orangism has the broadest and grandest constitution of any order in existence. Those who know anything of the history of Orangism in Ireland as well as Canada must know better than to agree with this, but Mr. Gibson was right in rebuking Mr. Taylor by reminding him that "it is a mistake for some people to say that because a man is a Roman Catholic he has no right to live in the country. We are all Canadians and brothers, and we should not lose sight of that fact."

Mr. Gibson's remarks seem not to have been well received, as Mr. J. W. St. John and Rev. Newton Hill of King City spoke all the more aggressively, insisting on adherence to Orange principles, and the predominance of Protestantism in Canada. From the standpoint of these gentlemen the 42 per cent. who are Catholics in the Dominion should not be counted at all, and Mr. Gibson's statement that all are brothers standing on an equality was regarded as an objectionable introduction of party politics into the celebration.

As Catholics we admit that all denominations should be on the same plane in Canada, but we will never consent to be placed in an inferior position, and associations which look for the ascendancy of a sect or sects we shall always denounce as unworthy of any support by patriotic and honest Canadians.

Mr. Taylor admits that Sir Wilfrid Laurier "guides the destinies of Canada at the present moment." This admission is sufficient to show him that his principles of Orange Ascendancy are sadly out of date. Sir Wilfrid Laurier's Premiership has been several times declared by the Imperial Government authorities to be most satisfactory, and his loyalty unimpeachable.

THE OATH OF SUCCESSION.

The question of amending the oath of succession taken by the king on the occasion of his coronation, or previously when an important act of royal authority is to be exercised, was brought up in the House of Lords on July 3rd, a resolution to amend the same having been proposed by the Duke of Norfolk. The resolution was to the effect that

there should be in the oath no condemnation of doctrines forming part of the conscientious belief of any of his Majesty's subjects.

The Earl of Jersey moved to amend the resolution by adding that while the House of Lords is desirous that no expressions unnecessarily offensive to any of his Majesty's subjects should be required of the Sovereign, nothing should be done to weaken the security of the Protestant succession.

The amendment was carried after a lengthy discussion. Lord Lansdowne said that "he recognized the widespread desire that the question should be settled in a reasonable way. It is deplorable that a grievance should remain rankling in the minds of the Roman Catholic subjects of the king, but it is impossible for the government to effect a settlement until the leaders of public opinion are able to show that they had arrived at a basis of settlement. If common ground can be reached between Protestants and Roman Catholics, the Government will be glad to institute an enquiry."

It is something gained that the Government acknowledges so explicitly that there exists a serious grievance which should be removed, but such being the case, they should not fold their arms to let the matter rectify itself. If this is the way in which grievances are to be redressed, they will remain sore spots for a long time. What is the use of Government if it cannot find the means to redress admitted grievances?

The Protestant succession is an existing fact and Catholics are not disposed to dispute it, though its recognition takes away the liberty of future monarchs to keep their eyes open to see the light. But surely some way can be found to keep up the Protestant succession without the outrageous oath which selects Catholics from among all the religionists of the British Empire to fling a contemptible insult at them, and it is the duty of the Government to find a remedy to the abomination.

We are not at all sorry that the last effort of the Lord's Committee to draw up a form of oath to meet the new condition of affairs was abortive. It was fully as insulting as the form now in use, and would not better the case. It is sure, however, that now as the wrong is admitted almost with unanimity, the time for amending the oath is not distant, though the Orange lodges of Ireland and Canada may rage and rave about the matter.

JUDGE CURRAN AND POPE PIUS X.

Judge Adye Curran when opening the court session in his district (in Ireland) recently, related the following incident concerning an audience which he and his family had with Pope Pius X. while he was on a visit to Rome:

"I wish now to mention a matter, though I did not at first intend to make it public. Lately I and my family were in Rome, and we had the great privilege of a private audience with the Holy Father. On that occasion I asked His Holiness for a blessing for the four counties in my circuit, a favor which His Holiness most graciously gave, with good wishes for peace and prosperity to them. I am happy to think that the satisfactory state of things I find to-day is the first result in this country of that blessing."

The satisfactory state of affairs to which his Lordship referred was that there were no criminal cases to be tried, in consequence of which the Sheriff presented him with a pair of white gloves, according to the usual custom. This presentation of white gloves has been of frequent occurrence in Ireland under similar circumstances for many years, as Ireland is normally a very moral country, and has never been otherwise within the memory of the present generation, notwithstanding the numerous evictions and coercion acts under which the people suffered for so long a time. It is a pleasant thing to be able to say that since the passage of the Land Purchase Act, the condition of affairs has greatly improved all over the country, and there is every reason to believe the whole population will soon be prosperous and happy.

NO MARRIAGES BY FEMALE PREACHERS.

It is stated that there are in Chicago 105 women preachers who are authorized to perform the marriage ceremony; nevertheless not one of those was called upon to perform that function during the past year. It appears that the unwillingness to have marriages celebrated by women preachers is more on the part of the women than of the men, as the women are very loath to be married by a woman. This is the more remarkable as there were 27,076 marriages in the city during the year, and the women preachers are not only willing but anxious to perform the marriage ceremony if they could induce any parties to be married by them.

The Casket says that there are so many French Catholics now resident in Edinburgh that it was lately thought necessary to give them a mission in their own language.

SOCIETIES WHICH CATHOLICS ARE NOT PERMITTED TO JOIN.

ORGANIZATIONS NOMINALLY PROSCRIBED BY THE CHURCH—THE LAW FULLY AND PRECISELY SET FORTH—ALL SHOULD KNOW IT.

A question of much moment these days is the forbidden society. In the Question Box, conducted by a Jesuit Father in the Union and Times the matter is fully set forth. It is here reproduced for the benefit of our readers: "I would like to ask what societies Catholics are not allowed to join. Is it only secret societies and what secrets are they?"

As it is the policy of the Question Box, if any questions are sent in, to lay down the principles in the case, by which the question proposed and kindred or similar questions can be solved by the readers, we will follow the same method here. Our sources will be authentic and official documents issued by the authorities of the Church.

There are two kinds of societies forbidden by the Church: 1. Secret societies nominally condemned by the Church. 2. Societies, secret or otherwise, whose principles, tendencies or actions are known to be antagonistic to sound faith and the authority of the Church. The secret societies nominally forbidden by the Church are:

1. The Masonic Society or Freemasonry in all its forms, branches and degrees.
2. The Order of the Good Templars.
3. The Odd Fellows.
4. The Knights of Pythias.
5. The Sons of Temperance.

With regard to Freemasonry, the first warning of that society was given by Clement XII. in the year 1738, and his constitution was confirmed and renewed by Benedict XIV. Pius VII. followed the same path, and Leo XII., by his Apostolic Constitution "quo gravari," put together the acts and decrees of former pontiffs on this subject and ratified and confirmed them forever. In the same sense spoke Gregory XVI., many times over Pius IX., and Leo XIII., in his renowned encyclical letter, "Humanum Genus," issued April 30, 1884.

When the Odd Fellows and Good Templars established lodges in the United States, the question was raised whether these orders were included in the above condemnation by Leo XIII. To settle the controversy, the Archbishop of Philadelphia, Most Rev. F. P. Kenrick, under date of February 26, 1848, asked the Prefect of the Propaganda for a decision. After a lengthy correspondence, from the ent sides, and the Roman authority having obtained all available information, Cardinal J. Ph. Fransoni, under date of September 7, 1850, replied that these societies were included in the letter of Leo XIII., and consequently no Catholic could join them or remain a member. When in 1891 the Roman authorities pronounced sentence against the Knights of Pythias, Good Templars and Sons of Temperance, and all similar societies, most strenuous efforts were made to have the decree changed, but to no avail. In one of the many responses given by Rome, the Sacred Congregation observes: "This is not a question of mere ecclesiastical law, but it is one of the natural and divine laws and of not giving scandal under that law."

The second kind of organizations forbidden by the Church are societies whose principles, tendencies and actions are known to be hostile to sound faith and the authority of the Church. They are:

1. All societies who profess rationalism or naturalism as opposed to revealed Christianity. One of the most important religious documents of the nineteenth century, the "Dogmatic Constitution of the Vatican Council," April 24, 1870, reads, thus: "Then there arose and too widely spread 'the world' that doctrine of rationalism or naturalism which opposes itself in every way to the Christian religion as a supernatural institution, and works with the utmost zeal in order that, after Christ, our sole Lord and Saviour, has been excluded from the minds of men, and from the life and moral actions of the people, the reign of what they call pure reason or nature, may be established. And after forsaking and rejecting the Christian religion and denying the true God and His Christ, the minds of many have sunk into the abyss of Pantheism, Materialism and Atheism, until every sound rule of right, itself and every sound rule of right, they labor to destroy the deepest foundation of human society." Now, it is a fact that numerous societies, secret and otherwise, have written this doctrine of rationalism and naturalism upon their banners, though they differ in name, in ceremonial, in form and origin. They are "nevertheless so bound together by community of purpose and by the similarity of their main opinions, as to make, in fact, one thing with the sect of Freemasons, which is a kind of center whence they all go forth and whither they all return."—Leo XIII. in Encyclical "Humanum Genus." This leads us to answer the next question of S. S., our correspondent:

What are the secrets maintained by secret societies? The secrets of numerous societies are this very warfare against the Church of Christ mentioned in the above document. If a bill is before the State legislature interfering with the rights of parents in regard to the religious education of their children, whether they live in Indiana, Illinois, Wisconsin or the Dakotas, or any other State in the Union; when there is a question of electing a Freemason to an office, or having a bill passed which tends to injure Christianity, an edict of the head of Masonry reaches the "select few" forming an "inner circle" in the different societies openly or secretly allied with the Masons. Thence the impulse is given to the members. Thence united action is secured. This is called the "secret work." (See "Secret Work, Rosen,

Secret Societies and the Catholic Church.") To return to the former question:

2. If any society's obligations be such as to bind its members to secrecy, even when rightly questioned by competent authority, then no one can be a member of it, and at the same time be admitted to the sacraments of the Catholic Church.

3. The same is true of any organization that binds its members to a promise of blind obedience to accept in advance and to obey whatever orders, lawful or unlawful, that may emanate from its chief authority, because such a promise is contrary both to reason and to conscience.

4. If a society works or plots, either openly or in secret, against the Church, or against lawful authorities, then to be a member of it is to be excluded from the membership of the Catholic Church." (Pastoral Letter Third Plenary Council of Baltimore, December 7, 1884.)

5. "If a society, besides being secret and oath-bound, has chaplain of its own, and a ritual prescribing prayers and religious services, then such a society becomes also heretical and schismatical, and members cannot be counted any more as Catholics."—(Third Plenary Council of Baltimore, Chap. III., Sec. 249.)

As to any advice to join this or that society, not formally Catholic, the Question Box cannot give any advice to individuals. It lays down the principles that must guide them. Investigate the nature, aims and tendencies of the society in question, and then consult your natural adviser, the confessor.

Can a Catholic never remain in a forbidden society in a case where extreme hardship would be created through the loss of insurance for which premiums had been paid regularly for a number of years?

The only cases in which relief is afforded is by an appeal to the Apostolic Delegate. The Apostolic Delegate will consider no appeal unless the following four conditions exist in the same case:

1. If the Catholic member in question entered the society before being aware that it is forbidden by the Church.
2. If there be no scandal, or if the same be removed by the timely declaration of the party in question that his sole motive in remaining is not to lose the financial benefits, and that he will abstain from all intercourse (attendance at their meetings, official banquets, etc.), with the forbidden society.
3. If the member in question cannot leave the society except with great damage to himself or his family.
4. There must not be the least danger to himself or his family of being perverted by the sectaries, especially in the case of sickness or death, so that the danger of a non-Catholic funeral be entirely absent.

(a) Consequently a Catholic who receives a dispensation from the Apostolic Delegate can have no longer any intercourse with the society in question, save paying his dues in order to be entitled to the insurance.

(b) No priest or Bishop can absolve a member of any of these societies without having recourse in each individual case to the Apostolic Delegate. This latter point, correctly stated in the twelfth edition of the Moral Theology of P. Sabetti, S. J., received a somewhat lenient interpretation in a criticism of the work mentioned, that appeared in the American Catholic Quarterly Review. The book reviewer thought that the decree does not prescribe such reference to the Delegate in every single case, especially at death beds of penitents, but only in particular cases where there exists a doubt as to the application of the four conditions demanded by the Holy See.

The following is the answer of the Apostolic Delegate, dated November 10, 1896, and addressed to Father Laughlin, managing editor of the Quarterly:

Rev. Dear Sir—My attention has been called to criticism of Father Sabetti's Moral Theology, in the last number of the Quarterly. I desire to say that Father Sabetti is right regarding the necessity of applying to the Delegate in every case for the permission to remain an associate member of the forbidden societies, and your critic is wrong. With regard to the hour of death of the penitent, every confessor must surely know that in such cases absolution is given after the penitent promises to apply to the proper authority for the permission, in case he should recover his health and life.

With sentiments of highest esteem and fraternal charity, I remain most faithfully yours in Christ.

SERAFINE,
Archbishop of Ephesus,
Apostolic Delegate.

GUARDING A GIFT.

Faith, like any other valuable possession, calls for careful keeping. God, in His great mercy has lit up the sacred flame in our hearts, but neglect and rash trifling may cause the fire to run low and even to expire entirely. To ward off a calamity so terrible, and as sad experience shows, too frequently irreparable, we need to pile fresh fuel on the flames, particularly in the form of prayer and a regular and careful use of the sacraments of Penance and the Holy Eucharist. For the intercourse of prayer keeps the mind in constant touch with the unseen world. Confession prevents a long continuance in the state of grievous sin and breaks the power of evil habits—and the receiving of Christ's Body and Blood in Holy Communion acts like a tonic to the soul, by exercising it and by the close union it establishes between the soul and the source and author of our Faith. Even more than this may be needed. Those who feel their knowledge of religion to be deficient—and this may happen without any fault of theirs—will wisely supply the defect by means of reading and by hearing sermons and instructions.—Rev. F. M. de Zulusta, S. J.

FATHER DE COSTA.

N. Y. Freeman's Journal.

Rev. B. F. De Costa celebrated his seventy-third birthday on Sunday, July 10, in his pleasant room in St. Vincent's Hospital, on West Twelfth street, Manhattan. He was feeling better than for some days past, and enjoyed the visits and congratulations and loving offerings of fruits and flowers of his numerous friends. It is pleasant to be able to record that in spite of the extreme fatigue he suffers, his mind is as keen and clear as ever; his always wonderful memory has suffered no lapses, and his quiet, refined humor is spontaneous and hearty and enjoyable to listen to, though his conversation is necessarily brief.

Now and then, as he feels able to do it, he is revising and preparing for publication the manuscript of a work begun before he went to Rome for ordination, and on which he worked off and on in Rome whenever his strength allowed. It will appear in the Freeman's Journal when completed.

We are privileged to give here some truly interesting notes sent by Father De Costa from Rome last year to a little girl who had been with him in Tadousac (Canada) the year previously, and who had sent him a reminder of that delightful pastoral, beautiful and Catholic region. There is an old church in Tadousac built by Jesuits for the Indians in 1647, in which the Holy Sacrifice is still offered up. As usual with all that comes from Dr. De Costa's pen, there is food for thought in every one of these little notes designed only for one child's reading:

ROME AND TADOUSAC.

They may seem to stand very far apart, and yet, as all roads lead to Rome, the Eternal City reveals her influence in the remotest regions.

Compared with the St. Lawrence, the Tiber is a modern stream. Before the Tiber ran a rivulet the St. Lawrence had been rolling for ages a resistless tide.

Rome is a modern city. Alba Longa, whose ruins on the Alban Hills are no longer discernible, was gray with antiquity before Romulus and Remus were born.

Cities, like men, live in deeds, not years.

Rome, founded ages after Nineveh, still rules the world.

But for Rome, Tadousac never would have been.

Rome is discoverable in the history of every little pioneer hamlet in Canada. There is a suggestion of St. Peter's in every little cross-tipped belfry and in every Vesper Bell.

Men come and go, but Rome remains forever.

Rome is never in haste. For months the dome of St. Peter's (rising in the distance, yet in view of my window) has been teaching me its lesson of patience.

Popes die, but the Church remains. The gates of hell shall never prevail against her.

One may clip off any number of Tadousacs.

sacs; yea, my dear child, any number of Quebecs and Montreals, yea again, any number of St. Anns de Beaupres and de Belvues—and yet there will be no diminution of Rome.

Rome is like the bread of the desert, growth exceeding distribution.

The electric spark in the alabaster vase now sparkles in another world, but the spirit of Leo will have reincarnation age on age.

But you yourself must come to Rome, make your own observations, and sit on the banks of the Tiber the book begun on the banks of the St. Lawrence.

Rome, Feast of St. Jerome the Great, 1903.

Consider from time to time what passions are most predominant in your soul, and, having discovered them, adopt such a method of thinking, speaking and acting as may counteract them.—St. Francis de Sales.

The man who takes the pledge to abstain from the use of intoxicants might as well go back to whiskey if he makes use of Perina and other similar mixtures which contain a high percentage of alcohol.—Catholic Columbian.

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