#### Catholics and Secret Societies.

The raising by Presbyterian socioties of the question of the opposition of secret socioties to Christianity leads me to explain the reasons of Catholic opposition to the order of Free Masons, writes a Catholic priest to the New York Sun.

Free Masons, professos, by means of a symbolical language and certain-ceremonies of initiation and protection, to lay down a code of morality founded on the brotherhood of humanity only. Some writers apply the term Free Masonry not only to the Free Masons proper, but also to all secret organizations which seek to undermine Christianity and the political and social institutions that have Christianity for their basis.

The origin of Free Masonry is disputed. The Free Masons themselves, in the language of their rituals, assume the order to have begin its oxistence at the building of Solomon's Temple, but serious Masonic writers, as well as all vriters of repute, declare this to be merely a conventional fiction. Nor is any more value to be attached to the attempts that are occasionally made to find a link between the pagan mysteries and Free Masonry to the heresies of eartern origin that provailed during have been the carly and middle ages in certain parts of Europe, such as those of the Gnostics, Manchenas and Albigenses, some of whose tenets are, no Coubt, apparent in the seat. The suppressed order of the Knights Templers, too, has been taken to have been the source of the order, and this theory may have some countenance in the facts that a number of the knights in Scotland illictly maintained their organization after the suppression, and that It was from Scotland that Free Masonry was brought into France at the beginning of the last century. But it seems more in consonance with many historical facts to trace the order to the mediacval guild of stone masons, who were popularly called by the very name of Freq Masons. During the middle ages the various trades were formed, with the approhation of the Charch, into guilds or close protective sceleties. In general, no one was permitted to follow a trade for wages or profit, as apprentice, journeyman or master, until he has been made free of the guild representing that trade. Each guild had its patron saint, and several guilds, it is certain, had each its peculiar ritual, using its own tools and technical language in a symbolical way in the ceremonics of initiation and promotion, that is to as the condition of the Knight Free and the properties of the guild of Free Masons was singular in this, that it was migratory, its members travelling under their masters in organized bodies through all parts of Europe, wherever the Free Masons, on the guild was numerous, and was formly in the se

lishman, founded the order of Rose Croix, Rosicrucians, or Hermetic Free Masonx—a scolety which was said to have mingted alchemy and other occult sciences with pantileism. This order soon became affiliated to some of the M. sonic lodges in Germany, where from the time of the Reformation there was a coastant founding of societies, secret or open, which undertook to formulate a philosophy or a religion of their own.

As we know it now, however, Free Masonry first appeared in 1725, when Lord Derwontwater, a supertor of the expelled Start dynasty, introduced the order into France, on the strength of asserted authorative from a logica at Kilwinnia. vertisement. It will certainly cure you, no matter what forms of piles you have, so long as you give it air honost trial.

It has been frequently remarked the kest of the Scotch Rite. Rival organizations soon sprang up. Charters were obtained from a lodge at York, which was said to have been of very ancient foundation. In 1754 Maratines Pasquales, a Portuguese Jew, began in some of the French lodges the new degree of "Colons," or pricets, which was afterward developed into a system by St. Martin, and is usually referred to as "French Illuminism." But it remained for Mahaw at the University of Ingolstadt, in Bavaria, to give a definite single to the anti-Christian tendencies of Free Masonry, as "atholics regard them. In 1776, two years after the world of the syngleion of the Jesuits from the university, he brought together a number of his pupils and friends, and organised the order of the Illuminism, and it is the syngleion of the Jesuits from the university, he brought together a number of his pupils and friends, and organised the order of the Illuminism, and the pupils and friends, and organised the order of the Illuminism, and the content of the pupils and friends, and organised the order of the Illuminism, and the pupils and friends, and organised the order of the Illuminism, and the content of the pupils and friends, and organised the order of the Illuminism, and the pupils and friends, and organised the order of the Illuminism, and the pupils and friends, and organised the order of the Illuminism, and the pupils and friends, and organised the order of the Illuminism or the pupils and friends, and organised the order of the Illuminism or the pupils and friends, and organised the order of the Illuminism or the pupils and friends, and organised the order of the Illuminism organised the order of the order of the Illuminism organised the order of the Illuminism

already existing degrees of

Masonry. The avowed object of the litumnati was to bring back mankind—beginning with the lituminatol—to their primitive liberty, by destroying religion, by substituing for religion this newest philosophical lavention and by reshaping ideas of property, seelety, marriage, etc. One of the lituminati, a Sloilian, Joseph Balsamo, otherwise Cagnostro, organized what he called Caballistic Free Masonry, ander the name of the right of Misraim. He it was who in 1788 predicted the overthrow of the French republic. Indeed, Free Masonry was very active in the French revolution.

In 1781 a great assembly of all the Masonic rites, high at Wilholmshad, in Hanover, under the presidency of the Duke of Brunswick, refused to recognize Weishaupt's system, but at the same time permitted the most un-Catholic tenets of lituminism to be engrafted on the higher degrees of Free Masonry, especially of the So-called Scotch rite. About this time the Scotch rite was established at Charleston, in South Carolina, by some officers of the French auxiliary army. The York rite had been introduced into the United States by English colonists.

In France the sect was officially recognized by the government of Napoleon III., but advanced Free Masons bore this unwillingly, as it involved restraint. An avowed belief in God was required for initiation, but this requirement, through the offorts of M. Mace of the university, was finally abolished in the convention of Free Masons held at Paris, Sept. 14, 1877.

A recent French writer maintains that Free Masonry is—unknown to most of the eraft—managed by five or six Jows, who bend its influence in every possible way to the furtherance of the anti-Christian movement that passes under the name of liberalism. Throughout continental Europe, in the Spanish-American states, and in Brazi', Free Masonry II the Kuiturkampf was not directed from the lodges, at least nearly dil its leaders were Free Masons. In France and Boligum the lodges have officially commanded their members to assist the Ligue de l'Enselgmement—a

however, Free Masonr, has hither to protested its respect for gove amont and established society, and it has not and any immediate action on politics, its members being usually found as numerous in one political party as another. But it has never falled indirectly to use its influence for the advancement of its members over others. English speaking Free Masons have essaily been accustomed to regard the panthelsm of their rituals as an amusing mummery rather than as a reality. These Free Masons usually disown for their order any aims but those of a convivial and mutual benefit society. But Catholies see that indifferentism in religion is at least one of the necessary resuits of English speaking Free Masonry at its best, and the constant influx into the English speaking free Masonry at its best, and the constant influx into the English speaking countries of Jows and continental Free Masons must necessarily impregnate the order with all the polson of the continental sect.

The Catholic Church renounces Free Masonry as essentially opposed to the belief in the personality of God, whose name in the Masonior rituals veils the doctrine of blind force only governing the universe; as also essentially subversive of logitimate authority, by professing to furnish man an all-sufficient guide and thus helping to make him independent of the church, and because by its overywhere ridiculing rank in authority it tends, in spite of its protests of loyalty, to bring all government into contempt.

Free Masonry has been repeatedly condemned by learned and respectable men of all countries, Protestant and Catholic. Five buils have been directed against it by rame—vis. "In eminenti," Clement XII., 1738; "Providas," Benedict XIV., 1761; "Ecclesiam Jesu Christi," Plus VII., 1821; "Qui graviora," Leo XII., 1826; "Quanta cura," Plus IX., 1864; "And the latest and strongest from Leo XIII., entitled "Humanum Gerius."

# One in Four

Cure is Dr. Chase's Ointment.

Of the grown-up persons you meet from day to day one in four suffers more or less from itching, bleeding or protruding piles. Mock modesty leads many to suffer in silence, others dread the surgeon's table. Silence, others dread the surgeon's Emile, and, belloving an operation to be the only cure, neglect to be troated. Some have found out by actual trial that piles can be promptly redoved and thoroughly cured by the use of Dr. Chase's Ointment.

If you are a sufferer from "this If you are a sufferer from this exasperating aliment and will once make a test of Dr. Canse's Olutment you will be grateful to the end of your life for having read this advertisement. It will certainly cure you, no matter what ferms of piles you have, so long as you give it an honest trial.

It has been frequently remarked by persons who have used this preparation that it has probably relieved more sufferly from itching skin disease than any remedy that

The first the second of the first that the second of the s

IRLEAND. IRLJAND,
By Edmund Leamy.
I love ... love—a royal love—
In the golden long ago;
And she was fair as fair can be.
The foam upon the broken sea,
The sheen of vun, or moon, or star,
The sparkle from the diamond spar,
Not half se rate and radi. nt are
As my own love—my loyal love—

And she had stately palace halls—
In the golden long ago;
And warriors, men of stainless swords,
Wore scated at her festive boards,
Fierce champions of her lightest words,
While hymned the bard the chioftain's
And sang their deeds of battle days,
To cheer my love, my royal love,
In the golden long ago.

She wore a stately diadem—
In the golden long age,
Wrought by a cunning crattsman's
hand,
And fashloned from a battle brand,
Full fit for the queen of a soldier
lien grepte was a sabre keen,
lier robe a robe of radiant green,
My queenty love, my loyat love,
In the golden long age.

Alas for my love, 1. y royal love,
Of the golden long ago!
For gone are all her warrior bands,
And rusted are her battle brands,
And broken her sabre bright and keen,
And torn her robe of radiant green,
A slave where she was a stulnless
queen,
My own love, my royal love
Of the golden long ago!

But there is hope for my royal love
Of the golden long ago!
Beyond the broad and shifting sea
Gathers a stubborn chivalry
That yet will come to make her free,
And hedge her lound with gleaming
spears,
And crown her queen of all the years,
My own love, my royal love
Of the golden louig agot
—Tha Clongownian.

#### CHILDREN'S

CORNER <del>^</del>

You watch me when I'm sleeping, You guard me all the day; Safe am I in your keeping Along life's troubled way.

I pray you, angel, ever
To lead me by the hand,
Until, with you forever,
I'm in the promised land.

What love brought you from Heaven To guide my steps aright? What loy to me is given, My angel fair and bright!

#### PEARL HUNTERS.

PEARL HUNTERS.

A dealer who knows all about the "perils of pearls" says that Yankee invention and the introduction of business methods have very much altered the life and ways of pearl lishers in the Guif of California and along the Mexican coast.

Formerly it was a haphazard otcupation. The divers could work in shallow water only. Now all is changed. The 675 men employed by our company are divided into gangs and move about in four or five schooners of 100 tons burden. About seventy modern diving sults are employed, and each gang has one. The diver remains down an hour or more, gathering the shells and loading the wire basket that is lowered to him. However safe we try to make the occupation of pearl diving, it alaiways will be a very dangerous and debilitating work. The average American would be a nervous wreck after one or two seasons of pearly.

American would be a nervous wreck after one or two seasons of peafiditing. Nearly all divers are partly, if not totally, deaf. Incipient paratysis is another affilicition. I know some Indians who were fine specimens of humanity a few years ago, and who, now less than thirty-five years ago, are hopelessly paralyzed from too much pearl diving during a few sealins.

a few scaturs.
The effects of diving on the ner-

a few scalins.
The effects of diving on the nervous system are very apparent. The more educated and thoughtful the diver, so much the worse for him. While he is at work he is usually in a bad temper and irritable. About eighteen fathoms, or 108 feet, is the deepest safe depth. A diver can remain only about ten minutes in this depth, while in five fathoms he can work for two hours or more. Our company has strict orders that no diver shall descend if he has had more than a light meal of toast and coffee. He try eating, and particularly meats, tends to make respiration difficult, but, strange as it may seem, we have to keep close watch, on our men to force them to obey this rule for their own safety. While walking over the sea bottom the div'r adopts a swinging, rapid gait and his eyes scan as much as possible of the ground. Even experienced divers are nervous under water. A strange object, such as a rock, looming suddenly in sight, a HasiPiles.
The Most Terturing Disease (That Man Mas

From Knows.—The Safett and Most Certain

The Most Terturing Disease (That Man Mas

From Knows.—The Safett and Most Certain

You will make the heart beat more rap
Willy and a feeling of uneasiness pro-

The 'pear' oysters are not found in beds, tike our edible oysters, but are scattered singly over a large are, the diver having sometimes to walk many miles before filling his bag. The shells are about the size of small soup plates, weighing about a pound each and shaped much like our oyster shell, only more round. Sometimes in grasping a shell the hand comes in Contact with a stone lish, so named by divers, a venomous little fish hidding under rocks and shells and secreting pelson. This fish punctures the skin of the hand, oausing the entire arm to swell with onusing the entire arm to swell with great pain. The remedy is to remain below and suffer, for the pressure of the water causes the would to bleed freely and the poison thus escapes.

bleed freely and the poison thus escapes.

A pearl hunter goes through each oyster carefully, feeling for the precious pearl, which is a great rarity, as in opening a ton of shells he will find only about one hundred seed pearls and seldom one as la. go as a pea. The pearl is formed eithby the intrusion of some particle that irritates the oyster, causing it to cover the irritant with a coat of nacre which, when hardened, becomes the pearl, or, as many divers bellove, by a parasite, for it has

name. Thou awakest at dawn, O thou earliest of birds! and chantest thy melodlous trill. All day long in the depths of the moist woods thou seekest thy nourishment under the dead leaves. At the feast of St. Aubin, while the fields are still powdered with white froat, thou bravely markest the place for thy nest, thou beginnest to chirp in order to charm thy mate, and because thy heart is as constant as warm, thou hast not many crosses in love. In its bed of moss and grass thy numerous family slumbors in peace. When thou leavest thy lodging, like a pradent bourgeois, who fastens the latch of his door before going out, thou coverest the entrance to thy nest with a dry leaf and thou goest forth free from anxiety.

In the autumn, when the haws and dog-herries ripen in profusion along the bedges, thou feedest on a dict of juley and fragrant fruits. Thy throat thus acquires new suppleness and thou singest yet better than hefore. The leaves fall, but the winter does not affright thee. Thou comest only a little nearer to our dwellings, and often in November, surprised by the first melting snows, thou tappest with thy beak at a lighted window and unceremonlously askest hospitality.

No doubt thou escapest not the common lot and thou growest old like us all, but we do not perceive it. We see in the same places always a red-breast hopping, we hear thy autumnal son; and we believe that we hear always the same bird. It is said, moreover, that the infirmities of age are spared thee, and that most frequently thou diest suddenly, struck by a withering apoplexy. "The most sudden deaths are the best," said Montaigne. This is another of the privileges of thy destiny. The dry leaves cover thy little body as they covered thy nest, and in dying thou canst believe thyself still in thy cradle.

We have not, we others, the same happy fate, friend Robin Red-breast. Our life, less simple than thine, has move deceptive complications. It is entangled with many black threads, interspersed with some rare threads of gold; it has greater heights

sleep in the earth and there remains of us only a memory more or less lasting, which diminishes with the passing years. For a time those who loved us still speak of us with a sigh, then regrets disappear. Those who wept for us pass in their turn, and insensibly, silently, oblivion heaps its dry leaves upon our personality as upon thine. Our grave, twhich the pathyray has been forgotten, is no lo jer visited, except, by the birds of heaven. It is a happy chance when one of thy brothers, O Robin Red-breast, comes there in autumn to gently chiri, his over young and ever unvarying strain.—

THE SPELLING MATCH. Ton little children standing in a line, "K-u-l-y, fully," then there were nine. Nine puzzied face 4, fearf, of their fate.

"C-i-l-y, silly," then there were eight.
Eight pairs of blue eyes, bright as
stars of heaven,
"B-u-s-s-y, busy," then there were
seven.
Seven grave heads, shaking in an awful fix,

ful fix, "L-a-i-d-y, lady," then there were six, Six eager darlings, determined each to strive; "D-u-i-e, duty," then there were five. Five hearts so anxious beating more and more, "S-c-o-i-i-a-r, schois:," then there were four.

four.
Four mouths like rosebuds on a red rose tree, "M-e-r-y, merry," then there were but three. Three pairs of pink ears listening keen and true,

and true, n-l-e-y, only," then there were two. o sturdy laddies, ready both to run, u-r-k-y, turkey," then there was but One head of yellow hair, bright in the sun, "H-e-r-o, hero," the spelling match was won,

THE ACTRESS AND THE BOY.

THE ACTRESS AND THE BOY.

It was a dark afternoon in March, and the wild wind tore ground Gotiam's chimney tops and writied through its streets, making sad haveo with the clothes and temper of outdoor humanity.

Milleent Chapsus came out of the clurch at the close of the afternoon services, her graceful figure and pretty face making a pleture which was only partially spoiled by a frown of discontent. As she walked toward Broadway, the words of the priest persistently ran in her mind: "The only true happiness is that which comes unsought, the happiness whose lot in life is harder than our own." Millicent was an actress, fliling an

important role in "The Emperor," which had been running all winter at a popular theatre. She had been educated for the stage by her father, himself in the profession; he had made her advancement the work of his life size, he wild deserted of his life since his wife deserted him, leaving 12-year-old Millicent be-hind.

Ten years had clapsed, and the ac-Ten years and chapsed, and the actor and his daughter had made for themselves a cos, home in the top of an apartment house not far from New York's theatrical district. There Millient had studied, and from there she had gone forth to her first triangle.

It was before this engagement ter-It was before this engagement terminated that her father died, and
that the girl was left to depend upon her own resources. Her life had
become dull; the glamour of success
had worn off, the monotony of the
daily grind followed.
However, to-day-well, the Lenten
service which she had just left had
taken a deeper hold than usual upon her luner consciousness, and a

taken a deeper hold than usual upon her inner consciousness, and a realization of the futility of exist-tence, the sordidness of her life and the inevitable end of it all'came upon her The loneliness of her posi-tion appeared greater than usual. She could not throw off the darkness of her mood, and she deelded to tall upon Emma Fordham of the "Em-

upon Emma Fordham of the "Emperor" company.

Her decision drove away her dejection, and she walked on cheerfuly. Stepping into a confectioner's she made a purchase. As she reached the sidewalk again, a shivering little street Arab, with a shrill, pipling voice, ran along beside her saving.

saying, "Villets, lady? Please buy a bunch! Only 10 cents." Milliont shoot her head about

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# ONUMENTS

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mindedly, and turned to cross the street, walting an instant for an up town car to pass, when the boy darted past her, passed the end of the car, and—thore 'as a plaintive ory as he was thrown back at her feet by a motor cab, the swift, noiseless approach of which had been unnoticed.

The actress, forgeful of the fact that she stood on a Broadway car track, stooped over the boy and caised his head. He opened his eyes for a moment and seemed to smile faintly as he formed the words, "Vil'ets, please—buy the—vi'lots—lady."

One of the Broadway squad picked the fainting boy up and carried him to... nearby drug store, where he revived, and Millicent, having followed, insisted upon cailing a cab and taking him home with her.

The contemplated visit was forgotten in her interest in the flower boy, whose grateful eyes expressed tha thanks which has weakness prevented him from telling in words. The cab left the two at Millicent's house.

After a doctor had come and said

After a doctor had come and said

The cab left the two at Minicent's Rouse.

After a doctor had come and said the injury was only a scalp wound, with a few bruises, and that all that was needed was rest and nour-ishm...nt, the patient was given a bath and put to bed. He said his name was Tom, that his mother had died long ago, and he was practically homeless, living sometimes in the street, dependent in charity for such food and clothes as he got.

Leaving him sound asleep, Millicent went to the theatre, and when her work was done came directly home, her head filled with plans for the waif's welfare, for she had decided to adopt him.

Going at once on her return to the bed where the slight beyish figure lay, his cares—violets, accident and all—forgotten in such Biepp ds he had not known for months, maybe, she s'ood looking down at the tired little sleeper, while her eyes filled with tears of sympathy; for she, too, was alone in the world, and she resolved to search for the mother who might even now be thinking of her. perhaps needing her assistance.

As she best over to kiss her protege good night, in the faint gaslight she caught the gilnt of gold, and as he turned in his sleep a well worn locket, fastened with cord around his neck, slipped out upon the pillow. Millicent carefully opened it. A ploture! She turaed up the gas, It was her father's photograph in an old locket her mother used to wear—Companion.

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