OBERAMMERGAU AND PASSION PLAY.

GREAT EVENT FOR 1910.

Every Five Years the Departure of Plague Commemorated.

Oberammergau is already busy with preparations for the performances of the Passion Play which will take place next year. Thirty dates have been fixed between May 16 and September 25, of which dates have dates have dates have learned are Sundays. Extra performances are sometimes given on Mondays, when there are more people in the village on the preceding Sundays than can find places in

Sundays than can the theatre.

The great problem of the Passion Play committee is to prevent the Play commercialism. The play commercialism. The play commemorates the departure of the plague morates the departure of the plague when the village in 1633, and the commercialism.

morates the departure of the plague morates the departure of the plague from the village in 1633, and the devoutness of the actors is no less now than it has ever been; but already this autumn agents have canvassed the entire village to buy up sleeping accommodations for next sleeping accommodations for next sleeping accommodations for next sleeping accommodation for next sleeping accommodation for next sleeping accommodation for next sleeping accommodation for single rooms which have ost turned the heads of the pea-

EXORBITANT PRICES OFFERED.

No one can witness the Passion No one can witness the Passion Play who has not spent the previous night in the village itself. Every house is registered as possessing a certain amount of sleeping accomcertain amount of sleeping accommodations, and the total number of beds in the village is approximately the number of seats in the theatre 4200. One-third of the beds in each house must be placed at the disposal of the local official lodging bureau. The householders may make their own terms for the other beds. charge rigidly fixed by the committee.

od by the committee.

Three great tourist offices of London, Berlin and Munich have secured a certain number of beds for the night before each performance.

Many of the villagers are reserving accommodation for the visitors of 1900 to whom they are pledged and whom they regard as friends.

The burgamaster, Harr, Bayer, they

The burgomaster, Herr Bauer, has promised all his available beds to promised all his available beds to an English woman who has taken a villa at Garmisch, twelve miles away, and will convey her guests to the village in a motor car. She has already received 200 applications for accommodation.

SPECULATORS BUSY.

The large firms of tourist agents have already about 3000 applications and the local bureau is receiving scores daily. Offers of \$6 and \$7 a night for convertible sitting rooms, which the villagers would gladly let in ordinary seasons for 25 cents a day, are being made by agents; but such speculative offers have no chance of acceptance.

Anton Lang, who will be Christus, as in 1900, is now 95. Since the last performance he has working as a potter and his little shop is constantly invaded by visitors. He played Christus in 1905 in a special play on the history of David and his wife complains that the often spent five hours a day signing photographs.

All profits from the sale of seats will be administered by the committee for the benefit of the village as usual. The actors are only nominity in the profits from the sale of seats will be administered by the committee for the benefit of the village as usual.

The actors are only non npensated. For them it labor of love and devotion.

Why I am a Catholic.

Eminent Paulist Gives Explicit Reason For the Faith Within Him.

The following pointed logical reasons by the Paulist Father Bertrand Conway will help to answer the question:

"I am a Catholic because the Catholic church guarantees to me the way in which my desire for union with God, through Jesus Christ, His Son, may be accomplished. We are Catholics, members of the divine society established by Christ, because the Catholic Church and she alone answers all our needs and cravings of intellect and heart, attisfies our religious aspirations, gives us God completely.

"Men are greatly at variance over the problems of religion, over what constitutes revealed truth, and true form of worship. They are seeking in vain outside the Church for Christian unity. The Catholic Church has a definite answer for these problems. We have religious truth and we have the true form of worship.

WE HAVE THE TRUTH.

'We are not seeking for truth; we

have it. We know we came from God and that we are to return to God and that we are to return to God. Some say that Nature is God that is the Pantheist teaching: the materialist says there is no soul, no spiritual life; the agnostic says, it may be true there is a God, and a life after death, we can't tell anything about it. Some few, trained in the school of unbelievers, deny all religious truths except all religious truths, say there is no God, no hereafter. Some doubt the very fundamentals of faith. They say 'There is no use in telling me that this universe is ruled by a good God; that can't be. How could such a fair green to some the same than the same thad the same than the same than the same than the same than the sa good God, that can't be. How could such a Beirg permit so much suffering, crime and wickedness, pain and poverty to exist in the world? Others still take a cynical and pessimistic view of human kind. They call those who make profession of religious belief hypocrites and liars; they will hold up the bad example of one who, posed as a religious of one who, posed as a religious man, and was convicted of some man, and was convicted of some grievous wrong, in business or private life. 'They are all the same,' the cynics will say, 'no man is honest, no woman virtuous.' There are some who deny any relationship between man and God; they profess belief in humanity, service to their fellow-creatures. man-worship is fellow-creatures, man-worship is their creed. Another class that there is no such thing as for a man is not free; if he is a drunkard it is because his father drunkard and mother were drinkers, and he has inherited their weakness; man's religious views and his morals are

WE ARE FREE MEN

"The Catholic Church says man "The Catholic Church says man is free. She upholds the dignity of human nature, which is stamped with the image of God. No man is so low or degraded that he cannot rise from his low estate; he has a free will and God, the Supreme Beirg, who is not merely a Spirit on a great white throne, but who on a great white throne, but is also present in the universe in is also present in the universe in the univers is also present in the universe in whom we live and move and have our being,' demands the homage and service of all men, the good and the bad. God has sent in the form of Christianity the truths and the doctrines man needs to know and practice in order to attain his practice cternal dignity. We know, through Christ's teaching, and through the teaching of the Church He estab-lished that man has an immortal lished that man has an immortal soul, that there is another life after this world passes away; that God must receive the homage of God must receive the homage of man's free will. We accept 'religious teachings in these and other matters from the Church that speaks with the same divine, infallible authority as Christ her found-

"When the cry for liberty first went forth in this land it might have died out had there not been a body of sturdy men willing to sign their names to a document embedies with the contract of bodying their principles and ideas and willing to risk their poscessions, their lives, their all, in the struggle for freedom, as they conceived it. When the struggle was over and the victory completed at Yorktown, the sacrifices and sufferings and heroism of these founders of the republic would have been useless if there had not been an organization to perpetuate the fruits of their victory. So they established a system of government, placed a man at its head, drew up a constitution, elected bodies of bodying their principles and ideas a constitution. men to carry out the principles men to carry out the principles of government it stood for, men to interpret and others to enforce the laws and safeguard the rights of the citicens. The government of the Republic which has developed into the great United States that one day will embrace all America, is modeled very much on the system the government of the Church."

No One Would Buy Abbey,

The Abbey of Solesmes, in the Sarthe Department, which was confiscated by the State under the socalled separation laws, was offered for sale at auction for the second time, but there were no bids and the property was not sold. The liquidator had lowered the reserve price from \$200,000, at which it was offered in July last, when no bid was made, to \$100,000.

It is known that the Benedictine order, its former owners, had spent an immens, sum upon the abbey before they were forced to leave France. There are all kinds of reports as to the magnitude of the amount, but it is generally believed to have exceeded \$2,000,000.

There were rumors some time ago that Americans were thinking of buying the property and building a summer hotel. It was also thought that the Government might take it over, but the recent experience shows that both these hopes or expectations were wrong. The idea that the Government would take the property over was because of a vote passed by the Counsel General of the Sarthe Department inviting the State to buy it for the nation.

CONCERNING SECRET SOCIETIES.

PAULIST'S LUCID DEFINITION.

Position of Catholic Church with Regard to Them.

(We have received a letter from a subscriber asking for some light upon the workings of secret societies, and also why the Church is so opposed to them, forbidding its members to join them. The following lecture by Rev. Father Xavier, the eloquent Paulist, gives a lucid explanation of the methods of the secret organizations, and tells why secret organizations, and tells why Catholics cannot in conscience join.) The attitude of the Catholic Church towards secret societies, which is one of condemnation, is a matter of great perplexity to non-Catholics and to many good Catholics. The non-Catholic talks of it

Catholic knows that if he joins one of these societies condemned by the Church he commits a mortal sin by doing so, that he ceases to be a practical Catholic, as he is cut off from the reception of all the oil from the reception of all the sacraments of the Church, he has no share in the prayers of the Church, and dying, can not be buried in consecrated ground. The Catholic submits his judgment to the decisions of the Church knowling that mits his judgment to the decisions of the Church, knewing that she must be right in what she does. He may, however, speculate on the reasons why the Catholic Church takes the stand with such accordance.

sons why the Catholic Church dakes this stand with such organized bo-dies as Masons, Odd Fellows, etc. I shall endeavor to throw some light on this subject, and I feel it will be of interest to Catholics as non-Catholics alike.

I shall confine at

shall confine myself in my lec-I shall conline alysell in my lecture to the secret society that is the chief and parent of all and with which all other secret societies are more or less connected, viz. the Free Masons.

NO INDIVIDUAL ATTACK.

I desire here to state that I do I desire here to state that I do not attack any individual Mason, but the society: I know many good, honorable men, members of the Masonic fraternity, hence I do not attack the person, but the society.

Much has been said and written about the origin of Free Masons.

trace their beginnings back to

he days of Solomon.

No doubt there were societies No doubt there were societies in those ancient days having their se-crets. But prior to 1717 there did not exist an organized body, what is known as Speculative or Philo-sophical Masonry, i.e., the Masonry

of to-day. Previous to that date these socie-ties, guilds, etc.—the Free Masons of those days—called Operative Mason-ry—were men who worked in stone— they were organized, and the ap-prentice served his time before be-coming a Freemason, they traveled here and there to erect churches. In here and there to erect churches. In order to recognize the mason, fit and competent to work as a skilled mason, they had signs and pass words whereby the Master Mason

mason, they had signs and pass words whereby the Master Mason in charge of any great work could distinguish the Free Mason from the apprentice. In a work on the history of Freemasonry, by William R. Singleton, Grand Secretary, Grand Lodge, D. C., I find this statement: "That our present Masonic Lodge system is due to these corporations is correct; but that Speculative or Philosophical Masonry, as it has been developed since 1723, when ritualism commenced, derived any of its. principles from Operative Masonry, we cannot admit."

It has never been demonstrated that in all the guilds, corporations and other associations of the 17th and 16th centuries, there was anything that could serve as a foundation for the philosophy of Masonry, as it has since been understood.

Masonry of to-day dates from the year 1717, when four or five men met at the Apple Tree Tavern near London and formed the present constitution of the Masonic body.

A MILATARY-RELIGIOUS BODY.

A MILATARY-RELIGIOUS BODY.

The Knight Templars were formed in France about the year 1118. They were a military-religious body founded to free the holy places from the presence of the Turk. They wore as white mantle with a red cross upon it. They took the vows of poverty, chastity and obedience. At the instigation of King Phillip IV. in 1912, they were suppressed. They were innocent of many of the charges brought against them, but a good deal of corruption and leadily had appeared among them.

Dishop Perry of Iowa, 32d degree Mason, says of the Knights Templars: "The establish the historic connection between mediaval and

modern Templarism, it bec modern Templarism, it becomes requisite to bridge over a period of 400 years. The tracing of the traditional existence of the old Knights Templars during this term of 400 years is historically impossible. Absolutely no evidence exists of its being in any sense a direct continu-ance of the medieval order."

From their own testimony, therefore, these societies which exist to-day have no connection with those of the past except in name. The doctrine, principles and aim of Masonry to-day are radically different

sonry to-day are radically different from what there were prior to 1717. Why has the Catholic Church condemned Masonry and kindred societies? As early as 1738 Pope Clement the XII. called the attention of the Catholic world to this matter and forbade Catholics, under pain of excommunication, to belong to the Masons, His example in this matter has been followed by several. matter has been followed by several other Popes, and last of all by Leo XIII., who renewed the censures and confirmed all that had been decreed

The oath of secrecy and obedience is opposed to natural justice and and hies. The non-Catholic talks of it as an arbitrary assumption of power, and an evidence of her tyramy over her imembers. For as they will tell you, we find nothing but good in these societies. They instill into us the principles of uprightness, honesty and good will to our fellow man; why, then, does the Catholic Church presume to condemn us, as if we were something evil?

A Catholic knows that if he joins as the conditions the conditions and such responsibility cannot be transferred, except to an authority of the conditions and such responsibility cannot be transferred, except to an authority conditions. honesty. The form of oath as given cannot be transferred, except to an bassy, authority constituted by God, and the pre then only as is permitted by God. To promise secrecy, under oath, prepare about teachings and actions of teries which we know absolutely nothing police. is intrinsically evil. Suppose in th

future he finds out. . . What is he to do! If he keep silent, he offends his conscience, if he speaks he break the oath taken. To bind the will unconditionally to a power unsanctioned by civil or ecclesiastical authority, is a violation of the natural law and the Divine commands. If the true aim of Masonry be a zeal for a more cultured refinement, a love for the poor, a betterment of the condition of the masses, why this secrecy?

Why bind its members by oath never to reveal its acts or its teaching? The doctrines of Masonry are an-The doctrines of Masonry are anti-Christian and anti-Cathalic, hence must be condemned by the Catholic Church. Masonry claims to be world-wide like the Catholic Church Hence, too, we must consider it, not as it is presented to us her in the United States but as it is in the world. States, but as it is in the world States, but as it is in the world. No doubt many upright and honorable men are Masons. . In the lower degrees, as Albert Pike says, the truth is not made known but rather hidden from those in the "Red" degrees. Not until the have

entered the 32d degree are the true teachings of Masonry laid bare to the Mason, Masons in the United States disall and the United States dis-claim connection with European Ma-sons: but would a Mason of Eu-rope be received in any lodge in the United States and vice versa?

Masonry denies the existence of God.

Proof-Proudhon, p. 25; also pp.

These quotations have not called in question by Free Masons Masonry opposed to Christianity. Proof—pages 42, 44, 45.

Masonry opposed to Catholicity. Proof—pages 47, 49, 52, 54, 56, 57. No doubt these sentiments may seem to some Masons present as en tirely new, or they may allege that such may be the teaching among Masons in Europe, but in the United States it is not so.

The Catholic Church does not con-

sider the society as it is in one place but she takes the society as she

finds it. Are Masons of the United States admitted in a lodge in Europe so, they co-operate in the work done there.

METHODS OF DECEPTION.

Masons who are in the lower or Masons who are in the lower or "Blue" degrees are not informed upon the tenets of Masonry, but rather are deceived by symbols which conceal the truth. Albert Pike, in his work called "Morals and Pike, in his work called "Morals and Dogma of the Ancient and Accepted Scottish Rite of Freemasons," a work interded for Masons of the 33d degree, on page 319, he distinctly says that those in the lower degrees are deceived. Not until they reach the 30th Knight Cadosh are they informed; the "Blue" degrees are but the "outer portico of the Temple," etc.

Temple," etc.

This work, which is authentic—written for Masons only—clearly states the same doctrine as the Masons of Europe. God, Christ, Christianity are all repudiated, and Nature alone is to be worshipped. Are Protestant men church members? They are not; they are lodge men.

Masonry and the Cathalia Christian. They are not; they are lodge mem.

Masonry and the Catholic Church
are, therefore, opposed. It finds the
Catholic Church the only authority
that opposes it. Every true and
loyal Catholic will heariest to the
voice of the Church. Every true
man will also avoid such a society,
where he becomes the unwilling
elave of an invisible authority.

CANINE DEFEND-ERS OF CHURCH.

Sacrilegions Marauders Put to Rout Punishment Meted Out Small in Comand Demoralized.

Six police dogs did more to save the Church of the Sacred Heart at Montmartre, Paris, in the small hours of Friday morning last (Oct. 16), from a mob of anarchists, revolutionists, socialists and apaches
—as a certain class of Paris ruffians are called—than the force of
police stationed there to defend it,
says the Michigan Catholic.

A FERRER DEMONSTRATION

In connection with the violent campaign against social institutions now being actively carried on under the mask of Dr. Francisco Ferrer's name Thursday night in a bail called the Elysee Montmartre. Between two and three thousand people listened for several hours to incendiary speeches, and then about midnight to incendiary speeches, and then about midnight poured out into the streets burning to put into practice the theories they had heard. Their first idea then was to make for the Spanish embassy, Boulevard de Courcelles, but the prefect of police, M. Lepine, had foreseen such a possibility and had prepared for it by barring all arteries leading to the embasse. teries leading to the embassy

The multitude did not know what to do. For a few minutes they he-sitated and seemed on the point of disintegrating when some improvis-ed leader yelled out: "Au Sacre ed leader yelled out: "Au Sacr Coeur!" (To the Sacred Heart) The sinister cry went st home. It was taken up by reds of voices and ran from to lip. "In a moment the was racing along towards great Church that overlooks from the top of the Butte the martre.

This move had not been foreseen Only a dozen or so policemen, with six police dogs, were on duty to protect the edifice. Re-enforcements were sent for in hot baste, but the mob had got a start and swept along, thundering rhythmical-ly ferocious anti-clerical slogans, in by ferocious anti-clerical slogans, in a few minutes it reached the vicin-ity of the church, and tore along the Rue Muller, which ends in a steep flight of steps leading to the church door. Up the steps the crowd flung itself.

reached the top, the little group of policemen with discriminating judg-ment, slipped the unmuzzled dogs from the leash. Then. just before

DOGS CHARGE MOB

"Mord, Le Turc!" (Bite urk!) "Mord, Diane!" (Bit (Bite 'em, Diana) yelled the policemen. Diam) yelled the policemen. The panting dogs needed no encouragement. They leaped into the heart of the occoming mob snarling, barking, biting, right and left. Then rose a yell, a panic. The leaders tried to turn back, upsetting those crowding up the steps behind them, spreading terror and confusion their frenzied rush to escape t terrible fangs snapping at their legs

Thoroughly demoralized no mob fled, chased by the dogs and police, only to run into the arms of reinforcements swarming from of reinforcements swarming from police stations to help their comrades. The battle was a fierce one, but victory finally was with the police. The injured limped home or into chemist-shops to have their wounds dressed, while the prisoners were dragged to police stations, glad, perhaps, to find a refuge there from the four-footed members of the first properties of the first properties. The soldier's uniform conceals crimes against humanity and the misery of his own

Paris was as peaceful as a village. The police dogs were the heroes of the day

Bishop McFaul Purchases Farm For Consumptives.

Bishop James A. McFaul of the diocese of Trenton arnounced last Sunday that he had purchased a farm of 131 ecres near Penmington which will be opened next year as a refuge for the consumptive people of his community. They will have the run of the farm, upon which shacks will be erected, and will be cared for without regard to race or creed. Sisters of Charity will serve as nurses. It is the plan of the Lishop to secure additional lands as they are needed. The right reveread prelate was chairman of the commission appointed by Governor Fort to lead the light against tuberculosis in the State of New Jersey.

SOMETHING ABOUT FERRER.

POLICE DOGS' NOBLE WORK. EXTREME L'BERALISM LEADER

parison to Fruit of His Teaching.

Alejandro Rodriguetz of Brooklyn, one of the few men in that community who has studied Prof. Ferrer's books and who followed closely his arrests and trials, said in response to an inquiry regarding the nature of the evidence adduced at the trial:

"All recent publications and new

of the evidence adduced at the trial:

"All recent publications and new
communications on the subject of
Ferrer have been interdicted in
Spain. We know only that the
main support of the accusations
against him rested upon the text
books used in his modern schools."

Of these schools, Ferrer had established minety-six in different cities of Spain. They were in imitation of those of Paul Rodin, of
Paris, otiginator of free thought
schools in France fifteen years ago. Paris, originator of free thought schools in France fifteen years ago. Five years later Ferrer copied them

ideas had been chiefly derived from the Spanish Republican, Zourilla, then exided in the French capital. When Zourilla died, Ferrer assumed the leadership in extreme liberalism and, returning to Catalona, he founded the Fernals. lona, he founded the Escuela

derna derma.
"Ferrer's schools," said Mr. Rodriguetz, "were more advanced than
any in this country. Yes, he was
an anarchist, a philosophic anarchist. It was not in his psycholowith riguetz gy to associate himself per nally with violence, such as bomb thro

"His essays discuss theories hooks, conditions. His text books, which were offered in evidence, were graded for pupils of different ages.

INTERNATIONALISM THE KEY-

"It is true that the man who threw the bomb at the carriage of the king and queen on their wedding day was a pupil of Ferrer. This bomb killed twenty-three persons.

bomb killed twenty-three persons, but did no injury to the king and queen, and Moral, kiding from the police, committed suicide. The civil court at that time acquitted Ferrer of being implicated."

Sepor Lerroux, it was learned elsewhere, testified at the trial that the only principle taught at Ferrer's school was that of "internationalism." It had been reported that other evidence, however, was that other evidence, however, was to the effect that when, on the occasion of the visit of the King of Spain to President Loubet in Paris, Ferrer was in that city when an attempt was made upon the life of

"All Europe," Mr. Rodriguetz said "even monarchists, asserted that justice required that the evidence against Ferrer should be made pubagainst Ferrer should be made public. The only evidence made public was that a former comb thrower was among his pupile, and that his teachings led to sedition. I don't believe it is true that he was 'the worm in the earth' who signed the worm. placards which were posted through-out Barcelona inciting revolt against the war in Morocco. Those 'plaout Barcelona inciting revolt agains the war in Morocco. Those 'placards were from an organization."

"RELIGION INSPIRES FALSE-HOOD."

From one of the text-books used in Ferrer's so-called 'Modern schools' in 1905, the New York Evening Post cites the following illustrative of the teaching and its temper:

teaches foolishness. The solder's uniform conceals crimes against humanity and the misery of his own existence. To maintain order is to maintain injustice against the workingman. All religions are based on ignorance and imposture, and afm at exploitation and oppression. The gospels relate the life of the so-called Jesus Christ, and it is truly a misforture that such ideas exist for the deceiving of the people." Tragic as is the death of Professor Ferrer, who was one of the most influential of the "Modern Schools" promoters, and appalling as the outcome may be in the fierce the incident is of relatively small importance compared to conditions as they will be when this teaching begins to bear fruit.

Cork Harbor Board has approved the expenditure of £6500 for the construction of a new webarf and stores on the Marina for the accommodation of large grain vessels coming to Cork. The view was expressed that the new storage would enable Cork to be a distributing centre for a large district in Munster.