## PASTORAL LETTER OF THE FIRST ELECTRIC PLENARY COUNCIL OF

QUEBEC

QUEBEC

CONTINUED FROM PAGE FIVE influence over souls: we refer to secret societies and neutral societies. By secret societies we mean all those occult associations more or less directly allied to freemasonry, which, under a variety of names, strive with the same untiring persistency to wipe out Catholicism from the face of the earth.

In spite of the severe and oft-repeated condemnations of Sovereign Pontifs, these noxious organizations have carried out their plans and accomplished their sinister work even in the heart of Catholic nations. To their influence and inspiration may be traced those iniquitous laws which have for object to enslave the Church and render her powerless; these doctrines subversive powerless; these doctrines subversive of authority and public order that fer of authority and public order that fer-ment among the masses of the people, and periodically burst forth into ruinous ebullitions of crime and anarchy; and finally those cunningly contrived and skilfully executed plots against the freedom of teaching and the inalicnable rights of parents and of the Church in educational matters.

To this first danger may be added one no less grave in consequences. It is never known in whose hands and under what control these neutral societies are placed. They may any day depart from their pretended neutrality, and bring upon themselves the condemnation of the Church. Indeed experience is not wanting to assure us demarkion of the Church. Indeed experience is not wanting to assure us that this is no idle supposition. And in that contingency Catholics guilty of the imprudence of having joined a society thus falling under condemnation, find themselves facing the painful alternative either of relinquishing the savings they have entrusted to it, or of abandoning the practice of their religion, thereby jeopardizing their eternal salvation. Sad examples have shown us that in such cases many Catholics choose the less worthy course and sacrifice their souls for material interests.

Wherefore, dearly beloved brethren, we feel it necessary to extend to you in this regard a solema warning by quoting the words of Leo XIII, in an Encyclical to the Bishops of the United States:

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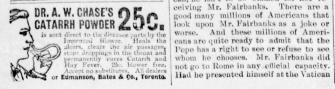
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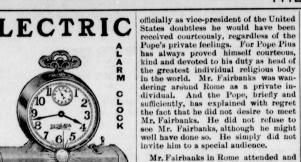
Wherefore, dearly beloved brethren, we feel it necessary to extend to you in this regard a solema warning by quoting the words of Leo XIII, in an Encyclical to the Bishops of the United States;

"THE POPE AND MR. PAIRBANKS" Chicago Evening American.

"Let this conclusion remain firm, to shun, not only those associations which have been openly condemned by the judgment of the Church, but those also which, in the opinion of intelligent men, and especially of the Bishops, are regarded as suspicious and dangerous. Nay rather, unless forced by necessity to do otherwise, Catholics ought to prefer to associate with Catholics, a course which will be very conducive to the safeguarding of their faith." This most prudent rule is laid down by the supreme authority of the Church. We beg of you to follow it faithfully. You will find in it, along with a better and the safe of the Catholic Church is sent direct to the discase parts by the large region of the control of the Church and the safe of the control of the Church will be very conducive to the safeguarding of their faith." This most prudent rule is laid down by the supreme authority of the Church. We beg of you to follow it faithfully. You will find in it, along with a better large of the control of the Church will be a second of the Church will be a second of the Church will be a second of the Catholic Church is your reply to this, or will you be a fraid to answer. In the first place, if the Pope hasn't any higher opinion of Mr. Fairbanks than is our answer.

In the first place, if the Pope hasn't any higher opinion of Mr. Fairbanks than is our answer. In the first place, if the Pope hasn't to be blamed for not receiving Mr. Fairbanks as a joke or worse. And these millions of Americans are quite ready to admit that the Pope has a right to see or refuse to see whom he chooses. Mr. Fairbanks did not got to Rome in any official capacity. Had he presented himself at the Vatican





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CLOCK OF 100 SPECIAL USES

invite him to a special audience.

Mr. Fairbanks in Rome attended and addressed a religious Methodist organization, and he was present in Rome, to some extent, as a semi-official spokesman of this Methodist organization. This organization, acting, doubtless, within its legal rights, has made itself extremely offensive to the Vatican and to the Pope. It has gone to Rome to proselytize in a vigorous, aggressive and rather impolite fashion. Needless to say, it hasn't manufactured any genuine Italian Methodists, but it has succeeded, Italian Methodists, but it has su ttalian Methodists, but it has succeeded, incoording to the statements of Archibishop Ireland, in insulting sincere Catholic believers and deliberately and unnecessarily offending Catholic feeling in Rome. The Methodists, as stated, have a legal right to do this. Any many that the wind of the catholic feeling in the

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latian Methodists, but it has succeeded, according to the statements of Archbishop Ireland, in insulting sincere Catholic believers and deliberately and unnecessarily offending Catholic feeling in Rome. The Methodists, as stated, have a legal right to do this. Any man who stays inside the police regulations can do anything he likes in any city. But it is quite natural that the head of the Catholic Church should not care to receive with special honor the spokesman of a Methodist organization that is accused of making it a business to belittle the Catholic religion in Rome, and by interference, to insult the head of the Catholic Church in Rome.

Bishop William F. McDowell, of the Methodist church, who supports the Methodist at Rome, says:

In brief, our answer to the gentleman of the Nethodist at Rome, says:

Socialism and have it. Some want no "ism" at agnosticism. Some want no "ism" at all. One thing is quite sure, the Italians as capoticism. Some want no "ism" at all contents and probably and exceptional intellectual attainments, still higher things are predicted for him.—Ottawa Citizen.

They are also a practical race. They will accept spaghetti, chianti, macaroni, lire or kind words from a Methodist missionary, or from any other kind of a missionary. But if you take away from an Italian his Catholic religion, you do not make a Methodist of him—you make something quite different.

In brief, our answer to the gentleman discovered the surface of the words from a public meeting that but as recently become a Roman Catholic," declared in a public meeting that the catholic religion, was a proposition of the specific proposition.

THE EXPERIENCE OF THE

MAJORITY OF FARMERS BE

YOUR GUIDE IN BUYING TWINE

THE time has come to order your binder twine for the 1910 harvest. Twine dealers are placing orders for their season's stock. The mills are running. Now is the time for you to decide the twine question. It is something that requires careful consideration. The success of your harvest will depend on the uninterrupted work of your binder, for no binder can work well if you use a cheap grade of binder twine.

It is our aim to have every farmer who uses I H C twine go through the 1910 harvest season without a break in the field. We have much more at stake than merely selling twine. Your interests and ours are the same.

without a break in the field. We have much more at stake than merely selling twine. Your interests and ours are the same.

We know that the raw materials from which I H C twines are spun have the quantity and quality of fibre that insure greater strength than is found in any other twine. They are evenly spun—smooth running—do not tangle in the twine box—work well in the knotter, insuring perfect binding and perfect tying. They insure your being able to work your binder through the entire harvest season with greatest speed and economy and are therefore practical profit insurance.

Those who buy cheap twine will certainly have trouble—delays due to tangles, knots and breaks will mean the loss of valuable time—and every delay at harvest time will cut down your profits.

There is a sure way to avoid this. Let the experience of the past be your guide in purchasing your twine. The verdict of the majority of the farmers of this country is a safe guide. Their decision should have more weight with you than the statement of any twine manufacturer. These farmers know. They have the same problems confronting them that you have. They have no axe to grind. They do not sell twine. They are only interested in results.

I H C Brand of Sisal-Standard Sisal

Manila or Pure Manila

Are the twines used by the majority of the farmers of this country. They have been proved to give the best results. Eighty-five to 90 per cent of the farmers use Sisal. It is smooth running and works at steady tension without kinking or tangling in the twine box—insuring perfect binding and perfect tying. Its only equal is the really high grade Manila twines such as bear the I H C trade-mark.

Your interests and ours are identical on this twine proposition. We have more at stake than selling twine. We are vitally interested in the successful operation of hundreds of thousands of binders. On their successful operation depends our success—and we know they cannot operate successfully with poor twine. No binder made can. For this reason we have given the twine problem careful study. When we say "Stick to Sisal or high grade Manila bearing the I H C trade-mark"—we do so because we know them to be the highest standard of excellence in binder twine.

But we don't ask you to do as we say. We want you to be the judge. But your judgment to be right should be based on facts—not on the statement of any twine man. And the fact is—that the unipority of the farmers of this country use I H C twine. Sisal or Standard (which is made from pare Sisal comes 50 feet to the pound; bigh grade Manila, 600 feet to the pound; Pure Manila, 650 feet to the pound; Pure

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something quite different.

In brief, our answer to the gentleman who writes us, is this:—

Respect for religion and religious teachers is one of the elements of common decency. Every man has a right to think what he chooses. No man has a right to insult the faith or the religious teacher of a great body of people. We believe that Mr. Fairbanks, or any other outsidersharing in demonstrations of disrespect for the Catholic religion or the head of the Catholic Church in Rome, needs to be taught a lesson. And we are quite sure a lesson was administered."

Lourt of Alberta. It declares that Judge Beck, "who used to be a Mason on oath where another Mason was concerned. The case was referred to Minister of Justice Aylesworth but he declined to take action as the alleged statement was not made from the West has declared his intention of calling the attention of the premier to the affair on the floor of the House of Commons. The story has created an in mense sent to sation, as one of Mr. Beck's colleagues on the Alberta bench is a prominent the floor of the House of Commons.

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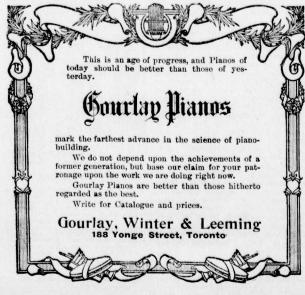
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VOLUME XXX

CATHOLIC DOCTRI PROPERTY THE RIGHT TO DAILY BREA

BY REV. J. B. MCLAUGH

THE DISTINCTION BETWE CONTROL CLEARLY MADE

It would seem that there simple statement of the C trine on the subject of projof our people are being t Socialism, and their talk n dent that they have no kno there is any such Cathol They do not even see the b They do not even see the best statches of Catholic teaching come across. I find a Catholic teaching come across. I find a Catholic teaching the Great on the duties of property, evitate impression that he is right of property. The fortunately claims to be comments as follows: "If son had said that in the them, the Catholic Church son had said that in the Utury, the Catholic Church rung with denunciation; those old days had conten vate individuals had a right mon land I should have be was setting myself against It is useless to tell such a Church is unchanging, the ing of St. Gregory is the Pius X. We must tell him Pius X. We must tell hin not hope to understand wh ing until he has grasped ti the Church as a whole, the trouble to do this? I hope of it, in an unthink most men are habituated

most men are naturated of irrational compromise matters, and employ an arally destructive argumentheir neighbors on the root the left. on the lett.

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