CHURCH AND FREE-MASONRY.

A cable despatch states that Pius X A cable despatch states that risks. has ordered that at the christening of the Prince of Piedmont, the title by which the recently born son of the King of Italy will be known, no Free-Mason, even though he be of the royal blood, shall be accepted as godfather. To non-Catholic Americans this dis-erimination may seem to indicate a spirit of unnecessary hostility towards an organization which they regard simply as a fraternal order which is not

antagonistic to any form of re-ligion. In holding this view they show themselves totally ignorant of the aims of European Free Morant they show themselves totally ignorant of the aims of European Free Masonry, which openly avows its hostility not only to the Catholic Church, but to every form of Christianity. It makes no secret of the use it would make of success if it were possible for it to come off victorious in its hand to hand fight with the Church. It would de Christianize society, and try to upbuild on with the Church. It would de Christianize society, and try to upbuild on the wreckage of Christian principles a system of morality which would wholly reject the moral sanctions that for nineteen hundred years have been recognized by Christian men and women as hinding in the forum of conscience. binding in the forum of conscience.

Such is the radical revolution Free

Masonry would bring about. But the Catholic Church stands in the way. A Catholic Church stands in the way. As guardian of divine truths she will not yield an inch. The anti Christian proyield an inch. The anti Christian propagandists, who supply Free Masonry with its watchwords, know this full well. Hence their determination to wage relentless war upon Christ's spouse. In France they are showing spouse. In France they are showing their hand more openly than in other countries, as is shown by the following extract from the programme of the Pro-pagandist Committee of the Grand Orient Lodge as set forth by M.

We will rapidly sketch what should be the main lines of the Masonic Propaganda. We would have its action cover the whole ground, and prepare the emancipation of consciences, by combating the futile teachings of the Churches and their influence. Let us labor to ruin clericalism and gradually to sap the spirit of religion. Let us remind those who seem to forget that the separation of Church and State is our constant aim. And for this end, by the way, let us preach by our example, ourselves in our own families, keeping our consciences aloof from influences, putting our princourse influences, putting out of our houses the priests, whom we desire to expel from civil society."

In the Masonic programme here out lined, we see what is the ultimate aim of the organization that is responsible for the bitter anti-Catholic war so actively waged in a country which was once known as "the eldest daughter of the Church." This aim is frankly stated in these words: "Let us labor stated in these words: "Let us labor to ruin clericalism and gradually sap the spirit of religion." Yes, that is it.
Sap the spirit of religion. What more
effective way of doing this than by
getting control of the education of the young? M. Beauquier, a prominent French Free Mason, knew what he was talking about when in an address delivered before the Eastern lodges, in

1892, he declared: " As I said just now, and I come back to the point because I deem it essential, we must have with us within our temple all educators and instructors of youth. We shall never see the Republic set on a lasting basis until there shall be found in every village a free Mason schoolmaster."

With a Freemason schoolmaster established in every French village the work of sapping the spirit of religion will be greatly facilitated. This explains why the present French Government which takes its orders from the Masonic Lodges are driving the relig-Masonic Lodges are driving the rens ions teaching congregations from French soil. They must be got rid of the keenest desire of our Lord's Heart may be satisfied, and all men may be satisfied, and all men may be satisfied, and all men may be satisfied. master whose duty it will be to teach children committed to his charge that they must hold in contempt the relig-

mies of Christianity in any shape must not be lost sight of. Their hatred of Protestantism is less intense for the reason that it does not present so un-flinching a front to the anti-Christian principles as does the Catholic Church. Then besides they feel that the inherent weakness of the Protestant sects ent weakness of the Protestant sects will render them an easy prey if the Catholic Church, their most formidable opponent, can be vanquished. Not believing in the divinity of her founder, they hold in contempt His promise to be with His spouse to the end of time. But that Spouse has never for a moment enter-tained a doubt as to the fulfillment of that promise. She therefore faces Free Masonry with a courage as resolute as that she manifested when she fronted and conquered far more powerful foes in the long past.—N. Y. Freeman's

A NON-CATHOLIC'S OPINION OF

A Protestant writer, Edward Hut St. Dominic instituted and composed that marvelous crown of prayers, the Devotion of the Rosary. A crown not of thorns, but of living jewels, con letter the aftern pearls of the the one hundred and of the Aves set in the

heaven captive and bound them to our will; he circled heaven with his prayers, and each prayer was an angel's wings for swiftness. His Glorias have silenced the heavenly choirs. Christ will not resist the sweet rain of his Paternosters, and he has filled the Virgin's lap with his Aves. All the winds of heaven are powerless to put out the million flames of his prayers, for they have taken the world captive, too, and set the bells of all the churches to their music in the morning, and at noon, and at sunset. No son of man so happy but can tell his jewels, none so wretched but will wash them with his tears, and in a thousand monasteries in all the world those who

the advancing waves. They mount to-wards us and then fall back, but, when they mount again, they come a little nearer, and presently they reach our feet, if we keep our place, at the high-tide water-mark. So with the advance of our brethren outside the Church's visible fold, nearer they come, then seem to shrink away; yet look, a while after, and they are nearer still. How very different is the tone of feeling in the Protestant world now from what it was in the sixteenth century, how much less bitter, how much less deliber-ately antagonistic; and how many noble tributes come almost daily to the Church from those whose fore-fathers were her deadly foes.

Even more, our non-Catholic brethren

are beginning to imitate the old Church from which they separated. Vesper services, retreats, religious orders, con-fession, "Masses," altars, candles, incense, holy-water fonts, statues of Oar Lady and St. Joseph, Lenten services, how many of these things are seen. And, as we mentioned several weeks since, some Episcopalians are beginning to pay "Peter's Pence," and to preach that the Pope is indeed Christ's Vicar, infallible, only he is just a little mistaken about them and their own in-

dividual ideas.

These things are at times a little amusing, but they have their very serious and very touching side. In the current Annals of the Society for the Propagation of the Faith, pages 260 262 are devoted to "Letters from an Anglican Nun."

It would seem to us more exact if the good Sister called herself an "Episcopalian Nun." for the symbol "S. T. A. Peace," represents, as we understand it, the "Society of the Atonement," existing at Graymoor, Garrison-on-Hudson, N. Y., and it has, so far as we

know, no English branch.

The Sisters belonging to the community publish a pretty little periodical, Rose Leaves from Our Lady's Garden, a companion to the Lamp. They have a "Rosary League," and the object of this League is "to promote among Anglo-Catholics an increase of true devotion to the Holy Mother of God, thereby helping to win back for our Glorious Lady her 'Dowry' in the homes and hearts of American and English Christians, that Mary's English-speaking children may once more become renowned throughout Christendom for he love and honor they show to the Blessed Virgin. The special work of these good Sisters is "to labor and pray for the return of the Anglican Church to her allegiance to the Holy See, that we may be again one fold, under one Shepherd."

Do not all these certainly remarkable and touching things serve to indicate how very near the incoming tide is approaching the shore where our Lord awaits it; and ought not the reading of all this to fan our prayers into burning

A Word for the Japanese.

It would be a mistake to suppose that these sworn fees of the Catholic Church would rest satisfied with destroying her influence if such a thing were possible. The fact that they are the avowed on. gent, while the Russians, at least in their Government, are cruel, religi-ously and nationally. As for the 'yellow peril,' it does not seem just for us to expect, or pretend to expect, that a nation which is rapidly and willingly dropping its chains of national, industrial and social barbarity, will reject the benign influence of Christianity when it has come into freer contact with the followers of the true faith.'

> It is a fundamental law of a happy and useful life that we must keep sweet, for bitterness perverts the judgment and corrodes the heart.

> Men become followers of Jesus no because they see great cathedrals erected in His name and hear majestic organs and splendid choirs sound His praise, but because they know some plain men and women whom devotion to Him has made just and kind and humble.

HELP THE MISSIONARIES.

de serviceable seconade serviceable seconacos, etc., sultable for the poor seasores, and for the rumerous Indian or
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de seasores, and for the rumerous Indian or
seasores, and for the rumerous Indian or
seasores, and for the rumerous a many points
where our missionaries are doing excellent.
Work upon very landequate means
The non-Catholic missionaries to the Indians
are generously and regularly supplied with
gifts of partly worn clothing for free distribution, by their co-religionists of Ontario and
rightly so, for the Indian tribes have been,
economically speaking practically reined by
cance of the write races; and it is also
wance of the write races; and it is also
wance of the write races; and a feel of the Glorias, the one hundred and fity sapphires of the Aves set in the pure gold of the fifteen joyful and glorious mysteries of Our Lord's life and death, nound together by them to the cross. Ah, though Galileo could number the stars, and see the earth itself as a mighty circle bound round by the intelligence of man, though we can find the new moon in the adoring sea, though we have taken the laws of

coming a Catholic by tempting gifts of warm clo hing for himself and family upon the app oach of winter.

A year ago cur pastor, Rev. T. West, shipped a goodly supply of excellent second hand clothing to the Oblate Missionaries and Indian Orphan-ge at Prince Albert, Sask. The more than grateful letters of acknowledgment he received induced him to read them from the pulpit to his flock, and to request the parishioners to repeat their donation his year. They responded so generously that he has now been enabled to ship large consignments to two different missions. Judging by this it would seem that the Catholic ladies of many Oatario parishes require only to have their attention call d to the matter, and to be informed where the needy missions are situated, to take the work up heartily.

As whatever is to be done this season should be done quickly in view of the near approach of cold weather, possibly some of the clergy who are in touch with the missionaries could furnish your readers with the addresses of missions where such supplies of clothing would be welcomed.

Yours truly

W. B. WATERBURY.

DIOCESE OF HAMILTON.

SHOP DOWLING OPENED TWO NEW CHURCHES,

His Lordship Bishop Dowling has just returned from visiting the northern part of the diocese and was not at the conference of Bishops at Tarce Rivers, as stated. During the time spent in the rorth he visited eleven prishes, opened and dedicated two new churches—one at Mount Forest and the other at Cnepstow. He confirmed five hundred and forty-eight canol dates and administered the piedge of total abstinence to all until they should reach the age of twenty-one. His Lordship was accompanied by Rev Father Coy.

Bishop Dowling will hold three conferences for the clergy nex month—at Hamilton on the St., Paris on the 9 h and Guelph on the 10th.—

SAD IS OUR YOUTH.

AUBREY DE VERE.

Sad is our youth for it is ever going.
Cumbling away breath our very feet;
Sad is our life, for onward this flowing
In current unprecived because so fleet;
Sad are our hopes, for they were sweet in sow

But tares, self sown, have overtopped the wheat; Sad are our joys, for they were sweet in blow And still, oh, still, their dying breath is sweet : And sweet is youth, although it hath bereft us Of that which made our childhood sweeter

of that which inside the chimber still;
And sweet is middle life, for it hath left us,
A nearer good to cure an older ill;
And sweet are all things when we learn to
prize them,
Not for their sake, but His, Who grants them
or denies them!

A LOVE SONG.

(The appended poem was written by the late or. Phillips Brooks, in 1858) Dr. Philips Brooks, in 1858)
We sit together in our soul's high window Dearest,
That looks upon the street of human life;
Within, our happy home; without, the world thou fearest;
Within, our peace; without, man's angry strife.

ook out! see how strange eyes look here upon How poor they think our dwelling and how cheap; They dream not of our godlike joys and honors The rich ripe fields of blessing that we reap

Nay, close the curtain; it is wrong, my sweet est.
That they should see the love they do not know;
Our love, the purest, Darling, and completest God ever trusted to our earth below.

Sit here, my Love, with all the world behind sit hand in hand, nor dare to speak a word : "Tis wronging God to share what He consigned us Wi ... eyery outcast of the human herd.

So sit we by the soul's sweet fireside, Fairest The days go by as light winds kiss the flow ers: They seek through all earth's sweetest and earth's rarest A love so sweet, a love so rare, as ours.

CLEVER LONDON GIRLS. — Our congratula-tions are extended to Miss Maude Hogan and Miss Olive R. Beennan, two clever young residents of London who were recently the recipients of diplomas and medals at the gradu-ation exercises in connection with St. Michael's Hospii ai Training School, Toronto.

C. M. B. A.

At the last regular meeting of Branch No. 151, resolutions of condolence were moved by Bro. J. Malone, seconded by Bro. J. Kester, to Bro. Jeremiah Demond on the death of his beloved wife. May she rest in peace!

MARRIED.

MARRIED.

Finnegan-Kelly —At St. Patrick's Church, Kinkora, on Sept. 26 by the Rev. A. D. Emery, Mr. Edward Finnegan to Miss Catharine Kelly, daughter of the late Jas. Kelly.

McLaughlin O'Boyle — At St. Mary's church, Draylon, Mr. Jam's W. McLaughlin of Toledo, Ohlo, to Miss Kable, eldest daughter of Mr. O'Boyle.

DIED. WADDICK -At Raleigh, on Oct. 5, Mrs. J, Waddick, R, I, P. Callaghan - On Sept 39th, at his residence. Lindsay, John D. Callaghan, aged sixty two years. R. I. P.

BURNS-On lith inst, at her residence, West Ops., Mrs Thomas Burns, nee Doran, aged six y-two years. R. I. P.

NEW BOOKS.

The Immaculate Conception of the Blessed Virgin Mary, by Rev. A. A. Lambing, LL. D., author of The Sunday School Teacher's Manual," etc. Price 35cts. Cloth. Published by Benziger Bros.

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MARKET REPORTS

MARKET REPORTS

London. Oct. 20,—Gratu, per cental—Wheat per cental, \$165 to \$167\$; corn 98c to \$1.00; barloy 90; oais new, 90 to 95; oats, old \$1.00 to \$1.05; per 90 to 95; peas, \$1.00 to \$1.10; buck—Wheat, 95 to \$1.00; Spring chickens, per pair, 55 to 905; live do... per pair, 45c. to 705; turkeys dressed per b 12 to 14c, ducks, dressed 70 to 90; ducks, live 80. tm Produce—H.y. per ten \$7.50 to \$8.00 v per ten \$5.10 to \$8.00 v per ten \$5.10 to \$8.00 v per ten \$5.10 per lead \$3.10 \$3.10 v per lead \$3.10 per lead \$4.50 to \$6.00 to \$7.00 utton, \$5.00 to \$7.00 utton, \$5.00 to \$7.00 utton, \$5.00 to \$7.00 utton, \$5.00 to \$7.00 utton, \$7.12 v per lead \$7

pound, 10 to 11c.

vo Stock — Live hogs \$5.15 to \$5.5; place
pair, \$450 to \$5.50; stare per pair, \$2.00
2.124; sows. \$3.00 to \$3.25; expert eattle,
100 by \$1.25 to \$455.
ggodables — Potacioca, per bag 60 to 75c;
ns per bush \$1.00 to \$1.25.

there is a moderate enquiry. Oats, unchanged; No. 2 new white, \$1\frac{1}{2}\$ to \$32c\$, low freights, and \$3\frac{1}{2}c\$, north and west. Rolled oats, movement light; prices about steady; \$1.50\$ for cars of bugs, and \$1.75\$ for barrels, on the track. Toronto; \$25\$ more for broken lots there, and \$0c more for broken lots outside. Peas, slightly firmer; at \$0.3\$ to \$1.60\$ for No. 2 west. Butter, demand for choice grades goed; poor quality tubs, weak; prices a compact Cheese, it mer, at \$9\frac{1}{2}\$ for \$1.0\$ kg and \$1.0\$ for twins.

Eggs, firm, at \$20\$.

MONTREAL.

in mer. a. 9); for 1. 1, 10 1. 10c for twins. Eggs, firm, a. 20.

Montreal. Oct, 22, — Grain — Oats, 38 to 3840 for No. 2 in store here; No. 3, 37 to 374c Corn — American yellow, No. 2, 61c; No. 3, 599; No. 2 white, 59 to 60e; buckwheat, 59 to 599c Flour — Manlioba patents, \$5.80; strong bakera, \$5.90; high Oatarlo blended patents, \$5.75 to \$5.85 in wood; choice 99 per cent. patents, \$5.90 to \$6.00 in wood, and 25c per bbi. less in shippars' new bags; straight rollers, \$2.30 to \$2.50, and 25 to 30c extra in wood Kolledoats—\$2.32\forall per bag, and \$4.90 per bbi. fees — Oatarlo bran, in bulk, \$7.7 to \$18; choris, \$19 to \$20; Manlioba bran in bags, \$18 to \$19; shorts, \$21, Beans—Choice primes, \$1.4 to \$1.45 per bush; \$1.35 to \$1.37\sin car lots, \$17.50 to \$18; light sher cut, \$17 to \$17.50; American fet backs, \$27.50; American clear fat backs, \$20; compound lard, \$\frac{1}{2}\$ to 7c; kettle rendered, \$\frac{1}{2}\$ to \$1.55; selects, \$5.70; to \$2.75; hasvy fat hogs, \$5.00; mixed lors, \$2.75; to \$1.85; selects, \$4.7, to \$5.50 off cars. Cheese — Oatario wnite, 9 to 9\frac{1}{2}\$; colored, \$9\$ to \$1.00; cheese \$1.00; Reger Schelet, new late, \$2.25; straight gathered candid, \$20; No 2 13\frac{1}{2}\$ to 140; Buthered candid, \$20; No 2 13\frac{1}{2}\$ to 150; cordinary finest, 18 to 19\frac{1}{2}\$; and Western dairy, 15 to 15\frac{1}{2}\$c, and Western dairy, 15 to 15\frac{1}{2}\$c, and

Live Stock Markets. RAST BUFFALO

East Buffalo, Oct. 20.—Cettle—Receipta, 400 head; prime sters, \$5.50 to \$5.85; shipping, \$1.75 to \$5.25; butchers \$4.0 \$5; heiters, \$3.25 to \$1.59; cows, \$2.30 to \$4.15; butle, \$2.00 to \$1.51; stockers and feeders, \$2.00 to \$3.5 Vesle—Receipta, \$2.00 head; fairly active; 15. to 20c lower; other-steady; heavy, \$7.5 to 20c lower; other-steady; heavy, \$7.5 to \$5.85; mix-d, \$5.70 to \$5.80; Yorkers, \$6.65 to \$5.70; pigs, \$5.25 to \$5.30; roughe, \$4.75 to \$5. seegs, \$4 to \$4.50; dairies and grassers, \$6.40 to \$5.65. Sheep and lambs—Receipts, 5.000 head; steady; lambs, \$4.50 to \$6.

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