

GREAT HISTORIAN OF THE REFORMATION

For the past few years the Rev. Merle D'Aubigne has been one of the star attractions at Epworth League meetings held in Nebraska and Dakota.

At the annual meeting of the Epworth League Assembly, held recently in Lincoln, Neb., the chief drawing card was the Rev. Merle D'Aubigne, who was widely advertised as the son of "the great historian of the Reformation."

Among the supposed drawing cards to this year's meeting I notice the name of Rev. Merle D'Aubigne. Apart from his own claims to fame, of which I know nothing, he is heralded as the son of "the great historian of the Reformation," who bore the same name.

Men are free social beings, and as such they are at liberty to unite and form societies, guilds, unions, etc., which serve to advance their interests in some form or other.

Foremost among Protestant writers who have exposed the fables of these fake historians, was Rev. Dr. Samuel Rottley Maitland, D. D., a clergyman of the Anglican Church.

He wrote a book entitled "The Dark Ages," those ages which Protestant speakers and writers so often allude to as a period of intellectual darkness and ignorance in church and state.

But even if these examples were not eloquent enough to show Catholics that Freemasonry is the bitter enemy of their holy religion, the fact that the Church condemns Masonry and forbids her children under pain of excommunication to join it, should satisfy them that there is something wrong with the sect.

A first principle which should set hesitating Catholics at ease in this question of Masonry is that the Church does not act rashly; when she condemns she knows what she is condemning.

Dr. Maitland described D'Aubigne's letter as "characteristic of the class of writers to whom he belongs." He adds: "As to great part of it, it seems to me quite a sufficient answer to say, that specific statements such as that the Bible was a rare book, unknown in the early days of Luther and the Holy Scriptures appear to have had no influence upon the instruction either of the Church or the school, which are broad falsehoods on the very face of them, are not, to be supported by little scraps of declamation from early writers such as M. D'Aubigne has thought it worth while to string together."

Of the gentleman who is to speak at the Epworth League meeting I know nothing and have no desire to dispute the eulogic of his friends, but when he is advertised and held up to admiration as the son of "the great historian of the Reformation," it is only proper to show, in the interest of truth, and on the unimpeachable evidence of such an ancient and unprejudicial authority as Rev. Dr. S. Maitland of the Anglican Church, that Merle D'Aubigne was a writer who sacrificed truth in the interest of prejudice, and on that account should have no standing among those who make an intelligent study of history and labor to separate truths from fable.—Truth.

GENERAL INTENTION FOR OCTOBER

RECOMMENDED AND BLESSED BY HIS HOLINESS PIUS X.

THE STRUGGLE AGAINST MASONRY

Men are free social beings, and as such they are at liberty to unite and form societies, guilds, unions, etc., which serve to advance their interests in some form or other. As long as the purposes of these societies are good and lawful, that is, as long as they work in harmony with the two primary and supreme societies of men, the Church and the State, nothing can be said against them or against any man who joins them.

With all true charity, however, the Holy Father, in the same document, lets it be well known that what is there said must be understood of the Masonic sect taken generically, not of the individual members of it.

What is asserted here about Freemasonry proper may be also asserted of those numerous other secret organizations which, at bottom, are merely feeders of Masonry.

For these weighty reasons and others that might be adduced, the Church is the irreconcilable antagonist of Masonry. Not merely does she keep her children out of it, but she is determined to do her best to neutralize its efforts wherever and whenever the opportunity presents itself.

Mr. Haughey rose and put the following comprehensive question: I beg to ask the convenor of the Asylum Committee whether he is aware that a certified lunatic, who was and is an inmate of Smithston Asylum, and whose name I am prepared to submit, took part, adorned by regalia, in a local Orange parade on the 12th of July?

October is the month of the Rosary and each day during the month the Rosary is publicly recited in our churches. It is a simple devotion that Catholic families should practice in their homes, especially during October.

render their birthright as Children of the Church. E. J. DEVINE, S. J.

THE MONTH OF THE ROSARY

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Prayer is as necessary to-day as it was at the time of the Albigensian heresy or the crusade against the Christians. The enemies of the Church are as active to-day as then.

The following indulgences may be gained during this month: A plenary indulgence on the Feast of the Holy Rosary (Sunday, October 5th) or on any of the seven days following, to all who shall visit a church, after having gone to Confession and Communion, and there pray for the intentions of the Holy Father.

A partial indulgence of 7 years and 7 times 40 days every time we assist at the saying of the Rosary in the church, provided we pray for the intentions of the Sovereign Pontiff. If we cannot go to church, we may gain the same indulgence by saying the prayers at home or elsewhere, for the same intentions.

A second plenary indulgence on any day between October 1 and November 2, to all who shall be present at the devotions in the church ten times during the month, or shall perform them ten times in private if prevented from going to church. Of course this indulgence requires confession and Communion and prayer for the intention of the Pope.

POKING FUN AT ORANGEMEN

The Greenock (Scotland) paper has the following amusing report in a recent edition:

The gravity of the members of Greenock Parish Council was seriously upset by a question addressed to the Convenor of the Asylum Committee at the monthly meeting. The proceedings are reported thusly in the local evening paper:

Mr. Haughey rose and put the following comprehensive question: I beg to ask the convenor of the Asylum Committee whether he is aware that a certified lunatic, who was and is an inmate of Smithston Asylum, and whose name I am prepared to submit, took part, adorned by regalia, in a local Orange parade on the 12th of July?

exercise — (laughter) — and whether in the event of his wishing to join uncertificated lunatics in ditch-lining operations his travelling expenses will fall to be borne by this Council or by the Belfast Provisional Government. (Loud laughter.)

Mr. Haughey said that so far as he was concerned he had never heard of anyone being let out for any such purpose. He did not wish to enter into the spirit of the question, although a great deal could be said. So far as he was aware, no one got out on the 12th with his permission. He did not know if his permission was necessary or not.

Mr. Haughey said Mr. Lauder could accept his assurance that the facts were as stated.

Mr. Ingram asked if Mr. Haughey inferred that those who took part in that procession were half lunatics? (Laughter.)

Mr. Haughey: They have not got certificates yet. (Renewed laughter.)

BEWARE OF SEX HYGIENE

When Charles Dickens made one of his most wisely funny characters say, "The Law is a Ass," he must have had a prevision of the best of the Pennsylvania "eugenic" marriage law. We have seen with what avidity that sinister "reform" has been snatched at by outside States, foreshadowing a wide imitation of the debasing enactment.

The proposal to have sex hygiene taught in our Public schools is another step forward on the road to moral destruction, under the impulse of the faddists. It is eliciting severe condemnation from the more thoughtful and the more conscientious writers for the secular press, as well as from those of the Catholic press.

A Bohemian Catholic priest of Chicago says that the teaching of sex hygiene in the Public schools will drive many pupils into the parochial schools, where it is not thought wise to talk about matters of sex before impressionable boys and girls.

Parents who seriously think about the good of their children will hesitate a long time before committing them to such instruction under such conditions as will be found in the Public schools, and the end of that hesitation will ordinarily be a flat refusal.

There is no need to dilate on the attitude of the Catholic Church on this matter. It comes under the general instructions on the teaching of immorality, and the teaching proposed now by the faddists, let them call it by what name they may, or defend it by whatsoever specious pleadings they can devise, resolves itself into a guide to immorality for innocent minds.

In the issue of America for August 23 the Rev. N. Bell, S. J., presents a careful commentary on the report of the special committee of the Fifteenth International Congress on Hygiene and Demography that dealt with this repulsive subject, and that recommended teaching about it in the Public Schools. The reverend writer no less experienced than learned in

all that relates to education, winds up his article on that dismal report with these solemn words:

Lectures on social and sexual hygiene will only tend to familiarize our boys and girls with what is vicious and base, nor should we foolishly deceive ourselves with the vain delusion that mere motives of self-interest—individual health and racial soundness—will prove an efficient bulwark against the tide of headstrong human passion.

We regard with abhorrence the introducing into the schools the study of sex hygiene. We look upon it as a mischievous and immoral proposal destined inevitably to defeat the very purpose which its well-meaning but ill advised advocates have in view.

In so pronouncing the Federation vices, we believe, the sentiment of ninety-nine out of every one hundred Catholics in the country, if not the whole.—Standard and Times.

OPPOSED TO FREAK FASHIONS

Branding as "decidedly immodest" the extreme styles being worn by many women at this time, and intimating that the pastors of Catholic churches throughout the country should take a decided and united stand against the increasing tendency towards "undress" the Most Rev. Giovanni Bonzano, Apostolic Delegate to the United States, has pointed out the attitude of the Church toward such innovations.

Mgr. Bonzano's declaration followed the action of the superior of St. Mary of the Woods' College and Academy, at Terre Haute, Ind., who has notified those invited to the annual alumnae reunion to wear gowns strictly conforming to the rules of modesty, out of respect to the Apostolic Delegate, who is to preside.

Aside from expressing gratification at the views of the Apostolic Delegate the leading Catholic clergymen of the national capital will not issue public statements just now, but concerted action on the part of the Washington clergy, with regard to freak fashions, will be taken in the near future.

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ate to the United States, has pointed out the attitude of the Church toward such innovations. "Every good citizen," said Mgr. Bonzano, "should realize that women's dress of to-day is decidedly immodest, and is becoming more so every year. Women can be neat of appearance and stylishly dressed without adopting such silly ideas as have been advanced by the fashion makers of Europe. I never caution women about these new fashions in wearing apparel. That is the duty of our pastors."

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