REAL FREEMASONRY.

Of a Pantheistic nature are the tenets of Masonry. Nature is deified. Humanity (whatever that looks like in the concrete) is substituted for the worship of God. High-sounding and meaningless words are used as shibboleths to win the sympathy of the masses. And while a man contending for Masonic ideals, fancies that he is doing a noble work for his fellowmen he becomes a work for his fellowmen he becomes a worshipper at the shrine of a vague, meaningless word.

As a natural result Masonry is op-posed to any sort of religion. Religion, according to the common acceptation of the word, implies a personal God, to whom we are accountable for our good and evil deeds. But Masonry is first and foremost the standard of revolt. Its great cry is the emancipation of the human race. The idea that we are slaves to some higher personality than our selves is a degrading conception of the destiny of the race. We are one and the same with the necessary being; why should we consider ourselves subjects? Another result of Masonry is devil-worship. Lucifer is the champion destiny of the race. We are one and

Another result of masonry is devil-worship. Lucifer is the champion of revolt. He first refused to serve. He emancipated his followers from slavery in heaven. Whether or not the higher degree of Masons believe in a personal devil is a matter of con-jecture. Startling stories have been written about their meetings. And certain it is that they have paraded the streets in many large cities of the world carrying the image of satan. But the devil is at any rate the exponent of their cause. And for that reason they honor him just as we honor the great heroes of the world.

Masonry, therefore, is a religion in self—the religion of Pantheism. itself—the religion of Pantheism Everything is God, and humanity is the thing worth working for. The philosophy of materialism is alone the path to morality and right-doing. To this end the Masonic ritual is directed and conformed. For this purpose their meetings are held away from the eyes of men and their secret services over the dead are enacted where none of the uninitiated may enter in.

It is not hard to understand, there-ore, why the Church is opposed to Freemasonry. Nor is it strange that the French Masons should wish to rid their country of its priests and churches. The teaching orders especially must be driven out of the country. The orders mold the youthful mind-to slavery of the intellect and will. They prepare the intellect and will. They prepare the young against the specious argu-ments of Masonry. And so they are the strongest foes of the lodges. They must be removed if the grand vision of the Orient is to be substituted for Christian Then will the world be made free and mankind brought to the consum mation of fraternal sacredness.

The Masons in other parts of the world would not dare to expose the secrets of their order, but in France and in the South American republic they have become strong enough politically to boast and to encourage one another in public. Hence in France, it was an easy and safe proceeding for the masters to declare before the world that the lodges proposed to de-Christianize the country and that there was incomatibility between Christianity and the dea of Freemasonry.—Providence Visi-

THE POWER OF THE NOVEL.

THE NOVELIST INFLUENCES WHERE POLI UNDERESTIMATED AGENCY.

A leading article in the London Tab let, with Newman's phrase, An Eye for the Times, as its heading, begins by stating the fact that two recent French novels, translanted into English, are loing more to convince Frenchmen and Englishmen that religious orders have been persecuted in France than any other sort of writing has done. "It may well be thought amazing," says the Tablet writer, "but so it is that novelists have been successful where other men who ought to have great influence have utterly failed. Eloquent and unanswerable speeches of Catholic politicians, dignified pastorals and weighty men who ought to have great influence Papal allocutions just touch and pass by given prominence in the Omaha papers the ears of the people like the idle during the past week. The explanation Papal allocutions just touch and pass by The novel finds the way to the It is thought 'convincing'; it compels belief and sympathy : it rou a real desire to do something on behalf of right and truth. We are merely stating what seems to us to be facts beyond all question. We are entirely unquali-fied to examine and decide whether politicians and prelates are in any mea-sure themselves to blame for having so little power over the public mind-whether there has been on their pa any slowness or unreality, or aloofnes from what comes home to 'the business and bosoms' of our generation. We per ceive only that in point of fact a great deal of power in our day has passed over into the hands of the literary man, and of the novelist in particular. Hence we begin to ask ourselves if a great future is not opening out before the Catholic novelist and all Catholics who wield the

essay in which Macaulay expresses his belief that if John Wesley and the Countess of Huntington had been in the Church of Rome the " profound policy of that "very masterpiece of human wisdom" would have shaped them into another St. Francis and St. Teresa From this the Tablet infers that is Macaulay were living to-day he would expect to see a Catholic Hall Caine and Marie Corelli doing special service for the Vatican.

"When Canon Sheehan's 'Luke Delmege' appeared," comments the Antig-onish Casket, "we were asked by a uni-versity professor who admired it if we did not think that the Pope had instructed clever priests here and there to write novels, since the novel was that Boccaccio did not snare the late of Giordano Bruno, and the writings of Pabelais did not meet the censure given At best, these cases are far from edify-Glordano Bruno, and the writings of Rabelais did not meet the censure given to those of Abelard. Whether they ing, but the fault generally lies farther carried with them against their oppressor. In God's good time they will be His instruments in de-

realize the power of the novel even at the present day is at least an open question. Men who have never been moved by a novel, perhaps have never read a novel themselves, can scarcely be brought to believe that other men are moved thereby. Macaulay who read everything, knew what influenced him most. While he was in India he read the works of St. Athanasius, St. Chrysostom and St. Augustine, and they left no impression upon him. But when he read Manzoni's 'I Promessi Sposi' he wrote in his journal: 'If the Church of Rome were really what Manzoni represents her to be, I should be tempted to follow Newman's example.'"

MISSIONS TO NON-CATHOLICS.

The following Apostolic Letter has been received by Cardinal Gibbons from His Holiness Pius X., and it carries more than ordinary interest because it is the seal of Rome's approbation on a new and special vigorous work that is reaping great results for the Church in the United States: Pope Pius X.

To our Beloved Son, James Cardinal Gibbons, Cardinal Priest of the Title of "Sancta Maria trans Tiberim,"

Archbishop of Baltimore. Beloved Son,-Health and Apostolic Benediction. Truly solicitous as we are concerning all measures which may contribute to the progress of the Church among the nations, we have received with joy the information that, in the United States of America, there are very many who are every day more powerfully drawn to the study of the doctrines of the Catholic Church by the labors of zealous missionaries, especially of those who have been trained at the Apostolic Mission House at the University of Washington.

In the fruitful work of these mission aries two things are particularly approved of by us. First, that apostolate bands of these missionaries, established bands of these missionaries, established in the different dioceses, are subject immediately to their own Bishops, and by their direction and under their uspices, the missionaries teach the doc trines of the Faith, not only to Catholics but also to non-Catholics. Then, again, it pleases us that they show no bitterness in their preaching, and their own purpose is a complete and true exposition of Catholic doctrine; which method much more easily opens the door of the true Faith to non-Catholics, for great is the power of truth, and nothing more is required to make men love it than to know it intimately. Accordingly, let these devoted missionaries know that their work and method correspond entirely to the desire and hope of the Apostolic See, and strengthened by the testimony of our approbation let them continue their labors, always remembering that their zeal is approved by us and by the Church, to the end that the work of the missionary bands may be extended to each and every diocese and be multi-plied therein. God will give the in-crease to those who sow with zeal the seed of the word in the vineyard of the Lord, and will repay with the most joy-ful harvest in this life and an eternal reward in the pays, all the labors of the reward in the next, all the labors of the

faithful workers.

As a pledge of these blessings and as a witness to our paternal benevolence, we very lovingly bestow our Apostolic Blessing to you, our Beloved Son on the above mentioned labors and their coad-jutors, and on all those who attend these

fruitful gatherings.

Given at Rome at the See of Peter, on the fifth day of September, 1908, in the the fifth day of September, sixth year of our Pontificate.

MARRIAGE CASES THAT SCANDALIZE.

WHERE THE CHURCH APPARENTLY RECOG-NIZES DIVORCE, BUT IN REALITY DOES

NOT DO SO.

From The True Voice It is hardly necessary to explain to Catholics that the Church does not recognize the power of the State to dis solve the bond of a valid marriage. Yet

is simple enough. The former marriage of the divorced person was null and void from the beginning, and was so declared by competent Church authority. That left the person in question free to marry —not by virtue of the civil divorce, but because there was no former marriage to

The Church recognizes or established certain impediments as a bar to valid marriage. Where such impediments exist and have not been removed, the parties may go through the form of entering a marriage contract, but they are not married. Some of these impediments the civil law does not take account of. Hence a marriage pronounced valid by the courts and divorce granted for other reasons may be invalid from the beginng in the eyes of the Church and before God. Where a civil divorce has been granted in the case of a pseudo-mar-riage that is really invalid from the beginning, there is nothing to prevent

one of the parties from marrying again after the fact of the invalidity of the former marriage has been established. There will always be some who do not inderstand the facts in such cases when they do arise, and who are scandalized when one who has ever been divorced is married with the sanction of the Church. That cannot be helped by those whose business it is to interpret the law and apply it to individual cases. Per-

there is some reason, too, the fault-finding, inasmuch as parties in the case of an invalid marriage take advantage of a pen-alty imposed upon them and turn it to their own profit. But they are compara-tively rare, thank God! Most of them are



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back than the last act in them. The

societies did not dare to appear in their true colors before the world. The mem-bers of these societies have posed as upright, conscientious citizens in the different countries of the world. Their members were to all appearances honest. respectable men, so that even Catholics used to wonder why the Church was so determined in her opposition to the lodges. There was, moreover, an air of poetry hovering about a Masonic temple wherever a temple loomed up against the sky in the big cities of the country. And those who were not of the elect wondered what could be going on inside the walls. With the religious war in France, however, the curiosity has been taken away. Guesses have melted away before the facts. And from the very mouths of the masters them-selves we have heard the mission of Masonry. It is the same in principle both in America and Europe; it differs

only in method.

It is indeed a great mission. But it is not a new one or one taking its rise with the beginning of the lodges. Nature worship, or the substitution of a universal, impersonal being for the intelligent God and Creator of the universe is not a conception of our own times. Pantheism goes back to the beginning of history, and perhaps ven to the beginning of the world.

There has never been any controversy as to the necessity of a first, eternal cause. There must be something from which the world has taken its origin. The controversy arises only when we begin to determine the nature of the first cause. Is it a personal being to whom we are responsible for our actions here in the world? Here the schools of philosophy divide. The Monists and Dualists array their forces and the thinking public read and decide for thomeolysis

The Monists necessarily follow some form of Pantheism. If there is no per-sonal God, then we are all emanations of some sort from the primordial matter. As that matter is necessary, we shall exist forever, not as at present, of course, but by returning back and be coming once more identified with that prime substance from which we took our origin.—Providence Visitor.

THE DAWN AT LAST.

where he is at present, in which he sets forth in the most happy words his firm belief that the day dawn is at last nigh when Ireland shall be allowed to make her own laws and to govern her own people. Says Mr. Griffin:
"Oh! Ireland is a beautiful and bountiful land! No wonder her children have loved here with each city."

have loved her with a devotion un-exampled in history. It is a land worth loving and dying for. Her poet-patriot, has said:

'The great God never planned For submissive slaves a home so grand

"The far-off visitor soon realizes the truth of this. Nature seems to have given Ireland the grandest and most sublime manifestations of her power. This, perhaps, made her sons in the long past centuries love her with an intense devotion, causing her to be the seat of learning and the abode of sanctity, the home of saints and scholars. The many ruins of abbeys, monasteries, churches yet remaining, attest unto our day all this, though these storied records, of bygone ages prove 'man's inhumanity to man,' which have caused countless thousands, aye millions, to mourn. All that nature has done must have, in latter and in our own days, been the inspirative source of all that deathless devotion and life-sacrificing love which have been mani-

fested even in the present generation.

"While there is cheer and gladness for all that has been won, and an ardent hope that even greater good will come, everywhere there is a sad, a doleful note, almost a wail, that all that has

been secured may after all be fruitless.
"Ireland's heart is hopeful, bouyant, yet, almost defiant. It bounds with en-thusiasm and devotion, but, alas, in that brave heart there is a valvular leak. Her blood is dripping away. Forty thousand a year of stalwart sons and daughters, the flower of the land, are to write novels, since the novel was now the most effective form of writing. We certainly thought nothing of the kind. That the Church authorities anderrated the power of the novel in times past may be inferred from the fact that Boccaccio did not share the fate of Giordano Bruno, and the writings of the converts who, let us charitably suppose, did not realize the consequences of contracting an invalid marriage. Any Catholic worthy of the name would rather face death than incur them. Very few Catholics can plead the invalidity of a first marriage as an excuse for a second Giordano Bruno, and the writings of venture.

g the flower which has the woes of their dearly loved trouble is that most people at the rouble is the scattered trips.

Lord, and the scattered trips over are now, and will be more so, His over are now, and will be more so, His instruments by which retributive just it instruments by which retributive just is some of His attributes. Endeavors are widespread to provide industries so as to hold the people to their native land. Every such effort will stay the dripping of Ireland's blood.

There always is to any Irish aspect. Ireland is sunshine and tears. Let us enjoy the sunshine of the present and indulge the hope that now cheers her resolute sons.

resolute sons.

"Difficulties and trials are yet in her path, but if her resolutes do not 'cross the bows' of each other all will be well. She will stumble, but never fall, in working out her self-goverment, but let not Americans harshly condemn her mistakes, but ever remember, if they know aught of their country's history beyond school book recitals, that the United States, now great, powerful and grand, off stumbled, too, in making her way and establishing her constitutional form of self-government. Ireland will benefit by her examp The battle for liberty, continued for over seven centuries, can never end until it is won."

THE FINAL BENEDICTION.

LAST GREAT SCENE OF THE MEMORABLE EUCHARISTIC CONGRESS IN LONDON.

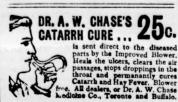
The distant rumble of cheering an-The distant rumble of cheering announces the return of the procession, and soon the leading clergy are again before the cathedral. They were to have gone into Morpeth place, but that road has now been seized on by the swaying crowd. The priests are caught in the rush, and many, with surprised faces, are helplessly hustled. The onlookers are grieved that this should be so, but they are helpless. The Legate returns, and is greeted with the frantic acclamation of fifteen thousand voices, and as his stately figure passes into and as his stately figure passes into the sacred precincts once more the cheers gradually die away.

They are replaced by the solemn strains of a hymn. The vast multitude carried away with religious enthusiasm, grow more and more fervid, and the ear is greeted with strains which clearly are the outcome of deep religious emotion. The scene in front of the cathedral is now one difficult to de-scribe, for added to the huge numbers are the numerous priests and orders who have participated in the proces-sion. These stand in Solemn Mass before the cathedral doors chanting with deep emotion "O Salutaris Hostia." They are re-inforced first by the students Providence Visitor.

The great Catholic historian, Mr. I. J.
Griffin, has written a letter from Ireland, the set of the Little Oratory, and the Brothers of the Brothe so the time passes by full of stirring incident, rich in constant variety.

A sudden stillness falls on that crowd, and all eyes are reverently turned upward, for on the balcony high over the ward, for on the balcony high over the great cathedral door the last great scene of the memorable congress is to be enacted. They do not see what is going on, but they know. A temporary altar covered in white has been erected. Standing on it is a small throne, flanked on either side by three tall candles and massive candelabra. In front there is a green plush carpet with gold braid, resting on which is the faldstool for the Cardinal. A temporary platform approached by six crimson-covered steps, the first three wider than the others, from which there depends a brilliant scarlet cloth of velvet, is seen from be-

Two attendants appear on the balcony with lanterns, and stand on either side of the platform. The lights on the altar are kindled, and the Cardinal preceded by the peers already mentioned, comes forward. He is now clothed in his magnificent vestments of white and gold. Naught but his face is seen, and that is ashen pale, for he seems laboring under deep emotion. The stillness below is intense, for the people know what is passing. He carries the monstrance to the altar, where he reverently places it. In deep, solemn tones he utters: "Panem de coelo praestitisti eis" (Thou didst give them bread from heaven) and the few who are privileged to be present reply: "Omne delectamentum in se habentem" (Containing in itself all sweetness.) He then reverently utters the heartiful the beautiful prayer: "Deus, qui nobis," and proceeds to the dramatic climax of the congress.



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His tall, commanding figure appears before the assembly below. In hands he holds the monstrance taining the Blessed Sacrament. Slowly he raises it and lowers it, moves it to the left and right, denoting the sacred cross. Which is the more striking, that noble figure, laboring there under deep motion or that noble figure, laboring there under deep emotion, or that great gathering below, hushed, reverent, deeply stirred to its inmost depths? It is over, and he de-scends. A blast of bugles from below, echoed from the balcony above, and yet again from the increased heights of the cathedral, proclaim the fact that the Benediction is again to be given, this time on the western side of the building. There is the same reverent attitude, the same reverent hush, and the same solemn act. Yet a third time this is given, now on the eastern wall of the sacred edifice, and then the Cardinal Legate descends.

The solemnity was intense, and the reaction is correspondingly great. Cheer upon cheer rends the air—the people are lost in the depth of their emotion. They cheer each other, they cheer the priests; and they are fain to leave the scene of the day's triumph. And so we leave them, happy in their faith and happy in this open expression of it.

Christianity is not a theory or a specu ation, but a life-not a philosophy of life but a life and a living process. Coleridge.

The door between us and Heaven car not be open while that between us and our fellowmen is shut.

ARCHDIOCESE OF ST. BONIFACE.

NEW EDIFICE BLESSED BY ARCHBISHOP LANGEVIN

Winnipeg, Oct. 4.—The magnificent cathedral of the Boniface was dedicated this afternoon with a

logether.

Included in this gathering were :—Mgr. Duhan Archbishop of Ottawa; Mgr. Ireland, Archbishop of St. Paul; Mgr. Gauthier, Archbishop of Kingsto Mgr. Larocque, Bishop of Sherbrooke; Mgr. Shan Bishop of Fargo; Mgr. Brunault, Bishop of Nicol Mgr. Legal, Bishop of St. Albert; Mgr. Scolle Bishop of Sault Ste. Marie; Mgr. Racicot, Auxili Bishop of Montreal; Mgr. Roy. Auxiliary Bishop of Montreal; Mgr. Roy. Causiliary Bishop of Mgr. Roy. Mgr. Roy. Auxiliary Bishop of Mgr. Roy. Mgr. Roy. Auxiliary Bishop of Mgr. Roy. Mg Que.; Father Halde, St. Hyacinthe: Father Manses St. Felix de Kingrey, Que.; Father Belanger, Mo treal; Father Menard, St. Isidor; Father Fouch Montreal; Father Brunelle, Nicolet; Father Nau sens; Father Lestance; Father Rainville, Sale U. S., Father Desrosiers, Father Paradus, Fath Richard, Father Desrosiers, Father Paradus, Fath Charbonneau, Keesville; Father Deigneault, Sio City, U.S.; Father Lee; Father Hermans Langev brother of Archbishop Langevin; Father Ouelett Father Perrault, Cote des Neiges, and Father Dubi Montreal.

The beautiful Byzantine pile, which overlooks the cities of St. Boniface and Winnipeg, was the Mecc for thousands of faithful who thronged to the sacredifice throughout the day. At 9 colock this morning the celebration began. At that hour the procession proceeded from the Archbishop's palace in the new cathedral, where the actual ceremony oblessing the sacred edifice began. Outside the great west front Archbishop Langevin, attended by acolytes in black and red, invoked the blessing of Almighty God upon the new eathedral, reciting the litany of the saints, the collects and psalms set apart for this solemn office. The Archbishop blessed the inside and outside of the church. Holy water was sprinkled on the walls of the four sides of the cathedral, around which the procession wended its way. After the blessing Pontifical High Mass was celebrated, in Gregorian plain chant.

In the afternoon there was a great parade of the leaty of Winnipeg, upwards of five thousand men being in line. Upon their arrival in the cathedral Mgr. Roy of Quebec delivered a sermon, and Archbishop Gauthier of Kingston pronounced the Benefiction. Archbishop Langevin and Ireland and Bishop Shanley also addressed the worshippers. Vespers were sung by Bishop Legal and the sermon was delivered by Archbishop Ireland.



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