

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.

As a natural result Masonry is opposed to any sort of religion. Religion, according to the common acceptance of the word, implies a personal God, to whom we are accountable for our good and evil deeds.

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.

Masonry, therefore, is a religion in itself—the religion of Pantheism. Everything is God, and humanity is the only thing worth working for.

In the fruitful work of these missionaries two things are particularly approved of us. First, that apostolate bands of these missionaries, established in the different dioceses, are subject immediately to their own Bishops, and by their direction and under their auspices, the missionaries teach the doctrines of the Faith, not only to Catholics but also to non-Catholics.

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 republics they have become strong enough to publicly boast and to encourage one another in public.

THE POWER OF THE NOVEL.

THE NOVELIST INFLUENCES WHERE POLITICIANS AND PRELATES FAIL—AN UNDERESTIMATED AGENCY.

A leading article in the London Tablet, with Newman's phrase, An Eye for the Times, as its heading, begins by stating the fact that two recent French novels, translated into English, are doing more to convince Frenchmen and Englishmen that religious orders have been persecuted in France than any other sort of writing has done.

The writer goes on to quote from the essay in which Macaulay expresses his belief that if John Wesley and the Countess of Huntingdon 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.

When Canon Sheehan's "Lake Deluge" appeared, comments the Antigonish Casinet, "we were asked by a university professor who admired it if we did not think that the Pope had expected to see a Catholic Hall Caine and Marie Coralli doing special service for the Vatican."

At best, these cases are far from edifying, but the fault generally lies farther back than the last act in them. The trouble is that most people are inclined to be scandalized at what is harmless enough in itself, while they never think of being scandalized at the really blameworthy conduct that too often gives rise to those "marriage cases."

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.

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 of a new and special vigorous work that is reaping great results for the Church in the United States:

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 missionaries two things are particularly approved of us. First, that apostolate bands of these missionaries, established in the different dioceses, are subject immediately to their own Bishops, and by their direction and under their auspices, the missionaries teach the doctrines of the Faith, not only to Catholics but also to non-Catholics.

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 coadjutors, 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 sixth year of our Pontificate. PIUS X.

MARRIAGE CASES THAT SCANDALIZE.

WHERE THE CHURCH APPARENTLY RECOGNIZES DIVORCE, BUT IN REALITY DOES NOT DO SO.

It is hardly necessary to explain to Catholics that the Church does not recognize the power of the State to dissolve the bond of a valid marriage. Yet from time to time a case crops up where one of the parties to a civil divorce is married to another with the sanction of the Church.

The Church recognizes or establishes 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.

There will always be some who do not understand 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 who do business it is to interpret the law and apply it to individual cases.

At best, these cases are far from edifying, but the fault generally lies farther

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IN THEIR TRUE COLORS.

Up to within the last few years secret societies did not dare to appear in their true colors before the world. The members of these societies have posed as upright, conscientious citizens in the different countries of the world.

Difficulties and trials are yet in her path, but if her resolute do not cross the bows of each other all will be well. She will struggle, but never fall, in working out her self-government, 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, oft stumbled, too, in making her way and establishing her constitutional form of self-government.

THE FINAL BENEDICTION.

LAST GREAT SCENE OF THE MEMORABLE Eucharistic CONGRESS IN LONDON. Daily Telegraph, London.

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 route has now been seized on by the swaying crowd.

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 DAWN AT LAST.

The great Catholic historian, Mr. I. J. Griffin, has written a letter to the Record, 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.

"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.

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.

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His tall, commanding figure appears before the assembly below. In both hands he holds the monstrance containing the Blessed Sacrament. Slowly he raises it and lowers it, moves it to the left and right, denoting the sacred cross. Which is the most striking, that noble figure, laboring there under deep emotion, or that great gathering below, hushed, reverent, deeply stirred to its inmost depths?

Christianity is not a theory or a speculation, but a life—not a philosophy of life but a life and a living process. Coleridge.

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