

Correspondence

Our Agent

Mr. A. Herman will call on subscribers in Elmira, Corning and Hornellsville next week.

GENEVA.

John Kane of the Carter Road, who has been visiting friends in Rochester, has returned home.

AUBURN

Rev. J. J. D. ran first assistant pastor of St. Mary's church, left on last Friday for Chicago, where he will undergo an operation for the removal of the reform appendix.

ITHACA.

A meeting of the Holy Name Society was held Sunday evening at 7:30 o'clock in the parish hall.

PENN YAN.

Patrick Moran died at his home in Tinton on Saturday, Oct. 8, after a long illness. His funeral was held from St. Michael's church, Tuesday morning at 10 o'clock.

COACH EXCURSIONS.

On October 12th, 19th and 26th, the New York Central and West Shore Railroads will sell coach excursion tickets to St. Louis and return at very low rates.

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CALEDONIA.

The services for the jubilee of the Immaculate Conception will open at St. Columba church on Wednesday evening, Oct. 18.

October devotions are held on Sunday and Wednesday evenings during the month.

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Mr. Coffey will return to her home in Denver Saturday accompanied by her son, John D., and his two children, Agnes and Morgan Coffey.

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SECRET SOCIETIES.

ORGANIZATIONS TO WHICH CATHOLICS MAY NOT BELONG.

Principles That Must Guide the Faithful in Associating Themselves With Bodies That Are Not Connected With the Church.

A question of much moment these days is the forbidden society. In the Question Box conducted by a Jesuit father in the Union and Times the matter is fully set forth.

"I would like to ask what societies Catholics are not allowed to join. Is it only secret societies, and what secrets are they?"

As it is the policy of the Question Box, if any questions are sent in, to lay down the principles in the case, by which the question proposed and kindred or similar questions can be solved by the readers, we will follow the same method here.

There are two kinds of societies forbidden by the Church: (1) Secret societies nominally condemned by the Church, (2) societies, secret or otherwise, whose principles, tendencies or actions are known to be antagonistic to sound faith and the authority of the Church.

First. The Masonic society or Freemasonry in all its forms, branches and degrees.

Second. The order of the Good Templars.

Third. The Odd Fellows.

Fourth. The Knights of Pythias.

Fifth. The Sons of Temperance.

With regard to Freemasonry, the first warning of the danger was given by Clement XII in the year 1738, and his constitution was confirmed and renewed by Benedict XIV. Pius VII followed the same path, and Leo XII, by his apostolic constitution, "quo graviora" put together the acts and decrees of former pontiffs on this subject and ratified and confirmed them forever.

In the same sense spoke Gregory XVI, many times over Pius IX, and Leo XIII, in his renowned encyclical letter, "Humanae Genus," issued April 30, 1884.

When the Odd Fellows and Good Templars established lodges in the United States the question was raised whether these orders were included in the above condemnation by Leo XII.

To settle the controversy the archbishop of Philadelphia, Most Rev. F. P. Kenrick, under date of Feb. 20, 1848, asked the prefect of the propaganda for a decision.

After a lengthy correspondence from different sides, and the Roman authority having obtained all available information, Cardinal J. Ph. Fransoni, under date of Sept. 7, 1850, replied that these societies were included in the letter of Leo XII, and consequently no Catholic could join them or remain a member.

When in 1894 the Roman authorities pronounced sentence against the societies of the Odd Fellows, Knights of Pythias, Good Templars and Sons of Temperance and all similar societies most strenuous efforts were made to have the decree changed, but to no avail.

In one of the many responses given by Rome the sacred congregation observes, "This is not a question of mere ecclesiastical law, which does not bind under serious loss, but it is one of the natural and divine laws and of not giving scandal under that law."

The second kind of organizations forbidden by the church are societies whose principles, tendencies and actions are known to be hostile to sound faith and the authority of the church. They are:

First.—All societies who profess rationalism or materialism as opposed to revealed Christianity. One of the most important religious documents of the nineteenth century, the "Dogmatic Constitution of the Catholic Faith," as promulgated by the Vatican council April 24, 1870, reads thus: "Then there arose and too widely spread the world that doctrine of rationalism or materialism which opposes itself in every way to the Christian religion as a supernatural institution and works with the utmost zeal in order that after Christ, our sole Lord and Saviour, has been excluded from the minds of men and from the life and moral actions of the nation the relic of what they call pure reason or nature may be established. And after forsaking and rejecting the Christian religion and denying the true God and His Christ the minds of many have sunk into the abyss of pantheism, materialism and atheism until, denying rational nature, self and every sound rule of right, they labor to destroy the deep foundation of human society."

Now, it is a fact that numerous societies, secret and otherwise, have written this doctrine of rationalism and materialism upon their banners, though they differ in name, in ceremonial, in form and origin. They are "nevertheless so bound together by community of purpose and by the similarity of their main opinions as to make, in fact, one thing with the sect of Freemasons, which is a kind of center whence they all go forth and whither they all return" (Leo XIII, in Encyclical "Humanae Genus"). This leads us to answer the next question of S. S., our correspondent:

What are the secrets maintained by secret societies?

The secrets of various societies are this very warfare against the Church of Christ mentioned in the above documents. If a bill is before the state or national legislature interfering with the rights of parents in regard to the religious education of their children, whether they are Indians or whites, whether they live in Indiana, Illinois, Wisconsin or the Dakotas or any other state in the Union; when there is a

question of electing a Freemason to an office or having a bill passed which tends to injure Christianity, an edict of the head of Masonry reaches the "select few" forming an "inner circle" in the different societies openly or secretly allied with the Masons.

Second.—If any society's obligation be such as to "bind its members to secrecy, even when rightly questioned by competent authority, then no one can be a member of it and at the same time be admitted to the sacraments of the Catholic Church."

Third.—The same is true of any organization that "binds its members to a promise of blind obedience to accept in advance and obey whatever orders, lawful or unlawful, that may emanate from its chief authority, because such a promise is contrary to both reason and conscience."

Fourth.—If a society works or plots, either openly or in secret, against the Church or against lawful authorities, then to be a member of it is to be excluded from the membership of the Catholic Church (Pastoral Letter Third Plenary Council of Baltimore, Dec. 7, 1864).

Fifth.—If a society, besides being secret and oath bound, has a chaplain of its own and a ritual prescribing prayers and religious services, then such a society becomes also heretical and schismatic, and its members cannot be counted any more as Catholics (Third Plenary Council of Baltimore, Chapter 3, Section 219).

As to any advice to join this or that society not formally Catholic the Question Box cannot give any advice to individuals. It lays down the principles that must guide them. Investigate the nature, aims and tendencies of the society in question and then consult your natural adviser, the confessor.

Can a Catholic ever remain in a forbidden society in case where extreme hardship would be created through the loss of insurance for which premiums had been paid regularly for a number of years?

The only case in which relief is afforded is by an appeal to the apostolic delegate, who will consider no appeal unless the following four conditions exist in the same case.

First.—If the Catholic member in question entered the society before being aware that it is forbidden by the church.

Second.—If there be no scandal or if the same be removed by the timely declaration of the party in question that his sole motive in remaining is not to lose the financial benefits and that he will abstain from all intercourse (attendance at their meetings, official banquets, etc.) with the forbidden society.

Third.—If the member in question cannot leave the society except with great damage to himself or his family.

Fourth.—There must not be the least danger to himself or his family of being perverted by the sectaries, especially in the case of sickness or death, so that the danger of a non-Catholic funeral be entirely absent.

(a) Consequently a Catholic who receives a dispensation from the apostolic delegate can have no longer any intercourse with the society in question save paying his dues in order to be entitled to the insurance.

(b) No priest or bishop can absolve a member of any of these societies without having recourse in each individual case to the apostolic delegate. This latter point, correctly stated in the twelfth edition of the "Moral Theology" of F. Sabetti, S. J., received a somewhat lenient interpretation in a criticism of the work mentioned that appeared in the American Catholic Quarterly Review. The book reviewer thought that the decree does not prescribe any reference to the delegate in every single case, especially in deathbeds of penitents, but only in particular cases where there exists a doubt as to the application of the Holy See.

The following is the answer of the apostolic delegate, dated Nov. 10, 1896, and addressed to Father Laughlin, managing editor of the Quarterly.

Reverend Dear Sir: My attention has been called to criticism of Father Sabetti's "Moral Theology" in the last number of the Quarterly. I desire to say that Father Sabetti is right regarding the necessity of applying to the delegate in every case for the permission to remain an associate member of the forbidden societies, and your critic is wrong.

With regard to the hour of death of the penitent, every confessor must surely know that in cases of absolute necessity given after the penitent promises to apply to the proper authority for the permission in case he should recover his health and life.

With sentiments of highest esteem and fraternal charity, I remain, most faithfully, yours in Christ, SEBASTINE, Archbishop of Ephesus, Apostolic Delegate.

Pope Pius X. as Economist. The forthcoming amalgamation of the Voce della Verita and the Osservatore Romano is but one of the many economies by which the Pope hopes to improve the finances of the Vatican.

Our Rome correspondent says the reason for these measures of economy is that Peter's Pence, which in the time of Leo XIII, brought in so much, does not yield what it did. Most of the money came from France, whence the congregations, especially the Carthusians, sent magnificent sums.

That there is really financial distress at the Vatican appears also from the circumstance that the present Pope has claimed from the government the sum of 9,000 lire, an indemnity of long standing, but always refused by his predecessor. Pope Pius is not a stranger to the financial question. When he was patriarch of Venice he took keen interest in the conduct of savings banks, and he remains the chief shareholder of one of these institutions.—London Standard.



SKETCH OF JOHN PALLACE JR.

One of the prominent Catholics named for high office in New York State by the great political parties is John Pallace, Jr., of Brockport, Monroe County, who has received the Democratic nomination for Secretary of State.

John Pallace, jr., was born in Brockport in 1874 and moved to Clarkson seven years ago. He received the ordinary education in the village school and then entered the Brockport Normal School, graduating in 1897. For several years he taught school in Hamlin and then entered the law office of John D. Burns of Brockport. He attended the Albany Law School and was graduated second in a large class in 1901.

Since his admission to the bar he has practised his profession in Brockport N. Y. receiving the confidence and respect of all with whom he has had professional or business relations.

He is a well known and popular member of the Knights of Columbus and other organizations.

His political career has been short but surprisingly successful. He was nominated in the Fourth Assembly District two years ago and elected over Supervisor A. P. Beebe. This was the second time in the history of the district when a Democrat was elected the first under much more favoring circumstances. Last year he was re-nominated and defeated Supervisor James L. Sackett by an increased majority. He has served as a member of the Democratic county committee from the town of Clarkson, acting first as secretary and later as chairman of the committee.

His popularity and ability in the Legislature, added to the phenomenal run he had made in his home district, attracted the attention of the state leaders. When the Democrats came to make up the late ticket they concluded he was the man they wanted to place on it for Secretary of State. He will prove a tower of strength to the state ticket and his record will attract the independent voters of the entire state.

265 STYLES OF FANCY AND PARLOR TABLES, 48c. to \$69.50

Advertisement for H.B. Graves furniture store, listing various table styles and prices. Includes illustrations of tables and chairs.

Advertisement for GEO. T. FOSTER'S Lehigh Valley COAL, listing contact information and product details.

Advertisement for Lewis Edelman, Dealer in Anthracite COAL, listing contact information and product details.

Advertisement for William Riley, Furnace, Tin, Copper and Sheet Iron Work, listing contact information and services.