

cried out: "And what can Ireland do to help them? * * * Surely there are a few drops of generous blood still left in those veins that she is willing to contribute." Surely there are a few dollars more left in America and Canada that can be spared in this hour of a prolonged and serious crisis. We fully appreciate the delicate sentiments of Mr. McCarthy as expressed in his tribute to the Irishmen abroad, and the evident hesitation of his party to further appeal to Home Rulers on this side of the Atlantic. Would it not be a generous and equally delicate response, if the Irishmen in America and Canada were to make another bold push and spontaneously add to the already large fund contributed?

It is needless for us to enlarge upon the necessity of having a constant attendance of the Irish members in the House of Commons; and, as has already been fully explained, it is impossible for these men to remain constantly at the post of duty, unless they have the means of ordinary self-support. This phase of the question has been so thoroughly explained by Hon. Mr. Blake, in his address delivered at the Windsor Hall, last year, that every Home Ruler in Canada is perfectly conversant with all its details. In one word, we may say that funds are *absolutely necessary*, or else the cause cannot be carried on with any hope of success.

The future events, foreshadowed by Mr. McCarthy's words, are also predicted emphatically by the recent incidents in the political struggle for power in the Imperial Parliament. The narrow majority that upholds Lord Rosebery; the fluctuations of the past week in the strength of his party; the evident desire on his part to court a contest before the elections; and the compact phalanx of the Opposition that is constantly pressing on and never letting an opportunity of harassing the Government slip past, all point most clearly to a general election in the very near future. If the Government, with the aid of the Irish representatives, can possibly weather the session, it is evident that an appeal to the country is the only hope for the present administration, and therefore for the Home Rule cause. It is patent to all that the members must be enabled to keep in their places until the session is closed, and thus enable the Government to go to the country, as a government, and not after a defeat in the House. In the next place, in case of the general elections, funds will be required to carry on the contest all over Ireland. Therefore, we conclude, from the words of Mr. McCarthy, and from the situation of matters in the arena of Imperial politics, that aid is required immediately, and we hope it will be forthcoming.

FRENCH POLITICS.

France is a wonderful country in many senses; not the least is it wonderful in its political changes. The history of France during the last century and a quarter is most kaleidoscopic. A Monarchy, a Commune, a Revolutionary Government, a Consulate, an Empire, a Republic, another Empire, a second Republic, a number of petty revolutions succeed each other with extraordinary rapidity. And under each new form of government the parties in power come and go like actors in a drama. To-day a man is at the head of the State, to-morrow he is consigned to oblivion. And amongst the representatives of the people there seem to be as many political parties as there are constituencies. There is the old Royalist party, that still hopes against hope; the Orleanist party, that has its spasmodic moments of expectation; the

Radical party, that apparently has the most weight at present; the Centre party, that attempts to secure the balance of power; the Left and the Right parties, that evidently draw their names from their respective positions in the Chamber of Deputies; the extreme-Left and the extreme-Right, that are merely the irreconcilables of both sections; the vanishing Boulangist party, that once menaced the country; the Independent party, that is *dependant* upon circumstances and trusts to luck; the Ultramontane party, that clings to principles that the hammer of radicalism has been shattering; the Socialistic party, that would gladly uproot all social stability; the Anarchist party, that is fortunately impotent as a political factor, and that is hidden behind the mask of "popular patriotism;" the Anticlerical party, that wishes to efface religion and wipe out God; and a score of other parties that we cannot name, and which, if we could name them, are so peculiar that they would not know themselves, nor understand the principles that they pretend to hold. In a word it is a chaotic mass of political confusion; a great scramble for office and power.

Last week the Casimir-Perier Cabinet resigned, and President Carnot had a fine time of it striving to find some man who would be patriotic enough to risk the formation of a new Cabinet. In France the game of politics is a very dangerous one. If a man is successful he is a demi-god, for the time being; if he fails—whether through his own fault or not—he is exposed to very serious dangers. The moment that the tide of his popularity begins to ebb, it may sweep him out into a vast ocean of oblivion, or dash him upon rocks and shoals that he never expected to meet. He generally has the choice of a retirement from the world, or a cell in the prison; and often if he does not make a choice of the former, before the period of option expires, he must put up with the latter *bon gre mal gre*.

Last week the President asked Mr. Bourgeois to form a Cabinet; he declined. Then Mr. Dupuy—a former premier—was called upon; he professed his inability. The next applied to was Mr. Peytral; he could not succeed. Then it was suggested to ask Mr. Bourgeois again, and if he refused to call on Mr. Brisson. Some say that Mr. Dupuy has an eye upon the Presidential chair and that he does not wish to miss his chance by becoming Prime Minister. During the past twenty-four years—in fact since the Commune of 1870—there have been thirty ministries in France. In twenty-two years there have been twenty changes in the premierships. Almost one every year. M. De Freycinet was four times Prime Minister of France. The late Jules Ferry succeeded in holding the different elements of his cabinet together longer than any other Premier, from February, 1883, to April, 1885, he managed to keep his place, Roucheboud formed a Cabinet on the 20th November, 1877, and it expired on the 14th December of the same year. Fallieres was not any more successful; he formed his cabinet on the 29th January, 1883, and on the 22nd February following he resigned. Ribot did better—by twelve days—than the last mentioned two Premiers. He held power from the 5th December, 1892, to the 10th January, 1893.

After war, politics may be said to constitute the life and contain the ambitions of the average French citizen; consequently a seat in the cabinet, or the Premiership, is a goal worth fighting for. Considering the rapidity with which one cabinet succeeds another there is evi-

dently a fair chance for a goodly number of the leading politicians. Still the men who have succeeded in grasping the high post of premiership have not always been the best, the most competent, nor the most able men of the country. In France to-day there are at least a hundred men of towering ability, who, if they could be led into the arena of politics, would rise head and shoulders over those whose figures have been most conspicuously before the public. But these men, to whom we thus refer, do not wish to mar the pleasures of life, in the excitement of a race for popular favor; they prefer to keep on "the even tenor of their ways" and let the great tide of popularity rush past them unheeded. Not only in France, but in other European countries it is the same; while grand men and good men have given their lives to the service of the public, still are there able men and great men, who carry on their works far from the gaze of the world. Often, indeed, does all the dust, raised by the hurrying feet of those who are rushing after power and position, serve to stifle all ambition in the wise ones who, standing on the side-path, watch the struggle and smile. This is a loss to the country; because it too often leaves its government in the hands of men whose only ambition is to secure power, honors, or individual interests, while much more worthy and, sometimes, much more capable men shrink from the contest.

But we are running off into a strain of political philosophizing, and our sole desire was to draw attention to the instability of public affairs in France. If our readers will look carefully into the situation they cannot fail to perceive that as long as the Masonic and anti-Catholic influence sways the councils of the French governments, there can be no stability, no security, no certainty of permanency. It is high time that the people should begin to recognize the fact, that without fidelity to religious principles there can be no political strength.

DEVIL-WORSHIP.

In our issue of the week before last we published an editorial under the heading "Luciferians." We based our remarks upon the recent accounts of sacrileges perpetrated in different Catholic Churches in Europe, and of that sect, called Luciferians, or Devil-Worshippers, whose members are supposed to have been guilty of those outrages. We argued that the Luciferian must be demoted to a certain extent, for only crazy people act in important matters without having a real motive of some kind. Our article seems to have attracted considerable attention, and amongst others a Reverend friend, from a distance, wrote us a most interesting and highly instructive letter upon this important subject. So striking are the remarks of the writer that we take the liberty of translating his letter in full and giving our readers the benefit of all the information that it contains:—

"In reading your very sensible article, from a Christian point of view, on the Luciferians, in your issue of the sixth May, it seemed to me that you did not give a complete idea of that abominable sect. I had learned of the recent despatches announcing the discovery of a new sect and representing it as having its chief centre at Fribourg, (Switzerland). And this news followed on the track of other despatches that gave accounts of the sacrilegious robberies of consecrated Hosts, perpetrated in different places, notably in the Cathedral of Notre Dame, Paris, during Holy Week.

"That coincidence caused me to suspect a trick to divert and draw off the public attention from the real guilty parties, or rather to mask the true character and importance of the organization, by representing it as a recent establishment and one of a very particular class. When, in reality, according to the investigations made and the information fur-

nished by the best Catholic authorities, who have been laboring to unmask Freemasonry and to secure its secret, it has been well-established that Luciferism, as an organized sect, is nothing other than Palladism—or the supreme right of Freemasonry.

"Even before the revelations—so extraordinary in themselves—of Dr. Bataille, writers like Mgr. Fava, Bishop of Grenoble, and Mgr. Meurin, Bishop of Ile Maurice, had penetrated the secret that Palladism is nothing other, in its ultimate aim, than the well-organized worship of Lucifer, and that the center of this new religion was not at Fribourg, but at Charleston, Virginia. These facts, at first only known to a few, became universally notorious through the noise created last autumn of a division in the ranks of Palladism caused by the election of Adriano Lemmi as Supreme Chief, instead of Albert George MacKay (of Charleston), summarily dismissed, and by the decision to transfer the seat of the Supreme Dogmatic Directory from Charleston to Rome. This crisis still continues and the dissenting Palladists do not seem disposed to accept the new order of things created by the two votes of the secret congress (since fully divulged) of the 20th September last, held in the Borghese Palace, at Rome.

"These facts, in a most striking manner, confirm the conclusions of Mgr. Meurin and the revelations of Dr. Bataille, theretofore strongly disputed, but which are no longer questioned except on minor points—if I have rightly followed the question. And, taking only one document, the authenticity of which I am not aware has yet been seriously contested—the "vault" of protestations of the dissentient Palladists, dated 15th December last, to which the anti-Masonic press had given much publicity, this "vault," I claim, proves beyond a doubt the Luciferian character of Palladism, and consequently of all that Freemasonry that has it as a Supreme rite and a directing power. Lucifer is the 'god-good' (*le 'dieu bon'*), the 'Excelsus Excelsior' of the Palladists and his worship is their avowed religion. So much so that their 'orthodox' members reject the name 'Satan' as being insulting to their god-good and because it is a name used by 'the priests and the superstitious' (as they say) to designate Lucifer. One of the strong arguments used to prove the unworthiness of Lemmi to be the Supreme Chief of Freemasonry is that he used the proscribed name to indicate the 'god-good,' and that he had allowed, in the triangular assemblies, the singing of the 'Hymn to Satan,' composed by his Conf. Carducci. This all, of course, was carefully hidden from the crowd of those in inferior grades, and was only revealed to the few among them who were considered able to receive the *full light* of complete initiation.

"For these reasons, I repeat, the astonishment manifested at the sacrileges committed and the attributing of them to a new sect, heretofore unknown, seem to me to be simply a trick of Freemasonry to draw away from itself public attention and to fool public opinion by its subterfuge. That Luciferians exist in Fribourg is quite possible, in fact very probable; but the sect is not limited to its adherents in that place. It is universal, since the 20th September, 1893; its Supreme Chief is at Rome, and its *sanctum* still continues to exist at Charleston, under the protection of the 'Most Supreme Grand College of Retired Masons.'

Such is the letter to which we have referred to at the outset. Looking upon the question through the spectacles of events so recently transpired it becomes obvious that our correspondent is pretty correct in his opinion. In truth it does look as if the perpetrators of all those abominable crimes were merely the dupes and instruments of a well-organized system and the slaves of masters who make use of their ignorance and their credulity to do the lower class of work—if one class can be lower than another in the service of Satan. Called by whatever name you choose to apply, the continental societies—Masonic or affiliated to Masonry—have been, during all this century, the active, open, avowed agents of Lucifer. They did his work and are still doing it to day. They may succeed in annoying the world, in carrying a few minor points of temporary duration; but to ultimately triumph is absolutely impossible—for such a consummation would mean the annihilation of God and the non-fulfillment of Christ's emphatic promise.