

acteristic of the ideal Church is Loyalty to Christ, not to creed. . . . Creeds were formed for the purpose of separating men, but Christ gathers men to Himself. Loyalty to Christ, not even to a book, be it the Bible: not to a creed nor to a system."

These sentiments are very widely prevailing among Protestants of to day, but they were repudiated by the majority of the clergymen present.

The Rev. Mr. Dosey and Rev. Mr. Graham showed that the Church of Christ as described in the Acts of the Apostles had a creed, and that Mr. Hopkins' creedless Church is certainly not the Church of the New Testament.

The Rev. Dr. McVicar and others expressed similar views, but all this will not stem the torrent of the Protestant thought of the present day, which tends to strip Christianity of all distinctive doctrines, and to assimilate it to Rationalism or Deism, or even to Buddhism: and this is what is freely spoken of among those who hold such views, as restoring religion to its primitive purity and simplicity, and making the Church more Catholic. It is a perversion of the nature of the Church of Christ as described in the New Testament, and as it has existed constantly from the days of the Apostles.

THE FRENCH GOVERNMENT AND THE CHURCH. Dealing with the question of the losses and gains of the Catholic Church in Europe, arising out of certain political complications, the Literary Digest quotes from the Handelsblad of Amsterdam, a paper which is by no means friendly to Catholics, to show how mistaken the French Government has been in the anti Catholic policy it has persistently followed for the last twenty years.

The Handelsblad is noted as a careful, fair and judicious observer of international affairs, and its opinion on the present question is regarded as of great value. It says:

"It is to be hoped, in the interest of both civilization and Christianity, that France and Italy will learn how injurious to their struggle between Church and State. His mark was beaten in his battle with the Church. Surely no friend of civilization regrets this fact. France suffers much because she accepted the dictum of Gambetta, 'Je s'entretiens, ou l'ennemi.' Sincere Catholics were kept out of all important positions in France, excepting the army. Naturally the Jesuit schools did everything in their power to train their pupils as cadets and get them to pass the examinations. Nothing seems more unjust to us than the attacks which the Catholics are subjected for this. It reminds us of the old doggerel:

"Jack's a bad, bold, wicked man, Who hits back as hard as he can. Half measures will not avail. Their own history should teach the French that if they would rid their country of people who differ from the majority, they must destroy them, drive them out—and so enrich neighboring countries. The Catholic Church remains a power in France, the persecutions to which it has been subjected hastened the republic unpopular, and a coup d'etat is to day possible, even easy to accomplish, if only the right man comes forward."

No doubt the Jesuits as well as the secular clergy and the Bishops of France opposed the anti-religious course of the Government, and used whatever influence they could exert to have due regard paid to the religion of the people. In this they were quite wise in their rights as citizens of a republic which was supposed to be established to carry out the wishes of the people legitimately expressed.

The Handelsblad does not assert that the Jesuits are the chief of the influences which have brought about the critical state of affairs which has arisen in France out of the travesty of justice in the case of Captain Dreyfus, but the anti Catholic politicians and press generally are constantly on the lookout to find Jesuit or clerical plots everywhere, and they have endeavored, without a shadow of reason, to connect the Jesuits with this matter. Thus, Yves Guyot wrote in an article in the Nineteenth Century: "The Jesuits feel that the revision of the Dreyfus trial will be a terrible rout for them and for their projects. Hence the wildness of their passion."

There is not the slightest foundation for this connecting of the Jesuits with this disreputable transaction, and their supposed wild passion is entirely imaginary. There was no religious question at stake at all in the trial of Dreyfus, and no religious influences were employed either to secure his conviction in the first place or to prevent the revision of his trial when it was ascertained that false and forged evidence was brought to bear against him.

The anti-Semitic cry was not raised by the religious element among the people, but it arose gradually owing to the fact that while the belief was prevalent that a fair trial had been accorded the accused, it was noticed that a powerful Jewish syndicate was working to reverse the sentence. Neither the Jesuits nor the clergy generally had anything to do with the raising of the anti-Semitic cry, but it came sponta-

aneously out of the circumstances of the situation, and now that it is seen that the trial was not a fair one, none are more anxious than the French clergy to see justice done, and there is every probability that justice will be done in the revision of the trial which is about to take place, with the full approval of the majority of the French people.

So far is the anti-Semitic agitation from being encouraged by the Church that the Holy Father is said to be preparing an encyclical letter for the express purpose of allaying it; but whether this be the case or not, he has endeavored on all occasions to prevent anti-Jewish riotings and manifestations everywhere.

The reference of the Handelsblad to the fact that the Jesuit schools have furnished many cadets to the army, simply shows that the Jesuits are filled with the laudable and patriotic desire to do their share toward the defence of the country from all foes, whether foreign or domestic.

It is to be hoped that the Government will in due time take the lesson to heart and will learn that the irreligious policy of the past is not acceptable to the people, as the Handelsblad explains, and that, sooner or later, the Government which persists in following such a policy must be ignominiously overthrown, to give place to men in touch with the sentiments of the people at large.

FREEMASONRY.

Mgr. Martinelli Denies a Change in the Church's Ruling.

The report recently current in the daily papers purporting to come from Rome and announcing a change in the attitude of the Church toward condemned secret societies has been most emphatically contradicted by the Most Rev. Archbishop Martinelli, Apostolic Delegate to the United States.

"There has come absolutely no decree of any kind from any source in Rome changing or modifying in the least the discipline of the Church with regard to Freemasons or members of other condemned societies," said the Archbishop when the question was put to him.

"At most, there may have been a simple answer to some question concerning the burial of a person who had been a Freemason, which answer did no more than express the well-known teaching of all Moral Theologians, namely, that if a man who has been a member of such condemned society before dying gives sincere signs of repentance and of a sincere desire to be reconciled with the Church, he may receive Catholic burial, without, however, the use of display, or solemn functions. It is a mistake to imagine that the rulings of the Church regarding members of condemned societies have been in any way altered."

A SHORT HISTORY OF FREEMASONRY. From Adis and Arnold's Catholic Dictionary we quote the following on Freemasonry, written by Prof. Galwey: "A secret order and pantheistic sect, which professes by means of a symbolic language and certain ceremonies of initiation and promotion to lay down a code of morality founded on the brotherhood of humanity only."

"The origin of Freemasonry is disputed. The Freemasons themselves, in the language of their rituals, assume the sect to have begun its existence at the building of Solomon's Temple, but serious Masonic writers, as well as all writers of repute, declare this to be merely a conventional fiction."

"But it seems more in consonance with many known historical facts to trace the sect to the medieval guild of stonemasons, who were properly called by the very name of Free Masons."

"During the Middle Ages the various trades were formed, with the approbation of the Church, into guilds or close protective societies."

"Each guild had its patron saint, and several guilds, it is certain, had each its peculiar ritual, using its own tools and technical language in a symbolic way in the ceremonies of initiation and promotion—that is to say, in entering an apprentice and at the end of his time declaring him a worthy fellow journeyman or craftsman, etc. The guild of Free Masons was singular in this, that it was a migratory one, its members traveling under their masters in organized bodies through all parts of Europe, wherever their services were required in building. When first referred to they are found grouped about the monasteries, especially about those of the Benedictines. The earliest form of initiation used by the guild is said to have been suggested by the ritual for the reception of a Benedictine novice."

"The South of France, where a large Jewish and Saracenic element remained, was a hotbed of heresies, and that region was also a favorite one with the guild of Masons. It is asserted that as far back as the twelfth century the lodges of the guild enjoyed the special protection of the Knights Templar. It is easy in this way to understand how the symbolic allusions to Solomon and his Temple might have passed from the Knights into the Masonic formula. \* \* \* So far, however, the Free Masons were really working stonemasons; but the so-called Coligny charter—the genuineness of which seems certain—drawn up in 1535 at a reunion of the Free Masons gathered at Cologne to celebrate the

opening of the Cathedral edifice, is signed by Melancthon, Coligny and other similar ill omened names.

"As we know it now, however, Freemasonry first appeared in 1725, when Lord Derwent, a supporter of the expelled Stuart dynasty, introduced the order into France professing to have his authority from a lodge at Kilwinning, Scotland. This formed the basis of that variety of Freemasonry called the Scotch Rite. Rival organizations soon sprang up. Chartered lodges were obtained from a lodge at York, which was said to have been of very ancient foundation."

"In 1751 Martinez Pasquales, a Portuguese Jew, began in some of the French lodges the new degree of 'Cobens,' or priests, which was afterwards developed into a system by the notorious Saint Martin, and is usually referred to as French Illuminism. But it remained for Adam Weishaupt, professor of canon law at the University of Ingolstadt, in Bavaria, to give a definite shape to the anti-Christian tendencies of Freemasonry. In 1776, two years after the expulsion of the Jesuits from the university, he brought together a number of his pupils and friends and organized the order of the Illuminati which he established on the already existing degrees of Freemasonry. The avowed object of the Illuminati was to bring back mankind—beginning with the illuminated—to their primitive liberty by destroying religion, for which this newest philosophical invention was to be substituted, and by re-shaping ideas of property, society, marriage, etc. One of the Illuminati, a Sicilian, Joseph Balsano, otherwise Cagliostro, organized what he called Cabalistic Freemasonry, under the name of the Rite of Miriam."

"He it was who in 1783 predicted, as the approaching work of the Freemasons, the overthrow of the French monarchy. Indeed Freemasonry was very active in the French Revolution, and assisted in bringing about many of the calamities which accompanied the great overturning of society. Throughout Continental Europe, in the Spanish-American States and in Brazil, Freemasonry has of late years become very active. The war against the Catholic Church in Germany had no more bitter supporter than Freemasonry. If the Kulturkampf was not directed from the lodges, at least nearly all its leaders were Freemasons. Darwin's 'Commune' of Paris in 1871, Masonic lodges took part in a body in the insurrection, marching out to the fight with their red banners. In France and in Belgium the lodges have officially commanded their members to assist the Ligue de l'Enseignement—a league intended to bring about the complete secularization of the primary public schools."

"Freemasonry is essentially opposed to the belief in the personality of God, whose name in the Masonic ritual veils the doctrine of blind force only governing the universe. It is also essentially subversive of legitimate authority, for by professing to furnish man an all-sufficient guide and help to conduct it makes him independent of the Church, and by its everywhere ridiculing rank in authority, it tends, in spite of its occasional protests of loyalty, to bring all governments into contempt."

"Freemasonry is essentially opposed to the belief in the personality of God, whose name in the Masonic ritual veils the doctrine of blind force only governing the universe. It is also essentially subversive of legitimate authority, for by professing to furnish man an all-sufficient guide and help to conduct it makes him independent of the Church, and by its everywhere ridiculing rank in authority, it tends, in spite of its occasional protests of loyalty, to bring all governments into contempt."

"Freemasonry is essentially opposed to the belief in the personality of God, whose name in the Masonic ritual veils the doctrine of blind force only governing the universe. It is also essentially subversive of legitimate authority, for by professing to furnish man an all-sufficient guide and help to conduct it makes him independent of the Church, and by its everywhere ridiculing rank in authority, it tends, in spite of its occasional protests of loyalty, to bring all governments into contempt."

"Freemasonry is essentially opposed to the belief in the personality of God, whose name in the Masonic ritual veils the doctrine of blind force only governing the universe. It is also essentially subversive of legitimate authority, for by professing to furnish man an all-sufficient guide and help to conduct it makes him independent of the Church, and by its everywhere ridiculing rank in authority, it tends, in spite of its occasional protests of loyalty, to bring all governments into contempt."

"Freemasonry is essentially opposed to the belief in the personality of God, whose name in the Masonic ritual veils the doctrine of blind force only governing the universe. It is also essentially subversive of legitimate authority, for by professing to furnish man an all-sufficient guide and help to conduct it makes him independent of the Church, and by its everywhere ridiculing rank in authority, it tends, in spite of its occasional protests of loyalty, to bring all governments into contempt."

"Freemasonry is essentially opposed to the belief in the personality of God, whose name in the Masonic ritual veils the doctrine of blind force only governing the universe. It is also essentially subversive of legitimate authority, for by professing to furnish man an all-sufficient guide and help to conduct it makes him independent of the Church, and by its everywhere ridiculing rank in authority, it tends, in spite of its occasional protests of loyalty, to bring all governments into contempt."

"Freemasonry is essentially opposed to the belief in the personality of God, whose name in the Masonic ritual veils the doctrine of blind force only governing the universe. It is also essentially subversive of legitimate authority, for by professing to furnish man an all-sufficient guide and help to conduct it makes him independent of the Church, and by its everywhere ridiculing rank in authority, it tends, in spite of its occasional protests of loyalty, to bring all governments into contempt."

"Freemasonry is essentially opposed to the belief in the personality of God, whose name in the Masonic ritual veils the doctrine of blind force only governing the universe. It is also essentially subversive of legitimate authority, for by professing to furnish man an all-sufficient guide and help to conduct it makes him independent of the Church, and by its everywhere ridiculing rank in authority, it tends, in spite of its occasional protests of loyalty, to bring all governments into contempt."

"Freemasonry is essentially opposed to the belief in the personality of God, whose name in the Masonic ritual veils the doctrine of blind force only governing the universe. It is also essentially subversive of legitimate authority, for by professing to furnish man an all-sufficient guide and help to conduct it makes him independent of the Church, and by its everywhere ridiculing rank in authority, it tends, in spite of its occasional protests of loyalty, to bring all governments into contempt."

"Freemasonry is essentially opposed to the belief in the personality of God, whose name in the Masonic ritual veils the doctrine of blind force only governing the universe. It is also essentially subversive of legitimate authority, for by professing to furnish man an all-sufficient guide and help to conduct it makes him independent of the Church, and by its everywhere ridiculing rank in authority, it tends, in spite of its occasional protests of loyalty, to bring all governments into contempt."

"Freemasonry is essentially opposed to the belief in the personality of God, whose name in the Masonic ritual veils the doctrine of blind force only governing the universe. It is also essentially subversive of legitimate authority, for by professing to furnish man an all-sufficient guide and help to conduct it makes him independent of the Church, and by its everywhere ridiculing rank in authority, it tends, in spite of its occasional protests of loyalty, to bring all governments into contempt."

"Freemasonry is essentially opposed to the belief in the personality of God, whose name in the Masonic ritual veils the doctrine of blind force only governing the universe. It is also essentially subversive of legitimate authority, for by professing to furnish man an all-sufficient guide and help to conduct it makes him independent of the Church, and by its everywhere ridiculing rank in authority, it tends, in spite of its occasional protests of loyalty, to bring all governments into contempt."

"Freemasonry is essentially opposed to the belief in the personality of God, whose name in the Masonic ritual veils the doctrine of blind force only governing the universe. It is also essentially subversive of legitimate authority, for by professing to furnish man an all-sufficient guide and help to conduct it makes him independent of the Church, and by its everywhere ridiculing rank in authority, it tends, in spite of its occasional protests of loyalty, to bring all governments into contempt."

"Freemasonry is essentially opposed to the belief in the personality of God, whose name in the Masonic ritual veils the doctrine of blind force only governing the universe. It is also essentially subversive of legitimate authority, for by professing to furnish man an all-sufficient guide and help to conduct it makes him independent of the Church, and by its everywhere ridiculing rank in authority, it tends, in spite of its occasional protests of loyalty, to bring all governments into contempt."

"Freemasonry is essentially opposed to the belief in the personality of God, whose name in the Masonic ritual veils the doctrine of blind force only governing the universe. It is also essentially subversive of legitimate authority, for by professing to furnish man an all-sufficient guide and help to conduct it makes him independent of the Church, and by its everywhere ridiculing rank in authority, it tends, in spite of its occasional protests of loyalty, to bring all governments into contempt."

"Freemasonry is essentially opposed to the belief in the personality of God, whose name in the Masonic ritual veils the doctrine of blind force only governing the universe. It is also essentially subversive of legitimate authority, for by professing to furnish man an all-sufficient guide and help to conduct it makes him independent of the Church, and by its everywhere ridiculing rank in authority, it tends, in spite of its occasional protests of loyalty, to bring all governments into contempt."

"Freemasonry is essentially opposed to the belief in the personality of God, whose name in the Masonic ritual veils the doctrine of blind force only governing the universe. It is also essentially subversive of legitimate authority, for by professing to furnish man an all-sufficient guide and help to conduct it makes him independent of the Church, and by its everywhere ridiculing rank in authority, it tends, in spite of its occasional protests of loyalty, to bring all governments into contempt."

"Freemasonry is essentially opposed to the belief in the personality of God, whose name in the Masonic ritual veils the doctrine of blind force only governing the universe. It is also essentially subversive of legitimate authority, for by professing to furnish man an all-sufficient guide and help to conduct it makes him independent of the Church, and by its everywhere ridiculing rank in authority, it tends, in spite of its occasional protests of loyalty, to bring all governments into contempt."

"Freemasonry is essentially opposed to the belief in the personality of God, whose name in the Masonic ritual veils the doctrine of blind force only governing the universe. It is also essentially subversive of legitimate authority, for by professing to furnish man an all-sufficient guide and help to conduct it makes him independent of the Church, and by its everywhere ridiculing rank in authority, it tends, in spite of its occasional protests of loyalty, to bring all governments into contempt."

"Freemasonry is essentially opposed to the belief in the personality of God, whose name in the Masonic ritual veils the doctrine of blind force only governing the universe. It is also essentially subversive of legitimate authority, for by professing to furnish man an all-sufficient guide and help to conduct it makes him independent of the Church, and by its everywhere ridiculing rank in authority, it tends, in spite of its occasional protests of loyalty, to bring all governments into contempt."

"Freemasonry is essentially opposed to the belief in the personality of God, whose name in the Masonic ritual veils the doctrine of blind force only governing the universe. It is also essentially subversive of legitimate authority, for by professing to furnish man an all-sufficient guide and help to conduct it makes him independent of the Church, and by its everywhere ridiculing rank in authority, it tends, in spite of its occasional protests of loyalty, to bring all governments into contempt."

"Freemasonry is essentially opposed to the belief in the personality of God, whose name in the Masonic ritual veils the doctrine of blind force only governing the universe. It is also essentially subversive of legitimate authority, for by professing to furnish man an all-sufficient guide and help to conduct it makes him independent of the Church, and by its everywhere ridiculing rank in authority, it tends, in spite of its occasional protests of loyalty, to bring all governments into contempt."

"Freemasonry is essentially opposed to the belief in the personality of God, whose name in the Masonic ritual veils the doctrine of blind force only governing the universe. It is also essentially subversive of legitimate authority, for by professing to furnish man an all-sufficient guide and help to conduct it makes him independent of the Church, and by its everywhere ridiculing rank in authority, it tends, in spite of its occasional protests of loyalty, to bring all governments into contempt."

"Freemasonry is essentially opposed to the belief in the personality of God, whose name in the Masonic ritual veils the doctrine of blind force only governing the universe. It is also essentially subversive of legitimate authority, for by professing to furnish man an all-sufficient guide and help to conduct it makes him independent of the Church, and by its everywhere ridiculing rank in authority, it tends, in spite of its occasional protests of loyalty, to bring all governments into contempt."

"Freemasonry is essentially opposed to the belief in the personality of God, whose name in the Masonic ritual veils the doctrine of blind force only governing the universe. It is also essentially subversive of legitimate authority, for by professing to furnish man an all-sufficient guide and help to conduct it makes him independent of the Church, and by its everywhere ridiculing rank in authority, it tends, in spite of its occasional protests of loyalty, to bring all governments into contempt."

"Freemasonry is essentially opposed to the belief in the personality of God, whose name in the Masonic ritual veils the doctrine of blind force only governing the universe. It is also essentially subversive of legitimate authority, for by professing to furnish man an all-sufficient guide and help to conduct it makes him independent of the Church, and by its everywhere ridiculing rank in authority, it tends, in spite of its occasional protests of loyalty, to bring all governments into contempt."

The sinner should rejoice because of the hope of redemption. The righteous should rejoice because they are chosen of the Son of God. The rich, because they can make their riches subserve the wants of others in the name of Christ. The poor, because they are in their poverty more like Him who became poor for our salvation.

"We may rejoice because our source of joy as Christians cannot be wrested from us. We may lose health, wealth, power and position, and the faculty of enjoying earth-born pleasures, but the joy which springs from the hope of eternal life no one can take from us."

"Rejoice, brethren, in everything which contributes to procure and augment that joy. Therefore, logically rejoice in the trials and tribulations, the pains and penalties which are at tributes of the faithful performance of our daily duties. The Apostles rejoiced that they were counted worthy of suffering for Jesus Christ."

"The words of Paul form a stairway leading to Heaven, the first step of which is tribulation, and the last, hope. Strive, then, to ascend in spirit heavenward on the stairway of tribulation, trial and hope."

"To establish a reign of joy in your own hearts three things are necessary: First, pure love; second, a spirit of benevolence to our neighbors; third, keep your hearts free from inordinate attachment to things of this world. Let your heart be a luminary, shedding its rays of joy about you. Let the husband be a joy to the wife, brightening his life with kindness and gentleness and love, and let the wife cheer the husband, while the children form lesser luminaries in this celestial firmament."

"Try to have joy at certain hours of the day; at the meal, for example. Cheerfulness is an excellent digestive. Accompany your partaking of meat with the condiment of a cheerful and agreeable conversation."

"Worship God with a cheerful spirit. He wishes to be served not morosely, as by a slave or hireling, but with the alacrity of a son. Associate joy and gladness with the temple of God, and come not with a whining voice to present your supplications."—Baltimore Mirror.

"He it was who in 1783 predicted, as the approaching work of the Freemasons, the overthrow of the French monarchy. Indeed Freemasonry was very active in the French Revolution, and assisted in bringing about many of the calamities which accompanied the great overturning of society."

Throughout Continental Europe, in the Spanish-American States and in Brazil, Freemasonry has of late years become very active. The war against the Catholic Church in Germany had no more bitter supporter than Freemasonry. If the Kulturkampf was not directed from the lodges, at least nearly all its leaders were Freemasons. Darwin's 'Commune' of Paris in 1871, Masonic lodges took part in a body in the insurrection, marching out to the fight with their red banners. In France and in Belgium the lodges have officially commanded their members to assist the Ligue de l'Enseignement—a league intended to bring about the complete secularization of the primary public schools."

"Freemasonry is essentially opposed to the belief in the personality of God, whose name in the Masonic ritual veils the doctrine of blind force only governing the universe. It is also essentially subversive of legitimate authority, for by professing to furnish man an all-sufficient guide and help to conduct it makes him independent of the Church, and by its everywhere ridiculing rank in authority, it tends, in spite of its occasional protests of loyalty, to bring all governments into contempt."

"Freemasonry is essentially opposed to the belief in the personality of God, whose name in the Masonic ritual veils the doctrine of blind force only governing the universe. It is also essentially subversive of legitimate authority, for by professing to furnish man an all-sufficient guide and help to conduct it makes him independent of the Church, and by its everywhere ridiculing rank in authority, it tends, in spite of its occasional protests of loyalty, to bring all governments into contempt."

"Freemasonry is essentially opposed to the belief in the personality of God, whose name in the Masonic ritual veils the doctrine of blind force only governing the universe. It is also essentially subversive of legitimate authority, for by professing to furnish man an all-sufficient guide and help to conduct it makes him independent of the Church, and by its everywhere ridiculing rank in authority, it tends, in spite of its occasional protests of loyalty, to bring all governments into contempt."

"Freemasonry is essentially opposed to the belief in the personality of God, whose name in the Masonic ritual veils the doctrine of blind force only governing the universe. It is also essentially subversive of legitimate authority, for by professing to furnish man an all-sufficient guide and help to conduct it makes him independent of the Church, and by its everywhere ridiculing rank in authority, it tends, in spite of its occasional protests of loyalty, to bring all governments into contempt."

"Freemasonry is essentially opposed to the belief in the personality of God, whose name in the Masonic ritual veils the doctrine of blind force only governing the universe. It is also essentially subversive of legitimate authority, for by professing to furnish man an all-sufficient guide and help to conduct it makes him independent of the Church, and by its everywhere ridiculing rank in authority, it tends, in spite of its occasional protests of loyalty, to bring all governments into contempt."

"Freemasonry is essentially opposed to the belief in the personality of God, whose name in the Masonic ritual veils the doctrine of blind force only governing the universe. It is also essentially subversive of legitimate authority, for by professing to furnish man an all-sufficient guide and help to conduct it makes him independent of the Church, and by its everywhere ridiculing rank in authority, it tends, in spite of its occasional protests of loyalty, to bring all governments into contempt."

"Freemasonry is essentially opposed to the belief in the personality of God, whose name in the Masonic ritual veils the doctrine of blind force only governing the universe. It is also essentially subversive of legitimate authority, for by professing to furnish man an all-sufficient guide and help to conduct it makes him independent of the Church, and by its everywhere ridiculing rank in authority, it tends, in spite of its occasional protests of loyalty, to bring all governments into contempt."

"Freemasonry is essentially opposed to the belief in the personality of God, whose name in the Masonic ritual veils the doctrine of blind force only governing the universe. It is also essentially subversive of legitimate authority, for by professing to furnish man an all-sufficient guide and help to conduct it makes him independent of the Church, and by its everywhere ridiculing rank in authority, it tends, in spite of its occasional protests of loyalty, to bring all governments into contempt."

"Freemasonry is essentially opposed to the belief in the personality of God, whose name in the Masonic ritual veils the doctrine of blind force only governing the universe. It is also essentially subversive of legitimate authority, for by professing to furnish man an all-sufficient guide and help to conduct it makes him independent of the Church, and by its everywhere ridiculing rank in authority, it tends, in spite of its occasional protests of loyalty, to bring all governments into contempt."

"Freemasonry is essentially opposed to the belief in the personality of God, whose name in the Masonic ritual veils the doctrine of blind force only governing the universe. It is also essentially subversive of legitimate authority, for by professing to furnish man an all-sufficient guide and help to conduct it makes him independent of the Church, and by its everywhere ridiculing rank in authority, it tends, in spite of its occasional protests of loyalty, to bring all governments into contempt."

"Freemasonry is essentially opposed to the belief in the personality of God, whose name in the Masonic ritual veils the doctrine of blind force only governing the universe. It is also essentially subversive of legitimate authority, for by professing to furnish man an all-sufficient guide and help to conduct it makes him independent of the Church, and by its everywhere ridiculing rank in authority, it tends, in spite of its occasional protests of loyalty, to bring all governments into contempt."

"Freemasonry is essentially opposed to the belief in the personality of God, whose name in the Masonic ritual veils the doctrine of blind force only governing the universe. It is also essentially subversive of legitimate authority, for by professing to furnish man an all-sufficient guide and help to conduct it makes him independent of the Church, and by its everywhere ridiculing rank in authority, it tends, in spite of its occasional protests of loyalty, to bring all governments into contempt."

"Freemasonry is essentially opposed to the belief in the personality of God, whose name in the Masonic ritual veils the doctrine of blind force only governing the universe. It is also essentially subversive of legitimate authority, for by professing to furnish man an all-sufficient guide and help to conduct it makes him independent of the Church, and by its everywhere ridiculing rank in authority, it tends, in spite of its occasional protests of loyalty, to bring all governments into contempt."

"Freemasonry is essentially opposed to the belief in the personality of God, whose name in the Masonic ritual veils the doctrine of blind force only governing the universe. It is also essentially subversive of legitimate authority, for by professing to furnish man an all-sufficient guide and help to conduct it makes him independent of the Church, and by its everywhere ridiculing rank in authority, it tends, in spite of its occasional protests of loyalty, to bring all governments into contempt."

"Freemasonry is essentially opposed to the belief in the personality of God, whose name in the Masonic ritual veils the doctrine of blind force only governing the universe. It is also essentially subversive of legitimate authority, for by professing to furnish man an all-sufficient guide and help to conduct it makes him independent of the Church, and by its everywhere ridiculing rank in authority, it tends, in spite of its occasional protests of loyalty, to bring all governments into contempt."

"Freemasonry is essentially opposed to the belief in the personality of God, whose name in the Masonic ritual veils the doctrine of blind force only governing the universe. It is also essentially subversive of legitimate authority, for by professing to furnish man an all-sufficient guide and help to conduct it makes him independent of the Church, and by its everywhere ridiculing rank in authority, it tends, in spite of its occasional protests of loyalty, to bring all governments into contempt."

"Freemasonry is essentially opposed to the belief in the personality of God, whose name in the Masonic ritual veils the doctrine of blind force only governing the universe. It is also essentially subversive of legitimate authority, for by professing to furnish man an all-sufficient guide and help to conduct it makes him independent of the Church, and by its everywhere ridiculing rank in authority, it tends, in spite of its occasional protests of loyalty, to bring all governments into contempt."

"Freemasonry is essentially opposed to the belief in the personality of God, whose name in the Masonic ritual veils the doctrine of blind force only governing the universe. It is also essentially subversive of legitimate authority, for by professing to furnish man an all-sufficient guide and help to conduct it makes him independent of the Church, and by its everywhere ridiculing rank in authority, it tends, in spite of its occasional protests of loyalty, to bring all governments into contempt."

"Freemasonry is essentially opposed to the belief in the personality of God, whose name in the Masonic ritual veils the doctrine of blind force only governing the universe. It is also essentially subversive of legitimate authority, for by professing to furnish man an all-sufficient guide and help to conduct it makes him independent of the Church, and by its everywhere ridiculing rank in authority, it tends, in spite of its occasional protests of loyalty, to bring all governments into contempt."

"Freemasonry is essentially opposed to the belief in the personality of God, whose name in the Masonic ritual veils the doctrine of blind force only governing the universe. It is also essentially subversive of legitimate authority, for by professing to furnish man an all-sufficient guide and help to conduct it makes him independent of the Church, and by its everywhere ridiculing rank in authority, it tends, in spite of its occasional protests of loyalty, to bring all governments into contempt."

"Freemasonry is essentially opposed to the belief in the personality of God, whose name in the Masonic ritual veils the doctrine of blind force only governing the universe. It is also essentially subversive of legitimate authority, for by professing to furnish man an all-sufficient guide and help to conduct it makes him independent of the Church, and by its everywhere ridiculing rank in authority, it tends, in spite of its occasional protests of loyalty, to bring all governments into contempt."

"Freemasonry is essentially opposed to the belief in the personality of God, whose name in the Masonic ritual veils the doctrine of blind force only governing the universe. It is also essentially subversive of legitimate authority, for by professing to furnish man an all-sufficient guide and help to conduct it makes him independent of the Church, and by its everywhere ridiculing rank in authority, it tends, in spite of its occasional protests of loyalty, to bring all governments into contempt."

THE CATHOLIC ALMANAC OF ONTARIO.

FOR SALE AT THE CATHOLIC RECORD OFFICE.

The Catholic Almanac of Ontario for 1899, issued from the Bryant Press of Toronto, is indeed a deceptively creditable particular. As compared with the Catholic Almanac of last year it has been much enlarged and improved in every way. It is gifted with a speciality of beautiful illustrations, gives evidence in this guide and chronicle of the Catholic Church in Ontario worthy of the interests and consistency which it represents.

The design of the cover, which is really very beautiful, as well as the bulk of the illustrations, are the work of Miss Marie Parkes, a very clever student in art and a graduate of Loretto Abbey, Toronto. Miss Parkes, who is making a specialty of book illustrations, gives evidence in the Catholic Almanac that her gifts have sought out and found their true artistic sphere in book art. Mr. J. Kidd, who has lately returned from Paris, contributes to the pages of the Almanac a very unique illustration—a series of sketches of the most Rev. James Vincent Cleary, D. D., late Archbishop of Kingston; the Most Rev. John Walsh, late Archbishop of Toronto; the Most Rev. Chas. H. Gauthier, Archbishop of Kingston; the Most Rev. J. M. O'Sullivan, Bishop of Montreal; and exterior and interior views of the cathedral churches of London and Pembroke. Inserted in the calendar are also some beautiful pictures of different Madonnas and the Resurrection which would be very suitable for framing.

Looked at also from a literary standpoint the Catholic Almanac is full of merit. In addition to the Liturgical calendar, which is complete and correct, there are a number of articles within its covers of an excellent character. There are also several found padding out the Almanac and year books. Dr. Thos. O'Hagan, whose fine literary work is now recognized in all American cities, such as Boston and New York, contributes to the Almanac one of his unique and rare sketches entitled, 'The Freckled Boy' in his very best style. Mr. W. H. Higgins, the well known veteran editor, Mrs. O'Sullivan, has been steadily contributing to its pages a well written sketch of the late Provincial Election. The Catholic Almanac of Ontario has been steadily increasing in size, merit and popularity, and Catholics who desire to know something of the progress of the Church in Ontario should obtain a copy of it from their editor, Mrs. D. A. O'Sullivan, 510 Queen Street, W., Toronto, Ontario. Price 25 cents. Mrs. O'Sullivan purposes making the Almanac one of the most interesting and useful of the year, and will introduce us into the wider sphere. Every success should attend her.

C. M. B. A.

Branch 49.

At the last meeting of Branch 49, Toronto, the following resolution was unanimously adopted: "Almighty God in His infinite wisdom, having been pleased to call His faithful and ever-loving servant, Thomas Frimble, to be with Him, we, his brethren, do hereby express our sympathy with the widow and family of our late member, and pray for the repose of his soul."

Resolved that in his death our branch has suffered a great loss, and his wife and children are bereaved and irreparable one, and further be it resolved that the sincere and heartfelt sympathy of all the members of this Branch be tendered to his wife and children in this hour of their dire bereavement, and that our charity be directed in mourning for thirty days, and a copy of these resolutions be tendered to the widow and children entered in the records of this Branch, and sent by publication to The Canadian, The Register and Record.

Acting Recording Secretary.

THE LATE TERENCE SMITH.

A special meeting of the Municipal Council for the Municipality of Altonville Island held at the council hall, Capreol V. Bagg, on Saturday, the 11th day of February, 1899, Mayor J. E. Demers, Baptiste, Mainville, Pierre Larivière, and Emile Lafrance.

Moved by Councillor Baptiste Mainville, seconded by Councillor Emile Lafrance, and carried, that the council tenders its sincere sympathy with the widow and family of our late member, Terence Smith, who died on January 18th, 1899.

As clerk of the council of this Township for the last thirty-six years he proved himself to be a man of high character, and