

THE WORSHIP OF THE DEVIL.

The following, from the *Annals Catholiques*, of 14th of July, presents a new feature in the history of Freemasonry.

Thanks to the almost inexhaustible collections illustrating various forms of human folly, mental aberrations have been satisfactorily explained: we can even conceive the existence of atheism, especially if we keep in mind the pride which is always the faithful accompaniment of that kind of folly.

But, when carried to their extreme limits, all these bad qualities of human nature are inexplicable; imagine a race of beings, fallen to the lowest intellectual level; take men who have reached the lowest conceivable point of degradation, and you will fail to express the nameless horrors of this devil worship.

All the heresies, all the false doctrines, however devoid of reason they may be, rest on a mere negation, absurd it may be, as you can conceive it, but still, it is a negation. Those who profess such beliefs deny the light, either because they do not see it, or because they do not wish to see it.

The worship of the devil, on the contrary, rests on an entirely different basis. It explicitly recognizes the existence of God; it believes in the incarnation of Christ; it acknowledges the real presence of Our Saviour in the consecrated Host. And it dares to stand up boldly in defiance of God; it dares to insult Christ; it dares, with furious rage, to attack the Holy Eucharist, the unresisting Victim.

The human mind recoils with horror, in view of such monstrous acts.

The first sensation we feel, on the announcement of such horrors, is that of incredulity. We refuse to believe what exceeds in horror all our powers of conception; we are inclined to relegate all such reports to the domain of mere fable, or at least to see in these unheard of sacrileges, only the act of some irresponsible maniac.

Alas! we are forced to yield assent to undisputed evidence. It is in vain our whole nature revolts against the reality; it exists, unquestionably and unquestioned in all its inexpressible horrors.

The audacity of the worshippers of Satan knows no limits: his disciples have to make the courts of justice their tools, they endeavor to force the priest, by legal process, to give them the Divine Victim that they might expose it with devilish fury, to unheard of atrocities and sacrileges.

The diabolical rite includes the black mass which was instituted by Holbrook, the Grand Master of Universal Masonry and the predecessor of the famous Albert Pike. "The Pope of Universal Freemasonry." In this black mass they not only consecrate black hosts to Lucifer but they pierce, with a dagger, the Sacred Hosts consecrated by the priest of God. This atrocious rite has passed, long ago, from the United States of America, where it originated, to other parts of the world; it has been brought to Rome, to Paris and to many other cities, in which the devilish worship now rates to an incredible extent.

At Friburg, in Switzerland, the Lodge known as "La Regenerée"—the regenerate—has actively adopted the vile worship of Satan. This fact is too well proved.

A failure in the Lodge, compelled them to remove to another place and, at the extremity of the garden was found a grotto, ornamented and furnished as a chapel. At first sight it seemed to be a Catholic chapel, but soon all the symbols and instruments used in the worship of the devil were found in abundance. In front of the main altar, was found a sort of triangular altar, on which the true Host, the Body and Blood of Christ, was sacrilegiously transfused with a dagger—an instrument, the use of which is too well known to the Carbonari and other followers of the Arch-Mason, Mazzini. At present a convent of religious is established there, for the purpose of expiating, as far as possible, the crimes of the horrible sect which has transferred to another place the theatre of its crimes.

The Lodge "La Regenerée" is a female Lodge of which a certain Lucie Claraz is the Grand Mistress. This girl, mingled with the members of the Catholic congregation, approached the holy altar and took away the Holy Eucharist to serve the purpose of their infamous rite. The priests of Friburg were notified and, when the hateful servant of Satan lately approached the altar and again knelt to receive the Blessed Sacrament the priest passed her and did not give her the Holy Eucharist.

Enraged, to find that her scheme had failed, Lucie Claraz had the daring to bring a complaint before the court. She wished to compel the priest to give her the Holy Victim! But, thanks to God, a spark of justice still remains in Switzerland; and the shameless sinner had the audacity to bring her case before the Court of Appeals, where it also failed. The trial has served to throw full light on the atrocities of the diabolical worship of this infamous Order.

We may well fall back in astonishment at the depth of wickedness which is here disclosed.

Why should we be surprised at the punishments that so often fall on human beings, who have fallen so low? How much—ah! how much—superior to them are the pagans, the worshippers of fetiches, the savages even, who think they honor their gods by offering to them human sacrifices. Indeed what comparison is there between the immolation of human lives, and the horrid rite that seeks to inflict on God the violent

tortures to which these fiends subject Him. No, neither the folly, nor the wickedness of mere human nature can suffice to explain the horror of such sacrileges. Satan alone could conceive the monstrous idea of torturing God in the Sacrament of His Love.

But, if Satan alone could conceive the idea, he is powerless to commit such a nameless act: man alone can accomplish such an outrage, because Christ, in the incomprehensible extent of His love, has wished to give Himself to them, under the form of the Holy Eucharist.

Yes, on seeing this monstrous worship propagated so extensively and so rapidly, we may well tremble at the thought of the punishment to follow, if there be room for such fear in the heart of the Christian. This heart is completely filled with grief without a parallel, at witnessing its God delivered to tortures, a thousand times more infamous than were inflicted by those who nailed Christ to the cross. Such a Christian now thinks only of his weakness, of his inability to make any amends for the horrid crime of the adorers of Satan.

"*Courrier de Bruxelles.*" T. P. C.

THE EUCHARISTIC CONGRESS.

What we want in this country is more lively faith in and more earnest devotion to the Real Presence of our Lord Jesus Christ, the Man God, in the most Holy Sacrament of the Altar. The Real Presence is the great distinguished feature of the Catholic Church. It is the grand centre of devotion. It is what gives life and reality to all the ordinances of the Church. It brings the divinity very near to us and tends to draw all hearts to itself.

It is what impresses outsiders in coming into our churches as something so entirely different from Protestant churches. The contrast is indeed very great—almost the difference between life and death—between reality and appearance or imitation.

Devotion to the Real Presence is the test of true piety and real spiritual life in a congregation. There is nothing more beautiful, more impressive and attractive than to see a congregation where devotion to the Blessed Sacrament has been encouraged. There faith is lively, and it is intimately associated with devotion to the Sacred Host which is so attractive and which seems to be drawing the hearts of such great multitudes in the Church to a closer union with their Saviour and God.

That there is great need of a revival and a great increase of devotion to the Real Presence of our Lord and Saviour in the Holy Sacrament of His Love we think there can be no doubt. The Church in this country is now passing through a great trial. That trial arises, in the first place out of the overshadowing and depressing influence of Protestantism which scoffs at the idea of the Real Presence and objects to a free indulgence in those public processions and external manifestations of reverence and love which are the natural expression of Catholic devotion and which in Catholic countries are so profoundly impressive and edifying.

Second, the intense secular spirit which universally prevails and which, we are sorry to say, manifests seductive influence even among Catholics. The secular spirit is opposed to spirituality, it is too much absorbed with material interests, which have a hardening effect upon the heart and conscience. The gold of this world is blinding the minds of the people. Even devotion to the material interests of the Church so necessary in a new country—the building of churches, the establishing of schools and charitable institutions—naturally has a depressing effect unless very diligently and conscientiously guarded against. At the same time the very prosperity of the Church, the facility of raising money and the liberality of the people towards the Church and the clergy, so different from the old world, are a constant source of temptation.

Under these circumstances we hail with delight the prospect of having the Eucharistic Congress established as a permanent institution among us. The preliminary meeting at Notre Dame, an interesting sketch of which we recently transferred to our columns, from the *Ave Maria*, was a very encouraging one. An earnest enthusiasm animated every heart and the multitude present on the occasion showed that devotion to Jesus in the Blessed Sacrament was by no means dead among us, and we believe that the formation of the Priest's Eucharistic League, which already embraces over four hundred members, is destined in time to spread the fire of that most cherished devotion throughout the Church.

Bishop Maes, of Covington, one of the animating spirits in this movement, thus speaks of the tendency of the Priest's Eucharistic League interest in his interesting sketch of the history of Eucharistic Congresses in the August number of the *Catholic World*:

"It is from the ardent furnace of the sanctuary, the fire of which was lit by Jesus Christ himself, that the glowing coals must come which are to kindle the fire of God's love in the hearts of the people. Jesus Eucharistic, the Divine Victim of propitiation on our altars, is the *raison d'être* of the priesthood. Without the Sacred Host a priesthood is a misnomer; the Eucharistic God is a necessary condition of its existence. And if the priest does not burn with the boundless fire of the love of Jesus Christ, which is the very essence of his vocation and the only supposable reason of his becoming a priest what is to become of the people. We trust this very important move-

ment will not be allowed to languish for want of proper support and encouragement. We look forward with high hopes and bright anticipations to the next formal meeting of the Eucharistic Congress. We shall be disappointed if it does not rival those in Europe both in numbers, zeal, in devotion and in its blessed fruits.—N. Y. Catholic Review.

CATHOLIC "GENTLEMEN'S SONS."

That God is no respecter of persons is not only Gospel truth, but a truth which the unaided human reason could reach. Unfortunately the reason with which God endowed us is not used as much as it might. The idea of aristocratic caste is a social and not a religious idea. A respect for aristocracy and for aristocratic distinctions is perfectly justifiable of course in lands where the political constitution recognizes them. The Catholic religion is at home under any form of political constitution that preserves order and morality among its citizens. But there can be no doubt whatever that under the conditions of modern times it has greater opportunities of reaching the hearts of men, because it has greater freedom in spreading and developing the central ideas of Christianity, in lands where no artificial or obsolete barriers to legitimate human freedom are maintained.

It is not easy for immigrants from the old world to put off the ideas of social caste to which their childhood was accustomed. Even many native Americans whose ancestors for several generations have been native Americans do not yet seem to have learned that individuals must be judged and be rated socially by their own qualities and not by the accident of birth and ancestry. There are too many Americans, native and naturalized, who are still inclined to make a distinction between those whom they call "gentlemen," and "gentlewomen," and those whom they designate as "common."

But it is when this old-world distinction is sought to be applied by Catholics, and in matters of religion, that it becomes peculiarly offensive. Of course this is mere snobishness, but it is the most mischievous form of snobishness. Fancy the absurdity in this country of a Catholic parent looking about to choose a boarding-school, or college for his son, inquiring if the fathers of the pupils at a given institution are "gentlemen," or "common people!" And yet that is of almost every day occurrence. There are plenty of Catholic parents, the truth compels us to say, who make no other inquiry. Now, what is a gentleman? Of course the ancient English definition, "a man of gentle, that is to say, noble, birth," is out of the question in this country. And yet that definition, obsolete and absurd as it is, represents, to some extent at least, the idea of these rather snobbish people whom we have in mind. With this sort of people, the Apostles themselves, and three-fourths of the other saints of God, would be tabooed. Only the canonized crowned heads and saints of high degree would be deemed fit company for them.

There is one definition of a "gentleman" which Catholic Americans, and all other reasonable persons, can accept and which is the only definition that will bear rigid scrutiny in the light of modern and American conditions—a gentleman is one who, as far as possible, avoids giving offence to others. That is in substance the definition formulated by John Henry Newman, who was himself an excellent exemplar of his definition. Consequently one is not a gentleman who is a prig, or a snob, because both of these types of men are habitually and intentionally offensive persons who have given no cause of offence. There is no place in the economy of Catholicity in the United States or a Catholic college or boarding school for "gentlemen's sons" unless the term "gentleman" fits Newman's definition.—Catholic Review.

CARDINAL GIBBONS ON POPE LEO XIII.

Cardinal Gibbons, in an article in one of the New York dailies of the 27th ult., treats of Pope Leo XIII. as the man, the priest, the pontiff, the statesman, the patriot and the father of his Church. We quote:—"The Holy Father found the Church suffering, wounded, maimed. The mundane influence and glory of the Papacy had been lessened. The moral influence of Rome seemed shaken. In the seventeen memorable years of his Pontificate, Leo XIII. has regained all that has been lost, and won new glories for the Church. He has raised the moral, political and spiritual power of Catholic Christendom. He has earned the admiration of the people, the friendship of their rulers, the love of the Catholic clergy, and the willing or unwilling admiration of his adversaries. And all this he has accomplished by hard work, by prayer, by faith, by the force of his firm will, his high intelligence and his inflexible adhesion to principle.

"The spiritual and intellectual qualities which so pre-eminently distinguish Leo XIII. are eloquently reflected in his somewhat fragile and tender frame and his finely-shaped hands, and his expressive, wan and characteristic countenance. It is plain that the divine fire burns brightly within that apparently delicate body.

"When he enters a room he glides rather than walks across the floor, seeming less a being of mere flesh and matter, like ordinary men, than, as it were, a temporarily embodied spirit. It is marvellous to see with what fortitude the Pope endures long ceremonies which would be trying to the strength of far more youthful priests. Often long after his attendants have retired and he is supposed to be sleeping peacefully, he is praying or reading.

"In his lighter moods the Holy Father is not averse to penning Latin Odes and Italian sonnets. His poems, which fill a moderate sized volume, are equally felicitous, whether they are written in Latin or in his native tongue.

"He is an ardent and patriotic man, eager for the glory of his country and yearning for the renewal of the links of loyalty which, till lately bound it closely to the Holy See.

"In nothing has the wisdom and the foresight of the Holy Father been more plain of late years than in his increasing disregard of the more ephemeral phases of politics and his increasing interest in the far greater and more weighty social, moral and educational problems with which the twentieth century may be forced to grapple.

"In the United States this interest has found practical expression in the approval and encouragement afforded to the Catholic University at Washington, in his charitable attitude towards the struggling wage-earners, and in the extraordinary and personal part which he has taken in the spiritual direction of American Catholicism.

"At eighty-four the Holy Father still enjoys good health. His intellectual force and clearness are intact; his activity and zeal seem unabated. Leo XIII. will have a place in history with the great Popes. He is a great statesman, a pure moralist, a keen observer and a deep thinker."

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SHE DROPPED HER BEADS.

How a Teacher Was Miraculously Saved from a Sudden Death.

We take pleasure in publishing the following account sent to us by a worthy correspondent:

"Some years ago a teacher in a public school of a country town was accustomed, in order to obtain dryer walking, to go back and forth on a railroad track.

"Having a distance of about two miles each way to travel, her rosary beads was her daily companion. "The track was a double one; one track leading to the city of S., the other to the city of B.

"It was her custom to take the track leading to S. till the train leading to B. had passed her, then to cross the track leading to B. for the remainder of the distance.

"One morning having started as usual, walking upon the iron rail, she was somewhat startled at the unusually loud shrieks of the engine whistle and clangor of the bell, but feeling secure she did not turn about.

"Suddenly the beads dropped from her fingers, and trying to regain them she lost her balance and fell to one side. Judge of her horror and amazement to see the train dash by on the same track on which she but a moment before was standing. A change in the running order had been made. It was some moments before she could realize that she was uninjured or regain power to move, but with that knowledge came, too, the understanding that to our Blessed Mother and her beads she owed her life.

"Since that day these beads have been her most treasured possession. They will probably so continue till her death."—The Rosary.

The Priest's Busy Life.

(Rev. J. J. McCoy in September Donahoe's)

A body of busier men is not on earth than our average Catholic pastors. We are in and of the building age. The making of plans, therefore, collecting, expenditure of moneys, superintending of work, belong to us, together with the watchful care of our people—the teaching, catechizing, baptizing marrying and burying. What wonder, then, that we have few orators and fewer writers? Some people might say that we have not in the Springfield diocese, one, in the high sense. The writer knows, however, a score who could win distinction in the pulpit or in the world of letters, if time and quiet, always so necessary for the perfecting of natural gifts, and for high mental effort, were granted them. We are now gathering for the material church the timbers, the stone, the cement. Under God's direction we raise it high and build it strong. The next generation of priests will be the scholars, and their mission to fill God's temple with the radiant glory of Catholic wisdom.

A Great Painter Becomes A Monk.

The news is confirmed that M. James Tissot, whose remarkable series of pictures on the life of Christ was the main attraction of the Champs de Mars Salon, Paris, this year, is about to become a monk of La Grande Chartreuse. This illustrious painter has practically lived the life of a recluse and an ascetic during the seven years he was engaged on his charming work. The engravings to be published by the firm of M. Mame, will be accompanied by a variety of explanatory texts, which the pious artist has studied deeply for himself in the works of the Fathers and even in the Talmud. The music of the "March of Sacrifice," discovered at Lebanon by M. Tissot, will also be incorporated.

DOMESTIC READING.

We must not lose heart. God will reward everyone according to his merits.

Differing and endless argument without results corrodes the soundest affection.

No one can despise God with impunity, and His wrath is all the more irrevocably let loose on men in proportion as He has more patiently waited for their repentance.

All men have not equal strength—difference of disposition, of education, of progress in virtue, cause a great difference among them, and this difference must be the first thing to be taken into account by any one who has to rule them.

In dealing with those whom in the various intercourses of life you come across, whether in spiritual or secular things, whether at home or abroad, always bear yourself as if you had it in your mind that they might one day become your enemies instead of your friends.—St. Francis Xavier.

Don't make resolves unless you propose to keep them; it is better to go right on in the old way unless you feel confident a newer and better plan of life and living can be successfully carried out. There is no surer way in the world to lose self respect than to make a promise and break it. The promise may be made to yourself, your friend, or your Maker, and when once made what in the world should be made sacred? Yet vows, promises, and resolutions are too often made lightly, and broken as easily as a stem of a flower in summer field; carried off as lightly as the thistle-down caught by the first breath upon it.

Why for the poor renown of being smart? Would leave a sting within a brother's heart?—Young.

The Imitation.

Some persons have a pious habit of opening at random a religious book each day, and using as a mentor or warning or comfort the phrase upon which the eye happens first to rest. One of the saints used to consult the "Imitation of Christ" daily in this manner, never, he declared, without a measure of success. In the morning he reads it in the order of its chapters in the evening he opened it as it might chance.

Another, not a saint, but a learned and godly editor of one edition of the "Imitation," had the same habit. Happening once to stop at a beautiful town in Italy, he became possessed with the wish to settle there for the remainder of his days. Then, according to his habit, he opened his little book of comfort and read these words: "Why dost thou stand looking about thee here, since this is not thy resting place?" Just then he heard the tolling of a funeral bell. Some poor mortal was going to rest.

Joining the pious procession, our traveller accompanied the unknown to the grave; then sat down and opened the "Imitation" again, this time reading: "Thy dwelling must be in heaven, and all things of the earth are only to be looked upon as passing by. All things pass away, and thou along with them."

There are doubtless many who read this who could tell of incidents no less strange concerning the chance opening of the book which is so dear to every Christian heart.—Ave Maria.

The Golden Age.

Leibnitz says: "If all would become Catholics and believe in the infallibility of the Pope, there would not be required any other empire than that of the Vicar of Jesus Christ. If the Pope resumed the authority which they had in the time of Nicholas the First, or Gregory the Seventh, it would be the means of obtaining perpetual peace and conducting us back to the golden age."

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