

The Catholic Record.

"Christianus mihi nomen est, Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname).—St. Pacian, 4th Century.

VOLUME XVI.

LONDON, ONTARIO, SATURDAY, NOVEMBER 3, 1894.

NO. 837.

DOCTOR BATAILLE AND HIS WORK.

"The Devil in the 19th Century."

For the CATHOLIC RECORD.

CONTINUED.

The Palladium or Luciferianism is directed: 1st by the *Supreme Dogmatic Directorate*, consisting of ten members, and the *Supreme Pontiff* with headquarters at Charleston; 2nd, by the *Sovereign Executive or Political Directorate*, consisting of three members, and the political chief, residing at Rome, Italy. The offices of *Supreme Dogmatic and Political Chiefs* are now in the hands of *Adrian Lemni*, at the *Borghese palace, Rome*; 3rd, by the *Sovereign Administrative Directorate* at Berlin, Germany. Under these are five Grand Central Directorates, at Washington, D. C., Montevideo, Naples, Calcutta and Port Louis. The Grand Central Directorates do not depend, as many believe, from the *Sovereign Administrative Directorate* in Berlin, but from the *Political and Dogmatic Chiefs*, although the *Administrative Directors* may consult them. These Grand Central Directorates centralize everything proceeding from the various *Freemasonry lodges*, and through them the *Supreme Head* of the *Palladium* can bring the whole *Freemasonry machinery* of the world in motion in any desired direction.

All the Grand Central Directorates have most important archives. Here also is seen the pre-eminence of the *Palladium* over common *Freemasonry*. Every *Palladium* has a right to receive documents, statistics, rituals, etc., of all *Freemasonry* rites throughout the world, while a *Grand Master* of any *Grand Lodge* not affiliated with the *Luciferians* receives only the communications concerning his own rite in the different countries.

In High-Freemasonry there are various particular associations, such as the *Masonic Veteran Association*, the *Lessingbund*, the *Order of Knights Templars*, the *Knights Defenders of Universal Freemasonry*, *Odd Fellows* etc. All acknowledge the authority of the *Palladium*; only the *Chinese San-I-Ho* treats with it as an equal.

Beside this machinery, *General Pike* appointed permanent *General Inspectors* and *Inspectresses* of the various *Freemasonry lodges*, who act under direction from, and report to the *Dogmatic Chief*. *General Pike* also endeavored to exclude as much as possible *Atheists* and *Freemasonry* from the direction of *Freemasonry lodges*; but when an *Atheist* or any other *Mason* not a *Luciferian*, acquired great *Masonic influence*, the *astute general* always knew how to attach him to himself and to direct his efforts, under the specious pretext that they should work hand in hand toward the same end—the destruction of the *Catholic Church*.

The order of the *Palladium* is simple enough. It has three degrees for men, viz., 1st, the *Kadosch* of the *Palladium*; 2nd, *Hierarch*; 3rd, *Elected Magian*; and two for women, viz., 1st, *Elected*; 2nd, *Mistress Templar*. A meeting of male members of the 1st degree is called a *Triangle*, that of 2nd degree a *Grand Triangle*; that of 3rd degree a *Perfect Triangle*. Among the women *Palladists* the importance attaches not to the degree but to the person. Some *Mistresses Templars* have greater authority than some directly from its dogmatic chief only. *Palladium* recruits itself almost exclusively from the ranks of *Freemasons* and that of high degrees. Thus a *Mason* of the *Scottish Rite* can not be admitted into the *Palladium* unless he has the *thirtieth degree*; a *Royal Arch* or *York Rite Mason* must possess the *twenty-seventh degree*. The main point is that the *Mason* be already initiated in that degree of his *Rite* or *Order* in which he begins to understand—if he has his wits about him—that he is on the highroad to *Luciferianism*. Should he then not be shrewd enough to see that he will never be admitted to the *Palladium*.

Freemasonry, the nursery of devil-worshippers, being controlled by the chiefs of the *Palladium* it may be useful to cast a glance at it, in order the better to understand the relations existing between them.

A system of ceremonies adopted and practiced is called a *rite* in *Freemasonry* as well as in the *Church*, of which it is a grotesque travesty. The *Masonic rites* are numerous, although all have the same purpose—the destruction of *Christianity*. As many as 75 *Masonic orders* have been created with 52 rites. At present there are ten rites in existence, viz:

- 1st. That of *Herodotus*; 2nd, *Ancient Scotch* accepted; 3rd, *Ancient Scotch Reformed*; 4th, *Scottish Philosophic*; 5th, the *French*; 6th, *York*; 7th, *Johannite* or *Zinnendorf's*; 8th, *Eclectic*; 9th, *Swedenborg's*; 10th, *Mesrain*.
- Considering these rites from the point of numbers of degrees, they may be classified into four principal groups:
- (1). The *Rite of Herodotus*, pretending to represent *Ancient Freemasonry*, has 25 degrees.
 - (2). The *Ancient Scotch Accepted Rite*, which added 8 degrees to those of *Herodotus*. Similar to this are the *Ancient Scotch Reformed*, the *Scottish Philosophic*, which does not go beyond the 30th degree; and the *French Rite*.
 - (3). The *Rite of York*, the number

of whose degrees is variable, should have only 4 degrees, but the *Chiefs* practice a *Rosecrucian degree* and also 19 degrees of *Knighthood*; with this may be mentioned *Zinnendorf's Rite*, with 7 degrees; the *Eclectic*, with 5 degrees; and that of *Swedenborg*, with 12.

(4). The *Rite of Mesrain* has 90 degrees.

The membership of the different Rites is given by *Leo Taxil* as follows, for 1885:

Rite of Herodotus.....	92,709
Scottish Accepted.....	100,145
York.....	705,170
French Rite.....	18,000
Eclectic.....	8,129
Swedenborg.....	4,500
Mesrain.....	500
Total.....	1,000,458

The *Rite of the York* or the *Royal Arch*, as it is also called, being by far the most extended and numerous, has 30 degrees (although it does not admit more than 4 or 7 at the most), divided in 5 classes and 4 series as follows:

- 1st series of initiation.
- 1st class.—1st degree, *apprentice*; 2nd degree, *companion*; 3rd degree, *master*.
- 2nd series, called the *Royal Arch*.
- 2nd class.—4th degree, *Passart*; 5th degree, *Mark Master*.
- Super-excellent *Mason*.
- 3rd class.—7th degree, *Holy Royal Arch*.
- 3rd series, called the *Royal Master*.
- 4th class.—8th degree, *mark man*; 9th degree, *Red Cross of Babylon*; 10th degree, *Red Cross of Rome* and *Constantine*; 11th degree, *Rose Cross*.
- 4th series of *Knighthood*.
- 5th class.—12th degree, *Knights Grand Priest*; 13th degree, *Knights of the Red Cross*; 14th degree, *Knights of the Temple*; 15th degree, *Knights of Malta*; 16th degree, *Knights of the Holy Sepulchre*; 17th degree, *Knights of Alcantara*; 18th degree, *Knights of the Redemption*; 19th degree, *Knights of Christ*; 20th degree, *Knights of the Mother of Christ*; 21st degree, *Knights of St. Lazarus*; 22nd degree, *Knights of the Zodiac*; 23rd degree, *Knights of the Annunciation*; 24th degree, *Knights of St. Michael*; 25th degree, *Knights of St. Stephen*; 26th degree, *Knights of the Holy Ghost*; 27th degree, *Knights of the Holy Ghost*.

BLAKE IN PHILADELPHIA.

The *Home Rule* demonstration in Philadelphia on Thursday evening was a great success. *Hugh McCaffrey*, as temporary chairman, made a short address, at the close of which he named *Michael J. Ryan, Esq.*, as chairman. Among those seated on the stage were *His Grace the Archbishop, Hon. William McAleer, Patrick Dunlevy, Henry Maguire* and *J. Washington Logue*. In a short but highly eulogistic address the chairman introduced the speaker of the evening, *Hon. Edward Blake, M. P.*

Mr. Blake's style is what might be called the *conventional*, with no attempt at flights of oratory, but which carries with it the primary object of oratory, that is, conviction. He said that he came to lay before them at this critical period what has been done, and to beg of them to render in their sympathy that assistance and support to those in the forefront of the battle as they had in times of yore.

"I shall endeavor to recollect that it is not necessary in addressing Philadelphia Irish-Americans to deal with theories. You are a practical people, and we on the other side are engaged in a practical business. Those who watch with suspicion the progress of a constitutional agitation such as ours must remember what the material conditions are that Ireland has been rapidly and appallingly depopulated in the past fifty years. In 1841 she had a population of 8,200,000; in 1891 her population was 4,700,000. You know the circumstances under which she has lost her population. Fifty years ago her population was one-third that of the United Kingdom; now it is one-eighth. Relatively, man for man, the discrepancy in material resources is even greater than that of population; her taxable income is but one-fifth that of that of Great Britain."

FRAGMENTS MEASURES BEST.

"To those few, I sincerely believe very few, who have thrown out the idea that parliamentary agitation is the best, and more violent means should be adopted, let me show the futility of opposing to an organized military force a people struggling to be free. Whilst the depletion of Ireland was going on, in God's providence a greater Ireland was growing up outside of Ireland itself. Everywhere you find an exile of Erin you find, as a rule, one who loves his native land, with a sympathy for her struggles leading him to support her fortunes and giving her a strength greater than if he were within her doors. The means of communication and knowledge have enormously increased, and the British people have become allies in the struggle that is to make the people masters of the destinies of the United Kingdom. The masses of the British democracy are more and more acquiring knowledge of the situation. I am rejoiced to find that we are gaining the sympathies of the intelligent men who tell us they had become *Home Rulers* long before the politicians."

Here the speaker spoke of the re-organization of the Irish fifteen years ago under *Parnell* (whose name was applauded) and his aims and objects together with the methods planned for their achievement, in which two things were mapped out as essential—the necessity of enlisting the sympathy of the English masses, and the necessity of party cohesion. Of the latter he said: "No man was called upon to forego his privilege and act against his conscience, but he was called upon to resign and make room for one whose principles were in accord with the party."

CAUSE FOR ENCOURAGEMENT.

The speaker alluded to Gladstone, the mention of whose name was another signal for applause, and, entering upon the campaigns from 1886 to 1892, showed the varying successes and failures. Speaking of the last election, he asked if great encouragement is not to be received from its result. Contrast all previous struggles with the results achieved by it! Here he outlined the arguments addressed to the British public that the principle of local self-government and *Home Rule* were analogous, and all other contemplated reforms bore a resemblance in spirit to the struggle of the Irish National party. Speaking of *Church disestablishment*, which the people of *Scotland* and *Wales* were clamoring for, he said: "You believe in what I call a happier land, that the less the Church has to do with the State and the State with the Church the better."

This sentiment provoked a burst of applause that was scarcely equalled by any other of the evening. The speaker here paid his compliments to the *House of Lords*, and followed by giving the reasons for failure to dissolve *Parliament* when they threw out the *Home Rule Bill*. The chief argument advanced was that the *Liberal party*, having kept their pledge by pushing *Home Rule* to the front, the *Irish party* was in honor bound to assist in pushing forward the reforms promised the British masses by the *Liberals*.

"While the *House of Lords*," said the speaker, "did not like *Home Rule*, they disliked the other reforms more. Therefore, to assist their allies, the Irish party did not attempt to force a dissolution, particularly as that was what their enemies desired, and it is a good principle not to do what your enemies desire; and again, as the *House of Lords* would probably throw out the other reforms, they would give still greater reason for their abolition on an appeal to the country. I rejoice," said Mr. Blake, "that the struggle is no longer a struggle of depopulated, starving, evicted Ireland, but the struggle of *Wales*, *Scotland* and nearly half of *England*."

He said that he and his colleagues believed in the continued alliance of the *Irish National* and *Liberal parties*. To those who complain that the present *English Government* (the *Liberal*) is misgoverning *Ireland*, he answered that "We *Home Rulers* contend that no *English Government* can rightly govern *Ireland*," but urged the superiority of the present over the *Tory Government*, and the necessity of keeping in sight the central idea of ultimate *Home Rule*.

At the conclusion of Mr. Blake's masterly exposition of the Irish question *Chairman Ryan* made a fervent appeal for contributions, and in a short while was able to announce over 83,000 collected or pledged.

THE POPE'S MESSAGE.

The Effect of His Plea for Ecclesiastical Unity.

"Innocent" writes from Rome to the *New York Sun* as follows: The apostolic letter *Prælatra*, of which I had the honor to speak to you before it appeared, has made an impression on all intelligent minds almost as of a new gospel. It has resounded throughout the intellectual world like a letter of St. Paul. From all regions where dwells the thought of social and religious harmony faith has echoed back the apostolic wish of His Holiness. With an eagerness arising from long-delayed hopes, *Leo XIII.* has tried to ascertain what mark his appeal has made on men's souls. For this document, with which he has been busy for a whole year, is the summing up, the culminating point of a reign in which he has sown many thoughts that have a future. Open to every wave of thought of the century—to its wailing as well as to its shouts of joy, its despondency as well as its optimism; bold as a hunter of souls, and tender as a woman; always ready to unite, to conciliate and to heal; a historical personage who, like all great men, wishes to leave a name in history and make humanity take one step further in the path of right and truth—*Leo XIII.* keeps rigidly bent over mankind to listen to the beatings of its heart. He knows the malady of the age, and hopes to cure it. Neither sacrifices nor labor daunt his iron soul. The daemon of Socrates breathes in him; he will not rest from his giant's toil till he lies under the cold slabs of St. John Lateran.

It is from *England* and the *United States* that *Leo XIII.* has received the most marked encouragement. From

Germany, where *Lutheranism* is gasping out its last breath, the echo from men's hearts was not so loud. The *Anglican Church* had not waited for this call for union to seek the points where it was in touch with *Roman Catholicism*. For some time high thinking minds had entered into communication with *Latin theologians*, having in view the clearing of the way for a closer connection.

A FRENCH PRIEST.

under the pseudonym *Balbus*, had raised the great question of the validity of *Anglican ordination*. Though his conclusion was that it was not valid, his language was so sympathetic, he showed the possibility of a compromise in practice so reasonable, that the high dignitaries of the *Anglican Church* took notice of his pacifying work. It is worthy of notice that the *Catholic press* and theological science gave this essay a most flattering reception. Soon the *Nouvelles Revue* of Rome published a study by *Abbe Duchesne*, professor of the *Catholic Institute of Paris*, in which that celebrated critic concluded that *Anglican orders* were valid. Being published by an organ of the *Vatican*, the article made a sensation. The heads of the *Anglican Church* and the newspapers have looked on this work as significant and a happy omen.

The commotion has not been fruitless. I know that parleys, that exchange of opinions, have taken place between *Anglicans* and *Catholics*. The Pope, very eager for all news concerning it, had a well informed person come to Rome in order that he might find out all that was said, done and prepared. Startled by what he learned, and by these new currents of thought, he began a broad inquiry into the manner of entering into relations with the *Anglican Church*. From this inquiry will come a document in the form of a special appeal to *Englishmen* separated from Rome.

In a matter so delicate, when the slightest misunderstanding might put an end to this prelude to an agreement, I should not like to express an opinion, which might be a bold guess. I am a mirror, not a judgment seat. I relate only; I draw no conclusions. But what I know is that

THE SOBERTEST MINDS.

the most sterling characters on either side are watching the course of this episode with intense interest. It is now two centuries since any voice in any camp has been able, or has dared, to make an appeal for the reconciliation of the opposing forces. It seemed as though the religious commonwealth, if I may use a phrase which belongs to a different order of things, had become a desert. All long contests bring with them long silences, and this long silence of *Christian hearts* has been a mystery, a strange fact; one of those lapses from the ideal which history shows us occur at the beginning of all great moral revolutions. Hatreds, misunderstandings, the rabies *theologica*, polemical writings, doctrinal differences, the divergences in service, have worn an impassable gulf between the churches where *Christ* is worshipped. This silence of this struggle has brought to our century an exhaustion of the religious element in its social organization, and the moral atrophy is one of the causes of national, political and economic disruption. With knowledge of this wasting away of the blood of *Christianity*, isolated cries have been uttered which were swept away in the whirl of public opinion, and buried under the icy breath of indifference. To lift and read a century's shroud there was need of a central man, of what *Taine* in his psychology of letters calls "the representative of the surroundings." There was need of a genius who could captivate the imaginations of men, and who at the same time had delegated to him

AN EXTRAORDINARY AUTHORITY.

that could overcome the combination of all prejudices and the conjunction of all oppositions. The man is *Leo XIII.* A comprehensive intellect, taking in every breath from without, a conciliating and pacifying Pontiff, open to every generous thought, to every beneficent plan, he has thought that he has seen in the souls of good men the desire for unity. The crumbling of moral forces, the need of a renewal of the ideal, the intellectual and religious poverty from which we suffer, the unbusiness with which we watch the storm clouds on the horizon, have these not influenced the almost heroic will of the *Vates* of the sacred motto? What will be the Pope's offer to the *Anglicans*? The near future will reveal that. What is certain is that *Leo XIII.* will not demand blind submission or the sacrifice of the intelligence.

Golden Wedding.

We extend our hearty congratulations to Mr. and Mrs. John D. King, who we learn from the *Hamilton Times*, celebrated their golden wedding on Monday, October 22. Mr. King is sub-collector of customs at St. Thomas and has been in the civil service for over forty years. Mr. and Mrs. King are still hale and hearty, and we hope they will be spared many more years to enjoy the love and respect of a large circle of friends.

Three hundred and twenty-three persons were confirmed in the *Carmelite church*, New York city, last month, by *Archbishop Corrigan*. Sixty of those who received the holy sacrament were converts.—*Carmelite Review* for May.

HIS EMINENCE REVISES.

Cardinal Gibbons Makes Important Additions to "The Faith of Our Fathers."

"The Faith of Our Fathers," by *Cardinal Gibbons*, having reached its fifth edition and attained to the sale of two hundred and fifty thousand copies, the distinguished author has deemed it worth while to enlarge, revise and correct the book, and it will be issued hereafter by the publishers, *John Murphy & Co.*, of Baltimore, uniform with that other work of the *Cardinal Archbishop of Baltimore*, "Our Christian Heritage." "The Faith of Our Fathers" has not only been an exceedingly popular book in the *United States*, but it has had a great sale in all English-speaking countries, and has been translated into almost all—if, indeed, not all—of the idioms of *Europe*.

Cardinal Gibbons says in preface: "As his chief aim has been to bring home the truths of the *Catholic faith* to our separated brethren, who generally accept the *Scripture* as the only source of authority in religious matters, he has endeavored to fortify his statements by abundant reference to the sacred text. He has thought proper, however, to add frequent quotations from the early fathers, whose testimony, at least as witnesses of the faith of their times, must be accepted even by those who call in question their personal authority."

The accomplishment of the aim of his *Eminence* probably finds its best attestation in the fact that a majority of the ten thousand priests of the *United States* when approached by an inquiring one of the "separated brethren" advise a careful reading of "The Faith of Our Fathers" for "an exposition and a vindication of the principal tenets of the *Catholic Church*."

The changes now made—they are all additions to the original text except a very few unimportant yet necessary instances—have been carefully collated and herewith detailed.

THE CARDINAL MAKES CHANGES.

His *Eminence* strengthens the chapter on "The Unity of the Church," the second chapter of the book, by the insertion of these words in the opening page: "because the unity of the Church is the most luminous evidence of the divine mission of *Christ*." On the same subject of the unity of the Church, the *Cardinal* fortifies his declaration that "his Church is compared to a human body" by the introduction of this passage from the *Scriptures*: "As in one body we have many members, but all the members have not the same office; so we being many, are one body in *Christ*, and every one members one of the other." (*Romans* xii., 4, 5.)

Again, a little further on in the same chapter, where he says "Our common sense alone, apart from revelation, is sufficient to convince us that *God* could not be the author of various opposing systems of religion," the *Cardinal* inserts these two new paragraphs:

"I see perfect harmony in the laws which govern the physical world that we inhabit. I see a marvelous unity in our planetary system. Each planet moves in its own sphere, and all are controlled by the central sun."

"Why should there not be also harmony and concord in that spiritual world, the Church of *God*, the grandest conception of His omnipotence, and the most bounteous manifestation of His goodness and love for mankind?"

The remainder of the chapter on "The Unity of the Church" is kept intact.

Chapter III, "The Holiness of the Church," is not disturbed.

COSMOPOLITAN AND CATHOLIC. "Catholicity"—Chapter IV.—has this sentence interpolated into the third paragraph: "Unlike the religion of the Jewish people, which was national, or that of the Mohammedans, which is local, the *Catholic religion* was to be cosmopolitan, embracing all nations and all countries."

This chapter on "Catholicity" is further strengthened by the introduction of the following new matter:

"These prophecies declaring that the Church was to be world-wide and to embrace even *Gentile nations* may not strike us to-day as specially remarkable, accustomed as we are now to meet with *Christian civilization* everywhere, and to see the nations of the world bound so closely together by social and commercial relations. But we must remember that when they were uttered the true *God* was known and adored only in an obscure, almost isolated corner of the earth, while triumphant idolatry was the otherwise universal religion of the world."

SPREADING THE FAITH.

"The prophecies were fulfilled. Within thirty years after our *Savior's* crucifixion the *Apostle* of the *Gentiles* was able to say to the *Romans*: 'I give thanks to my *God* through *Jesus Christ* because your faith is spoken of in the entire world.'—(*Romans* i., 8)—spoken of assuredly by those who were in sympathy and communion with the faith of the *Romans*.

"*Clement of Alexandria*, at the end of the second century, writes: 'The word of our *Master* did not remain in *Judea*, as philosophy remained in

Greece, but has been poured out over the whole world, persuading *Greeks* and *barbarians* alike, race by race, village by village, every city, whole houses and hearers one by one; nay, not a few of the philosophers themselves.' And *Origen*, in the early part of the next century, observes: 'In all *Greece* and in all barbarous races within our world there are tens of thousands who have left their national law and customary gods for the law of *Moses* and the word of *Jesus Christ*; though to adhere to that law is to incur the hatred of idolaters and the risk of death besides to have embraced that word; and considering how in so few years, in spite of the attack made on us, even to the loss of life or property and with no great store of teachers, the preaching of that word has found its way into every part of the world, so that *Greek* and *barbarians*, wise and unwise, adhere to the religion of *Jesus*, doubtless it is a work greater than any work of man.'

"There is a power in this name (*Catholic*) and an enthusiasm aroused by it akin to the patriotism awakened by the flag of one's country."

The chapter upon "Apostolicity" remains undisturbed.

PERPETUITY OF THE CHURCH, Chapter VI., is lightly elaborated.

INFIDELITY AND CIVILIZATION. "For nine centuries Mohammedanism continued to be a standing menace to *Christendom*, till the final issue came when it was to be decided, once for all, whether *Christianity* and civilization on the one hand or *Mohammedanism* and infidelity on the other should rule the destinies of *Europe* and the world."

To this new sentence is added the closing part of the original paragraph, as follows: "At the earnest solicitation of the *Pope* the *Kingdom of Spain* and the *republic* of *Venice* formed an offensive league against the *Turks*, who were signally defeated in the battle of *Lepanto* in 1577. And if the cross instead of the crescent surmounts the cities of *Europe* to-day it is indebted for this priceless blessing to the vigilance of the *Roman Pontiffs*."

THE CHURCH AND ART.

Speaking of the *Church* being always the patroness of literature and the fostering mother of the arts and sciences, *Cardinal Gibbons* says:

"And as for works of art, there are more valuable monuments of art contained in the single museum of the *Vatican* than are to be found in all our country. Artists are obliged to go to Rome to consult their best models. Our churches are not only temples of worship, but depositories of sacred art. For our intellectual progress we are in no small measure indebted to the much abused middle ages. The nineteenth century strikes its roots into the centuries gone by, and draws nutriment from them—*Tyndal*, 'Study of Physics.'"

SOME OUTLINES GOVERNMENTS.

"The *Church* has seen the birth of every government in *Europe*, and it is not at all improbable that she shall also witness the death of them all and chant their requiem."

"God forbid that we should ascribe to any human cause this marvelous survival of the *Church*. Her indestructibility is not due, as some suppose, to her wonderful organization or to the far-reaching policy of her *Pontiffs*, or to the learning and wisdom of her teachers. If she has survived, it is not because of human wisdom, but often in spite of human folly. Her permanence is due not to the arm of the flesh, but to the finger of *God*."

In chapter VIII.—"Infallible Authority of the Church"—the original paragraph:

"You admit infallible certainty in the physical sciences, why should you deny it in the science of salvation? The mariner, guided by his compass, knows amid the raging storm and darkness of the night that he is steering his course directly to the city of his destination, and is not an infallible guide as necessary to conduct you to the city of *God* in heaven?"—is completed in the new edition by the addition of the following:

"Is it not moreover a blessing and a consolation that amid the ever-changing views of men, amid the conflict of human opinion, and the tumultuous waves of human passion, there is one voice heard above the din and uproar crying in clear, unerring tones: 'Thus saith the *Lord*?'"

"Anything to Beat Rome!"

That very religious organization called the *A. P. A.*, in their eagerness to beat the *Catholics* of *New Britain, Conn.*, at their last election, formed an alliance with the liquor dealers, and the result was that while no license was carried a year ago by a majority of nine hundred and one, the vote was reversed this year by a majority of one thousand one hundred and sixty-eight. While the *Catholics* were booming temperance the *A. P. A.* were booming liquor.—*The Independent*.

The oldest member of the *Passionist* order in *America*, *Rev. James Hoffrogott*, died at *St. Joseph's Monastery, Baltimore*, on the 15th ult., aged eighty-one years. He was born at *Augsburg, Bavaria*, of *Hebrew* parents, in May 1813, and relinquished the *Jewish* faith at the age of fifteen, and was ordained on *March 16, 1839*. In 1857 he accompanied *Rev. John Dominic* to *America*, where he labored very successfully.

OF a terrible lumbago by LINIMENT. Wm. BROWN, of a bad case of earache by LINIMENT. MRS. S. KAULBACK, of sensitive lungs by MIN. MENT. MRS. S. MASTERS.

You Cough?
A sure sign of weakness. More than a tonic.

Scott's Emulsion
Lam of Cod-liver Oil phosphates, not only the Cough but to give stem real strength. the world over.

devised by Substitutes!
Bellevue, All Druggists, Sec. & G.

C. M. B. A.
of Condolence, etc., engrossed at a very small cost. All work done promptly and care. Address, C. M. COLLINS, ph. Ont.

Branch No. 4, London.
2nd and 4th Thursday of every month, at their hall, Alton Block, Street, over half a century, including Secretary.

WARRANTY
Send to your address a card to make a day's delivery through the work and learn why you should use Scott's Emulsion.

CHERRY WANTED
A MALE OR FEMALE holding a 2nd or 3rd class certificate, for separate school, No. 10, Ontario Street, Toronto. Applications will be considered. Address REV. J. A. SLOAN, 10, Ontario Street, Toronto.

WANTED FOR TWO DIVISIONS
at Penzance, for 1894, having four divisions. For 1895, French desirable, though not required, as French is not taught. Teachers, male and female, with certificate. Applications, statements, testimonials, qualification and references, to be sent to the DIRECTOR, Penzance, Cornwall.

EPHEMEROGRAPHY
We have printed in 1894, the letter written by Rev. J. A. Sloan, in his ministerial office, for the purpose of retaining a certain number of copies, where her character is so well known, and her influence, the astute general always knew how to attach him to himself and to direct his efforts, under the specious pretext that they should work hand in hand toward the same end—the destruction of the *Catholic Church*.

MARKET REPORTS.
25.—There was medium delivery of wheat, with 20c bid. Oats 75 to 80c per cental. At 82.50 to 85.00 per cent. Lamb 10 to 12c. Hens, 10 to 12c. Butter 18 to 20c. Eggs 18 to 20c. Chickens 10 to 12c. Butter 18 to 20c. Eggs 18 to 20c