

soldier was right—she went over the field of death and reached Santa Anna unhurt. He received her politely, and when she told him her errand and presented her talismanic card, "Madam," said he, "I am a Mason. When your son was taken prisoner, he mortally wounded my maternal nephew, who is now dead—but he shall be restored; for I will not refuse your request in the face of the letter you bear." He immediately gave her an escort to the city, with an order to restore her son to her arms. The order was promptly obeyed, and that very day, as she promised, she embraced her long-lost boy.

So much for a mother's love—and so much for being a Mason's widow. Yes, and so much for the protecting arm and noble, sympathetic heart which Masonry ever extends to lovely, helpless woman. Oh! if widowhood be the doom of woman, who would not be a Mason's widow? Who would not be a Mason's wife, mother, daughter, or sister, in the hour of peril and need?—*Signet.*

THE ULTRAMONTANE PRESS.

We deeply regret to note and to realize the "Hysterica passio" which is seemingly coming over the Roman Catholic representatives of teaching, thought, and literature. At the present hour you cannot take up a Roman Catholic journal without finding abundant tokens and the saddest proofs of a most extraordinary virulence of feeling, the most outrageous vehemence of verbiage, alike in things Masonic as in all matters affecting what we may call liberty of thought and freedom of conscience. For in the papers we complain of, we do not find either argument or logic, but simply scolding and abuse; and not only this, but, unfortunately, the Roman Catholic Press seems to us—we hope we are wrong—to be overpassing deliberately the moral restraints altogether of sobriety of expression, of truth, nay, of decency, and above all, of any kindly consideration for others. We have recently perused some bona-fide Ultramontane productions addressed "ad populum," which for open defiance of every rule of fair play, righteous dealing with truth, not only "beat Banagher," as the Irishman would say, but even surpass previous notable specimens of genuine and un-adulterated Roman Catholic Billingsgate. Those of us, unfortunately, who have had to wade through the controversies of the past know too well how violent and how discreditable, how foul-mouthed and how cruel, have been many of the crafty insinuations and the positive assertions of anonymous and open Roman Catholic controversialists; of some of whom it may fairly be said that they "stuck at nothing," to prop up their own weaker cause, or to discredit a stronger adversary. And to-day the same spirit with, perhaps, an even still more vigorous expression, curiously enough, of wordy and revolutionary language, is mournfully manifested by the Ultramontane School. The same readiness of mendacious assertion, the same out-pouring of the wilful libel, the same coarseness of personal invective, are to be seen in countless Ultramontane periodicals. Of one of these papers, vile in its vileness, and false in its falsity, some indignant protestors have used the following concise but startling words, words which, however unpalatable and unprecedented, we can say, are neither incorrect nor uncalled for. They say that the "statements" in the particular article, "singly or wholly," are "outrageous and slanderous lies," that "the article itself" is "a compound of infamous and slanderous falsehoods, vile distortions, and distilled filth, concocted for the spiritual nurture of enervated serfs, according to the notorious maxim, 'the end justifies the means.'" Well, we deeply regret this state of things in the interests of the Church of Rome herself. What possible good can accrue to that generally astute body to-day by this continued and unmistakable evidence of bitterness of feeling and acrimony of language and uncharitableness of disposition, which in no way affects to appeal to reason, and is not apparently bound by the normal restraints of public propriety and personal bienséance? Is there no educated Roman Catholic of intellect and of piety who can or will publicly repudiate or privately remonstrate against the present untoward and melancholy state of affairs? We say nothing now about the angry incriminations of our peaceful fraternity, now so prevalent; we do not even profess or wish to recall to-day ungenerous insinuations and unwarrantable imputations against our generous and innocuous Order; but we feel bound to call attention to and protest against this vehemence of language and this untruthfulness of assertion; nay, we regret to add, this verbiage of an unseemly journalism, which professedly religious and Roman Catholic, is spreading amongst us and around us, and is positively unfit to be placed within the reach of the young, the innocent, and the virtuous minded. It is said that many of the writers of these unworthy articles are Jesuits, who, angry with their expulsion from other countries, are now ventilating their "furious grievances" in the ready columns of the Ultramontane Press. Whether this be so or not we cannot positively say, but certain it is that at no time has the Church of Rome boasted a more devoted band of ecclesiastical gladiators, and we must add unscrupulous writers,