

"You don't say anything about intellectual women," observed Miss Dorrance.

"For the very good reason that the Pere Monsabre does not address his conferences to them," Egerton answered, smiling.

"That is very ungracious of him, then," said the young lady, as she rose to shake hands with some friends who came forward to make their adieux.

Miss Bertram drew back a little from the gay chatter which ensued, and something in her glance made Egerton aware that she wished him to follow. She moved to a table near by and began touching some flowers in a vase as she said, without looking at him:

"I feel that I owe you an apology, Mr. Egerton. I had no right to speak as I did when you first arrived—to imply criticism on your conduct and opinions. I beg your pardon."

"There is no reason why you should," said Egerton, greatly surprised and forgetful of the irritation he had felt. "What you said was true enough. I have no specially definite aim in life—I am very much of an epicurean."

"It was—it is no affair of mine," said Sibyl, with an air of uncompromisingly taking her part to task. "Of course it seems to me a pity for a man to spend his time and his talents in mere amusement, intellectual or otherwise; but every one must judge for himself. And I have no right to scorn you, for my own life is no better."

"So she does scorn me," thought Egerton, half-amused, half-dismayed by this confession. He hesitated for an instant, hardly knowing how to answer. Then, with a strong sense of humor, he said: "Perhaps we are neither of us so contemptible as you imagine, because we are not trying to reform the world. It seems to me that there are a sufficient number of people already engaged in that work—especially since they are not at all agreed in the manner of setting about it."

Miss Bertram smiled. "I have no ambition to reform the world," she said. "But I do not see how one can be indifferent to the great needs of mankind and content to spend one's life in the pursuit of trifles. Yet that is what I am expected to do, and—perhaps I am impatient with you, Mr. Egerton, because I envy you. How free you are! how able to do what you will with your life, your energy, your means! And yet—"

"And yet I do nothing," said Egerton. "It is true; but, in my place, what would you do?"

"It is a home-question which confused the young lady. She hesitated, blushed; after all, it was easier to criticize, to condemn, than to point out the path of action.

"How can you ask me?" she said at last. "It is not I who can tell. Your opportunities for judging are much better than mine. I have not heard either M. Duchesne or the Pere Monsabre."

With that shaft she turned and rejoined the group she had left.

A little later Egerton had taken leave of Mrs. and Miss Dorrance when he was joined by Mr. Talford in the ante-chamber. "Our roads lie in the same direction, I presume," said that gentleman; and, Egerton assenting, they were soon walking together down the Champs Elysees.

Their talk was idle enough for some time—comments on the equipages, the toilettes, the faces of the crowd which filled the great avenue. But presently Mr. Talford said carelessly:

"Do you still find Miss Bertram incomprehensible?"

"Not incomprehensible, perhaps," replied Egerton, "but decidedly puzzling, as well as very *exaltée*. Mrs. Dorrance suggested the last term, and it suits her exactly. She is very clever; she has read a great deal of modern agnostic literature, and she thinks that we should all be 'up and doing' on some great work for humanity, of the nature of which she is not quite clear."

"I dare say not," remarked the other, with a low laugh.

"It does not, however, prevent her from attending to all the requirements of society and devising very charming toilettes," said Egerton, whose plumes were always ruffled after an encounter with Miss Bertram, "nor yet—"

"Well?" said Talford, looking up, and the expression of his glance made Egerton aware that he divined what was in his mind.

"You must excuse me," he said, "if I was about to add, nor yet from treating with great consideration you, who, she must be aware, do not pretend to exalted sentiments of any kind."

"It is for that very reason that she treats me with consideration," said Mr. Talford calmly. "The woman of the world recognizes that I am frankly and simply a man of the world. She does not expect exalted sentiments from me. While as for you, my dear fellow, you are neither fish nor flesh, nor yet enough of an idealist to please her. Indeed, it is doubtful whether you could gain her approval by going to any lengths of idealism. My experience of women is that if one is foolish enough to attempt to meet their demands, those demands immediately destroy him in their eyes."

"I have not the least intention of making any attempt to meet Miss Bertram's demands," said Egerton.

"Her disapproval is altogether a matter of indifference to me. I cannot truthfully say that, either," he added after a moment; "for sometimes it irritates me and again it amuses me

exceedingly. I confess that I have been very much amused by the inconsistency of her position toward you and me."

"There is no inconsistency in it," said Talford. "It is very plain to me. Miss Bertram has in her two women—one fond of visionary things, dreams of heroism, self-sacrifice, ardor, etc.; the other a woman of the world who recognizes what are the matters of real importance in life. It is rather an unusual and quite an attractive combination which the two elements form."

"And if your theory is correct, which of the two do you take to be the stronger?" asked Egerton.

The other looked at him for a moment without replying. Then, "Wait two months and you will not need to ask," he said.

TO BE CONTINUED.

# DOCTOR BATAILLE AND HIS WORK.

"The Devil in the 19th Century."

For the CATHOLIC RECORD.  
CONTINUED.

The conferring of the 2nd and 3rd degrees of companionship and master is a lengthy ceremony, although the initiation trials are neither so many nor so barbarous. The following degrees, from the 4th to the 17th inclusive, are of less importance, and are often lumped together at initiations. Masons often deny their existence, but the weak-minded are still initiated into all or many of them at different sessions and with much ceremony.

The 18th degree, that of the Rose-Cross, is a more important one. The recipient having gone through a lot of ceremonies and interrogatories is addressing the presiding officer thus:

"Venerable masters, my brothers, let us pass in review the 18th first degrees (French rite): attention!"

1st Degree: Apprentices.

"Only such are accepted as are men of good will. The ancient Mason served the masters, and learned. He brought material, submitted and obeyed. Slave of an oath, ignorant of the secrets of the arts and sciences, he was docile to the commands of his superiors, but he had a voice in the choice of the master of the workshop."

"Apprenticeship, therefore, was a proof of docility and submission. After Masonry had become a regular corporation the apprentice had to pass through the dangers of physical trials. Freemasonry has retained some of these trials to strike the imagination and to teach that the way to wisdom is obstructed with difficulties."

2nd Degree: Companion.

"The companion gives the masters good testimony of the apprentice's zeal, who is then called to learn the liberal arts and sciences, the use of the tools, mentally, intellectually and symbolically. But the companion is still far from his goal."

3rd Degree: Master.

"This degree is the most important one of symbolic Masonry. The grave-like form of the temple, its appearance, its pictures,—everything has the character of a funeral ceremony, indicating that it (by a foolish allegory about Hiram the builder of Solomon's temple) that the good principle, as first overcome by hatred, survives and rises from the wreck to live and spread forever."

Here the Knight-speaker continues the discourse.

4th Degree: Secret Master.

"This degree seems to attach itself to Hebrew thought. You see at the end of the sanctuary the name of the God of Moses written in the burning bush and the arc of the covenant."

5th Degree: Perfect Master.

"This degree perpetuates the honor Solomon rendered Hiram in building for him a tomb. Later the Hebrew triangle was the emblem of divinity. Here you see the circle, the Indian and Egyptian symbol, indicating a second principle."

6th Degree: Intimate Secretary.

"The meaning of this degree is obscure, to indicate the recompense of fidelity, even when it surpasses the limits of its duties."

7th Degree: Marshal and Judge.

"This degree, etc., is derived from the ideas of vengeance and expiation. But behold a serious meaning in the golden key destined to open the ebony casket which is placed in the sanctuary closed to the profane."

8th Degree: Overseer of Buildings.

"This degree bears the seal of the labor of the first degrees and of the doctrines regarding manual labor. Its emblem is the table of Pythagoras, but without philosophical explanations."

9th Degree: Master Elected of Nine.

"The ideas of vengeance, vague and indeterminate in the former degrees, appear powerful and terrible here. The punishment of the murderer of Hiram is accomplished with solemn ceremonies."

10th Degree: Illustrious Elected of Fifteen.

"Here fifteen then elected knights, elevated to supreme power, go in search of the other two murderers of Hiram whom they seize and bring in order to destroy him in torments."

11th Degree: Sublime Elected Knight.

"This is the complement of the two preceding degrees. The trials to these three degrees are subjected to the chastisement which overtakes the traitors."

12th Degree: Grand Master Architect.

"This is the architecture and the symbolic application of this art to the perfecting of the initiated in order that he may become a temple of love, justice and truth."

13th Degree: Royal Arch.

"It is not enough to know the existence of the Grand Architect of the Universe: He must be loved and glorified. That is taught in this degree."

14th Degree: Grand Elected of the Sacred Vault.

"This is a copy of the 9th, 10th and 11th degrees of Scotch origin. Its members wear a ring inscribed with the words: 'Virtue unites what death cannot separate.'"

15th Degree: Knight of the Orient or of the Sword.

"In this degree we see that union gives strength; that strength must be guided by prudence."

16th Degree: Prince of Jerusalem.

"This is the complement of the foregoing degree—given as a reward for valor."

17th Degree: Knights of the Orient and Occident.

Created during the first crusade, this degree recalls the fusion of diverse nations in the order of Knight of Malta. Masonry has its crusades against intolerance and fanaticism, in whose favor many used to fight to the grave injury of the world. (This is repeated again and again in the different initiation ceremonies, and the candidate by this time must have learned that the Church and its priesthood are, by Masons, considered to be the representatives of intolerance, fanaticism and tyranny.)

Now the most wise president continues:

"The degrees from the 4th to the 17th are generally given without special ceremonies. They are only a souvenir of facts to which they refer."

Here we enter in the period in which material call manifests itself. Mankind is now grown up and requires intellectual activity. Simple faith does not satisfy it."

NOTE. The name comes from the emblem of the order—a cross with a rose where the arms of the cross meet. The meaning of this emblem is so obscure that it can not be given.

Now comes the initiation to the 18th degree of Rose-Cross.

The candidate is left alone to meditate. The Rose-Cross brothers in the meantime take refreshments. Then they re-assemble in another room, call in the candidate with many ceremonies as usual, and the most wise president addresses him about the darkness of the world, the disorders and sorrows in it. In fact the world to express them is lost. The candidate is sent to seek a region where there is no evil. The Grand Expert leads him to the north-east corner, where, on a pillar, is written *Faith*, which the candidate must pronounce: the guide adds *Liberty*. In the second round we come to the north-west corner, with the word *Charity* on the column: the guide adds, *Fraternity*: on the third trip they stop at the south-east column, *Hope*: the guide adds, *Equality*. An examination and sermon follows. Then comes the oath:

"I swear on this sword, symbol of courage, in the presence of the surrounding Knights, to keep the secrets of the Knights Rose-Cross. I promise to instruct my brothers and to defend them with my arm. I promise never to separate from the order, to form irregular chapters." New ceremonies, questions, instructions. The candidate is led into the *Internal Chamber*. His head covered with a black cover. (The ritual does not say more about it. This chamber is small, lighted by means of transparencies only. Cain, Canaan, Moab and all the wicked ones of the Bible are there represented not as suffering, but as radiant and happy in the company of the angel of light, Lucifer (Satan). The candidate is left there and told to *look and meditate*. The candidate is led back to the temple, blindfolded, by the Grand Expert, who claims to have found the lost word in a little box sealed by a red ribbon in the form of a cross. The Master breaks the seal, opens the box, and draws from it a paper with the letters: I. N. R. I., saying that is the word—Long ceremonies and a prayer to the Grand Architect of the Universe. All sit down.

New Address of the Most Wise—About the found word I. N. R. I.

"This explanation that I. N. R. I. means Jesus of Nazareth, King of the Jews, is not true. Their true meaning is: 'Ignis Natura Renovatur Integra' (i. e., all nature is renewed by fire). The fire, which is the principle of life, animating all living beings."

The oath of the Rose-Croix: I promise and swear to never reveal the secrets of the Knights of the Rose-Cross, neither to any brother of a lower degree, nor to any profane, under pain of being forever deprived of speech and of being forever in darkness. If I ever transgress the laws which will be laid down for me a stream of blood shall flow without ceasing from my body, the sharpest thorns shall be my pillow, bile and vinegar shall be my drink; crucifixion shall end my mortal life. I also promise never to reveal the place of my initiation as Knight of the Rose-Cross, nor by whom I was initiated."

Then he is initiated, receives the insignia of the order learns the signs, etc., and must stand another broadside of sermons and exhortations about Faith, Charity, and Hope, but principally about Pantheism or the deification of nature, in which the sun as the source of material fire (which again is the emblem of the fire animating beings) is alone adorable. The candidate is told, as in former initiations, that now he knows all and he does if he ever can that the higher degrees are perfectly useless and to be abolished. Then a love feast is held, with bread and wine, partaken of by all, under long ceremonies, prayers and exhortations. A catechism is given

the candidate with long explanations. After at least three months' trial the candidate, if otherwise suitable, can advance at once through the 19th, 20th, 21st and 22nd degrees; and, after another month, to the 27th; and, after five months to the 30th degree—that of *Kadosch*. All these initiations are very ceremonies. In the 29th degree the candidate swears to defend the post entrusted to him unto death; to fight against all usurpation of power, whenever it may come, whether civil, military or religious, without truce or mercy. He is shown the Masonic idol of *Baphomet*—the head of a goat, with a woman's body and goat's legs and feet. Between the horns is a flame, representing Intelligence, and receives its explanation. This idol is the pantheistic and magic figure of the absolute—the divinity—Satan—used in the meetings of the supreme lodges and also among the Palladians and devil-worshippers throughout the world.

30th Degree: The Grand Elected Kadosch.

As the murder of Hiram is avenged in the degree of the Rose-Cross, so the murder of Jacques Bourguignon Molay, the last supreme commander of the Knights Templar, is avenged in this degree. In the first degrees the letters J. B. M. were said to signify: Jakni, Booz, Mac-Benac, but now they signify Jacques-Bourguignon Molay. The members of this degree are known as *Grand Elected* or as *Knights Kadosch* (holy, pure, consecrated) or as *Perfect Initiates*.

Those of the 9th, 10th and 11th degrees are the Elected, i. e., chosen to avenge; the Grand Elected are chosen as great avengers. The elected simply say *McKam—vengeance*: the Grand Elected say *McKam Adonai—vengeance against Adonai*, we will soon see. In this degree we find again the triangle as emblem of the divinity, but reversed as the emblem of Satan.

Initiation to the degree of Kadosch.

There are four rooms, one black, another white, the third blue and the fourth red. From the first there is a cavern a few steps down. In the middle of this cavern is a stone with a coffin in it, covered with a black cloth. In the coffin is a member of the Areopage, enveloped in a linen sheet. At the foot of the coffin, on the stone, are three skulls. The middle one represents the skull of Jacques B. Molay, who was burned alive in 1314 by order of Philip, the King of France and the Pope, Clement V. The skull of Molay is crowned with laurel and eternal flowers. The skull on the left represents Clement V. and wears a tiara. Philip's skull, on the right, wears a royal crown, with *feurs de lis*. The candidate is hurriedly led into this cave, with bandaged eyes. The bandage is at once removed. The man in the coffin raises his head under the black cloth and asks: "Who are you? What do you want? Why do you trouble my rest?" Then he suddenly strikes the candidate's hand, in which he carries a light and thus puts it out and escapes as quietly as possible in the dark. Then the Sergeant-at-arms comes, raises the cloth on the coffin and says: "Empty!" He leads the candidate up stairs by the hand. The President asks: "Hast thou reflected?"

He rises to the cavern followed by the candidate. The corpse having in the meantime returned into the coffin, sits up and asks: "Thou who troublest my repose, what wilt thou? Fear my anger." Candidate: "I want to pass on." The corpse: "Tremble! If thou art not sincere thou goest to thy ruin." The President and the candidate kneel down before the skull of J. B. Molay. "Hitherto," says the President, "you have seen only emblems and symbols, now you will see reality. Are you willing? Then swear: 'In the presence of God our Father, and of this august victim I swear and promise solemnly.'"

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under our authority has recently betrayed our sacred cause and we caught him. Here he is. His last moment has arrived. Here his groans.

Fettered and bound he would still insult us. But his tongue will never speak again. . . . Feel the spot which you must strike. Let not your avenging hand tremble!" His hand is laid on the shaved side of the sheep. He feels the heart-beats and is certain it is a man. He strikes the blow. Immediately he is taken into another room, where he is shown the bloody heart of the victim. He must take the heart on the tip of his dagger and bring it to the Grand Master. (All this is found *aditteram* in the ritual of the degree of Kadosch). Some rituals do not give all these disgusting details. After washing his hands the candidate is led to the Senate in the fourth or red room.

New Oath: "I swear to maintain, at the peril of my life, the sacred principles of our order, and to defend them with all the means in my power, no matter how, against fanaticism and superstition."

Final initiation—more ceremonies, sermons, incense burned in honor of Lucifer before the inverted triangle. Another oath of absolute secrecy and of faithfulness to live and die in the service of truth—and the Knight Kadosch is made. He receives his catechism, and the meeting adjourns.

A close study of the rituals, etc., of Freemasonry shows:

1st. That Freemasonry is not only an enemy of the Roman Catholic clergy, but of all Christianity. It directs its main efforts against the Catholic Church, because it understands well enough that Protestantism is its ally, from whom it has nothing to fear.

2nd. That Freemasonry is also the enemy of the poor people, and detests them and their poverty. This is proved by the fact that the poor are rigorously excluded from their ranks. (See here article 288 of the General Regulations of the French Rite.) "The lodges must rigorously abstain from initiating the profane, who cannot bear the expenses of the order." (Article 326 of the Scotch Rite.) "The lodges must not proceed to the initiation of any profane, whose social position prevents him from bearing the charges imposed by the general or particular regulations." The initiation and assessment fees vary enormously, and depend entirely on the needs of the lodges and from the greater or smaller number of members.

But they admit persons from the military and teaching class at greater reduced rates, if their social standing brings credit and authority to the order. The constant boast of its humane work on a large scale, and the sums collected for charitable purposes, are only a pretence and a bait to draw well-intentioned people. Leo Taxil affirms that in all his Freemason experience he never came across a single work of real charity exercised by the order. What, then, is done with the enormous sums flowing into the coffers of the order? The surplus not required for the purposes of the lodges flows into the Grand Orient or Supreme Council. Those of the 33rd degree dispose of the funds according to their pleasure. Taxil gives a case where a Mason of the Scotch Rite (33rd degree) used 14,000 francs of the funds for his own private purposes. He is still a Mason, figures in the Annual as Sovereign Grand Inspector, but is not now in a position to repeat the indiscretion.

3rd. That its claims of brotherhood and equality are another pretence. They have a regular and complete system of espionage towards members, who are often treated most outrageously and unjustly by the Superior. Although they give each degree an appearance of autonomy, in electing officers and in working everything comes out and dried from above.

4th. That in the lower degrees it directs its efforts to weaken faith in God. In the medium degrees it tries to teach pantheism or the divinity of all nature; but in the highest degrees it turns to Lucifer as its god and exhibits God as the evil one and the cause of all evil. This last idea is carried to its last practical conclusions in the Palladians, where a complete religion, with elaborate ceremonial for the divine worship and glorification of Lucifer, is constantly carried on. The Grand Architect of the Universe, constantly addressed and worshipped in all the Freemason lodges, is none other than Lucifer, the prince of devils.

The members of the three degrees above Kadosch divide supreme authority among themselves. The members of the 31st degree, from the *Supreme Jurisdiction*; those of the 32nd, the *Supreme Executive*; those of the 33rd, the *Supreme Government*. These are the men who direct Freemasonry at will, whom the lower ranks follow blindly and unsuspectingly. When it is added that the immense majority of Freemasons are kept in the dark as to the real nature and aim of the order it appears how criminal is the action of those who give their influence and their contributions to so execrable an organization.

You may eat cheap food and not be seriously hurt by it; but you cannot take cheap medicines without positive injury. If you use any substitute for Ayer's Sarsaparilla, you do so at the peril of your health, perhaps of your life. Insist on having Ayer's and no other.

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