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AND
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MONTREAL, FRIDAY, April 14, 1876.

ECCLIASTICAL CALENDAR.
APRIL, 1876.
Friday, 14—GOOD FRIDAY.
Saturday, 15—HOLY SATURDAY.
Sunday, 16—EASTER SUNDAY.
Monday, 17—EASTER MONDAY.
Tuesday, 18—EASTER TUESDAY.
Wednesday, 19—OF THE OCTAVE.
Thursday, 20—OF THE OCTAVE.

NEWS OF THE WEEK.
The Times in its financial article understands that the capital required for testing the practicability of the Channel Tunnel is being rapidly subscribed. The French Company already has two million francs, half of the requisite amount, and the English Company, if not already equally advanced, doubtless soon will be, and experiments will be in active progress before long.

The fine arts collection to be exhibited at the Centennial by Great Britain, is valued at \$750,000. The insurrection in the north of Bosnia continues to gain headway, and fighting was reported there on Saturday.

The British and American residents in Spain have been asked to pay the arrears of the war taxes, while French, German and Belgian residents are exempted. England has made a claim for the exemption of British residents.

Yellow fever is committing fearful ravages in Rio Janeiro.

GALT AGAIN!

Sir A. T. Galt's change of political creed, enunciated in his manifesto of a few weeks past, drew on him an unmerciful laceration from the party he betrayed. Every paper in the Dominion attacked his turncoat policy. The causes he alleged for his change merged into an uncalculated attack on the Catholic Hierarchy of Lower Canada. For twenty years, Sir A. T. Galt conformed to the Conservative party, and under their support enjoyed the Ministerial smiles; now he finds out that they are grasping despots and designing Papists. In answer to his many accusers, he rushes, with more boldness than prudence, into the domain of controversy, and, under the guise of self-defence, gives us a tissue of assertions, such as we are wont to hear on the platform of the Protestant Defence Alliance, or on the stage of the theatre during a revival meeting.

They say one fool makes many, and Sir A., imitating the mad policy of a baffled statesman across the Atlantic, makes the no popery cry to catch a Protestant constituency in Upper Canada; in keeping with April customs, he pins his pamphlet to the coat-skirts of the English bigot he takes for his model.

We must confess we approached Sir A.'s second letter with a prejudiced feeling, for we remember he was one of those who a few days past, endorsed one of the most flagrant acts of injustice that is recorded in our time—the decision of the Hospital Governors against the Priests of St. Patrick's in the McIntyre case. We are not disabused of the conviction that a partial and sectarian bias, has dictated for his pamphlet, assertions perfectly untenable in the light of candid inquiry.

To summarize the brochure before us, we find it a rehash of the old controversy between the civil and ecclesiastical power; the Guibord case and the Vatican Decrees are twisted to support the assertion "that the attitude of the Roman Catholic Church towards civil society has changed since Confederation; and such change has been signalled in Lower Canada by overt action." He proves his proposition thus:—The Syllabus and the Decrees of Infallibility have been promulgated since Confederation; therefore the attitude of the Church has changed. Let us examine.

Sir A. satisfactorily shows that the Syllabus teaches the doctrine that the spiritual power is superior to the temporal. Does he fancy this is a new theory started in the reign of the present Pontiff; or, with some of his more enlightened apologists, will he cast it amongst the supposed assumptions of the Middle Ages? From the following passages it is evident the doctrine of the Syllabus, which he designates as the Vatican Decrees, is but a modern thought:—

"In France, therefore, it cannot be denied that a mighty change has occurred since 1870 in the attitude of the Church, when we see the cherished liberties of centuries swept away.

"In Germany the conflict created with civil power, through the Vatican Decrees, is still more evident, and pregnant with instruction, to our Hierarchy here, if they will receive the lesson. There, Prince Bismarck has recognized the extent to which the claims of Rome are being enlarged and has met them by the severest measures of repression. The celebrated Falck Laws, which probably go much further than was necessary for the assertion of the civil supremacy of the State, plainly indicate the grave dangers that follow extreme pretensions on either side.

"In Great Britain the profound interest evinced in the controversy between Mr. Gladstone and his opponents, affords sufficient evidence that there also the Vatican Decrees are regarded with apprehension and jealousy.

"It will, therefore, scarcely be questioned—that in Europe—since 1870, a most marked change has taken place in the relations of the Church of Rome towards Civil States."

Now the doctrines of the Syllabus are coeval with Christianity. The Protestant Historian Neander tells us that he has found what he calls the "Hilobrandine principle" (which corresponds to the modern Syllabus) in a work by a Christian Jew of the second century, The Testament of the Twelve Patriarchs, where too, the spiritual power is said to be

as far above the temporal as heaven is above earth. A simile often used by the Fathers. St. Chrysostom has said "As the soul above the body, as heaven above earth, so the Church above the State." And St. Gregory Nazianzen wrote, "We bishops too, addressing the princes of the world, 'have a dominion, and a most exalted and perfect dominion, otherwise the spirit would be subject to the flesh and heavenly to earthly things.' We could heap authorities all through the history of the Church, but space requires of us to be brief.

It is the same with the doctrine of infallibility. The writings of the Fathers, the tradition and practice of the Church recognized it, but not being defined, there was no obligation of professing it; hence before the decision, Montelambert, Dollinger, and Newman might object to it, but if they rejected it after the promulgation of the Bull from the Holy See, they would be heretics.

A decree on matters of faith and morals does not affect or create the truth affirmed. That truth was eternal. Our relations to it only are changed; before the decree we could reject or accept as we wished, after the decree it is obligatory.

Therefore the Church in Quebec has not changed its teaching nor its attitude. We are at a loss to know by what overt action the church has signalized the change of its attitude. Does Sir A. T. Galt fancy the bishops and priests have nothing else to do but assemble in council to plot the ruin and banishment of their Protestant brethren. Here is the old cry of Papal aggression. Have the Bishops of the Province of Quebec ordered any outrages, have they increased taxes on the Protestants and lessened those of their own people? If at times they have raised warning voices at the 'hustings, or during times of political excitement, was it not when infidel and unprincipled partisans of a lawless mob (men of the Tweed-Belknap stamp) endeavored to seize the reins of Government and drive it to financial ruin? The hierarchy now attacked, were all along the fearless patriots that warned the people of wool-covered wolves, their prudence saved the Government after time, from the paralyzing curse of dishonest officials. And now when a few bigoted enthusiasts, want to hand the faith and morals of the vast majority to the whims of a Protestant few, will the Bishops and priests yield up their sacred trust?

It does not strike Sir A. T. Galt and his admirers, that this very principle of supremacy over temporal governments, has saved the Church in her integrity and in all her power to-day. Where the civil power is permitted to have the care of the church what confusion and what chaos have followed. Witness the condition of the Anglican Church. Her faith, her doctrines are manipulated and decreed by Jews, infidels, and Freemasons. Bossuet in his History of the Variations has counted 750 dogmatic changes in the Church of England up to his time and this without reckoning the 200 sects that have sprung from the principles of free judgment and free thought.

Sir A. T. Galt quotes the names and writings of some leading men in the controversy about Papal infallibility, and he would give us to understand because Montelambert, Newman and Dollinger, found a difficulty in accepting the decree, therefore all Catholics objected to it. The opposition of these men was not so remarkable as the efforts of Mgr. Dupanloup, who had thirty secretaries during the Vatican Council, pouring into the opposition their united efforts and intelligence. Yet here in they exercised a perfect right, and nothing shows more manifestly the freedom of discussion permitted and encouraged on matters not *de fide*. But the moment the decree was passed one only of its remarkable opponents, remained contumacious and he is to-day the heresiarch of a sect that is already sinking into decay and himself the wreck of a great man. Montelambert died in perfect harmony with the Holy See and he had a public funeral service in Rome to confer honor on his name. Newman has again and again publicly accepted the Vatican Decrees—and even the Archbishop of Toronto on whom Sir A. endeavored to pin a sympathy, has written to the *Globe* to disown fellowship in political creed. So far for the individuals who are supposed to support the Quixotic campaign of this self constituted leader of Protestant opinion. We endorse the outspoken sentiments of the *Gazette* which in a few scathing remarks reminds Sir A. of his inability to master abstruse questions of Catholic Theology. Our Contemporary says:—

"With all respect for Sir Alexander Galt, we may be permitted to suggest that able as he is, a subject which has challenged the minutest enquiry of such men as Dr. Dollinger, Dr. Newman, Mr. Gladstone and others, gains but little by his contribution to it. But when he undertakes to prove that the Protestants of Lower Canada have had in the past, or are threatened in the future, with any attack upon their distinctive rights, he utterly and completely fails."

In a presumption equalled only by the arrogant petition of the Protestant Defence Alliance, Sir A. T. Galt, requests Catholics to throw Bishops and priests aside, to shake off what he calls their slavery and in fact become Protestants. If our obedience and love for our Bishops and priests be slavery welcome be its chains! One would scarcely believe that a man of such long standing in liberal politics would sink to the intolerance and infidelity that is breathed in the following:—

"But if it be not so, and this struggle is allowed to extend and intensify, then the day which sees the triumph of the priest will usher in that which will overthrow his power for ever. It is impossible that in a Province of the Protestant Empire of Great Britain, on the continent of America, in the presence of forty millions of Protestants, a slavery should be imposed upon us by the Roman Catholic Hierarchy, which exists no longer even under the Vatican. Free speech, free thought, and a free press, must have the fullest scope in America; and if, in a wild scheme to reduce them to obedience to the will of the Priesthood, they be for the moment repressed, all history tells us that the torrent when it bursts, will sweep away far more than the barrier that arrested its course, and will leave behind the wreck of many noble Catholic institutions to mock the folly of those who make unwilling adversaries of natural and affectionate friends."

Give free scope to an infidel press, give loose rein to every infidel and fanatical tendency, then indeed Catholic institutions, which are the safeguards and the consolations of society, will be swept away in the tide of revolution and ruin, such as have darkened the annals of every country where these principles have triumphed.

CHARGES AGAINST THE GREY NUNS!

Over one hundred years ago the foundress of the Grey Nuns, when going her rounds of charity to the houses of the poor, had to pass over a little creek near the spot where St. Ann's church now stands. Lying in the water, with a dagger wound in her heart, she found a little infant. The sad sight roused all the holy and virtuous sympathies of her tender nature, and she resolved to add to the charities of her spiritual children the inestimable boon of a *crèche*. The good Sisters have ever since endeavored, amongst their overwhelming charities to provide for the helpless waifs cast in such misery and heartlessness on this world of sin. Theirs is the only institution of the kind, not only in Montreal, but in Canada. The charity of our separated brethren, so bountiful in many instances, would provide indeed the heartless comforts of a poor-house for the aged, the imbecile and helpless, but the crying evil of infanticide has no preventive in their charity.

We cannot understand how our contemporaries would lend themselves, through sheer religious bigotry, to attack and cry down this charity of the Grey Nuns. The "Religious Daily" accuses the good Sisters in the plainest terms of "slaughtering the innocents," "baby farming," "kiddnaping," and a host of similar vile insinuations that should cause a blush to the manhood of a candid foe.

A favor was conferred on a stranger from New York to accept a child under the same circumstances as the foundlings. It was sent to some nurse in the country and by the rule for the management in such cases even the father was not allowed to see the child. We will not pause to examine the propriety of this rule, but it was probably the source of the vile accusations that followed. The child was sick, covered with ulcers and died.

A tissue of assertions follow, cloaked and twisted to damage as far as possible the character and charity of the good sisters. We asked for an explanation. Without entering into useless details we are authorized to assert that much of the statements published in the *Daily Witness* are false, and much misrepresented.

Inquest, Government Commission of inquiry, so threateningly called for by the indignant sympathizers with a man who has in a moment of passion accused the institution of villany and infanticide would be what the Grey Nuns desire. They have not a secret institution. The world is permitted to see and know all their movements, there are two Government inspectors appointed for the Foundling Hospital. The *Star* was ignorant of this fact when it joined in the hue and cry of its bigoted contemporary. The large sums given by Government, which is evidently begrudged to the institution, amounts to the miserable pittance of \$10 per head per annum. Enough; we will touch on these charges anon; we will make their accusers swallow with shame the unmanly effort to blacken the fair name of these angels of society,—those self-sacrificing and much-loved friends of the poor!

CHINIQUEY'S RECRUITS.

Some time ago we had occasion to say a few words about the numerous and valuable accessions to Protestantism under the zealous ministrations of the apostate Chiniquy. We were fully convinced at the time that every lue we then wrote must sooner or later come to be realized, even by the deluded victims of the great apostle of proselytism; we confess however, we hardly expected that the confirmation of our statements should be made manifest at so early a day and more particularly through an organ so thoroughly evangelical as our contemporary the *Daily Witness*. Mr. Le Mettaye Messelin, President of the French Protestant Benevolent Society, of this city, has addressed a letter to our contemporary in which amongst other things he says:—

"3rd. With regard to the few actual debts of the Society, incurred in distributing its aid indiscriminately among the needy families of the three congregations, these debts would not have existed, or would have been at least, insignificant, if Mr. Chiniquy had kept word with us; that is to say, that instead of persevering in aiding without discrimination and of his own accord, the large number of persons, our enquiry committee was obliged to erase from the lists of Mr. Chiniquy more than 250 names of families under false names, false addresses, and convicted of drunkenness, bad lives, and flagrant prostitution so called converted; Mr. Chiniquy had remitted into the hands of our Treasurer all the money which he distributed out of our organization. The lack of this sum—or rather this aid upon which we counted—was for me and my colleagues one of our first deceptions. We cannot conceal here the fact that this gentleman (in the eagerness of his bounties) has forgotten doubtless that his subscription to the funds of our Society of \$10 still remains unpaid."

The Italics are our own.

What an unkindly, inconsiderate, and ungenerous gentleman this Mr. Messelin must be. First think for one moment of the shock this exposure of the self-sacrificing Chiniquy will give to the nerves of so many good old ladies of both sexes, who had pinned their faith to his teachings and who had caused the wood cut of that great apostle, as it appeared in the *Daily Witness*, to be framed and hung up amongst the other fathers of the Holy Protestant religion. The allusion to the converts was bad enough. It was too bad when we consider how it bears out what we said about these self same converts not very many weeks ago. But that allusion to the ten dollars still remaining unpaid—Oh fie! why thus expose the little weakness of the great apostle? There will be weeping and wailing in the Conventicle. Some people know the man just as well as we do, but that will not prevent his slanders from finding ample space in the columns of the *Daily Witness*. His triumphs over Catholicity and his numerous conversions will be heralded forth in the future as in the past, despite all the exposures, and, as we said on a former occasion, the race of persons who are easily parted with their money, never being extinct, Mr. Chiniquy will no doubt in days to come as in days of yore, find those who will trust him with hard cash on the strength of the lists of converts which Messrs. Douglal & Sons will publish for the edification of the gullible.

TO CORRESPONDENTS.—*Tammas*, Nicolet College.—Your communication received, but too old for insertion now. We have already devoted considerable space to the affair, and don't feel disposed to say anything more on the subject.

AVENGING THE DEATH OF ADONIRAM.
INTERESTING PARTICULARS OF THE EARLY HISTORY OF SECRET SOCIETIES.

To some ignorant and prejudiced minds, the very name of a secret society, will harrow up horrible pictures of murder and injustice, such as are wrapt around their fruits in the great revolutions of modern days. Although a long and dark list of crimes can be laid at the doors of many of the Lodges of Europe, yet we wish in this article to look at them in their most innocent aspect—that is in their historical pretensions and convivial celebrations. The claims of the one is as absurd as the other is dangerous.

To outsiders Masonry is a mystery. When masons speak or write of themselves they give the world to understand they are but a harmless union for mutual benefit, and to promote works of benevolence. That such is the belief of many individuals in the lower grades of Masonry, and even of some lodges amongst the thousands scattered over the face of the earth, we have no doubt. But that charity in its varied branches was either the teaching or the fact amongst the great bulk of Freemasons during the last two hundred years, we unhesitatingly deny.

The institution has the romance of an origin far away in the infancy of the world.

In the ceremony of making a Master-mason, and in a dark room, with a coffin in the centre covered with a pall, the brethren standing around in attitudes denoting grief and sorrow, the mysterious official who has the privilege of three stars before his name, gives the aspirant this interesting history of the origin and aim of his office:—

"Over the workmen who were building the temple erected by Solomon's orders, there presided Adoniram! There were about 3,000 workmen.—That each one might receive his due, Adoniram divided them into three classes—apprentices, fellow-craftsmen and masters. He entrusted each class with a word, sign, and a grip by which they might be recognised. Each class was to preserve the greatest secrecy as to these signs and words.—Three of the fellow-crafts, wishing to know the word of the master, and by that means obtain his salary, hid themselves in the temple, and each posted himself at a different gate. At the usual time when Adoniram came to shut the gates of the temple, the first of the three fellow-crafts met him, and demanded the word of the Masters. Adoniram refused to give it, and received a violent blow with a stick on the head. He flies to another gate, is met, challenged, and treated in a similar manner by the second. Flying to the third door, he is killed by the fellow-craft posted there on his refusing to betray the word. His assassins buried him under a heap of ruins, and marked the spot with a branch of acacia.

Adoniram's absence gave great uneasiness to Solomon and the masters. He is sought for everywhere; at length one of the masters discovers a corpse, and taking it by the finger, the finger parted from the hand; he took it by the wrist, and it parted from the arm; when the master, in astonishment, cried out 'Mac Benoc,' which the craft interprets by the words 'the flesh parts from the bones.'

The history finished, the adept is informed that the object of the decree which he has just received is to recover the word lost by the death of Adoniram, and to revenge this martyr of the Masonic secrecy.

Thousands of years have rolled over since the death of the clerk of works at Solomon's temple, and if the streams of human blood that his would-be avengers have caused to flow, have not satiated this blood-thirsty shade, those that Masons, Communists, Internationals, and other Secret Societies will yet cause to flow in the cities of Europe, will surely avenge the ill-fated Adoniram.

It is also asserted by some Masons of strong powers of imagination, that they take their origin from the Eleusian Mysteries. These were pagan orgies attached to some Grecian Temples. Surrounded by mysterious ceremonies and symbols, and supported by every mythical and allegorical allusion that could inspire awe or confidence, these mysteries were very popular amongst the Greeks. "The mysteries of Eleusis," says the profound German Mythologist, Creuzer, "did not only teach resignation, but, as we see by the verses of Homer to Ceres sung on those occasions, they afforded consoling promises of a better futurity. 'Happy is the mortal,' it is said there, 'who hath been able to contemplate these grand scenes! But he who hath not taken part in these holy ceremonies is for ever deprived of a like lot even when death has drawn him down into its gloomy abodes.'"

Harmless and absurd as these mysteries were in the commencement, they afterwards lapsed into all the immoralities of pagan worship. But to give such a remote and even such a noble origin to the frivolous Deism of modern Masonry is about as absurd as to say that men were at one time all monkeys.

The truth is, Freemasonry was never heard of until the latter part of the middle ages. It found its infancy among the works of the great Cathedral of Strasbourg. Erwin of Steinbach, the leading architect employed in the erection of this beautiful and stupendous work of architectural beauty, called around him other noted men from the different cities of Germany, Switzerland and France—he formed the first Lodge. The members became deputies for the formation of lodges in other cities, and thus in 1459 the heads of these lodges assembled at Briston, and drew up their Act of Incorporation, which instituted in perpetuity the lodge of Strasbourg as the Chief Lodge, and its President as the Grand Master of the Freemasons of Germany.

The masters journeymen and apprentices formed a corporation having special jurisdiction in different localities. In order not to be confounded with the vulgar mechanics who could only use the hammer and the trowel, the Freemasons invented signs of mutual recognition and certain ceremonies of initiation. A traditional secret was handed down, revealed to the initiated and that only according to the degrees they had attained. They adopted for symbols, the square, the level, the compass, and the hammer. In some lodges and in higher grades (for they differ almost in every nation), we find the Bible, Compass and Square only. By the Bible given to the aspirant he is to understand he is to acknowledge no other law but that of Adam—the law

"The substance of this essay is taken from the Abbe Baruel's work entitled 'Memoirs of Jacobinism,' and from Robinson's 'Lectures on Modern History and Biography,' delivered before the Catholic University, Dublin.

which Almighty God had engraved on his heart and which is called the law of Nature—(thereby rejecting the laws of the Church and society.) The compass recalls to his mind that God is the central point of everything from which everything is equally distant and to which everything is equally near. By the square he is to learn that God made everything equal. The drift of these symbolic explanations is obvious.

In the ceremonies of initiation into the various degrees everything was devised that could strike the imagination, awaken curiosity or excite terror. The awful oath that has been administered in some Continental lodges would send a thrill through every right minded person, whilst the lugubrious ceremonies the aspirant has to pass, elicit a smile. Such, for instance, of leading the young mason with bandaged eyes around the inner temple, and in the higher grades presenting him with a dagger which he is to plunge into a manikin stuffed with bladders full of blood and declared that thus he will be avenged of the death of Adoniram! Then he is instructed in the code of secret signals by which he can recognize a brother on the street—the bench, or on the field of battle. Carousing till midnight is a befitting finale to the proceedings of the lodge.

The doctrines or religious code of the mason were, as their symbols supposed to indicate, Deistic and infidel in the highest degree. They openly shake off the control of all religion and pretend to be in possession of a secret to make men better and happier than Christ, His Apostles, and His Church have made them or can make them. "The pretension," says Professor Robertson, "is monstrous!"

How is this exoteric teaching consistent with the full and final revelation of Divine truths? If in the deep midnight of Heathenism the sage had been justified in seeking in the mysteries of Eleusis for a keener apprehension of the truths of primitive religion, how does this justify the mason in the midway effulgence of Christianity, to tell mankind that he has a wonderful secret for advancing them in virtue and happiness—a secret unknown to the incarnate God, and to the Church with which he has promised the Paraclete should abide for ever. And even the Protestant who rejects the teaching of that unerring Church if he admits Christianity to be a final revelation must scout the pretensions of a Society that claims the possession of moral truths unknown to the Christian religion.

Whatever may have been the original caste of the religious views of the Masonic Order, it is certain, in its development, as we find it, wrapt up with the vicissitudes of European History, it became impious and desperate. In the latter part of the seventeenth century the masonic lodges were the hot-beds of sedition and revolution and long before the Popes from their high watch tower of the Vatican had hurled on these secret gatherings the anathema of condemnation, they were interdicted in England by the Government of Queen Elizabeth; they were checked in France by Louis the 14th (1729) they were proscribed in Holland in 1735 and successively in Flanders, in Sweden, in Poland, in Spain, in Portugal, in Hungary and in Switzerland. In Vienna in 1743 a lodge was burst into by soldiers, the Freemasons had to give up their swords and were conducted to prison, but as there were personages of high rank among them they were let free on parole and their assemblies finally prohibited.—These facts prove there was something more than mutual benefit associations in masonry. "When we consider" says M. Ficot, "that Freemasonry was born with irreligion; that it grew up with it; that it has kept pace with its progress; that it has never pleased but men either impious or indifferent about religion and that it has always been regarded with disfavor by zealous Catholics; we can only regard it as an institution bad in itself and dangerous in its effects."

Robison of Edinburgh who was a Protestant and at one time a mason himself says. "I believe no ordinary brother will say that the occupation of the lodges are anything better than frivolous very frivolous indeed. The distribution of charity needs to be no secret and it is but a small part of the employment of the meeting. Mere frivolity can never occupy men come to age and accordingly we see in every part of Europe where Freemasonry has been established the lodges have become seed beds of public mischief."

This was particularly true of the lodges of the central cities of Europe in the latter part of the 17th century. They were not only politically obnoxious to Governments, but they became the agents and supporters of all the heretical theories of the day, and their evil effects were felt in the domestic circle. Like animals that hate the light and crawl out from their hiding places when the world is abandoned by man, the members of those impious gatherings passed their nights in mysterious conclave. Fancy can paint the scene; weak minded men of every shade of unbelief, men of dishonest and immoral sentiments, men who if justice had her due, should have swung on the gallows or sked out a miserable existence in some criminal's cell, joined in league to trample on the laws and constitution of order and in the awful callousness of intoxication uttering every blasphemous and improper thought the evil one could suggest. What must have been the character of the homes that received such men after their mid night revels? Many a happy household has been turned into grief through their demoralizing influence; mothers, wives and daughters, have often in the lonely hours of midnight sat up with a scanty light and a dying fire, awaiting the late return of a son, a husband or a brother; with many a sigh they would trace the ruin of their domestic felicity, and the wreck of their family to some lodge of the Secret Societies.

Before appealing to facts and bringing the reader to a scene of domestic misery caused by those societies, forming a sad chapter in history, we will conclude these remarks by quoting one or two verses from a parody on a very popular American Song. We believe the lines representing the poor little child calling in the middle of the night in the cold and wet, at the Masonic Lodge for its father, to be as truthful in the realities of domestic suffering as they are beautiful and touching in poetic sentiment.—
Father, dear Father, stop home with us pray
You never stop home with us now;