

The True Witness

AND
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MONTREAL, FRIDAY, October 29, 1875.

ECCLESIASTICAL CALENDAR.

OCTOBER, 1875.

Friday, 29—Of the Feria.
Saturday, 30—Fast. Vigil of All Saints.
Sunday, 31—Twenty-fourth Sunday after Pente-
cost.

NOVEMBER, 1875.

Monday, 1—ALL SAINTS. Holyday of Obligation.
Tuesday, 2—All Souls.
Wednesday, 3—Of the Octave.
Thursday, 4—St. Charles Borromeo, Bishop and
Confessor.

NEWS OF THE WEEK.

A letter from Rome states that the Pope has
raised the ecclesiastical interdiction pronounced
against the confraternities and churches in the
Brazil. The second Catholic Congress has closed
its labours at Florence. Before separating the
Congress voted a reply expressing gratitude to the
Holy Father for his letters of encouragement, and
appointed a deputation to present this reply to the
Pope. The delegates of the Congress were admitted
to the Pope's presence on the morning of the 29th
of September, in the Pope's private library. His
Holiness addressed the delegates upon the subject of
freedom of education for Catholics, and upon the
condition of the Press. These two points had been
especially noticed in the meetings of the congress,
and in the able speech of Baron D'Ondes Reggio.
The association of Italians called the O'Connell
League, for promoting liberty of teaching in Italy,
was specially recommended to members of the Con-
gress. Duke Salviati, President of the Congress,
was received in audience by the Pope.

The Penal Code amendments to be immediately
submitted to the German Parliament pronounce
special penalties against disobedient employees of the
Foreign Office. They also punish the publication
of documents issued from Foreign Sovereigns or
Ecclesiastical superiors if these documents contain
culpable matter. They further contain a *fac simile*
of the new Belgian law against attempted con-
spiracy, introduce the English system of giving
security for keeping the peace, and amend the Act
for the prevention of criminal utterances in the
pulpit. A pamphlet just issued at Berlin, under
the title "After the War," is supposed to emanate
from a sphere in communication with the Foreign
Office. It breathes friendship and amity to France,
deprecates the renewal of war, and strenuously op-
poses the idea that the Germans and French must
be enemies in the future because they have been so
once. The pamphlet is written with uncommon
talent and vigour, and its publication at this pre-
sented juncture is sure to attract attention. How-
ever, as the French will not be fraternal unless
their frontier is advanced to the left bank of the
Rhine, it is not the Alsace-Lorraine question alone
but a good deal more, that threatens to keep the
two nations sunder for some time to come. The
new Catholic majority in the Bavarian Diet has
begun effectually to assert itself. It has carried all
the elections to the offices of the Chamber, and in
the bureaux, the composition of which is a matter of
chance, it preponderates in four out of seven; in a
fifth the parties are equally divided, and the Liber-
als have a majority in the other two. The Catho-
lics have also by 79 votes to 78 carried the prepara-
tion of an address, the effect of which will be equi-
valent to a vote of want of confidence in the Minis-
try. It is not likely the friends of German unifica-
tion will be gratified by the attitude of the new
Chamber. On the contrary the hostility to any in-
dependence of action on the part of Bavaria, which
was so general in North Germany, is sure to be in-
creased. Thus the Berlin *Staatsbürger Zeitung* a few
days ago, in a leading article on the new Bavarian
Chamber, declared that "the inexorable logic of
historical development demands that sooner or later
the special rights of self-government reserved to
Bavaria must cease."

The Spanish Ministerial journal, *El Cronista*, be-
lieves that the Cortes will be opened on the 14th of
January next, the anniversary of King Alfonso's
entry into Madrid. Rumours of a fresh Ministerial
crisis have been current, but they are declared to
be without foundation. Official despatches an-
nounce the defeat of a Carlist force in the Province
of Barcelona. The Carlists at Calaf fled in the di-
rection of Solsona. The Carlists bombarding Pam-
puna have sent fifty shells into the town, without,
however, causing any damage. The London *Stand-
ard* of Tuesday publishes a special telegram from
Santander, which states that Don Carlos, with Gen-
eral Perula and 10,000 men occupies an entrenched
position northward of Pampuna. A telegram
from Madrid asserts that Senor Canovas de Castillo
will shortly form a new Ministry. The King and
Gen. Jovellar will then join the northern army.
The *Diario Espanol* of Madrid says that the Carlist
general Mendiri has notified the Spanish Consul at
Bayonne of his recognition of King Alfonso. The
Epoca says:—"In addition to 5,000 troops sent to
Cuba since the appointment of Valmaseda to the
Captain-Generalship, Government has determined
to send a further force of 7,000, which forms a tenth

part of the last levy. The Executive authorities of
Cuba have received directions to punish the Cuban
Administration by punishing authors and partici-
pants of fraud, without distinction.

General Witkowski, the Governor of the city of
Warsaw, has been appointed guardian of the Grand
Duke Nicholas Constantinovich, who has been de-
clared to be labouring under kleptomania, and is at
present confined in one of the Imperial palaces in
the Ukraine. The general set out for Warsaw on the
23rd of September for his new destination.

The report that a Jew had been burnt in Bagdad
has been contradicted by the Turkish Governor of
that city, and the secretary of the Jewish Alliance
now states, in a letter published at Paris, that "the
Israelite Jehuda was not burnt at Bagdad, but at
Hamadan in Persia."

Advices have been received in Paris from Quito
from which it would appear that the murderers of
the late President of Ecuador have completely failed
in their intention was to bring about a revolution.
General Salazar, the Minister of War in that Repub-
lic, who was formerly Minister Plenipotentiary in
England and France, writes that "energetic means
have been taken to preserve order," and that "peace
reigns throughout the Republic, thanks to our in-
stitutions being supported by the Government, the
clergy, the army, and the large majority of our citi-
zens." Don Javier Lew has been intrusted with the
Executive Power, "the Congress is united," and
"the wretches who expected that their bloody deed
would involve the disappearance of the Conserva-
tive party are mistaken."

The *Mark Lane Express* of Monday has the follow-
ing in its regular weekly review of the British corn
trade:—"Another week of storms and floods, with
a great extent of damage, has further retarded au-
tumnal sowing; nothing could have been much
worse for the condition of samples, and an abun-
dant foreign oil wheat seems to be the chief
security from wholesome dread. The more we know
of the crop of 1875, the less satisfaction it gives.
France about maintains her rates; Belgium and
Holland are rather dearer; Germany, generally, is
very steady, but Danzig is higher; prices at St.
Petersburg, Vienna and in Hungary are unchang-
ed." Thirteen persons have perished by the recent
floods at Nottingham, and six at Burton-on-Trent.
The floods are now subsiding. The London *Stand-
ard's* special from Sheffield, on Monday says that
alarming rumors prevail there about floods at Gains-
borough, county of Lincoln; the river Trent over-
flowed its banks during the night, washing away
the railway. It is reported that the damage is enor-
mous. It is also feared that there has been some
loss of life. Between the 14th and 22nd of this
month, 55 persons lost their lives by shipwreck
on the Eastern Coast of Scotland, between Pitten-
wean and Peterhead. The English Foreign Office
has received a telegram from Minister Wade, dated
Shanghai 18th instant, in which it is stated that the
guarantees obtained from the Chinese by the British
in the recent negotiations, include the despatch of
a mission to England, bearing an apology for the
Yunnan outrage, and the safe conduct to Burmah
for the Commissioners of Enquiry. This telegram
also confirms reports previously published that
shipments of ammunition have recently been made
from London for China, and Mr. Wade had informed
the Foreign Legations that he had insisted on a
better observance of treaties regarding taxation and
trade.

A telegram from Melbourne states that Fiji is re-
covering from the epidemic of measles which has
been raging there. Intelligence received states that
the sanitary condition of the country is greatly im-
proving.

MISSIONARIES.

It almost amuses a Catholic to hear the great fuss
Protestants make about their missionaries, what
meetings they call, and what subscriptions they
raise, and what little—if not mischief—results
from it all. Protestant missionaries, like Protestant
nuns, are a failure, unless as giving employment to
a few respectable gentlemen who would otherwise
find it difficult to obtain a livelihood. And neces-
sarily so, for who has imagination strong enough
to conceive a clergyman with a wife and family,
more or less large, going in among savages to the
extremest corner of the world, and suffering from
heat and cold and hunger. He may do it, but will
he? or can he, take his family with him to endure
like hardship? Evidently not. Hence it is that
the Evangelical Alliance and Exeter Hall confine
their labors to civilization, and send their mission-
aries to countries that are Christian already. Hence
it is that they confine their labors to Ireland or
Canada, where the people are not likely to eat them.
It is safe to go among Catholics. When they do go
to Abyssinia or China, it is in some semi-political
capacity, where they can bring their families and
live luxuriously with the British flag flying over
their houses, and even then the first people they
pounce upon are the converts made by Catholic
missionaries. An amusing instance of the labors of
Exeter Hall was discovered during the war in
New Zealand. The British forces captured a stock-
ade at a place called Kakaramen, and found in the
whares or houses inside whole hundreds of bibles
in the Maori language, stocked against the walls.
There was enough of them in the village to supply
the whole population of New Zealand, allowing one
for each adult. Of course a tenth of the natives
cannot read, and one per cent cannot understand
the sacred Text. The old ladies who liberally
subscribe to such institutions were satisfied, how-
ever, for was not the annual statement read out to
them in due form, and tears drawn from their eyes
at the thankful way in which the natives received
the Scriptures? They were not told how those
same natives used the leaves as wadding for their
muskets.

How different it is with the Catholic missionaries,
and how different the results. The heroic Jesuits
plunge into the primeval forests, traverse the
scorching plain, penetrate the Indian jungle, en-
cumbered by no family carrying the cross of Salva-
tion and ready and willing to testify with their life-
blood the truth of the doctrine of the Cross, which
he bears on his person. Before even a Pacific rail-
way survey crossed the vast waste of country lying
between Omaha and Virginia City in Nevada, the

Jesuits were there and converted souls, suiting
themselves to the simple understanding of the peo-
ple they encountered; and, to this day, in Dakota
and Wyoming Territory, on the banks of the Re-
public and Laramie Rivers, on the slopes of the
Rocky Mountains, the names of the places by
French Catholic missionaries are those by which
they are known. It is nothing uncommon for Amer-
ican soldiers in their parades after predatory In-
dians, and in lands where they had never been be-
fore, to meet with such names as "Lapaille,"
"Labonte" and "St. Croix," and to find the inhabi-
tants of whole villages acquainted with the Incarna-
tion, the Trinity, and other mysteries of our holy
religion, making the sign of the Cross, and invo-
king the Blessed Virgin Mary as their intercessor.
It is the same in Australia, New Zealand and other
places where the foot-prints of a Protestant mission-
ary never have been.

THE NEW FRENCH CARDINAL.

On Sunday Oct. 10, Marshal MacMahon invested
Cardinal Brossais Saint Marc, Archbishop of Rennes,
with the Cardinal's berretta in the chapel of the
Elysee, Paris. At half-past 10 the President received
Monsignor Talliani, the Papal Ablegate, and
Count Folcaldi, of the Noble Guard, who brought
the berretta. Monsignor Talliani addressed a Latin
allocation to Marshal MacMahon.

The Ablegate concluded by wishing every pros-
perity to France and to the Marshal, who com-
plimented him on having been chosen for the mission.
The Marshal and his household, the new Cardinal
the Papal Nuncio and Delegate, and the Ministers
present then went to the chapel, where Low Mass
was said by the Cure of the Madeleine. The Ab-
legate, after reading his Brief, gave the berretta to
the Marshal, who placed it upon the Archbishop's head.
After the ceremony was ended, the new Cardinal
addressed the Marshal and thanked him for presid-
ing at the investiture, a fact which, he said, testified
to the good relation existing between the Pope and
France. The Cardinal Archbishop said:—

"This spectacle consoles the heart of a Bishop for
the sadness which strikes him at the sight of the
sufferings of his well-beloved Chief by the thought
that we have in our dear France the happiness of
enjoying religious peace, the principal guarantee of
peace for the country as well as liberty for its citi-
zens."

I know that by honouring me with this high
dignity the Sovereign Pontiff wished above all
to give to the clergy and faithful of Brittany a strik-
ing proof of his paternal tenderness for the devotion
and love which his breton children have always
shown him. I know also that by bringing me to
the notice of His Holiness you remembered, Mon-
sieur le President, that a few months back you visited
the Catholic Province of Brittany, and that it
showed you by its welcome, so cordial and sympa-
thetic, how much Christian principles give security
to public order, and by this very reason even to
those who have received the difficult mission of gov-
erning peoples. As to the new Cardinal, he con-
vinced, Monsieur le Marechal, that he will constan-
tly, according to the obligations of his charge, en-
deavour to maintain the spirit of peace and agree-
ment which ought to exist in the relations of Church
and State. I pray God, Monsieur le Marechal, to
show His most abundant blessings, not only on
the Head of the State, but also on the father who by
his private virtues knows how to command the re-
spect of all."

The Marshal replied as follows:—

"Monsieur le Cardinal, I attach the greatest
importance to that prerogative which has allowed
me to invest you with the insignia of the high dig-
nity which has been conferred on you. I see, like
you, in the decision of His Holiness, a fresh testi-
mony of the good relation which exists between His
Holiness and my Government. I am happy at hav-
ing been able to contribute to the elevation among
the Princes of the Church of a Prelate who has
shown so many virtues in the accomplishment of
his mission. I have not forgotten the welcome
which I received in your diocese, and I know with
what affection you are surrounded. I thank you
for the prayers which you address to Heaven for
my family and myself."

The Cardinal Archbishop and the Papal Dele-
gates lunched with the Marshal before leaving the
Elysee.

CAPTAIN KIRWAN.

We regret to learn that this patriotic gentleman,
in consequence of news received from "home,"
was obliged to return to England by last Saturday's
steamer. This news, we are sure, will disappoint
our friends in the West, many of whom, we un-
derstand, have been making active preparations to re-
ceive the gallant Captain in a fitting manner. We
speak the sentiments of many when we say that it
will give us much pleasure to again welcome Capt.
Kirwan to Canada, should he be able to visit us
next year on another Home Rule mission.

ORDINATIONS.—On Sunday, the 17th inst., His
Lordship the Bishop of Rimouski held an Ordination
in the Cathedral, and conferred the following Or-
ders:—*Diaconate*: J. Arth. Leblanc. *Sub-Diaconate*:
Messrs. David Lebel, Josue Paradis, F. Pinan, J.
Bte. Berube, and C. A. Carbonneau. *Minor Orders*:
—Charles Ernest Trudel, J. N. O'Brien, E. O. Clou-
tier, H. Tremblay and J. V. Martin. *Tonsure*:—J. V.
Martin, L. O. D'Amours, Percey Philipps, O. Trem-
blay and Jos. Berube.

The power of the Freemasons in Brazil, which a
short time ago appeared to be fully established, has
been overthrown. The new Government has liber-
ated the Bishops whom the Masonic Government
imprisoned for doing their duty, and the Emperor,
although more than suspected of Masonic leanings,
congratulated the Legislature when proroguing it
on the probability of the renewal of diplomatic re-
lations with the Holy See, and he is about to take
an eighteen months' holiday to visit the United
States and Europe.

On Thursday, the 7th inst., His Lordship the
Most Rev. Dr. Power, Bishop of St. John's, New-
foundland, left for Rome. Previous to his depart-
ure his Lordship was waited on at the Palace by
the Irish Benevolent, the Mechanics, and the Tem-
perance Societies; the Phoenix and the Cathedral
Fire Brigades, the Star of the Sea Association, and
the St. Joseph's Catholic Institute, who, with their
respective bands, formed his Lordship's escort to the
pier, where were assembled a large number of promi-
nent citizens; and the Bishop, as he took his
way to the steamer *Caspian*, received the plaudits of
the vast assemblage, and the good wishes of all to
a speedy and enjoyable trip.

It is with sincere regret that we announce the
death of the Rev. Father Hennessy of Detroit, Mich.
a clergyman who was known among his brethren as
one of the most pious and exemplary of their num-
ber, and among his flock as a tender father and
friend; ever ready to go where duty pointed the way
or charity directed him. His loss is indeed a
severe one to the bereaved parish, for so deeply had
his many virtues endeared him to all who knew
him, that each one feels the loss as if he was one of
their own family. His numerous good works live
after him and pronounce a eulogy which no human
tongue or pen can imitate. Rev. Dr. O'Reilly has
been appointed to the charge of St. Patrick's
church, made vacant by the death of Father Hen-
nessy.

"THE TRUE CHURCH."

(To the Editor of the Globe.)

Sir,—By an oversight of the printer a few
sentences of my letter of yesterday were omitted;
but as they were not of very great importance I need
not give them to-day. You kindly ask me, What is
the true Church? I answer, The congregation of all
the faithful who, baptised profess the true doctrine
of Jesus Christ and are governed by their lawful
pastors. I will explain the terms. 1st. It is the
congregation of all the faithful, comprising both
the pastors who are to teach and govern, and the
people who are taught and governed. Christ said
to His apostles and their successors, "Go teach,
etc." "I will give to you the keys of the Kingdom
of Heaven, etc." means government. That the
people are obliged to be taught is implied in the
term "Go teach," if none were obliged to learn,
then it would be useless to give a commission to
teach. The pastors, too, belong to the Church,
and are subject to all its laws, as are the king,
legislators and officers of the State, to the laws of
the land. 2nd. "Baptised," in desire or fact.
Baptism is the sacramental adopting or incorp-
oration of members into the Church, so the apostles taught,
and commissioned by Christ, baptised those they
had instructed. Ananias said to St. Paul, who had
been miraculously converted, "rise up and be
baptised, and wash away thy sins," invoking His
name. Acts xiii. v. 16. Christ would not have
ordered baptism if it were an indifferent thing,
that the believers might dispense with, and Christ
also said, "Except a person be born again of water
and the Holy Spirit, he cannot enter the Kingdom
of God." John iii. v. 3rd. Profess the true doctrine
of Christ.—This appears evident, as well from
reason as from Scripture. Christ himself has said,
"Those who will not believe shall be condemned."
—Mark xvi. 15—for not believing the true doctrine,
of course. But you will ask, what is the true doctrine
of Christ? I will say that which was taught by
the Apostles and their true successors, the teach-
ing body of the Church to whom Christ has
promised that it should teach all truth, and
that it could not err. "He that heareth you
heareth Me, he that despiseth you despiseth Me."
Matthew xviii. 7. This was said to the Apostles
in their corporate capacity, and also, "Teach all
nations to the consummation of the world." In
their individual capacity they did not, nor could
they, teach all nations to the end of the world.

The true doctrine of Christ is then found in that
Church instituted by Christ to teach all nations.
Where do we find that Church? It was to be
found, certainly, under the administration of the
Apostles. For we find Christ making St. Peter the
earthly foundation of that Church, "Thou art a rock,
and on this rock I will found my Church." I have
said the earthly foundation. The unearthly or
Divine foundation is Christ, and Peter and his suc-
cessors are the exterior foundation, or His chief
ministers on earth. Christ is the head of the
Church, too, and the body, and the root, and the
main stem of the vine, giving life and fecundity to
the branches, which the members are, according to
Christ himself. Christ operates all good in us
directly, and also through His ministers and sacra-
ments, as the sap gives life to the vine branches.
The successors of the Apostles have then the true
doctrine of Christ, not those men and their suc-
cessors who contradicted the Apostles and taught
other doctrine. Even in the Apostolic times there
were sects and divisions, but these were soon cut
off from the Church by the Apostles, who warned
the faithful, and said "That if an angel from
Heaven preach a gospel to you besides that which
we have preached to you, let him be anathema."
Gal. i. verse 8.

Who have been the acknowledged successors of
St. Peter and the Apostles up to the fifteenth cen-
tury? Were they not the Popes of Rome and the
Bishops of the Catholic Church? From what body
did the so-called Reformers in that century receive
their ordination and jurisdiction, and from what
body did they secede, or were cut off? It is alleged
by those Reformers that the Church of Christ fell
into error. If such be the case, then Christ has
failed to keep His promises, and the gates of hell
have prevailed against Her whom Christ command-
ed all to hear. It is true that modern heresy
claims succession through the sects that were
cut off from the Church in the middle ages, but
this is a point we won't dispute with them.

4th. "Governed by their lawful pastors." Without a government there can be no Kingdom or
State. Christ likened His Church to a kingdom,
not to a republic in which officers of every rank are
elected. The Bishops of the Catholic Church in
communion with the See of Peter are the lawful
pastors of the true Church. St. Paul says—Acts xx,
verse 28—"Take heed to yourselves and the whole
flock, wherein the Holy Ghost hath appointed you
Bishops to rule the Church of God."

As in the days of the Apostles so it has been
throughout all time; the faithful of the Church of
Christ always look upon the Popes and the Bishops
as the appointed of the Holy Ghost and anointed of
the Lord, to rule and govern the Church. Had
the Apostles and their successors preached as vary-
ing and contradictory doctrine as do the modern
sectarians and inventors of new religions, would the
true faith be spread throughout the world, or
would there be even one shred of the teachings of
Christ left in it?

Diversity of opinion in matters of religion has
over proved a great obstacle in the preach-
ing of the Gospel, and the conversion of heathen
nations.

Let us all pray and hope that through the opera-
tion of Divine grace, the true faith may spread "un-
til we all meet into the unity of faith, and of
the knowledge of the Son of God."

I am, Sir,

Yours very respectfully,

JOHN JOSEPH LYNCH,

Archbishop of Toronto.

St. Michael's Palace, Oct. 22nd, 1875.

FATHER MURPHY.—A second edition of the re-
verend gentleman's pamphlet answering objections
to the dogma of Papal Infallibility has already been
called for. The pamphlet gives in detail what the
lecture of the 18th instant gave in substance.

Two tramps forced an entrance into the New Ca-
tholic Church, at Grafton on Thursday evening, 15th
inst., and lodged there for the night. But before
leaving in the morning they broke open the car-
penters' chests and took about \$50 worth of tools.
They were tracked to near Fort Hope where one of
them was captured and the greater part of the
stolen property recovered, the culprit being lodged
in gaol. The other fellow made good his escape.
Cobourg Sentinel.

A STUDY OF FREEMASONRY.

We have lately had occasion, writes the London
Tribune, to speak at some length on the sub-
ject of Freemasonry. The topic, however, is far
from exhausted, and threatens to afford scope for
remark and discussion beyond our limits now that
its attracting greater notice and assuming more
importance. Long has the Mason been at work in
his mines, and all but unnoticed sava when some
chance circumstance of the times, or some design
on his own part, like a shaft has thrown light upon
and ventilated his doings; but now, with the turn
of the tide in European affairs, he has found things
favourable, and can afford it would seem, to let the
fruits of his labour be brought to the surface.
Sooner or later it happens that what is whispered
in the chamber is heard from the housetops—so
has it been with Freemasonry.

This brotherhood can now boast of branches
everywhere. Its action has been so widely extend-
ed and so comprehensive that, on the one hand, the
members are too late to be, as heretofore, careful
in their reserve; and, on the other, the public can-
not but be aware of that which is paraded for their
notice. The politics of the craft are now in vogue
as the principles, so called, of modern governments,
all of which, no matter what their complexion or
constitution, are actively forwarding the interests
of liberalism to its worst results and their own ruin.
Russian despotism, Turkish tyranny, and Chinese
conservatism alone seem to have held to their moor-
ings in the storm that has driven other nations be-
fore it.

This general change, due in part to the efforts of
Freemasonry, has been, no doubt, if not the great-
est reason why that fraternity has prominently
stood forward as the living embodiment of revolu-
tionary action, and of every anti-social and anti-
Christian idea. Its avowed purpose is to subvert
every established government and all religion, or
shade of religion, whatsoever. In other words, it
has come boldly forward as the champion of opposi-
tion to both Church and State. The Bishop thus
prefaces his pamphlet:—

"Every one knows Freemasonry by name. I
knew it like all the rest of the world; but for a
long time I wished to study it more closely, and
several motives urged me in the same direction, es-
pecially M. de Persigny's famous circular. It is an
undeniable fact that since that circular appeared
Freemasonry has entered upon a new phase in
France. Until then shrouded in mystery, it only
worked in the dark; but, thanks to the encourage-
ment given to it by the Imperial Government, it
has since that time come forward, as it were, into
public life, and its proselytism, always ardent, but
formerly cautious and circumspect, is become more
fervent still; it has published books, started peri-
odicals, founded a number of new lodges, made a far
larger number of recruits, lifted its banner on high,
and only the other day a Freemason at one of the
lodges dwelt emphatically on 'the rapid invasion
of the whole world by Freemasonic doctrines.'"

With such ample materials at command he
thought it high time to examine the subject, which
he did, as he says, "from the only true source—
from Freemasonry itself," from its constitutions
and statutes, its authentic works, speeches, news-
papers, and reviews, and from its public or publicly
avowed action. The result of that study was the
following conviction:—

"The hour is arrived when it has become a duty
for us, after having thoroughly inquired into the
subject ourselves, to enlighten those who ought to
know the real state of the case."

What that state is he shows by giving an emphatic
answer to these questions about Freemasonry.

"Is it an institution hostile to religion? May a
Christian become a Freemason? Can one be at the
same time a Freemason and a Christian? . . . Can
a serious-minded man, a man of sound common
sense, become a Freemason?"

Then having settled the question he proceeds to
show what Freemasonry is "in a social and political
point of view"; and he does it with ease, precision,
and fulness. Deeply impressed with the importance
of the matter as well as with the truth of his own
view of it, he has spared no pains in enabling the
reader to follow up his authorities and verify the
facts or opinions assigned to individuals or different
lodges, or to the craft at large; and so the incredulous
or curious will find vouchers at hand for every
charge which the writer has brought forward.

To extract a few scraps from this array of evidence,
by way of illustrating the value of the book, would,
it seems to us, be almost preposterous, as its general
force lies for the most part in this, that it is cumu-
lative. Yet a few detached items may serve to show
what manner of indictment he is making and proving.
There is the rankest atheism, without qualifi-
cation or mitigation, and couched in formulas like
the following:—"The revealed God does not exist";
"we are our own gods." Startling as this is, it is
not the worst. Masonry, it would seem—though
according to its own boast it is "to replace the faith
in Revelation which is rapidly disappearing," be-
cause it "is superior to all dogmas," "anterior and
superior to all religions," and is "to give a new im-
pulse to the world"—has fallen back upon a theology
worse than that of the rabid Scribes, who said of
Christ, "Thou hast a devil," and adopted that of
Voltaire, and culled from his blasphemous vocabu-
lary the title of "the infamous one," which he first
of all applied to his Saviour. After this it is hardly
illogical or inconsistent in a Masonic lodge to pro-
claim to its members—

"Our final object and aim is that of Voltaire in
the French Revolution—the total annihilation for ever
of Catholicity, and of all ideas of Christianity."

Much there is about the craft that is shrouded in
mystery, much that is unintelligible, but its theology,
at all events, is unmistakably clear. It has certain
theories of its own about the immortality of the
soul that are quite in keeping with its general view.
Without being agreed as to formulas all are pretty
nearly at one as to this, that the soul is self-created,
that at death it is annihilated, all save the Masonic
idea that lived in it; and this returns to the body
that is the craft, from which it emanated. We
should scarcely note this piece of enlightenment
were it not for the fact that in many cases it has
led Masons to the practical result of maintaining
their consistency at every cost, and living and dy-
ing like the merest animal. The Bishop introduces us to—

"Masonic confraternities, in which they enter
into a formal engagement to have neither baptism
nor religious marriage, nor priest at the sick bed;
where they go so far as to issue orders to the mem-
bers of the confraternity to intervene in the most
odious manner, at the last hour, between the dying
man and his family."

—regulations which he shows have been not un-
frequently carried out. But then they have a cere-
monial and ritual of their own—namely, they have
a baptism, a confirmation, and a communion, to say
nothing of an altar—as the reader will learn when
he comes to that portion of the book which treats
of their initiation, their rites, and their mysteries.
Such mimicry of what we hold most sacred is surely
portentous enough to those who have faith in the
"Book of Revelations."

We must not omit to draw special attention to
their ideas about a point which is to-day of the
highest moment—namely, that of education. There
can be no mistake concerning their determination
to root out religion from the schools, and to teach
according to their own received axiom—contradictory
though it reads—"morality independent of all
religious hypotheses." The Bishop has given us an
account of their theory and practice in this respect,
and proves easily that they are unanimous in the

A Study of Freemasonry. By Mr. Dupanloup,
Bishop of Orleans, France. London: Burns & Oates.