

ELLEN OF BALGREE.

BY BERNARD NULTY.

The night was drear and darksome when Young Ellen sought the plain...

She knew where oft before had met The rustic youths to drill...

The trusted few were all away, And Ellen knew full well The dangers that before them lay...

No twinkling star lit up the path, No moonbeam cold and pale, Threw shadows o'er the haunted path...

Few were the words that Ellen said, To warn the patriot band, Who rose in fabled strength to aid...

THE JESUITS.

THEIR TRIALS AND TRANSCENDERS.

It is said of St. Ignatius, the founder of the Jesuits, that he prayed often and earnestly to heaven...

CATHOLIC AS WELL AS PROTESTANT COUNTRIES.

They have been murdered by raging mobs, or sent to the scaffold in the name of the law by judicial tribunals...

THEIR VOW OF OBEDIENCE.

When their enemies talk of this vow as being a "slavish" one, they either know not of what they speak...

And this is, indeed, mean and slavish. But the Jesuit obeys through love, of his own free will, with a high, holy purpose...

To say that by his obedience the Jesuit ceases to be an intellectually and morally free agent, is simply a misuse of words...

ON GOD'S AUTHORITY.

He then believes; but the principle that determines his judgment of assent, he does not seek within himself...

"But the Jesuit," they say, "debases himself by throwing away his freedom, his natural birthright..."

But our men of the world, though they have only too often at the tip of their tongue such phrases as "liberty," "man's inalienable birthright," and the like...

THE SOLDIER REPRESENTS

the triumph of brute force, the putting down of the weak by the strong; too often the crushing of rights by injustice, the seizure of provinces and the exaction of tribute...

HOLY SPIRIT

working through grace in our hearts. The Apostle tells us that the wisdom of this world, which is born of the flesh, is an enemy to God...

If, then, mortification be the duty of all who wish "to live," that is to save their souls, how much more is it necessary for those who strive after perfection; who in the great battle of the inward life are not content with escaping defeat...

The Irish Catholic Societies throughout the country are making extensive preparations for the celebration of St. Patrick's Day.—U. S. Paper.

IRELAND AND THE HOLY SEE.

At the annual meeting of the Catholic Union of Ireland the Most Rev. Dr. Conroy, Lord Bishop of Ardagh, said:—"The resolution which I am about to propose is the following:—"

"That, as our first duty and first public act of the new year, we tender to the Infallible Head of the Church the renewed expression of our devoted, unalterable attachment, and our deepest sympathy in his prolonged sufferings; and that we pledge ourselves to support and develop the Catholic Union of Ireland, the first object of which is to uphold and defend, by every legitimate means, the interests of the Church, which has been so sacrilegiously despoiled of its temporal possessions."

I venture to submit for your acceptance this resolution with the greatest confidence, because I observe that it assumes to be the renewed expression of the devotion of Ireland for the Holy See. In ordinary cases of repeated expressions of sentiment loss in interest by losing in freshness, but not so when a Catholic nation like Ireland lays bare her heart (applause)...

IRELAND'S DEVOTION TO THE HOLY SEE.

we may without presumption believe that our offering is one among those least unworthy of him, and let us add, least unworthy of ourselves. For what element is wanting in the secular devotion of Ireland to the See of Peter? That devotion is born, not as we are sometimes told, from besotted ignorance and superstition, but from the enlightened teachings of faith, and it inherits the imperial dignity of its source...

THE PRICE SHE SHOULD PAY FOR THOSE BLESSINGS.

To be a Papist was for an Irishman to be an object of contumely in his own land, an outcast not only from social privileges but from human rights, and to suffer deprivation of property, loss of liberty, of limb, of life. And yet, in spite of all this, Ireland clung to Rome with the tenacious grasp of the most intense love; that grasp she never, never relaxed...

ROME HAS NEVER BEEN TO THE WORLD

a city of destiny. From within her walls have gone forth the men who, again and again, have changed the face of society. For ages before our Redeemer came her empire—the immense Romanæ pacis majestas—was gathering the nations into the school of Christ. The throne from which the Caesars had fallen became the cathedral from which the Vicars of Christ taught the universe...

And its head

The semblance of a kingly crown has on. The third, in the peaceful majesty of the sacred person of Pius IX., represents the sanctity of religion and the composed dignity of social order (applause). The local struggles that are taking place

in various nations and under various circumstances are but episodes in the mighty war, which even already has commenced between gigantic forces represented in Rome. How tremendous the issues at stake you may learn from a distinguished German publicist, Edward Von Hartmann, in the book which he entitles

"THE DISCOMPOSITION OF CHRISTIANITY."

"No man of sense can doubt but that the struggle between the Church and the modern State is really a struggle unto death. The deeper meaning that underlies the combat is what answer shall the question have. Is it the present world, or the world to come—the heavenly or the earthly, the eternal or the material, which is to hold the sway? In one word, whether shall Christianity or progress be conqueror? Much has been spoken and much has been written about this struggle for civilization, but few have a clear conception of its true bearing. Few recognize in it the supreme desperate effort at resistance made by Christianity against modern thought, laboring to defend, at all costs, the advantages it has won."

THE OMBIPOTENCE OF THE STATE.

of its right to control the entire public order without any regard for the conscience of its subjects, the astonishing pretension that whatever the State exacts must for that reason be accounted holy before God and just before men—these and kindred principles are but the forerunners of the revolution in its worst and most brutal form (hear, hear). It is our duty not to allow the constitutional fortresses of modern forms of government to be occupied by such an enemy. We must speak out and act manfully within the limits of our rights, and without violence or extravagance. We must labor to correct misstatements, to defend the truth, to protect the rights belonging to us as men and Christians. This is precisely the work of the Catholic Union, and to this I ask you to pledge yourself to-day. The Catholic Union makes Catholic interests its own, and one of the dearest among them concerns the Holy See, which has been so sacrilegiously despoiled of its temporal possessions and fettered with a hundred chains. One hundred years ago the Catholic Church in Ireland was in bonds. Our fathers rose in peaceful power, and after a struggle that shall ever be to persecuted nations as a light shining in a dark place, made their religion free. And if the vision of an enfranchised faith, seen only in the far distance, was so surpassing fair that it served hereditary bondsman with strength to win it for the Church that was the mother of their souls, should we not be unworthy of our sires if we refuse to use the advantages won for us by them to loose the chains from off the neck of the mother and mistress of all Churches, from whom graces and blessings innumerable have ever come to us, in return for the love with which we cling to her maternal embrace? (loud applause.)

"IS ENGLISH MASONRY HARMLESS?" THE CONNECTION BETWEEN THE ENGLISH LODGES AND THOSE OF THE CONTINENT—VOLTAIRE, ORSINI, MAZZINI.

The assertion has gone abroad, and is as gullibly believed by the "profane" as it is carefully fostered by the "initiated" that English Freemasonry is quite different from the Continental, and that whilst the latter occupies itself with politics and is guilty of plotting against State Christianity and Society in general, in the forms of Republicanism, Infidelity, Communism and Socialism, the latter is as innocent as a child, and occupies itself with nothing but convivial amusement and philanthropic exertions.

Against this wide spread belief of the innoxiousness of the secret Craft in England it is nearly useless to bring forward such facts as Voltaire's having when in his younger years a fugitive in England, been received into the inner Order, where he promised on oath to help to destroy the Christian Church, whence also his device *Ecrasez l'infame* (Crush the infamous; viz. Church); of Orsini's having prepared his murderous attack on Napoleon III. in England; of Mazzini's and in fact of all fugitive revolutionists' kind reception and protection in England, "the land of freedom," where they were allowed—and assisted—to plan their rebellious schemes against their own countries to bring them under the thralldom of the Lodge. Such instances, which can be adduced by scores, count for nothing, because, forsooth, in England everyone is free, and it is unfair to charge the harmless English Masons with complicity in any revolutionary conspiracy of foreigners.

We obtain here, for good reason, from speaking of the inner Order, of the Supreme Grand Royal Arch Chapter of Scotland, of the Royal Order of Scotland Herodotus of Kilwinning, of the General Chapter of the religious and military Order of the Temple (Knights Templar), of the Supreme Grand Council of the old and accepted Scottish Rite of 33 Degrees; no, it suffices for our purpose to speak here only of the Reformed English Freemasonry dating from 1717, 24th June.

In Ireland, it is said, there was a Provincial Grand Lodge working already in 1736 in Munster, instituted by the English Grand Lodge. Sure it is that in 1780 Lord Viscount Kingston was elected Grand Master in Dublin, exactly a year after his Lordship had been Grand Master in England.

In Scotland the Reformed English, or democratic system was introduced on the 30th November 1736 when William Sinclair renounced the hereditary right of the family of Sinclair of Roslin to the patronship of the old Scotch Freemasonry.

In France, we are told, Lord Derwentwater, M. Kelyne Esq., Heguerty Esq., and some other English noblemen founded a lodge in 1725 at Paris. Lord Derwentwater is said to have been the first Grand Master, and this lodge to have received its first regular constitution from the Grand Lodge of England. Later on other lodges were instituted at Paris by the same English Grand Lodge, for instance in 1729 the Lodge of Amont; in 1746 the "English Lodge" at Bordeaux.

In Hamburg a lodge was instituted in 1733 by the English Grand Master Count Strathmore, who gave the licence to eleven German gentlemen and good brothers. In 1740 Dr. Luitmann received from England the patent as Provincial Grand Master.

In Saxony, Br. von Marschal was named in 1737 by the Grand Master Darnlay, Provincial Grand Master of Upper Saxony. In Hanover, it is the Lodge "Friedrich" which received its patent already in 1744. But Br. Hinuber received from London the licence to open a Provincial Lodge in 1755.

In Frankfurt a. M. the Lodge "Union" received its constitution from England in 1742, and was elevated to the rank of Provincial Lodge for Franconia and the upper and lower Rhine. In Berlin "the Grand National Mother Lodge" got its Constitution on the 13th September, 1740, but as Grand Lodge only 24th June 1744.

The "Grand Lodge of Prussia, Royal York" at Berlin was constituted by England in 1760 as Grand Lodge on the 11th June, 1759.

The "Grand Lodge of Germany" at Berlin, instituted by Zinnendorf on the 24th June 1770, according to the Swedish system, came of course into collision with the Lodge "Royal York," but it obtained its recognition by England in consequence of an important duty Treaty, dated Berlin, the 20th Oct.

1773, and London, 30th November, 1773 [bec. Masonry does not admit the Christian era, but reckons from the time of Adam and Eve]. This Document shows the jurisdiction granted to the different German Grand Lodges by the London Grand Lodge at that time. We cannot enter here into the history of these Grand Lodges, which ended in 1876 with the union of all German Lodges on the basis of the "Old Charges" of the year 1723, "for the use of the Lodges in London."

In Holland, several lodges were founded from England already before 1735. The English constitutions appeared there in French translation, 1736.

In Denmark, the Lodge "Zorobabel" got its patent and constitution from Lord Cranston on the 25th Oct., 1745; and the Lodge "St. Martin" from the Grand Master Lord Byron in 1749.

In Sweden, it is Br. Karl Fullmann, Secretary to the English Consul at Stockholm, who received first a patent as Provincial Grand Master for Sweden from the English Grand Master Lord Blaney, dated 10th April, 1765.

In Poland the Lodge "The Virtuous Sarmate" received its confirmation as Provincial Grand Lodge from England in 1770.

In Russia, Captain John Philipps is named in the book of the English constitution as Provincial Grandmaster in 1783.

In Switzerland George Hamilton, Esq., English Provincial Grandmaster, opened the first Grand Provincial Lodge in Geneva in 1737. The Lodge in Lausanne got the Patent on the 2nd February, 1739, signed by the Duke of Montagu. Bern received its constitution as English Provincial Grand Lodge in 1818.

In Italy the first lodge was instituted in Florence in 1733 by Charles Sackville, Duke of Middlesex. The Lodge "Union" in Venice was founded by the English Grand Lodge on the 27th November, 1772.

In Naples and Sicily the lodges got their constitutions as Provincial Grand Lodges 1770.

In Spain, Lord Coleraine instituted a Lodge in Madrid in 1727 and in Gibraltar in 1738. In 1739 Lord Lovell, Grandmaster of England, named Captain Lord James Cumberford Provincial Grandmaster of Aduallusia.

In Portugal, the Grand Lodge of England in Lisbon in 1733, through Br. G. Gordon.

In Turkey the first lodges were erected by the English Grand Lodge in 1838. Lately an English Provincial Grand Lodge of Turkey has been established with Sir Henry Bulwer, English Ambassador, as Grandmaster.

In America, Br. Daniel Cox got in 1739 the first authorization to found Lodges, from Th. Howard, Duke of Norfolk, English Grandmaster; on the 30th April 1733, Br. Henry Price another one from the English Grandmaster Montagu, to be Provincial Grandmaster of New England. They were followed by others for the different States of North America, which we leave here untouched.

Of India China and Australia we need not speak. It is pretty clear from the mentioned historical facts that it is English Freemasonry which has covered the face of the earth. The "Macconnick Weekblad" (Amsterdam, 1 June 1874) says, there exist now more than 11,100 lodges with at least a million Masons in the world (including the Grand Orients of France and the Scotch Lodges).

There is no denying that all these lodges are governed by a common Supreme Grand Master; and the assertion, that English Freemasonry is different from the Continental is true only in the sense, in which the head is different from the body. Let no one be deceived by that wide spread terror! Let no one, who wishes to be loyal to his Sovereign and faithful to the Christian religion, be seduced to join the revolutionary and anti-Christian League of Freemasonry. And let those who have been already ensnared, open their eyes and free themselves from the unworthy shackles which bind them to unknown superiors, whose final object has been kept secret from them.—Catholic Examiner.

ENGLISH CATHOLICS AND ANTI-IRISH PREJUDICE.

To the Editor of the United Irishman.

Sir,—I put pen to paper after having waited more than two months to see if any one of more weight would take on himself to express the strong disapproval which is generally felt at the tone of a recent article in the "Dublin Review" on the O'Connell Centenary. I hope too, but vainly, that some amende might appear in the January number of the "Dublin."

However, much as we may be indebted to Dr. Ward for keeping up at his own risk, and greatly by his own personal labours, a review which contains so much ably written matter in defence of Catholic interests, no one well informed supposes the "Dublin Review" to be the accredited organ of the three kingdoms or of Great Britain, or that it accurately represents any body except Dr. Ward and his friends; nor is it supposed that our ecclesiastical superiors are any more committed by it than they are by any other work, the theological portions of which have been submitted to the censors appointed in the particular diocese in which the publication is issued.

This also has its application in regard of strictures issued from time to time in the "Dublin Review," and notably in the two last numbers, on illustrious Catholic divines, e.g., Fathers Newman and Rosmini.

As to the particular question of Home Rule specially referred to in the article, many Irish and English Catholics have no formed opinion about it; many look upon it, or on some modification of it, as a political justice or a political necessity; others take a different view and are strongly opposed to it; but it is a very general feeling among clergy and laity, English as well as Irish (as I have been at some pains to ascertain), that a review which aims at representing the educated Catholics of the three kingdoms is clearly wrong when it criticises in an insulting manner political views which have the sympathy of the great body of the Irish people, and designates as "brawlers" so large and respectable a body as the Home Rule members; in other words, nearly the whole of our Catholic representatives in Parliament.

It seems again peculiarly unfortunate that the "Dublin Review" should designate as a "Liberal Catholic" (meaning thereby a Catholic disloyal to the Pope), the man who sent his heart to Rome; whose memory has recently received the most distinguished homage from the Catholic hierarchy of Ireland and America; in commemoration of whose services to the Catholic Church our own cardinal-archbishop ordered a Te Deum to be sung in all the churches in his diocese; and whose faith, zeal, and Christian patriotism have lately been made the subject of a public paenegyric by our Holy Father.

I write these few lines in the interest of truth, and of peace between brethren in the faith—because my name happens to be pretty well known amongst the masses of our Irish fellow-countrymen, and I know that I shall be believed when I say it is not true that English Catholics generally are infected with anti-Irish prejudice; it is every year more and more disappearing from amongst us in proportion as Irish history comes to be more studied, and in its place there is growing up a great sympathy with the Irish people, a deep feeling of shame at the centuries of English oppression and misrule in Ireland, and an honest desire that Irishmen should have the same voice in making the laws which are to bind Ireland as Englishmen have in making the laws which are to govern their country.—Yours, &c.

W. LOCKHART. St. Etheldreda's, 14, Ely-place, London, Jan. 30th, 1876.