ELLEN OF BALGREE.

BY HERNARD NULTY. The night was drear and darksome when Young Ellen sought the plain That lay beyond the haunted glen In Chapman's broad demesne Her mind knew then no childish fears, And hearts beat fast to see Among our land's redeeming spears, Young Ellen of Balgree.

She knew where oft before had met The rustic youths to drill; No woman's tears the blushes wet That dyed her cheeks; but still Young Ellen feared that treason's hand Hight grasp her friends if she Flew not to warn the rebel band That night from fair Balgree.

The trusted few were all away, And Ellen knew full well The dangers that before them lay, The dreary prison cell; For England's royal Irish slaves Were bid that night to be In ambush, where the forest waves It's branches o'er Balgree.

No twinkling star lit up the path. No moonbeam cold and pale, Threw shadows o'er the haunted rath In Newgroves lonely vale; No thoughts of danger hov'ring nigh, Then filled our lives, till we On foot of wind saw flitting by Fair Ellen of Balgree.

Few were the words that Ellen said, To warn the patriot band, Who rose in fancied strength to aid Their fair and suffering land ; But oh, may Ireland ever bless Such hearts as her's, till we In freedom can the name caress [Catholic Citizen Of Ellen of Balgree.

THE JESUITS.

THEIR TRIALS AND TRADUCERS.

It is said of St. Ignatius, the founder of the Jesnits, that he prayed often and carnestly to heaven that his Society might never tread the broad path of prosperity, but should always walk in the footsteps of the crucified God Man, whose name it bears; and that as long as Divine Providence allowed it to exist for the good of the Church, it should be, like him, a sign to be gainsayed, persecuted, and even crucified by the world. Whether this be literally true or not, it little matters. Certain it is, that such was Ignatius's constant wish and he often so expressed himself, " Prosperity," he was wont to say, "caused in him more fear than joy; and should the Society cease to be persecuted, he dreaded lest it should become remiss in the observance of the regular discipline." Almost the same thing is recorded of Saints Francis Xavier and Francis Borgia, his first disciples, and who inherited most of his spirit. But whether it was actual prayer, or simply the expression of mingled hope and desire on the Saint's part, he was heard on high: and the wish of his heart given him abundantly, "with full measure and running over." He him self, while preparing the foundation of his order, was made to taste of this bitter chalice of persecution, which he wished to leave as a wholesome portion to his children. He was accused before the Inquisition, and before the ecclesiastical court of Alcala and Salamanca. Sorcery and heresy were among the crimes laid to his charge; nor was his innocence always able to shield him from punishment. The tongue of slander even sought to arrange him before the highest tribunal of the Church, that of the Sovereign Pontiff at Rome. And now that he is in heaven, reaping the reward of his lifelong labors, venerated as a saint, honored and invoked on the altars of the greatest portion of the Christian world, he still serves as a guide to his children, to show them what they must expect at the hands of men here below down to the very end of time; down to that avenging day of judgment, when in the words of Holy Writ "omnis inquitas oppilabit os suum" (Ps. cvi. 42); when the slanderers of so many centuries shall stand abashed, self-convicted before the assembled world, and the servants of od shall be justified in the sight of men and angels. For the last three hundred years or more, the name of Ignatius of Loyola has been vilified, his life and actions, aye his very virtues, have been assailed and blackened by non-Catholic writers; and even those who strive, or flatter themselves and readers with the notion that they are striving. to be impartial, either repeat the old calumnise in milder language, or think it magnanimity to dismiss him with the gentle epithets of "fanatic," "xealot," and "enthusiast."

They have been proscribed in

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. Bishops have thought proper to hurl against them pastorals and ponderous treatises; and almost in our own day, even those whose religious calling should have prompted them to be rivals of the Jesuits only in charity and meckness, have not blushed to praise in Latin inscriptions a brutal autocrat as " the banisher of the Loyolites." The very head of the Church, only a hundred years ago, was compelled for the sake of peace to make of them a sacrifice to the insatiate enemies of the Church, and to disband at their bidding the most intrepid defenders of the Holy See and of Christianity. But far worse than the spoliation and banishment, worse even than imprisonment and death, has been the cruel calumny and misrepresentation that has been waged against them from the very first day of their existence, till the very name has become a bugbear in Protestant and 'nfidel ears, and even awakens fear in the hearts of timid and ill-educated Catholics. They are accused of all manner of crimes; they are made to appear not only as workers of iniquity, but as elevating it into a system, and as deliberately constituting themselves its apostles and teachers. Their very name has passed into an odious expression for all that involves fraud, lying, and treachery. The term " Jesuit," with its hateful import, has been indellibly impressed upon our language. You will find it not only in the pages of stereotyped religious mountebanks like Fox and Arrington-to say nothing of our own ignoble, illiterate flock of American and anti-Catholic scribblers-but in the noble prose of grave and staid writers like South, Hall, and Milton. Even the Macaulays and Gladstones recognize its potency to wing and anti-Catholic shaft when they would appeal to vulgar prejudice, or insinuate some covert slander against the Church. And now the question presents itself, what have the Jesuits done to deserve this widespread odium?

THEIR VOW OF OBEDIENCE.

ations?

What is there in their institute or in their history to

warrant these hateful accusations? Absolutely no-

thing that will bear scrutiny. Who has yet been

able to produce a word or a syllable from their

rules to justify these clanderous charges and insinu-

When their enemies talk of this vow as being a " slavish" one, they either know not of what they speak or they are measuring the Jesuit by their own standard. And this, however docile or humble he may be, no Jesuit will or can submit to. When these men of the world obey-and obey they must at times—they are always prompted by some motive of the baser sort. It is with them only their necessity or sordid interests; they dread the power or count the favor of the man whom they obey.

And this is, indeed, mean and slavish. But the Jesuit obeys through love, of his own free will, with a high, holy purpose. Our enlightened men of the world obey man, inasmuch as he is man. But the Jesuit is of nobler mould. He scorns to obey man as such; but deems it his highest glory to obcy God, whether he speak in person or through his lawfully constituted representatives. And these he never would obey did he not feel sure that thereby he is obeying God, whom alone he considers en-titled to claim his obedience. So that even on the score of upholding "the dignity of human nature" it would seem that Jesuit obedience of this world, has the best of it.

To say that by his obedience the Jesuit ceases to be an intellectually and morally free agent is simply a misuse of words. Whatever surrender is made of his own opinion, does not in the least destroy the participation of the intellect in his action. Whenever obedience is a virtue, it is of necessity under the control of prudence, as all virtues must be. Now, the Jesuit judges, and judges prudently, that he should obey. The only difference is, that the prudential principle which influences his conduct lies not exactly in his own intellectual investigation, but is external rather, viz., the judgment of the superior, in which he has every reason to acquiesce. We can see nothing singular in this. It is done every day without repreach by all classes of society; by children in regard to their parents, by the simple and uneducated with respect to the learned. When we go to consult a professional man, it is generally with the predetermination to shape our judgment according to his. And even the world calls this prudence. Or, to take an example of a higher kind : A man is called on to believe some doctrine that appears to contradict, or which certainly transcends his habitual sphere of thought; he unhesitatingly rejects it if it be sus tained by no evidence; or he accepts it if proposed

AN COD'S AUTHORITY.

He then believes; but the principle that determines his judgment of assent, he does not seek with in himself. He has to find it out of him, in the divine veracity. Yet in this he cannot be accused of blind submission or intellectual slavery. uses his intellect as fully, and judges as prudently, as when upon examination he decides that the thinking principle within him is spirit and not

"But the Jesuit," they say, "debases himself by throwing away his freedom, his natural birthright." Moral bonds, as we are taught by the wisest philosophers, regulate and make perfect, but do not destroy human freedom. It is not absurd to suppose that God by his law should destroy the freedom of which he is the author? Free will, as it now exists on earth, is not simply a pure and unmixed good. It involves defect or evil; and this is healed by law, whether given us by God, or voluntarily imposed upon ourselves in his name and after his example. It is only in heaven, where men can do no wrong, that freedom becomes perfect. And even now, under the sweet yoke of the Gospel, under the mild bondage-if you will call it so-of the Evangelical Councils, there is far more true liberty than in the freest commonwealth of the world. Is it possible that man in his right mind can assert, or even insinuate, that all moral curbs and restraints are so many outrages on human freedom, so many encroachments on "our birthright," as they are pleased to call it? If so, they are lineal descendants of the fool reproved by holy Job (vi. 12)" who is lifted up into pride, and thinketh himself born free like a wild ass's colt." This frolicksome, riotous beast, to its sorrow, if not to its conviction, may be taught at last by the maternal bite, by the heels of its playfellows, by the toils, or it may be the spear of the hunter, that there are limits to its fancied " 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, are wiser in their generation than their prototype of the desert, and feel no reluctance in shift. ing their opinions to suit circumstances. The obedience, which they affect to condemn or deride in the Jesuit, they admire and sternly exact in the soldier and in the politician.

THE SOLDIER REPRESENTS

the triumph of brute force, the putting down of the | and to suffer deprivation of property, loss of liberty, weak by the strong; too often the crushing of right of limb, of life. And yet, in spite of all this, Ireland by injustice, the seizure of provinces and the exaction of tribute, the agonies of strong men and the wailing of helpless women. To accomplish this noble purpose, the soldier's blind obedience is voucheafed the wonderful grace that from her no worthy of all praise, and any infraction of its strict laws must be punished by court-martial and a file of musketeers. But if a Jesuit ventures to obey voluntarily his superior for God's sake, the better to save his own soul and serve his fellow-men, he is forthwith a craven, a miscreant, one that ought to be accounted, like the primitive Christian, an enemy of mankind. If there be anything clearly and explicitly laid down in the New Testament, it is the existence of two beings, as it were, in each of us, for ever warring with each other, the sensual and the spiritual man. The former is most frequently symbolized under the name of the flesh, the latter under that of the spirit. "The flesh. lusteth against the spirit: and the spirit against the flesh" (Gal. v. 17); that is to say, they are deadly enemies struggling for the mastery of our souls, and one or the other must rule. We cannot serve both, any more than a man can serve two masters or fight in two hostile camps at one and the same time. The flesh implies not only what are strictly called carnal desires, but all besides in our inferior nature that contradicts right reason and God's law. The spirit is, so to speak, our higher and better nature, whatever of our former glorious being has been left unruined or has been restored through Christ; but, above all the impulse of the

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; and that whereas the wisdom of the spirit is life and peace, the wisdom of the flesh is death. And again he warns us that those who are in the flesh cannot please God, but must die; yet if by the spirit they mortify the deeds of the flesh, they shall live.

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, with barely holding their own, but aspire to victory-to the complete conquest and subjugation of the lower nature, so that Christ alone may reign in their soul, and his Holy Spirit dwell in their body as in his chosen temple. This is what the Scripture calls being dead to sin and self, and alive only to God and his righteousness; dead to this world and living a life that is hidden with Christ in God; having so to say no life of our own, but allowing Christ our Lord to live in us instead of ourselves. They who would follow Christ more closely resolve not only to abstain from sin, as all are bound to do, but to flee even its remotest approaches. Hence they take refuge in the Evangelical Councils, and bind themselves by religious obligations to shun all that, however lawful in itself, is liable to misuse, or might in any way serve to detach them from their lofty purpose .- Very Rev. James A. Corcoran in the American Catholic Quarterly Review.

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.

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 up-hold and defend, by every legitimate means, the interests of the Church, which has been so sacri-legiously 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 oft repeated expressions of sentiment lose in interest by losing in freshness, but not so when a Catholic nation like Ircland lays bare her heart (applause). There is, perhaps, no grander spectacle in history than that of a nation which, through a long and chequered career, has ever and again repeated its attachment to the same noble cause which had become endeared to it in the first moment of its conscious national life; and when such expressions of opinion are given, each succeeding manifestation becomes but the more precious testimony-a precious proof of the manifestation of the spirit of the people, and a proof of the nobility of the cause it espouses (applause). And the higher the moral dignity of the cause, and the more closely the devotion it inspires is seen to be intense in its degree, disinterested in its action, and continuous in duration, the more precious still becomes its manifestation (applause). It then becomes a solemn witnessing to the merits of the cause that has been able to inspire such a love, and to the generous character of those who cherish it.— When, therefore, we offer to-day to the Holy Father the renewed expression of

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 Sec 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 love of Christ came to Itcland bringing with it the love of St. Peter; and the "Book of Armagh" still retains the dictum of St. Patrick, who tought his converts that as they were children of Christ, so also should they be children of Rome (applause). Sicut Christiani ita et Romani sitis. Our fathers were taught that the successor of St. Peter was like him, the rock on which the Church was built, the bearer of the mystic keys, the pastor of the sheep, the infallible teacher whose office it was to confirm his brethren; and, knowing all this, how could they but give their love to him on whom Christ has conferred such prerogatives. Their devotion to him was intense in its vitality (hear, hear); it outlived the period of Ireland's great schools-it survived when the stones of her sanctuaries were scattered, it remained unaltered and unalterable when her property had faded, and even when her happiness had been wrecked and her independence had been sacrificed. And, is it too much to say that to-day, of all the warm feelings that glow in the hearts of Irishmen over the earth, the two most powerful are love for the Church and love for that motherland which is all the world to her children? (applause). Again, how pure, how disinterested was that love. What advantages could Ireland expect from Rome that she should thus lavish her love upon it? She knew of nothing she could look for but those spiritual treasures which less noble nations contemptuously despise—membership in the mystic body of Christ, the teachings of the faith, the merciful power of the Keys, comfort and advice in the dark hour of her trials. But well she knew

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, clung to Rome with the tenacious grasp of the most intense love; that grasp she never, never relaxed. schism has come, nor heresy to rend the scamless robe of the Church's unity, and that no wave of infidelity has ever swept her faithful shores. All Catholics rightly bless God for the wonders his restoring touch has wrought and is working among the nations who had surrendered their faith, or from whom their faith had been treacherously stolen. But, if the grace of restoration be so sublime, how much more sublime the grace of having never saddened to death by apostacy the holy spirit of God? The episcopal thrones of Ireland are filled to-day by those who in the direct unbreken line are the heirs of the sainted founders of the Church in this land. The constancy of Ireland's devotion to Rome has bridged over the chasm of fifteen centuries. When, then, we, in the spirit of my resolution, offer to-day to the Sovereign Pontiss the renewed expression of that devction, we gather as it were from the ages whatever most lofty, most tender, most pure, and most enduring has illustrated our race and binding it into a single gift, lay it as Ireland's tribute to the Vicar of Christ [applause]. Noble as is the gift, there is that which will give depth to its significance. Our devotion must become more lofty, more tender, more pure, more enduring, when we see that its sacred object has been touched by suffering. When our Saviour walked through Judea in the splendid glory of His miracles He won the people's love, but when He walked. the Man of Sorrow, to His death on Calvary, that love waxed deeper, and from crying out "Blessed the womb that bore Thee," the women of Jerusalem wept over Him as He passed. So it is with the Pontiff, whom He seems to have wished to make a sharer in His authority. If we loved him as a Vicar of Christ for his power, has he not a double claim to our love, and to deeper love, because, for the sake of the liberty of our souls, he has tasted of the bitterness of His passion? Bearing thus to the Eternal City the tribute of the people's love, how wonderful the spectacle that presents itself to us.

ROME HAS EVER 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 immensa Romanae pacis mojestas-was gathering the nations into the school of Christ. The throne from which the Cæsara had fallen became the cathedral from which the Vicars of Christ taught the universe. But to my mind her mysterious and marvellous privilege as the city of destiny has never been exhibited more truly than at present [hear, hear]; for she holds to-day within her walls three men who represent the three mighty forces that are now struggling in the womb of this age for the birthright of the ages to come. Of these three men the first represents the revolution of the strects-godless, bloody, revolting to all moral sense. The second represents the revolution disciplined by

Parliamentary forms, 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 relig-

in various nations and under various circumstances are but episodes in the mighty war, which even al-Ireland the Most Rev. Dr. Conroy, Lord Bishop of presented in Rome. How tremendous the issues at stake you may learn from a distinguished German publicist, Edward Von Hartmant, in the book which he entitles

"THE DECOMPOSITION OF CHRISTIANTITY."

"No men 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 conjueror? 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 issue, then, is between the Revolution and Christianity; and in the presence of such an issue, what Catholic, what Christian, what man dare feel indifferent? It is a war that tolerates no neturals, and we must choose our side. The revolution of the streets and the revolution of the parliamentary benches constitute one and the same cause. The novel theories of

THE OMNIPOTENCE OF THE STATE. of its right to control the entire public order with-

out 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 forcruppers 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 extravagence. 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. Catholic Union makes Catholic interests its own, and one of the dearest among them concerns the Holy See, which has be n to sacrilegiously despoiled of it. 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 bondsmen 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 clung to her maternal embrace? (loud applause.)

" IS ENGLISH MASONRY HARMLESS?" THE CONNECTION BETWEEN THE ENGLISH LODGES AND THOSE OF THE CONTINENT-VOLTAIRE, ORSINI, MAZ-ZINI.

The assertion has gone abroad, and is as gullibly believed by the "profane" as it is carefully fostered by the "initiated," that English Freemasoury is 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 hav-England," the land of freedom," where they were allowed-and assisted-to plan their rebellious "Dublin." schemes against their own countries to bring them under the thraldom 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 spiracy of foreigners.

of the inner Order, of the Supreme Grand Royal 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 1726 in Munster, instituted by the English Grand Lodge. Sure it is that in 1780 Lord Viscount Kingston was elected Grand

In Scotland the Reformed English, or democratic ship of the old Scotch Freemasonry.

In France, we are told, Lord Derwentwaters, M. Kelyne Esq., Heguerty Esq., and some other English noblemen founded a lodge in 1725 at Paris. in an insulting manner political views which have Lord Detwentwaters is said to have been the first the sympathy of the great body of the Irish people, Grand Master, and this lodge to have received its and designates as "brawlers" so large and respectfirst regular constitution from the Grand Lodge of able a body as the Home Rule members; in other Eugland. Later on other lodges were instituted at | words, nearly the whole of our Catholic representa-Paris by the same English Grand Lodge, for instance | tives in Parliament. in 1729 the Lodge of Aumont; in 1746 the "English Lodge" at Bordeaux.

the English Grand Master Count Strathmore, who Pope), the man who sent his heart to Rome; whose gave the licence, to eleven "German gentlemen memory has recently received the most distinguishard good brothers." In 1740 Dr. Luttmann reed homage from the Catholic hierarchy of Ireland ceived from England the patent as Provincial Grand and America; in commemoration of whose services Master.

In Saxony, Br. von Marscha'l was named in 1737 Master of Upper Saxony.

In Hanover, it is the Lodge "Friedrich" which received its patent already in 1744. But Br. Hinu-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" gotits 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, 1798.

The "Grand Lodge of Germany" at Berlin, in-

cording to the Swedish system, came of course into laws which are to govern their country - Yours, &c. collision with the Lodge "Royal York," but it ob-A little black pepper in some cotton, dipped in ion and the composed dignity of social order (ap tained its recognition by England in consequence of sweet oil, is the quickest remedy known for earache. plause). The local struggles that are taking place an important duty Treaty, dated Berlingthe 20th Oct.

5773, and London, 30th November, 5773 [bec, is. Masonry does not admit the Christian ers, but rekk. ons 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 his fory 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

In Denmark, the Lodge "Zorobabel" got its pat. ent and constitution from Lord Cranstown on the 25th-Oct., 1745; and the Lodge "St. Martin" fren. the Grand Master Lord Dyron in 1749.

In Sweden it is Br. Karl Fullmann, Scoretary 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 Grandlodge 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. Berne 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

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 Cummerford Provincial Grandmaster of Audalusia.

In Portugal, the Grand Lodge of England in Lisbon in 1732, 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 1759 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 Ame. rica, 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 "Maconnick Weekblad" (Amsterdam, I June 1374) says, there exist now more than 11,100 lodges with at least .. 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 decieved by that wide spread terror! Let quite different from the Continental, and that no one, who wishes to be loval to his Sovereign and faithful to the Christian religion, be seduced to join the revolutionary and anti-Christian League of Freemasonry. And let these who have been already enspared, 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 ing prepared his murderous attack on Napoleon III. disapproval which is generally felt at the tone of a in England; of Mazzini's and in fact of all fugitive recent article in the "Dublin Review" on the O'Conrevolutionists' kind reception and protection in nell Centenary. I hope too, but vainly, that some amende might appear in the January number of the

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 Masons with complicity in any revolutionary con- the 'Dublin Review" to be the accredited organ of the three kingdoms or of Great Britain, or that it We abstain here, for good reason, from speaking accurately represents any body except Dr. Ward and his friends; nor is it supposed that our eccle-Arch Chapter of Scotland, of the Royal Order of siastical superiors are any more committed by it Scotland Herodom of Kilwinning, of the General 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 Eng-Master in Dublin, exactly a year after his Lordship lish Catholics have no formed opinion about it; had been Grand Master in England. many look upon it, or on some modification of it as a political justice or a political necessity; others system was introduced on the 30th November 1736 | take a different view and are strongly opposed to when William Sinclair renounced the hereditary it; but it is a very general feeling among clergy right of the family of Sinclair of Roslin to the patronat some pains to ascertain), that a review which sims at representing the educated Catholics of the three kingdoms is clearly wrong when it criticises It seems again peculiarly unfortunate that the

Dublin Review should designate as a " Liberal Catho-In Hamburg a lodge was instituted in 1733 by lie " (meaning thereby a Catholic disloyal to the to the Catholic Church our own cardinal-archbishop ordered a Te Deum to be sung in all the churches by the Grand Master Darnlay, Provincial Grand in his diocese; and whose faith, zeal, and Christian patriotism have lately been made the subject of a public panegyric by our Holy Father.

I write these few lines in the interest of truth ber received from London the licence to open a 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 stituted by Zinnendorf on the 24th June 1770, ac- to bind Ireland as Englishmen have in making the

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Jan. 30tb, 1876. Tail Germany gegen