

declared to him, with an air of profound conviction, that on one occasion, at least, in every year each Masonic Lodge was presided over by the Devil in person, incarnate in a visible shape! And now he understood the rivalry, the furious struggle of the Roman Catholic Church against the other Church, the Church of over the way. Although the former counted on her own supremacy, she none the less felt that the other, the Church of Freemasonry, was a competitor, a very ancient enemy, who claimed to be more ancient than herself, and whose victory always remained a possibility. The friction between the two was largely due to the circumstance that they both aimed at universal sovereignty, and had a similar international organisation, a similar net thrown over all nations, and similar mysteries, dogmas, and rites. It was deity against deity, faith against faith, conquest against conquest; and so, like competing tradesmen in the same street, they were a source of mutual embarrassment, and one of them was bound to kill the other. The last Roman princes had thought themselves compelled to become Freemasons in order to render their difficult position more easy, and ensure the future of their sons. But was this true? Had they not yielded to the force of social evolution? Again, would not Freemasonry eventually be submerged by its own triumph—that of the ideas of justice, reason, and truth, which it had defended through the dark and violent ages of history. It is that which constantly occurs—the triumph of an idea kills the sect that has propagated it, and renders its apparatus both useless and ridiculous. Carbonarism did not survive the conquest of the political liberties it demanded; and the day that the Catholic Church crumbles, after having accomplished its work of civilization, the other Church, the Masonic Church across the road, will in a like way disappear, its task of liberation ended. Now-a-days the famous power of the Lodges, hampered by traditions, weakened by a ceremonial which provokes

laughter, and reduced to the simple bond of brotherly agreement and mutual assistance, would be but a sorry weapon of conquest of humanity, were it not that the vigorous breath of science impels the nations onward, and helps to destroy the old religions. — *The Freemasons' Chronicle*.

BUT ONE EYE.

The Grand Master of California decided that a petitioner with but one eye could not be made a Mason. M. W. Bro. John D. Vincil, in his Report on Correspondence, replies aptly as follows:

“For one I am tired of the application to our speculative system of Freemasonry, the old and obsolete doctrine of physical perfection required when the institution was purely operative. Then a candidate had to ‘be a perfect youth, having no maim or defect in his body that might render him incapable of learning the art.’ In the case passed upon, the candidate had one good eye, and was as capable of learning the art of *speculative* Masonry as if his two eyes were perfect. Will the physical perfectionists please tell me wherein a man with one eye is ‘rendered incapable of learning the art’ who has a ‘desire of knowledge, and a sincere wish of being serviceable to his fellow creatures?’ Can not such see well enough to ‘help, aid and assist’ Brother Master Masons, their widows and orphans? Can not such see well enough to detect the sign of distress, and go to the relief of those giving it? Can not such see the tear of a widow, or the outstretched hand of an orphan? Are men with a defect in one eye disqualified for performing ‘acts of charity and deeds of pure beneficence?’ I undertake to say that the advocates of physical perfection will not pass by the citizen with one eye when they want a donation for any benevolent purpose. He sees well enough then to read their subscription paper, and such advocates will not ask the privilege of writing his name to their paper, but very willingly admit that he