

A LEAVE-TAKING.

She will not smile:
She will not stir:
I look on her
The lips are still:
And will not speak:
The glaze of life
In either cheek.
Her hair—ah me!
Her hair—her hair!
How helplessly
My hands go there:
But my caresses
Meet not hers,
O golden tresses
That thread my tears!
I kiss the eyes
On either lid,
Where her love lies
Forever hid:
I cease my weeping
And smile and say,
I will be sleeping
Thus, some day!
JAMES WHITCOMB RILEY.

LEO TAXIL ON FREEMASONRY.

A DISTINGUISHED FRENCH EX-MASSON EXPOSES THE ORDER.
Special Correspondence of the Pilot.

PARIS, Nov. 12.
The celebrated anti-clerical leader, whose conversion, or rather return, to Catholicity created such a sensation a couple of months ago, has undertaken to issue "Complete Revelations on Freemasonry," the object of which is "to tear all its masks from a sect too famous for its political and other crimes, established to combat the Catholic religion." The first volume of this important work has just appeared, and a second and concluding volume is promised in a few days.

Believing that the best method of conquering "the mysterious soldiers of the darkness" is to throw light upon them and thereby weaken the force of Freemasonry by withdrawing the people from its occult power, the author addresses himself to the people. He declares that his work will demonstrate unquestionably that Freemasons when they put themselves forward as discreet philanthropists are hypocrites, that they lie with the most audacious impudence when they present their tenebrous sect as a sort of anodyne association having no need for politics and religion, that when they say that liberty, equality and fraternity prevail among them, they are impostors, "Freemasonry," he says, "with its pantheistic liturgy of chapters and its execrable evocations of the Aresopagi, is nothing else than the worship of Satan."

The work begins with an extract from the encyclical of Leo XIII., *Humanum genus*, wherein the Holy Father counsels the unmaking of Freemasonry and the showing of it as it is; the instruction of the people, making known to them the artifices employed by that sect to win over men and attract them into its ranks, the perversion of its doctrines and the infamy of its acts. The author confesses, to his shame, that he belonged to Freemasonry, and by the special study of it to which he devoted himself, he was enabled to penetrate all its secrets. He, a repentant sinner, makes a solemn reparation to the Church for his responsibility for the detriment he brought to it in the period of its life for the holy and dearly beloved religion of his childhood, and he joyfully confronts the rage which his revelations cannot fail to raise up against him and the effects of which may, perhaps, be put in execution.

The most important chapter is that which furnishes a summary of Universal Masonry, giving, in most cases, the number of lodges of the several rites and the number of members in the several countries of the world. England, Scotland, Ireland, the United States, Germany, France and Italy stand high in this secret society. The Grand Lodge of England, York Rite, has as its Grand Master of the Rite called Herodotus, Albert Edward Prince of Wales; as its substitute acting Grand Master Earl Carnarvon. Royal Arch; it was established in 1717, has 2,010 lodges dependent on it, and numbers about 105,000 Masons. The same Albert Edward is Grand Protector of the Grand Lodge of St. John of Scotland, and of the Grand Lodge of Ireland, of which the Duke of Abercorn is Grand Master; the Marquis of Headford, R. yal Arch; the Earl of Bandon, Grand Secretary, and which was constituted at Dublin in 1729, has 1,014 lodges and about 75,000 members. This practice of having royal personages at the head of the great lodges is also seen in Denmark, where Christian IX., King of Denmark, is Grand Protector of the National Grand Lodge of Denmark, and where the Prince Royal Christian Frederick William Charles is Grand Master. Oscar II., King of Sweden and Norway, is Regent Grand Master, and Gustavus Adolphus, Prince Royal, Grand Master. Alexander, Prince of Orange, is National Grand Master of the Grand Lodge of the low countries; Prince Royal Frederick William of Prussia is Grand Master Protector of the Mother Lodge of the three globes, and fills a like office in lodges of minor dignity.

The United States have many, most of which are of the York rite. The Grand Lodge of Massachusetts was constituted at Boston in 1733; it is very ancient and powerful, and has the direction of 227 lodges, comprising about 26,250 Masons. The Grand Lodge of Pennsylvania, established since 1764, is one of the most important in the United States, and has the direction of 379 lodges with 34,350 Masons. The most important in the United States is that of New York, established since 1781, which has the direction of 713 lodges with 72,000 Masons.

The general total, gathered from the official records, of Masons throughout the world in 1885 is, according to M. Taxil, 1,048,005, divided into 17,016 lodges—in round figures, 17,000 lodges and 1,000,000 of Masons. In the opinion of this author, there are no real Masons except those who are active members. The easiest way to get rid of Masonry is to cease attendance at the lodges and to neglect the payment of the usual fees. But if a man be useful to the sect every means is made use of, even solicitations which greatly resemble threats, to retain him. A million of Masons frequenting the lodges is sufficiently serious a peril without increasing it by fears of others. If only nineteen-twentieths of these were to know the purpose of those who deceive them and turn them to account they would abandon their leaders. If the people knew how

they have been imposed upon by a handful of individuals, whose principal force lies in the mystery which surrounded them, they would themselves overthrow this tenebrous power—that power which their ignorance of facts has established, and which their blind simplicity maintains.

The third part of this strangely interesting work is occupied entirely with a voluminous account of the organization of Masonry in France, its constitutions, statutes, and official regulations. This, of course, is technical and practical, and therefore less generally interesting to the casual reader, though of the most profound interest to the student of the history of human error, folly, and malice. The revelations which are yet to be made, and which are the more important, will show how false are those pompous declarations which Freemasonry affects to put at the head of its constitutions, which it displays to the eyes of the "profane" world by means of journals drawn up by its members, and which it has the effrontery to speak of in its lodges wherein the Masons of recent initiation can comprehend nothing of the odious farce which is played. In conclusion M. Taxil writes: "If on the one hand the confusing ceremonies which have been plentifully adopted for the simpleton who enters the sect do not satisfy him, he has the joyful satisfaction on the other hand of hearing a 'venerable' who is often notoriously known in the town as a hardened atheist and materialist, speak with compunction of the Supreme Being and invoke the grand architect of the universe. Finally, if this sweet confraternity of persons who mingle in a fashion, fantastic at the very least, has succeeded in extracting from the pocket of the initiated 150 or 200 francs, as a recompense, it has taught him how he may win applause by saying *Hocus* three times and by spelling letter by letter J. A. K. I. N."

ENLIGHTENED CATHOLICS.

"Thou art a blessed fellow," said Prince Hal to Poins, "to think as every man thinks; never a man's thought in the world keeps the roadway better than thine." The praise which Shakespeare puts in the mouth of the English prince could fall as properly on the heads and sound as sweetly in the ears of a large number of our brethren in the faith, who receive from the world the dubious compliment of being "enlightened" Catholics. Their enlightenment is a peculiar gift, coming as it does from the regions of darkness instead of descending from the "Father of Light." An enlightened Catholic, according to the classification of the world, is one who knows but half of the truths of religion, and practices less who knows the laws of the Church, but applies them, as it suits his convenience, or as it pleases the world, with which his thoughts are always in harmony. He lives in mortal terror of falling into any practices of devotion which the Church has blessed, but at which the world sneers as superstitious. He won't believe, though he has God's Word for it, that a mortal sin will send his soul to perdition, because this "enlightened" world has long since discarded this folly of saints and penitents. He accepts as much of Christian morality as the world approves. Passion he believes is an evil thing, when it injures health, destroys reputation, deprives him of the comforts of life, or lowers him in the social scale. Upon these evils of sin the world frowns—this excess the world condemns. And since he thinks as every other man thinks, with the submission of a pagan slave, our enlightened Catholic abhors such sins, not because God is offended, or his soul imperiled by their commission, but because they are not respectable and are not allowed by the laws of good society. There may be other sins which the Decalogue most solemnly forbids, or the laws of God's Church prohibits. But the "enlightened" Catholic, whose intelligence the world praises, "keeps dark" about them—he doesn't want to know them. Public opinion is the great god whom he worships, and that divinity knows nothing about them. So he decides that the fastings of Lent, annual confession, the Paschal communion and special seasons of prayer and self-denial are ecclesiastical fopperies, spiritual novelties which are wholly unnecessary to save a man of so much wisdom as he possesses. Like the English nobleman, he has come to the conclusion that God will think twice before he condemns a man of superior attainments. Like Poins, he keeps the roadway of the world, and most probably in the end stumbles and falls at the end of the journey. The light of his wisdom does not serve him much when the darkness of death gathers around him.

An enlightened Catholic, a blind bigot, who never looks at spiritual things through the world's spectacles and never measures them with its lying yard-stick, is the very opposite of all this. He has a custom of opening his eyes to the full light of divine teaching. He never attempts to divide that light with the spectrum of his private judgment or to retract by the thick medium of human opinion. Whatever the Church ordains he receives with entire, unquestioning obedience, because God has appointed it as the sole guide of his soul. Of course, for his folly of listening always to God's voice, and for refusing to be the slave of the world, he is denounced as a troublesome blockhead. He won't consent when Ash Wednesday marks his brow with the dust of death and the ashes of self-denial, to eat and drink, as the world did on the eve of deluge.

God delivers his death those Catholics who are so enlightened as to be, in language that has the odor of paganism, too liberal for their creed, either in the acceptance of its doctrines or conformity with its practices. Never was stupidity so gross or so awful in its punishment as the mental state of those Catholics who have neither honesty or manliness enough to try and act up to the things they know to be their duty, or collect enough to understand the consistency of all its parts, and the inconsistency of their position. They have dropped out of the reach of all spiritual peace, and live in a hazy twilight—all sin in practice, and half heresy in speculation. An enlightened Catholic, who professes on one hand that the Church is his appointed teacher, and on the other declines to take notice of the counsel and solemn

admonition of the Church, may obtain the dishonoring respect of the world that hates his creed but he is the greatest threat that crawls between heaven and earth.—*Cincinnati Telegraph.*

"PENNY COLLECTIONS."

WHERE REFORM IS NEEDED.

Church-governed need not be told as a piece of information, that at every public service the box, the basket or pike is passed into every pew. People call it taking up the "Penny Collection," and we suppose it will be known by that sinister appellation to the last chapter of the Church's history. This taking up of collections is as old as the Church, but we have grave doubts about its having been called during the past ages "a penny collection." IN THE APOSTOLIC PERIOD OF THE CHURCH, before the offering was made in the Mass, the officials went around through the assemblage of the faithful with large basket-like or tray like portables, and received the donations of everyone present of bread, wine, coin, etc., and carried them to the altar, where they were offered together with the Eucharistic Sacrifice. From these donations the clergy were sustained. It was the "living" they received. But when the Church increased in membership, we may well suppose that what remained over and above the amount required to meet the wants of the clergy, was distributed to the poor by the deacons and the pious hands of women known in history as Deaconesses. In the course of time, the Church became the religion of the State and the possessor of land and other property. From that date, the donations of bread, wine and other commodities fell off, and contributions in coin alone were made. The custom of presenting the coin with the obligations of wine and bread at Mass, fell also into disrepute. But the collection still survived in the shape of money, and the so-called "Penny" collection is a relic and continuance. We will not here enter UPON THE NEEDS OF SUCH COLLECTIONS.

Every instructed Catholic is aware of their object. They should not be regarded as needless and distractions. They afford the faithful the time and occasion of fulfilling the duty they have to support religion materially. It was on the collection alone that the priests managed to subsist during the periods of persecution, and in our own land were enabled to build temples suitable for the service of God, and maintain their sustentables.

BUT THE COLLECTIONS DWINDLED down in the course of time. From a collection in the past, every one in the congregation. He knew the exact number of people present. He found out the sum of the contribution, and then proceeded to parcel it out to the credit of the contributors. There were a large lot of pennies, a spare number of dimes and nickels, and one twenty-five cent piece. He showed from the returns that so many gave nothing at all, for the number of people present outran the returns; so many gave a penny, a few dimes, and a few smaller gave nickels. The twenty-five cent coin now remained—the contribution of a single person. "The person who gave that," declared the pastor, "must have been a stranger to the customs of this congregation."

We have no doubt many pastors could make the same comment. It may be amusing, but it is sad. When a man gives the Church only a penny, he is certainly making no tremendous sacrifice or deadly inroad to his worldly substance. Yet one penny per week is often the only sum ever paid per year by many Catholics. It reminds us of an old line, which after showing us how the nickels and dimes went to the tobaccoist and bartender, winds up in this manner:

"God and the organ-grinder,
Gave the copper cent."

That there is room for improvement in this matter is evident. Neither our character nor our pocket-book will suffer by paying somewhat more liberally. What we must forget is this—that the collection is a penny one. It is no such thing except we make it that by our niggard donations. It appeals to our generosity and liberality.

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CATHOLIC PRESS.

Marshall, Ill., Church Progress.

To us there seems a wonderful change in the history of Protestantism. Since its first start it has protested against all modern miracles performed or supposed to be performed in the Catholic Communion. Protestantism has heralded the ignorance and superstition of Catholics in believing some unknown freaks of nature to be miracles, but lo and behold! now they come themselves. Yes, the Protestant, who all his life yelled fraud at Catholics for their belief, holds a "faith cure" convention and sanctifies the "faith cure fraud" as a miracle-worker in the nineteenth century. From every part of the country comes the news of some wonderful physical change operating on some old woman. It would seem too ridiculous, we suppose, to have any other than old women submit themselves to the "faith cure" preacher. It is queer, anyhow, what changes take place among the "predestined" and how singular that what was deemed always superstitious in and among Catholics, should now be suddenly believed as coming from the Almighty down upon the sanctified crannies of Protestant old women, and be designated by the euphonious name of "faith cure," a Protestant word for miracles.

Milwaukee Catholic Citizen.
Labor organizations ought not to be lightly condemned. Our American trade unions are among the most salutary associations that we have. In Chicago, recently, they incurred the displeasure of the Socialists, because they would not allow Socialists to lean back at one of their demonstrations. They are able to promote providence, social union and independence. They "keep the wolf away from the door" of hundreds. The case of the Brotherhood of Locomotive Engineers is one in point. During the twenty years of its existence the brotherhood has paid out nearly \$2,000,000 in insurance to the families of engineers who have been killed or permanently disabled. The motto of the brotherhood is: "Sobriety, Truth, Justice and Morality." The more stress that is laid upon sobriety in all labor organizations, the better. It is to be regretted that some trade unions take the form of secret societies and thus tempt Catholic workmen, (of whom there are thousands) to violate dictates of conscience. Labor leaders ought to reason that this is not right. These organizations need Catholic artisans, and Catholic workmen need these organizations, provided they are honestly, soberly and candidly conducted.

Catholic Review.
The execution of Louis David Riel was not unexpected, but it is none the less a disgrace and a danger to British rule north of the St. Lawrence and northwest of the American Mediterranean. His last days and his death were most edifying. If he wavered at any time in his attachment to the Catholic Church, the approach of the awful moment of death brought him, as it will bring most men, to a desire to make peace with the only power that can rob death of its terror. His latest utterances and his will showed that he died faithful and penitent, as well as a political martyr. He was the victim of the Orange lobby, and his death makes a new peril to British power in Canada.

N. Y. Freeman's Journal.
A correspondent asks about Salmi Morse and his proposed play, *Salmi Morse*, which he intended to exhibit, amid the moral accessories on a public stage, without religious intention, the spectacle of an imitation of our Lord's Passion and Death, committed suicide. The Fifth Regiment, which occupied the army in which Morse intended to have his show, has been disbanded. The building is no longer occupied as an armory.

FROM PETERBORO.

The readings given last Friday evening in the town hall, by Mr. T. O'Hagan, M. A., were a decided success. The audience greeted the talented reader with marked appreciation at the close of each selection, notably in his humorous rendition of "The Romance of a Hammock," and his unique and excellent interpretation of "Excelsior." In the recital of the last named piece Mr. O'Hagan surpassed all his former efforts and gave evidence of the finest voice culture. Nor did "The Death of Little Joe," from Dickens, which was given on a former occasion by Mr. O'Hagan, lose anything by repetition. The musical portion of the programme was pleasant throughout. Mrs. McKinnon was deservedly and vociferously cheered by singing in a very sweet voice "The Wood Nymph's Call." The instrumental duet (cornet and piano), by Mr. M. J. Dowseley and Mrs. McKinnon, was well received and elicited an encore. The piano solo "Amour et Fantaisie," by Miss Denison, was given with excellent effect. Mr. O'Hagan, at the close, sang in a fine voice "The Gruesome Lawn." We must not omit a recitation, "Out of the Fire," given by Mr. Norris, in which that gentleman gave evidence of no mean talent as a reciter. In every particular the "Evening of Recitation and Song" was pronounced a success.—*Standard.*

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