

To Christopher Columbus.

Irish Monthly.

What brief delight your days of triumph bore!
How long the years of labour and of pain
Kre you could compass quest athwart that main
Whose vague vast waste no prow had braved before?
What shame, when from your own discovered shore
You Spainward sailed enthralled in califf's chain!
Yet, for that cup of woe you did thus drain,
What glory earth and heaven held in store!

True Christopher, the Christ you longed to bear
To half a world untutored by the Cross,
Your pattern shone, most frequent in the strife
Of want and direful pang, in Labor's glare
But once, hosannas once; ill's death, all loss
That seemed, is now for you, light, love and life.

Lewis Drummond, S. J.

St. Boniface College, Oct. 12, 1892.

AMERICAN-ENGLISH MASONRY.

Is the Order Related to that of France, and Italy?

The following article is copied from the *Liverpool Catholic Times*, and is, probably, from the pen of the able Father Nugent, the editor of that paper. It is addressed especially to Englishmen who would find fault with the Pope for his recent letters to the Italian Bishops and the Italian people in condemnation of Freemasonry as it exists in that country. As it is thought that the Masonry of America resembles that of England rather than that of Italy or France, the remarks of the English editor should be as applicable here as in England.

There has been a standing quarrel between the Holy See and the "Sect of the Freemasons" for a century and a-half. But whenever the Pope expresses himself as in the recent letter to the Catholics of Italy, Englishmen are amazed that he should break out into such strong language and heap up tremendous charges against a benevolent, unsectarian, and harmless society, which reckons among its members the highest in the land. What have these philanthropic Masons done to bring on their heads such a thunderstorm? Why can't the Pope let them alone? Surely they let him alone. If they relieve widows and orphans, wear aprons, and go through quaint ceremonies, how are these things a crime in the eyes of religion? Yet here is Leo XIII., whom the English newspapers call the most placid of Pontiffs, arraigning the Italian Freemasons as guilty of a war against morals, religion, society, and the supernatural; putting them under the strictest of bans; making them responsible for the calamities which have befallen the Roman Church; and all this as a matter of course, known to everybody—to politicians, priests, workmen, and even to charitable visiting ladies! It is a dense mystery to the British mind, which never did pretend to understand foreigners, but feels more than a little angry with Leo XIII. for his gratuitous quarrel with those who want merely to do good without distinction of creed or country.

But in the quarrel gratuitous? Can not John Bull give the Pope credit for knowing his own business? And is John himself well read in the history of these innocent Freemasons? We fancy not. Could he say where they sprang up, what was their original design, how they have grown to their present dimensions, and in what manner they exercise their undoubted influence in the Press and Parliaments of Europe? About all this our humane friend knows little, and cares less. He believes in a fashion the tale of Hiram and Solomon's Temple and the other absurd stuff which makes the Golden Legend of the Lodges. But if you talk to him of "Naturalism" as a religion propagated in them, he will stare at you. What is "Naturalism"? he asks. Well, John, it is Secularism plus philanthropy; that is its definition. Yes; and "Secularism," what is that, he inquires, as though it were a new thing, not yet imported into Britain. One cannot help feeling sometimes that the French are in the right of it when they say that every

Englishman adds hypocrisy to his other vices. For Secularism on this side of the Channel is rampant, victorious in the Board schools, flourishing among artisans, intent under many names upon seizing the Government of tomorrow and shaping men's lives according to its detestable standard. Secularism believes neither in God nor Devil, Heaven nor Hell; it laughs at immortality and the judgment to come; its aim is enjoyment on this side of the grave; and when it calls itself humanitarian, the true meaning is that to all intents and purposes it would abolish God and His Revelation. We are weighing our words, and such is the account we must give of Secularism. But in England, the Secularists, though powerful as we have shown, are not fully organized; and their readiest instruments, the Dissenting bodies, do not suspect the work they are doing. In Italy, Secularism has been fully equipped and conscious this long while. It is the State within the State, and the anti-Christian, anti-Theistic, but most unmistakable of Churches which we know as Freemasonry. We do not propose to call Catholics into the witness-box on this subject. But Englishmen will find the clue which they invariably miss to the Pope's denunciations in half a dozen pages of Lessing, written more than a hundred years ago by one who penetrated into the secret of the lodges and was charmed with his discovery. Since then, the chronicles of all Europe may furnish a comment on his words. Freemasonry was invented, we believe, in the seventeenth century, but reached its acme in the eighteenth, when the widest revolt of modern times against Revelation and Catholicism was taking place. It began as a vague philanthropic Deism, and it has developed on the Continent into a fighting Atheism; and is now in France, Italy, and the countries under French influence, what the Holy Father calls it, an "abject Realism." If we desire to know its essence more profoundly, we must connect it with the great Jewish propaganda, extending over finance, politics, art and journalism, which has emerged for a moment into the light, thanks to the earthquake of Panama, but which prefers to work in darkness. We must not be understood as in any degree, however slight, recommending or defending the crusade against Semites as a people, which we view with shame and horror. But that Freemasonry has been, and still is, in close connection with Jewish Rationalism cannot be doubted. It is, therefore, essentially a war against Christian dogma and Catholic institutions—all of which, we repeat, Englishmen whether inside the lodges or gaping round their entrance, have not the remotest idea. They take no interest in Continental politics as a whole, and the literature which reflects these movements of thought, these currents of activity, is a dead letter to them. That Jews control the money market they know. That there is a Jewish influence at work in every European country, and that it may be Conservative, Socialist or Anarchic, but is always antichristian, they cannot realize. And how it should have created or sustained Freemasonry is beyond them to conjecture. Yet the proofs are patent in the history of Revolution during the last seventy years.

However they could applaud the Pope when denouncing Lassalle, Karl Marx, and Bakunin; for Englishmen detest socialism and anarchy. What they admire is philanthropic liberalism; and is Freemasonry, they ask again, anything else than this? Yes, Leo XIII. declares it is the enemy of the Church; it has captured the Government of Italy, and is the moving spirit which animates its legislation. These are facts. And what do they imply? Secularized public schools from which religion is banished; "civil," that is to say, atheistic marriages and funerals; toleration of

public vice; immense speculation in all ranks of officials; exclusion of Catholics from posts of influence and dignity; a severe putting-down of all religious manifestations as contrary to the peace of society; and vexatious and tyrannical laws, such as dictate the exorbitant taxes on ecclesiastical property, the conscription of clerics, the withholding of church revenues, and the shameful attacks on the freedom of the pulpit which are now a part of the Italian code. Years ago, religious orders were forcibly suppressed; and the Pope draws a just contrast between the "vows of obedience" at which Freemasons scoff, and their own blind and secret oaths, so long the instrument of terrorism and sometimes of crime, yet binding on the individual members of every cabinet that has governed Italy, and of multitudes both of electors and representatives. Again we say, a State within a State, and a militant Church.

Well may we exclaim, then, is there not a cause? When the public and private institutions of a country have fallen into such hands, when Parliament, press, and army; when charitable societies, schools, universities, and the national finances have been taken over and exploited (for that is the only word to describe it) by a minority whose aim is now declared to be the uprooting of the Catholic name, the destruction of the Papacy, and the worship of atheistic progress, can even stolid Britons suppose that the Father of Christendom will keep silence? They may point to the benevolent works of Freemasonry at home; but have they ever reckoned up its works abroad, or inquired into their nature? Not they; Italy is still to them the happy hunting-ground of political constitution mongering and missionary efforts. To Leo XIII. and the Catholic millions it cannot appear in the same light. All they ask—putting aside the Roman question, which we need not touch upon just now—is a like degree of freedom with that which we enjoy in the British Empire, and which has enabled our brethren in the United States to flourish so amazingly. On the principles of Liberal toleration, Italians have every right to such. If the Christian religion be God's truth, they have ten thousand times more right to it. Who is it that hinders this consummation? Who is their constant and their deadliest foe? Are they so infatuated, so utterly lost to reason, that they mistake for him a harmless philanthropist? By no manner of means. Their foe has made no secret of his designs. He says "Freedom is for Freemasons, not for Catholics." And in every department of State he acts accordingly. As a destructive agent, Secularism is without a parallel. When it has made of the school, the club, the newspaper, the voting-urn, of marriage, and even of funerals, mere "civil" institutions, evaporating from them the last aroma of religious influence, it will have fulfilled the mission it has deliberately set itself, and "conducted God across the frontier." If Leo XIII. did not cry aloud against so monstrous, yet so well-organized a system of iniquity, he would surely be the blindest of guides, instead of what he is—a beacon-light to this chaotic and storm-driven country.

"From religious to social ruin," the Holy Father warns us, "is a rapid transit." "The licence of error and vice," the luxury of classes, "enjoying at ease all the delights and pleasures of life," the lapse of numbers into their paganism; the awful corruption of literature, science and art, while "the people are oppressed and impoverished;" "precocious crime," public scandal, the increase of suicides—these are disquieting signs for the future. And more ominous than all, perhaps, is that "empire of modern States," with its centralized machinery, which in the hand of a clique or a fac-

tion, of purchased Deputies, and daring financiers, and Masonic Promoters such as we have beheld in Signor Crispi, has become a ubiquitous despotism as unjust as it is irresistible. Surely, the Pope is the champion of freedom in a Free State; Leo XIII., and not the Freemasons who have endeavored to make the Church into the mere telephone of the Minister of Public Worship, as a prolate to silencing it for ever. Yes, if Catholics desire freedom, they must organize. Though they be persecuted, still they must organize. Isolated, and as individuals, they will be devoured one by one, in a sort of stupid amazement and criminal apathy, by the Moloch whose ministers are the Jews, infidels, and atheists that control Freemasonry. The Holy Father has spoken—will Italian Catholics act?

SEVENTH ANNUAL REPORT OF THE

Temperance and General Life Assurance Co. of North America.

At a largely attended meeting of stockholders and policyholders, held in the Company's offices on January 25, the following report was unanimously adopted.

Your Directors have pleasure in presenting their Seventh Annual Report and Financial Statement to this meeting, as they indicate continuous, steady growth in every feature of the Company's business which tends towards strength, stability and usefulness.

During the past year 1,575 applications for \$1,887,700 of insurance were considered. Of these, 1,345 for \$1,563,200 were accepted and policies issued, and 230 for \$324,500 were either declined or were awaiting further information before taking final action. The number actually declined was 186 for \$243,500. This may seem a large amount, but those having the special supervision of risks for acceptance have deemed it most important to maintain the high standard in this respect always aimed at by the Company.

Our insurance in force at the end of the year was \$4,513,176 under 3,474 policies on 3,250 lives, being an increase of \$474,905 of insurance, 474 policies and 440 lives over the previous year.

The classification of our risks was as follows: In the Temperance section there were 2,656 policies for \$3,216,825. In the General section there were 818 policies for \$1,296,351.

As compared with the figures of the previous year our gains of insurance in force were 537 risks for \$616,905 on the level premium plans, but we had a decrease of 63 risks for \$142,000 on the natural premium plans, the use of which we have not recently encouraged, so that while our net increase has not been so great as we might have desired, it has been of the most satisfactory character.

Our cash income for the year for premiums and interest was \$116,541.00, being an increase of \$19,705.11 over that of the previous year.

Our expenditure for all purposes except the payment of death claims was \$42,614.67, being an increase of only \$409.12, which must be regarded as exceedingly moderate.

Our assets for the protection of policyholders were \$236,640.72 and our liabilities \$148,769.64, as shows by last year's report to the Government, and in this year's statement they are respectively \$277,334.45 and \$189,201.17.

Our death losses for the year were \$33,000 under 18 policies on 18 lives. This includes three losses for \$4,000 which had occurred prior to the close of 1891, but had not been reported to the Company.

Although the losses chargeable to the past year were somewhat higher than usual, owing to the accident of an unusual number of claims having occurred amongst those most largely insured by us, still both in number of losses and amount our experience was well within the tabular expectation.

The certificates of the Auditing Committee of the Board and the Company's Auditor attached to the Financial Statement are warrants for its correctness and for the correctness of our accounts.

By Section 9 of our Act of Incorporation all the Directors retire, but are eligible for re-election.

G. W. ROSS, H. SUTHERLAND.
President. Manager.

SUMMARY OF FINANCIAL STATEMENT.
Current Income (premiums and interest).....\$116,122 64
Current Expenditure (general expenses, death claims and surrender values)..... 80,507 99
Assets for Policyholders' Protection..... 277,334 45
Liabilities on Policyholders' Account..... 189,201 07
Surplus on Policyholders' Account..... 88,133 38