

masonry to injure the Craft, yet they ought to know that the union of the sexes under the name of Masonry, has a tendency to lower the true and ancient Order in public estimation, since it is believed that such conglomerations cannot have any other result than to bring it into seeming contempt. It is unwise, then, on the part of Masons to join in the Eastern Star or any similar Order, which at most can be nothing but a travesty upon real Freemasonry. Were the friends of the Order, the well meaning members of the Brotherhood, determined to do nothing that would injure or retard the prosperity of the Craft, there would be less cause for complaint than there is, and steady and sure as its progress is known to be it would be greatly accelerated, and the world would have the greater reason to marvel at its progress.

POPE PIUS AND MASONRY.

The prisoner of the Vatican, as the owner of perhaps the richest and largest palace in the world is facetiously styled, has been rushing into print on the old subject—that of Freemasonry. Pope Pius the IX has long been of opinion that all his troubles are due to the machinations of our Order. From the revolt of the old Catholics of Germany to the latest curtailment of ecclesiastical interference in Brazil—from the Falk laws of Prince Bismarck to the pamphlets of Mr. Gladstone, everywhere his infallible eye can distinguish the trail of the serpent. Freemasonry is the crumpled rose leaf that will not let him sleep in peace. Therefore the Venerable Pontiff arises, “swears a prayer or two,” and then goes back to his dreams.

The Paris *Univers* of the 25th October, contains perhaps his latest effort—a letter to the Bishop of St. Paul, Brazil. It is couched in the old familiar style. We find in it the same mixture of complaints and curses—the same lofty disregard of truth and charity. The same utter lack of anything like reason or argument which invariably adorn his pious lucubrations.

If Pius the IX would advise his clergy to avoid scandals, and to cultivate a good understanding with their flocks—if he would sternly frown down fables like those of La Salette, Lourdes and Paray de Momal—if he would lay a strong hand on the incontinent priests of Spanish and Portuguese America—if he were to study a ‘Polite Letter Writer,’ the world might listen, if it did not applaud.

Far other is his course. He is rejoiced—not at any spread of the Gospel, or Reformation amongst the clergy of the Brazils, but at the fact that they have formed a Society amongst themselves to crush the “*serpent-like sect of Masonry which has entangled in its coils many persons of all ranks.*” What can the Romish Bishops do? They are bound by their bran new Creed to listen to the aged voice raised aloud to threaten and to curse—and bidden to imitate its accents as best they may. And they do it. From a pastoral of *Carmulus*, Bishop of Malta, 5th Sept., 1876, we cull a few gems.

“The *Phoenix*” (a Malta paper) “has in its latter numbers exceeded all bounds of decency, inasmuch as it has endeavored to sustain, defend and praise the damned sect of the Freemasons.”

[There is a sweet odor of the Vatican in the last phrase.]

“That journal seeks to persuade the people that Freemasonry is simply a philanthropic society composed of the flower of the people.”