

Atheism and Humanitarianism. At once a universal bond of federation was established for all the German Lodges. Ritualistic and geographical boundaries were to be done away with, and a united force was to be brought to bear in one common conflict upon the Jesuits and Ultramontanes. This was the origin of the confederation of the Grand Lodges of Germany, May 19th, 1872, which had the two-fold object of doing away with what I may call partialism or particularism in politics, and of crippling, by means of a combined attack, the religious action of Jesuits, whether Catholic or Protestant. In plain English, all forms of positive Christianity were to be made away with. This confederation included eight German Grand Lodges, and five isolated ones, with three hundred and four Lodges of the Symbolic (the three lowest) grades, and an effective of thirty thousand one hundred and twenty-seven Freemasons of the three lowest grades,* without taking into account those of the higher orders. Let us now bear in mind that the majority of the "Brethren" are in influential positions: officials of the State, men well-known in the industrial and monied ranks, editors, official and officious, of the Liberal press, and that they all work together according to a preconceived plan. Let us remember too that they are backed by the mighty Chancellor of the Empire himself, and that they in turn give him their support. We shall then be able to understand with what an infernal conspiracy the Catholic Church in Germany has now to contend. Scarcely had the first steps been taken against Catholics when the Grand Lodge of Hamburg with five daughter lodges presented an Address to Bismarck, in which they tendered him their thanks for the courageous and sustained conflict that he had begun to maintain for liberty of thought and religious belief. This is the way in which a most barbarous tyranny against the conscience of Christians is decked out in the garb of freedom; and we who groan in chains are made out to be the despots, the tyrant himself is hailed as the champion of liberty.

During the combat against Christianity as taught by *positive Protestantism*, the Lodge affiliated to itself the so-called Protestant Union (Verein); against our Church it made capital out of the scandal of the New Protestants (old Catholics). The heads of the Protestant Union, Bluntschli, Schenkel, Holtzmann, and Zittel, at Heidelberg; the head priest Schwarz, in Gotha; Professors Baumgarten, Holzendorf and Sydow at Berlin; Melle and Marchot, Ministers at Breinen, are all of them also holders of important posts in the Lodge. From the date of the meeting of the Protestant Union in Darmstadt (3rd to 5th Oct., 1871) the attack upon the Jesuits was arranged and matured, but under the inspiration of the Grand Lodges in Berlin a proposal was soon made to the Chambers, which went beyond the original design of Bismarck, to bring all the Religious Orders under the law of banishment, and all were unhesitatingly suppressed by our second Nero, then at Warzin. Since that time there has been no end to proscriptions, and every day that dawns brings fresh and still more infamous laws. The scandalous "Janus-Christians," or New-Protestants, are hand and glove with the Protestant Union. Professor Micheli's harangues in the Lodges at Constance and Freiburg; the clamour for the annihilation of the Jesuits and the Papacy echoes beneath the roofs of their secret meeting-houses; at Munich, Cologne, and Constance, the form of expression used is identical with that which resounds in the Lodges of the Freemasons. And now that Bishop Reinkens, once a poor working lad at Bunchleit, near Aix-la-Chapelle, has been acknowledged by, and has taken the oaths to, the Government of Berlin (Oct. 7th, 1873), the Minister of Public Worship gave a dinner in his honour, while the Catholic Bishops are on the eve of imprisonment, or are already heavily fined, and their seminaries are deprived of the usual annual subsidy from the State. Bismarck and the Freemasons of the Symbolic grades, the Protestant Verein (Union), and the "Old-Catholics," had already gone to great lengths; but behind them are the real leaders of the attack upon the Church, the members of the higher grades, whose actions are generally shrouded in the deepest obscurity. Nevertheless of late some few facts have come to the public knowledge—for instance, their Congress at Locarno, near Novara, on November 3d, 1872, during the very time that the public attack upon the Church was going on.

However, what concerns us chiefly is the third question on their programme: "What new religion is to be substituted for Catholicism?" The decree proposes to introduce a new Faith and Cultus. Judge of its nature from the following title: "*The New Bible of the Socialists, by Brother Rénaud, (in four parts, comprising forty-one chapters,) in form of a Catechism.*"†

Fourthly: The fourth proof of my assertion is of no less importance. I find it in the terminology of the Cabinet of the Chancellor. In the newspapers in Bismarck's pay, as well as in his own diplomatic correspondence, expressions constantly occur which savour overmuch of the language familiar to Freemason oratory: such as the Interests of Humanity, Intellectual advancement retarded by the Papacy; the *Kultur-Kampfe*, (Crusade in favour of Culture), the Necessity that modern ideas should triumph; the Emancipation of mankind from the thralldom of mediæval and sacerdotal authority, &c. Bismarck has already twice invited the English Government to join him in his *Kultur-Kampfe*. Must I attribute to the good sense of the English nation that it has been twice answered with a simple negative? The proverb tells us that we know birds by their song, and men by their speech. When statesmen like Bismarck are accustomed in their diplomatic communications to use the jargon of the Lodges, the conclusion must be clear to every reflecting mind. Why, his very distinction between true Catholicism and Ultramontanism is evidently coined in the same mint.

Fifthly: The fifth argument is the following. On the 21st October, 1870, a decree of the Grand Orient of Paris, together with twelve other Lodges, summoned the King of Prussia and the Crown Prince before the Secret Society, for the 29th October, 1870, at seven in the evening, to 25, Rue Jean Jacques Rousseau; and because they failed to come, a price was put upon their heads, as also upon the heads of Bismarck and Moltke. Again, after the affair of Sedan, the Lodge of the "Philanthropes," at Brussels, declared itself against the continuance of the war with France, by a resolution of the 12th and 15th September, 1870. This was adopted by the Swiss Grand Lodge "Alpina," and by many Italian Lodges. Even Rouan, head the-

ologian of the higher grade in the Society, declared himself as did all the members of the Lodge, in the bitterest terms against Prussia, and went so far as to be enthusiastic about the Jesuits, because by their means the people had gained solidity and judgment, and thus would be ready all the sooner to take part in the war of revenge. But what a charge since that time has come over the spirit of the dream of the Freemasons! No sooner did Prussia come out in the character of a persecutor of the Church than the Brethren in France, Belgium, Holland, Switzerland, and Italy overflowed with tenderness for the great, sublime, wise, and enlightened Prussia. The 'Chaine d'Union' (Dec., 1871, page 7, seqq.) declared that the decree of the Grand Orient of Paris, which we have already mentioned, was put out without any serious intention. The 'Revue des Deux Mondes,' the 'Siècle,' the 'Temps,' the 'Dix-Neuvième Siècle,' all newspapers written in the interest of the Freemasons, are full of admiration for Prussia, and represent the interests of Prussia in France more even than the interests of their own country. The same may be said of the so-called liberal press of Holland, Belgium, Switzerland, and Italy. It is strongly marked by a tone of enthusiasm that transparently conceals the political tendencies which that press seeks to further.*

Even free Switzerland, which no longer ago than 1870 showed so pronounced an enmity against Prussia, is quite happy under Bismarck's rule. And now a rumour is afloat that a combination is being formed with the object of annexing Belgium, Holland, and Switzerland, to the Masonic Empire, as the prize of the next war! Prussia, you may be sure, intends to do nothing for nothing. By its ecclesiastical policy it is weakening itself immensely as to its interior strength, so it has no choice except to gain compensation by an increase of its external force. And thus the time is coming near, when we Catholics will be the only true patriots.

Yes, Germany and Italy are most closely allied with Switzerland as persecuting States. The "Mystery of iniquity" is no longer so thickly veiled as it was. Continental Freemasonry is mistress of the situation. Bismarck is its slave, and if ever he refuses to follow its lead, a Pianori or an Orsini will be sent on his murderous mission to lay low the crafty statesman now caught in his own toils. Thus the position of Europe is becoming daily more and more defined. We are approaching a war between God and Belial, between the Church and the Revolution, between Christendom and modern Heathendom. Much as the phrase "religious war" may sound offensive to certain ears, the plain truth is that one is at hand and will soon burst out. The question is, to whom shall the victory belong? It has been answered by Jesus Christ two thousand years ago. If we are not entering upon the last times, the Cross will be the conqueror. And after its triumph the fetters will fall from the arms of the Spouse of the Most High. The manacles will be removed from the wrists of the Vicar of Christ, of the Bishops and of the clergy. The exiled shall return to their homes, and all those who, though led away by false guides still keep the Faith, will recognise that there is one Faith, one Baptism, one Church. Then will the Modern Scribes and the high priests of the secret "Church of the Future" cry out with their predecessors on the first Easter morning: "Christ is risen. Now is our last error worst than the first." But what will be the fate of the persecutors of the Church? That God only knows.

* See the 'Chaine d'Union,' 1873, p. 222, seqq.: The entire number of Symbolic Freemasons in 1872 was only twenty-two thousand nine hundred and forty-seven; that of the Lodges, two hundred and thirteen. An evident proof of the prodigious increase of Freemasonry in Germany.

† This is stated by Nakhuisius in the 'Halleische Volksblatt.' See too the 'Bieu Public' of Ghent, 16th June, 1869.

‡ The Secret War of the Freemasons against Throne and Altar: page 158, seqq.: At the Congress of Locarno no delegate from England was present.

* The writer of these lines has had at command the instructions secretly issued by the Freemasons of Germany, Holland, and in part Switzerland, as well of Belgium. It is impossible to express in words what hatred of the Church animates all the Lodges since 1871. Not a single syllable is heard in the interest of their native country.

MR BUTT AT LIMERICK—"PLUNDERING AND BLUNDERING."

MR ISAAC BUTT has addressed his constituents.

Mr Butt, who on rising was received with great cheering, said he had come to give an account of his conduct as their representative—a practice which was far less usual in Ireland than it should be. He was the first to commence the practice in Ireland, and the only members who now adopted it were Mr Mitchell Henry and Mr Lewis, members for Derry, and Mr Ronayne. The cause of this lay in the fact that they had not real representative government under the present system of representation. There was nothing like unity of feeling between representatives and constituents, and gentlemen had themselves a lurking consciousness that parliament and people were not in union. If as long as they were obliged to send members over to England they were able to force upon them the practice of meeting their constituents, it would be of greater good. Of all the maxims of Burke he most highly valued that one in which he said that "the perfection of the English constitution would be when the commons in parliament assembled were one with the commons at large" (cheers). He looked upon such meetings as the present as educational for all concerned. He would briefly advert to some questions which had occupied the attention of parliament, but he was aware that they were not the most essential questions to that meeting. They had returned him as their member, not that they hoped

ANY GOOD FROM HIM IN THE ENGLISH PARLIAMENT, but that he might express their opinions on the question of Irish nationality. Every day deepened his conviction that it was impossible that an English parliament could do justice to Ireland. The history of the last session established the fact that the present parliament could not legislate for Ireland. It was a physical impossibility to do so when people were in the House of Commons till three o'clock in the morning. He would surprise them if he were to go over the number of measures introduced year after year for the past thirty years, and show how they had been deferred because there was no time to consider them; perhaps, from the way in which some Irish business was transacted, it was better that they had so little time to deal with