

ledgement of our blessed Lord, as the "new and living way" into the "holiest of all." In no sense can the "set forms of prayers," used by this "Order," be regarded as a manual of Christian devotion. Extempore prayer is permitted, and when an earnest Christian fills the office of Worthy Chaplain, he will rise above the trammels imposed by the "Constitution." But suppose a Deist or a Jew to be appointed chaplain—and what is to prevent, if those with whom the election rests are so minded? Why, the Christian portion of the lodge would have to lend their sanction to an act that excluded Christ from his proper place in worship, and which would amount to a denial of His own words, "No man cometh unto the Father, but by Me" (John xiv. 6). From the "Book of Odes" the name of Christ is carefully excluded. There are hymns addressed to God—such as "God of the temperance cause," "God of mercy, be Thou near," "Heavenly Father, give Thy blessing," "Great God, hear Thou our prayer," &c., &c., but in not one of them is there the most remote allusion to Christ. There seems to be no room for Him in the Good Templars' law. In one notable instance, the compiler of the "Odes" has taken the unwarrantable liberty of expunging "Father, Son, and Holy Ghost," and substituting his own inspiration. It is as follows:—

"Praise God from whom all blessings flow,  
Praise Him all creatures here below;  
Praise Him for all goodness shown,  
For health, for friends, for joy, for home."

Shade of Ken! if thou couldst see this mutilation of the glorious Doxology, what pity and indignation would fill thy glorious soul! Surely, ministers, deacons, and Sunday school teachers who are Good Templars, must be dumb with shame, when this second of the "opening odes" is sung.

Secondly. The secret practices of the Order demand a brief notice. The mystery which surrounds a secret society constitutes, to many, one of its chief attractions. Curiosity is excited. People want to pass behind the curtain; to explore the Arcana; to witness and acquire a knowledge of signs, pass-words, mystic rites, ceremonies of initiation, &c. Admission to such a fraternity increases a man's self-appreciation immensely. To be received within the charmed circle of Worthy Chief Templar, Worthy Secretary, Marshal, Inside and Outside Guard, and Janitor, besides a number of other worthies; to strut about in the authorised regalia of the Order, to be entrusted with its secrets, and to feel that he can keep them, must exalt a man—and especially a young man—in his own eyes. In society he is regarded with special interest, from the fact that there is locked up in his breast something which he dare not divulge. That such things should exercise a fascination over men of the world is not to be wondered at; but we are unable to see upon what principle those who are called "children of light" can identify themselves with a secret organisation. Secrecy is opposed to every part of the teaching and practices of Christ and His Apostles. In the church of the Good Templars this is one of the main features and props of the system. Every person, on being received into fellowship, enters into a solemn vow "That in all things he will yield a cheerful obedience to all our laws, rules, and usages, and will not reveal any of the private work or business of this Order to anyone not entitled to know the same." The Church of Christ imposes on its members no vow of secrecy. Concealment is repugnant to the genius of the Gospel. Publicity marked every part of Our Lord's ministry. Most of his miracles were wrought, and not a few of his discourses were spoken before many witnesses, and those which were comparatively private were afterwards made known to the world. Christianity has no inner material sanctuary. She is the child of the day, and not of the night. She administers no rites on which uninitiated eyes must not gaze; she communicates no secrets which disciples must not divulge. The spirit of the Gospel is embodied in what Christ says in his own defence—"I spake openly to the world; I ever taught in the synagogue and in the temple whither the Jews always resort, and in secret have I said nothing" (John xviii. 20). Let Christian men and women ponder the question whether, in becoming members of a secret religious fraternity, they are not acting contrary to the spirit and precepts of the book to which they assign such a prominent place in their meetings.

Thirdly. Some of the evil tendencies of Good Templarism must engage our attention. To address those who are clothed with a brief and shadowy authority—from the Chief Templar down to the outside guard—by the prefix worthy, is not favorable to the cultivation of that lowly spirit which is one of the chief ornaments of a Christian. There are few persons to whom the incense of flattery is not grateful. It ministers to the growth of a vain and egotistical spirit. Where do we find that Christian ministers are ever spoken to in a way similar to that in which the officials of a Good Templar lodge are addressed? It would be worse than ludicrous to hear a preacher on a Sunday morning say—"Reverend sir, have you selected the hymns?" or a deacon—"Reverend parson, it is within a minute of the time for communicating service." Yet such formalities are an essential part of the proceedings of a Good Templar lodge. The following are specimens:—Inner Guard: "Worthy Vice-Templar, there is an alarm at the inner gate." The Worthy Financial Secretary reports the payment of a fee thus—"Worthy Chief Templar, the fee is paid." All this might do very well as a pastime for children, but for grown men to make it a part of the serious business of life, and to connect it with religion, is unaccountable. Such things would provoke a smile, but for the grave consequences which they involve. 3. The vow of secrecy which is exacted from every member—before he can possibly know the nature of many secrets he may be required to keep—promotes a spirit of servility to the lodge authority, and pledges him to do what his conscience may some day condemn. Anyone with a fine sense of honour, and a strong respect for his own word, may one day find himself in a position in which he will have to choose between violating a solemn and self-imposed engagement, and a continuance in that which he has discovered to be wrong. Before a man pledges himself to keep secrets, he ought to know whether they are such as he can consistently ob-

serve. 4. Good Templarism contravenes the rights and authority of parents. A girl must not divulge to her mother, nor a youth to his father, the secrets of the lodge. Thus the lodge sets up a rival jurisdiction to parents. Comment is unnecessary. Let parents see to it, that no power outside the family circle deprives them of the control which they have a right to exercise over their children. Teetotalism is quite able to stand alone, without leaning on the arm of Good Templarism. It can fulfil its own mission, apart from any such adventitious aid; and the sooner it escapes from its trammels the better for the great and good cause in which it is engaged.—Baptist Magazine.

### A WORD FOR IRISH SERVANT GIRLS.

(Philadelphia Standard.)

SERVANT girls, to the ordinary observer, form an humble though necessary element in our social economy, but according to the late utterances of one of our Protestant contemporaries, many of them are no less than Jesuits in disguise. This acute journal has discovered that the earnings of Irish Catholic servants, are part of the revenues of popery, and that the erection of a Catholic church or school is signalized by the levying of a contribution upon Protestant masters and mistresses in the shape of a demand for higher wages. We shall not venture to struggle against such a terrible indictment, at least for the present, but we call attention to it as offering a key to the literature constantly cropping out on the question of "help." Any one who reads the papers must know that "Bridget" is always a bone of contention, and how frequent and bitter are the condemnations hurled upon her devoted head. When Mrs Shoddy, or for all that Mrs Knickerbocker is seized with the *cacoethes scribendi*, she writes to one of the journals on some such congenial theme as "the tyranny of the kitchen," and her utterances reveal such harrowing depths of domestic woe "that the editorial oracle is often moved to expressions of sympathy and advice. Germans, Africans, Chinese—anybody of any race under the sun is preferable as a servant to the Celtic impressible who, calmly entrenched among her pots and pans, hurls defiance at the unfortunate man or woman whom she has secured for an employer. Such is the doleful picture familiar to readers of current literature, and if it is in the main a creation of fancy, it has been so often and so persistently presented to the public eye, that it has gained quite a respectable semblance of reality. We are not sure that the Irish girl, whose sad lot it is to be driven from the land of her birth, finds her proper level in this country, and we are inclined to believe that necessity, more than natural fitness, determines the position she here generally assumes. But capable as she may be to fill a higher life than that which usually falls to her lot, it is no reproach to the men or women of our race that they are hewers of wood and drawers of water. There is a nobility in their honest servitude which is wanting in many of the pursuits which claim more of the world's esteem. Men glorify the progress that has asserted the dignity of labor, whereas the whole tendency of the age is to cast discredit on honest toil, and to scorn the simple faith and earnest trust that sweetens the hardest fare and brightens the poorest home. But let us not lose sight of the point we wish to insist upon. Irish servant-girls, as a class, deserve in no way the sneers and accusations frequently directed against them. They are good workers, notably honest, and above all deeply imbued with a religious feeling affording the surest guarantee of the purity and characters. Indeed, in this latter respect they put to shame many a Catholic favored by fortune and education, who has come to adopt the fashionable theories of religious indifference. And in this very tenacity with which they cling to their faith, may be found, to some extent, the secret of the hostility to Irish Catholic servants which now and then makes itself heard in the public prints. Mr Shoddy and Mrs Knickerbocker, having no religion themselves, cannot endure it in their inferiors. They go to their fine meeting-house and listen to their fine preacher, and some Sunday when new sensations are lacking, that well-paid functionary has recourse to an old one. He dilates upon the folly of popish superstitions and the danger there is that Romanism may insidiously enter the household of his hearers. Perhaps he is fortunate enough to attract the attention of the audience from the bonnets and dresses displayed by the congregation, and to send them home with no very amiable feelings towards Catholics in general and their honest servant girls in particular, who insist upon going to Mass regularly on Sunday and holy days.

The mistress's tongue is sharpened with the acid of bigotry, and her temper becomes more and more trying. The servant is not a paragon of perfection, and there is a limit to her endurance. The result is a domestic revolution which sooner or later we hear of in the shape of an indignant complaint against the ignorance and impudence of Irish help. But after all, these expressions of petty malice reflect the feeling of a very small and insignificant minority. As a rule, employers repose a trust a confidence in their Catholic servant girls which is seldom betrayed, and these pure, simple-minded women go through life displaying virtues which adorn their station, and might well be imitated by those higher in the social scale.

### NEWS BY THE MAIL.

We continue from last week our news by the mail:—

#### IRELAND.

The probate granted in Ireland of the will and codicil of *Valentine O'Brien O'Connor*, of Dublin, was sealed at the principal registry, London, on Nov. 4, the aggregate personal estate in England and Ireland being sworn under 300,000l. The acting executors are Major William Blount, Miss Margaret O'Connor, and Mrs. Monica O'Connor, the relief. The widow gets a residence with furniture, and 5,000l per annum for life, charged on estates which the testator bought of Lord Derby; and these estates are, subject thereto, settled on testator's only son. The residue of his property, after payment of some legacies, testator gives upon trust for his four daughters.

*The Late Bishop of Waterford.*—The late Bishop of Waterford and Lismore, Dr. O'Brien, has bequeathed considerable sums to the several educational and other institutions in the city and diocese, and the residue of his property to the completion of St. John's Cathedral.

\* Praise God from whom all blessings flow,  
Praise Him all creatures here below,  
Praise Him above ye heavenly host,  
Praise Father, Son, and Holy Ghost.