

HOGG AND HUTTON'S ADVERTISEMENT.

PORT WINE, 1834 Vintage, 42 years old; per dozen, 110s.

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COLONIAL WINES, 30s. to 35s. per dozen.

LORNE WHISKEY (Genuine), 48s. per dozen.

HOGG AND HUTTON, Octagon.

WANTED KNOWN—"FLOWERS OF THE FREELANDS," by THOMAS BRACKEN. See page 19 of this issue.

TO FARMERS—HARVEST HANDS (any number) forwarded on receipt of letter or telegram by
R. MCKENZIE,
OTAGO LABOR MART,
ROYAL ARCADE, DUNEDIN.

WANTED, for ST. JOSEPH'S CATHOLIC SCHOOL QUEENSTOWN, a Certificated Male Teacher. For further particulars, apply to

J. F. TULLY, SECRETARY,
St. Joseph's School Committee,
QUEENSTOWN.

TO TEACHERS.

WANTED, a Teacher for ST. PATRICK'S SCHOOL, NASEBY. Salary is £8 per month. Residence provided for single person. A large attendance may be relied upon if the teacher gives satisfaction. Applications, with testimonials, will be received on or before the 1st MARCH, by

E. ROYER, Catholic Pastor.

NOTICE.—MR. JOHN MAHER, of Kew, has been appointed AGENT of the NEW ZEALAND TABLET COMPANY for Southland.

N O T I C E .

We beg to remind our Subscribers that the continued success of the NEW ZEALAND TABLET depends on the punctuality with which their subscriptions are forwarded to this office. Money Orders may be made payable to Mr. JOHN F. PERRIN, Manager, NEW ZEALAND TABLET Office, Dunedin.

CHRISTIAN BROTHERS' SCHOOLS.

Mr. O'Driscoll £3 0 0

CHURCH IMPROVEMENT SUBSCRIPTION.

Mrs. Ferguson £0 10 6

New Zealand Tablet.

FIAT JUSTITIA.

FRIDAY, FEBRUARY 9, 1877.

FREEMASONRY.

In another column will be found a letter signed "A Royal Arch Mason," in reply to our recent leader on the subject of Freemasonry. We publish this letter in compliance with the writer's request that we should do so "as a matter of common justice." But we regret to be compelled to say that, in our judgment, he has not in any way answered any of the statements or arguments of the leader referred to. In this leader we assumed a two-fold position: first, we asserted that Freemasonry in England and on the Continent of Europe, and, indeed, everywhere, was one and the same; and secondly, that Freemasonry, as it exists on the Continent of Europe, is antagonistic, not only to Catholicism, but also to Christianity. We established these two assertions by arguments which are unanswerable, and which "A Royal Arch Mason" has not even attempted to answer. And from these two facts, whilst admitting that many English Freemasons repudiated the anti-Christian and anti-social principles of their society, we drew the logical and fair conclusion that these are, nevertheless,

responsible for these principles, so long as they remain members of the society.

"A Royal Arch Mason" does not disprove our quotations as to facts and sentiments, nor does he show a *non sequitur* in our argument. All that he writes, by way of defence, may be expressed in one short sentence, and amounts to this. "Perhaps no better proof of the non-complicity of English Masons in such opinions as you have quoted can be given, than the character of the men who are our chiefs," and "the Grand Lodge of England recognises no other, than the three degrees of Apprentice, Fellow-Craft, and Master-Masons." "It has, always, and does now, refuse to recognise, in any way, the so-called higher degrees." This, however, is no defence. In our leader we ourselves admitted, in effect, at least this much. But we did not, and we do not now, recognise the validity of the plea. English Freemasons belong to the universal Freemason Society. Is it not their boast that such is the case? English Freemasons sympathise and associate with Continental Freemasons in their Masonic capacity. Is not this a fact? Are not Continental Masons freely admitted into English lodges? Is not this also a fact? If, then, the principles and sentiments attributed in our leader to Continental Masons prevail generally amongst the brethren, and are not only avowed in the lodges, but officially declared to be the really true principles of genuine Masonry, are not English Freemasons, by continuing members of the society, notwithstanding protests and repudiations, in reality aiders, abettors, and accomplices. The plea of the good character of the chiefs is of no avail. Their good character only proves that they are dupes, who have weakly permitted themselves to be hoodwinked by clever, designing, and wicked men.

"A Royal Arch Mason" admits that it was not unnatural Freemasons in Italy should make use of Masonic lodges as a cloak for conspiracy against King Bomba. This astonishes us mightily. We have been told a thousand times that Freemasonry absolutely excluded all politics from its lodges; and yet here is "A Royal Arch Mason" who tells us naively that political conspiracy in Masonic lodges is the most natural thing in the world, when Masons wish to get rid of a political enemy. This, however, is no news to us, for notwithstanding perpetual disclaimers to the contrary, we always knew that such is the fact.

"A Royal Arch Mason" tells us again, "We are a very harmless set of very ordinary individuals in England; and that the most amusing thing about Freemasonry is that you are perpetually thinking you are going to find out some wonderful secret, and when you have arrived at the highest degree of all—the Royal Arch—you find there are no secrets." It is really hard not to sympathise with this simple innocent who styles himself "A Royal Arch Mason," and who, we doubt not, is what he calls himself; and who went through the terrible ordeal of initiation, and took the terrible oath of secrecy, without getting at the secret after all. It is quite evident he was far too soft and good to be allowed a peep into the inner lodges. The Freemasons who pull the wires behind the scenes, no doubt soon saw through their man, and found he was not fit for the serious work of Masonry, and must be left amongst the crowd destined to decoy and take part in the afterpiece. It must have been a disappointment too to find that there was no secret to confide to him after he had taken the shocking oath binding himself "to always hale, conceal, and never reveal any part or parts, point or points of the secrets and mysteries of, or belonging to Free and Accepted Masons in Masonry, which have been, shall now, or hereafter be communicated to me, under no less a penalty, on the violation of any of them, than to have my throat cut across, my tongue torn out by the root, and my body buried in the sand of the sea at low-water mark; or the more efficacious punishment of being branded as a willfully perjured individual."—"Carlile's Manual of Freemasonry." But who, except this unsophisticated "Royal Arch Mason" believes that this terrible ceremonial, and fearful oath, and we will add immoral oath, mean nothing, and that they are intended to secure only the secrets of conviviality, and a little philanthropy, which latter is, after all, according to the avowal of many of its members, "one of the least essential characters of Freemasonry."

Freemasonry is a society without faith of any sort, and without any belief even in God. Let it be observed, we say Freemasonry—not all Freemasons. And how do we prove our assertion—M. HENRI MARTIN, the historian, and a member of the National Assembly of France, wrote in the 'Siècle' in October, 1866, these words, "Freemasonry is a Theist Society, receiving into its bosom men of every form of religion, on condition that they profess the principle of re-