

ligious liberty; and what was the consequence? Why, a real storm was aroused in Freemasonry. On all sides the Masons started up with indignation at the idea that their Order should be represented as a Theist Society, believing in God as the *Architect of the Universe*, and loud and energetic protests were heard on all sides. Brother HENRI BRESSON, orator of one of the lodges, and also a member of the National Assembly, accused M. HENRI MARTIN of having, by this statement, spoken the language of an "intolerant sectarian." Two other Masons, who were at the time members of the Council of the Order, Brother CAUBET and Brother MASSOL, declared that if Freemasonry professed faith in God, then Freemasonry would be another religious sect. And they quote in support of their argument, "A report emanating from a *General Commission* of Freemasons assembled in 1863, whose conclusions were adopted."—*Le Temps*, 4th November, 1866.

The '*Monde Maconnique*,' November, 1866, p. 412, reports as follows:—"In its sitting of the 26th October, the first section of the Great Lodge (Scotch Rite), composed of deputies elected by each of the lodges of their obedience, declared that according to their ideas, Freemasonry had no business to affirm the existence of God." And was not PROUDHON received as a Freemason? PROUDHON who said, "God is the origin of evil! and who to the question, 'What do we owe to God?' answered, 'War.'" Lastly the young men of the Liege Congress who uttered those horrible cries, "Hatred to God! War to God! We will rend the heavens like a sheet of paper,"—these frantic blasphemers were considered admirable auxiliaries to Freemasonry, which has stretched out to them the hand of fellowship. And in the great Masonic assemblies, according to A. NEUT, xi., p. 287, 223, quoted by Mon. DUPANLOUP, the faith of Freemasonry has been thus expressed—"I affirm that the name of God is a word void of sense! We must not only place ourselves above different religions, but above all belief in any God whatever. It is only fools who speak and dream still of a God."

Further, does Freemasonry believe in the immortality of the soul? Let it be observed again:—We do not say all Freemasons, but does the Masonic Society believe in the immortality of the soul? We shall see. When the last King of the Belgians, LEOPOLD, died, the Grand Orient of Belgium determined to celebrate a grand funeral ceremony in his honor. The directors of the ceremonies authorised the following words to be attached to the rood-loft of the Masonic Temple:—

"The soul, emanating from God, is eternal."

And what was the consequence? The Louvain Lodge, La Constance, addressed the following protest to the Grand Orient against this monstrous assertion! "Considering that free thinking has been admitted by the Belgian lodges as a fundamental principle, the Lodge Constance, the Orient of Louvain, energetically protests against this blow dealt by the 'Grand Orient' to the principles which are the basis of Freemasonry." This protest was warmly applauded in England and France. A Masonic journal, the '*Chain of Union*,' in London, writes, "Who can affirm that the soul, emanating from God, is immortal? Who has any proof of it? For centuries, Popes and Councils have sought for this evidence and have not found it. . . . and they will never find it in Heaven, because the human soul is self-created. We support, therefore, the protest of our brothers in Louvain." But how did the Grand Orient act in the face of this protest? Why, it declared that the formula was not used in a serious sense. It is idle for Masons to say they are not responsible for the reports and opinions of these publications and lodges. All evidence is against them. These journals are the organs of Freemasonry, otherwise they could not live an hour, and these lodges are honored and recognised where-ever Freemasonry prevails.

The idea and project of free, secular, and compulsory education, with a view to the extinction of not only Catholicity but also of Christianity, emanated from the Freemason Lodges. We learn from the *Monde-Maconnique* lx., p. 267, that at the great Masonic convention of 1870 the following decision was unanimously adopted: "French Freemasonry will associate itself with the efforts made in other countries to compel the establishment of free, compulsory, and secular education. Secular, not only imparted by seculars, but separated from all religion." Every one knows, adds the *Monde-Maconnique*, May, 1870, p. 202, that this decision was sent to M. Jules Simon, in order that he might support it in the National Assembly. At the great National Solstitial feast celebrated in Brussels, Brother Boulard exclaimed,

"When ministers come forward to announce to the country how they intend to organise the new scheme of popular education I will exclaim: 'To me, as a Freemason, belongs the education question! It is for me to examine, to discover the solution.'" In 1867 a Masonic International session was held. In one of its sittings, *Monde-Maconnique*, 1867, p.p. 196, 197, Brother MASSOL spoke thus: "Freemasonry ought to be, and is, the only school of morality, independent of all religious dogma." In 1864, the Antwerp Lodge in answer to a question put to it by the Grand Orient of Belgium replied, "The teaching of the catechism is the greatest obstacle to the development of a child's faculties. The intervention of a priest in education deprives the children of all moral, logical, and rational teaching." *Journal de Bruxelles*, 28th November, 1864. And the '*Chain of Union*,' the Masonic Journal in London, where, according to a Royal Arch Mason, Freemasonry is so harmless, answering the Antwerp Lodge, the Belgian 'Grand Orient,' and the 'Rose du Parfait Silence,' of Paris, gave the real reason of all this: it declared that religious education has a poison, and demanded in consequence, that parents "should bind themselves by promise to withdraw their children from the virus of religious education." 1st May, 1865. The fact is, Governments almost everywhere are under the secret and powerful influence of Masonic lodges—tools in their hands, and made use of to establish godless education in order that Christianity may be banished from the face of the earth. This is the battle in which we are all now engaged, and unfortunately many well-meaning men are, without knowing it, the poor tools of these pagan lodges, and are, under their wily influence, helping towards the destruction of that which they really value very highly.

We have a great deal more to say on this subject, and should "A Royal Arch Mason" afford us another opportunity we shall favor our readers with some more of this interesting Masonic literature. But before concluding this, we shall give a few illustrations in reference to the political action of Freemasonry. Brother BREMOND, as stated in the *Monde-Maconnique*, February, 1867, p. 613, says: "Of late a new impulse has been given to Freemasonry. On all sides Masons raise temples, found schools, assert their position before a profane world. They do more: they take an active part in the movement of the century." Two years later, in a General Assembly, held at Paris, the Grand Master of French Freemasonry, Brother BABAND LARIBIERE, expressed himself thus: "Freemasonry was intimately connected with all the civil acts of the first glorious days of the Revolution. Philosophie before the revolution, civic under the Constituent Assembly, military under the Empire, during the restoration Freemasonry finds itself directly mixed up with politics, and Carbonarism invades the Lodges more and more." He continues, "We owe to Freemasonry universal suffrage, and finally declares the imperious necessity for Freemasonry to take an active part in all liberal and socialist movements, and that the true mission of Freemasonry consists in going before political society.

"Let Freemasonry, then," exclaims Brother ALBERT JOLY, "set to work; let her continue to wage war against the supernatural . . . and study, without further delay, the great social question."

We regret that space will not permit us to proceed further to-day with this subject, but we shall take an early opportunity of returning to it, even though "A Royal Arch Mason" should prefer to remain silent for the future.

LENTEN PASTORAL FOR 1877.

PATRICK, BY THE GRACE OF GOD AND FAVOR OF THE HOLY SEE, BISHOP OF DUNEDIN.

TO THE CLERGY AND LAITY OF SAID DIOCESE, HEALTH IN THE LORD AND BENEDICTION.

DEARLY BELOVED BRETHREN,—

The Holy Season of Lent begins this year on the 14th February, Ash Wednesday, and ends on 1st April, Easter Sunday. At the end of this Pastoral you will find a schedule of the regulations for the fast and abstinence of this penitential time, which we have made in virtue of special faculties received from the Holy See, and after duly considering the circumstances of this Diocese.

The fast of Lent does violence to corrupt human nature, which leaves nothing undone, therefore, to discredit or evade it. It is a fast, however, as old as the Christian Church, and was established after the example and on the model given by our Divine Redeemer himself; and is in itself most just and salutary. In the Apostolic times, the fast was much more strictly observed than it is now, for then the faithful partook of only one meagre meal in the twenty-four hours, whereas we are permitted to superadd a collation, or slight refectio.