

The Church Party in France.

A letter from Paris contains the following:

For some time past clerical orators and writers have been indulging in the most violent invectives against the Freemasons. Nothing will suit them but that Freemasonry is instituted in order to overthrow thrones and religion. A pamphlet called "The Freemasons—What Are They?" issued by the library of the Military Hospital of Toulouse, is now being circulated by thousands through France. The author declares that the Freemasons are possessed of a secret which is the secret of the devil, and that they perform the devil's mass "on an altar lighted by six candles. Every one, after having spit on the crucifix, tramples it under foot," the diabolical ceremony terminating by every one ascending the altar and striking the holy sacrament with a poinard. The pamphlet declares that there are female Freemasons, whose morality it calls in question. A great deal is said about the secret, which is strongly condemned. Benedict XIV, in the bull "Providus," asserted that there was an impenetrable secret, which was also immoral, and the author of the pamphlet imitates the pontiff in question in condemning what he knows nothing about.

Masonry in the Civil War.

The efficacy of the "sign of the mystic fig" was never better illustrated than by an incident that occurred on the field that morning, which was related to me at Harper's Ferry four months after by the chief actor in it, a captain in New Hampshire regiment, who had then just been exchanged. He was wounded among the first, before daylight, and was too badly hurt to be taken from the field. The first lines of the Confederates swept past him in the pursuit without observing him, and he was first seen by a surgeon who followed in the rear. At this time his wound was bleeding copiously, he was tormented with thirst, and his condition was critical. He called out to the surgeon as he passed to help him. "Where are you hurt?" the latter cheerfully asked. "I am hurt in three different places," was the reply, and the sufferer mentioned them, making an appropriate sign for each. The surgeon instantly recognized a Brother of that Order whose disciples are found in every land under the sun; he stopped, gave him the best attention and relief that the time and place admitted of, had him conveyed to the rear at the first opportunity, and was unremitting in his attentions and good offices from that time until he had procured his exchange.

Different Classes of Masons.

In an article in the June *Voice*, Dr. Mackey divides Masons into three classes:

First.—Those who made their application for initiation not from a desire of knowledge, but from some accidental motive not always honorable. Such men have been led to seek reception either because it was likely, in the opinion, to facilitate their business operations, or to advance their political prospects, or in some other way to personally benefit them. Their object having been attained, or having failed to attain it, these men become indifferent, and, in time, fall into the rank of the non-affiliates. Of such Masons there is no hope. They are dead trees, having no promise of fruit. Let them pass as utterly worthless, and incapable of improvement.

Second.—A Class consisting of men who are the moral and Masonic antipodes of the first. These make their application for admission prompted, as the ritual requires, "by a favorable opinion conceived of the institution, and a desire of knowledge." As soon as they are initiated, they see in the ceremonies through which they have passed a philosophical meaning worthy of the trouble of inquiry. They devote themselves to this inquiry; make themselves acquainted with the history of the Association; investigate its origin and its ultimate design; and explore the hidden sense of its symbols and acquire the interpretation. Such Masons are always useful and honorable members of the Order, and very frequently become its shining lights.

Third.—A class between the two above mentioned, consisting of Masons who joined the society with unobjectionable motives, and, perhaps, the best intentions; but they have failed to carry these intentions into effect. They have supposed that initiation was all that was requisite to make them Masons, and that any further study was entirely unnecessary. And yet there is no want of Masonic ambition in any of them; but their ambition is not in the right direction. They have no thirst for knowledge, but they have a very great thirst for office or for degrees. These men do great injury to Masonry. They have been called its drones. They are more than that—the wasps, the deadly enemies of the industrious bees.

The Doctor says that the ultimate success of Masonry depends on the intelligence of her disciples.

Mr Max Muller has been offered a professorship in Florence at a higher salary than any ever offered before to a professor in Italy.

Prot. Basil L. Gildersleeve, of the University of Virginia, has accepted the chair of Greek in the John Hopkins University at Baltimore, at a salary of \$5,000, a year.

Daniel and James Prince, twins, and (we believe) brothers, living at Goshen Mass., are each 91 years of age. They are supposed to be the oldest twins in existence, and Heaven only knows what time of life they might have reached if they had been triplets.—*Inter Ocean*.

The editor of the *Columbus (Ga.) Times* has met with that rara avis—a young planter out of debt. He made this year 2,000 bushels of oats on one hundred and fifty acres, corn and meat in plenty, and 12 bales of cotton. He employed only two regular hands hiring others when necessary by the day. He has made money, and says if he had hired eighteen hands and planted his plantation in cotton, the place would have been heavily involved in debt. Sensible fellow.

A Washington special says the treasury department is preparing to make a general examination of the books of all railroad companies, in order to ascertain whether they are indebted to the government for taxes, accrued and withheld during the period embraced between Sept. 1st, 1863, and Dec. 31st, 1871, when the Internal revenue tax upon earnings and gross receipts of railroad companies ceased by limitation. Where taxes are found to be due, a demand will be made for payment. Companies reported to be so indebted will be offered an opportunity to show that they are not so indebted. Should the companies reported as owing taxes decline to make payment when demand is made, suit will be instituted by the United States for the amount returned by the officer, together with the 50 per cent penalty, and one per cent interest per month prescribed by the Internal Revenue Law and several amendments thereto.

The Congress at Lousanne.

We have in a previous article referred to the meeting of a World's Masonic Congress at Lausanne, Switzerland, and to the fact that the governing bodies on the North American continent lacked the moral courage to be represented. It will, doubtless, be said that the Congress was called under the auspices of the Ancient and Accepted Rite, and, therefore, that Grand Lodges not professing any grade beyond that of Master Mason, could not consistently take interest in the deliberations of a body to which their representatives could not be admitted. Granted, but this does not militate against the fact that every Grand Lodge is represented by some of its leading members in the Supreme Council, and that hence if the governing bodies of Ancient Craft Masonry in this country had wished to present their views on topics of vital interest to their prosperity and continuance to this Congress, representing a majority of the Masonic powers in the world, they could have done so through the Supreme Council, and thus gained a hearing they may not, and probably will not again, have for many years. But the fact is, the Supreme Councils themselves, both North and South, lack the moral and Masonic courage to send from among their members some one or more Brethren who would have stood up before the congregated universe, let alone the Congress, and have declared their convictions of Masonic right and justice—have demanded that their right to govern masonry within the limits of their respective jurisdictions should be held indefeasible. For fear, however, that some minor and altogether unimportant question might be agitated, and they be committed to it, they quietly folded their hands and allowed the major question to go by default, or to be decided against them because they were not heard on the merits, or indeed at all. It seems to be the prevalent idea in this country that when a Masonic legislative body has met and passed upon the business before it, the world stands aghast to hear the news, and that when its proceedings are published, men of every nation will hasten to "read, mark, learn, and inwardly digest them" as miracles of wisdom. The fact is, however, that the voluminous pamphlets annually issued by the Masonic powers are rarely, if ever, read by any one in this country not obliged to do so, and in Europe not at all. The consequence is, that in spite of ourselves, all we have written, printed, published, and declaimed on the subject of Grand Lodge jurisdiction, has been, practically, just so much sawing of the air, so much time and money wasted; simply because the Europeans, not understanding our language, in many instances cannot, in more will not, take the trouble to read what we have to say, or to understand our reasons for saying that, while we accord to all others the right to manage their own business in their own way, we be allowed a like privilege. We have reason to believe, and do most earnestly and sincerely believe, that the presence of one or two representative men to speak for us in the presence of the Congress, would have brought about a better state of feelings and appreciation.

It seems almost a hopeless case to incline men to shake off the rust from their compositions and assume a position level with the rights and requirements of a constituency representing a majority of all the Craftsmen in the world. Nevertheless, it must be done, or, after all our labor, such Ishmaelites as the Grand Lodge of Hamburg and the Grand Orient of France will step in and garner the harvest we have planted and nursed ready for their buccaneering sickles.

The Masonic press is largely to blame for this cowardly apathy, for had its conductors been willing to study and point out the merits of the case, we should not have been left as we have been to fight this battle single handed. Their united influence would have been felt and acknowledged by Grand Lodges and other

bodies, exercising authority in the Craft, and instead of trembling at their own shadow like a conventicle of old women, they would at least have had the courage to claim ownership in their own souls, and to have said to the advancing waves of European invasion, "Stand back! or be no longer Brethren of ours." This last neglect is of a piece with the rest; but if it have the effect of awakening thought born of wasted opportunity, perhaps it may not yet be too late to retrieve the error.

But to return. We started out to say that the Congress was held at the appointed time in September last, and although its full proceedings have not reached us, we have the declaration of principles adopted by it, which we subjoin, and in which even the most timid old lady among us will find it difficult to point out anything to which American Masons are not ready and willing to commit themselves.

Freemasonry proclaimed, the existence of a Creative principal under the name of the Great Architect of the Universe.

She imposes no limit to the search after truth, and it is to guarantee this liberty to all that she exacts from all—toleration. Freemasonry is, therefore, open to men of every nation, race and belief.

In her assemblies she forbids all religious or political discussions, gladly receiving an applicant, whatever may be his religious or political opinions—with which she has nothing to do—provided he be free and of good report.

The object of Freemasonry is to strive against intolerance in all its forms, in a mutual school, the lessons of which may be thus summed up: to obey the laws of one's country; to live honorably; to be just and love one's neighbor; to work unceasingly for the good of humanity and its peaceful and progressive development. Such is the doctrine of Masonry, and the doctrine to be adopted by all who wish to belong to the Craft.

But alongside of these principles the Congress desires to proclaim the basis on which Masonry rests that all may know them.

To raise man in his own sight, to make him worthy of his mission on earth, Masonry declares as a principle that the Supreme Creator has given to man as his most precious inheritance—liberty! liberty as a celestial ray of light no power can extinguish or dim, and which is the source of every sentiment of honor and dignity.

From the first to the last degree of Masonry the one indispensable condition of candidacy is that the aspirant shall have an indisputable reputation for honor and honesty. To men for whom religion is the supreme consolation, Masonry says: Follow the dictates of your own conscience; Freemasonry is not a religion, and has no form of worship. She does desire secular education. Her whole instruction is summed up in the admonition, "Love thy neighbor?"

To those who reasonably fear political dissensions, Masonry says: All political debates are forbidden in our assemblies. Be a faithful and devoted servant of your country, and you have no account to render us. Love of country accords with the practice of every virtue.

Our morality is the purest and most sacred, for it is based on humanity; the true Mason seeks to do good to all, and to relieve the distressed, whoever they may be. To him immorality can never be congenial.

Such are the foundations on which Freemasonry reposes, and which assure to all the members of our great family the most intimate union, notwithstanding the various countries they inhabit—a union of fraternal love. This truth is attested by the meeting of this Congress. Unknown to another, coming from various countries, hardly had we exchanged the first words of greeting than an intimate union was established among us, hand grasped hand fraternally, and our most important resolutions have been adopted in loving harmony and with unanimous assent.

Freemasons of all nations, citizens of all countries, such are the precepts, the laws, the mysteries of Freemasonry. Against the efforts of calumny are powerless and without response. Marching peacefully from victory to victory, day by day, she extends the sphere of her moral and civilizing influence.—*N. Y. Dispatch*.