

YOUNG SCIENTISTS.

It is the fashion to read the handbooks of the scientists, as Herbert Spencer, Tyndall, Huxley and the rest are called. Young men who like to be in the fashion—Catholic young men as well as non-Catholic—consider it needful to have a smattering of what is called science, and, from the handbooks and periodicals printed in the English language, they get the opinion that the Church and science are irreconcilable, and that all scientists of importance must be infidels. Of course, both these conclusions are mistakes; but a young man who confines his reading to the newspapers and the popular English handbooks, can not be expected to know any better. If he has been educated in a public school, he will naturally drift into the delusion that the Church is of the past, while science is of the present. In fact, some of the pupils of Catholic schools, not sufficiently equipped to resist the influences surrounding them, are not without a share in this sublime self-conceit.

No book published in English—a language defiled almost at its source by the calumnies of Protestantism—has done more harm than Dr. Draper's compound of ignorance and bigotry, called the "Conflict of Religion and Science." It has made the American young man who reads it a most despicable and hopeless object. Its statements have become part of American literature; and there are "enlightened" young people who think there is no appeal from Draper.

There are greater men than even Draper. There are scientists acknowledged by the world as greater even than Herbert Spencer or Haeckel. There, for instance, is M. Pasteur, of the French Academy. M. Pasteur's name is repeated by the English scientists who hold to that theory of "spontaneous generation" which M. Pasteur has, using the weapons of pure science, fought persistently.

M. Pasteur denies in face of the whole world that the physician dissects the soul in dissecting the body; in other words, he scorns the absurd hypothesis—taught *ex cathedra* by the popular scientific materialists—that life is the product of material forces spontaneously generated. M. Pasteur seeks to wrest the secrets of disease from material things; but he does not pretend that he can reach the soul; science to him, as to all true scientists, is of the earth. God is above it. Man may find secrets in the earth, using the means God has given him; but he recognizes that the veil between the finite and the infinite can not be lifted by mortal hand, or the soul burned away by the flames of an alcohol lamp.—*New York Freeman*.

NAPLES UNDER THE GOVERNMENT OF PROGRESS.

ALONG the Chiaja, facing the quays of Santa Lucia, on the great paved road which leads out to the suburbs of Portici, the broad street-way is bordered with palaces, villas, great houses and hotels. Mostly they face the sea; at the back of many of them are lovely and spacious gardens; in the apartments of the first and second floors live the wealthy, the noble, the prosperous and the enterprising part of the population. Of a large number of them the ground floor is constituted by cavernous arches, opening to the street by huge folding doors, or fitted up other-wise as shops, magazines, factories, wine-counters, *trattorie*, barbers' shops, or are inhabited by artisans. These have neither light nor air, except what they get from the front. They teem with a swarming population of various grades of prosperity, poverty, industry, idleness and squalor. The front part is divided off by boarding or by a curtain, and constitutes the shop or factory, or living-room; and in the back part is the sleeping accommodation.

There is no provision of closets or for the disposal of refuse. An upper room is frequently carved out, but only occasionally. The larger part of the life of this motley population goes on in public, at the door or on the pavement. In one of these cavernous abodes you may see a stable with a horse or mule, a shop, a bedroom with all its appurtenances, and in front a baker's shop or a general provision store. On the pavement are groups of women knitting, washing, gossiping, rocking with the foot a baby in a rough cradle, seated on chairs ranged in a circle. Hair-combing appears to be a solemn operation, conducted only at intervals, performed most often in public, and accompanied by a sporting hunt for small deer.

The high, elongated cess-pools, miscalled drains, without water to flush them, and choked with every kind of putrefying filth and street-rubbish, exhale, by gaping apertures, foul stenches, with which the whole air is thick. Past corners in which garbage is heaped up you rush with handkerchief to nose, only to notice that the spot is unconcernedly selected for spreading the family table in the open air for an evening meal, or that there is performed the family toilet. In this way the precincts of many of the palatial houses are inhabited and defiled.

No spot is sacred, no corner clean; no open space can be trodden without scrupulous vigilance. The rich and prosperous have tolerated the dirt and indecency so long that they pass everything with indifference, and seem to be unaware of the degrading caricature of civilisation which the street life of Naples shows. Needless to say that this indifference breeds and accompanies other anomalies which would not elsewhere be tolerated.

The tram companies are allowed to render broad and spacious avenues impassable for months; and when they lay down fresh lines along the worn-out rails of the old tram-course, they leave the roadway still in ruts, which tear off cart and carriage wheels impartially. The state of the great thoroughfare leading from Naples to Torre del Greco can only be paralleled in Constantinople. The people live hard, are badly fed, ill-clothed, ill-paid; they are shameless and persistent beggars, and, as to the greater number of them, cannot be trusted to name a fair price for any service which they render, or any wares which they sell. This is a serious indictment to draw; and yet I am sure it is not framed with ill-will, or with any conscious exaggeration.—*Ernest Hart in Italian Times*.

FREEMASONRY IN FRANCE.

THE following is the substance of a long article which appeared recently in the Paris *Figaro*—a paper which cannot be suspected of any leaning towards the Catholic Church. We translate it for the benefit of the *Pilot's* readers, and we recommend it to our contemporaries:—

The late Encyclical of Pope Leo XIII. on Freemasonry has not failed to evoke vigorous protests, even from those quarters where the need of the warning was most evident. Thus, the Republican organs declare that the Pope exaggerates things, and, following the example of *Le Temps*, that "the picture he draws of the institution contains more romance than reality." But the facts remain; and since the influence of Freemasonry on the development of the Republic's policy is so loudly denied, it becomes necessary to show those who are thus sceptical the fatal part which this association has played during the past fifteen years in the making of the laws and the whole history of the Government.

The Freemasons fill the Senate, the Chamber of Deputies, the public offices. They hold the ministries and the highest positions in the gift of the State. M. Grévy, President of the French Republic, is a Freemason. So is M. Ferré, President of the Council; M. Cazot, presiding officer of the Court of Cassation; and so, for the most part, are the ambassadors, the under-secretaries of State, the dignitaries of the administration and of the new magistracy. In a word, Freemasonry governs us. In its lodges is concocted the policy under whose oppressive measures we groan.

Let it speak for itself, as M. Claudio Jannet, of the Catholic Institute, does, and no man knows Freemasonry better in itself and in its evil effects on Republican institutions. From his book are taken most of the following statements.

It has been said that the Freemasons are a non-political association; but those most nearly interested disdain all dissimulation on the matter. The Lodge of Friendship in Paris recently issued an expressive circular to all the lodges, in view of the necessity of giving a more practical turn to the Republic's policy. "Formerly," says this document, "Freemasonry was obliged to shelter its doctrines and its philosophical and social tendencies under the mantle of charity and benevolence, inscribing in its statutes these strange words, 'It is forbidden to talk politics,' as if politics were not the indispensable basis of social questions."

In 1876-77, the great ambition of the lodges was to carry the elections. They compassed it almost perfectly. The *Monde Maconique*, chronicling a banquet lately given by a lodge at Besançon, to Messrs. Oudet and Viette, newly-elected senator and deputy of the department, added: "Both gentlemen expressed their gratitude to the lodge, acknowledging that they owed their election to the efforts of the Freemasons." They were right. The lodges will hardly tolerate the accession to any ministerial post of a non-affiliated Republican.

Here are some curious revelations from the *Chaîne d'Union*: "When Grévy was elected, January 30, 1879, the joy of the lodges knew no bounds. The members of the Sovereign Chapter drank the Masonic health of their 'illustrious brother Grévy,' and the orator of the Chapter, added these singular words: 'The friends of liberty and fraternity may rejoice—the hour of clemency is about to strike.'"

Is this the secret of M. Grévy's clemency to assassins?

But Freemasonry goes further. If it craves power it is but that it may accomplish its supreme desire—the dechristianisation of France. Gambetta summed up its spirit in his declaration: "Clericalism is the enemy." And as has been truly said by another of the brethren, "The distinction between clericalism and Catholicism is purely nominal. Practically they are one."

The most brutal Atheism now reigns in the French lodges. When in 1876, the Grand-Orient eliminated from its constitution the affirmation of the existence of God, and the immortality of the soul, not a single lodge, not one Freemason withdrew from the society. On the contrary, Masonic journals warmly recommended a pamphlet by Brother Caston entitled, "The Enemy is God." And the Atheist Bradlaugh has been elected honorary member of one of the principal lodges of Paris.

The lodges dictate the Government's course on religious matters. All the laws directed against religion, the divorce-laws, and the rest, are drawn up in the lodges, and then submitted to President Grévy for his signature.

M. Ferré received a genuine ovation in recognition of the blow he dealt to Christian education in his famous Article 7, and was congratulated by the Marseilles Grand Master on having accomplished "a work eminently *Masonic*."

The lodges are especially opposed to the Christian education of girls. "The most desired conquest of Freemasonry," said Brother de Heredia, of the Grand-Orient, a few years since, "is woman; for she is the last stronghold which the spirit of the dark ages opposes to human progress."

There is one department, the army, where Freemasonry is not, as elsewhere, in the ascendant. Between its principles and military honor, there seems to be a barrier not easily surmounted. Nevertheless, since 1870, several officers have joined the Masonic ranks; and Masonic journals have complacently published their discourses which turn now on universal peace, again on the subordination of military discipline to civic duties, according to the theory of Major Labordiré.

In 1882, General Billot felt obliged to remind the soldiers of the law forbidding those in active service from joining any association. But his words had no effect. The lodges, it would seem, are above the law; or else the favored objects of certain secret exceptions. Here is a danger that appeals to the heart of every lover of his country.

Not one member of the municipal council of Paris is a stranger in the lodge. A system of hierarchical promotion is established in their favor. After a certain apprenticeship, those who deserve best of Freemasonry become deputies of Paris; less capable members are recommended for the representation of the rural boroughs.