

The Catholic Record.

"CHRISTIANUS MIHI NOMEN EST, CATHOLICUS VERO COGNOMEN."—"CHRISTIAN IS MY NAME, BUT CATHOLIC MY SURNAME."—St. Pacian, 4th Century.

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INSPECTION INVITED.

DIocese of Ottawa.

PASTORAL LETTER
OF HIS LORDSHIP THE BISHOP OF OTTAWA
ON FREEMASONRY.

JOSEPH THOMAS DUHAMEL
By the Mercy of God and the Favor of the Holy Apostolic See, Bishop of Ottawa, Assistant at the Pontifical Throne, etc.

To the Clergy, the Religious Communities and the Faithful of the Diocese of Ottawa, Health and Benediction in our Lord.

DEARLY BELOVED BRETHREN—He whose commission it is to feed the sheep and lambs of Christ and to guard them against the wolves, has, by the memorable Encyclical *Humanus Genus* sounded a note of warning and pointed out to the favoured flock the presence of an enemy.

He has shown us in secret societies a deep-seated conspiracy of evil-doers bent upon devastating the fold wherein the Heavenly Shepherd harbours his faithful followers and to which He calls His erring ones.

The encroachments of Freemasonry are boundless. Here as elsewhere it extends to both town and country; it has even thrust itself into the privacy of domestic life with intent to remove the child from the holy influences of its mother, to keep from it the essential requisites of Christian training and Catholic schooling, and also to separate it from associations where religious influences are still felt.

By a guilty compact blindly entered into, he has handed himself over soul and body to unknown masters and sworn to carry out their instructions with mute fidelity. In thus making himself their tool, he has abdicated his reason, his liberty, the dignity of his manhood.

Now he finds it no easy matter to break loose from the snare, and he must obey the fatal orders driving him into the by-ways of perdition. Courage and will-power are both wanting that he may escape the bonds it were so desirable to be freed from.

Let such a one then beg of God the assistance of His all-powerful grace, which he can of a certainty obtain by the intercession of our Lady of the Rosary.

As to ourselves, dearly beloved Brethren, let us continue to implore His divine help for those who need it, while we also lift up our suppliant hearts to Jesus-Christ, Saviour of men, that He may once more manifest unto the world the triumph of His Church and of His Vicar in full possession of temporal power for the spiritual welfare of nations and individuals.

The present Pastoral Letter shall be read at the parochial mass in every parish, and at the Chapter of every religious community, on the first Sunday following upon the reception thereof.

Given at Ottawa under Our signature and the seal of the diocese, and countersigned by Our Secretary, on the sixteenth day of November, in the year one thousand eight hundred and eighty-five. + J. THOMAS, Bishop of Ottawa.

By Command,
J. A. SLOAN, Priest,
Secretary.

It places them at par with Protestants, Jews, free-thinkers, pantheists and atheists; it would have them believe that all creeds are equally valueless, and destined to vanish like a vapour mist before the light it has in store for them.

Between the doctrines of Freemasonry and those of Christianity there exists as wide a divergence as between our Saviour and Satan. Faith has brought us the true light: it has taught us the knowledge of God and ourselves, and given us what it behoves us most to possess, the key to our origin, our present condition and our future state; and Freemasonry with its chaotic conceptions would cast us once again into abysmal darkness.

Either ignoring God and His Christ, or affecting to despise them, it hoodwinks the minds of men as to the facts of original sin, of their present order of being, and of their responsibilities and obligations towards God, themselves, their families and society in general. It asserts the dissolubility of marriage at the mere pleasure of contracting parties, with personal caprice for its only safeguard: it denies the child any settled religious training or teaching, and it bears with it the abrogation of civil together with spiritual authority.

It is therefore evident how widely the operations of such a system are at variance with the Gospel and with our Creed.

Dear beloved Brethren, read over the Pope's Encyclical; you will find therein a schedule of freemasonic tenets, and you will appreciate yourselves the principle, the extent, the depth of their aberrations.

They inaugurate at the outset the revolt of reason by declaring its independence, then error follows upon error. At last a point is reached where everything is denied; the supernatural order, the primary truths of nature, the human soul, the unseen world, creation and even God Himself. Nothing then remains but the lowest forms of pantheism or materialism.

The incipient freemason, once a Catholic, is brought into contact through the lodges with this deceptive enlightenment; soon however he may perhaps be undetected, and, as a special diploma be installed forthwith as a patron of the sect, and a disseminator of its falsehoods.

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THE BRITISH PREMIER ON RELIGIOUS EDUCATION.

(From the San Francisco Monitor.)
The words uttered on a recent occasion by Lord Salisbury concerning the importance of religious education for the rising generation are of priceless value, because they come from an exalted English official whose sentiments are not in any way awayed by even a grain of love for the Catholic Church, or by even a scintilla of sympathetic sentiment for the manner in which the Church insists upon blending the religious with the secular instruction imparted in her schools.

"It is," said Lord Salisbury on a recent occasion when addressing a large meeting on the political questions of the day in England, and alluding to religious education, "one of our most cherished privileges. I am not speaking for my own denomination alone. What I claim I would extend equally to the Nonconformists of Wales and the Roman Catholics of Ireland. But I do claim that whatever Church or form of Christianity they belong to, they should be given the opportunity to educate the people in the belief of the Christianity which they profess, instead of giving them a lifeless, boiled-down, mechanical, unreal religious teaching which is prevalent in the board schools. Believe me, the essence of true religious teaching is that the teacher should believe that which he teaches, and should be delivering, as he believes it, the whole message of truth. Unless there is that sympathetic, that magnetic feeling established between children and teachers that the teacher is dealing honestly with them, the public will believe that the religious teaching is a sham. Therefore I would give the utmost freedom that could possibly be given to all denominations in this country to teach as they believe, and that which they

esteem the highest religious truth of the Christianity they profess."

This is precisely the platform upon which the Catholic Church stands in regard to the public schools of America. We, Catholics, desire that all religious denominations should possess the right to give religious instruction—combined with sound secular education—to the children of such Protestant parents, and that we be guaranteed the same right concerning Catholic children. In this way Christianity will be preserved in this country, but under the present system—as we pointed out last week—the non-Catholic systems of Christianity are sure to be submerged beneath the waves of infidelity injected into the minds of children by teachers who are sometimes immoral, often infidel, and frequently fanatical—in their antagonism to any belief in God. What can be expected of the great mass of children who grow up under such tutors? As well send our children to learn morality in Bologna as to imagine that they will learn to love God or to serve Him under a system from which Christianity is excluded, and under teachers who often treacherously betray their trust and try to prejudice the minds of their pupils against the religious belief of their Christian parents.

Public school teaching at best is only "a lifeless, boiled-down, mechanical" curriculum of studies, which tend to make men and women "smart" enough to circumvent their neighbors in trade, and to turn all worldly affairs to personal advantage. It will produce a selfish, sordid, sinful race in the future history of this country, and—unless public school education is purified by Christian teaching—the day will come when the old pagan *regime* will supplant Protestantism in the land of the stars and stripes.

SCANDALOUS MISREPRESENTATION CORRECTED.

The following letter has been forwarded for publication by the editor of the *Journal to the Editor of the Canadian Freeman*:—

Sir—I beg to ask you the favor of publishing the following letter, by me addressed on the 4th inst. to the *Irish Canadian*, Toronto:—

To the Editor of the *Irish Canadian*:—

Sir—In your issue of the 3rd inst. there appears a letter dated from Kingston and signed "A True Irish Catholic." From this communication I take the following:

"The Post is following Riel's example, being rebellious to priestly authority, and that authority proves an obstacle to its political chicanery. Therefore the Post is ignoring Father Dowd's counsels, and has published a letter purporting to be from a distinguished ecclesiastical dignitary, stating that 'he was opposed to the hanging of Riel because called for by the Orange demon.' The letter is wrongly attributed to Archbishop Lynch. If any ecclesiastical of Ontario penned that letter it must be Rev. Father Coffey, the talented editor of the *Catholic Record*, whose paper has been trying to fix the onus of the execution of Riel on the Orange influence in the Legislature. Since the snubbing administered by Father Dowd and Mgr. Grandin the *Catholic Record* has 'backed down' and taken a good fling at the Orange Association."

For the information of your correspondent, who without a shadow of reason drags my name with his or her letter, and whose sneer at "the talented editor of the *Catholic Record*" I pass over in the silence of compassion, I may state: (1) that I have had no communication, direct or indirect, with the Post on the subject of Riel's death; (2) that the *Record* has never been snubbed by either Father Dowd or Mgr. Grandin; (3) that my views on the subject of Riel's execution are in thorough accord with those of that venerable prelate; and (4) that the *Record* has not backed down and never will back down from its attitude on the Riel question. Your correspondent states that I have been trying to fix the onus of the execution of Riel on the Orange influence in the Legislature. I regret, sir, that your "true Irish Catholic" did not amplify his charge by stating that I have been seeking to fix that onus on Orange influence both within and without the Legislature, that I might plead guilty thereto. To the limited charge I do most willingly enter that plea, and am consoled to have as companions in misfortune every Irish Catholic journal in the country. Why, sir, did you not yourself, just after the execution, write in these terms: "For the information of your correspondent, who without a shadow of reason drags my name with his or her letter, and whose sneer at 'the talented editor of the *Catholic Record*' I pass over in the silence of compassion, I may state: (1) that I have had no communication, direct or indirect, with the Post on the subject of Riel's death; (2) that the *Record* has never been snubbed by either Father Dowd or Mgr. 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