

WORK OF FRENCH FREEMASONS

(Barbare de Courson, in The Month)
One of the chief means employed by the sect (of the Freemasons) to carry out its plan of dechristianizing France is, logically enough, the ruin of all schools directed by religious, and recent events have, unfortunately, given them full scope for their activity. The laws of which M. Combes is the responsible author were not the outcome of a sudden explosion of anti-clerical fury, but the result of a carefully-matured plan, which was gradually and ably executed by the Freemasons. Their chief instrument in this evil work was a league called "Ligue de l'Enseignement." It was founded in 1866 for school teachers, and at first seemed comparatively harmless in its tendencies, as its leaders professed to be strictly neutral as regards religious questions. By degrees, however, the real spirit of this association betrayed itself. Its founder, Jean Mace, is a Freemason, and though at first he kept his real opinions in the background, he acknowledged, in 1879 that the task he had set himself to accomplish was, par excellence, a Masonic undertaking. In a public congress held at Lille in 1885, he made the following statement:

"We used to say that our league was neither political nor religious. This is no longer the case, and to-day we must own that it is truly a Masonic institution."

And another Freemason, F. Duverdi, has since owned that the educational laws that have been lately voted over their existence to the crafty and patient works of the "Ligue de l'Enseignement."

This league is now extremely strong; it binds together the school teachers of the country, those to whose hands is committed, alas! the intellectual training of the children of the people. It draws its inspirations from a body of men whose avowed object is to "crush God." These bare facts open a terrific vista upon the mental condition of the rising generation of French citizens.

In most cases, especially in large towns, the school teachers no longer even pretend to be neutral. Only a few weeks ago, in a suburb of Paris, the master of an école primaire inquired of his pupils which among them intended to make their first communion. A comparatively large number stood up, and were in consequence scolded and ridiculed for their stupidity, superstition, etc. "And which amongst you," then said the master, "have made up your minds not to make your first communion?" Another group of children stood up, and were warmly congratulated upon their enlightened views, superior intellect and "up-to-date" opinions. Truly there are many small heroes and heroines among the children of the Paris faubourgs!

It has been noticed of late years that the number of youthful criminals has increased in an alarming manner, and those who have studied the subject trace back this increase to the time when the crucifix was expelled from the schools and the devoted Christian Brothers and teaching Sisters were sent adrift.

DOING AWAY WITH CATHOLIC BAPTISM AND FIRST COMMUNION.

If not so miserably sad, the pompous ceremonies invented by the Freemasons to replace Catholic baptism and first Communion would provoke laughter. They have instituted what they call the adoptions, where children of six and seven are presented to the assembled brethren. On their heads these poor infants wear black veils, on which are inscribed the words "Misery, Ignorance and Fanaticism." These veils are torn from their heads with many emphatic speeches, in which allusions are made to the "political and religious fanaticism" against which the youthful adepts must one day wage war. The ceremony is a long and complicated one. Flowers, cakes, and wine are bestowed upon the "adopted children" of the sect, but these apparently harmless rites are followed by bitter denunciations against "religious congregations," the so-called "divine revelation and its inhuman precepts," the odious precepts professed by St. Paul, St. Augustine, St. Thomas and Bossuet, who are stigmatized as curses of the human race—"saux du genre humain."

One of the chief objects that the French Freemasons have in view at the present moment is to enroll women in their ranks. Although the primary schools are now in the hands of lay teachers, who may be trusted to mould the minds of children according to their views, the influence of French mothers is, as a rule, a strong one. We are speaking here of

the women of the people, who may be ignorant and indifferent, but who, as a rule, are not hostile to religion. Many a boy or girl in the Paris "faubourgs" still finds in his or her home atmosphere the saving influence that keeps the faith alive in spite of outside temptations to disbelief and to blasphemy. The men who wish to "crush God" are well aware of this. In a Masonic assembly, held at Beaucaillon, as far back as 1879, a deputy, B. Beauquier, declared that his party would not be victorious over superstition "until women come to our assistance and fight at our side," and in the congress and assemblies that have been held since that date the same idea is repeated over and over again.

In the Masonic congress held only four years ago, in 1901, an account was given of the different means by which the sect endeavors to gain the women of France to its cause. To serve its purpose mixed meetings, where women as well as men are admitted, have been instituted in different towns. These meetings, called in Masonic language "Ternes Blanches," take the form of balls, concerts and lectures, but their object is, to quote the words used in the congress of 1901, to make women acquainted with the aspirations and mission of Freemasonry, compared to the intentions and work of the Church.

MASONIC MARRIAGES.
The members of the sect also, "in order to impress the imagination of women," endeavor to give a certain pomp to the civil ceremonies, by which they seek to replace Christian baptism and marriage. The first Masonic marriage was celebrated at the "Grand Orient" in 1880. The head of the "loge," in his speech to the young couple, congratulated them for "having shaken off the prejudices that are the strength of the black men, and for preferring to the blessing of a paid priest, the respectful greetings of their Masonic friends."

Since then similar ceremonies have been celebrated in different towns, their forms varying according to the fancy of the parties. Thus, at Toulouse, in 1881, the bride laid her bouquet at the feet of a statue of the Republic. In 1895, however, an official programme was drawn up, and is now applied to every Masonic marriage that takes place in the French temples of the sect. Its chief features, apart from a variety of complicated and grotesque ceremonies, are the virulent denunciations that are hurled at the Catholic doctrine of marriage. For instance, the bride and bridegroom are taught that, contrary to the "doctrine liberticide" of the Church, their union "may be legally and freely dissolved" and to exemplify this a piece of crystal is broken in their presence by the brother who performs the ceremony.

Masonic funerals are, like Masonic weddings, regulated by a ritual that was drawn up for the purpose, and first put into execution in 1886. Its chief characteristics are the vagueness of the doctrines that are expounded, the utter hopelessness that underlies the empty, rhetorical forms by which the adepts of the sect seek to replace the soul-inspiring petitions of the Catholic liturgy.

Of later years, in order to strengthen their position, the French Masons have started a plan for admitting women to their meetings, not only as guests, but as fellow-workers. The subject was discussed in 1900, 1901 and 1902. The idea has been adopted in theory, but it has not been so far put into a practical form. B. Morel in 1902 declared that the general assembly of the sect "having admitted the principle that it is necessary, in order to secure the progress

of republican ideas and the ultimate defeat of clericalism, to adopt the feminine element in which the Church finds her strength," commissioned the "loges" that belong to its jurisdiction to study the ways and means that can best serve this purpose. We know, however, of the authority of the members of the "Association Antimaconique," that so far the women of France show scant willingness to co-operate with the Freemasons in their evil task. Here and there a few "strong-minded" sisters have responded to their appeal, but these are exceptions to the general indifference. OPENLY DECLARE WAR AGAINST GOD.

Strong in the support of a government whose prominent members belong to the sect, they (the Freemasons) no longer conceal their real aims, and openly declare war not only against religious men and women, but against God himself.

From the fact of the French Government being in the hands of Freemasons at the present day, it naturally follows that the safest, indeed, the only certain way of obtaining preferment is to enter the sect. We speak here of the professions or careers that are more or less under government control. Hence the extraordinary progress made by the brotherhood within the last few years. The members of the "Association Antimaconique" have carefully drawn up a list of the French Freemasons, and so accurate is their information that their assertions on this head have never been contradicted. On these lists we find many names of employees in the different Government offices, prefects and sous-prefets, some officers, a certain number of small tradesmen and shopkeepers, a large proportion of doctors and lawyers.

Pitiable instances might be related of the way in which, principally in small towns, the poor, the timid and the weak are tyrannized over by the sect. We might give names of places where a Government employee, who happens to be a practical Catholic, knows as a certainty that if he goes to Mass on Sundays the small post that affords him his one means of supporting his family will be taken from him. His colleagues, who belong to the sect, are ever on the watch. By denouncing a "clerical" they are certain to gain the good graces of the "brethren." That a similar system of secret denunciations was organized in the army was sufficiently proved last October by M. Guyot de Villeneuve's startling statements in the French Chambers.

If an outsider interested in the subject inquires from the members of the "Association Antimaconique" what may have been, so far, the practical results of their campaign, they will reply that these results are difficult to put down in black and white. What is absolutely certain is that their work is carried on with unflinching perseverance that they never allow their zeal to get the better of their prudence; that all their statements are carefully proved; that slowly, steadily, with unerring accuracy, they are endeavoring to show the deluded French people what are the true aims of the men into whose evil hands the government of the country has been given up. The task is an arduous one. It implies long and continuous efforts, but its practical value at the present day is undoubted, and, with God's blessing, it will in time be crowned with success.

A Sound Stomach Means a Clear Head.—The high pressure of a nervous life which business men of the present day are constrained to live make draughts upon their vitality highly detrimental to their health. It is only by the most careful treatment that they are able to keep themselves alert and active in their various callings, many of them know the value of Peppere's Vegetable Pills in regulating the stomach and consequently keeping the head clear.

CHALICE RESCUED BY DOG
(From the Dayton Herald.)
That the hand of Providence directs the affairs of men, and that the Almighty uses even his lowliest creatures to accomplish His designs, was evidenced Saturday afternoon when a faithful hunting dog recovered one of the gold chalices recently stolen from the sacristy of St. Joseph's Church at a point in the Mad River, one-half square west of the Webster street bridge.

Henry V. Hutzelman, a sixteen-year-old youth who resides with his parents at Jefferson and Jones streets, and his faithful old hunting dog, "Meior," were walking along the north bank of the Mad River, the boy throwing stones out into the water, the dog swimming out and recovering them, when young Hutzelman noticed a bright object in the

Suffered for years with Stomach Trouble Fruit-a-tives promptly cured her.

Stomach Trouble is usually bowel trouble. The bowels become constipated. Poisonous matter, which should leave the bowels every day, stays in the bowels, two and three days at a time. These poisons paralyze the stomach muscles, prevent the digestive juices from reaching the food, and stop the whole process of digestion.

Mrs. F. H. WALLACE, St. Mary's, Ont., writes: "I have used most of one box of Fruit-a-tives, and found them all right. I have had a good chance to recommend them as I have been in bed for a week with a bilious attack and am getting around fine thanks to Fruit-a-tives."

Doctors talk of dyspepsia and catarrh of the stomach when they should talk of Constipation.

Fruit-a-tives or Fruit-Liver Tablets

Cure Stomach Troubles because they tone, sweeten and stimulate the stomach and they cure the Constipation which is the chief cause of dyspepsia. These concentrated and specially combined fruit juice tablets act directly on the liver—increase the flow of bile—and make the bowels move regularly and naturally every day.

More than that. "Fruit-a-tives" regulate the kidneys—strengthen them—make them excrete more urine—and rid the system of excessive urea and uric acid. They stimulate the glands of the skin to increased action—take away pimples and redness—and keep the skin clear, soft and lovely.

A month's treatment with "Fruit-a-tives" will make you think you had a new stomach.

Send a box or 6 boxes for \$4.00. Sent prepaid on receipt of price if your druggist should not have them.

FRUIT-A-TIVES LIMITED, OTTAWA.



ripples in mid-stream. At first he only gave the matter passing thought and hurled a stone into the water nearby. "Major" at once swam out to recover the stone, but near the dazzling cross on the lid of the chalice, the dog seemed to forget his original errand of recovering the stone, and diving into the water, which at that point was not more than a foot deep, brought up the sacred vessel in his jaws. The object was too cumbersome for the dog, and it fell back at once into the water. The Hutzelman lad watched the scene from the river's edge, and at once hurried into the chilly waters and succeeded in again recovering the chalice. The find created considerable excitement in the neighborhood, and a neighbor who attends St. Joseph's Church at once recognized the sacred vessel when it was shown to her.

The chalice was returned to Father William D. Hickey, the pastor of the church, by the boy and his father Saturday evening. The police department was also notified of the find.

Duty has the virtue of making us feel the reality of a positive world, while at the same time detaching us from it.—Amiel's Journal.
The world constitutes itself the judge and the executioner of whosoever sacrifices his conscience to it.—Abbe Roux.

Be Sure

and examine a copy of our catalogue if you have any idea of taking a preparatory course for a

GOOD PAYING POSITION.

We believe there is no school equal to ours for methodical business training and for producing good results. We solicit investigation and comparison.

Enter any time. No vacations.



M. J. MORRISON,
Advocate,
ROOM 587 - - TEMPLE BUILDING

T. J. O'NEILL,
REAL ESTATE AGENT,
180 ST. JAMES STREET.

Loans, Insurance, Renting and Collecting of Rents. Moderate charges, and prompt returns.

BelTel, Main 5262 Night & dayservice
CONROY BROS.
428 Centre Street
Practical Plumbers, Gas and Steamfitters
ESTIMATES GIVEN.
Jobbing Promptly Attended To.

Established 1864.
G. O'BRIEN,
House, Sign and Decorative Painter
PLAIN AND DECORATIVE
PAPER-HANGER.
Whitewashing and Tinting. Orders promptly attended to. Terms moderate.
Residence, 75 AVENUE EMMETT, Office, 67 Dorchester street, east of Bleury street, Montreal.
Bell Telephone, Up 205.

LAWRENCE RILEY,
PLASTERER
Successor to John Riley, Established in 1866.
Plain and Ornamental Plastering. Repairs of all kinds promptly attended to. Estimates furnished. Postal orders attended to.
15 PARIS STREET, Point St. Charles.



The new principle of coal oil lighting employed in the Angle Lamp is fast displacing gas and electricity. Fully equal to the quality of light; best in the world. Soft, mellow, restful to the eyes.
Light Without Any Shadow.
You light and extinguish like gas, you can fill without extinguishing. The only lamp of its kind—the light for country homes. Equals the best light of the city man at a fraction of the cost. You can't know all about it until you use it.
Sold on 30 Days Trial.
Send for catalog 6 and full information.
THE BUCHS SPECIALTY CO.,
355 1/2 Yonge Street, Toronto, Ont.

SYNOPSIS OF CANADIAN NORTH-WEST

HOMESTEAD REGULATIONS.
ANY even numbered section of Dominion Lands in Manitoba or the Northwest Provinces, excepting 8 and 26, not reserved, may be homesteaded by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one-quarter section of 100 acres, more or less.

Entry may be made personally at the local land office for the district in which the land is situated, or if the homesteader desires, he may, on application to the Minister of the Interior, Ottawa, the Commissioner of Immigration, Winnipeg, or the local agent receive authority for some one to make entry for him.

The homesteader is required to perform the conditions connected therewith under one of the following plans:
(1) At least six months' residence upon and cultivation of the land in each year for three years.
(2) If the father (or mother, if the father is deceased) of the homesteader resides upon a farm in the vicinity of the land entered for the requirements as to residence may be satisfied by such person residing with the father or mother.

(3) If the settler has his permanent residence upon a farming land owned by him, in the vicinity of his homestead, the requirements as to residence may be satisfied by residence upon the said land.

Six months' notice in writing should be given to the Commissioner of Dominion Lands in Ottawa or to the local agent to apply for patent.

N.B.—Unauthorized publication of this advertisement will not be permitted.

SOCIETY DIRECTOR.
ST. PATRICK'S SOCIETY—Established March 6th, 1856; incorporated 1868; revised 1840. Meets in St. Patrick's Hall, 92 St. Alexander street, first Monday of the month. Committee meets last Wednesday. Officers: Rev. Director, Rev. M. Callaghan, P.P.; President, Mr. F. J. Curran; 1st Vice-President, W. P. Kearney; 2nd Vice, E. J. Quinn; Treasurer, W. Durack; Corresponding Secretary, W. J. Crowe; Recording Secretary, T. P. Tansey.

ST. PATRICK'S T. A. AND B. SOCIETY—Meets on the second Sunday of every month in St. Patrick's Hall, 92 St. Alexander street, at 8.30 p.m. Committee of Management meets in same hall on the first Tuesday of every month, at 8 p.m. Rev. Director, Rev. Jas. Killoran; President, J. H. Kelly; Recorder, J. D'Arcy Kelly, 13 Vallee street.

ST. ANN'S T. A. & B. SOCIETY, established 1868.—Rev. Director, Rev. Father McPhail; President, D. Galloway, M.P.; Sec., J. F. Quinn, 625 St. Dominique street; Treasurer, M. J. Ryan, 18 St. Augustin street. Meets on the second Sunday of every month, in St. Ann's Hall, corner Young and Ottawa streets, at 8.30 p.m.

C.M.B.A. OF CANADA, Branch 26—Organized 13th November, 1888, Branch 26 meets at St. Patrick's Hall, 92 St. Alexander street, on every Monday of each month. The regular meetings for the transaction of business are held on the 2nd and 4th Mondays of each month at 8 o'clock p.m. Officers: Spiritual Adviser, Rev. J. P. Killoran; Chancellor, W. F. Wall; President, J. M. Kennedy; 1st Vice-President, J. H. Maiden; 2nd Vice-President, J. P. Dooley; Recording Secretary, R. M. J. Dolan, 16 Overdale Ave.; Assistant Rec. Sec., W. J. Macdonald; Financial Secretary, J. J. Costigan, 825 St. Urban street; Treasurer, J. H. Kelly; Marshal, J. A. Walsh; Guard, M. J. O'Regan; Trustees, T. J. Finn, W. A. Hodgson, P. J. D'Arcy, R. Gahan, T. J. Stevens; Medical Advisers, Dr. H. J. Harrison; Dr. E. J. O'Connor, Dr. G. H. Merrill.

CHURCH BELLS

30,000 McSHANE BELLS
Largest "Round the World"
Memorial Bells a Specialty
MILWAUKEE BELLS, PORTLAND, BOSTON, N. Y., U.S.A.

WENEELY BELL COMPANY
TROY, N.Y., and
177 BROADWAY, NEW YORK CITY.
Manufacture Superior CHURCH BELLS

SELF-RAISING FLOUR.

RODIE'S CELEBRATED
SELF-RAISING FLOUR
Is the Original and the Best.
A PREMIUM given for the empty bag returned to our Office.
10 BLEURY ST., Montreal.

ROOFERS, Etc.

ARE YOUR STOVE BRICKS IN
BAD ORDER?
DON'T WORRY!
"Presbro" Stove Lining
WILL FIX IT.
5 lb. will repair 25¢
10 lb. will renew 40¢
This is the best Stove Cement in the market to-day, and is fully guaranteed.
GEORGE W. REED & CO
ROOFERS, &c.
875 CRAIG STREET

PATENT SOLICITORS

PATENTS
Promptly Secured
The business of Manufacturers, Engineers, Inventors, and others who require the advice and assistance of a Patent Attorney, is conducted by the firm of Messrs. W. H. Shaw & Co., Patent Attorneys, 100 Broadway, New York City. New York Life Insurance Co. of New York, U.S.A.

"Mrs."

It was the morning before Christmas, and Mrs. Charter were discussing the plans of the morrow, as well as the "Somehow, of late you feel out of sorts when round," volunteered dyke, in a manner which memories regarding penings of the past. "The senior of our Florida, and it's nice we get no five-dollar year," chirped Florida then added, with some levancy: "No weakness junior partner's heard." "I have several invited relatives and old friends Colonel Merryweather "but my—er—present disposition—will—er—from accepting." "So sorry!" in an undertone from Miss A. the whole audience became the Colonel, however, deaf, attributed the suddenness to his own peevishness, and went on in a descending tone. "Mrs. Charter (Mr. thank you for the suggestion informed me that we (thank you) one of our associates—er—upon the morrow." All eyes, the colon turned instinctively to the little woman, dressed in visibly nervous at this general target of vision, and, hastily, that she vited to spend the holiday but would come back to take up her new occupation. The company paused could scarcely believe it heard aught. The "Caddy"—otherwise M. Caddington—speaking at Lenox, of all places, their outward mirth and. For it should be understood aforesaid spinster occupied less stratum in the gradations of the board reason of her tenancy of floor back, hall bedroom. "They always have obligations come the day of up the scraps." This aside, by Miss Adams for. "Lenox! By Jove, you undisguised admiration monacle wearer, who was directly underneath Kingston's. "I let my diamond white and gold piano drawing-room—" began. "son. But she had not completely outgrown her moping, and stopped abruptly all flushed, as Miss Caddled her eyes appealingly. "Whu-lu-lu-u-u!" so letter-carrier's whistle ment window. The slovenly maid of a dress of none, received to alive and handed it under Charter. "You mentioned a 'tion?' queried Miss. H. accustomed diplomat tones. Receiving no in response, she continued: "mean to say that you have position in that lawyer's 'know,' apologetically, you once or twice coming Miss 'Caddy' glanced the questioner, then she her head and murmured the only audible words in "hospital" and "working. "Oh! You are going pital nurse?" hastily Miss Blandly, and then relate a long, circumstantial how depraved most of their thankless lives, and sensible endings. For yet that Miss Blandly, by her ment, at divers times by whole arms of unforgotten every conceivable line of had unbosomed their lips. "Blandly give me whispered Miss Morrison and a young Givinsky attempted to overbear the not restrain a symphony. "I have a friend who nurses," began Miss Admity. "and she is just my life!" Interrupted by the words Blandly mouthed from the bottom which lay in front of table to the moon.