

CHURCH NOTICES.

CATHEDRAL AT ST. BONIFACE. Sundays—Masses at 8 and 10.30, a. m. Vespers at 3 p. m. Week Days—Masses at 6.30 and 7.30, a. m. ST. MARY'S CHURCH. Situated on the corner of St. Mary's and Hargrave Streets, served by the Oblates of Mary Immaculate. Very Rev. Father Guillet, Rector. Rev. Fathers McCarthy, O'Dwyer, assistants. Catechism for boys in the church at 3 p. m. Catechism for girls in St. Mary's Conv. Notre Dame street at 4 p. m. Sundays—Masses at 7.00, 8.30 and 10.30 a. m. Vespers at 7.15 p. m. Week Days—Masses at 6.30 and 8.30 (during Lent). IMMACULATE CONCEPTION. Situated on Austin St. in Point Douglas Rev. A. A. Cherrier, Rector. Catechism for boys, who have made their First Communion, at St. Joseph's school, McWilliam St. west, cor. Ellen St.; for younger boys and girls learning the short Catechism, and for studying the Catechism for Perseverance, at the Immaculate Conception church, by the Rev. Father Cherrier. Sundays—Masses at 8.30 a. m. with short instruction, and at 10.30 a. m. with sermon. Vespers at 7.15 p. m. Week days—Mass at 7.30 a. m.

CORRESPONDENCE.

Second Open Letter to the Correspondent in "The Northern Star."

To the Editor of the NORTHWEST REVIEW. SIR,—The well known Bishop Dupauloup wrote: "When, thanks to the revelations Freemasonry has itself made, I go into its workshops and its lodges and see the brothers at their work; when I find men who will have neither forms nor worship nor religion, nor, as they call it, superstitions, when I see all these ceremonies, all this strange and complicated hierarchy, all these signs and devices, all these marchings and counter-marchings; all these singular rites; when I hear a language unknown to the profane; when I assist at these initiations of the table (as they call banquets), etc., etc.—I own that this 'divine' masonry appears to me under a most astonishing aspect; that is the least I can say. And in spite of my desire not to offend anybody, I cannot help thinking that all this, if it be not an antiquated veil to cover a motive which it has long been their interest to hide, is very little worthy of serious men. And Brother Felix Pyat, a revolutionist in Freemasonry as in politics, seems to me to be only reasonable when he calls these practices 'ridiculous,' 'puerile' and 'senile.' (See R. Carlie's severer than the bishop.) As for me I shall content myself with making a simple exposition of facts. I address myself to men of common sense, and common sense will judge."

As you must have a Masonic manual of some sort, I need not look for the English of the quotations Bishop Dupauloup made for the French; but should you have only a manual for Christians to be duped, you may apply to the editor of the paper publishing this open letter for you; he will supply you with useful information on the various multifarious and multitudinous ranks of princes and kings, of Titos High Priest, on which Bishop Dupauloup remarks: "But really, for men who make such a loud profession of theories of equality, all this hierarchy of grades and ranks and insignias and the like, all the playthings of vanity, are a strange contradiction. Many Freemasons have themselves made the remark; but these baubles exist just the same, with all their power over these men."

Look in your manual at the names of your dignitaries. Bishop Dupauloup, again quoted, says: "Such are the names, pompous or grotesque, which one meets with at every turn in the Freemason newspapers, and in reports of their Masonic sessions, as they call their meetings. For Freemasons have a language of their own, which is not that of the profane, whereby they say the same things in a different manner. Thus an orator in a Masonic lodge does not make a speech, but a bit of architecture; a Freemason does not eat, he masticates; his glass is not a glass, but a cannon; his plate a tile; his knife a sword; to charge at dinner is to put wine in your glass; a lodge does not close its sittings, but it is put to sleep; a Masonic circular is called a plank; a report is an outline; heers are batteries, and banquets work at the table."

"The ceremonies, signs, marches, counter-marches, funeral honors, works of the table, batteries, etc., all this is regulated by Masonic rituals in the most minute details, and certainly requires careful study by the initiated. These serious men, these fathers of families, these honorable merchants, these lawyers, these magistrates, these members of legislative assemblies, these men long hours in learning the details of their ritual, the prescriptions of their ritual, the mysticism of their emblems, and whatever in fact composes, for thus they call it themselves; these very men who wish to enlighten the human race, and to free it from what they term superstitions, have themselves their temples, their altars, their mysteries."

In Catholic countries, and in some Protestant parts, they have baptisms, marriages, etc. Brother J. Whytehead, (in the "Freemason" of February 23, 1884), said: "It was once said to me by a brother well known in the craft, and who has been a successful worker in the noble cause of our charities: 'If it were not for charities, Freemasonry would not be worth ten minutes of attention of any intelligent man.' Now, brethren, I venture to say that the brother who made that observation, with all his virtues and in spite of all his good works, had never mastered the true objects of Freemasonry; he was entirely ignorant of the raison d'être of the craft." May the Anglican Bishops, Protestant parsons and the sincerely religious christian of their flocks, listen better to the warning of Brother Whytehead than of the Romaneist Father L. Fouquet. The genuine English mason continues: "In opposition to the idea enunciated and propounded in his sentiments, I contend that Freemasonry is not a charitable society except in the very highest sense of the word, and that if there is nothing more in it than the maintaining of three great

and splendid institutions, it is not worth ten minutes of attention of any intelligent man, but that we are a parcel of utter fools, wasting our time and a large part of our means upon childish follies." Pshaw! The Grand Lodge of England, with its 1,649 lodges and over 100,000 brothers Masons, with the Prince of Wales as Grand Master, since the conversion of Lord Ripon in 1874, doing no more and much less in the matter of charitable institutions than an order of poor Romanist Sisters of charity, would indeed be childish folly, unworthy of the Grand English lodge. Brother Whytehead is right; he goes on to explain: "I should be very sorry to think that there was even a semblance of truth in the remarks of the brother I have quoted. We need not pay fees of many guineas or deck ourselves in gold lace for charitable objects. Freemasonry in its speculative and present form was constituted for the purpose of kindling and keeping alive human and divine sympathies, to preserve a solid platform from whence the barriers of class JEALOUSIES (capitalists and workmen?) —L. F.) SHOULD BE REMOVED TO TEACH society that in the eye of the Great Architect, and under the band of the King of Terrors (the French Terror of 1793? —L. F.) the peasant is peer of the prince, and to keep before the view the fact of the earth, the advantage to be derived from the exercise of that charity, which indeed does include the giving of alms, but in itself is far superior to such a detail—the charity that never faileth. Our charities were quite an after-thought."

Another English mason, at this time Rev. C. W. Arnold in the "Freemason," 17 May, 1884, is plainer still; he says: "It is natural for us to ask the question: What is it which makes Freemasonry so attractive? It cannot be charity alone, although we Masons maintain such magnificent charity institutions that any man may be proud of supporting them; for charity might just as well be practiced without our rites and without our clothing. It cannot be morality however beautiful the system is which is found in our Masonic charges, for all that we teach may be found in the Sacred Volume, and might easily be studied without Freemasonry. It cannot be only the pleasure of the social meetings which take place after our lodges are closed, for social intercourse of the pleasantest kind may be easily enjoyed without masonic work. All these combined no doubt offer some considerable inducements for men to join Freemasonry; but there must be something beyond, something higher, than mere brotherly love and relief, great principles though they are—yes, there must be something far deeper which recommends Freemasonry to men of intellectual culture. If brotherly love and relief are all that Freemasonry contains, what is the object of guarding its secrets, so that only those lawfully initiated into its mysteries may become acquainted with them? Freemasonry is but a casket which contains a priceless jewel, and that jewel is Truth; and all oaths and ceremonies, our signs and passwords, have been designed for the purpose of guarding this precious jewel and handing it down from age to age in all its purity and integrity. Just as in the Grecian mythology, Prometheus is said to have brought down fire from heaven as a gift to man, hidden in a hollow reed, so concealed in our rites and mysteries, Divine Truth has been passed from generation to generation, and we have the highest authority for the use of passwords as a voucher of truth, even that of the Almighty Architect himself, who, when He revealed Himself to Moses in the burning bush, gave him a password as a voucher for the truth of his message to the children of Israel. . . . It is speculative masonry which preserved for us those precious truths of which I have spoken. In every age of the world we find man, as his intellectual faculties have become developed, seeking after Truth. . . . But what they sought for as something lost, something unknown, FREEMASONRY WAS QUIETLY HANDING DOWN FROM AGE TO AGE. It teaches us the great truth of the existence of one God, the maker and creator of all things, and the Father of all Mankind; it teaches us that we all, as children of this common Father, are brethren; it assures us of the immortality of the soul, and tells us of a time when we shall be summoned to the grand lodge above, where the world's great Architect lives and reigns for evermore. It sets before us, in the three degrees, a beautiful allegory of the life of man from childhood even to old age."

It is not by Christ nor by any Christian church that men will be summoned to the grand lodge above, where the world's great Architect lives and reigns for evermore. If this teaching of the Rev. C. W. Arnold is not anti-christian, is not against christianity as understood by the Protestant, the Greek, and all christian Churches, or sects as well as by the Catholic Church, I do not know what it is to be antichristian for a Protestant clergyman or layman Anglican, Presbyterian, Methodist, etc. In some future correspondence I will show how many sectarian meanings are attached to the expressions—Great Architect, immortality of the soul, the grand lodge above; which Freemasonry handed down from age to age for the benefit of benighted christians; and you will see a worse confounded confusion of sectarian beliefs and unbeliefs among the English masons than these illuminators of mankind can point out amongst all the Christians for 18 centuries. In the mean time read the extracts from R. Carlie published by the Northwest Review, March 6, 1895, and you will see how a Freemason can speak of God, of Christ, of the Bible, of the Incarnation of God or Christ in Mary, of the birth of Christ by the Virgin Mary, of the arraignment, condemnation, crucifixion, passion, death, burial, resurrection and ascension; whether the craftsman be either a Tolstaid or R. Carlie, or a pantheist as at least, or a materialistic-evolutionist as Herbert Spencer, or a deist, or a rationalist, as an Anglican parson a friend of mine, in all cases he is an anti Christian according to the meaning sincerely religious Protestants, Greeks and Catholics attach to the word anti-Christian."

Now, I sum up with the English writer's dilemma: Either the Masonic oaths and ceremonies are irreligious and profane, or they cover a secret of the most transcendent importance for Christianity, in the first case, Freemasonry deserves the epithets of Felix Pyat, bestowed upon it, of ridiculous, puerile and senile practices. R. Carlie is more severe when he says in his Keystone of the Royal Arch: "I hold that the mere profession of having such a secret is a

vice." In the second case, if they cover a secret it is an anti-Christian one; it is, as said Leo XIII., "to utterly overthrow that discipline of social order which Christianity has founded, and to erect upon its ruins a new one after its own mind, on the principles and foundations of mere naturalism."—Encyclical letter which begins by the words, Rumanum Gefus, April, 1884.

Seriously yours, L. FOUQUET, O.M.I., Priest. Calgary, Alberta, March 23, 1895.

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