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FREEMASONRY.

Continuation of the Commentary

By Rev. Father Foquet, O. M. L.—Capital Is a Greater Obstacle Than all the Christian Sects to the Reign of Brotherhood Amongst Men.

Mr. Editor.—In a former correspondence we have looked at the frontispiece of the Temple of the great architect of the Universe; we concluded that whether the Word of God is inscribed on it or not, it makes no essential difference amongst the various branches of Universal Freemasonry, whether French or German, or Italian, or English. To day we will dare to step farther and go to the threshold of the temple, I will invite to come with us two friends of mine, sons of Anglican clergymen; Lord Beaconsfield; Lord Plunket; our inevitable and indispensable worshipping Master, brother D. J. Goggin, with his friend, the Yankee pedagogue; Frederick Prince of Orange; Henry Holbrook formerly of New Westminster, etc. etc. It will be a strange assemblage, but we cannot help it, when we deal or come in contact with the family of the triangle. My first friend, the parson's son, look disgusted at the sight of Anglican clergymen in the masonic temple. In England his father had to give up freemasonry before he could be ordained priest of the Anglican church, and here in America he sees, bishops and priests of the English church priding themselves in being freemasons and giving precedence to the craft, over the church, even in church matters; Anglican Bishops and parsons are reduced to be the valets of the Worshipping Masters; whether pedagogues, or grocers, or something less. I had read, that as early as 1745 the Protestant consistory of Hanover declared that any preacher who was already a Freemason, should be compelled to resign his membership and abandon all practices connected with it; and that in future all clergy should be forbidden under strict penalties to join the craft. And the same was enacted by the Lutheran congress at Kammin. I was not aware that in England a part of the English church was opposed to Freemasonry; although "I never wonder at any contradictions in that Tower of ecclesiastical Babel, with its Low, its High, its Evangelical, its Ritualistic, its Broad, its Catholic branches. My friend, an honest, sincere and bright Anglican, seems to be truly scandalized at the conduct of his clergy in the North West. My second friend, the parson's son, is already under the true Christianshelter; where other Freemasons such as Lord Ripon, and many others in Europe and America took refuge. My friend. When still a Protestant, joined the Freemasonry as a pleasant, social brotherhood, said to be a philanthropic, useful, and beneficial society; he paid no special attention to the real meaning of the masonic oath, rites and ceremonies. After a while, being naturally a keen, deep and wise student for his age, he began to study the full and real meaning of the oath he had taken. His bright mind and honest heart recoiled at once, at the evil and dark ways he had entered. How many like him, become freemasons without reflection; they are duped into the dark temple and remain in it dupes all their life time; no doubt such is the case with the great majority of the English freemasons. I have known personally hundreds of them, but I acknowledge there is only one, Mr. Henry Holbrook a long time in New Westminster; I could point as well informed of the real secret doings and aims of the heads and agents of the secret craft, leading the others blindly. I travelled with Mr. Henry Holbrook in France and I met him again in 1860 in New Westminster. He had been in Russia but had to leave it, otherwise he would have been arrested, as he told me. Besides Mr. H. Holbrook, there were very likely amongst my acquaintances, a few others, I had no opportunity to find out, who were as well informed as he was of the genuine secrets, aims and designs of the real leaders in the craft; but I feel sure, that the great mass of the brothers I saw in the brotherhood meetings, fine amusements, joyful banquets; for these free livers the formulas, oaths, rites and ceremonies have no reference to ordinary life, and are not to be gagged by ordinary rules; they are only for the inside of the temple, to be forsaken and resumed at the threshold; for the outside they have only the ensigns, like the ensigns of the fire brigade, or brass bands: They serve only to make them more noticeable than

the common run of men: they never looked keenly and attentively to their true meaning and especially to the meaning of the oath as did my friend, the parson's son, and many others, even in B. C. who have left the craft in a quiet way and manner. If they had looked as he did they also would have recoiled at the masonic oath, and opened their eyes to what is the real meaning of that which they swore so rashly, they depended on the honest men whom they knew, and who had taken the same oath before them without considering its import and significance. All the varieties of oaths in the different rituals, degrees and rites contain two elements: a penalty amounting to death—inflicted by the private authority of the masons outside of the law, and constitution of the country, and against the laws of the realm of any civilized nation. Being of Frankish blood and suspected of sacrificing common sense to logic, I will quote from a German writer, whose work has been translated into English with the title: "Secret warfare of freemasonry;" he says: "To promise silence with regard to teaching and a course of action about which we know absolutely nothing at the time we make the promise, is intrinsically evil. When, moreover, this secrecy is enforced by the sanction of an oath—the most solemn and indissoluble bond by which the freedom of the human will can be fettered the heinousness of the crime is proportionately increased. Is it not in violation of the natural order and stability, that a body of men should exist within the state bound by obligations to an unknown and irresponsible authority, and shielded from all possible supervision either of constituted authority or public opinion by so awful an oath of secrecy?" "I consider," says Lord Plunket, "an association bound by a secret oath to be the common law, inasmuch as they subtract the subject from the State, and interpose between him and his allegiance to the King." And he speaks most truly, for it is an act of high treason against the most fundamental principles of political and social life, which forbids us to abdicate the freedom of our will in favor of an unknown and self-constituted authority, or to bind ourselves irrevocably to the propagation of orders about which we are in utter ignorance at the time, and are therefore unable to determine whether they be consistent or not with our moral obligations to ourselves, our neighbors, and our God.

The grand pedagogue, D. J. Goggin, the master of education in the North West, is the most zealous missionary to propagate and deliver the masonic oath. Is he of the Henry Holbrook species? One of the duped English Brothers? I will not say; he has a sleek and smooth face, inclined to be winning. He has imported a Yankee pedagogue, who tells us at his page 325, edition, American Book company, that the pedagogues will enthroned the authority of the school and of the state in the P. D. J. Goggin cannot enthroned the authority of the state in anyone's reverence as long as he administers the masonic oath or remains a Worshipping Master, unless his teaching contradicts his conduct. For the sake of argument I will beg to introduce a dialogue, a *tele-telic* conversation between Mr. Goggin and Mr. Socialist. Mr. Socialist respectfully, says: "I am deputed to you, the grand pedagogue of the North West, by a mutual, beneficial, protective brotherhood of workingmen; we heard you were worshipping master in the masonic brotherhood, which, we know, is the parent and prototype of all secret brotherhoods, and that you carry the masonic and the pedagogic business together all over the North West, as you did so successfully in Manitoba. There our party, and I suppose, yours also, expect to see soon godless schools, if Joe Martin don't betray his promises. Practically the Christian churches are out of the schools, which will be soon proclaimed secular. We may allow for the consolation of the old people, the Bible to remain there closed and locked, a dead word of God. We have got rid of the worst and most powerful church of Rome; thanks to you and to Joe Martin, the Romanists are not only out, but have to pay their money for our schools; no doubt you will have the same success here with the help of Mr. Haultain. As for the Protestant churches indeed they have a shadow of authority in school matters out it being only a shadow, we look upon it as evil. Thus we don't fear any more the Christian churches authority. But we fear the authority and power of what you call the state and what we call the government: we wish, you would be kind enough to help us to get rid of the state's authority as you did of the church.—Gog.—You will be kind enough my dear man, to consider that Freemasonry does not care nor set any importance on Christianify. We leave it to the churches; but we want Christianity out of the schools and out of the government; for, count, if you can, the number of sects in Christendom outside of the 260,000,000 of Catholics who have a fearful unity: tell me if Christianity is not an apple of discord, and the greatest obstacle to the universal brotherhood of mankind; and we disciples of the great architect of the universe, we don't care about being disciples of Christ. You see, in my speeches even at the laying of the corner stone of Anglican churches, I would not even name Jesus Christ, and my great friend Emerson White in the last page of his pedagogy, (in which

I don't think he wrote the name so dear to Christians,) tells you that we will replace the Bible in the schools by the fearless and faithful teachers, formed to our image and likeness, as the living epistles of the truth. Soc.—We thank you, Mr. Pedagogue, for getting rid of the church's authority; but we want you to teach us how we can get rid of the state's and government's authority.—Gog.—Oh, my good man, the government pay me a fair salary; I would not speak against its authority and destroy it; it would not be just. We do not need a church, but we need a government; we English people cannot follow the French and be dynamiters.—Soc.—You are right, Mr. Pedagogue; our brotherhood will not admit dynamiters. On the other hand we, workingmen, we look on the capital as a worse apple of discord than Christianity, which, after all, promises a share in the kingdom above even to a poor workingman if he dies a good Christian; but the capital, there is the enemy, the cause of wars, robberies, murders, etc., etc. Capital is a greater obstacle than all the Christian sects to the reign of brotherhood amongst men. The capitalists can buy traitors to our cause much easier than traitors to yours; for the simple reason that the brother masons have fat situations, in the government, in all the capitalists societies, and companies for railroads or any other purpose; while the workingmen have the poorest, the thinnest situations. If poor, we have some kind feelings, and for to ease of some jeopardizing your salary, we won't ask you to tell us how to pull down the government, and to replace it by one suitable to the workingmen; we will be satisfied for the present to have our brotherhood out of the grasp of the government so that we could inflict a severe penalty, even the penalty of death, upon the traitors. We will consent to enthrone in the workingmen's reverence the labor and the state of government, as you do for the children provided you would tell us how the workingmen could have tenets, rules, laws of their own with the penalty of death in their brotherhood, as you are said to do by your craft's awful oath, under the same penalty of death, to keep the strictest secrecy; that is what we want, so that in our brotherhood we could put any traitor to death in spite of the laws of the government but according to the laws of our brotherhood, just as they say you do in the masonic brotherhood. Gog.—My good man, how can you think I would ever sentence or be accomplice or in any way to countenance a sentence for the murdering of a man against the law of our country.—Soc.—Do you mean to say that, if you were ordered by your craft, according to its laws, to take part in the punishing of a traitor even by the penalty of death, you would not fulfill your awful, solemn and sacred oath or that you would rather be a masonic perjurer with danger of death from brothers more faithful to their oath, unless your awful, solemn and sacred oath is only a farce, a mockery of the great architect of the Universe, and all your grand rites and ceremonies are only symbols, Gog.—My good man, I assure you my oath of secrecy forbids me telling you the tenets and secrets of our craft.—Soc.—Thus you, who are the grand pedagogue, the master of education in the North West, you—My good man, I am paid only to enlighten the school teachers in normal schools and to inspect the school children.—Soc.—I will pay you \$100, in \$20 pieces of American money, if you would enlighten me on the point in question, only just as you will enlighten the school masters and school children; only tell me how you will enthrone the state and how, at the same time you can administer the masonic oath now to the and afterwards to the children when they will be grown up to maturity for your craft. As a grand pedagogue your duty is to explain to them, if not to me, how they can take the masonic oath without being either fools or perjurers or murderers viz. ready to put a traitor to death in the masonic brotherhood in spite of the law of the country and of the government, without danger of being looked upon as murderers in a court of justice. I request you, Mr. Pedagogue, to give us soon as possible such a necessary answer to the school teachers in the normal schools for male teachers. We will pay \$100 to the teacher who will communicate to us the answer, he will have received from you and your associates. I certainly feel sorry we cannot have it directly from the grand pedagogue, who is the most worshipping master of a brotherhood which boasts with a world wide braggadocio of its philanthropy, in the love of men. Are we not men, because we are hard workingmen? Any how, we will get the information from some badly paid school teacher, unless you make them all freemasons. Good bye; I thank you for your polite ways, but not for the enlightenment I seek.—Gog.—Good bye, let us part friends.—Soc.—Oh! yes, sir, but I must tell you that if we cannot get enlightenment from you, we will go back to the church; Christian charity never refuses the enlightening it has, at its disposal. Good bye.—Gog.—By himself; that fellow must be a Frenchman in disguise; he wants me to sacrifice everything to logic; he ignores that I know enough of logic to forego it, when convenient, and still be a doctor in logic, I hate these French, they always carry principles to their logical conclusions; they are too stupid to twist around when necessary. The Yankees say, "make money honestly when you can, but any how make money; I say too, save yourself logically if you can, but any how save yourself.—(What do you think of it, Mr. White? It is implicitly what I insinuate in my pedagogy). They say; the French tongue is the language of civilization and the English of commerce in the Northwest. It is not civilization we want, it is the commerce

EQUAL RIGHTS.

Montreal Gazette.
Rev. Dr. Carman, a distinguished divine of the Methodist church, contributes to the Witness of Saturday an article upon the relations of Church and State, which, for vigorous, trenchant, caustic rhetoric, is scarcely surpassed by the utterances the public were accustomed to read from the mouth of the late Rev. Dr. Douglass. But, while we admire the power of the pen, we may fail to discover the logic of the whole argument. The indignation of Dr. Carman has been aroused to white heat by the published statement that the expense of the recent requiem mass for the repose of the soul of Sir John Thompson in the Roman Catholic cathedral at Ottawa will be borne by the Government; and the point of his invective is that the Protestant people of Canada ought not to be compelled to pay their portion, through the public purse, for a ceremony which is repugnant to them, or which, at any rate, they have no faith in: "On civil and says Dr. Carman, 'all who choose such a faith may, of course, without let or on the same grounds, pay for it. But who do not for a moment accept it, be 'for it?' This is a view that will probably meet with a good deal of acceptance, although we do not propose to point out its the palpable inconsistency on to say:—

"When I consider these things I am not taken down the public and patriotic school system of Manitoba, and forever to bind the schools are a part of a system. Conscience and purey sectarian common schools as any little churches, Methodist or any other."

It appears, then, that, in the opinion of the worthy Doctor of Divinity, it is an intolerable outrage to compel the Protestant people of Canada to pay for the ceremony of a requiem mass, because but it is a sweet, and tender, and generous thing to make Roman Catholics pay repugnant to their conscience, their faith, and their convictions, where is the difference? At what point does Dr. Carman draw the line? If Protestants are to be taxed for Roman Catholic masses, why may not Roman Catholics with equal reason resent being taxed for schools of which they cannot in conscience avail themselves for the education of their children? It is not a Protestant conceits to be the true system of schools, but a case of what the Roman Catholic believes to be just and right. The Roman Catholics do not ask that the schools of the majority shall be made little churches, Methodist or any other; nor do they insist that Protestants shall send their children to what Dr. Carman calls "anti-public, unpatrotic and purely sectarian schools." All they desire is the privilege of employing their own money, of using the taxes levied upon them, for the support of an educational system in accord with their views, and they willingly concede exactly the same privilege to their Protestant fellow-citizens. When the learned divine rails against the money of those of his religious persuasion being used to pay for masses, let him not forget that he is standing upon the very ground taken by Roman Catholics when they protest against being taxed for public non-sectarian school. What is a good principle in the one instance ought surely to be equally valid in the other. To paraphrase Dr. Carman's interrogation: "on civic and political grounds in this free country all who desire public school system, may, of course, without let or hindrance, enjoy it and pay for it; but on the same grounds, why should those who do not for a moment accept it, be committed to it and taxed with and for it?"

The Hon. Mr. Bown flatterly denies Carman's statement and has written to him saying that he ought to be sure that there is any game before shooting off his gun.

Watts: "So you don't believe that the good die?" Potts: "The good die when I know better now."