CHURCH NOTICES,

CATHEDRAL AT ST. BONIFACE. Sundays-Masses at 8 and 10.30, a. m. Ves-

pers at 3 p. m. Week Days—Masses at 6. 30 and 7.30, a. m. ST. MARY'S CHURCH.

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Catechism for Boys in the church at 3 p. m. Catechism for girls in St. Mary's Convent, 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 (during Lent).

IMMACULATE CONCEPTION.

Situated on Austin St. in Point Douglas Rev. A. A. Cherrier, Rector.
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Cherrier.
Sundays—Masses at 8.30 a.m. with short instruction, and at 10.30 a. na. with sermon. Vepsters at 7.15 p. m.
Week days—Mass at 7.30 a.m.

Ecclesiastical Province of St. Boniface.

I. HOLY DAYS OF OBLIGATION.

1. All Sundays in the year.
2. Jan. 1st. The Circumcision.
3. Jan. 6th. The Epiphany.

4. The Ascension.
5. Nov. ist. All Saints.
6. Dec. 8th. The Immaculate Conception.
7. Dec. 25th Christmas.

II. DAYS OF FAST.

DAYS OF FAST.

1. The forty days of Lent.

2. The Wednesdays and Fridays in Advent

3. The Ember days, at the four Seasors being the Wednesdays, Fridays and Saturdays of

a. The first week in Lent.

b. Whitsun Week.

c. The third week in September.

d. The third week in Advent.

4. The Vigils of

a. Whitsunday.

b. The Solemnity of SS. Peter and Paul.

c. The Solemnity of the Assumption.

d. All Saints.

e. Christmas.

I. DAYS OF ABSTINENCE.

III. DAYS OF ABSTINENCE

All Fridays in the year.
Wednesdays in Advent and Lent.
Fridays

Thursday Saturday The EmberDays. The Viglis above mentioned.

COR RESPONDENCE.

First Open Letter to the Correspondent in 'The Northern Star."

To the Editor of the Northwest Review.

Sir,-You wrote in the Northern Star: "I noticed a letter in last week's NORTHWEST REVIEW, purporting to be on Freemasonry, in which the writer holds up the craft to ridicule; in fact it reads partly like a burlesque, in which the writer introduces, amongst others, some person he calls the parson's son-an imaginary dialogue between Principal and an imaginary socialist. Poor Principal Goggin appears to have offended the reverend writer by being an active Freemason, working under the present school system, and not (in his estimation) heing a protound French

scholar." Now, if you had read my former communications in the Nortawest Review, it might have saved you from the blunder of looking on my letter as only purporting to be on Freemasonry. It appears you could not, or would not see, under what you are pleased to call burup in Manitoba and the Northwest, our comportment will be most closely safely to the Fold. Is not the game, under the deleterious influences of many watched. We have rights, heaven-horn of your brother .. I am prepared to go into this most useful and enlightening unit—unanimous in our zeal to see those duped in your oath-bound craft of secreto pretend that those whom in your strange jargon you call profane cannot know your secret society. Does it not count about 200 years of existence in its present form, and can you make any though we are in a measure at the mercy in connection with the cattle case: millions, who, during that time, joined your brotherhood, there were no traitors, no dissatisfied brothers, no blunt .. who exposed the secrets of your sect. I have on my table five manuals or rituals, an old and a new edition of R. Carlile and three others,—and a sufficient number of books, magazines and newspapers, out of the four thousand publications on Freemasonry. No doubt there are among the writers on Freemasonry, among the writers on Freemasonry, some romancers, novelty-mongers and smart money-makers; but such men as the Protestants De Haugwitz, De Haller, Disraeli, the statesmen of the antimasonic party in the United States, Eckert, the courageous and learned Saxon lawyer, etc., etc., etc.; and among the Catholics, Cantu, Barruel, Lefranc, Larudau, Bishop Ketteler, Bishop Dupanloup, Cardinal Deschamps, etc., etc., the Masons Louis Blanc, Felix Pyat, Ragon, etc., etc., have enlightened the edition of his manual,—the old one which I have in hand: "The late Godthere were but two masons in England, in a claim to be a third. He asked me to explain, on the condition that he was to not commit himself by any observation. I did so, as here set forth. He could find a lodging place in one of the smiled and withdrew. The secret is noblest of hearts:—"To all I give my now out. I will clear up the doubt and

mon degrees in Masonic lodges, or that dear Religion shine in the purest brilliancy, secret system which is called Craft then was God glorified and Our Holy Faith Masonry. It has been communicated to exacted. We were not all, Catholics of this me by masons; it has been confirmed by great Northwest, able to be present and other masons; it has been the standard assist at this grand ceremony. Yet we mannal of masonry since it was first were there in spirit, and when we eagerly published in The Republican in 1825; it followed each line of the detailed accounts has made many masons; without the as also we listened to our dear pastors lodge initiation, and by its direction, I comments on the occasion, tears of joy have been assured, that men who were trickled down our cheeas and heartfelt never in a lodge have successfully and profitably taught practical masonry. The higher degrees form the subject of other volumes [all bound in the book I] Langevin. We have, thank God, many have in Colonia I and meaning trickled down our cheess and neartient prayers ascended to heaven in gratitude, prayers ascended to heaven in gratitude, of us, and begging long life to Archbishop Langevin. We have, thank God, many have in Colonia I are not whom have in Calgary, L. P.] They are not other praiseworthy examples, men to whom common; are denominated orders of we point with pride, Catholics who have chivalry; and but very few masons go beyond the Royal Arch Degree."

On this discussion I would not trust mark in response; Sir John Thompson for my reminiscences of R. Carlile, but I

invoked by English Freemasons at their

and sedateness make them more ridi-

I remain with French consideration, Seriously yours, L. FOUQUET, O.M.I.

Calgary, Alberta, March 16th, 1895. Note .-.. This mark is used for the word 'Freemason."

A Letter That Is A Beautiful Sermon.

Dear Mr. Editor,-A word on religious tolerance just now seems apropos. We, lesque, the very serious questions of as Catholics, are at present passing anti-Christianism and socialism growing through a serious stage in our history, and prayers is the sure means to bring them rights, and we are one and all—a Catholic discussion, for the sake of many honest rights fully acknowledged. Some use the and well meaning men, whom you have pen, some the tongue, while the majority besiege Heaven with supplication for cy. It is useless, frivolous and benighted Divine aid. Now should not our lives be in accordance? Should we not be patient with of certain rulers, God rules all, and to His religion is to be attacked, mimicked and made light of, are we to retaliate? Are we, too, stoop to like actions? Our church just now commemorates the sufferings of her Divine Founder. What are our trials, trate with agony. But their Lord utters no word of reproach. He must certainly have felt their neglect, their apparent indifference at a time when he most required their tender love and sympathy. May we not console ourselves with these reflections? Why can we not bear slights and affronts, and hope and pray that, like our Divine Lord, we, the children of His adoption Alberta Daily Tribune. Lord, we, the children of His adoption, profane much more than you are aware may receive strength from Heaven. We Richard Carlile says in the third have noble Beacons, God-given lights, that every little while seem to be particularly frey Higgins once observed to me, that pointed to by Heaven for examples for us, to wit:-our noble Archbishop. Listen himself and the Duke of Sussex. I put to his words on March 19th, when surrounded by thousands of people of all creeds, words of charity, of love, that only blessing, the blessing of a bishop will difficulty, and teach Masonry to masons."

"The following forms of opening, working and closing lodges are literally and truly the formularies of the three components of the

looked vainly in several libraries, con- Catholics have just reason to be proud sequently in an open letter to the North-west Review, I stated I could not, in religious belief, but never was he known Calgary, find in him the information I to retaliate, and what were the universal wished for. Soon after I found it in my comments on his career? Protestants ire with Catholic papers in publishing his own French books. His influence was felt in his times, and it is very much felt among Canadian masons, at least in Western Canada. He has, moreover, left many disciples, among whom the famous Bradlaugh and G. Standring, editor of the London Republican, who is still alive. His manual is vet the standstill alive. His manual is yet the standard, in Western Canada at least. You an buy it in our small western embow narrow-minded! how devoid of the how narrow-minded! how devoid of the bryos of towns, as I did, to compare it true principles which should prompt every with the old one I had. I have another manual which is the standard for the live?" If our daily life is such as deserves parsons and Christian masous who pre-fer to see the name of Almighty God upright in all our dealings with our fellow instead of the Great Architect, and who might object to the penalty of having their throat cut across, their tongue torn out by the root, and their body buried in the sand of the sea at lowwater-mark, or a cable length from the water-mark, or a cable length from the chara where the tide regularly ebbs and characteristics. In the sand is doing more for the abatehas done, and is doing more for the abatethis last manual the author suppresses ment of bigotry and the re-union of Christthis last manual the author suppresses this borrible clause. I fear your brothers . bold themselves up to ridicule more than I could show them. "Now we believe," said, in 1884, an Englishman in a magazine, part of which how truly Christ-like and Divine our Holy Religion is? Actions purely good not "Now we believe," said, in 1804, an Englishman in a magazine, part of which was sent to me yesterday by the parwords, are what make converts. If we words, are what make converts. If we was sent to me vesterday by the par-son's son, ex-mason, "that it will not be denied that those, or similar oaths, are taken, and these frightful maledictions our Protestant breather, let us use it in prayer on their behalf. God, and He alone invoked by English reemasons at their invitation. It will not be denied that a number of mystic ceremonies, including partial stripping, the use of drawn swords, of skulls, and of darkened rooms are performed in such initiations.

Without roing further we would not it and shift the contract of the con Without going further, we would put it ants, but how many intolerant Catholics to any reasonable man whether one of are there? I have known Catholics who two things must not be true: Either sat in front pews in church and bowed their that these oaths and ceremonies are heads the lowest, who would not scruple irreligious and profane, or that they to tell you, if after some unfair dealings cover a secret of the most transcendent importance. English masons will object "You should deal with me—Catholics and the reference should reduce the country of the reference of th importance. English masons will object to the latter alternative, and therefore they cannot avoid the former. But the genuine sect, such as it exists on the Continent, do not care to conceal that the whole of their ritual is symbolical, and world-wide doc. points to a secret and a world-wide doc- in Regina, for instance, where Catholics trine' which is superior to Christianity, and is meant to supersede it. The English Freemasons say they are not to be judged by the continental lodges, but they wear their clothes if they don't hold their principles."

are very much in the minority now could we all live sif Catholics alone patronized Catholics? We, thank God, have a priest to guide and guard us who, noble man that he is, is the pride of every Catholic heart and the admiration of every Protestant in the towns he never stors to guest trine' which is superior to Christianity, are very much in the minority how could I hope that the majority of English ant in the town; he never stops to quesmasons see in their ritualistic ceretion who it is, nor what is his creed when monies, in their gorgeous paraphernalia, in their brilliant jewels, in their he knows a fellow creature needs aid and he can supply it. During his stay among

lia, in their brilliant jewels, in their fanciful lodge-decorations, only empty symbols without meaning, and playthings of English vanity; but what a contradiction with their English practical commonsense and their dislike of the last plant so fruitful in every catholic vineyard, the grand virtue of charity than anyone can estimate. And how has he done so? By his good extended the practical words. emple; he has preached; practical words of wisdom does he discourse to those who culous than their neighbors, the lively, boyish French, whom Bishop Dupan-loup did not spare on that score, in his "Study of Freemasonry." (D. and J. Sadlier, Montreal, Notre Dame St.)

or Wisdom does he discourse to those who love him so dearly, and respect him so highly; but better still, he gives us a noble life to follow. Never out of the presence of God, utterly devoid of selfishness, he can never see ill-will ness, he can never see ill-will in anyone, but full of charity for all, drawing all to him by his genial smile and kind word, he closely follows in the footsteps of His Divine Master.

Controversy is not the best way to make converts, "By their fruits ye shall know them" is a favorite text of many good Protestants. At this great crisis we can-not be too tolerant; we look for, we expect, we will get, please God, our rights, but let us so live as to deserve them. Father Fox's lecture in Winnipeg is replete with

beautiful thoughts that come to our aid on this subject. Many of us have dear friends who are Protestants, and we know that

Yours, Regina, N.W.T., March 30th, 1895.

Hope to See Him and Hear Him in Winnipeg.

In its report of the St. Patrick's Day our separated brethren, feeling, as we most banquet the Prince Albert Times has the certainly do, that we have right on our side, following reference to the part taken by that all we ask is "Justice," and that Mr. P. J. Nolan of Calgary, who is there

"Mr. Nolan being called upon for a song

care we leave our endeavors trusting most implicitly in His fatherly assistance? If we have to receive insults and if our holv Irishman by birth and education, being a member of the Irish as well of the Canadian bar, and his speech was characteristic of his country, by turns witty and eloquent but his singing the "Last Rose of Summer" in imitation of a fashionable lady sopranc as Catholics, compared to His? His disciples sleep even when their Lord is prosous encores gave a humorous lecture, being an original version of "Old Mother Hubbard," which kept the tables in a roar for twenty minutes. We must say that the great success of St. Patrick Society's feet because was largely due to Mr. first band et was largely due to Mr. Nolan's presence. The Irishmen of Prince Albert are to be congratulated on their luck in being able to secure such a distin-

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