

CATHOLICS AND
MASONRY

An anonymous contributor to the Catholic Truth publications disclaims any intention, in writing on the above-captioned subject, of attacking the Craft of Freemasonry, among members of which he declares he possesses many excellent friends and esteemed acquaintances. His sole object is to state some of the reasons for which the Church forbids Catholics to belong to the society, and why they should forego temporal advantages which result from its membership.

Shortly expressed, the writer goes on, the objections to Freemasonry are as follows: (1) Christianity is unknown to Masonry, or, rather, is ignored by it. The neophyte is taught to see in the Master of the Lodge the "Sun of Justice," and humbly to beg of his new-made brethren "Masonic Light." Yet (says the writer) if Masonry possessed anything superior to that possessed by the common herd in the way of "Light," its moral obligations alone should make it share it with all—a condition of affairs unknown under the Masonic system of secrecy. In fact, the Craft's secrecy is an implied admission that its morality is not of universal application. All belief in Revelation, other than the Masonic, has to be left by the neophyte at the door of the Lodge while he is being transported to the time of Solomon, the Calvary and its sacrifice being unheard of.

Masonry also ignores the Gospel's teaching that our prayers are to be offered in the name of the Redeemer. It even rejects the Christian chronology and its real religion is universalism. The prayers of the lodge are addressed to the Grand Architect of the Universe, the meaning of which may be variously interpreted by Masons. Indeed, the Mason in Lodge has to treat Jesus Christ as a nonentity, though privately, he may entertain other views and still be a good Mason. A Mason cannot, however, profess atheism. Yet all this is wholly absurd and stultifying, since it means that a Mason, as Mason, may say, "Lord, I know thee not," while as a private person he will say, "Lord, have mercy upon me." And in the case of clergymen who are Masons, the position is far more foolish.

(2) As regards the Oath, the neophyte swears with eyes blindfolded to keep secret he knows not what, says the writer; he also swears fidelity to a society as to the precepts of which he as yet knows nothing; he also invokes destruction on himself in case he should violate secrecy. He empowers his brethren to take him in case of defection. No Catholic can regard the Masonic oath, when considered seriously, otherwise than as blasphemous, contrary to right reason as blind and unknown and contrary to the good of the State. Yet how does Masonry, if it does not proceed to murder, carry out its threat? The carpet of the Lodge (says the writer) may not be stained with blood, nor its walls contain an "ambulette," but Masonry can, and on occasion does, cause the ruin or decay of men who for conscientious reasons have merely abandoned it, without attempting to do evil to their former associates. As for the Church, there is no need to resort to extreme measures on her account since she never requires ex-Masons to divulge any of the society's secrets.

It is a known fact, says the writer, that Masonic signs are made use of in courts of justice in order to obtain, or to try to obtain, secret advantage. "It is within the writer's knowledge," says the Catholic Truth publicist, "that an English judge responded to the Masonic signs of a litigant in whose favor he gave his verdict, though it is fair to state that this was not contrary to the weight of very confused evidence."

No daily newspaper in England dare publish the faintest criticism of the Craft, or still less expose a Masonic scandal, while in matters of place and patronage, in all countries, the first duty of the Masonic patron is clearly to secure the services of a Masonic brother, in which cases "Masonic Light" must be somewhat apt to blur the vision. In short, it is (says the writer) impossible to believe that all this enormous expenditure of time and money is undertaken merely to befuddle the orphan and the widow, to practise an esoteric

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ritual and furnish a pretext for convivial meetings, and not to offer great facilities and temptations to brethren of the middle and lower social grades to favoritism, jobbery and protection for minor forms of rascality. There may be matter for praise in the moral teaching suggested by Masonic ritual; nevertheless, says the writer, members of the fraternity do not find themselves deterred from their official honors by table excesses or by impurity of life. It is also certain that Masons, as a rule, rarely pretend that their motives in joining the Craft are other than those of personal gain or social advancement.

(3) In regard to the Charity exercised by Masonic bodies, Masons only consider the virtue in its sense of "philanthropy," which is a virtue of the natural order. And being only philanthropic, Masonry is far from being "charitable," since it deliberately excludes from its membership the poor and the needy, though it generously supports worthy brethren overtaken by adversity as well as their widows and orphans. Masonic benevolence is applied to its own members only, and thus is more like a trades union society in which material benefit is really pre-empted by contributions. Is Freemasonry private in its charities or almsgiving, as Christ counseled men to be?

On the contrary, Freemasonry degrades a generous brother with a "jewel," and "charity" that is not Masonic in its application, is not charity to the Mason. Indeed, the precepts of Christianity and those of Masonry are in many respects so antagonistic or contradictory that Masons themselves stultify themselves by practising those of the Masonry and claiming to belong to the Christian body. These observations being (says the publicist) intended only for Catholics, the latter while thinking kindly of their Masonic friends, should respect and uphold the reiterated condemnations of Freemasonry by the Church.—Freeman's Journal.

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A NEWMAN LETTER

IN WHICH THE GREAT CARDINAL ALLELUIES TO HIS CONVERSION

Preaching in the new Oratory of Birmingham on the sixty-first anniversary of Cardinal Newman's reception into the Catholic Church, Cardinal Bourne recently spoke as follows:

"We have his own assurance often times repeated as to the peaceful certainty which was the outcome of his submission to the Catholic Church. May I read to you a further testimony which, perhaps, may help some hesitating soul, even though more than fifty years have passed since the words were written? It was addressed to my own father, who, then a young man and a very recent convert from Anglicanism to the Catholic Church, had been disquieted, like many others by the persistent rumors that Dr. Newman was dissatisfied as a Catholic, and was contemplating a return to the Established Church, and had written to ascertain the real truth from him whose writings he owed, under God his own reception into the Church."

The letter is dated from Maryvale, June 13, 1848. It is embodied in the book of Cardinal Bourne, recently published, and is as follows:

"Dear Sir—I return an immediate, though necessarily hasty answer to your enquiry, which made me more than smile. It is wonderful that people can satisfy themselves with rumors which the slightest examination, or even attention, would disprove; but I have had experience of it long before I was a Catholic. At present the persons who saw through and repudiated the evangelical misrepresentations concerning me, when I was in the Church of England, believe of me things quite as extravagant and as unfounded. Their experience of past years has taught them nothing. I can only say, if it is necessary to say it, that from the moment I became a Catholic, a single doubt or misgiving in my mind that I did wrong in becoming one. I have not had any feeling but one of joy and gratitude that God called me out of an insecure state into one which is sure and safe, out of the war of tongues into a realm of peace and assurance. I shrink to contemplate

the guilt I should have incurred, and the account which at the last day would have lain against me, had I not become a Catholic; and it pierces me to the heart to think that so many excellent persons should still be kept in bondage in the Church of England, and should, among the many good points they have, want the great grace of faith, to trust God and follow His leadings. This is my state of mind, and I wish it could be brought home to all and every one who, in default of real arguments for remaining Anglicans, amuse themselves with dreams and fancies."

Cardinal Bourne, on finishing the reading of the letter, remarked: "I think that we may safely say that he was raised up to convey the old, unchanging message in new words and in fresh setting acceptable to the Englishmen of his day. No voice has fallen on English ears so persuasively as his."

CORRECTION

The Rectory, Christ Church Cathedral.
Ottawa, April 8th, 1913.

To the Editor of THE CATHOLIC RECORD, London Ont.:

Dear Sir—Will you grant me space to correct a statement made in an editorial of the recent issue of your paper headed "Dangerous Teaching." Dean Walton is not an Anglican dignitary of Montreal, but a lay professor and head of one of the faculties of McGill College.

Permit me also to say that the Anglican Church in Canada gives no uncertain sound in her evidence concerning the indissolubility of the marriage tie. It is only sufficient to refer to her marriage service, but we can also quote a canon of her General Synod specifically forbidding the remarriage of divorced persons. Members of the Church have been excommunicated for the sin committed in marrying a person divorced.

I am sure that a sense of fair play will allow you to make public the above correction.

Yours truly
HENRY KITTSON.

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The Editor CATHOLIC RECORD:
Dear Sir—May I interest your many readers in a great Catholic charity—the Catholic Sailors' Club of Montreal. This, one of the pioneer institutions of its kind, has been specially blessed by His Holiness the Pope and commended highly for its good work.

It is now entering on its twenty-first season. So far we have endeavored to support it from Montreal subscriptions, but as we shall shortly be forced to build a large and more convenient club building worthy of the Catholics of Canada, there are doubtless many of your readers elsewhere who have some desire to express their gratitude to the Sailors for kindnesses received on their journey to Canada—the land where they have prospered.

The present year is a fitting one for them to accept an invitation to make a contribution for our further progress.

From those so desiring I shall be glad on behalf of the Executive Committee to receive and acknowledge their contribution at the address below.

WM. H. ATHERTON, PH. D.
Catholic Sailors' Club, Montreal.

BRAVERY OF SOME YOUTHFUL
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The bravery and determination of some of the young people attracted to the Faith in Africa is a source of constant admiration to the missionaries. The following example comes from the Belgian Congo, where Father Jules Van Houtte Scheut missionary is located:

"I was at a town called Ibalé one day when a man came to me saying: 'Father, Ngeli furious because his third wife went again to the catechism class to-day; has punished her with the etaka, and the poor child is shrieking enough to break your heart.'"

"I hastened to the hut of Ngeli, and found him sitting before the door enjoying the spectacle of his tortured victim. His third wife, a child of twelve or thirteen years of age, had her neck bent beneath the limb of a tree arranged to hold her in a vice-like grip, and she was uttering the most piteous cries."

"My sudden apparition deprived the wicked creature of his fiendish pleasure. He freed the girl, knowing that upon my departure he could be punished by local justice. The child threw herself at my feet, imploring me to deliver her from the tyrant."

"The condition of these unfortunate children, in the double slavery of polygamy and of the demon, is very distressing. They frequently persist in attaching themselves to the Catholic religion in spite of abuse and even torture. The only way we can give them the right to become Christians is by ransoming them. On the payment of a certain sum, sometimes not more than \$5 or \$12 they become free, and we can then

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instruct them and place them with Christian families. I know of a hundred cases of this kind at the present moment."

DIED

WALSH.—At Grafton, Ont., March 30, 1913, Mr. Thomas Walsh, aged ninety-one years. May his soul rest in peace!

WALSH.—At the General Hospital Pembroke, on March 18, 1913, Mrs. M. J. Walsh, of Osceola, aged twenty-six years. May her soul rest in peace!

THOMPSON.—On the 9th inst. at Toronto, Lady Annie E. Thompson, widow of the late Sir John Thompson, Premier of Canada. May her soul rest in peace!

LAMBERTUS.—At his home on the Bayfield Road, near Goderich, on Thursday, March 27, 1913, Mr. Christopher Lambertus, in his seventy-fourth year. May his soul rest in peace!

O'DONNELL.—On Tuesday, April 15, Catharine, beloved wife of M. C. O'Donnell, 28 St. Joseph St., Toronto. Funeral Thursday, nine o'clock, to St. Basil's Church, thence to Mount Hope Cemetery. May her soul rest in peace!

Will Reader, Stratford, Ont., kindly give us her address so we may return money. We cannot publish what she requests.

RECEPTION TO BISHOP
FALLON

On Wednesday evening, April 2nd, the spacious auditorium of St. Peter's Parish Hall was crowded to the doors, when the students of the commercial school, tendered a reception to His Lordship, Bishop Fallon, the occasion being the presentation of the first diplomas granted by the Institute.

In the address to His Lordship, Master G. Donohue expressed the unbounded delight of the students at having their beloved Bishop in their midst; and warmly thanked His Lordship, in behalf of the class, for having organized this school for their benefit. He also stated that the number of graduates would have been greater had not tempting offers lured some of our students to accept positions before they had completed their course in the school.

The recipients of diplomas are: Misses D. Dwyer, A. Johnston, A. Burke, M. O'Rourke, and Masters J. Coughlin, F. Graham. During the course of the evening Misses D. Dwyer and A. Johnston (who are but fifteen years of age) gave a demonstration in shorthand at the rate of one hundred and ten words per minute, and typewriting (strange matter) at fifty-five words per minute.

The girls of the class also presented a short drama, entitled: "The Shepherdess of Lourdes." The artistic Grotto of Lourdes, brilliantly illuminated, was unique in design, and the Blessed Virgin, represented by Miss H. Dunlevy in the garb of Our Lady of Lourdes presented a most touching and inspiring vision. The young amateurs deserve credit for their effective interpretation of scenes at Lourdes, but the palm must be awarded to Marjorie Daly, whose rendering of

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The Shepherdess was charming, Magdalen Lee, as the blind princess, and Vera Taylor in the role of the stern Princess Elena were worthy of special mention. The singing throughout was good; little Josephine McCarthy's sweet voice in the Memorial won all hearts. Miss Pearl Coles presided at the piano. The singing and dancing of the gypsy maiden and of the village children was particularly attractive, while the account of a day in school by the little boys, P. Pocock and G. Storey was prolonged applause.

In his address to the graduates, His Lordship congratulated the school on the work done in the short space of less than two years; and he urged students not to accept positions until they had completed the full course of studies in the school. He complimented the actresses on their pretty and entertaining exhibition, and expressed himself as much affected by "the earnest portrayal of scenes which carry me back to happy days spent around the Grotto of Lourdes."

The following afternoon the pupils of the Separate schools were entertained to a matinee. At the close of the performance the two little ball players of the previous evening, about whom His Lordship had remarked:—"It is many a day since I have seen acting equal to that of the two little boys on the stage to-night; in fact so real was their game that some of the very clergy present were anxious to join in the sport"—these little fellows playfully presented His Lordship with a ball containing several gold pieces—\$1000—to be used for the seminary.

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