

ITALY'S DISGRACE.

What Freemason Rule has Brought with it.

The fact that the Government machines of Republican France, and nominally Monarchical Italy are, in transatlantic phrase, "run" by the Masonic Lodges, is self-evident to all, save the most superficial observers of the course of politics in those countries. In the latter indeed, the authorship of some of the most anti-religious measures has been openly gloried in at the public celebrations of the sect, leaving no further excuse to the most obtuse optimism for doubt as to its directing influence on the current of official legislation. That Freemasonry in this country is compelled to veil its essentially anti-Christian character in deference to public opinion, thus hoodwinking many well-intentioned people as to its real tendency, is a compliment to the good feeling of Englishmen at the expense of their perspicacity, but is no argument as to its action in continental countries, where it has attained to a sufficiently commanding position to enable it to throw off the mask with safety. To the dangers threatening society from its insidious attacks, the present Pope, in his Apostolic writings, has never ceased to call attention, and in his Encyclical to the Italian Bishops, and Letter to the Italian people, of December 8th, he points out once more the necessity of combating by all possible means the working of a sect, adhesion to which he emphatically declares to be incompatible with Christianity. On its mode of action in Italy, he dwells in a striking passage, and after pointing out its illusory self-glorification as the benefactor of that country and denunciation of all who follow the precept of religion as its enemies, goes on to say. "Let facts speak for themselves. We repeat once more, as to the deserts of the iniquitous sect in regard to our Peninsula. They tell us, that Masonic patriotism is but sectarian egotism, craving for universal domination, and lording it over modern States, which collect and concentrate all authority in their hands. Facts teach us that, in the Masonic sense, the names of political independence, of equality, civilization and progress, cover in our country the assertion of man's independence of God, the licensing of error and vice, the league of a single faction to the detriment of the rest of the community, the aim of the unfortunate of this world to enjoy life with greater ease and luxury, the return of a people redeemed by the Divine blood, to the divisions, the corruptions, the scandals of Paganism."

The Holy Father goes on to indicate the danger to Christian families of admitting to their intimacy members of the sect, whether as physicians, tutors, or friends, and thus giving them the opportunity of disseminating their pernicious doctrines, and gaining influence, especially over the unsuspecting minds of the young. The importance attached by the Pope to this solemn warning was indicated by his recurrence to it in his address to the Cardinals and Prelates received by him on December 23, in which he dwelt on the political aspects of the subject in the following significant words: "Unquestionably it (Freemasonry) would be less fatal in its effects had it no other argument than its own strength to trust to; but it finds, unfortunately, favor and support in those who rule us." Two measures now about to be pushed forward in the Chamber bearing the special imprint of Masonic authorship have doubtless tended to call forth this renewed protest from the venerable Pontiff. These are the law of divorce especially dear to the leaders of the sect as a blow to the institution of Christian marriage, and its corollary, penalizing the solemnization of the religious marriage by

a priest before the parties have entered into the civil contract.

Against this latter interference with religious liberty a portion even of the liberal press has been found to protest, and the *Gazzetta di Torino* condemns it as a violation of the freedom of the ministers of religion in the performance of functions absolutely independent of the civil power; pointing out the possible cases in which a priest would have to choose between obedience to the provisions of such a law, and fulfilment of his sacerdotal obligations in view of higher spiritual interests. The results of sectarian domination in secular politics and the close connection between Masonic rule, and that Jewish element so preponderant in modern financial speculation, are just now receiving sufficient illustration in Paris; but the Italian body politic is being preyed on by similar parasitic growths of moral corruption, and in Rome, too, the public are busy discussing their "Panamino," or little Panama. In one respect, indeed, the situation in Italy is more serious than in France, since the revelations there made, however damaging to the reputation of the official and parliamentary classes, do not directly affect the national credit, as do those on the further side of the Alps, where they concern the chief banking institutions of the country. The history of the present scandals goes back to the great financial crisis of the year 1889, when Signor Giolitti, now Prime Minister, was head of the Treasury Department in Signor Crispi's Cabinet. The *Banca Tiberina*, deeply involved in the building speculation in Rome, being then on the verge of bankruptcy, invoked the assistance of the Government, and Signors Crispi and Giolitti put pressure on the *Banca Nazionale* to advance it 50 million francs (two million sterling) which has never been refunded, and on which no interest has been paid. The intended proposal of the present Italian Government for a six years' extension of the banking law now in force, tending to stereotype an unsound state of affairs, has not only encountered such opposition that a prolongation of the present powers for three months has had to be substituted for the longer term, but has also given occasion for the disclosures which have excited so much public indignation. These are based on the inquiry made in 1889 with a view to reorganizing the credit system of the country as to the result of which the *Italia del Popolo* writes as follows. "Crispi discovered, from the partial inquiry then made, that other banks of emission were in criminal conditions, but through very mistaken patriotism set to work to stifle everything, leaving the thieves to triumph."

Signor Alvisi, the Senator now dead, who drew up the Report, strongly urged its publication, but was appealed to by Signor Micelli, one of the Ministers then in office, in the name of the country, of the Government, and of the ties of private friendship, to keep it secret. It is this jealously guarded document which has now transpired, the actual report having come into the hands of Signor Napoleone Colaianni, a Sicilian Radical Deputy, through the instrumentality of a friend, as he declares. It was with this document, whose contents had been rumored abroad for several days previously, that he confronted the Government in the sitting of December 19th, demanding, when the three months' extension of existing powers was asked for, a Parliamentary inquiry, instead of the Government inspection of the banks promised. His speech was listened to in breathless interest, and caused a profound sensation both in the Chamber and in the country. His charges, founded on the paper in his hands, were directed principally against the *Banca Romana* in the conduct of whose business grave irregularities were reported. These consisted, among other things, of keep-

ing a duplicate series of notes (each set bearing the same numbers) in circulation, thus fraudulently exceeding its legal issue, and of holding a large number of bills signed by political personages, a proceeding with which many other banks are charged as well. These were termed patriotic bills, and were renewed at the lapse of twenty years, without either signatories or backers being called upon to pay them. Considering that from 100 to 150 Deputies and Senators are said to be compromised by these revelations, it is not surprising that considerable latitude was allowed to the bank in its operations. The speaker continued amid profound attention, to give in round numbers the figures in which its various clients are indebted, saying that out of an aggregate of 83 millions distributed between 1,686 individuals, 73 millions were divided between 179 persons, 33½ millions between 49, while 10½ millions were left to the remaining 1,507 clients. He added significantly that the list of names would throw still further light on the nature of the business of the bank, but that it was not his business at the moment to touch on that side of the question. These charges remain uncontradicted, Signor Miceli, having confined himself in reply to a burst of patriotic indignation against the defamer of the national credit, and other speakers on the same side to levelling against Signor Colaianni the counter-charge of having possessed himself, by surreptitious means, of the incriminating report. Meanwhile the Government has openly defied public opinion by the nomination of Signor Taulango, Governor of the Bank, so seriously accused, to a seat on the Committee of Vigilance on the public debt, having already insulted the Senate by promoting him to a place on its benches. The *Tribuna* compares its action in this respect to the promotion of General Baldissera after his confession of responsibility for the horrible massacre of Massowah, and declares such honor to those in public disgrace "a sort of tradition of the Italian Government." M. Riant, Communal Councillor of Paris, had some grounds for his epigrammatic exclamation, "The Revolution is robbery." *La Revolution cest le vol.*—London *Tablet*.

Kindness.

A little boy was asked which was the greater evil, hurting another's feelings or his fingers.

"The feelings," he said.

"Right, my dear child," said the gratified questioner. "But why is it worse to hurt the feelings?"

"Because you can't tie a rag around them."

And indeed the little lad was right. We cannot "tie a rag around the feelings."

We cannot efface the scars which unkind and cruel words have produced, but we can cultivate kindness in our hearts. We can speak a kind word to each and every one—it costs but little, and yet how great is its value! How conciliating its effects! It intersperses life's pathway with its optimistic presence. It reflects its influence upon the heart and it forms life-pillows which bear up great weights of sorrow, and which hold us up high above clouds of doubt and despondency, up where the sunshine of faith and hope lights the way to a realization of our dreams, and kindness is the great wheel which revolves around on its axis, and dispels gloom from life, and, like the waves of the ocean, sinks its shadows and adversities into mildness and serenity.

The great lung healer is found in that excellent medicine sold as Bickle's Anti-Consumptive Syrup. It soothes and diminishes the sensibility of the membrane of the throat and air passages, and is a sovereign remedy for all coughs, colds, hoarseness, pain or soreness in the chest, bronchitis, etc. It has cured many when supposed to be far advanced in consumption.

"Five Minutes Before Mass."

In most instances there is absolutely no excuse for coming late to church. People are not hurried or pressed by other affairs on Sunday. If they reach the church five or ten minutes after the services have begun it is wholly because of an unreasonable fear of spending too much time in the house of God. Also, why the studious care which people take of leaving the house only with sufficient margin of time to reach the church? Why do they display so much precaution lest they be too early? They are not gingerly about coming some minutes "before the play begins" at places of amusement. They waste ten times the time thus "lost" otherwise during the day. But is the time that a Christian spends in church just before the services begin really "lost?" The expected answer is: by no means. A sterling Catholic has expressed the opinion that five minutes reflection and self-communion before the priest comes to the altar is productive of the best spiritual results. A practice of reaching the church five minutes before the services have begun and of spending the time in strictly religious reflection—powerfully assisted by the associations of the place—has always prepared an excellent disposition for assisting at the sacred ceremony that ensues. This Catholic feels that it is a difficult thing to come off the crowded street, sometimes hurried, and often occupied with worldly thoughts, and then to kneel down with the proper disposition before the Sacrifice of the Mass. The five minutes of preparation before "church begins" has, he thinks, doubled the spiritual advantage to him of the half hour or hour that ensues.—*Sundaybeam*.

Women in Time of War.

During the terrors of the French Revolution, the most delicately nurtured, the most luxuriously reared, the most sensitive daughters of the old aristocracy passed through crowds of the insulting, maddened populace; to the gallows, as ghastly as unmerited, without appeal or lamentation, writes Junius Henri Browne in the April *Ladies' Home Journal*. Plebeian women, in desperate exigencies, are as fearless as the haughtiest patricians. Rank or no rank, they are alike equal to the sternest obligation. Honest men who have seen women tried again and again are eager to admit that she holds a courage that they cannot command.

Women are timid when peril is far away; as it approaches, their daring rises to meet it; fairly confronted with it, they overtop it quite. They are not brave to do wrong, to speak evil, to injure humanity, as men so often are; but, in the cause of good, of advancement, of pure unsaltness, they parallel Caesar or Lincoln. The courage of men is lauded and trumpeted; the courage of women is passed over and unappreciated.

Third Order of St. Dominic.

There are souls who for want of vocation, or because held back by ties of duty, or by the cross of poor health, are never able to realize their desires of a conventual life. For such the spiritual treasures that the Third Order of St. Dominic holds are rich indeed. This great organization, by which so many in the world are made truly Children of St. Dominic, is too little known we commend the articles, upon it now appearing in the *Rosary* New York.

Dyspepsia Cured.

GENTLEMEN,—I was troubled with Dyspepsia for about four years. I noticed an advertisement of Burdock Blood Bitters, so I started to use it and soon found that there was nothing to equal it. It took just three bottles to effect a perfect cure in my case.
BERT J. RIBB, Wingham, Ont.