as wax, and there was always a savory meal, smoking hot, on the table when the husband came home from work.

Then the babies began coming—pitching over each other's heels so fast they came—until there were six of them, but never a one more than there was welcome for in the mother's heart and a place for in the mother's arms.

But how she had to work to take care of them, for she was too poor to have any outside help? How she cleaned and scrubbed to keep the little home tidy! What long hours she bent over the washtub and ironing board that they might be kept clean and sweet! How she stewed over the cook-stove that cheap cuts of meat might be turned into appetizing and nourishing dishes for them! How she sewed, and mended, and patched that they might not be shamed by their clothes before their comrades.

These were the years in which the young woman turned into an old woman before her time. This was when her upstanding young figure lost its elasticity, and her shoulders grew round and bent under the burden they bore. These were the years when the long night vigils she kept by the sick beds, after a weary day, faded the blue out of her eyes. This was when the heat of the kitchen range burned the roses out of her cheeks.

People asked her why she did not keep her oldest girl home from school to help her and why she did not put Johnny, who had grown a big lad, out to work; but the woman steadfastly refused to listen to such suggestions. In her soul she nourished a great ambition, toward which she struggled through sickness and pain, with feet that faltered with weariness, and bones that cried out for rest.

And this ambition was to give her children an education; to give them advantages that she herself had never had to raise them up above herself. Well, she succeeded, as a woman always does when she gives her whole heart to a single object. She put her children through the grammar school, and because education was her fetch, with almost incredible self-sacrifice, she put them also through college.

And the result of her life's hard labor is that her children are ashamed of her.

They flout her opinions and deride her views. They criticise her grammar and correct her table manners. They sneer at her old-fashioned ways of doing things, and she is without respect and without honor in her own home.

Worse, she is afraid of her children who give themselves such airs of superiority. When they have company she meekly keeps in the background. Before she speaks she trembles lest her pronunciation should offend Mary's cultivated ear. She eats deprecatingly lest she be committing some breach of table etiquette, to which James shall call attention. She quakes if she ventures to express an opinion, in dread of the contemptuous curl that John's lips will take over mother's ignorance.

None of her children's snubs are lost on the old woman. Every one stabs down to the very spot where mother-love lies, and the wound bleeds in tears that water her pillow at night.

She wonders if her children know how cruel they are; if they realize how their criticisms hurt; if they cannot see the very reason she had not time to cultivate herself, to preserve her beauty, learn how to dress, and play bridge, is because she gave every minute and hour, every ounce of strength and vitality that was in her to their service, to securing for them advantages she had never had.

She laid herself a splendid sacrifice on the altar of motherhood and those to whom she offered up herself, body and soul, spurn the gift by which they have profited.

Is this woman your mother, young man?

Is she your mother, young woman?

Look into your own conduct and see; and, if you have been in the habit of looking down upon mother, because she isn't as well educated as you are, quit it, and try to pay some of the debts you owe to her.

We are of this—that when the roll of real heroes is written out, the names of those women who deliberately raised their children up above themselves will lead all the rest.—Saturday Press.

CONTINENTAL FREEMASONRY AND POLITICS

The Tablet

The article which we reprint in another column from The Morning Post on the political working of Freemasonry in Turkey will probably come as a revelation to many. When Catholics here in England attribute much of the trouble with which the Church on the Continent is afflicted to the influence of Freemasonry they are laughed at for their pains. The charge is either ignored or regarded with an incredulous smile as the ravings of baffled ecclesiastics or the angry rhetoric of men who are at a loss to discredit their opponents. People here only know Freemasonry as a convival and philanthropic society, which is generally non-political and certainly numbers religious men and even clergymen amongst its adherents. But this article by a special correspondent of The Morning Post who, we are assured, had peculiar opportunities of becoming acquainted with the inner political life of Turkey at its sources, should be sufficient to show our incredulous fellow countrymen that foreign Freemasonry is "almost entirely political and busies itself with politics of a particular sort by means of its secret organisation." Further, we are assured that the bulk of Continental Masons tend to promote "Republicanism, 'progress' and irreligion," and as instances in which the activity of the Lodges was unquestionably prominent we are referred to the French Revolutions of 1789, 1830 and 1848 and the Italian Risorgimento. Since then such instances have multiplied; we see the machinations of Masonry against religion in France, Italy, Spain and Portugal; and now we have the Morning Post coming forward to assure us that the Sect is answerable for the recent Revolution in Turkey, and for so much since then that a strong movement of hostility is rising against the Jewish Masons, who dominate the Lodges and whose activities are regarded as anti-national. Such detailed testimony as is given by the Morning Post special correspondent surely makes it difficult for anyone to deny that Continental Freemasonry is a secret political society which, as Pope Leo declared in his Encyclical "Humanum Genus" of 1894, is "an enduring personification of revolutionary principles," and whose object is to "exercise a hidden suzerainty over society, and the very reason of whose being is nothing else than to wage war against God and against His Church." It says much for the insight of the Popes that long ago both Pius IX. and Leo XIII. recognised Freemasonry as "a germ of mortal disease" in the body corporate. Such assurances were, as we have said, received at the time by the non-Catholic world with amused incredulity. But much water has flowed beneath the bridge since then, and the signs now are that the world is beginning to find out that the Popes were less mistaken than it had supposed.

Amongst the open acknowledgements of the true aims of Continental Freemasonry which have appeared in the Press during recent years, we may look to the declaration of a writer in The Fortnightly Review, who, after noting the excommunication of the French Lodges for their denial of God by the Grand Masters of the United States and of England, stated that Masonry in France was to be considered only as "a political organisation that masquerades under an otherwise honourable name." This mild witness was more than corroborated by the unimpeachable testimony founded upon a close study of evidence which was borne by the Report communicated to the French Chamber in 1902 by its Eleventh Committee of Petitions. Shortly after the League trials, M. Jules Lemaitre and others presented a petition to the Chamber against Masonry as absorbing the Government and enjoying a tolerance which was denied to other associations. The Report above mentioned was the outcome of the inquiry instituted at the instance of this petition. It asserted that a number of damning facts had been proved against the Lodges on the first-hand evidence afforded by Masonic official papers and the reported declarations of the exponents of Masonry. From amongst the facts concerning the society which were regarded as proved, the following may be recalled: "Freemasonry, with its federated associations, constitutes a secret society, which dissimulates with the greatest care its immediate object and its means of action. The prime and real object pursued by it is to capture the reins of power, and so to be in a position to impose upon fellow-citizens its own philosophical and political doctrines. . . . In defiance of all law and in a multitude of illegal ways, Masonry exerts an incontestable influence over the State. . . . By means which can be justified by no right of canvass, nor the influence which political groups or associations may claim, Masonry endeavours to put pressure upon the Government and to obtain from it complaisance, favour, and services which are calculated to secure its own predominance. . . . Freemasonry has insinuated itself into the ranks of the national teachers, and makes use of the masters, who are its subjects or willing slaves, for the propagation of its own philosophical doctrines." These quotations will be sufficient to show that this Report of a Committee of the Chamber constituted a more damning indictment than any ever penned by Pope or prelate. Yet nothing was done, for Freemasons were predominant in the Government and the extinguishing of the lights of heaven was going on merrily. Another denunciation of the dominance and turbulence of Masonry in French political life came in 1904 from the Depeche of Toulouse and the Temps, which frankly accused the Lodges of seeking to grab the administrative of the country. One would have thought that, having once revealed such a disease in the body politic, papers of such standing would have continued their denunciations until something had been done to remedy the evil. But the charges were not repeated; for prudential reasons and doubtless from secret pressure being brought to bear, the matter was quietly allowed to drop.

Since then, however, we have had the delation scandals in the French Army and the escapades of M. Duez and others in the matter of the liquidation of the property of the suppressed religious congregation, all of which have but strengthened the charges brought against the Sect. In April of the present year further evidence was forthcoming as to the activities of Masonry. At a meeting of working men "King" Pataud declared that Freemasonry was more dangerous than was generally known, and was endeavouring to capture the men's organizations for its own ends. The men, he said, were being inflamed against religion in order to make them forget the sins of the capitalists and of the politicians who had promised them old-age pensions out of the spoils of the congregations. For this Pataud was told that he was talking "like a curé," but he neatly turned aside the gibe by declaring that he would rather be a curé whose life was known to all and who wore his cassock publicly than a Freemason who hid his apron. So deep was the impression made by his words that a resolution was passed against the machinations of the Lodges, affirming that the men had decided "to live in the future on a food more substantial than Anticlericalism"; and the vote was hailed with loud cries of "Down with the secret influence of Masonry." Nor does this public denunciation of the ways of the Lodges stand alone in the present year. No later than last month the Opinion, which is conducted by no less a person than M. Boumer, came forward with an article of striking outspokenness. In this we are assured that "Masons are above all Anticlericals. They hate churchmen whose intentions they interpret with the cocksurest prejudice. . . . They laugh at revealed truth and think they are serving science and progress, . . . whilst in the matter of politics they are the mainstay of Radicalism; which is inspired by the same spirit. . . ." As to the future, "the Socialist conquest is in preparation under the cover of the sentimental internationalism which is the dream of Socialists and Freemasons. Already are the functionaries almost gained over. Masonry will rally most of them." And now on the top of such testimony we have another writer in The Morning Post signing himself "Viator Anglicus," declaring in the issue of October 10 that in 1909, the year after the revival of the Ottoman Constitution, "political Masonic Lodges sprang up like mushrooms," and men were told in a time of wholesale dismissal of Government servants that "by joining the Lodges, members would secure fixity of tenure in office, promotion and pecuniary reward." "Within the Cabinet there gradually was formed an inside Masonic Cabinet," and "in virtue of denunciations of a kind to recall the 'fiches maconniques' which caused such a sensation in the French Chamber, those who expressed sentiments out of sympathy with or in opposition to the inner clique, whether in the press, the Chamber, or even in private life, were liable to be dragged before the irresponsible court-martial or to threats and persecution." With such evidence as this before him of the far-reaching activities of Masonry in different countries, who will be prepared henceforth to treat lightly with ridicule the charges of political interference and attack on the Church brought by Catholics against Continental Freemasonry.

FREEMASONRY IN TURKEY

The Morning Post of October 7 reprinted an article from its issue of May 19, on the Young Turkish Organization, which it explains was written by a special correspondent who had peculiar opportunities of becoming acquainted with the dessous of the Committee organization at Salonica, and goes far to explain the almost active hostility with which the "Young Turk" leaders now find themselves confronted in Constantinople. Of this striking article we quote the greater part:

The strange crisis in Turkey which is for ever coming to a head, but constantly postponed, presents some features almost incomprehensible to English observers. In the accounts of the situation written and telegraphed from Constantinople the words "Freemasonic" and "Anti-Semitic" often recur. What such adjectives can have to do with the politics of a Mohammedan country is hard to understand. Freemasonry is familiar to Englishmen as a respectable philanthropic and convivial organization, which maintains some secrecy about its rites and proceedings, and is vaguely supposed to be mutually helpful to its members. Freemasons are, in fact, regarded as a better sort of "Oddfellows." Yet even the restricted portion of the English public which knows that "Anti-Semitic" means "Anti-Jewish" does not perceive how Freemasonry can be connected with Semitism or Anti-Semitism. Such terms are foreign, intellectually as well as politically, and their employment by the foreign correspondents of the English press always suggests the need for a dictionary of terms and phrases for the use of the average newspaper reader.

FOREIGN FREEMASONRY

To avoid misunderstanding at the outset it should be said that English Freemasonry and Continental Freemasonry are two very different things. Continental Freemasonry may be to some extent philanthropic and convivial, but it is almost entirely political and busies itself with politics of a particular sort by means of its secret organisation. Though there may be, and are, among politicians and writers in England individuals who are affiliated to Continental Masonic lodges, English Freemasonry is fundamentally non-political in the Continental sense. With the exception of some few lodges in Prussia and in the Scandinavian countries which are Monarchical, Conservative, and religious in character, the bulk of Continental Masons tend to promote Republicanism, "progress" and irreligion. This applies to the French, German, Spanish, Italian, Portuguese, Austrian, Hungarian, and Turkish Freemason. The cross currents that exist here and there are not important enough to weaken the force of this general rule.

Even before the French Revolution Continental Freemasonry played a political part. Its influence in preparing the Revolutions of 1789, 1830, and 1848 is unquestionable, and it certainly rendered great services to the Italian Risorgimento. During the greater part of last century it was the chief enemy of the Roman Catholic Church, of the Jesuits, and of the autocratic, obsolutist Governments which the Roman Church and the Jesuits supported. Freemasonry provided a secret organization for all the persons and parties that were struggling against political tyranny. Inside the framework of its organization Liberal politicians were able to communicate with each other and to organise their action unknown to the police or to the spies of the government that were opposing. In Italy, for instance, every statesman from Cavour to Crispi, and including Mazzini, Garibaldi, Victor Emmanuel, and King Humbert, either belonged to or had passed through the lodges. A large number of Jews in all countries also became Freemasons, as was natural in view of the persecution to which they were generally exposed and of their propensity to secret dealings. The difference between the Jewish and non-Jewish or "Aryan" Masons was seen especially in Italy when national unity was firmly established and secret organisation became superflous. Then little by little, the great majority of the leading public men abandoned Freemasonry and conducted their political life in public. The Jews, however, whether, public men or not, remained Freemasons and gradually obtained control of the whole organisation. They used it to promote their own business interests, to put pressure upon members of Parliament and upon the Government and to influence official appointments. It became very difficult for a non-Mason to obtain government or municipal employment. At last the situation grew so bad that an anti-Semitic revolt, led by a Republican politician, Dr. de Cristoforis, took place in the Italian lodges, and for a time there was lively fighting between the Jewish and the non-Jewish Freemasons. The former, who had wealth on their side, triumphed, and though "Aryan" lodges still exist, the Jewish lodges, which influence the government, the municipalities, many banks, a large part of the press, and have recently "captured" the leading socialists, are practically supreme. Their greatest exploit has been to place Signor Ernesto Nathan, a gentleman of Republican principles and Jewish extraction, at the head of the Municipality of Rome and to keep him there during the Jubilee Year in spite of the protests of the Catholic world against his unnecessary attack upon the Pope and the Catholic religion last September. Before becoming Syndic of Rome, Signor Ernesto Nathan was Grand Master of the Jewish lodges of Italy.

FREEMASONRY AND THE 1908 REVOLUTION

These details of Italian Freemasonry are interesting, because some of the principal lodges of Turkey, the "Macedonia Risorta" and the "Labor et Lux," are subject to the Grand Orient of Italy. The French Masonic review L'Acacia, reported in January, 1907, eighteen months before the Revolution, that though Freemasonry was forbidden in Turkey there were two lodges at Salonica under the Grand Orient of Italy, the one, "Macedonia," guided by a Spaniole Jew, Emmanuel Carasso (who afterwards formed part of the Commission that deposed Abdul Hamid), and the lodge "Labor et Lux." There was besides a lodge, "Veritas," subject to the Grand Orient of France. The creation of a lodge, subject to the Grand Orient of Spain, added L'Acacia, was contemplated; "Salonica is an extremely favourable locality, because of its 110 000 inhabitants 70 000 are Jews." This Spanish lodge, the "Perseveranza," was indeed established shortly afterwards. In the Temps of August 20, 1908, an interview was published with Refik Bey, one of the leading members of the Committee of Union and Progress, which organised and guided the Revolution of July, 1908. Refik Bey was counsellor the defence of Mishat Pasha (the author of the first Turkish Constitution) during the trial in regard to the death of Sultan Abdul Aziz. The correspondent of the Temps wrote: "I asked Refik Bey about the part played by Freemasonry in the Revolution. He answered: 'It is true that we found moral support in Freemasonry, especially in Italian Freemasonry. The two Italian lodges 'Macedonia Risorta" and "Labor et Lux," rendered us real service, and offered us a refuge. We met there as masons, for many of us are Freemasons; but in reality we met to organise ourselves. Besides we chose a great part of our comrades from these lodges, which served our Committee as a sifting-machine by reason of the care with which they made their inquiries about individuals. At Constantinople the secret work that went on at Salonica was vaguely suspected and police agents tried in vain to obtain an entrance. Besides, these lodges applied to the Grand Orient of Italy, which promised in case of need, to procure the intervention of the Italian Embassy.'"

JEWS IN THE CABINET

The committee of Union and Progress retained its Masonic and largely Jewish character after the Revolution; and when the counter-Revolution of April, 1909, had been successfuly crushed its Jewish elements acquired more and more importance. Djavid Bey, the Minister; Talaat Bey, the ex-Minister of the Interior and President of the Committee party; Djahid Bey, Editor of the Tanin and Chief Advisor of Djavid Bey, are all Masons, and the first named is of Jewish extraction. The Army officers and the Turks have long been displeased at the prominence acquired by individuals who are not regarded as true Turks and whose connections with the Jews of Europe have been considered as facilitating "Zionism." The Turks believe Zionism to aim at the establishment of a Jewish State in Asia Minor and suspect that the Jewish Colonies which the Zionists are planting in Syria are destined to be centres of foreign, and especially German, influence; for the Turks have long noticed the curious fact that the Jews, particularly the Ashkenazim or Russo-Polish-German Jews, are all partisans of the German Empire. Some months ago, when the Italian Government had difficulties with the Porte on account of Tripoli, Signor Luzzatti, who was then Premier and who is a Jew, sent a prominent Freemasonic Jew to Turkey in order to work through Freemasonic channels in favour of Italian claims. It is said that the mission failed, not least because the German-Jewish influence was too strong. One of the most active propagators of German influence at Constantinople is Samo Hoonberg, an Ashkenazim Freemasonic Jew, who edits the Osmanischer Lloyd, and has made himself a champion of the Committee of Union and Progress. It is owing in great part to the influence of the Jewish and Freemasonic interests that prevail in the press of Hungary, Austria, Germany and some other countries that the cruelties practised in Macedonia upon the Christians last autumn were not revealed in Europe until it was too late to put pressure upon the Turkish Government, and it is a fact that most of the revelations made came through non-Jewish and even anti-Jewish channels. . .

MAKING A VIRTUE OF NECESSITY

Abandonment to God's will is it self consecration to a life of perfection. Whosoever keeps the rule of patience takes God for his novice master. Seldom do sick men appreciate how directly they are being brought under God's leadership. Any serious consideration of the lot of man, shows conditions of trial so universal, that all must agree that heaven's best favor is fortitude in adversity, patience in pain and bereavement. What else can be God's purpose in our miseries but the universal offer of the grace of patience? Must not the office of suffering be great in quality and extensive in scope, since Providence has made it co-extensive with human existence? Atonement for sin is its primary privilege. But there is another, which Bishop Hedley states in his Book of Retreat:

"Suffering gives a certain kind of intensity to acts of the will, which nothing else can give. This is what recommended it to the Heart of Jesus, (a Heart desirous of proving to men the reality and the depth of its love)" And that author quotes St. Thomas: "The first cause of the passion was that Christ wished it to be known how much God loved man." The first cause, then, of man's suffering, is to show how much man can love God both by sharing in Christ's atonement and in intensifying his heart's love.

Submission to the divine will is an inevitable virtue: I may be obedient or I may be prayerful, but I must be patient. Sooner or later one must turn in his agony to his nearest associates and cry with blessed Job: "Have mercy upon me, have mercy, upon me, at least you my friends, for the hand of the Lord hath touched me." (Job xix, 21) A man before and after a long illness is two different men. In a Christian he is advanced into a new being of chastened self mastery; if a worldling, he is sunk into degeneracy, for he has wilfully refused the divine discipline. Some men hate afflictions and these are worldlings; some without hating dread them, and these are timid Christians; others though dreading them yet appreciate their place in God's plan, receive them calmly, and then even thankfully. To that class all of us are called. Nor should we flinch from aspiring to the class beyond, namely, those who seek suffering by preference, as did our Master: "I have a baptism wherewith I am to be baptized; and how am I straightened till it be accomplished." (Luke xii. 50).—Walter Elliott, C. S. P., in the November Catholic World.

"RAG PRIESTESS" DENOUNCED

Rt. Rev. Bishop Ludden, of Syracuse, N. Y., delivered a strong address on the fortune telling frauds, before the annual conference of his clergy. The bishop said:

"I am told that a woman known as a 'rag priestess' exercises massage and prayer at the same time, and as I said to the priests, reads human ills by means of a girdle saturated with divination. She claims to be a Catholic and a pious one, and I am informed has stated that she is a monthly communicant, and that the clergy stand ready to give her absolution. She has also said, I am told that she has the privilege of an altar in her home—a privilege granted only to bishops and to some few very worthy persons by special permission of the Holy Father. I have never known up to this time that any such permission had been granted.

"I know that this woman has been attending some intelligent Catholic families in this city and, in some cases, has officiated in the capacity of physician during the illness and at their deathbeds. Now I fail to see how people of ordinary business capacity can be taken in by any such mummery, and I feel that it is high time to put a stop to it among the Catholics of my diocese—and without delay.

"I told the priests that there was no secrecy about this matter—that I wanted it made public and I desired to have the people cautioned against going for medical treatment to any rag priestess or fortune teller.

"I do not feel that I am taking too harsh a stand in this matter, for in the days of the Levitical law they would have taken such a person and stoned her to death. I understand that this woman has made a fortune by her arts and her charms and that her income is in excess of $5000 a year. I do not know as to that, but I am convinced that she makes an excellent living from the superstition and foolishness of her patrons.

"The superstitions of nowadays are worse than the superstitions of the days of faith. In those days superstitious practices were due to an excess of faith. Nowadays they are the effect of incredulity and want of faith. Spiritualism and the occult are a substitute for faith with many. I am talking in solemn earnest and I wish the Catholics of this diocese warned to have recourse in time of illness to a regularly qualified physician, and not rag priestesses or fake healers of any kind, whatever their pretentions."

Evils in the journey of life are like hills which alarm travelers upon their road; they both appear great at a distance, but when we approach them we find them far less insurmountable than we had conceived.

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