

MASONRY IN FRANCE AND ITALY

Promises of Material Gain Attract the Many—Leaders Marshal Them Against Religion.

The correspondent of the Standard and Times, of Philadelphia, writing from Rome, says:

The descent of the majority in the French Parliament from eighty-four to four votes, and this within less than four days, may or may not ruin the Combes Cabinet; remove the gangrene of France it will not. A few days previously the Parliament had accorded the Ministry the most splendid majority which the latter had yet received; the question in hand was that of ecclesiastical policy. On October 29 barely four votes saved the Cabinet from falling over the denunciation of the system of Masonic espionage and blackmail in the army, or rather in the Ministry of War. Yesterday's and today's news from Paris is bad for the Cabinet. But whatever happens, everything about the affair is disgraceful—it is disgraceful that the Department of War should have become a branch office of the Grand Lodge; it is disgraceful that courage and capacity and long service should have been discounted by system in the French army, and Masonry, made the only means of promotion; but it is more disgraceful that a majority even of four should have been found on October 29 to pass two servile motions practically condoning the abuse and giving the Cabinet a free hand to hush the matter up.

Every one knew more or less how things had gone in the noblest army of the Continent during the four fateful years of General Andre, but the details now come to light are startling. Here is one which I heard yesterday from a visitor in Rome. A colonel, an intimate friend of his, had got full votes, twenty-four in twenty-four, on the board of promotions, but he was not advanced. Why? Because he was not a Freemason, and because, worse, he was known to be on good terms with the clergy. Case after case of the sort might be mentioned, and many such are being mentioned.

THE SECT IN ITALY.

I have repeated in these columns that Masonry had now become so strong and secure of victory that it could remove its mask a little. But since I last wrote of the sect in Italy a 'vert has violently torn off the mask. He had been a member of a lodge, and this, I think, the central one, or Grand Orient, of Rome. He had been the favorite of Deputy and Minister Nasi, who is now wanted by the police, but who then aspired with good reason to become Grand Master. He had been promoted and variously aided in consequence, and he was thus appointed irregularly to a good and quite idle job in a public library, so that he had leisure to make researches and prepare books on "The Papacy as the Cause of Slavery and Serfdom in Europe" and "The Martyrs of Free Thought in Rome from 1600 to 1870."

But Professor Orano became a Socialist and began to publish a series of biographies of Parliamentarians in the organ of that party, the Avanti. Many of these sketches were revelations of Freemason secrets. Murder is out of date. Orano got into trouble, he was hooted and mobbed; hunted out of this and that; silenced with hissing when he went to give a public lecture; expelled from the Teachers' Union and refused a hearing in their September congress; denounced, of course, in the press, and so forth; but, as this man with an African and Semitic name himself observed, he was of tough race, and undaunted he goes on. Day after day the Avanti issues its study-portraits of the Deputies. Let me quote from that of October 2, which is a sketch of the Hon. Giovanni Camera, Deputy for Sala Consilina, and "Grand Inquisitor" of Freemasonry in Italy:

"The profane (i. e., low-grade Masons) first heard his name in connection with the recent Masonic commemoration of Giovanni Bovis. Prior to this most Masons did not know even that there existed a barrister, Deputy Camera, big-wig of Freemasonry. Yet he occupied in the Giustiniani Palace, where Freemasonry abides, no less a post than that of Grand Inquisitor. Yes, full in the twentieth century there is a secret society—this one understood in the times when right of meeting and association did not exist—which preserves this grotesque and medieval formalism, which goes from the 'terrible' initiation of new 'brethren' on to their final judgment . . . when

this last pass is imposed by scandalized public opinion, and the brother cannot be hidden in the obscurity of the confraternity.

"Yet there are people who wonder why at the Congress of Secondary Teachers in Rome the anti-Masonic declarations of President Kirner were hailed with a cyclone of applause.

"Yes, the modern world is tired of this confraternity closed to the 'profane' and open only to favor, protect and promote Tom and Bill, surprising the public (who only exceptionally know who is a Mason) by means of all the regularly ordered and subsidized Masonic press and of confidential talks—without touches of the finger in handshaking—which pass on to the simple public the praises or defenses of the brother who is to be advanced or defended." Thus the Supreme Order of Pushfulness works in secret and in public.

The biographer proceeds at once: "Masonry in some countries, like Belgium, still has a spirit of social progress in it; but in Italy it has degenerated into a veritable closed confraternity of utilitarian pushfulness and has not even the courage to declare itself openly.

The writer then tells of the way in which the Minister (his friend Nasi), accused on documented evidence of the most fearful plundering of the treasury, was gently dealt with by the sect when he had been hounded to that pass by public opinion, and of that other way in which the Hon. Camera exercises his spy-duties equal to, and worse than, those of the legendary Spanish Inquisition. Such revelations about the nature of Freemasonry stand unchallenged, and they are many in these months, but they are supplemented from various sources. They must do the sect more harm than good. For the preservative essence of the practically iniquitous association is secrecy. Masonry in Italy has no purpose except to band together the ambitious and by promoting them (as far as possible, independently of merits) to exploit this situation in the lodges and the conditions of the country to the damage of religion. The aspirant to Masonic orders is generally an indifferentist in religion. He aspires in order to get places or money. His aspirations first and his ambitions afterwards are turned against religion by the Satanically-spirited big-wigs. But the merits which are passed over in promotion, whether in the bureaucracy, the army and navy, or in other walks of life, will take a different view of the matter. There is not room for everyone in Freemasonry. When it will be overcrowded it will be undone. When it will be dragged into the daylight it will be doomed. And, happily, it is being dragged into the daylight.

SKILL IN NUTTING.

Not a few are the devices of skilled nutting. How often shall we see the novice crushing the green burr with a stone and the chestnut by the same blow, or with many pains from the sharp spines trying to open the burr by hand, says Outing.

The nutter who is better versed has the trick not mastered until some practice of a peculiar quick tap of the heel, something between a blow and a cut, which at one deft side stroke lays open the nuts for the hand. The old device of jarring by a heavy stone the tree bole, especially the slim secondary trees of the deeper woods, may be trite, but not its refinement of taking a somewhat smaller stone and by a series of quick taps on the trunk "snapping" the upper branches.

Less known and more effective is another plan. Its elements are a good arm, a ball of strong cord, and attached, a half pound stone, more or less, according to the weight of the string. The theory involves the casting of a weight over a bough of the nut tree and shaking it briskly when looped by the cord. The practice is that many a youngster who deems himself a crack thrower on the ball field will find some lessons to be learned in the precision of "looping" a chestnut branch and in the retarding power of an ascending cord tied to a projectile.

Again, with usage comes the art of so releasing the cord from an upper bough as to loop the bough below and with acquired dexterity strip half a dozen branches after a single cast.

Little Alphonso, Jr., had been carefully tucked into bed, had asked for his last drink of water, and was about to dream material for new questions when his mother heard, as she was carefully and quietly folding the little garments in the dim light: "Mother, how was it I first met you?"



FABER AND HIS WRITINGS.

The noblest example of all the great body of men who followed the enlightened intellectual Newman into the Catholic Church was Frederick William Faber, Newman entered the Church in 1845, and this was to be the turning point in the life of Faber. Indeed, he attributes his conversion to Newman, for in dedicating one of his works to Newman he wrote, "to whom I owe the faith of the Church, and the grace of the sacraments, with much more than love knows and feeds upon, though it cannot tell in words, but which the last day will reveal." Perhaps whilst searching for the truth Faber often repeated in the silent longings of his own heart Newman's sweet prayer, which has since found a corresponding echo in many a human heart:

"Lead, kindly light, amid the encircling gloom,
Lead thou me on;
The night is dark and I am far from home."

The first of Father Faber's series of books, "All for Jesus," appeared in 1858, and then followed "The Creator and the Creature," "The Foot of the Cross," "Growth in Holiness," and "Bethlehem."

In reviewing these literary creations of Faber's uplifting, delightful imagination it is impossible to give an adequate tribute of praise. Suffice it to say that Father Faber's writings are replete with deep spirituality, simplicity of language, beauty of style, and tenderness of imagination. Every line breathes forth a gentle, loving confidence in the Master, a sincere submission to the will of the Creator, a loyal love of the cross, and a faithful devotion to the Real Presence. In his writings Father Faber chose the simplest words of every day life, and for this reason they go right to the heart, bearing all his charm of style. Father Faber had a singular power of realizing the beauties of the outward world, which was the chief source of his poetic inspiration. He has painted nature in word pictures as few other writers have done. His wonderful imagination continually feasted on creation. With his pen the mountains, the lakes, the rivers, the seas, the birds, the flowers, the stars, the heavens, and the sunshine all sing of the Creator; and for this reason Father Faber gives them the most exquisite beauty of touch. He also sought for perfection and loveliness in the inward world of the human heart, with him, all men are good, he makes the best out of the worst, and failure to end in triumph. He has hope for the abandoned, and consolation for every aching heart, and he holds aloft the cross as the balm for a restless world. The following extract from "The Creator and the Creature" will give some idea of his style: "It is sweet to think of the web of love which the Creator is hourly weaving 'round every soul he has created on the earth. If we bring the world before us with all its picturesque geography, the many indentations of its coasts, the long course of its fertile rivers, its outspread plains, its wide forests, its blue mountain chains, its aromatic islands, and its verdant archipelagos it enlarges the heart to think how 'round every soul of man God is weaving that web of love. The busy European, the silent oriental, the venturesome American, the gross Hot-tentot, the bewildered Australian, the dark-souled Malay—He comes to all."

It has been asked whether Father Faber's method of style can be imitated, but the passing of the years has brought no other writer like him. His language was the pure reflection of the graceful soul within. His words were from the deep well-spring of true saintly piety, combined with masterful knowledge of the spiritual life.

In the correspondence of Father Faber we get more of the personality of the man. In one of his letters he refers to the poet Wordsworth, who had been for years his intimate friend. "Well or sick," he says, "cheerful or sad, I can almost get happiness and quiet and good resolve out of the old poet; God bless him. One may hang on one sonnet of his by the hour like a bee on a fox-glove and still get sweetness." But he abhorred Milton and Byron for their blasphemous verse. In a letter written shortly before his death we catch a final glimpse of Faber's magnanimous heart and character. He says of himself, "Increased sweetness to others, increased thoughtfulness for the bodily comfort of others."

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Father Faber died on the 26th of September, 1863. He passed "o'er moor and fen, o'er crag and torrent, till the night was gone," and he found himself at rest from the "weariness of well doing."

Father Faber's beautiful writings are not known and read by our Catholic reading public as they should be. Many educated Catholics affirm that they have never heard of Faber. But most of his books are held in high regard by devout reading Protestants, and many of his beautiful hymns have found much favor in Protestant churches.

In conclusion perhaps the best final appreciation of Father Faber's literary work is his own tribute to the power of kind language: "Kind words are the music of the world. They have a power which seems to be beyond natural source, as if they were some angel's soul which had lost its way and come to earth."—Victor T. Noonan, in New World.

SUDDEN DEATH OF A FORMER QUEBECER.

There are still a few old residents of Quebec, especially among the St. Patrick's congregation, who will remember Mr. Andrew Doyle, for a number of years in the latter 'fifties' or the early 'sixties' professor of English and mathematics in the Laval Normal School when it was under the rectorship of the late Bishop Horan, who will regret to hear that he has just passed away very suddenly at Ottawa. An Ottawa paper notes the sad event as follows:

"While taking a walk for exercise as was his usual custom, Andrew Doyle, one of the city's oldest residents, dropped dead yesterday afternoon on King Edward Avenue, near Bessier street. He was 88 years of age, and the father of Andrew J. Doyle, of the Post Office Department, with whom he resided. Deceased had left his son's home only a few minutes previously, and before leaving said to the members of the family present: 'I am going for a little stroll, I won't be long, and I think the walk will do me good.' Shortly after five o'clock Mr. Doyle dropped to the sidewalk and expired within a few minutes. A priest having been summoned in haste, Rev. Father Fortier, of the University responded and administered absolution. The body was removed in the ambulance to Gauthier's morgue, and Dr. Baptie having been notified of the circumstances, decided an inquest unnecessary. The late Mr. Doyle was born in Ireland and emigrated to Canada when quite young. He was a resident of Ottawa for many years, was prominently known and was highly esteemed by all with whom he came in contact. About twenty-eight years ago he was a teacher in St. Joseph's Separate school on Bessier street. He was an able mathematician, and maintained to the last that he had solved the problem of the trisection of an angle—by elementary geometry—something that had hitherto been considered impossible by mathematicians. In spite of his age he appeared to be in good health and

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his death was unexpected. He had no near relatives in Ottawa with the exception of his son and son's family."

During his residence in Quebec Mr. Doyle was also well and favorably known both as a teacher and a citizen. He took a prominent part in the affairs of the Irish Catholic colony in the Ancient Capital, among other positions which he filled being that of Secretary of the "Irish Catholic Society," which was founded by the late Father Meagher, S.J., but which had only a short existence.

A little boy came home very proud because he had taken part in organizing a small club. His mother asked: "Are you the president?" "No." "The Secretary?" "No." "The Treasurer?" "No." "What are you, then?" "I'm the boss of the whole thing; I'm the majority."

Society Directory.

ST. PATRICK'S SOCIETY—Established March 8th, 1866. Incorporated 1869, revised 1904. Meets in St. Patrick's Hall, 92 St. Alexander street, first Monday of the month. Committee meets last Wednesday. Officers: Rev. Director, Rev. M. Callaghan, P.P.; President, Hon. Mr. Justice C. J. Doherty; 1st Vice, F. E. Devlin, M.D.; 2nd Vice, F. J. Curran, B.C.L.; Treasurer, Frank J. Green; Corresponding Secretary, J. Kahala; Recording Secretary, T. P. Tansey.

ST. PATRICK'S T. A. AND B. SOCIETY—Meets on the second Sunday of every month in St. Patrick's Hall, 92 St. Alexander street, at 8.30 p.m. Committee of Management meets in same hall on the first Tuesday of every month at 8 p.m. Rev. Director, Rev. Jas. Kiloran; President, W. P. Doyle; Rec. Secy., J. D'Arcy Kelly, 13 Vallee street.

ST. ANN'S T. A. & B. SOCIETY, established 1868.—Rev. Director, Rev. Father McPhail; President, D. Gallery, M.P.; Secy., J. F. Quinn, 625 St. Dominique street; M. J. Ryan, treasurer, 18 St. Augustin street. Meets on the second Sunday of every month, in St. Ann's Hall, corner Young and Ottawa streets, at 8.30 p.m.

ST. ANN'S YOUNG MEN'S SOCIETY, organized 1885.—Meets in its hall, 157 Ottawa street, on the first Sunday of each month, at 2.30 p.m. Spiritual Adviser, Rev. E. Strubbe, C.S.S.R.; President, P. Keanehan; Treasurer, Thomas O'Connell; Rec.-Sec., Robt. J. Hart.

O.M.B.A. OF CANADA, BRANCH 26.—(Organized 18th November, 1873.—Branch 26 meets at St. Patrick's Hall, 92 St. Alexander St., on every Monday of each month. The regular meetings for the transaction of business are held on the 2nd and 4th Mondays of each month, at 8 p.m. Spiritual Adviser, Rev. M. Callaghan; Chancellor, P. J. Darcy; President, W. F. Wall; Recording Secretary, P. G. McDonagh, 139 Visitation street; Financial Secretary, Jas. J. Costigan, 325 St. Urbain street; Treasurer, J. H. Kelly; Medical Adviser, Dr. H. J. Harrison, E. J. O'Connor and G. H. Merrill.

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For INFORMATION ADDRESS: A. R. ARCHAMBAULT, Supreme Deputy, OFFICE: 1592 NOTRE DAME STREET. Residence: 747 ST. DENIS ST., Phone 81 East 2011.

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AGRICULTURE

PROTECTING FRUIT TREES FROM MICE.

The Fruit Division, Ottawa, has the following warning: Last thousands of fruit trees were killed by mice, and the thing will doubtless happen again coming winter unless orchardists take precautions to prevent it. Mice are not usually very troublesome in orchards where clean cultivation is practiced and rubbish is not allowed to accumulate as a shelter for them. The orchardist will find it necessary to provide some sort of protection if he wishes to save his fruit trees from the winter.

The mice burrow along the under the snow in search of food, and as soon as they come to the surface they start to gnaw it. Wood is probably the most likely material for protection against the mice. It has the additional merit of being a good preventive of sunscald. A vine wrapped loosely around a trunk and tied, and an air is left between it and the tree. Veneers cost from \$3.75 to \$4.00 per thousand. Ordinary building which costs a mere trifle, is of great value as a preventive of sunscald. Tar paper is also used, but as trees have been injured by it, it is better to be on the safe side and use something else. The lower end of the tree should be banked with earth so that the mice cannot readily reach it to the tree. A mouse about a foot high above the tree will often find them, and even snow tramped on the tree has proved effective. These are not so trustworthy veneers or the building paper.

The Fruit Division also points out that this plague of mice is due to the common practice of trying every owl and hawk that possibly be shot or trapped. A great mistake to do this. At times of owls and hawks are mousers, indeed mice constitute chief item in the bill-of-fare of most species. At least ten varieties of owls are classed as residents of Canada, and of these only the horned owl is a menace to the farmer's poultry yard. Of a dozen of hawks commonly found in Canada, only three are classed as chicken hawks, viz., the sharp-shinned hawk, the goshawk and the hawk. The four varieties known as "hen hawks" scarce visit poultry yards, and an occasional depredation is far more counterbalanced by their service as destroyers of mice, rats, and other enemies of the farmer.

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FROZEN EGGS.

The Poultry World says: In winter season quantities of eggs are frozen, and it is generally known that such eggs are worth but little, or to say the least, are much reduced for cooking purposes. They are not strictly true, but properly treated they are but little injured. Instead of (as was formerly) putting them into cold water to take out the frost and for several hours for the thawing place, and then find the yolks in such a solid state that they can be used with no satisfaction. Try the following method. Place them in boiling water for five minutes, according to the amount of frost in them, when their being opened, the yolks be found soft and in such a state that they can be used for all culinary purpose.

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TURNIPS FOR DUCKS.

Grow a crop of turnips for your ducks. In the large estates where hundreds of ducks are raised, the principal food for the birds is turnips, with a small portion of ground grain. They can be grown to better advantage than turnips, and in no way turnips be grown so profitably. Feed them to ducks. Ducks turnips are adjuncts to each other on the duck farm, for without the ducks could not be raised so well.

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FOR SHIPPING APPLES.

We have been sending our apples to market this year in bushel boxes with covers. These make a very neat package to handle, and are most desirable for the merchant because the retail trade can be persuaded to use the full package. Our best customers entered an agreement to empty the boxes on arrival and return them to us.