

# THE TRUE WITNESS

AND CATHOLIC CHRONICLE.

PRINTED AND PUBLISHED BY

The True Witness Printing & Publishing Co.,

1 No. 761 Craig St., Montreal, Canada.

MICHAEL BURKE, President.  
C. A. McDONNELL, Managing Director.

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## SUBSCRIPTION RATES:

City ..... \$1.50  
Country..... 1.00

If not paid in advance, \$1.50 (Country)  
and \$2 (City) will be charged.

Subscribers, Newfoundland, \$1.50 a  
year in advance.

All business communications to be  
addressed to

C. A. McDONNELL,  
Managing Director,  
THE TRUE WITNESS P. & P. CO.

WEDNESDAY, APRIL 18, 1894.

## NOTICE.

All subscribers who are in arrears  
for more than one year are hereby  
notified that if the arrears are not  
paid up on or before the first of  
May next, their paper will be  
stopped, because the prompt pay-  
ment of subscriptions is of vital  
importance to the financial stand-  
ing of THE TRUE WITNESS, and even  
the stopping of the paper by no  
means relieves a subscriber of the  
legal or moral obligation of pay-  
ing such a just debt.

Montreal, 28th March, 1894.

## "IT BANGS BANAGHER."

Our readers must have often heard the  
expression, when referring to something  
inexpressibly bad or wonderfully pecu-  
liar, "it bangs Banagher and Banagher  
bangs the Devil." There is a weekly  
paper, published in Columbus, Ohio, that  
is called The Record, and has for "sole  
owner and proprietor," Louisa H. Brown.  
This Record bangs the British-Canadian,  
and the British-Canadian bangs Old Nick  
himself. After perusing Louisa H.  
Brown's paper (she may not be the  
writer of its editorials), we feel that any  
book-maker on the journalistic turf,  
when both ladies are astride of their  
anti-Catholic steeds, might bet two to  
one on her against Mrs. Margaret L.  
Shepherd. To use a slang expression,  
the Canadian woman is "not in it" with  
the Yankee one. The British-Canadian  
is in favor of only "one language, one  
school, one flag and one nation"; the Re-  
cord goes in for a Babel of tongues—and  
forked ones at that; it would like to see  
as many schools on the land as there are  
"schools" in the deep; it can hoist half  
a dozen flags, not one resembling the  
other, provided each is a special signal  
for an anti-Papal crusade; and it has a  
belief in all nationalities, except the  
Irish. It is a wonderful evidence of how  
people—otherwise sane enough—can be  
imposed upon by sham theories, and  
made to swallow any kind of nonsense,  
provided the pill is coated with a little  
sugar of bigotry. It claims to be most  
Christian in its principles—and so it  
should be when under the direction of a  
lady—and yet we doubt if any ordinary  
Protestant would care to have his wife  
and daughters peruse its columns. From  
its "Marriage Licenses," on the first  
page, to its obscene and scandalous

figures, naked and abominable cuts,  
in the last advertisement on its  
seventh page; from immorally suggestive  
editorial notes in the first column  
to its A. P. A. advertisement in the  
last column, it is the best specimen of a  
crazy patchwork of false statements, il-  
logical deductions, fanatical appeals, un-  
savory remarks, indecent forms and un-  
christian sentiments, that we have ever  
had the fortune—good or bad—to come  
across. It would take a prize at any  
country fair where the quilts would not  
necessarily be mere bed-covers, but their  
patterns might be considered apart from  
the material of which they are com-  
posed.

In the lurid picture that each issue of  
this record presents, there stands one  
important central figure, all prominent  
amongst the shadings and groupings of  
the canvass—the Jesuit. The external  
horns that—figuratively speaking—he is  
made to wear, could only be imagined  
by some being who has become delirious  
with internal horns of something stronger  
than water, while the tail he is sup-  
posed to carry can only be the invention  
of some poor and lonely Darwinian,  
sighing over remote ancestors and dream-  
ing of the distinctive appendage of some  
long lost forefather of his or her race.

The most recent attack upon a mem-  
ber of that (to the Record) mysterious  
and dangerous community has had for  
target Father Sherman. A glowing  
contrast between father and son is given;  
and in it the priest appears as "a man  
who holds his religion above the law of the  
state"—in other words a man who be-  
lieves God is greater than the pre-  
sident or king, that the law of the  
Creator is more important than the law  
of the creature, that eternity is of more  
consequence than time, that the soul is  
more precious than the body and that  
the concerns of the next world should  
take precedence over those of this earth.  
For holding such views, he is—accord-  
ing to Louisa H. Brown's organ—"a  
traitor or would be if he had occasion,"  
he is a man whom "American people  
must despise," he is a "priest who would  
shoot down men who expose the vil-  
lainy of priestcraft, he is a person  
that requires being watched." This  
is a slight sample of the style and  
subject-matter of this A.P.A. organ.  
In calling it so we do not exaggerate,  
because in its columns we find the fol-  
lowing:—

## THE A. P. A.

Persons desiring information relative  
to the American Protective Association  
or wishing to secure the establishment of  
a council in any village or city in the  
State of Ohio, can obtain full particulars  
by addressing *Columbus Record*.

Taking the Jesuits as an illustration of  
the contradictions which it ascribes to  
the Church, this A. P. A. (Abominable  
Poisonous Asp) gives its readers the fol-  
lowing wonderful production. Speaking  
of the Catholic Church it says she is  
"now the protector of the oppressed;  
now the right arm of tyrants; now  
breathing charity and love; now dark  
with the passions of hell; now beaming  
with celestial truth; now masked in  
hypocrisy and lies; now a virgin; now a  
harlot; an imperial queen and a tinselled  
actress—her transcendently dramatic life  
a type of the good and ill, the baseness  
and nobleness, the foulness and purity,  
the love and hate, the pride, passion,  
truth, falsehood, fierceness and tender-  
ness that battle in the breast of man." Who  
would be a Catholic after such a  
deluge as that? The A. P. A. organ must  
be a "Record" of some dictionary of  
contradictory terms. A wonderful in-  
stitution must be the Church which,  
combining in its life all these elements  
and characteristics, has survived the  
tempests of almost twenty centuries,

and is to-day as strong and as youthful  
as she was when the first mandate was  
given to St. Peter. It is pleasing to  
know that, while the "Record" con-  
siders no terms too harsh when applied  
to Rome or to Catholics, it was obliged—  
in looking for contrasts—to admit that  
the Church has been at times "the pro-  
tector of the oppressed," which is more  
than can be said of A. P. Aism; that she  
"breathed charity and love"—at some  
period—a statement that cannot be used  
when referring to the concentration of  
bigotry and hatred that A. P. Aism  
represents; that she was found  
"beaming with celestial truth"—  
a fact which, once admitted, for-  
ever destroys all possibility of the  
Church ever knowing error; for cele-  
stial truth is the same through all time  
and can no more blend with untruth  
than oil can mix with water. There is  
no need of continuing the subject. We  
have said sufficient to let our readers  
know that there are even depths below  
those to which some of the anti Catholic  
ranters have descended.

Evil must be the cause and feeble,  
when it requires to be stimulated with  
such stuff as organs of the Record class  
decocts every week. Correspondingly  
grand and powerful must be the life-  
giving faith of a church that awakens  
such enemies into vindictive activity.  
We can imagine the terrible effect the  
Record must produce in Rome; we can  
picture Leo XIII. grasping it convul-  
sively, and, leaving his audiences, his  
councils, his encyclicals, his thousand  
and one duties aside, rushing into some  
secluded corner of the Vatican, and  
tremblingly perusing its awe-inspiring  
columns—then asking, in tones of anx-  
iety—"What are this A.P.A. and its Re-  
cord? The world is surely passing away;  
the last day must be at hand; for, lo!  
Antichrist has come!" All over the  
Catholic world there are two hundred  
and fifty million people whose peace,  
happiness and very slumbers depend en-  
tirely upon the effusions that drop week-  
ly from the pens of the religious ama-  
zons who ride their hobby-horses in the  
great circus of anti-Catholic perform-  
ances. What a strange menagerie must  
be connected with that show; the side-  
tents are filled with the most extraordi-  
nary of moral monstrosities, and the  
ticket-sellers are "ex-nuns" and "ex-  
priests." It is too bad that our honest,  
sincere and high-minded non-Catholic  
neighbors are obliged to see the promot-  
ers of these exhibitions hoist the flag of  
Protestantism over their pavilions and  
be unable to force them to take it down.  
However, the whole affair will soon die  
a natural death; now is the time for  
the ladies of the quill to reap all the  
harvest they can, for the boom will soon  
be over and the collapse will be a finan-  
cial and moral disaster. If Banagher  
bangs the devil—the devil will have his  
turn and "bang Banagher" to his heart's  
content some day.

## A JESUIT NOVITIATE.

In the April number of Donahoe's we  
find, reproduced from Blackwood's, an  
article entitled "A Glimpse into a Jesuit  
Novitiate." It is from the pen of M. H.  
Dziewicki, a writer who is anything but  
favorable to Catholicity, and especially  
our religious orders. In the very open-  
ing of his cynical and more or less exact  
account of a Jesuit Novitiate, he says:  
"I was eight years among the Jesuits—  
two as a novice, three as a student of  
philosophy and three as teacher or as-  
sistant in their colleges;" and he adds:  
"I left them of my own accord, though  
not without their consent, and after hav-  
ing asked their advice on the matter.  
Our regret was, I believe, mutual. Our

relations since that time, though infre-  
quent, have not been unfriendly, and I  
am still in communion with the Church."

After this announcement he proceeds  
to draw a pen picture of the interior of  
and life in the novitiate at Pau. It is  
true that he states that his remarks may  
not apply to other novitiates, also that  
he merely takes a glimpse into the insti-  
tution. A very plausible excuse for  
seizing upon an extreme case, exag-  
gerating its details, and leaving out all  
that might serve as explanation of the  
rules and different situations. We are  
not afraid to say that Mr. Dziewicki's  
account applies to no Jesuit Novitiate  
in the world; not even to that of the  
Rue Monpensier. It is a sarcastic, bitter  
and unfair piece of composition. The  
petty criticisms and the thinly veiled ir-  
reverence suffice to show that he really  
must have left the Jesuits both with  
their consent and by their advice. Far  
preferable the boldness of the "ex-priest"  
who does not disguise his enmity, but  
comes out with all he feels of hatred,  
and tells of sciences that have existence  
only in his fertile brain. He imposes  
upon no person; the world knows what  
to expect from him, and is surprised with  
no assertion or wild revelation. One  
could almost write his addresses before-  
hand for him. But it is otherwise with  
men of the Dziewicki stamp; they so  
gild their false insinuations and so coat  
over the poisonous pill that the public  
is more likely to be deceived into tak-  
ing for genuine their biased criticisms  
and exaggerated descriptions.

We are in no way surprised at Mr  
Dziewicki's ridiculing of the Jesuits  
nor does it astonish us to find his article  
in the pages of Blackwood's; but we  
confess that we do not understand a  
Catholic magazine, like Donahoe's giv-  
ing in an important place, and without  
a word of comment, presenting such an  
unchristian and non-Catholic contribu-  
tion to its readers.

## DEVIL VS. CHURCH.

In our last article upon this subject we  
pointed out the falseness of the liberty  
which the secret societies offer to the  
candidate for admission into their circles.  
We showed that whatever liberty he re-  
ceives at their hands, he has already  
fully enjoyed, and that almost all the  
liberty that he previously had is lost in  
the shadow of the oath that he must  
take. The next boon that they present  
as an inducement to the outsider is what  
they are pleased to call "Equality." This  
week we will undertake to prove that  
Equality is absolutely impossible, it is  
not in the order of things—natural or  
supernatural—it is a mere phantom, an  
*ingis fatuus* that dances over the swamps  
of moral slavery.

To begin at the very source of all, as  
long as God exists there can be no "ab-  
solute equality," and yet it is "absolute  
equality" that the proclamation of  
a French Grand Lodge offered a cen-  
tury ago. In order to attain "absolute  
equality," it would be necessary to raise  
man to an equality with God, or lower  
God to the level of man. Between the  
Creator and the creature there must be  
ever an abyss in inequality. Behold the  
logical result of this principle of so-  
called equality, in the days of the French  
Revolution! Through the instrumen-  
tality of the societies men of perverted  
morals and anti-Christian sentiments  
are raised to the positions of demi gods;  
yes, a low female character from the  
brothels of the Faubourg St. Antoine is  
seated upon the altar of Notre Dame,  
and, as the Goddess of Liberty, receives  
the homage and adoration of the mob;  
the altars are levelled, the churches  
turned into profane show-houses, the