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WEDNESDAY...OCTOBER 16, 1895.

CITY SUBSCRIBERS.

We would respectfully beg of any of our city subscribers, to whom bills have been sent, to kindly remit the amounts to this office—253 St. James street—or else to leave the subscription money ready for the collector when he calls for the same. It is certainly unpleasant for us to allude to this subject so often, but circumstances oblige us to touch upon the question, from time to time, particularly when, as at present, the accounts are sent out in the regular way.

A CORRECTION.

In the article on "Minority Grievances," published last week, it was stated "that from 1867 until now no Irish Catholic representative on either side of politics has held a portfolio in the Dominion Ministry." The words "from the Province of Quebec" should have been added, as the context would clearly indicate, but lest the matter should be misunderstood we desire to make this correction.

LA BANQUE DU PEUPLE.

The difficulties that the directors of La Banque du Peuple encountered some short time ago startled many of the Bank's creditors, and it was feared that operations would have to be suspended and that the business would not likely be resumed. Since then the directors have made most praiseworthy and reassuring efforts to pull their financial vessel out of the shoals and we can heartily congratulate them upon their success.

They have sent out, under date of October 7th, 1895, a circular letter to all the depositors, asking their co-operation in the endeavor to again open the Bank for business. They request the depositors to accept deposit receipts to be issued by the Bank, payable in six, twelve, eighteen and twenty-four months, bearing interest at four per cent per annum, for their respective claims against the institution. None of the signatures to such acceptances are to be binding until three million dollars are represented by the signatures. After stating the liabilities and assets of the Bank it is found that the Capital is intact to the extent of over four hundred thousand dollars, and the directors expect to increase the same on resuming business.

Should the Bank be obliged to go into liquidation the process would be lengthy, extending over a period of from five to ten years. The official liquidators would have possession of the Bank's assets and would deduct from them, on division, their own salaries and legal expenses. This would obviously entail a loss of portion of their claims to the creditors, while it would impair the assets. By the acceptance of the deposit receipts the creditors would incur no loss beyond the delay of payment, and the interest at four per cent would compensate for that.

The plan is thus given in the circular letter: "The Bank will issue deposit receipts for the amount due you, bearing interest at 4 per cent per annum, payable at 6, 12, 18 and 24 months. These deposit receipts will be negotiable and have a market value at all times, thus affording those who are obliged to realize at once an opportunity of doing so at a fair market value."

It is evident that, should the depositors decline to accept this plan, the bank will have to go into forced liquidation; the result would be certainly disadvantageous to the depositors, as can easily be seen. It is a question of saving the bank from the most undesirable alternative, or else allowing it to come under the hand of the legal officials. In the former case the depositors, with their negotiable deposit receipts, which draw four per cent upon their deposits, must

necessarily feel a degree of security. In the latter case they would not only have to accept the delay, but to accept it with the certainty of receiving ultimately a reduced amount. It seems to us that common sense, as well as business foresight, should dictate to the depositors the advisability of meeting the views of the directors and rescuing the bank from a forced liquidation.

The great wave of commercial depression which recently swept over the financial world, has almost exhausted its force, and there is every prospect of better times during the coming two or three years. If so, this is not the time to abandon the ship when she is in the trough of the wave and about to rise to the crest of the next one. The very fact of this difficulty having come on, only after a long struggle with the adverse tide of affairs, is proof, in itself, that if the depositors cling to the financial establishment, the coming months and years of prosperity will enable the directors to carry out their project, will save the necessity of a liquidation and will decidedly prove beneficial to all holders of deposit receipts.

We are particularly anxious that neither "La Banque du Peuple" nor any other of our large financial institutions should be forced into liquidation on account of the credit of our general banking system, which we firmly believe to be one of the very best in the commercial world to-day. Therefore, we hope that the views of the directors will be met by the depositors and a real financial catastrophe be thus averted.

IRELAND'S DESTINY.

Whenever there is an apparent, or even an actual check, in the grand movement that has been so long progressing towards Home Rule for Ireland, certain public organs, of the anti-Irish stamp, cry out that Home Rule is dead, while others that are sincerely Irish in their sympathies, begin to grow pessimistic and to look upon the more gloomy side of the picture. Both, in our opinion, are wrong. To properly judge of Ireland's chances it is absolutely necessary to study the situation with the lamp of history beside us. Standing, as we are, in the middle of this century's last decade, and looking back over the past fifty years, we behold something more than mere accident in the various changes in the aspect of Irish affairs. On the part of Ireland and the friends of the cause there has ever been, and still is, only one grand goal in view—the legislative autonomy of the country combined with the amelioration of the condition of the people.

It seems to us that Ireland has had a very special and very difficult mission set aside for her by Divine Providence. It would appear as if she were destined to constantly bear the cross of expiation up the hill of national suffering—and the sins to be expiated were more those of other nations than any of her own. But just as surely as the Via Dolorosa led to Calvary, as the Cross was followed by the Resurrection, as Sunday came after Friday, so surely must there be a limit to that long road of national persecution, must a grand Easter of Liberty come to replace the Lenten season of suffering. But when or how that day is to be brought on is a secret that remains with the One who guides the destinies of nations. By what means that glorious consummation is to be attained we do not pretend to say. For the present we are content to study the events that have characterized the last half century and to place our confidence in the Wisdom of the Almighty Ruler.

Go down to the sea shore when the tide is making and stand upon the beach below the highwater mark. You will notice a wave rushing in, then stopping for a second, and as rapidly receding; soon another and a larger one comes up, a few yards higher than the first one, in turn recede; a third, then a fourth, each more powerful and more swift than its predecessor, each leaping further shoreward, but all receding back into the bosom of the immense and mysterious deep beyond. Finally, if you wait sufficiently long, the breakers with their white crests will be on you; you turn to fly from the inrolling masses, but the tide is upon your heels. Apparently the waves rolled back, but all the while the great, irresistible, the mighty tide has been coming in. No earthly power could resist its impetuosity; it is governed by laws beyond the control of man. Such is an image of the advance of Ireland's cause as the observer stands on the shore of Time and contemplates the successive waves of agitation and insurrection that mark the advance of the rising tide.

The Emancipation and Repeal movements were waves that rolled landward, and although to the eyes of the ardent-filled generation that followed O'Connell's time their effects seemed to be lost as they receded—still the great tide was coming in. The grand impetus given to the cause by the establishment of the Nation and the stirring into literary life of the men who clustered around Davis and his immediate associates, was another wave, which was destined to apparently recede before the ordeals of 1847—yet the tide was still rising. The 48

movement that was inspired by the Oratory of Meagher, the pen of Mitchell and the sterling patriotism of Smith O'Brien, was another wave, that rolled further inward, but was destined to break when the leaders of the insurrection were condemned to death and when the convict ships finally sailed forth on its crest into the great ocean beyond—but the tide was coming in, it was one of its forces. The Fenian movement of 1867 was another of those waves; for reasons that it would take pages to recount, it rolled back, like its predecessors, and was lost in the surf beyond, the tide mark on the beach—still the tide came on and the breakers grew larger and swifter. The Home Rule movement, as conceived by Isaac Butt, was another wave, that was destined to give place to a succeeding one—the Land League of Davitt's conception—all receding, but the tide still making. To the Land League succeeded the Parliamentary agitation under Parnell; a mighty wave, a white-crested breaker, that boomed upon the shore and announced its advent from afar. This, too, received a check when the great leader passed from the command—but the tide had been coming in so long, and had now gained such force, that the observer was obliged to seek safety in a land-ward flight. The passage of the Home Rule Bill by Gladstone was another wave, which receded before the action of the House of Lords. The success of the Rosebery Government in carrying the elections, was one more wave of triumph, which rushed seaward this year in the presence of the Irish divisions and factions—yet the tide has not been checked, it still moves its ponderous billows towards the land, and rises higher and higher as each succeeding breaker leaves its line of foam upon the beach.

How many more waves must roll up and recede before the great tide shall have reached the highwater mark of Irish autonomy is more than we can say; but this we do know, that the Power from above which governs the rise and fall of the national ocean cannot be checked, and despite all reverses, if we have the courage of patience we may all yet live to see the dream of Ireland's patriots fully realized.

A WELCOME CONVERT.

We clip the following interesting item of news from the St. Mary's Church Calendar for October:

"A very interesting and solemn ceremony took place in our Church on the evening of September 24th. The occasion was the formal admission of Mr. Robert Baker May into the bosom of the Holy Roman Catholic Church. Mr. May is well known in our city, and his many literary productions show that he is possessed of a broad, intellectual mind. For some time he had been subject to a feeling of uneasiness regarding his spiritual welfare, and a sense of doubt crept over him as to his security in remaining in the religious bark in which he had been sailing. Deep thought and serious study only increased this uneasiness and strengthened this doubt. Then it was that our sincere seeker after truth sought light and consolation at the Shrine of Our Mother of Good Counsel. The result was as told above. Mr. May is now a staunch and zealous adherent of the Roman Catholic faith. He has all the courage of his convictions, and will, no doubt, render good service to the tender Mother who has received him in her fond embrace. The ceremony was performed by Rev. P. T. O'Donnell, who also acted as sponsor. The other sponsor was Miss S. Sutherland."

In glancing over the file of THE TRUE WITNESS our readers will find a number of very beautiful stories from the pen of Mr. May. "Thorpe Castle" and others gave evidence of the strong, manly principles that the author possessed. When these stories were written for us, and when we published them, Mr. May was still outside the pale of Catholicity. Although knowing full well that he was more or less a freethinker at the time, yet we perceived in his works the germs of a strong and abiding faith. It may not be out of place for us to here state that many of the controversial articles which we wrote, during the past two or three years, while seemingly to the public having no special reason for immediate publication, were really intended for a number of persons—Mr. May amongst others—whom we knew to be seeking the true path, but, for one reason or another, failed to discover it. The result in more than one case has been most satisfactory, and in no case more than that of our friend in question.

People, who only look at things through the spectacles of their own immediate interests or desires, often wonder why a Catholic newspaper devotes so much space to the discussion of questions which are generally supposed to belong to the domain of the pulpit: they forget, however, that there are hundreds who read the paper who never attend the Catholic Church, rarely come in contact with our priests, and who are yet anxious to know the real teachings of our Church upon certain dogmas that appear to them as stumbling blocks in the way of conversion. Again, there are very many Catholics who, if they do attend church, and hear sermons, go away with merely a vague impression of the arguments set forth, and eventually forget all about them, while, if they read the Catholic paper, they have time

to study, to meditate on, and consequently to be more thoroughly filled with the various subjects discussed. Thus we see the reason why the present Pope has called the Catholic press a real pulpit.

In the present case we congratulate Mr. May upon the step he has taken and we trust that his splendid example will serve as a model for others who are still outside the line of light that flashes from the Divinely established Church of Christ. We can thoroughly understand that men of education, refinement and principle should be ignorant of what Catholicity really is; but we cannot understand a person who has conscientiously sought for the Truth, and having found it, continues—for one reason or another—in the ways of error. We know that such a step often entails great personal sacrifice and many inconveniences that are apparently formidable. But when the grace of God strikes the soul, as did the light of heaven break upon Saul on the road to Damascus, there can be no longer any hesitation, for hesitation means temptation, and human nature is prone to give in before the mighty power that would turn man from the right road.

Before long we hope to be able to record other instances of the triumphs of faith over the souls of men, and we trust that the subject of the present article may not only experience all the happiness of spiritual contentment, but also the blessings of temporal prosperity.

CATHOLICS AND MASONRY.

Some time ago the Canadian Craftsman expressed the opinion that in the United States members of the Craft were unduly alarmed over the advances made by the Roman Catholic Church. It did not believe in the blackballing of a Roman Catholic candidate. The Chicago Review comments very aptly upon this, and quotes the Voice of Masonry, an organ which says:—

"The allegiance of the Catholics to the Pope is paramount to their Masonic fealty, and in a test of the two, the latter will be sacrificed. When we so say, we testify what we know. We have no prejudice against Roman Catholics as Christians, but because of the Pope's edict against Masonry we would not recommend a Roman Catholic for Masonic initiation." The Review adds: "Under these circumstances it is not too much to say that a Catholic who joins a secret society not only renounces his faith, but also his manhood. He is a fool as well as a knave."

If any Catholic—and we hope there are none—who has a desire to become a member of the Masonic body, will only read the articles which we are now publishing from the London Tablet, on that subject, it is very probable that such desire will soon disappear.

It stands to reason that no Catholic can ever be what is called "a good Mason," much less will Masonry allow any Catholic into its secrets. It is absolutely necessary that the Catholic should make a formal renunciation of his faith, and prove, by an anti-Catholic life, that he is in no way subject to the governing powers of the Church before he can expect to be recognized by the secret societies. And even then there will be a degree of distrust in his regard. He is constantly exposed to be considered an intruder, and to be made feel that his presence is looked upon as a lurking menace to the organization. All this is most natural. It is evident, from the very forms and methods of Masonry that its grand aim is the destruction of Catholicity; consequently, when this fact is corroborated by the history of the order in every land, and at all times, the Catholic who seeks to become a member thereof, is simply asking admission into the camp of the Church's enemy. If he is sincere in his desire to become a Mason, he must have at heart the wiping out of Catholicity; if he is not sincere, he is a spy, a knave, a traitor, and as such should be treated by the Masonic body. He goes there either as a sincere adherent of the society, or else under false pretences. We do not wonder, consequently, at the attitude assumed by leading Masons in this regard. And if he succeeds in being initiated he well deserves all the humiliations to which he must necessarily find himself subjected.

That Masonry, in any form and under any circumstance, is the direct and active enemy of the Church is an easy matter to prove. In the first place, have the members of that organization, either as individuals or as a body, ever been known to express a word or perform an act that could possibly be twisted into a semblance of friendship towards the Catholic Church? Where they do not openly attack Catholicity it is simply because such a course would likely result in failure; wherever and whenever there exists an opportunity of assailing the Church with impunity and with a sure chance of effective results, we find the thunders of the society launched against her.

Take Masonry in its outward forms and accepted rites; what do we find? God, for the Mason, is the Architect of the Universe; the signs, pass-words and insignia, all denote a purpose—which is

to build. The triangle, the square, the hammer, the trowel, the apron, the compasses,—in a word, each and all of their emblems—bespeak the erection of something. What is it that the Masons desire to build up? Nothing other than the temple of Masonry. They wish to lay its foundations sufficiently broad that the superstructure may cover the world. This surely will not be denied by even the most astute guardian of their secrets. In order to construct an edifice—be it material, spiritual or otherwise—the first thing necessary is to have the ground whereon to build. Now, that ground has been occupied, during the past nineteen centuries, by the Catholic Church. It stands to reason that before building the Masonic Temple upon that land it is necessary to tear down the edifice that at present occupies the site. As long as the Catholic Church remains there, it is impossible to construct another edifice on the same ground. Therefore, do we find the Masonic influences at work seeking to destroy that Church in order to make room for their own building. The case is very simple; the reasoning very easy to follow.

But, heretofore, the work of Masonry has been confined to the destroying, the tearing down process; so far no positive work of construction has commenced. What that temple of Masonry would be, if ever it were placed upon the ruins of the Church, we can more easily imagine than describe. But, thank heaven, there exists a promise of Christ that assures us "the Gates of Hell shall not prevail against" the Church, and we have the abiding confidence in that promise which enables us to look calmly on at the frantic efforts being made by those architects of destruction. Despite our faith in the durability of the Church, however, we cannot but admit, that her enemies are capable of causing much trouble, annoyance and misery; they can draw away souls from the path of light and lead them into the darksome caverns of their secret conclaves. Meanwhile the great work of the Church goes on successfully, and, in the assurance of an ultimate triumph, the Vicar of Christ can well afford to calmly smile upon the assailants of an inextinguishable truth.

Knowing these things, and with the history of Masonry in one hand and that of the Church in the other, we cannot excuse any Catholic—be he ignorant or educated, rich or poor—who for any motive, no matter what it may be, seeks to join the Masonic ranks. And the Catholic who becomes a Mason forfeits all true liberty; he is forever the slave of his new masters; he is the hireling of the lodges; and whenever—if ever—he attempts to assert his independence or manhood, he learns that he has left liberty behind at the threshold of the arcaena—over which may well be written the words over Dante's "Inferno": "All ye who enter here leave hope behind you."

THOSE SCHOOL DONATIONS.

In our second last issue we called attention to a circular letter and tickets, asking the small donation of twenty-five cents, from the friends of the Catholic schools in Manitoba. The Rev. Father Guillet, O.M.I., parish priest of St. Mary's Church, St. Boniface, under the direction of Mgr. Langevin, is the person who has undertaken this good work. We pointed out that it is not a lottery, and that the few prizes offered are merely to give an interest to the undertaking. It is natural that people who are opposed to Catholic separate schools, although they cling fast to the Protestant separate schools of this Province, should strive—inconsistent as it is—to cast obstacles in the way of the minority. It appears that Father Guillet sent a "book" of those tickets to a member of the Irish Protestant Association of Canada. That Association, through its secretary, has "ventilated the matter" in the columns of the Daily Witness; and the Daily Witness finds that the Irish Protestant Association need not complain because an accidental bunch of tickets happened to be addressed, by mistake, to one of its members, but that the real crime committed is the lesson in gambling inculcated by this method of raising funds.

In its first contention the Witness is right. Probably the Rev. Father mistook the person to whom he addressed the circular for an Irish Catholic. Certainly he never intended to enlist the services of any Protestant, or any Protestant Association, in the cause of Catholic schools. It is often very difficult to depend upon Irish names; some of the most Catholic names are borne by ultra-Protestants. Who would ever dream of a McCarthy—particularly a descendant of the clan of MacCaura—posing as the champion of everything anti-Irish and anti-Catholic? Yet, we have an example of it in Dalton McCarthy, M.P. The world is not supposed to know that he traces his ancestral line back to Diarmid MacCaura, who, in conjunction with an O'Brien of Thomond, sold the cause of his country to an invading monarch. It was no great sin for the Rev. Father to have sent a circular to any gentleman; if it was not acceptable, the simple duty of the recipient was to return it to the sender—as requested by the letter itself.

But where the real injustice is done is in the attempt to make the public be-

lieve that this is some lottery or gambling scheme. We would not be thanked were we to deal in the same way with the many means used by our Protestant friends to raise funds for their churches or their educational, social and evangelizing establishments. We don't consider that they teach gambling when they hold their "fairs," or raffle objects in bazaars, or offer prizes of any kind for donations to some cause they hold good. It would be very ungenerous and untruthful on our part were we to do so. But, probably, they think that any argument is good provided it tells against the Catholic schools. Yet, they make a loud noise about the end justifying the means.

We can readily understand that they do not place much value upon the Masses promised to those who donate something to the cause. Yet we cannot see how that takes from the fact that Catholics do value the Masses. And if Catholics prize and covet the privilege and advantage of having Masses said for them, we cannot understand how that affects non-Catholics. Nobody wants them to pay for Masses; but, so great is the charity of the Church, that they cannot prevent Masses being said for their spiritual and temporal welfare, for their conversion and for their happiness.

In last week's number of the London (Ont.) Catholic Record there is an admirable article on this very subject, and amongst other things the writer says:—

"There are certain Pecksniffian moralists who have already raised a cry against this bazaar as being a species of gaming or gambling. It is easy to see that the purpose of this cry is to injure the good work of Catholic education. A very small contribution is asked from each one for a good and charitable purpose, and it would be hard for the Pecksniffs to show that the work of charity is vitiated by the fact that a certain number of premiums will be distributed among the generous contributors. These complainants are accustomed to tell us that the Bible is their supreme and only guide in matters of morality and religious belief. Would it not be advisable for them to find some evidence in the Bible to the effect that this mode of extending aid is unlawful, before parading their pet theories as the truth of the gospel?"

We cannot add much to the foregoing; it about covers the ground. In fact it may be very useless to refer at all to this matter; however, we think it well to do so, in order to point out to our readers how necessary it is for us to assist in this most charitable work of helping our co-religionists in the far west. We see what importance may be attached to Father Guillet's scheme when it awakens such opposition on the part of the people who are interested in keeping our separate schools down. It behooves us, in consequence, to redouble our exertions in their behalf. If Father Guillet succeeds in raising, by this very simple and very easy process, sufficient funds to keep the Catholic schools of Manitoba open until the vexed question is settled, either by Government or the people, it is evident that the more clearly will the injustice that is being perpetrated be made manifest. The opponents of our interests would be long sorry to find that such a means of securing those schools for the Catholics was a success. Consequently, they attempt to throw cold water upon the undertaking; but they forget that cold water generally produces beneficial results when scattered upon flowers. We, therefore, repeat that we hope to see the small sum of twenty-five cents coming in from every Catholic to whom a circular is sent; for the result will be greater and more important than many now imagine.

The Archbishop of Cologne, Germany, has forbidden the use of flowers at funerals. Death, he says, is humiliation and decay; it is the summing up of all that is sad in human life; there seems to be no natural association of sadness and lamentations with music and flowers. As far as the extravagance to which "floral offerings" is carried, we believe that the good prelate is right, for it is a real folly that seems to take possession of people in this regard; moreover, the custom is often a source of unending trouble, unnecessary expense and un-Christian rivalry amongst certain classes. But to say that there is no association of sadness and lamentation with music and flowers, we think is not quite exact. There is nothing more sad or more calculated to awaken sentiments of sorrow than the soft notes of a tender melody, the grand pulsings of a *Dies Irae*, or the solemn measure of a dead march. And flowers are emblems of immortality. Their perfume and brightness recall the virtues and goodness of the departed; and as flowers die in the autumn, they burst into new life in the spring—so the dear dead undergo the decay of the tomb, but, like the flowers, they again arise and bloom, in undying beauty, at the general resurrection.

The Pope is said to be preparing a new Encyclical, which deals with the subject of the conversion of the English-speaking races. It will be a continuation of a former Encyclical, and is intended to complete the details of a comprehensive scheme. It is also said that Cardinal Vaughan will shortly pay another visit to Rome to consult with His Holiness on this subject.