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TESTIS IN CÆLO FIDELIS

AND

THE TRUE WITNESS

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EDITORIAL NOTES.

IN ORDER to facilitate business we must once more beg of all correspondents to address their letters to Mr. J. K. Foran, Editor of THE TRUE WITNESS. Letters addressed to the former proprietor go to their destination and we cannot be expected to constantly trouble others to come to the post office that we may get our full mail. Moreover, it is more satisfactory on all sides when communications can be immediately acknowledged.

WE ARE in a position this week to positively state that all legal difficulties in regard to the TRUE WITNESS have been settled and, with our first number in 1894, we begin upon a solid footing. We are prepared to do our share, and no time, pains or expenses will be spared in making of THE TRUE WITNESS a really first class family, Catholic publication. Of our subscribers and friends we rely for a guarantee of future success.

One kindly-disposed gentleman, in sending us his subscription for this year, has added thereto four extra dollars, for which we have given him credit, and we hope that by the time his subscription again expires (which will be in 1899) the TRUE WITNESS will have one of the largest circulations of any Catholic weekly on the continent. While deeply appreciative of the generous spirit that dictated this encouraging act, we must say that we would prefer to have two subscribers at one dollar each than one subscriber at two dollars or more. The more subscribers the better, for then the greater the influence of the paper will expand, the wider the field of our labor will be, and the more extensive our advertising patronage will become. Therefore we beg of each subscriber not only to renew his own subscription, but to strive and secure the names of a neighbor or so to add to our list. Thus in a short time we will find ourselves becoming more and more able to give our readers full and entire satisfaction.

IN the Witness of the 29th December last, appeared two very striking paragraphs. One refers to the Presbyterian celebration of New Year's Day, a feature of which was the presence of the French-Canadian Presbyterian school-children, who sang "Le ciel est ma belle patrie;" the other was the announcement of an Italian marriage, performed by the Rev. R. Campbell, assisted by Vics-Consul Mariotti, and the Rev. A. Internoscia, with Principal MacVicar and some other reverend and titled gentlemen. This Italian Presbyterian mission is under the charge of this aforesaid Rev. Internoscia—who, by what we are informed, should be a Catholic. What we find very strange in all this—and very lamentable—is the fact that apparently nothing is being done to rescue our Italian fellow-Catholics from the active organization that is

formed to separate them from the Church. Would it not be well if our Italian Franciscans were to bestir themselves in that direction? Perhaps they are not aware of how closely the wolf approaches their fold. We can now readily understand the outcry of a section of the French press against Mayor Desjardins on the occasion of the "Etna's" visit. Evidently there is a sympathy between French and Italian Presbyterianism—or rather anti-Catholicism which, in this Province, assumes the Presbyterian mask. We would respectfully call the attention of our ecclesiastical authorities to these encroachments upon the field of the Church. Italian souls are as precious in God's eyes as the souls of other races; the same for French-Canadians. Thank God our people have the faith too firmly set in their hearts to dread the hurricane of Presbyterian "evangelization"; it was bedewed by the blood of a million patriots and martyrs, and it drew its strength from centuries of persecution at home. It seems to be only those who have not had to struggle for their faith that place the least value upon it.

A CORRESPONDENT calls our attention to the facts stated in Scripture that the Devil took Our Lord up to a mountain and showed Him all the kingdoms of the earth, and that the Devil is said to go about "like a roaring lion;" he then asks if there is any contradiction between these statements and that which says, "out of Hell there is no redemption." We do not see any contradiction whatsoever. Our correspondent evidently would like to know if "out of Hell there is no redemption," how the Devil (who is in Hell) could go around like a lion, and could come on earth to tempt Christ as recorded in the Bible. Hell is a state and not necessarily a place limited in its extent or surrounded by material walls. The Demon was condemned, long before man's fall, to perpetual suffering and damnation. He may be in all parts of this world and yet carry his Hell—his punishment—with him wheresoever he goes. He may strive to escape it, but it clings to him. On the summit of the mountain, on the spire of the temple, down in the caverns where men labor underground, in all places wheresoever the Devil finds work for himself, he drags his chains of perpetual banishment along with him, and wheresoever he is there Hell is for him. He saw Christ as man; but not the Beatific Vision—the loss of which is his greatest torment.

SPEAKING, the other evening, of Freemasonry, the Rev. T. M. Harris said: "Its laws are reason and equity, its principles benevolence and love, and its religion purity and truth; its intention is peace on earth, and its disposition goodwill toward men." These are beautiful words and exquisitely vague. Leaving aside the history of Freemasonry, which directly contradicts these grandiloquent

expressions of the enthusiastic preacher, we would like to analyze his meaningless language. It is as mysterious as are the secrets of that organization—dark while apparently luminous. "Its laws are reason and equity"—perhaps he means that "its laws are based upon principles of reason and equity." If such were not his intention his words are meaningless; if this is his meaning, his words are inexact. "Reason" was the goddess that French Freemasonry set up on the Altars of Notre Dame to replace the God of heaven and earth; "Equity" is another term for that "Equality," which, through one universal brotherhood, was sought to be imposed upon the world and which is as contrary to the order of things as stagnation and tranquility are against the natural laws that govern the ocean. "Reason and Equity," are pagan; "Faith and Justice" are Christian; "Reason and Equity" are Masonic; therefore masonic principles are pagan—or anti-Christian, "Its principles are benevolence and love," He means its motives, and if such be his meaning his statement is untrue. "Benevolence" is universal, it knows no limitations; Masonic benevolence excludes all outside the mystic bonds. "Love" is charity; it takes in the whole human family; Masonry excludes Catholicity, in the case of which its "love" becomes hate; and these feelings are destructive to each other. "Its religion purity and truth." "Purity and truth" may be the characteristics of a religion, but cannot be the religion. He is careful not to say that its religion is Christ's. These terms are equally claimed by Jew, Gentile and Mahometan. And all these may enter the Masonic arcana without being obliged to renounce their faith; not so the Catholics. "Its intention is peace on earth and its disposition good will toward men." Still more meaningless are these words when read by the light of history. "Peace," indeed! While flaunting the flag of truce from its battlements the evil spirit of secrecy concocts its crimes, against the world's tranquility, down in the caves underneath its stronghold. Its watchword is "war upon the Vicar of Christ," the one who represents the King of Peace. Remember that Rev. Mr. Harris did not qualify this utterances, they applied to Freemasonry in general, and we say that the history of that organization flatly contradicts him.

THUS runs a letter that we received last week: "Is it in good taste to refer to Our Lord, the Sacred Host, or things divine in profane poetry? Is not the Blessed Sacrament too Holy an object to be used in literary comparisons etc.? Of course I do not refer to hymns or prayers in verse." It depends very much upon how and with what object these sacred names are woven into non-sacred verse. When the reference to the Host, for example, serves to impart grander ideas, loftier aspirations, holier thoughts to the reader, we believe that it is in

good taste and even highly praiseworthy to use it in verse. Take for instance, the following lines from Denis Florence McCarthy's "Voyage of St. Brendan." We doubt if there is to be found a sublimer passage in the literature of our century. The Saint and his companions were kneeling on the deck of their boat as it ploughed the bosom of the Atlantic; it was the evening prayer, and some of the sailors lamented the fact that they had no temple, worthy of God, wherein to worship. The poet then causes the famous Saint to reply;—

"What earthly temple such a roof can boast?
What flickering lamps with the rich starlight vies,
When the round moon rests, like a Sacred Host,
Upon the azure altar of the skies?"

THE Socialist movement is making rapid progress in Sicily where every district has now its workmen's association. Sicily is a wonderful little country; its people are enthusiastic and easily led; they are ever ready for a little revolution *apropos de rien*, and they are just as ready to extinguish the conflagration as they were to set the match to it. The Socialist movement will interest Sicilians until some other novelty comes along to hold their attention.

CHICAGO has elected a Catholic mayor; this speaks well for the liberal mindedness of the citizens of the "Windy City." And more so is it remarkable when we consider the vile means resorted to by A. P. Aism during the contest. The Sunday before the election, the Herald tells us, little yellow cards were distributed, in all the Protestant churches in this city, bearing this inscription: Candidates to be voted for Dec. 19, 1893.

GEORGE B. SWIFT, Protestant.
JOHN B. HOPKINS, Romanist.

Be it said to the credit of Chicago Protestants that little heed was paid to these cards, and the result of the election should teach the fanatics how really weak they are.

"AN Anglican paper says that certainty is not secured by Papal Infallibility, because whatever the Pope says may be taken in a dozen different senses." In referring to this paragraph an English contemporary aptly puts the matter thus:

"That is quite true, no doubt, if we look to the words by themselves. What words are safe from being misunderstood and interpreted wrongly? No doubt if Catholics were as Anglicans the Papal Infallibility, or any other, would be of no use. The Bible is inspired, yet it is used for the support of every error. Those who make this charge, and think some Catholics will be caught by it, forget that infallibility has two great divisions, which unite together and form a perfect Teaching Church, viz., the infallibility of the *Ecclesia Docens* and that of the *Ecclesia Discens*. The Church teaches the truth. Is that enough? No: there is required also the Church believing the truth, the Church taught and divinely enlightened to believe aright. The Church Taught is illuminated to see the sense of Papal teaching and to take the words of authority in the right meaning, and is docile to accept them. Otherwise, indeed, teaching would be of no use, as we see in the case of the mass of Anglicans, who are not fit to be taught or to obey."