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PRICE FIVE CENTS.

THE EVANGELIZATION OF FRENCH CATHOLICS.

The Methods of Protestant Organization to Shake the Tree of Romanism.

GOOD ADVICE FOR DEACONESSES.

The Position of a Catholic Who Forsakes His Religion Logically Defined.

From time to time the Protestant journals announce, with a flourish of trumpets, the conversion of such and such a Catholic to Protestantism, and the clergy, in their annual synods, congratulate themselves upon these additions to their religious system.

When a man of upright heart, aided by the grace of God, has a clear vision of the light of truth, understands the necessity of doing the Divine will and of embracing, for the salvation of his soul, the religion which he believes to be the only one, he is bound to obey his conscience, no matter what sacrifices he is called upon to make.

Without presuming to fathom the secrets of consciences, it is not true that the motives which induce Catholics to become Protestants are very often far from creditable?

Some will have had a difficulty with their pastor. Out of sheer spite and to gratify their hatred they leave the Church and go over to Protestantism.

Nothing in truth, can be more painful to the heart of a priest than to see a Catholic give up the true Church, to throw himself, perhaps with his wife and little ones, into error.

discipline declares to be unlawful. In these cases it is the rebellious heart which speaks, and in no wise the head which commands the change of religion.

To resume in one word. Sometimes there is a question of money, sometimes of revenge, sometimes, even, there is a woman at the bottom of these pretended conversions.

Never, never would a Catholic priest consent to admit men into the Church who were influenced by such motives and presented themselves under such circumstances.

I confess to having been considerably surprised to observe in the published reports of the Anglican Synod, lately held in Montreal, that a high dignitary of the Anglican Church approved of such conduct and advised such action.

"In the present state of matters in this province, so far as the French-speaking people were concerned, the Church of England had no more important duty laid upon her than to be doing her work now. It was not worthy of her to wait until it came to her by gravitation, so to speak.

"Hedid not ask the clergy to be proselytizers, or to shake the tree of Romanism and disturb those who were satisfied with their faith; but, while the fruit was falling, he asked them, 'without shaking the tree, to get in and pick it up.'"

Now, if the school question, which is essentially a religious one, belonging to the Christian, social order, should detach from their religion certain disaffected Catholics, insubordinate to the authority of the Bishops, lo! there will be seen a dignitary of the Anglican Church and his colleagues holding out their aprons to catch the doubtful fruit falling from the tree of Romanism.

Our Anglican dignitary, who discourses thus of the tree of Romanism and fruits thereof which are rotten, should remember the famous witticism of his celebrated colleague, Dean Swift: When the Pope cleans his garden I wish he would not throw the weeds over the wall into our Protestant pasture.

Nothing stops them; nothing checks their ardor. Neither long and fatiguing walks, nor the ungracious reception with which they often meet; nor the poverty of dwellings, which in many cases threaten handsome gowns or expensive costumes.

and Sacraments, or Congregationalists of the absurdity of being content with a general indifference towards all creeds and professions of faith. Or, again, were they endeavoring to bring back to faith in Christianity the thousands and thousands of their co-religionists who at the present time believe in nothing but themselves.

In any of these instances their aim would be a meritorious one and worthy of all praise. But no, it is not to the conversion of such unbelievers that these ladies devote themselves.

Permit me to ask, ladies, if you fully realize the consequences of what you are doing, when you seek to attract Canadian Catholics towards Protestantism. Do you pretend to offer them spiritual treasures which they have not, or means of salvation which they do not already possess?

The Protestant who comes into the Church and becomes a Catholic is really enriched, because he adds to the few truths which he believes the sum total of truth which the Catholic Church transmits to him. He is enriched, because, in addition to the feeble means of sanctification and salvation which he possessed as a Protestant in good faith, he henceforth has the superabundance of spiritual helps which the Church places at his disposal in the Sacraments.

But you would say, ladies, he is divested of Romish superstitions, of vain and empty beliefs, which ignorance and credulity have introduced into religion. He is brought back to the pure Gospel, and surely that is doing him a signal service.

Ladies, what you are pleased to call Romish superstitions, we Catholics affirm to be dogmas, resting upon Holy Scripture, professed in all ages by Doctors and accepted by the faithful as obligatory articles of faith, and what we affirm we are prepared to prove.

Whatever may be your esteem for the religious communion to which you belong, ladies, you will scarcely venture to claim for it either a monopoly of good sense or the exclusive right of free investigation. Catholics are no more disposed towards belief than other men, and when they bow their heads it is because they are compelled to do so.

Is it to the pure Episcopalian Gospel? Or the pure Gospel of the Presbyterians? Or the pure Methodist Gospel? Or the summary of pure Gospel used by the Salvation Army?

All these pure Gospels are Protestant, as you know. All claim to teach the doctrine of Christ, whilst, in reality, each speaks a very different language. Let me put you one question.

Well, if, then, men can be saved as Catholics, why seek to lead them into religious communions where, for them at least, there can be no question of good faith, and where, according to their own conscience and the teaching of the Church, salvation is impossible.

You will scarce be arrested by a scruple, ladies. For at any price you must win over Canadians to Protestantism, and, dare I speak frankly, the means which you employ are not always such as Our Saviour recommends.

you come to our Church, we will give you all the necessities of life; you have children; send them to our schools, we will clothe and educate them free."

Your charity would be laudable did you not add that impious condition. Such a proposal is simply an immoral and sacrilegious traffic. The offer you make them is this: "In exchange for a few dollars, sell your faith, your convictions, your soul."

Some unfortunates yield to temptation and become Protestants in winter, hastening to become Catholics again in the spring, or when seized by some mortal disease. They do wrong, beyond doubt; they commit a deadly sin by exteriorly denying their faith, even when they keep it in their breasts.

THE POPE'S HEALTH. His Remarkable Vigor Dwelt Upon by an American Correspondent.

Mr. James Creelman cables from Rome to The New York Journal: The Pope's voice ringing vigorously over the heads of the kneeling multitude in the Sistine Chapel this morning was the best answer to the declaration that the august "Prisoner of the Vatican" is dying.

It was a majestic spectacle as the Pope entered the chapel on foot leaning on the arms of his assistants. He wore over his white silk cassock a magnificent trailing robe of crimson and gold, caught up with golden clasps, and his shoulders were covered with a cope of crimson, the mourning color of the Pontiff.

But there is not a man of his age in the world who could have spoken with such a voice as that which pronounced Absolution to-day.

After the Pope had knelt before the altar he ascended to the dais and sat on the purple throne under the great canopy of purple and gold, and putting on his gold rimmed spectacles he surveyed the gorgeous scene spread out under that matchless velvet on which Michael Angelo set the supreme seal of his genius.

I could see the Pope's limbs shake and his mitred head nod while the ponderous master of ceremonies adjusted his robe. He is by nature a tall man, but his body is so bent now that he seems to be not much more than five feet.

When the mitre was lifted from his head I could see that his hair was thinner than before and his delicate, large ears stood out with startling distinctness.

When the mitre was lifted from his head I could see that his hair was thinner than before and his delicate, large ears stood out with startling distinctness. Yet, notwithstanding all these changes, he had the same old high glance of authority, and no one could look into that commanding face this morning and believe that his mind was failing or that he was less a man and Christian captain than he was when he accepted voluntary imprisonment 19 years ago.

I have seen the Pope many times in the past few years, and I have talked with him face to face for an hour, and I am certain that I never saw stronger signs of intellectual vigor than he showed to-day.

It is true that he sometimes swoons after unusually hard labor, but that is an old story, and no man of his years is called upon to do so much exhausting daily work. The most vital ecclesiastical and political questions of Christendom are urged upon him day after day,

and neither Gladstone nor Bismarck would undertake to receive the number of visitors he is forced to meet every week.

Stretched out in two long lines before and at the side of the throne were twenty-one cardinals wearing purple robes for mourning, ermine capes and scarlet skull caps. At the feet of each cardinal sat his train-bearer in purple, bearing his scarlet bertina.

At the Pope's right hand stood Prince Colonna, hereditary Prince Assistant to the throne. Beside him sat Cardinal Parocchi, Vicar General of Rome, and probable successor to the papal throne.

Cardinal Satolli, now archpriest of the great cathedral of Santa Maria Maggiore, and the principal Roman adviser of the Pope on American affairs, sat in the centre of the longest line of cardinals.

Across the aisle from the diplomatic corps were the great ladies of the papal court, dressed in black and wearing black lace mantillas on their heads, and in their rear were two high tribunes, draped with crimson, green and golden fringe, crowded with swarthy priests in a sweet-faced nun and luscious young men and women, who had come from the uttermost corners of the earth to see the Pope perhaps for the last time.

Imagine this brilliant picture and imagine the great chamberlains in medieval court costumes, with clanking swords and great white frills about their throats, loaded with gold chains and gleaming jewels, pacing the aisles between the gorgeous Swiss Guards, in plumed hats and bearing antique halberds, and imagine the golden crested helmets and shining blades of the noble guard and the double ranks of Papal infantry with grounded rifles at the threshold, and overhead the elaborate forms of prophets, sabbas, martyrs and angels, and in the midst of the half divine painted symbols the supreme mystery of the creation of man.

At the high altar stood Cardinal Van Thiel, the officiating priest. The chant of the Sistine choir grew louder and then died away in trembling, wailing ecstasies. The Pope descended from his throne and knelt before the altar; clouds of incense swirled above his head; then he reascended the throne and sat there.

Again and again the Pope descended and ascended the throne step and knelt down and stood up, and each time he seemed to grow stronger and more erect, and when at the last he read the absolution his voice filled the whole hall, his eyes flashed and he gestured in the old way familiar to those who knew him when he was young.

MISSION AT SING SING. Given by Rev. Father Doyle, of the Paulist Fathers.

The Catholics of Montreal, particularly those of St. Patrick's parish are always pleased to hear news of Rev. Father Doyle, who won such a warm place in their hearts during the last Paulist Mission. The following, taken from an exchange paper, will be found interesting:

The Rev. Alexander P. Doyle, of the Paulist Fathers completed last Sunday a week's Mission services which he had conducted for the religious benefit of the convicts in Sing Sing prison. This mission was begun at the invitation of the prison authorities, transmitted through the Rev. Father Creedon. Father Doyle says of his work at Sing Sing:

"Since Sunday morning I have been preaching to between seven and eight hundred prisoners a day. The enforcement of the provisions forbidding contract labor in the State prisons threw the men into absolute idleness, which is deleterious to morality and discipline. It has proved a very consoling and fruitful work, although not without its difficulties. After some days of earnest preaching we have the prisoners now in a deeply religious condition of mind. The warden has expressed himself as highly pleased with the change."

Miss Annie Lynam, daughter of Mr. P. Lynam, the veteran member of the S.A.A.A., will be married on Wednesday, the 24th inst. to Mr. Edward Furst, of the Windsor Hotel. The ceremony will take place at St. Patrick's.

OUR IRISH LETTER

Another Daily Paper in Dublin; \$150,000 Capital Stock.

The Commemoration of the Centenary of '98—Births and Deaths The Workhouse and its Horrors News from Nenagh and Other Centres—The Foundation Stones of Prosperity in Ireland

DUBLIN, Feb. 26.—One of the chief features of the past week in political circles is the formation of a Joint Stock Company for the purpose of issuing a daily edition of the Dublin Nation, the organ of the Hedyites. The prospectus which has just been issued opens with a reference to the causes which suggested the new establishment.

The new organization has purchased the interest of Mr. William M. Murphy in the Weekly Nation, Irish Catholic, and Irish Emerald, for the sum of £3,558, out of which he accepts £1,000 in shares of the new Company. The capital stock is fixed at £30,000, and is divided into 30,000 shares of £1 each. It is payable, five shillings on application, five shillings on allotment, and the balance as may be required, which it is needless to say will not be long delayed.

The approach of the centenary of '98 is still continuing to evoke great enthusiasm, the latest proposal in connection with the commemoration of the event being the erection of a monument to Dwyer, the insurgent chief of Wicklow.

The Kibberny correspondent of the Cork Herald says: Mrs. Clifford, the wife of a laborer in humble circumstances, residing at Barry M. and gave birth to three sons. Dr. Wm. M. Swinney, who attended at the commencement of the triplets are exceedingly healthy, and that they and the mother are doing well. Steps are being taken to bring the extraordinary birth under the eye of the Queen, with a view of securing the Royal bounty, usually given in such cases. Mrs. Clifford is now the mother of fourteen children, all of whom are living.

The other side of the picture may be dwelt upon in the deaths of three persons whose lives, so to speak, united two centuries. One of them, Martin Walsh, died at Fiddown, Co. Tipperary, leaving a widow ninety-five; another, Norah Hanley, who died at Brures, Co. Limerick, was over 104 years, and was considered the oldest woman in Munster. The third, and oldest of the remarkable centenary trio, was Hannah M'Loughlin who died at the extraordinary age of 112. There are writers who occasionally overlook the fact that Ireland is a land of contentions, but they write either from prejudice or a lack of knowledge.

At a meeting of the City Council of Cork an invitation was read from St. Finian's congregation (Protestant) inviting the Mayor and members of the Council to attend the consecration of Dean Archdale as Bishop of Killaloe at the Cork Protestant Cathedral. All Roche moved that the invitation be accepted. When the matter was called to the attention of Very Rev. Dean Swinney, Vicar General, he issued the following letter to the Cork Herald:

St. Patrick's Presbytery, Cork, Feast of St. Bridgid, 1897. DEAR MR. EDITOR.—Having seen in the newspapers of last Saturday that Mr. Mayor Meade announced in the Council his intention to be present on to-morrow, the Feast of the Purification of the Blessed Virgin Mary, at the religious ceremonial in the Protestant Cathedral, and that a Catholic ex-Mayor, Mr. Roche, proposed a resolution inviting others to join in doing the same, I feel that I would be wanting in my duty if in the Bishop's absence I did not draw the attention of those gentlemen, and of the Catholic people at large, to the grave sinfulness and scandal of such an act, strictly forbidden as it is under special penalties by the Divine and Ecclesiastical laws.

The action of the Mayor has been the cause of much severe criticism in the press and in the ranks of the Catholics of Cork generally. The prospect of an immediate discussion of the Financial Relations question were somewhat dampened by the announcement made by Mr. Balfour, a few days ago, that the matter would not be considered until the middle of next month. (Concluded on eighth page.)