

THE TRUE WITNESS AND CATHOLIC CHRONICLE.

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THE NEW TRUE WITNESS.

During the past few months THE TRUE WITNESS has made wonderful strides up the slopes of journalistic success. As will be seen by our columns the advertising space is rapidly encroaching upon the reading matter.

In consideration of all these pleasant facts we feel it our duty to show, in some way, our appreciation of the confidence reposed in our work and of the generous encouragement extended towards us by our daily increasing number of subscribers.

We in' ad to give special attention to the home, the youth's, the commercial and farm columns, also to classify all matter in such a way that it will be more readable than when scattered here and there over an immense sheet.

Our commerce would decidedly receive a fearful blow, from which it would not recover this year. Our communications by rail, by water, and even postal, might be cut off by other places.

THE OSSERVATORE. The other day the Osservatore Romano was seized, by order of the Italian Government authorities, because there appeared in its columns an article that, it is claimed, reflected upon the administration.

tration. There is not the slightest doubt but that the article in question did reflect upon the Roman executive, and it strongly condemned the anti-clerical outrages that had been perpetrated, both on the streets of Rome and at the very gates of the Propaganda.

Meanwhile the government press, the organs of the secret societies, the anti-clerical sheets are ceaseless in their wanton attacks upon the Pope, the Cardinals, the priests, the lay element, the dignity, faith and the morals of the people.

NOT A ROMAN CATHOLIC.

In an evening paper last week there appeared an advertisement, in which a professional gentleman of this city asked for a good man to take care of horses, and to which he added "not a Roman Catholic."

Dean Swift is credited with having written the following lines in his notice "Woe betide this world's way."

THE CHOLERA.

Although considerable consternation has been caused, in New York, by the appearance of the dread phantom of Asiatic disease in that city, still we firmly believe that our country is safe from the ravages of the fell destroyer.

Archbishop Corrigan of New York city has accepted the invitation to make an address on the occasion of the dedication of the New York State building at the Chicago fair grounds on October 22nd.

A BIGOTTED BOARD.

Elsewhere we publish an account of a Miss Ryan's bold and brave stand before the Educational Board of Omaha, the members of which had ignored her because she was a Catholic girl.

This, however, is only one example of the thousands of injustices done our religionists in nearly every walk of life, upon this continent. The Know-nothingism of a few years ago has awakened and it is abroad again in the land.

OUR SCHOOLS.

About three weeks ago a correspondent, "Inquirer," asked us several questions upon school matters—we cannot do better than reproduce his letter and then reply as best we can.

To the first question we made reply last week—there are no Irish representatives upon the Board. As to the second, with regard to public schools, we are told that certainly not more than ten per cent of our children attend these institutions.

This means men which it is not clear if they are their own mother tongue, and they are placed as teachers of an inferior grade over children belonging to that mother tongue. They even attempt to teach the history and literature of the language.

ZOLA AT LOURDES.

So Emile Zola has been to Lourdes and has returned to Paris. He told the editor of L'Univers that he was not sufficiently acquainted with supernatural affairs to judge of what he had seen; but on account of all the good that was done and benefit received by the believing pilgrims he considers Lourdes as a "humanitarian blessing."

the real benefits and the actual blessings that are found at the shrine of Lourdes must be incalculable. Moreover, we may expect—at least we should expect—that Zola has been satisfied with his trip, that his pilgrimage will be such an advertisement for his new novel, that he will deal fairly, from his infidel standpoint, with the rites, the relics, the faith and the objects that the Catholics hold sacred.

NUMBER THIRTEEN.

Our readers will remember our editorials of last week in which we took the Canada-Review to task for its abominable and vicious articles against the clergy and the Church. In one of these editorials we published the names of the writers that appeared on the cover of the Canada-Review as contributors to its editorials.

What took place? On the past Thursday morning, in a very quiet and unobtrusive letter, Mr. Tarte, our old and true friend, and in the columns of his own paper, openly repudiated the conduct, the language and the ideas of the Canada-Review.

He pointed out that the proprietors of the Canada-Review, in view of the sudden falling off, decided to obtain in future from publishing the list of its writers. So far so good. Mr. Tarte tells us that Mr. Tarte told Mr. Filiault, the editor of the Canada-Review, that his name be placed on the list of contributors to the Canada-Review, and that the proprietors of that publication, in view of the sudden falling off, decided to obtain in future from publishing the list of its writers.

FALSE REASONERS.

Had we not seen the Canada-Review's explanation of its own conduct, we might have been surprised to find that the proprietors of the Canada-Review, in view of the sudden falling off, decided to obtain in future from publishing the list of its writers.

THE SOCIAL EVIL.

The mass of the gods' grand slowly, but they grind infinitely small, when they are set in motion. We are almost on the eve of another success in the matter of immoral resorts. It is yet premature to mention in what direction the movement is being made; we have no desire to frustrate designs by an over-zealous zeal for publicity.

We think him for that much. We suspected that no one, except a person who had drunk deep at the fountain of old France anti-clerical parties, could possibly write such horrible and sacrilegious things as he confesses to and we know with whom we are dealing.

Now to the honest and respectable parties have been withdrawn from the pages of the Canada-Review, and that is not the case, and we are glad to see that the Canada-Review is not a party to the same. We are not going to advise you for this time of taking a step which we do not think it prudent to advise you to take.

These are about the words of a seemingly earnest and apparently sane man. It was but the other day that he gave expression to these views. He is a journalist, an educated man, and it is wonderful to see how easily led he was; a couple of articles from the Canada-Review sufficed to turn that man's head; just imagine

the evil influence of such a weapon when wielded against the faith and confidence of the masses? It is a self-evident fact that this would be reasoner starts out with a false premise and adds a still more false one to the first, necessarily he must land head-deep in a bog of false conclusions.

Eight petitions have been filed against members recently elected to the Manitoba Legislature. There were 2,355 deaths from cholera in Tcheran during the five days previous to September 11. The Irish Privy Council has decided to revoke all proclamations hitherto made under the Coercion Act.

that is the clerical system, the organization of the Church, it is inwardly rotten, and that events, like the deplorable one in question, only represent accidental out-breaks, then how does he account for the preservation of that system during fully nineteen centuries? It becomes an account for it we can and that which preserved the Church from the contagion of the world's rottenness, is exactly what preserves our clerical body today and what refutes his Voltairian theory. The clergy is a body that is never stable, it is constantly changing and renewing its strength, therefore it cannot grow stagnant, nor impure as a system.

As we have stated, evidence it goes to show. In the old times the clergy was better than it is today, in fact we do not know if it was half as good. As to the struggle that the clergy had under the English yoke and their vicarious and subsequent ease and luxury, these are all phantasms of the imagination, the ghosts of a diseased fancy. There is no struggle between the clergy and the masses, it is the beginning of a struggle to be a struggle between the clergy and the masses of the people, and it is a struggle that is being waged bravely and bravely, and it is a struggle that is being waged bravely and bravely, and it is a struggle that is being waged bravely and bravely.

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