

The True Witness

CATHOLIC CHRONICLE

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MONTREAL, FRIDAY, FEBRUARY 26, 1875.

ECCLESIASTICAL CALENDAR

FRIDAY—1875. Friday, 26—The Holy Shroud. Saturday, 27—Of the Ferit. Sunday, 28—1st in Lent. MARCH—1875. Monday, 1—Of the Ferit. Tuesday, 2—Of the Ferit. Wednesday, 3—Of the Ferit. Thursday, 4—St. Casimir, C.

DEATH OF THE BISHOP OF KINGSTON.

Pray for the soul of Edward John, in his lifetime Bishop of Kingston, who departed this life on Monday, 15th inst., after a long protracted illness.

The deceased Prelate, Mgr. Horan, whose death to-day our sad duty to record was a native of the Province of Quebec, having born in the ancient capital of Canada in 1817. By birth he was connected with many of the leading Irish Catholic families in the Dominion.

At an early age he commenced his studies in the Seminary of Quebec; of which having received the Holy Order of the Priesthood in 1842, he was subsequently a Director; and on the foundation of the Normal School at Quebec, he was appointed Principal; he held also a high position in the Laval University.

In 1868, upon the death of Mgr. Phelan, he was by the Holy See promoted to the Bishopric of Kingston, over which diocese he for many years presided, and where he will be long affectionately remembered. Under his fostering care the diocese was enriched with many valuable charitable and educational institutions, with which his name will be connected to the latest generation. Charitable, courteous to all, and zealous in his Master's service, he spent the days of his useful life, till sickness, and growing infirmities compelled him to resign his office into the hands of the Holy Father. Mgr. Horan was an Assistant of the Pontifical Throne, and took part in the great Council of the Vatican, where his vote was with the majority of that venerable assemblage, and in favor of the definition of the doctrine of Papal Infallibility.

His funeral was attended by large numbers of the Catholic clergy from all parts of the Dominion, amongst whom we may mention His Grace the Archbishop of Quebec, His Grace the Archbishop of Toronto, Mgr. Fabre, Coadjutor of the diocese of Montreal, Mgr. Walsh, Bishop of London, by whom the funeral sermon was preached, and a large number of the clergy, and laity. After the religious services, the body of the deceased Prelate was laid in the vault, to await the resurrection of the just.—E. I. P.

NEWS OF THE WEEK.

Our readers will see amongst our Irish items, that Mr. John Mitchel has been returned to the House of Commons for the County of Tipperary. There is no probability that he will ever be allowed to take his seat. Already the matter has been brought up in the House of Commons, and Mr. D'Israeli having moved for a new writ for Tipperary on the grounds that Mr. Mitchel was ineligible, because he is still laboring under an unexpired conviction and sentence of "treason felony," the House passed the motion unanimously. There will therefore have to be a new election. According to some accounts Mr. John Mitchel will again come before the electors as a candidate; but another report is to the effect that his son, formerly an officer in the army of the Confederate States, will contest the county. Should he prove to be disqualified, and it is doubtful whether he is at present a British subject, Mr. Kickham, formerly implicated in the Fenian troubles, will it is said be brought forward. Anyhow there will be lively times in old Tipperary.

An amusing scene occurred in the House of Commons when Mr. Keene, the leading counsel for "bullocky Orton," now undergoing his sentence for perjury—presented himself to take the oath. He was unattended; and it was objected that for 200 years the custom always has been that a new member should be introduced by two others. The difficulty was got over by the coming forward of MM. Bright and Whalley, who offered to do the job; but on the motion of D'Israeli their services were dispensed with, and Mr. Keene took his seat for Stoke-on-Trent. He will prove a valuable addition to the ranks of the extreme anti-Catholic party in the House.

From the seat of war in Spain, there come no reports, whence we conclude that the Alphonists have had no victories whereof to boast. The German having published an Apology from the Prussian government, has been condemned by the French government; and by way of vindicating the liberty of the press, the editor is to be proceeded against criminally.

THE RULE OF FAITH

In reply to a question addressed to us in substance amounting to this—If the Rule of Faith for Catholics be the teachings of the Church; and if the Pope be the mouth-piece, or organ through which those teachings are proclaimed...

This question might embarrass Catholics, if at such times the different claimants to the Papal Chair had taught different doctrines; as then indeed, in order to have determined which doctrine was true, it would have been necessary to have determined who amongst the two rival claimants, was the true Pope.

But the fact is—a most significant fact, one wherein we recognise the hand of Providence—that though there have been rival claimants to the Chair of Peter, never did one of those rivals teach any doctrine different from that taught by the other. The value of the Catholic rule of faith therefore has not as yet been affected by the fact that, in certain troublous periods there have been even amongst conscientious Catholics, doubts as to whether this man or that man were the true successor of St. Peter.

So also it may be remarked that though there have been a few bad men amongst the several hundreds of Popes who since the origin of Christianity, have sat in Peter's seat, no doctrine of the Church depends upon their teaching, or ex cathedra utterances. God never allowed the worst of these bad Popes to teach error, strongly tempted though they must have been to find an excuse for their vices in the doctrines of the Church of which they were the official guardians. The worse you make out the Popes to have been; the higher the figure to which you raise the number of immoral Popes, the more marvellous does this fact appear to all unprejudiced eyes; the more evident is the hand of God in the government of His Church.

So much as to the objections urged against the Catholic rule of faith. They do not affect the truth of the Catholic thesis; which can be overthrown only by the establishment as true of some other positive thesis. This raises the question, the one great question at issue betwixt Catholics and Protestants—to wit. What means, if any, did the person known in history as Christ, Himself appoint for the promulgation amongst all nations, and to the end of time, of the doctrines of which He professed Himself to be the divinely appointed teacher? This is a simple historical question; and Catholics do but waste time, and breath, if they condescend to discuss any other question than this with their Protestant opponents.

CATHOLIC EDUCATION.

The New England Journal of Education thinks that it has scored a point or two in its little game against Catholics who are so audacious as to ask leave to educate their own children, by putting a long string of questions, of which the subjoined are specimens:—

"Will they?"—Catholics—"give them a more perfect idea of government? Look at Catholic Mexico.

"Will they give them a higher toned morality? Look at Catholic France.

"Will they give them prosperity and wealth? Look at Catholic Ireland.

"Will they give them a higher religious freedom? Look at Catholic Spain.

Willingly do we accept the proffered test. We look at Catholic Mexico, not infidel or Protestant Mexico, but Catholic Mexico, such of it at least as remains Catholic; and we see a more perfect idea of government than obtains in the Protestant United States with their infamous Divorce Laws.

We look at Catholic France; not infidel France, but at Catholic France, at that portion of French society which has remained true to the Catholic faith, and its Catholic traditions; and we see there a far "higher toned morality" than that which obtains amongst the Protestant people of the United States, where "Free Love" abounds; and where amongst a large, a very large section of the Protestant population, and under the operation of the Divorce Laws, adultery is legalised, and holy matrimony has been degraded to the level of filthy concubinage.

land, where a Protestant majority enforces an arbitrary system of State-Schoolism on the Catholic minority, compelling the latter to pay for the moral and religious corruption of their own children.

The logic of the New England Journal of Education errs in this—that it confounds infidel Mexico with Catholic Mexico; infidel or revolutionary France, with Catholic France; and in attributing to Catholic education vices which are the direct consequences of anti-Catholic or infidel education.

Take France for instance. In whose hands has been the education of the people of France for the last three quarters of a century? In those of the State; and the result is before our eyes in the decay of faith, and in the decay of morals.

Oh yes! we will look at Catholic France, at Catholic Ireland, in a word, at Catholic Europe, and at Catholic America, and we shall always see the best of reasons for insisting upon a Catholic education.

NEW BRUNSWICK SCHOOL LAW.

Mr. Costigan, we are told, will again bring forward in the Dominion Parliament a motion on the New Brunswick School Law. We trust that it may be so framed as to enable all Catholics to support it, without endangering the principle of Provincial autonomy, which, under God, is the sole protection we have left to us in Lower Canada for our Catholic institutions.

For the sake of our dearest interests watch with a most jealous eye all attempts to exalt the attributes of the Federal government, and to extend the area over which it exercises its functions. Fain would we rush to the rescue of our much wronged co-religionists in New Brunswick; but if to do this we run the risk of giving a wrench to our Constitution, and of establishing a precedent which some day may be turned against us, we must be very careful indeed how we act.

BEAUPORT LUNATIC ASYLUM.

The Coroner's investigation into the Beaufort Lunatic Asylum, Quebec, terminated on the 18th inst. The verdict was to the effect that the fire originated in the cell of the woman, Mary Breton. How it originated is not known; and yet this is just what should be known.

The Court of Appeals has reversed the decision of His Honor Judge Ramsay, as to the power of the Legislative Assembly of Quebec to summon witnesses, and enforce their attendance.

New Brunswick.—The legislature of this Province was opened on the 18th inst., by the Lieutenant-Governor. In his speech, the only allusion to the School Law, the source of so much present excitement, and of future troubles, was to the effect that the Judicial Committee of the Privy Council had given an opinion in favor of its being within the limits of the Constitution or provisions of the B. N. America Act.

Complaints of the severity of the winter, and of the quantity of snow which makes it almost impossible to carry produce to market, reach us from all parts of the country. The rivers are very low, and many industries dependent upon water power have had to suspend their operations.

IMMORAL BOOKS.

Mr. Bourget is read with much pleasure, in the Evening Star, of the 18th inst., an excellent article under the caption of "MENTAL POISON."

"It is with sorrow and surprise that we read in a very recent number of the Toronto Nation a tribute to the merits of George Sand, than whom we conceive there is not a single living writer who has done more mischief in her day. Her theories of life, which unhappily she puts in practice, and boasts of doing so, are essentially the same as these of Victoria Woodhull, though the brilliant Frenchwoman is destitute of the coarseness and vulgarity of her American ally, and writes in a style incomparable for its luminousness and beauty.

A melancholy spectacle of loose morality is being exhibited to the world in all its hideousness in the neighboring republic. This, therefore, is surely not a time to sing the praises of one whose multitudinous works, one after another, have been an apology for the effacement of moral distinctions which constitute the foundations of society.

In the above remarks of a Protestant journal, we are found a perfect justification of the course pursued by His Lordship the Bishop of Montreal towards the Institut Canadien. It was because the library of that institution contained in large quantities books of a most corrupting tendency, that he condemned it.

The Star regrets that the Toronto Nation should eulogize George Sand—and the Star is right. But Sir, should it not also regret that here in this City, there should be an institution which at a low rate—furnishes our young men with a "moral poison" more dangerous because presented to them in the "guise of delicate sentiment."

He declared first, that the works of George Sand were morally poisonous; and secondly, that all who encouraged the dissemination of those books, of that moral poison, thereby incurred the spiritual penalties imposed by the well known laws of the Church of which he was a bishop, and of which they whom he addressed professed (!) to be members, upon such offenders against the laws of that moral code, which Protestants profess to hold in common with Catholics.

DECISION REVERSED.

Montreal, Feb. 19th, 1875. Our opinion is that of the Star; to wit, that the works of George Sand are moral "poison," and that he or they who aid in the dissemination of that poison, are offenders against Christian morality.

Immoral library is but the vestibule of the secret history of young men who have gone to the devil; we should find that obscene literature, or mental poison, has had as much to do with their fall as strong drink or physical poison.

Divorce Courts.—The evil which from the inception of Confederation we anticipated, it seems close at hand; we mean the establishment of Divorce Courts with all their inevitable abominations.

We learn that there are to be four new Archbishops in the United States—Boston, Philadelphia, Milwaukee, and Santa Fe. It is also said that the Diocese of St. Paul, Minnesota, will be divided into two dioceses.

WRITTEN FOR "THE TRUE WITNESS."

SHORT SERMONS FOR SINCERE SOULS.

"THOU SHALT NOT BEAR FALSE WITNESS AGAINST THY NEIGHBOUR."

If the dishonor which the perjurer offers to God is beyond measure great, the injury he does his neighbour is in like manner grievous. Under the holy garb of justice and religion the perjurer carries a dagger that will inflict innumerable wounds.

The injury which the perjured witness does his neighbour has an enormity peculiarly its own. It leaves no means of rebutting or disproving his false witnessing. The Apostle reminds the Hebrews, that "men swear by one greater than themselves, and an oath for confirmation is the end of all controversy."

Against it no innocence will protect; no conscious rectitude avail. The victim must lower his arms and await with patience and resignation the death blow which nothing can avert. There is nothing so widely known as God, nothing more sure; nothing more true. Hence we swear by him because he is universally known, because his word is irrevocable; because he is eternal truth.

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And even if this God thus outraged should grant you these dispositions, you will still have your own degraded nature to contend with. You must repair as much as in you lies all the injury done. It is a matter of money only, and you have it, you can carry it with you secretly, and can cast it under cover of the night at your injured neighbour's feet.

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