

The True Witness

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MONTREAL, FRIDAY, JULY 3, 1874.

ECCLESIASTICAL CALENDAR.

JULY.—1874.

Friday, 3.—Of the Octave.
Saturday, 4.—Of the Octave.
Sunday, 5.—Sixth after Pentecost.
Monday, 6.—Octavo of SS. Peter and Paul.
Tuesday, 7.—St. Leo, P. C. (June 24)
Wednesday, 8.—St. Elizabeth, W.
Thursday, 9.—SS. Zenon and Comp., MM.

NEWS OF THE WEEK.

The persecution goes on apace in Germany. Bishop Martin of Paderborn has received notice to present himself within eight days to undergo the six weeks of imprisonment, to which he has been condemned for appointing a priest to a parish. In Posen a still more severe measure has been resorted to. Not content with selling all the personal effects of the Archbishop himself and reducing him to beggary, the German Government has now seized and sold the property of the Archbishopric itself. Catholics need not be told what this means. The funds of the Archbishopric are in great part the funds of the Catholic poor. Meantime, the laity are standing with unshaken fidelity by their priests. A Catholic Association in Cologne has shown how deeply the minds of Catholic Germany are stirred by recently passing resolutions not to attend theatres, balls, or entertainments of any kind while the persecution of the Church continues. Masses are celebrated all through the Empire for the repose of the soul of the late Herr Mallinckrodt. Bishop Dwenger, of the American Pilgrim's party, has left Rome for Vienna. It is announced that the pilgrimage will be repeated next year, when it is expected that over five hundred Americans will take part. Ten Prussian Bishops are in attendance upon the Catholic Conference at Fulda, and the Sees of Cologne, Posen and Treves are represented by deputies, the Bishops of those places being in prison. The Bishops in session at Fulda issue a joint pastoral to the Catholics of Germany. The Pope, on the 26th ult., received a deputation from the Roman nobility, who said the demonstration of Sunday last was a spontaneous and magnificent act of the people. The counter demonstration of Wednesday was the impious and miserable work of the Sons of Darkness. The Pope said that he had received a letter urging him to quit Rome because his person was not safe, but he declared he would remain there as long as God permitted. A Times Paris special despatch reports that the Legitimists are trying to induce the Count de Chambord to issue a liberal manifesto on the day Rochefoucauld's motion is reported to the Assembly; they hope by this means to secure a majority for the monarchy. Deputy Lucien Brun went to Frohsdorf to negotiate with the Prince for some such concession. In the Committee of Thirty, on the 29th ult., the constitutional bill moved by M. Casimir Perier, was rejected by a vote 18 against 6. No vote was taken on the bill submitted by Lambert De St. Croix; the committee decided to draw up a constitutional bill of its own, and for that purpose appointed three commissioners, M. Ventavon, and the Comte D'Arn, monarchists; and M. Charles De La Combe, a liberal conservative. This selection shows that personal septennate has triumphed, and neither septennate, republic, nor definitive republic have anything to hope from the Committee of Thirty. La Liberte says that after the budget has been voted, President MacMahon will recommend that the Assembly confer upon him the power of finally dissolving it and then adjourn. La Patrie says President MacMahon recently declared that he would not cede his authority to any one for a single day, and he refused to hear either of a Stadtholderate or a Lieutenant-General of the Kingdom. This is substantially confirmed by a declaration to the same effect in an order of the day congratulating the troops on the success of the review at Longchamps on the 28th ult. The Legitimists are very indignant at these expressions of the President. An order has been issued by the Government prohibiting the distribution in

France of photographs of the Prince Imperial. Advice from the Carlist head-quarters at Estella have been received to the 26th. They represent that there had been some fighting, but it was with unimportant result. Don Carlos, with heavy reinforcements, was expected to arrive in the city on the 27th, and assume supreme command. General Concha, in the midst of a terrible storm, surprised the positions of Zurruenain, Abanzuza, and Zadal, which were defended by eight battalions. The engagement lasted an hour. The Republicans had a few killed, and their wounded numbered about 100. The Carlist losses were heavy. Abarganza is a point of the utmost importance as it commands the defile leading to Las Aweguous. The Carlists will probably be forced to retire into the Province of Alana, west of Navarre.

Despatches were received by the Madrid Government on the 29th that Marshal Concha was killed on the day before in an attack by the Republican troops upon the Carlist intrenchment at Muro three kilometers from Estella. When the national forces learned the death of their commander they returned to their former position without disorder, leaving no trophy in the hands of the enemy. The command of the Republican army will now be taken by General Zabala, President of Council and Minister of War. Catoron will succeed General Zabala as Minister of War, and Senor Sagasta, Minister of Interior, becomes President of Council. Marshal Concha, one brigadier, and two staff officers were killed in the attack of the Republicans upon the Carlist intrenchment at Muro on the 29th. General Martinez Comoros commands the army on the north until the arrival of Zabala. By orders from Madrid, the whole army have fallen back to Lerin, eight miles from Estella.

WRITTEN FOR THE TRUE WITNESS.

SHORT SERMONS FOR SINCERE SOULS.

No. 60.

"THOU SHALT NOT STEAL."—7th Com.

There is nothing—Christian soul—which should inspire you with a greater dread of the sin of theft, with a greater distrust of the desire of having which is the root of all theft than the necessity and difficulty of restitution. To those who value life, the sickness that is incurable is always dreaded; and in proportion as any sickness is incurable in that proportion will it be dreaded. But sin is a veritable sickness of the soul undermining and destroying its life. Hence to those who value eternal life that sin which is most difficult of cure will always be most dreaded. Now of all the sicknesses of the soul this "desire of having" is perhaps from its very nature the most difficult of cure. And for this reason it demands that the thing desired and stolen be restored. It is like the remedy of the sick limb which in order for a cure demands that it be cut off. All other remedies for sin require only that you should refrain for the future, but the remedy for theft requires not only that you abstain for the future, but that the sin already committed be undone—that the thing stolen be restored. The desire of having has two sources—either the thing is desired through the mere pleasure of having—or the thing is desired not for itself, but for the pleasures it can buy. The first is the desire of the miser whose sole pleasure consists in the possession of the money itself; the second is the desire of the worldling whose sole pleasure is not in the thing itself but in the benefits and pleasures its value will purchase. Now to both of these the idea of restitution is utterly repugnant. If the miser has gotten his gold unjustly the idea of restitution brings with it not only a resolution not to acquire any more gold unjustly, but also a resolution to give up that gold which he has gotten unjustly. But how shall he give up that gold in which all his being is centred? how shall he give up that gold which it cost him so much reproof of conscience to acquire? how shall he give up that gold he obtained at the price of his soul; at the incalculable price of his eternal salvation? The world smiles now-a-days at the idea of compacts with the devil; at the idea of men selling their souls to the evil one for a specific sum; but if ever there was a compact with the devil; if whenever a man acquires any of the things of this world unjustly; for then assuredly the soul is lost the moment the money is won, the bargain with the devil is made the moment the thing is unjustly acquired; for the enjoyment of a few riches for a short time he covenanteth to give over his soul at a specified date. How then shall this man who has loved the thing stolen or unjustly acquired so ardently as to buy it at the enormous price of his soul—as to covenant to give it up into the hands of the devil at a specified date,—how shall he be ever brought to think of restitution? Had he bought it at the price of an arm or of an eye, you would have thought the price enormous and the fear of his being willing to part with it correspondingly great; but since he has given for it not a limb nor indeed, ten thousand limbs, but, more precious still

an immortal soul how shall he be brought to give it up? how shall he be brought to restore that thing which in his estimation must be as valuable as heaven, as valuable as eternal life? And the worldling too, who has bought his pleasures and his position in life at the expense of unjust acts, which have cost him his soul, how shall he be brought to give up those things which have purchased for him what he esteems so highly? Assuredly without a miracle of God's grace neither miser nor worldling can ever hope to have courage to make restitution. No, Christian soul, there is nothing more difficult to the miser or to the worldling than to part with their ill-gotten goods. The Sacred Scriptures tell us that "all things are obedient to money." What wonder then that it is hard to part with? Men are bought by it or bow before it. All pleasures are at its command, all dignities, all power may be purchased by it. And this which he has obtained by sin, you expect him to have the grace to give up again. Assuredly if he have, it will be by a miracle of God's mercy; it will be by some other means than by the ordinary providence of God albeit He is an all-merciful God.

The second reason why restitution is so difficult is because of the blindness which the desire of having if indulged in brings upon the soul. We have seen that the very infant is a thief, in desire at least, from its very birth; grasping at every thing; desiring every thing, and then only content when it possesses all things. And yet in spite of this desire of having; in spite of this incipient theft imprinted within them by nature their unchristian parents must needs increase in them this unholy desire of having; must needs add fuel to an already unholy fire by teaching them even in their tenderest years to love vanity and dress and vain show; to esteem the things of this world; to adore those who possess them, and to despise those who have them not. What wonder then that there are so many thefts and dishonesties and injustices in the world? What wonder then if restitution, or the restoring ill-gotten goods be so distasteful to mankind?—But not only is this desire of having strong in the young and middle aged, but in the old also, it is, if possible, yet stronger. Old age never yet made a saint. It only intensifies the good or bad inclinations of youth. If the young man is good, old age will confirm his goodness; if he be bad, it will but intensify his wickedness. And as physical blindness naturally increases with our years the spiritual blindness of a desire of having—(the concupiscence of the eyes)—is intensified by old age. One would think indeed that the aged and feeble, they who are so soon about to lose sight for ever of this world and all its vanities, would be the least concerned to hold fast to their worldly possessions, and would the more easily be led to restitution. And yet the contrary is almost invariably the case. The older we get, the nearer we draw to the grave, the more intense becomes the desire of retaining, the more active our desire of having. Is not this then a spiritual blindness greatly to be dreaded?—Does not this account for the difficulty of restitution?

The Apostle St. Paul, St. Gregory, and St. Thomas, all look upon riches or the things of this world as toils and snares. St. Thomas likens them to the hook of the fisherman; St. Gregory, to the net of the bird-catcher; whilst the Apostle, stronger still, calls them "the snares of the devil." Now if riches are the snare, the dishonest man is the victim, the fish the bird the soul caught, and as neither the fisherman nor the bird-catcher nor the devil is ever wont to allow his victim needlessly to escape, we see clearly that restitution, which is the only possible means of escape left open to the dishonest man, must be indeed difficult.

The third reason why restitution is so difficult is the hardness of heart which this unholy desire of having, when indulged in, brings upon the soul. The desire of having makes man essentially selfish. Let all others suffer; let all others starve; let all others be put to straits, he must have, he must enjoy. Christian charity, love of neighbor has faded from his heart; nay, this unholy desire has so transformed him into a demon, has so stamped out even his natural affections, that love of kin and parents has long ago given place to this desire of having. And should perchance some ray of God's grace soften for a moment his heart of stone, should one ray of Christian love penetrate the dark gloom of the miser's or the dishonest man's heart, so as to make him think one moment of restitution, the devil is at hand to shut it out by considerations of worldly interest. Does the dishonest man wish to make amends for all his dishonesties, the devil whispers him: "You cannot." What! give up this house? this land? your position in the world? What! return to poverty, and want, and obscurity? What! give up what you have so highly prized? give up what you have bought with the price of your soul? Impossible! ridiculous! You cannot." And thus the poor miser, the dishonest man who has gotten his riches and position by dishonest

means is held fast in the net of the fowler; is bound tight in the snares of the devil, so that he cannot, even if he would, shake off the toils. Beware, Christian soul, of theft and all injustice and dishonesty, if for no other reason, for the difficulty of repairing it.

We are informed on the authority of one who knows, that the Devotion of the Quarante Ore in the Parish of Alexandria, Co. Glengarry, was brought to a most satisfactory termination on Friday morning last; over eleven hundred communicants of the Parish proper having approached the Table of the Lord, during the three days' exercises! from the same source we learn that besides his fellow diocesan—Fathers Masterson, McDonell, and Corbett,—the Rev. Pastor had the benefit of the powerful aid of the energetic and truly zealous Rev. Joseph Toupin, assistant priest of the Parish of La Riviere des Prairies, Diocese of Montreal. It certainly speaks, trumpet toned, of the practical faith of a people to see them at this busy season, neglecting their usual avocations, and giving themselves up entirely to their soul's concern, during those Forty Hours Adoration of our Lord in his Sacrament of Love! we might further point to the fact worthy of note, that, with the exception of the neighboring parish of Williamstown, Alexandria, is the only parish or mission in the Province of Ontario, to our knowledge, where this "Devotion" has been established up to the present present time! Success to this parish and its Pastor.—Com.

BRUCE CORRESPONDENCE.

To the Editor of the True Witness.

Having upon a former occasion, promised to give you whatever information I could relating to Catholicism in this section of the country, I beg to submit to your readers, through the columns of your valuable journal, the following items which may show to a limited extent what is being done for our religion here.

In the Township of Carriek, Co. Bruce, Ont., is a large German Settlement, the majority of whom are Roman Catholics, and through the fertility of the soil, as a part of God's bounty, together with their own perseverance and industry, they are prosperous and in easy circumstances. Yet they have not forgotten their duty to God and to their Church, but have erected suitable edifices for the worship of their Creator and Benefactor, edifices which would be a credit to any town or city. To give you an idea of the number of Roman Catholics located in this settlement, I will just state the number of Churches, as also give you a short description of each.

In the village of Formosa is a large frame church, the dimension of which I am not able to give. There is also a nunnery, a large brick building, in which is carried on the good work of education according to truly Christian principles. There is, besides a large stone school house, in which is conducted a Separate School under the superintendence of an efficient teacher. Some nine miles from this are another Church and Separate School. The old church (which is a log one) is about to give place to a substantial stone one, being about one hundred feet in total length. This is not finished as yet, but the walls being up, and enclosed, it is expected that it will be ready to open this coming winter.

About five miles from this one, in the village of Carlsruhe is a church which reflects great credit on its designer, the Rev. Pastor, and upon the congregation who have erected it.

In the village of Heustadt some four miles from the last, is still another stone Church, which is, I believe, as large as any of those already mentioned. We have, then, in a radius of nine miles four large churches (in each of which several hundred persons may be seated. On Corpus Christi a procession took place at the second church I have mentioned, which was attended by a large number of Protestants as well as by all the Catholics from the surrounding country, the former, of course, not taking part in the ceremony. The procession left the church, and describing a circle, making four different stations, again arrived at the church, occupying about the space of an hour. The church, as also the four altars, were tastefully decorated for the celebration of this great Mystery.

It is something pleasing to note that while the Church is suffering a great amount of persecution in almost every country of the world, we, in Canada, are still allowed that great boon,—liberty,—liberty to serve God according to the manner ordained by Christ and his Apostles and transmitted to us through the undeviating life of His Church, and her children. Let us pray that this may long be the case.

Yours, &c., A. P. MOA.

The beautiful convent at Lindsay, under the charge of the Ladies of Loretto, will be opened on the 1st of September. For terms of admission intending boarders will apply to the Lady Superior, now at Loretto Abbey, Toronto.

The St. Patrick's Temperance Society have been granted the use of the St. Helen's Island to hold their Annual Pic-Nic, which they will do on the 16th inst. The Steamer "Montarville" has been engaged. A very attractive programme of amusements is in preparation.—We hope all will go who can, we have no doubt but that they will spend a pleasant day, away from the dust &c. of the city.

ST. JEAN BAPTISTE DAY.

ASSEMBLING ON THE CHAMP DE MARS—THE CROWD—AMERICAN SOCIETIES—ALLEGORICAL CARS—THE SPECTACLES, DINNER, &c.

The festival of St. Jean Baptiste Day of 1874, for which so much preparation was made, of which such high hopes were formed, in which so much pleasure was anticipated, has passed away, and it only remains for us to chronicle the events of the day. Yesterday was as dazzling as the day could be. The sun, high in the cloudless sky, and shining in its fullest splendor; every gaudy color that fluttered in the breeze, from woman, arch, and house-top, shone out in its gaudiest hues; old dingy flags grew new again; gilding was re-burnished; workmen donned their holiday attire; beggars faded out of sight, because they felt it was no place for them, or freshened up their rags so that sentiment quite forgot its charity in its fervent admiration of poverty so picturesque. All nature wore a smiling face. Look where you would about the city yesterday, you might see women and children letting their curiosity get the better of their judgment, running pell-mell here and there with eager and expectant faces and straining eyes to catch a first glimpse of the procession. It was one of those scenes of life and animation caught in its very brightest and freshest moments, which can scarcely fail to please for if the eye be tired of show and glare, or the ear be weary with a ceaseless round of noise, the one may repose, turn almost where it will, on eager, happy faces, and the other deaden all consciousness of more annoying sounds in those of mirth and exhilaration.

ASSEMBLING.

By five o'clock the streets began to brighten and many even at that early hour might be seen wending their way to the Champ de Mars. By six o'clock the Societies began to assemble, first one headed by their band takes its position solitary and alone, soon a couple more from the same direction. Then we have three from different directions, till by seven o'clock the whole of the streets about the Champ de Mars presented a life picture of a surging mass of people jostling, pushing, crowding each other; now dividing for a moment to let some vehicles pass, than closing again in a compact body. So they keep on first here then there as each new comer affords attraction for the moment.

AMERICAN SOCIETIES.

Boards, with the names of the different American Societies which were expected, upon them were placed along the parade ground about fifteen yards apart so that there might be no difficulty in the societies finding their stations. The Canadian Societies were stationed in St. Antoine and adjacent streets. The number of American Societies in the procession fell considerably short of what was looked for. There were however representatives from the State of Maine, New Hampshire, Vermont, Rhode Island, New York, Connecticut, and Massachusetts, which was strongly represented, there being eight or nine Societies from the State.

THE PROCESSION.

It was quite nine o'clock before the lines began to form and move along. The school-boys headed the procession with their little marshals on white horses, who seemed to attend to their duties well. The little fellows, with their white stockings, red knickerbockers, white Garibaldi and red caps, made a pretty and striking picture. Banners were carried in large numbers, many of them exceedingly handsome particularly those of the American societies. Many of these had patriotic and religious mottoes on them, as "Dieu et ma Patrie," "Aime Dieu et va ton Chemin;" "L'Union fait la Force;" "Honneur a nos Compatriotes des Etats-Unis." Most of the American societies were accompanied by a band, whose uniform was simply gorgeous; the Drum Majors, with their proud and stately step flourishing their batons, were a source of amusement to many. In all, some twenty-eight bands were in procession, and a noisy time they made of it.

THE CROWD.

The streets along the line of march were literally crowded with people; in some places along Notre Dame and St. James streets they were packed from the sidewalk to the roads. Every one in town seemed to be there, and certainly from the immense numbers of people who were out in various parts of the city there will not be many to complain that they missed the largest, and in some respects, the most imposing procession which we have had in Montreal. The streets were gaily decked with flags and streamers, and hardly a house was without some decoration on a larger or smaller scale.

THE START.

At 8.30 the procession moved off from the Champ de Mars with bands playing and the beautiful flag of the Dominion borne in front. Following the flag came three rows of children from the Christian Brothers' Schools, and a band of firemen, with brass helmets glittering in the sun, their rear being brought up by a couple of Babcock engines. Preceded by the Vermont Canadians with their band of music came the first of a long line of allegorical cars, drawn by four horses and dedicated to the stone cutters. The flags of England, France and America floated proudly over its roof of red white and blue, the motto "Soyons toujours unis" decorating the rear. "Dieu et patrie avant tout" was also inscribed on each side of the car, the inside of which was draped with green