

The True Witness

AND
CATHOLIC CHRONICLE,
PRINTED AND PUBLISHED EVERY FRIDAY

No. 195, Fortification Lane, by J. Gillies
to whom all Business Letters should be addressed.

G. E. CLERK, Editor.

TERMS YEARLY IN ADVANCE:

To all country Subscribers, Two Dollars. If the Subscription is not renewed at the expiration of the year, then, in case the paper be continued, the terms shall be Two Dollars and a half.

The TRUE WITNESS can be had at the News Depots. Single copies, 5 cts.

To all Subscribers whose papers are delivered by carriers, Two Dollars and a half, in advance; and if not renewed at the end of the year, then, if we continue sending the paper, the Subscription shall be Three Dollars.

The figures after each Subscriber's Address every week shows the date to which he has paid up. Thus "John Jones, Aug. '71," shows that he has paid up to August '71, and owes his Subscription from that date.

S. M. PETERSON & Co., 37 Park Row, and Geo. Rowell & Co., 41 Park Row, are our only authorized Advertising Agents in New York.

MONTREAL, FRIDAY, APRIL 16, 1875.

ECCLESIASTICAL CALENDAR.

APRIL—1875.

Friday, 16—Of the Feria.
Saturday, 17—Of the Immaculate Conception.
Sunday, 18—Third after Easter.
Monday, 19—Of the Feria.
Tuesday, 20—Of the Feria.
Wednesday, 21—St. Anselm, B. C.
Thursday, 22—SS. Soter and Celsus, PP. MM.

NOT OUR FAULT.

We receive complaints from many of our subscribers that they do not receive the *True Witness* regularly. We beg to inform all whom it may concern, that the fault is not ours, as the papers leave our office properly addressed and at the usual time every week. We shall make the necessary enquiries at the Post Office, and use our best endeavors to have the mistake remedied.

NEWS OF THE WEEK.

GERMAN PERSECUTION.—The latest act of contumacy on the part of the Catholic clergy in Germany is the refusal of the Bishop of Breslau to resign his See when called upon to do so by Jack-in-Office. Legal steps against him to deprive him of his spiritual authority are about to be commenced immediately.

The stipends which in common with the ministers of other religions—the Catholic clergy have hitherto received from the State have been stopped. If at the same time the Catholic Church were also recognised as standing as toward the State in Germany, the same position as that in which the Free Church stands towards the State in Scotland we should not look upon this pecuniary loss as by any means an unmitigated evil. But the German government though it withholds endowments from the Catholic Church, does not pretend in any manner to relax its control, and if there be one thing which more than another Bismarck, and liberal politicians of his school detest it is "A Free Church in a Free State." Neither at home nor abroad can German Liberals tolerate religious liberty, or any thing like freedom of speech; and because in their Pastorals several of the Bishops of Belgium have expressed their opinion of the cruel persecution now being waged in Germany against their co-religionists; Bismarck has called upon the Belgian government to interfere. The latter has hitherto refused to allow itself to be dictated to; but if the arrogance of Germany be not soon checked, we may expect to see an *aide-de-camp* from its Emperor making his appearance at the Bar of the House of Commons and calling upon that august body to take immediate steps to repress the too free speech of the Cardinal Archbishop of Westminster and his colleagues in the Episcopate.

A cablegram of April 14th gives, on the authority of the Paris correspondent of the *London Times*, the sum of an interesting correspondence between Germany and Belgium in relation to sympathies expressed by the Bishops of the latter country for their suffering Brethren in the former. It is as follows:—The Prussian note to Belgium concerning the pastorals of the Bishops and other matters of offence, after enumerating the causes of complaint adds: "It is scarcely possible that the laws of Belgium cannot enable the government to stop undertakings which might alter its relations with neighboring states. Neutral States, which wish to preserve the advantage of their position, should carefully avoid anything which might alter that principle of neutrality which is the basis of their existence. If the Belgian laws do not contain the authority necessary to obtain the legitimate satisfaction claimed by the German Government, (the latter modestly demands) that Belgium will supply the deficiency by fresh legislation. The *Times* correspondent gives the substance of Belgium's answer, which refutes the claims put forward, and reminds Germany that the pastoral letters complained of were published during the struggle in Germany against the Pope, and ought now to be forgotten. An address of sympathy to the imprisoned Bishop of Eaderborn, another grievance alleged by Germany, Belgium insists was an act of individual not of an organized society. The answer continues: "The Germans previously thanked the Belgian authorities for their conduct during the Duchesse plot, an investigation into which is still proceeding. The Belgian laws are sufficient for the suppression of actual offences, but offences of intention cannot be repressed."

A later cablegram says that the Paris correspondent of the *Times* touches for the trustworthiness of his information. For our part, we believe that there is no subjective limit to Bismarck's impudence, and everyone must admit that his note of the 14th of May, 1872, relating to the election of a Pope. It remains to be seen whether Bismarck will

demand "legitimate satisfaction" from France, England, and the United States, where the same cause of offence and the same grounds for complaint exist. The Bishops in these countries have, in their pastorals, spoken just as plainly about the persecution of the Church in Germany, and sympathized as warmly with their Brethren who are there fined and imprisoned for the Faith; and if Bismarck is, as he pretends, determined to prevent subjects of other nations from using the liberty of speech which is guaranteed to them by their respective constitutions, he will address notes to the authorities at Paris, Westminster, and Washington, demanding of them that "fresh legislation" which he has so haughtily demanded of Belgium. He will also pay particular attention to the Lord Mayor of Dublin who, on a recent occasion, said some very hard but very true things about a tyranny unprecedented in the annals of civilization, and who actually intimated that it was his intention to invite the Catholic Bishops in Germany, or such of them as are not inmates of the prison, to be the guests of the Catholic Irish people during the celebration of the O'Connell Centenary in August next. The chief magistrate of Ireland's Capital is, we trust, ready for "fresh legislation." And so, apparently, is that great Protestant organ, the *Saturday Review*, which in its issue of Jan 9th (1875) laughed the author of the May (1872) despatch to scorn, and concluded with the following prophetic warning:—

"Prince Bismarck is a great power in Europe just now, but hardly more powerful than the First Napoleon when Pius VII was dragged at his chariot wheels to the coronation ceremony at Notre Dame. If he has imprisoned some half-dozen Bishops, Napoleon imprisoned the Pope himself, who emerged from captivity to restore the Jesuits and rally around him the enthusiasm of Catholic Europe. Such weapons employed to crush a spiritual power recoil on the hand that wields them."

If we are to have a row, let it be all around.

Paris, April 6.—A despatch from Rome to the *Journal des Debats* says that the Pope will take up his residence in the United States if it should become impossible for him to remain in Rome, and says it was with the view to such possible emergency that Archbishop McCloskey was elected Cardinal. What a subject for the scurrilous pencil of Tom Nast and the libellous pen of Eugene Lawrence in *Harpers Weekly*!

New York, April 6.—In spite of Judge Neilson's suggestion yesterday to ladies not immediately connected with the suit (Beecher-Tilton) to refrain from attending the trial for at least a couple of days, the Brooklyn Court Room this morning contained quite large a number of female spectators. The floor and galleries were packed with an audience fully as large as on the previous days, and many ticket-holders were turned away for want of accommodation. Comment is unnecessary.

The Dominion Parliament was prorogued on the afternoon of Thursday of last week. We have given elsewhere the speech from the throne.

REFUTE THE "WITNESS"!—HOW?

Why not refute the *Witness*? It has been asked; why not refute it, instead of condemning it?

The answer is very simple. The logic of the *Witness* against the Catholic Church is such that we at once candidly admit our inability to meet it, with reasoning or argument. It consists entirely in ribald obscene abuse of the Church and her clergy; and so filthy is it for the most part, that we dare not for decency's sake reproduce it, or any portion of it, in our columns. But even were we to do so, we know not how the syllogism should be framed that should meet the logic of the *Witness*.

Take up any number of the *Witness* for months past, and you shall find it full of filth, of obscene allusions, and of indecencies so gross, that no father of a family should tolerate it in his house. We cannot enter into details of the nastiness which evening after evening for months past the *Witness* has laid before its readers, side by side with equally edifying details, of the obscene Beecher-Tilton case; but the staple of the argument, if argument it may be called, wherewith the *Witness* seeks to crush us, is always this: That priests are abominably immoral, and guilty of crimes of incredible turpitude; and these diatribes are interspersed with obscene and spicy anecdotes, how, in such a parish—name, of course, not given—the priest had ruined an honest parishioner's wife, and had afterwards murdered the injured husband by making him drink a glass of poisoned wine. These are the arguments of the *Witness*, this its logic. How, we ask, can we refute it?

Argue with the *Witness* indeed! Why it dare not argue, it invariably shrinks from anything like argument. On the question of the Confessional, for instance, on which it has been so abusive, has it even so much as attempted to take up the gauntlet that was thrown to it in these columns some weeks ago; or has it offered any reply to the questions then proposed to it. "How"—we asked the *Witness*—"can you account for this: that amongst Catholics, those who are the most faithful in the performance of their religious duties, amongst which duties, attendance on the Confession occupies a prominent place, are the most conspicuous for their good conduct? Whilst it is a never failing rule that, amongst those base members of the Church whose names figure in the criminal records, the practise of going to confession has been for years abandoned? The *Witness* may deny the fact; but if he admits it, he is in logic bound to show how it is, that if the effects of the Confessional are demoralising, its constant frequenters are not notorious as the most immoral of Catholics; and that the women of Protestant Scotland, Norway and Sweden, are not morally the superiors of the women of Ireland."

The argument in short, is unanswerable, and the *Witness* feels it to be so; therefore, he dare not reply to it; but in lieu thereof, he seeks to evade its force by scattering broadcast smutty stories about priests corrupting their penitents, the wives of their parishioners, and then poisoning the husbands with his poisoned wine. Reason with the *Witness* indeed! Why, when has the *Witness* ever dared to reason with a Catholic? How many a time and oft has he been challenged to maintain by reason the fundamentals of his system; to prove, for instance, the inspira-

tion of the book which he calls the bible; to establish by reason; his canon of scripture. Never has the *Witness* dared to reply; and yet, until he has done this, he has no right to quote the bible as an authority either for his own system, or against that of Catholics. Reason indeed! Why if the *Witness* is willing to reason, here is a chance we offer him for the exercise of his reason. Prove, by reason, we say to him, that the book called the 2nd Epistle of St. Peter was inspired, and is in any sense the Word of God. If he won't, or can't do this in the name of reason, let the *Witness* either give up the bible, or cease to blather about reason!

The truth then is—and in evidence of what we say we appeal to its columns—the sole arms which the *Witness* employs against the Church are gross personalities, and ribald obscenity. This is why it is impossible for the Catholic journalist who respects his readers, who respects himself, to meet the *Witness* in the lists. How can any one expect that we should engage in such a warfare with such an adversary? Were a Catholic journalist, for instance, to speak of the Anglican clergy as the *Witness* speaks of the Catholic clergy; accusing them of being habitual adulterers and murderers—would any one of them condescend to notice the scurrilous effusions of the malignant slanderer?

There is, thank God! but one journal in our midst of which, as Catholics, we can with reason complain. On the contrary, we must congratulate ourselves on the courtesy, good faith and liberality of our Protestant contemporaries. With them we may have occasional differences of opinion, but if we differ with them, we know that we differ with high-toned gentlemen. It is otherwise with the *Witness*. He is a stranger to courtesy, to honesty, and to liberality; his stock in trade, in default of learning or scholarship, consists of malice, and mendacity, and obscenity; it is made up of unclean stories which it takes up in the gutters, or adopts from Maria Monk's Memories, and kindred works of fiction by the ultra-evangelical school. How is such a paper to be met and dealt with? There is but one way; and that is to forbid its entry into our homes, as morally polluting, as on a par with the literature of these dens of infamy known to police as "disorderly houses." In these, but in these only, can the obscene "murder and adultery" stories of the *Witness*, or its reports of the Beecher nastiness, find an appropriate home.

DEATH OF SIR JOHN GRAY.

Another of Ireland's gifted and patriotic sons has passed away in the person of Sir John Gray, who died in Dublin on the 8th of the present month. Born over half a century ago in the town of Claremorris, he became at an early age a medical student, and even before he won his full diploma as an M.D., the bent of his tastes and inclinations were clearly towards literature and the press. Early in the Repeal movement he started the *Freeman's Journal*, and thenceforward played a leading part as daily journalist of the cause, and was indicted and imprisoned by the Government along with O'Connell and the other Repeal martyrs. He took a leading part with Duffy, Lucas, and Moore, in establishing and guiding the Tenant Right movement of 1851-2. In 1866 he undertook the lead in Parliament of the agitation which culminated in the disestablishment of the Irish Church. Elected in 1865 to represent Kilkenny city in Parliament, he continued to sit for that constituency until the time of his death. He was a clear and forcible writer, and eloquent speaker, and contributed largely to the success of the Home Rule party in Ireland. Like Mitchell and Martin, Sir John Gray was a Protestant, and his loss will be as sorely felt as their's by Ireland in this her hour of trial.

SEPARATE SCHOOLS.—When the third reading of the bill to establish a Government in the North West was called in the Senate, Hon. Mr. Aikens moved, seconded by Hon. Bella Flint, to strike out the clause authorizing minorities to establish separate schools and levy taxes for the same. This was defeated by a scant majority of two votes. The clause objected to was inserted in the bill on the suggestion of Mr. Blake, and was adopted by the House of Commons without a dissentient voice. It is worthy of note that Hon. George Brown voted with the minority in the Senate. We thought that as old age had made him a sadder, it had also made him a wiser, man.

SHAME!—The *Toronto Liberal* ought to be ashamed of the article on "Yaticanism" in its issue of April 8. It is a tissue of glaring misrepresentations, odious calumnies, and gross insults, unworthy of a place in any respectable journal. The following is, perhaps, the least offensive of the collection of libels to which we refer:—

"Dr. Manning's Ultramontanism was clearly the price of his recent promotion."

No gentleman wrote that, but some graduate of the *Witness* or *Leader* school. The *Liberal* owes an apology to the illustrious Cardinal of Westminster

On the evening of Thursday, 8th inst., a meeting was held to take step for establishing a daily paper, to be conducted on Catholic principles. A subscription list was opened, and it was determined that new paper should be called *The Sun*, from whence we conclude that it is to be a morning, not an evening paper, to be sold on the streets in opposition to the *Witness*, whose perusal has, as our readers know, been strictly forbidden to all Catholics; who are also bound not to sell the paper, or in any manner to encourage its circulation.

On Tuesday afternoon, 5th inst., a large number of Catholics and gentlemen of St. Mary's Church, Westminster, waited upon the Rev. Father McCarthy and presented him with a purse of \$300, and an elegantly written address, a report of which will be found in our columns, expressing their sincere regret at his departure, and their best wishes for his health and happiness in his new home. McCarthy and his associates in their new home—Dennison and Belding's stone eaters at Port Dalhousie and Queenston are on strike for an advance in wages.

DEATH OF THE REV. M. MERCIER.

It is with great regret that we announce the death of the Reverend M. Mercier, Priest of the Seminary of St. Sulpice, which took place on Monday 12th inst. His loss will be painfully felt amongst his devoted friends and parishioners, as also amongst the faithful of Montreal, who knew his zeal, and devotedness for a number of years. The Reverend Mr. Mercier was born on the 14th May, 1817 at Lyons, France. After having made his Collegiate studies, he entered into the St. Sulpician Order in 1828. Having arrived at Montreal in 1849 he was successively charged with many important functions. He was in the first instance missionary in the Tanneries; afterwards attached to the Parish Church (Notre Dame), and later, in 1857, attached to the grand Seminary of Montreal, then about to be founded. After having the charge of the Parish of All Graces "Toutes Graces" in 1860, he was named director to the Lake of Two Mountains, where he remained during 8 years, realizing all the good possible in this difficult work, where he reconciled in a remarkable degree the hearts of the Indian people who occupied that territory.

In 1868 he was removed to the St. James' Parish, where he laboured with a new courage and zeal which endeared him to his whole congregation, and the announcement of his death will be read with feelings of regret.—*Requiescat in pace.*

PROROGATION OF PARLIAMENT.

CHAMBER OF THE SENATE.

Ottawa, April 8th, 1875.

This day, at Three o'clock P.M., His EXCELLENCY THE GOVERNOR GENERAL proceeded in state to the Chamber of the Senate, in the Parliament Buildings and took His Seat upon the Throne. The Members of the Senate being assembled, His Excellency was pleased to command the attendance of the House of Commons, and that House being present, His Excellency was pleased to close the Second Session of the THIRD PARLIAMENT of the Dominion with the following

SPEECH:

Honorable Gentlemen of the Senate,

Gentlemen of the House of Commons,

I cannot relieve you from your attendance in Parliament without thanking you for the assiduity and zeal, by which at an unusually early period in the season you have been enabled to bring the onerous duties of a laborious Session to a close.

The Session has been fruitful of measures fraught with great consequences to the country.

I have readily given my assent to the Act to establish a Supreme Court and a Court of Exchequer for Canada—a measure which has long been under consideration, and which is necessary to the completion of our judicial system.

The Act respecting Insolvency will promote the interests of commerce, by the wholesome changes introduced in the existing Law. These changes will doubtless result in the more careful and economical administration of insolvent estates, giving due protection to the creditor, and at the same time shielding from harsh treatment the honest but unfortunate debtor.

To aid in the development and efficient administration of our great territorial empire in the North-West, an important step has been taken by the passing of the Act providing for it a form of government predicated upon its present requirements, and framed to meet the exigencies of the near future by calling into existence representative institutions whenever sufficient population shall have been found for the exercise of the function of self government.

The Postal Service Act will by its liberal provisions and the removal of hindrances to free communication by mail tend greatly to the public convenience.

In like manner, much advantage may be expected to result from the passing of the Act respecting Ocean Telegraphy, preventing monopoly, and giving freedom of access to our shores to all Marine Telegraph Companies.

The Copyrights Act has been passed to protect the rights of authors and artists who may desire to avail themselves of its provisions, and to facilitate arrangements for the publication in Canada of the works of writers residing in other countries.

By the Insurance Act greater security has been given to the insured, by the adoption of an effective system of inspection.

The Act relating to Penitentiaries has brought these institutions more immediately under the direction and control of the Government; and the system of administration and inspection has been simplified and cheapened.

Gentlemen of the House of Commons,

I thank you for the Supplies you have granted. They will enable my Government to prosecute the great public works to which the country has been committed, and will, I doubt not, contribute largely to the development of our resources, the growth of our commerce, and the extension into the interior of settlements of hardy and industrious pioneers.

Honorable Gentlemen, and Gentlemen.

I congratulate you on the adoption of many measures, in addition to those enumerated, calculated to add to the public comfort and prosperity, to increase the stability of our institutions, and to promote confidence and good will among the different classes of our people. They, I doubt not, will be found to appreciate your labors to these ends; and I trust that on their part, they will above all things cultivate an unselfish love of country and devotion to the general good.

THE NEW BRUNSWICK SCHOOL QUESTION.

The following is a copy of the Address to be presented to the Queen on behalf of the Roman Catholics of New Brunswick. It was adopted by the House on a division, and ordered to be presented to Lord Dufferin for transmission:—

To the Queen's Most excellent Majesty: Most Gracious Sovereign:

We, your Majesty's most dutiful and loyal subjects, the Commons of the Dominion of Canada in Parliament assembled, humbly approach Your Majesty for the purpose of representing; That in the opinion of this House, Legislation by Parliament of the United Kingdom encroaching on any powers reserved to any one of the Provinces by "The British North American Act, 1867," would be an infraction of the Provincial Constitutions, and that it would be inexpedient and fraught with danger to the autonomy of each of the Provinces for this House to invite such Legislation. That on the 26th of May, 1872, the House of Commons adopted the following Resolution: "This House regrets that the School Act recently passed in New Brunswick is unsatisfactory to a portion of the inhabitants of that Province, and hopes that it may be so modified during the next session of this Legislature, or New Brunswick, as to remove any just ground of discontent that now exists." That this House regrets that the hope expressed in the said resolution has not been realized; That we most humbly pray that Your Majesty will be graciously pleased to cause the tenor of your Majesty's said legislative act of New Brunswick to be procured, and modification of the said Act shall remove such grounds of discontent.

WRITTEN FOR THE "TRUE WITNESS."

SHORT SERMONS FOR SINCERE SOULS.

No. 69.

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

Besides the heinous crime of perjury the 8th Commandment forbids all false witnessing of every kind. Hence all injurious lies are forbidden by this commandment. Catholic theologians distinguish three kinds of lies—injurious lies, jocose lies, and official lies or lies of excuse—all of which though not equally heinous are yet sinful. St. Austin in his treatise "On Lies" has shown that every lie whatsoever is criminal; whilst in his treatise "Against lies" he proves that no advantage whatever will excuse the use of a lie, and that no lie of any kind will ever be on the lips of a sincere Christian.

Injurious lies are such as besides being injurious to God's Honor and Truth, are also injurious to our neighbor in his goods or in his character. In their nature they are mortal sins, though if the injury done to God's honor or our neighbor be small they may be only venial. We have only to open the Sacred Scriptures for a moment, to see that lying is a mortal sin; since the Holy Ghost therein invariably speaks of it as a crime which will receive condign punishment. The Psalmist addressing Almighty God (Psalm 5) says, "Thou wilt destroy all them that speak a lie." And in the Book of Proverbs divine wisdom teaches, "A false witness shall not be unpunished, and he that speaketh lies shall not escape" (Prov. 19). And in the Book of Wisdom the same Holy Spirit gives us the terrible warning that as God sees and hears all things—"He that speaketh unjust things (i.e. the liar) will not be hid, neither shall the chastising judgment pass him by" (Wisd. 1), and of what kind this chastising judgment is the same chapter tells us in the words "the mouth that believeth killeth the soul." Nor was this a law for the Jew only. Gentle and Christian is bound by it, since in the Book of Revelations—"He who sits upon the Throne" classes liars with murderers and idolaters, and declares that they "shall have their portion in the pool burning with fire and brimstone, which is the second death" (Apoc. xxi). Yes, Christian soul, it was the inspired knowledge of this great truth—it was holy exultation at the fact that no lie shall ever enter heaven, that caused David the Prophet-King to sing forth the purity of the heavenly Jerusalem. Who shall dwell in thy tabernacle O Lord? and who shall rest on thy holy hill? he asks. And inspired to answer his own question he replies—"He that speaketh truth in his heart and who hath not used deceit in his tongue." Ah! Christian soul, do you mark those fearful words? This Royal Psalmist, this man of God inspired to lift the mysterious veil which divides us from heaven in order that we may see the beauty and purity that reigns therein—this holy man does not here exclude from heaven the habitual liar—only him who loves and practices deceit—but he excludes him who has ever used a lie. And why is this? Because as God is eternal truth, nothing but the purest truth can enter his heaven. And this also was revealed to St. John (c. 22, Rev.) for he tells us that "outside the holy city are dogs and sorcerers and the unchaste and murderers and servers of idols, and every thing that loveth and maketh a lie." "Outside the holy city." Yes! liar; outside the holy city is thy lot for ever. And in what company? With dogs. Oh! could Christian soul fall lower? could soul degenerate by Christ sink to greater degradation? And not only with dogs, but worse still, with sorcerers and the unchaste, and murderers, and servers of idols. In sooth a horrid company, Christian soul, and one which ought to shew you if naught else will, the terrible crime of the liar. Thy tongue soiled with untruth has so soiled thy soul, that it is not only excluded from heaven, but is rendered only fit to associate with murderers and all uncleanness. After denunciations such as these will any one deny that lies are mortal.

But it is not from revelation alone that we learn this truth. Nature teaches us this lesson. Even the savages know that in deceiving his fellow either by word or sign, he is breaking some great law which he feels within him. He may not indeed know that that law comes from God; he may not indeed know that this voice which speaks within him sometimes scarcely heard amidst the other busy voices of his bad and uncontrolled passions, is a relic of that law which controlled man in the garden of paradise. He may not indeed be able to understand all this; but this at least he feels, that at times there is a voice speaking within him, and telling him that every lie is evil. And all nature teaches him this. In none of her operations can nature deceive. As sure as the spring comes, there will be growth in the land. As sure as the summer sun shines there will be blossoms; as sure as the autumn falls there will be fruits; as sure as the winter arrives there will be stagnation of vegetable life and a season of repose. And could the summer come, think you, before the spring? or winter before the autumn? or could any one of them neglect to come in its appointed time? No! Christian soul, whatever man may do, Nature cannot lie; Nature cannot deceive. Since its creation thousands of years ago, has the sun ever ceased for one single day to rise in the morning and to set at night? Has the earth ever ceased to revolve on its axis? or ever interrupted if only for a moment, its swift course round the sun? No. And why? Because neither Sun nor Earth either are or can be liars. And what indeed would be the consequences if they were? Universal confusion would reign supreme throughout the land; chaos would come again; the whole world would cease to exist. Behold here then, O liar, the hugeness of your sin. A single deceit on the part of the earth, or sun, or one of the planets would overturn the whole of Nature's laws; a single lie on your part overturns and distorts and contravenes all the order of truth.

And is not the crime of a lie contrary to the law of nature? It is contrary also to all human law. For to what do all human laws tend? What is their sole end and aim? The sole aim of all human laws is undoubtedly the peace and mutual well-being of each member of the community; friendship and union amongst all. But how can these things be alone maintained? By mutual good faith. Truth then is the foundation of all human society; without it society could not exist for a moment. As no man can build a house without a foundation whereon to build it, so human society cannot be built upon without its foundation, truth. On this foundation is built the edifice of mutual confidence; on this foundation public trust reposes strong and secure—on this foundation alone the whole edifice of human society rests. Hence the heinous crime of a lie what would foundation? St. Peter's at Rome? The Pyramids of Egypt? The palaces of Kings? They would be but a mass of ruins they would be but heaps of rubbish. What do I say? They would not even be masses of ruins; they would not even be heaps of rubbish; for even masses of ruins, even heaps of rubbish must have a foundation, whereon to rest, without a foundation then even the steepest edifice cannot exist. And so, too, with human society. Take away the foundation truth; and it would cease to exist. I do not say it would become a heap of confusion; I do not say it would become a den of thieves. For even heaps of confusion, even dens of thieves have a foundation of truth to rest upon. Not I say it would cease to exist, Christian soul! what would you think of the man, who if he were endowed by God with the power of infallibility