

The True Witness

AND CATHOLIC CHRONICLE, PRINTED AND PUBLISHED EVERY FRIDAY At No. 195, Fortification Lane, by J. GILLES.

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 May date.

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

MONTREAL, FRIDAY, JUNE 26, 1874.

ECCLIASTICAL CALENDAR.

JUNE—1873.

Friday, 26—SS. John and Paul, MM. Saturday, 27—Fast. Vigil of SS. Peter and Paul. Sunday, 30—Fifth after Pentecost. Monday, 29—SS. Peter and Paul, Aps. Obl. Tuesday, 30—Commemoration of St. Paul.

JULY—1874.

Wednesday, 1—Octave of St. John the Baptist. Thursday, 2—Visitation of the B. V. M.

NEWS OF THE WEEK.

From France we learn that the Assembly is in such a disorganized state that most people think that somehow or other by September next a dissolution there will be. The Electoral Law will be passed by that time, and then Marshal MacMahon may carry out his programme, which can end in nothing else. The great question which everybody must be asking himself, is what the consequences of the dissolution will be? In all probability the strengthening of the Republican and Bonapartist parties, and the weakening of the other sections. And as the Empire is far more distasteful to the latter than even the Republic, it is quite possible that the reinforcement of the Imperialists may bring a good many additional recruits to the Republicans. The Catholic Club of Paris the other day gave a grand banquet in honor of the American Pilgrims.

The London Tablet says, it is reported on good authority that Marshal Serrano intends shortly to order general elections in Spain, and that if the Cortes elected have a Monarchical majority he will propose to place Prince Alfonso on the throne with himself as Regent. Another of the new Cardinals has been removed by death. Cardinal Falcinelli, who formerly belonged to the Augustinian Order, and was for many years Nuncio at Vienna, was one of the foremost and most valued of the distinguished diplomatists in the service of the Holy See.

The Russian charge d'affaires, accredited to the Vatican, Signor Capnist, lately returned from St. Petersburg after a brief absence, having failed in his attempt to ameliorate the relations between the Holy See and Russia in the matter of the Polish provinces. Russian statesmen seem to entertain an irremovable notion that Polish Catholics must be fierce and irreconcilable enemies of the Government of St. Petersburg, and therefore must be crushed out and destroyed.

The death is announced of Mr. J. M. Bellow, the world-renowned reader, who, within the past two years, twice visited this city and delighted large audiences.

YANKEE FLAP-DOODLE.\*—The race of fools is not limited to any particular country; if simpletons are to be abundantly found in Canada, they are no less plentiful in the U. States. They breed fast, and then they are so well fed! No wonder they thrive, and multiply, and replenish the earth.

See how they abound in Canada! Only think of the Verco case, and numbers of other instances, wherein learned ministers and men of God, to say nothing of the simple faithful have been given over to monstrous delusions, so as to believe and aid in circulating the most preposterous lies about runaway monks, and imprisoned nuns. Think of these things, and consider if there is any prospect of the race of fools becoming extinct in Montreal, or of the breed of idiots dying out in the Dominion.

Not a whit behind Canada in its breed of fools, whether we consider quantity or quality, their numbers or their stolidity—natural and acquired—are the U. States. There too do fools thrive; there too are they fattened on the very best of Flap-Doodle; as witness the following story—an appropriate pendant to the Verco case—which we copy verbatim from a Yankee paper the Ogdensburg Daily Journal, of the 13th of June. This Running Story the simple minded editor publishes in all good faith; and her readers—(we say her because there can be no two opinions as to the age or sex of the said editor)—

\* The stuff they feed fools on.

will no doubt devour it with keenest relish, and an intense enjoyment of their natural diet, that is to say Flap-Doodle.

ESCAPE OF A BROTHER OF THE ORDER OF SAINT PIERRE.—Considerable excitement has been caused in this community during the past three days growing out of the appearance on our streets, on Tuesday last, of an individual, in the clothing of a Christian Brother. He came running to the gate of Charles M. Adams on New York Avenue, and asked for protection. He appeared to be deeply agitated, saying he had escaped from the convent, and was pursued. He was taken in. Afterwards he came before Recorder White and asked for protection. He was told that he was in a free county and that if any one committed an assault upon him or offered to restrain him of his liberty, he, the Recorder, would issue an order for his apprehension. He then inquired for a Protestant Minister and was referred to Dr. Beers, Dr. Miller, Rev. Mr. Guile, and the Rev. Mr. Barnes.

The same day he called at Mr. Guile's but that gentleman was not at home. He then walked into the country a couple of miles, to a gentleman to whom he was referred as likely to take an interest in his case. Thursday night he attended a meeting at the Methodist church, and, we are informed, spoke. Friday our reporter interviewed him and heard from his own lips the following

STATEMENT:

"My secular name is Charles Raymond de St. George; I was born in Paris, France, and am now twenty-one years of age; I came to Quebec with Father Ignatius when nine years old; I knew nothing about my parents; I belong to the order of Saint Pere, or Holy Fathers, and my name in the order is Pere Vincent. In October last I attempted to runaway from the quarters of our order in Quebec, but was caught before I was able to get out of the city, taken back and punished; in April last I made a second attempt and got to Ottawa, Ont., where I was again captured; Brother Civilian of the Church Notre Dame, of Montreal, who was in pursuit of me, took me as soon as I got out of the cars at Ottawa; I asked a man to protect me, but the Brother told him I was insane and that he was taking care of me; I was then taken to a house near the depot, and Fathers Babineau, Hennessy and Legerdemain called.

They placed me in a box and brought me to Prescott. These priests were accompanied by Brother Civilian; the box was taken to a house and I removed from it. This was on the 3rd of May.—They brought me to the depot ferry boat. When they were forcing me upon the boat I asked for protection from a man on the dock. He was also told that I was insane. When the boat landed at the lower depot I was placed in a close carriage and delivered to Father Fournier. From that time till my escape on the 9th I have been in the custody of the Christian Brothers in this city. On Sunday I went to the Convent on the West side, and from there I made my escape. I had reason to suppose that the Italian Brothers were coming to take me to New York, and I fear they are now looking for me. I have no enmity against any one and want to go immediately to a place of safety.

The young man appeared to be in a state of terrible suspense and agitation. When our reporter mounted the steps and rang the bell he fainted from fright and was insensible when the reporter entered. Recovering in a few minutes, he begged pardon for the weakness shown.

To make any comments upon the above would be a waste of time, a gilding of the rose, a painting of the lily, a sprinkling of perfume on the violet. In its unadorned beauty as it appears in the columns of the Ogdensburg Daily News, it shows to the greatest advantage.

Yet it would have shown better still, had Father Charles Raymond de St. George, in religion Pere Vincent of the mature age of 21, adopted as the name of his Order or Society, that of some actually existing Order or Society; for except in Ogdensburg no one ever heard of the Order of Saint Pere or Holy Fathers in Quebec or Canada. It would be well to know when, where, and by whom Father Legerdemain, was consecrated. Is he not perchance a member of Holy Confraternity of St. Jeremy Diddler?

It is strange too that in a Protestant town, as is Ogdensburg, and where Father Fournier resides some steps have not been taken to have that wicked man arrested and put upon his trial for false imprisonment, or conniving at the forcible abduction, and confinement of Father Charles Raymond de St. George. This is however no business of ours; but if the simpletons of Ogdensburg desire to have fuller details as to the Reverend Father's antecedents, we recommend them to make enquiries either at the Lunatic Asylum, or the Penitentiary. The fainting right away when he heard the bell ring, and the "recovering in a few minutes and begging pardon for the weakness shown," are amiable and interesting traits in the life of the Reverend Father Charles Raymond de St. George which we hope in future biographies of the Saint may be carefully recorded. Our readers at Ogdensburg will, we hope, keep us posted up in the further progress, and development of this most excellent piece of fooling.

THE EDINBURGH REVIEW—April, 1874.—Leonard Scott Publishing Co., New York: Messrs. Dawson Bros., Montreal.

The current number opens with an article on Eastern Turkestan and treats of the political relations of the several States of Central Asia. The second article is devoted to the subject of Competitive Examinations, as the means of determining the fitness of those who pass them to employment in the public service. The third article is very interesting and treats of the war, which Bismarck for reasons not yet explained, has declared against the Catholic Church. "Prince Bismarck and the Church of Rome," is the heading of this article, from which we propose to lay some extracts before our readers, in order to show that a decided reaction is setting in favor of Catholics, even amongst the Protestants of England. For a fourth article we have a very full review of Lord Lytton's last and best novel, The Parisians, which justly the Review ranks very

high as a work of art. Then comes an essay on a series of lectures by Max Muller on the Science of Religion, which is followed by an article on the Hydraulics of Great Rivers.—Froude's Irish Parliament and Irish Rebellion, is a review of the second and third volumes of that writer's work on Irish history on which the Reviewer passes, we think, too lenient a judgment on the score of unveracity, exaggeration, and suppression of truth. One glaring instance of the latter indeed the Reviewer does point out, and hold up to reprobation; as where Mr. Froude, discoursing of the great uprising of '98, and the part taken therein by an Irish priest, Father John Murphy of Boonavogue, represents the latter as having on the night of the 26th May, 1798, headed an attack on the Protestants; but purposely forgets to add that during the day of the 26th, the Protestant yeomanry had attacked and "burned Father John's chapel and dwelling house, as well as many other houses, under circumstances involving the loss of life. The action of Father Murphy," adds the Reviewer, "followed the wanton violence of the yeomanry."—p. 258. The eighth article gives in a concise form the result of Dr. Schliemann's explorations in the Troad, and the discovery by that learned gentleman at a considerable depth, and beneath the debris of modern Ilium, and other still more ancient cities of a chest containing a variety of gold and silver ornaments which he Dr. Schliemann confidently asserts to be a portion of King Priam's treasure. That Dr. Schliemann has made some valuable discoveries, which will throw much light on ancient civilization is certain; but that he has proven the historical truth of the old legends and of the Homeric poetry, or established that there ever was a Troy, a Pergamus—and a King Priam, is not quite so certain. The last article is entitled The Past and the Future of the Whig Party, in which the chances of the longevity of the D'Israeli Ministry are discussed from an opposition point of view.

On Wednesday, the 17th inst., over the Episcopal Palace waved the Pontifical Standard in commemoration of the anniversary of the accession to the Pontifical Throne of the great and immortal Pius IX. That he may still live, till he sees his enemies beneath his feet, and the invaders of the sacred territories of the Church brought to shame and grief, is the prayer of Catholics throughout the world.

GRAND BAZAAR

In the Academic Hall of St. Mary's College, on the first of July next, and following days. A large quantity of valuable objects including a screen worth One Hundred Dollars will be exposed for sale. The profits of the Bazaar will be devoted to the decoration of the Sanctuary in honor of the Sacred Heart.

We invite the attention of our readers to the above announcement. The devotion to the Sacred Heart of Jesus is now so firmly established throughout the Catholic world—that it is not necessary for us to insist thereupon; and the fact that the money laid out at the Bazaar will be devoted to the decoration of a sanctuary whereat the lovers of the Sacred Heart may pour out the grateful aspirations to that Heart, burning with love for men, will suffice to arouse the generosity of the Catholic public.

WRITTEN FOR THE TRUE WITNESS. SHORT SERMONS FOR SINCERE SOULS. No. 59.

"THOU BELIEVEST NOT STRAIGHT."—1st Cor. What are they to do, who have found things lost? This is a matter, Christian soul, of no small importance, because an ignorance of it may lead the most honest man into injustice and theft. There is about actual theft a certain degree of disgrace which makes man instinctively hate it; the conscience revolts against it; our self-respect shrinks from it as despicable; the very nature of the sin itself deters us from it. But with the retaining things found, there is nothing of this; so that when anything of value is found in our way; when we see it without an owner; when we hear it, as it were, crying out for some one to take it to himself, our natural love of having is apt to whisper to us, "there is no harm in keeping it; God has put it in your way; you require it yourself; make no inquiries about it." And yet this is a grave error; but so common withal that St. Jerome and St. Austin found it necessary to inveigh against it centuries ago. "Many," says St. Jerome, "think that they commit no sin in keeping those things which they have found, saying: 'God sent it; I can keep it without sin.' But let them know," says the same saint, "that in keeping these things they are guilty of theft." St. Austin is equally plain: "If you have found anything and have not returned it to the owner, you have stolen it; you have at least done all you could, and if you did not take it long ago, it was because you dared not." And, indeed, Christian soul, if you consider the matter for a moment, you will see that the thing found can never be yours. "The owner has lost it," you say. Lost it. Lost what? The sight of it?—yes. The ownership of it?—no. If to lose

sight of a thing, were to lose the ownership of it, what thing could we possess for a day? If then he still be owner, what constitutes you a joint owner? No, Christian soul, the thing is his not yours. "The thing," says the old aphorism, "calls out always for its owner;" and if it appear to appeal to you to take it up, it is not as a master, but as a protector; as to one who will guard it from dishonest men, and will guard it for its master. On any other grounds you cannot even touch it. You may take it in your hands to save; you can never take it to have. Do you doubt this? Place yourself in the place of the owner for a moment and you will see. You have lost your purse; it contains your money. Remember it is yours. Perhaps you earned it, and at the sweat of your brow. At all events it is yours. By a single act of carelessness; by a stroke of illness; by a mere accident, the present possession is lost to you. Are you willing therefore—would it be just that you should lose the ownership too? Certainly not. But it is lost, and your neighbor has found it. How does this mere finding constitute your neighbor the owner? Are you content that it should? By no means. He did not earn it. It was not even transferred to him. It came into his possession by the mere act of picking it up, or, if it was a live animal, it perhaps walked of its own accord into his premises. This surely is not ownership. No transfer of property is ever made except in case of gift, without an equivalent. Where is the equivalent? None. You do not wish to give it him? No. Where then can he derive an ownership? Oh! like wild horses or wild pigeons, I became possessed of it by catching. Like wild lands, it became mine by prospecting. This is true of those things which never had an owner; or rather I should say, of those things which belonged to every one; and you obtained the exclusive ownership of them by virtue of your catching, by virtue of your prospecting. But your lost purse is not in this category. It has once had an owner—an exclusive owner—and to that owner, until legally transferred, it will always belong. No! Christian soul, they can never be your's by mere virtue of being found, these things found, and no length of possession in virtue of finding will ever give you the ownership. What then am I to do with them? must I leave them where I found them? Yes, in God's name leave them where you found them, if you fear for a moment that your finding them will tempt you to believe yourself their owner.—But ought I to leave them? In justice you may; but not in charity. In justice you may leave them in the lost condition in which you found them; since you are not in justice bound to be the conservator of your neighbor's goods. But in charity it is otherwise. Do to them as you would wish them to do to you—must here be your guide. As you would wish your neighbor, if he found anything belonging to you, to take care of it and preserve it for you, so must you do to your neighbor; and if you fail to find the owner, you must give it to God's poor, that they, through their prayers for the owner, may give the value to his soul, since it cannot be given to him in person. St. Austin, recounting a fact that happened in Milan, gives us an admirable example of Christian conduct in respect to things found. A certain man named Proclus, he tells us, found a purse containing two hundred crowns. Being poor, but fearing God, he did not allow his poverty to tempt him to keep it, but gave notice in all the public places of what he had found. The owner hearing of it went to him, and having recognized his purse, received it, offering the poor man 20 crowns. But Proclus refused them. The owner then offered him 10, which were likewise refused. "Take then at least 5," but Proclus steadily refused. The owner hurt by this triple refusal, and seeing the poor man's virtue, at length threw the purse at his feet, saying, "If you will receive nothing, I have lost nothing," and with this he went his way. But Proclus gathered up the purse, and distributed its contents to his fellow poor, keeping no part for himself. What a combat! cries out St. Austin, after recounting the fact; what a combat, my brothers!—the world the arena!—the spectators God!

Can one buy anything—lands, houses, or goods—from one who has acquired them unjustly? I answer, Christian soul, that not only are you not allowed to buy them, but more, you are not allowed to accept them as a gift, if you know them to have been unjustly acquired. And not only are you not allowed to buy them or accept them as a gift knowing them to have been unjustly acquired, but you are not allowed to buy them or accept them as a gift if they belong to one who is prudently suspected to have acquired them unjustly.—Whether they be lands, or houses, or chattels, they cry out daily for all time and for all eternity to their real owner, and not all the buying and selling—not all the transferring in the world will give a little to them, if that little does not come justly from the real owner.—But I paid money for them, and if I have to give them back may I not at least exact from

the owner the same sum I gave for them?—No, Christian soul, you may not. You bought them at your own risk; if any one is to suffer it is you. You may punish the dishonest seller for his fraud, if you like, but you have no right to punish the owner by exacting this price. But may I not then at least exact the price from the dishonest seller? You may not. You bought nothing—for the unjust possessor had nothing to sell—and if you gave money for nothing, you can demand nothing back. In all buying you buy only the seller's right to the article sold; and if the seller has no right you buy nothing. Beware then, Christian soul, of dishonest men; have no dealings with them, lest you make yourself as dishonest as they. If they do not make restitution you are bound to do so. "But at least I can keep it, if I bought it bona fide—if I had no distrust whatever?" No, Christian soul, you cannot. Whenever the rightful owner comes and proves ownership, you cannot keep it. The law is a hard law for you I acknowledge but it is just—"the thing always cries for its owner." But why should I, an innocent man, suffer? I answer—Why should the owner suffer? He is equally innocent as you; why should he suffer? The thing (by the terms of the proposition) is his; and there is no reason which can compel him to buy back his own. Some one has to suffer; and that one can only be you, who bought what was not to sell.

NEW BOOKS.

On our table there is lying a pile of new books which we proceed to notice.

La Sainte Ecriture et La Regle de Foi, par M. L'Abbe Louis Nazaire Begio, Docteur en Theologie, Professeur a la Faculte de Theologie de L'Universite Laval.

This is an able treatise by an accomplished theologian on the one great question that divides Catholics from Protestants. What is the Rule of Faith appointed by Christ Himself? This question has been treated by Miller in English; and the same subjects forms the matter of the French work before us. It will we believe do much good amongst the French Canadians, for it furnishes them with a short concise, but unanswerable argument against the colporteurs, and agents of the F. C. M. Society.

Books received from Messrs. Dawson Bros., Montreal.

Miss Moore. By the author of John Halifax, Gentleman. New York: Harper & Brothers. A pleasant tale for young people.

Under the Trees. By S. P. Prime. New York: Harper & Brothers, Publishers.—A collection of miscellaneous letters and essays on various subjects. The writer travels in Europe, visits Italy, and recounts his experiences and impressions as it is but natural that a Protestant should recount them. Profoundly ignorant of the doctrines of the Catholic Church, he is a slave to his prejudices, and utters much nonsense in good English.—Where he keeps clear of religion his lucubrations form pleasant enough reading.

My Miscellanies. By Wilkie Collins, with a Portrait. New York: Harper & Brothers. This is a collection of very amusing essays upon all sorts of subjects by the author of many tales and novels which have obtained a pretty extensive reputation. The papers of which the volume before us is composed of, have all previously appeared in Household Words and the earlier volumes of All The Year Round. Harper & Brothers' Catalogue, 1874.

Books received from the Messrs. Sadlier & Co., New York, and Montreal.

Life and Doctrine of Saint Catherine of Genoa, from the Italian. Catholic Publication Society.

This volume sent free by mail on the receipt of \$2 by the publishers. There is no reading more profitable than that of the lives of the great servants of God, who in this mortal life have become perfect, and purged from all dross of sin. Of those servants the blessed Catherine of Genoa was a brilliant example, and we can strongly recommend the study of her life to all who sincerely seek after spiritual progress.

Glory and Sorrow; or, The Consequences of Ambition. Translated from the French. New York Catholic Publication Society. Price \$1. Free by mail.—A pretty little Catholic story, and well told.

Cloister Legends. New York Catholic Publication Society.—This is a collection of stories of the Convents and Monasteries of ancient times by Elizabeth M. Stewart.—This is a very interesting work and compiled in a truly Catholic spirit which rejoices in the sight of the convents and monasteries again growing up all around us, and whose glories we may trust shall equal those of the Convents and Monasteries of the Olden Times of whom we have here the legends.

Sin and Its Consequences. By Henry Edward, Archbishop of Westminster. New York, D. & J. Sadlier & Co. Sent free by mail by