THE TRUE WITNESS AND CATHOLIC CHRONICLE, JAN. 12, 1877.

FOREIGN. and the second states

HOHENZOLLERN .- This little province has not fared well since its absorption into Prussia. There are eighty-one parishes in it, of which fourteen are vacant-more than a sixth of the whole. Moreover the half of the vacant. parishes, with a population of about 3,000 souls, have not a single priest among them. Eleven of the existing parish priests are over seventy years of age. The eighty Bene-dictines who dwelt in the Abbey of Beuron, a foundation which owed its existence to the piety of a Hohenzollern Princess, now are cating the bread of exile in the Tyrol and in Belgium. The Franciscans of Slettin, near Hechingen, have gone to preach the Gospel in America. What a tremendous loss to a small population, the banishment of so many zeaalous priests. Ten of the parish priests are forbidden to give religious instruction in the schools; one who gathered the children, out of school hours, to instruct them, has been prosecuted.

THE BISHOP OF LIMBURG .- It will be remembered that the proceedings for the "legal deposition" of Mgr. Blum have taken their usual course. The letter of the Provincial Governor, summoning him to "resign his office," as if he were an ordinary civil servant, and his own dignified reply, have just been made public. The Frankfurter Journal has published an attack on the venerable prelate, charging him with having, almost at the outset of his episcopacy, alienated the affections of the bulk of his clergy by favouritism in his appointments. It also charged him with having appropriated to his own use the sequestered revenues of some parishes, with being of a grasping disposition, and having amassed such wealth that, "whatever happens, it is impossible for him to be pinched for means, inasmuch as "he has secured wealth enough to purchase for himself a palace in Oxford-street [sic]." The Catholic clergy of the city of Frankfurt have compelled the editor of the Journal to publish a declaration, in which they denounce each one of those statements as untrue, and as being shameless insults. They refer to the efforts of Mgr. Blum fifteen years ago to be released from his pastoral charge. Now, in the seventieth year of his age, and the thirty-fifth of his episcopacy, being almost blind he is driven forth into a strange land there probably to die. And it is cast up to him as a reproach that the charity of the faithful will save him from the privations to which the Prussian laws coudemn him. The people of Frankfurt knew his immense benevolence, and how if it depended on himself, he would be just as poor as forty-four years ago when he was just ordained. They have often given him proofs of their great esteem. His clergy venerate him as an apostolic bishop. The declaration is signed by all the clergy .- Tablet.

THE ELECTIONS IN CANTON FRIBOURG --- The general elections for the Grand Council of the Swiss Canton of Fribourg were held on Sunday, December 3. This Council is composed of 90 members, elected by universal suffrage, all males of 29 years and upwards having a right to vote. In six of the seven districts into which the Canton is divided the Catholic candidates were returned. In the seventh district-of the Murtner See, or Lake Morat-the majority of the population is non-Catholic, but the Radicals were able to return only 9 deputies; the remaining three places were secured by the Catholics. This Grand Council elects a committee of 9, known as the Cantonal Council, which exercises the executive authority. Both bodies continue in office for five years. Less than twenty years ago Fribourg was in the hands of the Radicals, but courage, organisation, and perseverance have succeeded at last in effecting a complete transformation.

BRAZIL .-- On the 21st of October last, the Bishop of Rio, almoner to his Majesty the Emperor ascended the pulpit of the Church of Santa Rita in that city in order to preach after vespers, when some ruffians hurled a volley of stones at the pulpit. The Bishop immediately left the pulpit and the service was broken off. The police had, it is stated received an intimation from the Rev. Father Da Silva Monte, one of the clergy of the church, that some outrage was cepected to take place, but nothing appears to have been done to prevent it, or to arrest the criminals. Several other outrages and assaults on priests are reported to have taken place about the same time in Rio.

DIOCESE OF POLITERS, FRANCE — A Pastoral letter as been addressed by Mer. Pic. Bishop of Politiers.

the Christian heart within him. If anything, it had Eliot, herself cries out in despair that (therefis) no softened it and made it quick to detect the coming dangers; of others, quick to read aright young not the eyes to see St. Teresas all around her; besoftened it and made it quick to detect the coming dangers, of others, quick to read aright young natures and warn them in a way they would under-

stand. "dia" "Well," said, the professor, ", I wouldn't read too much of those fellows." He was speaking to a boy, remember; one who was just at the trying age, when characters begin to form themselves in a mould which it is hard to change.

"Why not? What harm is there in this ?"-"Not much positive harm, perhaps, especially in that poem. But I find, myself, that reading Byron, or Shelley, or men of that character, takes, as it wers, the fine edge off one's faith. They are not always actually infidel, but a tone pervades their writings that isn't healthy, isn't Christian; and I wouldn't

advise you to read too much of them." Here the colloquy ended. The professor went off smiling, and the youth remained, with Childe Harold still open before him, lying there neglected, while he thought out the criticism of his friend. After some cogitation he came to the conclusion that his friend was right, a conclusion that he never after found reason to doubt.

This incident came up to us when our eye fell on a recent report in a daily paper, to the effect that eighty per cent. of the books drawn from the circulating libraries of New York city are works of fiction ; that the greediest devourers of this class of literature are young ladles ; that some of these go through their three novels a day; and the more love" the novel contains the more it is relished. We quite agree with the professor, that writers like Byron, Shelley and others, are likely, if read too much, to take the fine edge off one's faith. And this, beyond doubt, is a loss that no man can afford to sustain. But novels, eighty per cent. of them at least, when indulged in at the rate of the report, will take more than the edge off a man's faith, will take the very marrow out of a Christian, will vitiate the taste, pall on the literary and moral appetite, weaken and render it effeminate, in a word, utterly destroy it for any good or useful purpose. Byron has, at least, greatness, power, genius, vivid imagination, richness of expression, a hundred beauties, when he does not allow his baser nature to drag him down and prostitute the great gifts that God gave him to elevate and to save. The good in him is so great that the bad shows all the more revoltingly, and the higher nature of itself shames and rebukes the lower. But the novels of to-dayeighty per cent. at least—what, in the name of common humanity, have they of good?

Let us only glance at the leading writers, bearing in mind the solemn old question : "Can man gather grapes from thorns or figs from thistles ?" What novelist comes up almost at first mention ? Dickens. And who was Dickens? A man who deserted his wife, and gave over his soul to the making of money; way in his works. Yet he is one of the least barmful of novel writers.

Walter Scott and Thackeray we set apart. Faults are to be found in them, but they were, at least, noble and virtuous men, who were conscious of a broad line dividing right from wrong, virtue from vice, and this they always endeavored to show forth in their works. A story of Scott's or of Thackeray's once in a while, will do comparatively little harm, though we are quite ready to maintain that he who goes out of life without having read either Scott or Thackeray may go with an easy conscience so far, and without the least regret at having missed the works of either of those eminent writers. Neither Scott nor Thackeray will count for much at the last judgment.

Bulwer is another favorite author. And what was Bulwer? A man of whom, when his wife was asked ing an acquaintance, not a Catholic, speak of a work if she had read his last novel—A Strange Story, it of devotion, written as Catholics usually write, with then was-answered : " No ; I have renounced the devil, with all his works and pomps." And she had reason for her reply.

of the day, George Eliot, as she calls herself. And enter our churches. They themselves are accustomed what is George Ellot? A woman who revolts to do religious acts simply as a duty; they are serious TO AID IN THE COMPLETION OF THE HOSagainst society itself and its laws, who professes at prayer time, and behave with decency, because it is

cause, with lofty aspirations turned aside and hopelessly dammed up by pagan surroundings she her-self cannot be a Teresa, she does not believe in such a possibility. Bulwer Lytton went out of an ill-spent life with his hand fresh from his greatest novel, wherein his only true man was a Obristian and Catholic youth, no stranger indeed to the children, of the Church, but who flashed like a revelation on him. And even George Sand faltered at the threshold of the life that ends not, to repent and be forgiven let us hope, under the mysterious conditions that God bestows.—Catholic Review. 10.01

The Religion of Catholics.

The energetic direct apprehension of an unseen Lord and Saviour has not been peculiar to Prophets and Apostles; it has been the habit of His Holy Church and of her children, down to this day. Age passes after age, and she varies her discipline, and she adds to her devolions, and all with the one purpose of fixing her own and their gaze more fully upon the person of her unseen Lord. She has adoringly surveyed Him, feature by feature, and has paid a separate homsge to Him in every one. She has made us honor His Five Wounds, His Precious Blood, and His Sacred Heart. She has bid us meditate on His infancy, and the acts of His ministry; His agony, His scourging, and His crucifixion. She has sent us on a pilgrimage to His birthplace and His sepulchre, and the mount of His ascension. She has sought out and placed before us, the memorials of His life and death ; His crib and holy house, His holy tunic, the handkerchief of St. Veronica, the cross and its nails, His winding-sheet, and the napkin for His head.

And so, again, if the Church has exalted Mary or Joseph, it has been with a view to the glory of His Sacred, humanity. If Mary is proclaimed as immaculate, it illustrates the doctrine of her Maternity. If she is called the Mother of God, it is to remiad Him that, though he is out of sight, He, nevertheless, is our possession, for He is of the race of man. If she is painted with Him in her arms, it is because we will not suffer the Object of our love to cease to be human, because he is also divine. If she is the Mater Dolorosa, it is because she stands by His cross. If she is Maria Desolata, it is because His dead body is on her lap. If, again, she is the Coronata, the crown is set upon her head by His dear hand. And, in like manner, if we are devout to Joseph, it is as to His foster-father; and if he is the saint of happy death, it is because he dies in the hands of Jesus and Mary.

And what the Church urges on us down to this day saints and holy men down to this day have exemplified. Is it necessary to refer to the lives of an utterly selfish, hard man, with no solid principles the Holy Virgins, who were and are His very at bottom, but a loose kind of wishy-washy morality spouses, wedded to Him by a mystical marriage, that showed itself here and there in a slobbering and in many instances visited here by the earnests of that ineffable celestial benediction which is in heaven their everlasting portion? The martyrs, the confessors of the Church, bishops, evangelists, doctors, preachers, monks, hermits, ascetical teachers,-have they not, one and all, as their histories show, lived on the very name of Jesus, as food, as medicine, as fragrance, as light, as life from the dead?---as one of them says, "in aure dulce can-ticum, in ore mel mirificum, in corde nectar celicum.

Nor is it necessary to be a saint thus to feel : this intimate, immediate dependence on Emmanuel, God with us, has been in all ages, the characteristic, almost the definition, of a Christian. It is the ordinary feeling of Catholic populations; it is the elementary feeling of every one who has but a common hope of heaven. I recollect, years ago, hearwonder and perplexity, because (he said) the author wrote as if he had "a sort of personal attachment to our Lord ;"" it was as if he had seen Him, known What lessons can such a man inculcate? How can his books affect the minds of pure young women unless in a wrong way? unless in a wrong way? Let us take the favorite living English novelist which strikes those who are not Catholics, when they

not to know God, and implicitly denies His exist- a duty. But you know, my brethrea, mere duty, a etv. and good be ehavior. these iansi nron lessness rather, in her own life, and is only remov- the ruling principles present in the minds of our worshippers. Wherefore, on the contrary, those spontaneous postures of devotion? why those unstudied gestures? why those abstracted countenances? why that heedlessness of the presence of others? why that absence of the shamefacedness which is so sovereign among professors of other creeds? The spectator sees the effect ; he cannot understand the cause of it. Why is this simple carnestness of worship? we have no difficulty in answering. It is because the Incarnate Saviour is present in the tabernacle ; and then when the hitherto silent church is, as it were, illuminated with. the full piercing burst of voices from the whole congation, it is because He now has gone up upon His throne over the altar, there to be adored. It is the visible Sign of the Son of Man which thrills through the congregration, and makes them overflow with jubilation .- DR. NEWMAN.

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to the clergy and laity of his diocese in preparation for the solemnity of the anniversary of the miraculous apparition of the Holy Cross, which took place at Migne on Sunday the 17th Decembor, 1826. during the ceremony of the erection of a Calvary commemorative of the exercises of the jubilee of that year. The Bishop says that it was the first and most remarkable of all the supernatural facts recognised by ecclesiastical authority during the present century. Its reality was recognised by the the reign-ing Pontiff, Leo XII., who in consequence conferred special privileges on the Church of Migne.

CATHOLIC SISTERS IN HOSPITALS .- A writer in the last number of the Revue de deux Mondes, M. d'Haussonville, a Protestant, does the most ample justice to the service rendered by the religious nurses to hospitals of France.

THE EXPELLED JESUITS .- The Univers says it is gratified to learn that many of the Jesuit Fathers expelled by Prince Bismarck have found an asylum in India. The University of Bombay is employing a large number of them, and the Fathers have also been enabled to open in the same important city a college where they are already educating more than 600 youths.

REWARD OF CONSTANCY .-- In Silesia, in the parish ol Herzogwaldau, some time back the Protestant lay patron, Baron von Dyherrn, appointed as parish priest an Old Catholic named Strucksberg. At first the parish committee did all in their power to prewent his installation. Then they refused to hand him over the church, to admit him to their meeting, to pay him the stipend out of the parish funds, or in any other way to acknowledge him as their rightfal parish priest. Herr Schuckmann, the Royal Commissary for administering the tempor-alities of the "vacant" diocese of Breelau, has issued an order dissolving this refractory parish committee, on all those grounds. A new committee ought according to the law to be at once elected ; but it is reported that the Protestant patron is, about to be nominated commissary for the administration of the parish property. What a terrible situation for the poor people among whom there is not a single Pro-testant or Old-Catholic ! They have a Protestant patron, who, advowedly out of sheer spite at his Rother's conversion to Catholicity, gave them an Old-Catholic for pastor. And now all the property of their parish is to be placed at the mercy of these two men Yet this is counted freedom of conscience t

THE NOVELS OF THE PERIOD AND THEIR READERS.

"Well, what are you so deeply interested in ?" asked the professol. "Childe Harold," answered the youth, looking

up with a smile. "Humph I" i ejaculated the professor kindly.

"Well, how do you like it ?" ...

"I think it msgnificent," responded the youth. glowing. "I don't know anything-out of Shake-

speare—I enjoy more." "He spoke warmly, for he was much given to poetry in those sunny days when the world around us is one great poem, wherein all the lines are musical and grand and not a false quantity or harsh note breaks the universal harmony.

¹ Such was the youth. The professor was more ex-

At least ed from her lower sisters by a certain refinement and the condoning power that weakness always concedes to genius. She is only somewhat better than that other who died within the year in France, Madame George Sand, a woman whose own vile life was a true reflection of her vile works.

We have taken the highest novelists to point our moral; we need not sink to the lowest depths. Those we have mentioned are low enough. What is the "love" that they, and worse than they, paint, -and on which our New York maidens feed? Love !- It is animalism and nothing else. Love is pure and bright and holy, planted in the heast by God. It is the heavenly link that stretches between generation and generation. There is no need to look in a book for it. It is breathed by the Holy Spirit into our very being, and grows with it. It is the greatest blessing in this world. God Himself is love. The Church sanctifies it in Christian marriage or in that higher state where marriage, the very crown of life here below, is itself thrown aside for that closer and more intimate union even here on earth with Him who is love.

But the thing that these people, these novelists, depict is, for the most part, what they themselves have yielded to, the baser passion that is the renunciation of Christian manhood. And so we find it surrounded by constant alarms and outcries against the sound old laws that have come down through the ages from God Himself. Love, they tell us, is all powerful and may not be restrained. Why else plete cessation from all alcoholic drinks, even to was it planted in our hearts? Why was it made so strong? Why was it surrounded by so many temptations? Ab, why?

Why was free will given us with the power of aying yes or no, of cleaving to the right and leaving the wrong? Why was conscience given to us to enable us to discern the right from the wrong? Why was a Church given to us to believe in and obey? Why did the Son of God come down to save us, if we had only to follow the untamed promptings of the lower part of nature and do right? Why is it possible, apart from all revelation, apart from all Church, apart let us say, from the knowledge of God Himself, for human nature to continue to exist without those restraints which God has ordained and to which the conscience of mankind cannot but consent? Why is it necessary for the N very lowest of human States to erect certain rude bulwarks and laws if human nature is at liberty to have its fling?

. Yet this is the constant moral taught by our novelists, and herein indeed is the fine edge taken off our faith. Nature is free, they tell us,-irresponsible. Sin is pleasant and cannot be resisted. Sour men and crafty priests have erected barriers against the impulse of nature. Let us break down those barriors and we are free; nature is emancipated. We shall be as gods.

These are only the outcomes of the reading in which the majority of our young women indulge ____ considerable, no doubt, but the antidote will sus. from her work, to the young lady who rolls up to the circulating library in her cars as and bears away her three volumes of nastiness on the Satur-day to enable her to sustain the *ennui* of the Sunday. joice in the freedom of his new life, and, like my These it is that makes so many women worthless friend, become impervious to all temptations to in-

Drunkenness Cured.

A correspondent sends the New York Times the following receipe for the cure of intemperance :-

In the first place, the patient must have a desire to reform, coupled with a determination that he will conquer the enemy or perish in the struggle. Then the physical system of the patient should be relieved from impurities as far as possible by a thorough cathartic treatment-blue pills and citrate of magnesia recommended. Then there must be a comthe lightest wines, beer or cider. There must be no gradual stoppage, but teetotal abstinence; here the will-power of the patient will receive its severest test, and must prove the mettle of the man. Begin at once to use the following prescriptions, which are readily procured at any first-class apothecary store :

NO. 1-FOR NERVOUSNESS.

R. Elix. Valerianate ammonis1] oz.	10.
Water	l
Mix. Take a small wincglassful when necessary.	11.
NO. 2-FOR STRENGTHENING	12.
R. Citrate iron and quinine1 drachm	14.
Tiucture Gentian comp	13.
Simple elixir	
Mix. Dose, a teaspoonful twice daily.	14.
NO. 3-FOR SLREPLESENESS	4
R. Bromide sodium	15.
Pepsinl1 drachms	16.
Sub-nitrate bismuth1 drachm	17.
Tincture of capsicum	.,
Simple elixir	
Mix. Dose, a teaspoonful three times during the	•
day, and two teaspoonfuls at bedtime.	. 1

drinker, the shock to the nervous system will be from the poor girl who doats over her two cent, tain even the worst cases, and very soon a restored pictorial monstrosity in the cars as she goes to and and natural appetite, which should be supplied and in the set of its the

perienced. He had seen much and suffered. Suffer-perienced. He had seen much and suffered. Suffer-start help to lead to so much lead in the oup which has caused, him start by ught experience but had not hardened has more and miscry." It is a fatal mistake: George and his friends so much miscry. The source and his friends to much and suffered to an intervent of the source of t

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STRACTS .	in this cause the sixteenth day of December, in- stant (1876). TAILION& VANASSE,
otre Dame	Montreal, December 16th 1978, 19-6
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