

The True Witness

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NOTICE.

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An Explanation Wanted.

Will some one tell us why it is that the Custom House is supposed to charge the new tariff as soon as it is spoken in Parliament, and before it has passed into law?

Daniel O'Leary.

Daniel O'Leary, until last night champion pedestrian of the world, makes his exit. Broken down, it is said, by his performances, he now leaves to some other man to equal or to excel the records which have made his name so well known in pedestrianism.

Archbishop Purcell.

The Catholic Telegraph of Cincinnati, a paper that is said to be the "official organ" of Archbishop Purcell, says that the debts of the Archbishop must be paid in full, as the Catholic Church never repudiates.

The Lettifer Affair.

Parliament did well in passing a vote of censure on the Lieutenant-Governor of the Province of Quebec. He outstepped his power, and he has merited the rebuke which Parliament gave him.

An Unfulfilled Promise.

Sir John A. Macdonald has fulfilled one promise. He has given the people of this country Protection. Now let him fulfil other promises, and show a disposition to act the part of an honest politician.

A Practical Joke.

"Dr. Palmer" writes a letter to the Gazette, in which he gives an account of an entertainment given to Mr. Costigan when that gentleman was at Belleville. "Dr. Palmer" commences his letter by saying, "the subjoined correspondence was addressed to the Evening Post," but that the editor refused to insert it.

Home Rule for Alsace and Lorraine.

When the flag of the Hapsburgs fell at the battle of Sedan, and Austria lay at the mercy of her Prussian conquerors, all Europe knew the cause of the disaster was in the spathy of Hungary.

The Chief of Police.

The four serious candidates for the position of Chief of Police are Messrs. Paradis, McGowan, De Salaberry and Baynes. The question now is, which of the four is the best man.

Monument to Colonel De Salaberry.

During the late celebration in honour of the memory of Colonel De Salaberry at Chambly it was decided to erect a monument to the hero of Chateauguay. The movement is a laudable and a patriotic one.

A Suggestion.

Every day experience proves that there should be a difference in the manner in which city and country Volunteer battalions are treated. Apart from the many different conditions under which they already exist, and to which we have from time to time drawn attention, we may point out another anomaly, and one that calls for reform.

British Capitalists Emigrating.

One of the most significant incidents of the age is to be found in the fact that British capitalists are emigrating to the United States and Canada. It is not long since an English smelting firm was negotiating for the purchase of land in Toronto, and no doubt, we will hear more of this firm yet.

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The Hon. Edward Blake is a liberal-minded man. We have failed to learn that he has ever heard of express hostility to anyone's religion. He is not responsible for his brother, and to expect that he would, in such an assembly as the one in which the meeting referred to took place, contradict what his brother said, is simply to expect what is unreasonable.

"Concordia Salus."

His Worship Mayor Rivard hit the keynote yesterday when he referred to the Public Peace. We advise our readers to look over his utterances with care. They are Christian and patriotic, and indicate resolution to bend with a will to the work of bringing about harmony and good will among all sections of the people.

The Mistakes of the New York "Herald."

The New York Herald of Wednesday had an unusually long article on "The Protectionist Policy of our Canadian Neighbours." The article in question expresses a wonder that Great Britain has not established free trade between herself and all her colonies.

The Budget.

At last the great question has been settled; the Hon. Mr. Tilley has made his Budget speech, and the new Tariff has been brought down. Our morning contemporaries occupy nine or ten columns of their space over the Hon. Mr. Tilley's speech and the proposed Tariff.

Italian in England.

TORONTO, March 15.—The following special telegram to the Globe, dated London 14.—"Edward Hanlan, the Canadian sculler, left Manchester this morning for Newcastle, where he will stay at the Ord Arms, Scottswood. He will begin a strict training immediately to gradually reduce his weight. He now weighs 171 pounds, whereas his rowing weight is 154 pounds.

The New York "Star" on the Pedestrian Match.

New York, March 17.—The Star, in speaking of the Gilmore Garden affair of last week, says civilization professes a great deal of disgust and pity for the Indian method, which usually consists in cutting himself with a knife and tearing away from confinement of hooks fastened to his flesh and burning his cuticle with hot coals, but it is a civilization that can make a week of holidays over pretty much the same sort of business and ladies and gentlemen crowd to applaud self-inflicted tortures to which the melodramatic cruelty of the Indian is mere child's play.

Campbell can hardly hope that he can drive Canada from the policy it has resolved to adopt by threats of separation. We have been authoritatively told by Sir John A. Macdonald that the Protection we are to have will be "not rash, but efficient." If we benefit by such Protection why should we hesitate to adopt it.

The Tariff.

Canada has proclaimed commercial war on the world. She has taken up the gauntlet, and in self-defence, has granted Protection to the industries of her people. The Protective Tariff is an open declaration that for Canadians it is Canada above all, and that when the interests of Canadians clash with the interests of others, it is the duty of the ruling powers to stand by and to fight for their own people.

Vice-Chancellor Blake on "Popery."

Vice-Chancellor Blake has been indulging in very strong language in Toronto. As the phrase is in this country, he has been "going" for the Catholics. Here is what he said in St. James Cathedral Schoolhouse, Toronto, as reported in the Mail of the 7th instant:—"He sincerely trusted that former differences ceasing to exist they should become the pattern diocese, and shoulder to shoulder fight the battles of the Church, and with other Protestant denominations, go strongly against Popery and infidelity."

Protection and Independence.

Some time since we ventured to predict that the question of Protection would bring Canada face to face with the question of Independence. It appears that Sir George Campbell, the M. P. for Kirkcaldy, in the British House of Commons, has taken a similar view of the situation, for he has, we learn, given notice of motion which amounts to this:—"If we in Canada, are to have Protection, it is desirable for England to continue its connection with us? This is just what we anticipated, but it will come to nothing. Canada will have Protection, the question of Independence may be discussed, but Great Britain is more likely to follow our example and protect her own industries than she is to cut us adrift."

"The Schools of Our Fathers."

Eloquent Lecture by Archbishop Bede Vaughan of Sydney, N. S. W.

During the past winter, according to our Western method of reckoning, although in Australia it was summer, the Archbishop of Sydney, N. S. W., visited Sandhurst in the province of Victoria, and there before the principal people including the Mayor and Bishop delivered two lectures. One of these was on the "Schools of our Fathers," a fascinating topic at any time, but doubly so when touched by the author of the masterly biography of St. Thomas Aquinas.

The last time, Mr. Mayor, my Lord, Ladies and Gentlemen, I had the pleasure of addressing you, I did what I could to draw out a picture of what Christ had done in bringing Christianity into the world. I showed you how the revelation given to Noe of creed and moral law and worship, had by degrees lost its true hold upon the minds of the vast masses of mankind; and how the idea of sacrifice itself had been corrupted; and how that was left for man to believe in with anything like absolute conviction, was himself and the material world spread out beneath his feet then went on to show what kind of radical revolution had been effected by our Saviour. I prove to you by bringing under your attention the four corner-stones of the Old Testament and Christ's realization of its prophecies, and of the New Testament and the actuality of its teachings and promises in the history and action of the Christian Church.

THE SCHOOLS OF OUR FATHERS.

I am not about to confine myself to any narrow view of this large subject. I am about to speak of teaching and teachers on a large scale. And whether that teaching have as its subject-matter the fine arts, sciences or letters—whether it have to do with theology or philosophy—is a matter which affects us only so far as those subjects act with more or less influence on the human spirit. I take it that the schools of our fathers consisted of all those various influences which went to form men, whether they were brought to bear during youth or during the entire career from the dawn of reason to its close. Let us, then, taking this broad view of culture and formation of heart, intellect, and character, throw a glance upon the principal centre of schooling in the great pagan world, that we may then be in a position, by means of the comparison, to realize the difference between the teachings of paganism in its higher form and those introduced by the philosophy and religion of Jesus Christ.

QUESTIONS OF LETTERS AND PHILOSOPHY.

and of all the arts of life. Here we shall find gathered into one all and more than we require. Here we can study, at our leisure, the highest forms of ancient culture, and see how much the best that earth can give is worth. Amongst the multitude of teachers let us pick out the most renowned, and grasp, so far as we may, the position they attained. We may, perhaps, look upon Socrates as the father of philosophy. "Know thyself" was his motto. His intellectual honesty amidst thousands of idolers in the streets of Athens. But he did not pretend to teach a religion. His vocation was to wrestle with the sophists, and turn the laugh against the most expert of all the Grecian reasoners or grammarians that came across him.

reached his heart, he should then leave us. But now his lower belly was almost cold; when uncovering himself for he was covered, he saw a cock to Esculapian. Discharge this debt for me, and don't neglect it! 'Tis the most enlightened teacher of ancient times, except perhaps Plato, died, giving testimony to the power of traditional superstition, and sacrificing to a god in which he could not really believe. He, if any man, is a classic illustration of the truth of Daniel's couplet.

Unless above himself he can Erect himself, how poor a thing is man! I will not refer to Socrates' private life; his death tells all; he had nothing more than other men of his day to help him to restrain his passions, and to give him an insight into the higher forms of interior life. After his death his school ceased to be, or rather his disciples set up schools for themselves, or went their way to live upon the remembrance of the past.

that followed that of Socrates' were those professed by Plato, Aristotle, Epicurus, and Zeno. Each of these men had his following or school. The principle of imparting knowledge was, not by books, but by the living voice. When a founder of a school died, or retired, one of his leading disciples generally took his place; and so for a short time there was in each school a succession of teachers, handing down the traditions of the master-mind which gave it its original name. At first all lectured in the public gymnasia of the city, which were principally used for feats of bodily skill and athletic exercises. Here in various quarters of the city the professors gathered together their disciples, and descended with them on the various questions which at that day agitated the human mind. But, as is natural, when the schools became more important, and the rivalry more keen, each leader of thought was glad to gain more privacy. They were glad to find some quiet, healthy, rural spot, where, undisturbed by the crowd of the city, they could converse at ease, and instil their doctrines with less distraction into the minds of their disciples. Thus, Plato sought at his own expense a little garden close to the Eleusian Way, in the shady groves of the Academy. Here hundreds of students came to hear him; his gentle voice, his soaring philosophy, his pure, poetical, and fascinating conceptions of the good, the beautiful, and the true, took captive those who hung upon his lips; his teaching was partly theoretical, his aims were more spiritual than practical; he did not even aim at teaching the masses of mankind; his Republic is essentially ideal; he shunned the crowd; he professed explicitly that he reserved himself for the chosen few; he looked for such qualities in his followers, to begin with, as the masses of mankind could not possibly possess—such natural or moral gifts, and such a character as he required as a basis of operations were altogether exceptional, and were seldom to be found amongst the highest Greeks. And even his very teaching itself was looked upon by him as useless or dangerous, or at least, unfit for the great majority of mankind. His persistent orders to those whom he had initiated into the views that were ever floating before his brilliant imagination were couched in these words:—"Take care that these things do not ever fall into the hands of unprepared and uninitiated men."

HOW DID HIS TEACHING END?

Just the same as all human speculation in philosophy—in division. Just as the teachings of Pythagoras and Socrates broke up into discordant schools, so did those of "Plato the Divine." His views were broken into four or five antagonistic philosophic creeds, and he himself is only known by the beauty and sublime poetry of his "Dialogues." In these days a man would as soon think of going mad as of pinning his faith to the whole Republic or the Dialogues, or the philosophy of Plato. He was a bright butterfly who disported himself during his youth, and attracted man around him, but his teaching does not last. He himself is but a name, and his doctrines simply the interesting speculations of a singularity pure, poetical, and subtle mind. Of his morality I will not speak. He was, perhaps, one of the highest and most free from error of the pagans; but even he was tainted, and approved of doctrines and practices from which any ordinary Christian man would shrink with genuine horror and recoil. The next great light of pagan times is Aristotle. His vanity and conceit, and sarcastic and biting temper, when at all thwarted, and his gross immorality and ingratitude, I will not refer to here. Whatever his powers of intellect may have been, and his influence for a time, he was no model even for pagans to imitate. He taught also in a garden at one time. It was in the rich grounds near the Ilissus. His force of mind, his subtle, penetrating, and accurate intellect, could not but impress and subdue those that had to do with him. Logic and ethics were his strong points. He loved books, and was the first man to appreciate the real value of a library. He, like those that went before him, aimed at forming a school. He left his house and garden to his followers in his will. These were his very words: "My garden and the walk, and all the buildings that adjoin the gable, I bequeath to such of my friends herein described, who care to pass their lives together in them in study and philosophy, on condition that no one shall alienate or make any individual claim, but that all shall share alike, and live in domestic peace together, as is natural and right." Well, his followers kept his house and garden for a time. Theophrastus and Straton, and then Lycon, in his turn, enjoyed them. But, within a short period, his disciples split into various divisions, and we have now to look upon the great

"MASTER OF THOSE WHO KNOW"

as pre-eminent still in the canons of logic, but as pre-eminent in little else except in mental gifts and keenness of practical insight. He died as he lived, either from disappointment at being lifted in an experiment, or from his own mind by means of acetic No one can look on Aristotle either with love or admiration as a man; he is rather a model in conduct of what should be avoided; and his school soon lost its hold, dissolved under the solvent influence of new methods of thought and the living voices of other teachers. As teachers of humanity, the greatest names, then, of ancient times, those of Socrates, Plato and Aristotle, were but as bubbles on the surface of the calm ocean of thought that break and expand their little circles till they have exhausted the feeble impetus which the tiny minds of the greatest men have given them. The third great school of our pagan fathers was Epicurus. This man had also a garden, in which he instructed his disciples in the principles of pleasure. His school did not require establishing. Each fallen son of Adam is a natural votary of pleasure, and there is as little call for going to school to learn how to enjoy life, if that is to be made the principle or pivot of human destiny, as for taking lessons in the practice of any of the other selfish propensities of fallen flesh and blood. To be a philosopher of the garden, all that is re-