

The True Witness

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

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

MONTREAL, FRIDAY, JULY 24, 1874.

ECCLESIASTICAL CALENDAR.

JULY—1874.

Friday, 24—Vigil of St. James.
Saturday, 25—St. James, Ap.
Sunday, 26—Ninth after Pentecost.
Monday, 27—Of the Octave.
Tuesday, 28—SS. Nazarius and Comp., MM.
Wednesday, 29—St. Martha, V.
Thursday, 30—Of the Octave.

NEWS OF THE WEEK.

There is a complete crisis in the French Ministry. The Duke de Broglie has been seeking to constitute a Cabinet based on the old majority in the Assembly, but it is said he has failed, and that the Duke de Cazes has since been entrusted with the task. The Assembly on the 18th adopted a motion offered by M. Wolowski, regarding the annual redemption of payments by 10,000,000 francs, thus aggravating the Ministerial defeats. It is expected that the new Ministry will demand the postponement of this debate. If it is postponed the whole Left and the Bonapartists will vote for the dissolution of the Assembly. The new Ministerial cabinet is considered a blow to the Bonapartists, who are now without a representative in the cabinet. Napoleon Lannes, Duke of Montebello, died on the 20th in his 73rd year. The Times correspondent at Santander telegraphs the probability of foreign intervention in Spain is much discussed there. A special to the Daily News from Vienna says the journals of that city suggest that the European powers collectively urge France to prohibit all French support to Carlists who cross the Spanish frontier on account of barbarities practised by their forces. A Carlist telegram from Bayona declares Don Alphonso entered Cuenca on the 16th instant and levied a contribution of £32,000 sterling. Two thousand of the garrison fell prisoners into his hands. Decrees have been issued declaring all Spain in a state of siege, and sequestrating the property of Carlists, whose estates will be held liable to a heavy penalty to the relatives of the Republicans slain, and creating a special reserve of 125,000 men. Chevalier Nigra, Italian Minister to France, was present at a fete given at Avignon in honor of Peirareh, and in the course of a speech took occasion to declare that Italy was eternally grateful to France, and he rejoiced in being able to give assurances of cordial friendship between the two countries. Cuenca surrendered to the Carlists on the 15th inst.

THE WONDERS OF LOURDES: Translated from the French of Mgr. de Segur, by Anna T. Sadlier. D. & J. Sadlier, New York, and Notre Dame Street, Montreal. Sent free by mail on receipt of 45 cents.

This is an elegant little book, which we hope may obtain a large number of readers in Canada. The subject of which it treats is one which of late years has caused much discussion as well amongst Protestants as amongst Catholics; by the latter the Wonders are believed in—not indeed as an article of faith necessary to salvation—but, as amply supported by the best of human testimony, that of eye-witnesses, men of education, of professional ability and unimpeachable integrity; by the first named, or Protestants, they are simply discarded as impossible, and unworthy of serious examination.

1. And yet they are worthy of attentive consideration. It is recorded how on a certain day at a certain well known spot a simple peasant girl declared that an apparition of the Blessed Virgin had been made to her. How in the grotto where this occurred, the said Bernadette, in the presence of a large concourse of spectators, many who came there to scoff, at the bidding, as she herself asserted, of the apparition, kneeling down scratched with her fingers the dry, arid rock of the grotto whence no water had ever previously been known to flow; and how immediately from the rock there gushed forth a stream of limpid water, which rapidly increasing in volume, has never since ceased to flow at the rate of—for it has been measured—about 5,100 quarts per hour. The

water itself has been carefully analysed by expert chemists, and found to be remarkably pure, and free from all mineral matter, so common in other waters of the district. These are facts which cannot be called in question, for they are sensible, and have been sworn to by thousands. Before the 8th of February, 1858, from the rock of the grotto in question, which was well known to the people of the neighborhood, no drop of water had ever been known to ooze; ever since that day, and at the finger touch of a little child, a large unceasing stream of water has flowed.

2. To this water numbers have had recourse in cases of sickness; and an innumerable number of perfect and instantaneous cures are said to have followed its use. These cures, together with the state of those who used the water have been attested to by numbers of medical practitioners in France; whose names are published in the volume before us, and of whom some may believe, for aught we know, in the miracles, but of whom others are simply men of science who record facts, and seek not to explain them.

3. It is affirmed, and generally believed by Catholics that the above recorded sudden, and, by natural causes, inexplicable flow of water from the arid rock, that these cures of diseases by medical men pronounced incurable, are due to a special or miraculous interposition of God, just as the cures which we read of in the Acts of the Apostles, and the accounts of which, if criticised by the light of human reason, are certainly not better authenticated than are the Wonders of Lourdes—are by many Protestants, even in this enlightened nineteenth century, attributed to a miraculous agency.

We of course presume not to lay down the law; but we claim to be permitted to hold our own opinion, in spite of the sneers of Protestants, who have never looked into the voluminous evidence upon which our belief is based. We think that we show more reason in our credulity than they do in their scepticism, for we at least examine, before we form an opinion. Protestants, on the other hand, assume that miracles in the nineteenth century are impossible, and conclude therefore that the recorded Wonders of Lourdes are false, since no matter how well supported by human testimony—no amount of human testimony can establish the fact of a miracle in our own age.

"THE CHRISTIANS TO THE LIONS!—Christians ad leones! It is Archbishop Manning, we believe, who somewhere claims as a fifth mark of the true church, that she is called Antichrist. And in sooth the poor Catholic Church, if we are to believe her enemies, has many and grave sins to answer for. Germany accuses her of thinking more of her God, than of her King; of considering the divine law above the human. A grave accusation doubtless in the eyes of men, to whom religion is a mere engine of State policy, or a mere matter of public decency; but hardly a grave charge with those, who believe, that Jesus Christ and his teaching are a reality. In human warfare there have been many and great changes. The catapult has given way to the Krupp Cannon. The trireme with its triple range of oars, crawling through the water like a mighty spider has been replaced by the iron clad propelled by steam bearing down upon its enemies like some huge phantom of a dream. But in her tactics against the Church of God, the world has made no progress. The same old rusty weapons, which she used in olden times, she still uses at the present day; Tertullian and Bishop Mermillod; Arnobius and Archbishop Manning have the same old tactics to meet. "Christians ad leones!" "The Christians to the lions" is the cry of yesterday as of to-day. "If the Tiber overflows to the walls," says Tertullian, "or the Nile does not rise; if the weather is unseasonable; if an earthquake, famine or pestilence happen, the general cry is Statim Christianos ad leones—"Straight way the Christians to the lions."

Poor Catholic Church! It has many and grievous sins to answer for. And in Origen's time the same clamor arose upon the least misfortune; the Gods were angry with men on account of the Christian religion. And Arnobius too after his conversion fights the same warfare. He was a celebrated rhetorician, this Arnobius, and a native of Sica, in Africa, about the time when Diocletian wore the purple.—Educated a pagan, and with the warm blood of Africa in his veins, he chafed as he beheld the progress Christianity was making throughout the world. His profession had obliged him to read both the ancient and (then) modern authors, and he had acquired an extensive knowledge of all pagan theology. But God had marked him out for his own, and by dreams ("somnia compulsus," as St. Jerome expresses it,) led him to the faith. Like St. Paul, he had long violently combated the Catholic Church, and like St. Paul, he was led by a vision to God. The conversion of such a man would not but have its effect upon the minds of the men of intellect in those days, but in order to make this effect more lasting, as well as to

try his constancy, the good Bishop of Sica refused him baptism, until he should by some learned work, have given testimony of his faith, and repaired the scandal his former opposition had given. In obedience to this command the zealous neophyte composed his seven books, "Against the Gentiles," a learned work albeit somewhat wanting in method and equality of style. But the once pagan rhetorician was anxious for baptism and had not time to scan his work with a critical eye, and looked doubtless more to the substance of his vindication than to its polish. He wrote from the abundance of a heart flooded with a new found light, rather than by rule of rhetoric. We can forgive him any number of ineliances, springing from such a cause. In his book he carries the war into the enemies camp. If Christianity is the cause of all your misfortunes, how does it happen that these misfortunes were as numerous, if not even more numerous before Christianity, than since? and how does it happen, that Christians and heathens suffer from them alike? His was a noble vindication crowned with a noble reward, a reception into the household of the Faith. And we too would answer the maligners of the Church in like terms. "Ye are Antichrist!" you tell us. Well! we are content to remain so, since according to you Antichrist has been from the beginning. By proving too much, you have proved nothing. "Straight way the Christians to the lions!" cries Prince Bismarck, and monks and nuns and priests and bishops are given over to the lion famine, to try to make God's Church more obedient to men. It is a powerful argument these lions, but will not avail. The Church survived the lions of the Roman arena, and she will survive the Prussian lion too.—SACERDOS.

NOTES AND COMMENTS.—A daily contemporary, discussing the late debate and vote in the British House of Commons on the motion for Home Rule, says:—

"The result of the vote on Isaac Butt's resolution, providing for a Provincial Parliament for Ireland; a defeat of the Home Rule movement by a vote of 458 to 61, and the renunciation of all sympathy with it by the leaders of both the great parties in England—must convince the Home Rulers that their cause is hopeless."

Not at all! Remember the difficulties that attended the passing of the Emancipation Act. O'Connell and his few friends had to contend against an ignorant people, a bigoted Parliament, and an intriguing King. It was only after many angry debates and adverse votes that the Bill passed amidst groans of despair from both Lords and Commons; and when it was brought to George IV. to receive the royal assent, tears of bitter disappointment and rage flowed from his Majesty's eyes. And in that memorable year of 1829, how haughty, how powerful, how durable, appeared the Church as Established by Law in Ireland! To-day, poor thing, it is down in the dust, despised and trampled upon. They who demanded its disestablishment a few years ago, were laughed at just as the Home Ruler are laughed at now; they were voted down in Parliament by large majorities, just as the Home Rulers are voted down now; but in the end they triumphed, and so shall triumph the friends of Home Rule, not this session, perhaps not the next, but before the dissolution of the present Parliament.

The same writer calls Dr. Butt a "demagogue," and associates other hard adjectives with a name honored by intelligent and patriotic Irishmen the world over. And who is this pigmy penny-a-liner who dares to speak so disrespectfully of honest men? He is one of a hundred unprincipled and necessarily corrupt editors (!) who received bread from the late Ministry, to say everything good of their party and everything bad of their opponents, and who are now fed by the present Ministry, to do similar dirty work in their interests. Enough said.

Another contemporary, treating the same subject, says:—

"As to the present agitation, it may seem difficult to discountenance it on logical or natural grounds, for the Irish have a right to self-government, as well as other races; but it is argued, on the other side, that the majority are not agreed upon the question nor the precise system to be set up, and that the bulk of the wealth and intelligence of the island is hostile to a change."

The arguments of the "other side" are two big, thumping lies. In the first place, the majority of the people are agreed upon a system of Home Rule, and that system is precisely the one which was set up at the Conference in the Rotundo, and to support which, sixty members, with Dr. Butt as leader, were returned at the late elections. One of them, Mr. Smyth, has since dissented, and pronounced himself in favor of the extreme measure, Repeal, but the voice of the nation commands him either to accept the programme of the Rotundo, or resign. In the second place, granting that the bulk of the wealth and intelligence of loyal Ulster is opposed to a change, certain it is, that in the other three provinces, the bulk of the intelligence and wealth—the wealth of absentees excepted—is in favor of a change—and is determined to secure a change. A tour

through these provinces will prove this to any one not pledged to go it blind with the "other side."

* * * * * Awfully mad about that ungodly decision which Judge Routhier had the audacity to give in the Derouin-Archambeault case, the Toronto Leader decrees:—1st. That Judge Routhier shall be dismissed; and 2nd. That no Catholic shall in future be appointed to the office of Judge! This is evidently a bad case of hydrophobia, and the health-inspectors and police officers of Toronto should see to it in time. The unmannerly cur that bit the poor old woman should be shot without a moment's delay. Also, let the New York dog-extermination Act be introduced in its entirety. Young Britons are liable to catch this kind of hydrophobia, and, as prevention is the best cure, shoot all dogs, muzzles or no muzzles, we say. If all Toronto should catch the Leader's madness, where on earth could the glorious Twelfth be celebrated with becoming pomp and disturbance! M. J. W.

WRITTEN FOR THE TRUE WITNESS. SHORT SERMONS FOR SINCERE SOULS. No. 61.

"THOU SHALT NOT STEAL"—7th Com.

Is there nothing then that excuses from restitution? Yes, Christian soul, although the obligation of restitution is, as we have seen, strict and universal, there are, nevertheless, certain things which either suspend the obligation for a time, or remove it altogether. The first of these is physical impossibility. When St. Austin says that he who does not make restitution has not true repentance, and that the sin will not be remitted until the thing stolen, or the injury done, is made good to the owner, he always adds the words, "if he be able." And, in truth, Christian soul, no man can be held obliged to impossibilities. If, therefore, after having been so unfortunate as to injure your neighbor, or to steal from him, you have the thing stolen no longer in your possession, nor its equivalent in goods or in money, you are no longer bound to restitution because you are in a state which renders restitution absolutely impossible. But do not think for a moment, that because under such circumstances you are not at present bound, that therefore you can never more be bound. No! Christian soul, this would be a grave error. Physical impossibility absolves from restitution only so long as it exists; in other words, it only suspends the obligation and does not destroy it. Hence, as soon as returning prosperity or altered circumstances remove the impossibility and render you able to make restitution, that moment the obligation revives as fresh as ever, and you become bound to restitution.

The second cause which dispenses with the obligation of restitution is the free and willing remission of the debt by the creditor. It is on record, that when a certain pious priest had been robbed of his money by robbers, he called out after them, saying: "My brothers, I make you a present of that which you have stolen, lest you should be deprived of heaven through want of restitution." And, in truth, he had the power. Every one is allowed to give of his own goods to whomsoever he pleases; and if the goods have already gone from him, he is not obliged to reclaim them. I do not say, Christian soul, that this remission of the obligation of restitution absolves from all the guilt of the sin. By no means. When the robbers took the priest's money, they were guilty before God of the grievous crime of stealing, and if the priest, by making them a present of the things stolen, did away with the obligation of restitution, he did not thereby do away with the necessity of confession and sacramental repentance. In every crime of stealing we must keep two things distinct—the crime of stealing, and the duty of restitution. Though the duty of restitution be removed by the free gift of the owner, or by any other cause, the sin of stealing still remains, and can only be forgiven by God; through the sacrament of penance, if you like, but no less on that account through God. But in order that the duty of restitution should be done away with, it is necessary that the remission be made by the rightful owner, and with his free and willing consent, not obtained by fraud or misrepresentation. And here let us take a case by no means uncommon. A well-to-do man owes a debt say of a hundred dollars. His creditor comes to him demanding payment. The debtor knowing the expense of law suits, and that when debts are collected by our courts a small part only goes to the creditor, says to him, "I owe you one hundred dollars I acknowledge, but to collect it you will have to give half to the lawyers and a third to the court. Take fifty, or sue me. I am doing you a kindness by offering you so much." The creditor knowing, alas! the expense of law suits, and the glorious uncertainty of the law, and having nothing, moreover, wherewithal to fee a lawyer, sits down and writes a receipt for one hundred dollars out of consideration of the fifty. Is this receipt a free and voluntary remission of the other fifty? No, Christian soul, by no

means. It is a fraud; an extortion; an injustice; it is a crime crying to heaven for vengeance, and the duty of restitution still exists, and will exist, principal and interest, until the last syllable of time. Ah! Christian soul, alas! that there should be found men so blind to conscience, and so reckless of salvation as to allow their greed for gain, their inordinate desire of having to lead them into so great a crime.

But what is to be said of those who take advantage of our bankruptcy laws? Are they absolved from the duty of restitution? I answer that if they have made a full and true statement of their difficulties to their creditors, and if those creditors, seeing those difficulties, agree to receive a certain amount, the bankrupt may without scruple accept the compounding, and is for ever absolved from restitution. This is true, even though one or two creditors should declare that they consent only by force of the law, for those creditors are not in safe conscience who hold out under the hope of getting the utmost farthing. This is evident from the intention of the bankruptcy laws themselves, since they are made not only to protect the creditor from the dishonest debtor, but also to protect the honest debtor from the harsh and too exacting creditor; and to enable the honest but unfortunate trader to begin life again, and to fight down adversity and misfortune. Remember, there are times when things cease to belong to their owner and become common property. In time of war the general of an army may take the farmer's horse, and oblige the farmer himself to work for the common good. So with the bankruptcy laws; for the common good of traders, they oblige the creditor to accept a compound whenever a true and full statement is furnished.

But I have no scruple on this head. I cannot pay my debts. I cannot make restitution, and there is an end of it.

Well, Christian soul, there will be an end of it if you cannot. No one is bound to impossibilities. But take care lest your cannot be in reality will not. "I cannot," is indeed a legitimate excuse both before men and angels, because necessity has no law. But "I will not," is not only no excuse, but it is a crime; it is the consenting to the sin; it is the sin itself. You cannot forsooth! Well! there are honest debtors who do all in their power to pay their debts; who stretch all in order to pay all; who give themselves barely the necessities of life in order to pay what is necessary; with these their cannot will hold good before heaven and earth. But, alas! how many debtors are there who can find money to gamble, to smoke, for drink, for amusements, for dress, who yet cannot find one shilling wherewith to pay their debts? With these their cannot is indeed will not. With these every shilling spent in gaming, every cigar, every glass, every idle amusement, every unnecessary expense in dress is a fresh theft, because a defrauding of their creditors. It is against these that the terrible sentence of condemnation is already pronounced, because they will not take the means to repair the injury they have done.

It is true we can make restitution, but at this moment it would be difficult and inconvenient.

It is inconvenient, you say. And depend upon it, it is equally inconvenient, if not more so, to your creditor to be without it. You have had the benefit of the thing bought and unpaid for. He has paid for it and given it to you, to remain out of his pay, or, if it is a thing stolen, you, not being the owner, have had the use of it for a certain time, and he, the owner, has been deprived of it for that same time. Which, I ask, is the more inconvenient? And indeed, Christian soul, if you wait to make restitution of what you have unjustly acquired, or for injuries done until it shall appear to you convenient, depend upon it you will never make restitution, because to the man so greedy of money, so bound down by a desire of having, as to have been guilty of theft or injustice, it must always be inconvenient to deprive himself of what he possesses, it will always be irksome to give up those things on which he has set so greedy a heart. And when you did the injury to your neighbor; or when you took what was not yours; or when you incurred these debts; why did you not then forecast this inconvenience of restitution? why did not the anticipation of the irksomeness of making good the injury deter you from doing it? No! Christian soul, you are bound to restitution if possible, not if convenient. Use then your utmost endeavors to make it. Retrench all superfluities—deny yourself every indulgence. In making restitution you are not giving what belongs to you, but what belongs to him whom you make restitution; you are giving back what you have had the use of or the enjoyment of for some time; you are returning what you have deprived the owner of since you were guilty of the robbery or since you contracted the debt.

A street car track is being laid down on St. Catherine, between Bleury and St. Lawrence streets.