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 Subscrip-

tion FROM THAT DATE.
S. M. PETTENGILL & Co., 37 Park Row, and Geo. Rowell & Co., 41 Park Row, are our only authorized Advertising Agents in New Yerk.

MONTREAL, FRIDAY, Sept. 3, 1875.

ECCLESIASTICAL CALENDAR.

SEPTEMBER, 1875. Friday, 3-SS. Cyriacus, Largus and Smaragdus, MM. (8 Aug.) Saturday, 4-Of the Immaculate Conception. Sunday, 5-Sixteenth after Pentecost. Monday, 6-St. St. Lawrence Justinian, B.C. Tuesday, 7-Of the Feria. Wednesday, 8-Nativity of the Blessed Virgin

Mary. Thursday, 9-Of the Octave.

PUBLISHER'S NOTICE.

TRUE WITNESS began its Twenty-Sixth Volume on the 20th of August. Subscribers in arrears will please examine the date after their address, and remit in full to this Office without delay. As pre-payment of Postage by the Publisher will begin on the 1st of October, all those who have not paid up arrears and renewed their subscriptions will not receive the paper after that date.

NEWS OF THE WEEK.

A despatch from Rome states that the Pope enjoys excellent health, and continues to give audiences daily. The despatch adds that it is intended by the Italian Government to introduce a Bill in the next Session of Parliament to suppress the Corporations and Confraternities of laymen formed for religious purposes. His Holiness has conferred the Grand Cross of the Order of St. Gregory on the Lord Mayor of Dublin.

The diplomatic agent of Russia accredited to the Vatican, is now away from his post on leave of absence. M. Kapnist will during that period, it is announced, have several interviews with the Imperial Chancellor-Prince Gortschakoff-in order both to report to him and also to be furnished with fresh instructions for the negotiations still in progress between St. Petersburg and the Vatican. The Russinn Government, so the Ballic Gazette is informed, is auxious to have the Russian language substituted in Lithuania, Kieff, Volhynia, and Podolia for Polish in Roman Catholic churches and schools and desires to bring about the change with the consent and approval of the Holy See.

A Paris paper states that Marshal Baz cently went to Copenhagen for the purpose of inducing a distinguished personage there to obtain for him a command in the Russian service. The Marshal, it is added, was not successful in his ob-

The pilgrimage from Germany is exciting considerable discussion in France. La Moniteur of Paris says: "France is open to all foreigners, but that the Government is entitled and bound to oppose all assemblages, displays of banners, and insigia calculated to disturb public order, and it will not fail in its duty. The Government and public opinion of France agree that it is their duty to abstain from interference with discussions and conflicts in Germany between the Church and State, and for the sake of peace, which is dear to us, and desirable to Germans, to avoid making French territory the scene of their religious discussions."

The Swiss Vaterland states that acts of revolting intolerance are being daily committed in the Correctional Prison of Zurich. In spite of the demands of the prisoners themselves, and the remonstrances of the Government of Zoug, the director of the Zurich prison refuses to permit the Catholic prisoners to enjoy the ministrations of one of their own priests. No minister is allowed to enter the establishment but the Old-heretic cure of

Lochbrunner. A despatch to the News from Bourg La Dame says the surrender of Seo D'Urgel occurred on Friday. The citadel was handed over to the Alfonsists on Saturday; fifty Carlists were killed and a hundred wounded during the siege. Eight hundred prisoners were taken, including three hundred officers. Gen. Jovellar asked permission to return to Cuba. He considers his presence in Spain no longer necessary. The Noce Della Verita of Rome says, editorially, that the capture of Sco D'Urgel may determine Don Carlos to disband his forces and await a more favorable period to renew the

struggle. A special despatch to the Times from Berlin says there is no doubt that all of Northern Bosnia is in full rebellion. Fugitives who have sought safety on Austrian soil number 8,000, and are mostly the wives and children of rebels who have deserted their villages and made for the hills. In Herzegovina the insurgents have formed a Provisional Government. The insurgent leaders have been assured by their Montenegrin friends that very shortly all Montenegro will come to their assistance. In Servia military preparations continue at Belgrade. The War Office has ordered the arms and accoutrements of the militia, including surgical apparatus, to be made ready for immediate inspection. The Servian militia men have been di- fit themselves to reign over their household not rected to provide themselves with three days food, I only with dignity but with economy.

should they be called out. The steady growth of the rebellion may be inferred from the following passage in the Montenegrin official journal Glas Cernagnoza :- " The insurrection is fast assuming formidable dimensions; symptoms of serious designs multiply; men are yearning for war and oily tongued diplomacy is impotent to prevent them. emancipation. Not rulers but nations will decide what is to be done; if the rebellion becomes general, Servia and Montenegro will not be idle spectators. Now or never !" A special despatch to the Times from Berlin says:-"It is reported that the Russian Consul at Ragusa is too ill to take part in the proposed meditation of Powers between the insurgents and the Turkish Government. If this is really the case, the task of other foreign Consuls-never very hopeful-becomes less so. Three thousand Turkish Croats have crossed the Danube into Austrian territory, and expect to be maintained by Austria during their exile. Military preparations go on steadily in Servia, but it is difficult to say whether they are made to satisfy the impatience of people or to guard against a serious contingency." The Political Corespondenz of Vienna says that Montenegro has co npleted negotiations with Turkey, by which the former binds herself to remain neutral between Turkey and Herzegovina in consideration of certain territorial concessions. The London Times suggests that Herzegovina and Bosnia should be quieted by giving them similar privileges to those enjoyed by their neighbour, Servia, which, though nominally subject to the Porte, is a semi-independent state by the treaty of Paris, and under the protection of the great European Powers. By that treaty Servia preserved her independent and national administration, as well as full liberty of worship, of legislation, of commerce, and of navigation. The election of rulers is left to the Servian nation, under the nominal sanction of the Sultan. The Times further adds that when the proper moment arrives for the liberation of these provinces, Britain need not hesitate to assist it.

WHAT IS FREEMASONRY?

Thurlow Weed tells us in his letters to the New York Herald, which we publish on our second page. Mr. Weed is not a Jesuit, nor an Ultramontane, nor even a "Liberal" Catholic, and is not suspected by the American press of Papistical proclivities.— He proves beyond the reach of reasonable doubt that nigh fifty years ago an American Freemason was foully murdered by his brother Masons at the bidding of the ruling spirits of the Order. The name of the untortunate victim, the nature of his offence, the names of his murderers, the exact spot where the dark deed was done, and all the circumstances of the crime, are given with a precision of detail that challenges contradiction. This narrative recalls to our mind that passage in Robertson's "Lectures on Freemasonry" in which he says : - " Next to secret oaths, there is another offence chargeable on the Masonic, as on all other secret societies. This is that it destroys human freedom, as it removes all individual responsibility The mason of one grade knows not the projects of the brothers of a higher grade, nor the lodges of one country the schemes, the principles, and the workings of those of another. The individual is the blind, passive instrument of an order, whose ultimate aims are wrapped up in secrecy. He is like a man who, without a lamp, enters into a dark cavern, whose length and breadth he knows not, nor the tortuous passages that cross the main path. Where the ends of an institution are kept secret and the means only are avowed, judgment is at fault, and the individual cannot estimate the extent of the responsibility he incurs for the errors of his order." The men who stained their hands in Morgan's blood were the blind tools of the higher grade, or merciless despotism of Masonry.

FEMALE EDUCATION.

As a general rule the cultivation of the intellect by solid education, with the addition of brilliant accomplishments has hitherto been the extent to which the education of our females of the well to do class has been conducted. We are by no means inclined to question the proficiency which young ladies acquire in these branches of study, but to urge that the Curriculum be supplemented by the addition of courses which would include cooking, sewing, and such other industrial acquirements as are essential to a young lady destined to preside over the government of a household. We fear that too much neglect in this matter characterize those who are the natural guardians of our remales, and that too often have young ladies on being called upon to fill their appointed lot in the world, have in consequence of their total ignorance of household economy, been the direct cause of the ruin of those whom they were bound by every principle of religion to assist.

We cannot hide the fact from view that at present anything which savors of labor is too generally eschewed, and regarded as too vulgar an occupation for young ladies. But these should bear in mind that there is a dignity attached to the faithful discharge of such duties as circumstances may call upon us to perform. There are a number of instances of persons illustrious in rank who have the deceased to weep freely. At the conc usion of studied and performed such duties as we refer to In France at the present and for some time past considerable progress has been made in this direction, and we see no reason why our young ladies | concourse then left the church weeping bitterly, should be exempt from the like study. We are glad and would not be comforted because of the loss of to be able to state however, that in some of our Convents, young ladies have ample opportunities afforded them of becoming proficient in these necessary branches, and we urge upon them the necessity of availing themselves of it.
We may venture to assert that a great portion of the difficulties which occur between mistress and servant is traceable to the unfitness of the mistress of the house to direct the servant on the proper discharge of her duties, and where this unfitness exists it is impossible to conceive how order and economy could reign in a household so governed. In conclusion we would strongly urge upon young ladies the necessity of combining the industrial with the intellectual portion of their education, to the end that they may

PORT HOPE.

The 25th of August, 1875, will be long remembered, as an important date in the Catholic history of this romantic little town. On that day, the Right Rev. Dr. O'Brien, the venerated Bishop of Kingston, paid his first official visit to the congregation of St. Mary's Church, in order to give confirmation This time the insurrection is sure to result in to the children, who were prepared to receive that sacred rite. For a few days previous to this anxiously expected visit, the ladies of the congregation employed themselves in decorating the interior of laudable efforts that, on the day of Confirmation, everything, particularly around the altar and sancturry, was neat, clean, and orderly, thereby reflecting much credit on the fair workers. "The pure and clean oblation" was offered up by Father Connolly, of Carden, the choir, at the same time, performing its part in a most efficient manner under the direction of its talented organist, Miss McCabe. Besides the celebrant just named and the Rev. Pastor of the Parish, Father Browne, the following clergymen were also present, viz: Father Timlin, of Cobourg; Coyle, of Emily; Lynch, of Peterboro; Quirk, of Hastings; Stafford, of Lindsay, and O'Connell, of Douro. The number of children confirmed was 118. They were all tastily habited -the girls in the customary white dress, wreath, and veil, and the boys in black-and showed, by their exemplary demeanor, that they were fully conscious of the importance of the occasion that brought them together. Before administering the sacrament, His Lordship addressed them, proving clearly the divine institution of the Blessed Eucharist, and pointing out the dispositions they should have, in order to receive worthily the Holy Ghost with his seven-fold gifts in Confirmation. On the conclusion of the ceremony, he again spoke to them words replete with instruction-earnestly advising them to avoid sin, had company and intemperance, and to frequently approach the holy sacraments, if they would steadfastly persevere in the friendship of God.

The lecture in the evening was looked forward to with much interest by all classes in the town. At the appointed hour, 8 o'clock, the church was crowded to excess-the number of Protestants preponderating. The subject was "the Rule of Faith," which, it is needless to say, was handled by the Bishop in his own peculiarly clear, logical, and masterly manner. He first incontestably proved the fallacy of the Protestant rule, and then showed that the Catholic method of finding out wha Christ had taught, was the one established by Christ himself, and the only one that could adequately meet the wants of the human mind. It would be trespassing too much on your valuable space, and doing an injustice to the Rt. Rev. orator, to attempt to give a synopsis of the lecture. Suffice it, therefore, to say that the plan was admirably conceived, the arguments strong and convincing and the language pure, classical, and betimes truly eloquent. For nearly an hour and a-half His Lordship kept his large audience, as it were, spellbound, and tho' he told our separated brethren some plain and, perhaps, distasteful truths, yet, they could not possibly take offence, so polished and

gentlemanly were his references. In this parish, as well as in others already visited, the new bishop has succeeded in winning golden opinions for himself. Wherever he goes, the people seem to be irresistibly charmed with his brilliant eloquence, affable condescension, and mild dignity of manner. The fervent wish of every Catholic heart in Port Hope is, that he may be long spared to the Diocese, over which he at present presides with so much wisdom and success .- Com

DEATH OF FATHER HARTY OF KEMPTVILLE.

From a respected correspondent at Kemptville, Ont, we have the following letter dated the 25th ultimo:

With deep regret we have to announce the death of Rev. Father Harty, P. P. of this Mission, which took place after a lingering illness at his residence here on Wednesday, 18th inst. The deceased was in the 46th year of his age and the 19th of his priest-hood. He was born in the parish of Knigh, county Tipperary, Ireland, and immigrated to this country in 1852. He completed his philosophical studies at the College of the Suli i ians at Montreal and theological studies at Regiopolis College, Knigston. He was a devoted pastor, beloved and esteemed by all for the many excellent qualities of head and heart with which he was endowed. He had been in charge of this mission for over eighteen years, and which is a very extensive one, being nearly fifty miles in extent, but which the good priest attended to with the most assiduous care during the period named.

At the approach of the hour appointed for the funeral on Friday morning a large concourse of people, both clergy and laity, amongst whom were many priests of the neighboring dioceses, assembled to follow the remains from the parochial residence to the church for interment, the church being draped in deep mourning. Rev. Mr. Hogan, P. P. of St. Ann's, Montreal, assisted by Rev. W. Fox. of Kemptville, celebrated a solemn Mass, and his Lordship the Bishop of Kingston preached a most eloquent and impressive sermon, taking for his text the 27th verse, chap. 9, of St. Paul's epistle to the Hebrews—"And it is appointed unto menonce to die, and after this, judgment." During the sermon his Lordship referred to the many good qualities with which the deceased was gifted, expressing them in such a touching and feeling manner as to cause even those who were not acquainted with the discourse, his Lordship, assisted by the reverend clergy present, performed the last sacred rites of sepulture and the remains of the good priest were consigned to their last resting place. The vast their dearly beloved and devoted pastor. May his soul rest in peace.

THE O'CONNELL MONUMENT .- We call attention to parties desirous of subscribing to the above Monument to forward their subscriptions to Mr. John Hatchette, 54 and 56 College Street. The Committee also advertises for designs of the Monu ment, and will make their award on the 24th inst.

RETURNED FROM HIS PASTORAL TOUR,-His Lord. ship Bishop Duhamel, of Ottawa, has returned from his recent pastoral tour through his Diocese.

We would inform our subscribers in Sillery, Quebec, that Mr. M. H. O'Ryan has kindly consented to act as Agent for the Taux Wirness in that locality.

WRITTEN FOR THE "TRUE WITNESS." SHORT SERMONS for SINCERE SOULS. (No. 74.)

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

The lying tongue, Christian soul, has a thousand excuses for its crime. "I lie," it says, "but only disputes which would otherwise arise; surely so great a good is cheaply bought by a lie." "I lied," it says, "because by a certain mishap, I was about to suffer a great loss-a, neighbour; was about to truth I averted his suspicion, and saved myself and esteemed from afar off on earth. from the injury. "I lied," it says, "but my husband rendered furious by drink was about to strike me for a slight offence and in all probability-such is his brutal disposition—would have beaten me to death. I excused myself by a lie and saved myselffrom death and him from being a murderer. Surely there was no harm in my lie." "I lied," it says, "because my master-a hard and hasty man-would have driven me from his employ, and would have prevented me from obtaining work any where in his neighbourhood." "I lied," it says, "but it was to save a poor wretch from the gal-lows." "I lied," it says, "but it was to prevent a poor fellow-creature from losing his honor, and to prevent grave scandal from resulting. Charity and religion appeared to require that I should throw a veil over her fault. Hence my lie."

Alas! lying tongue! thy excuses, though specious are utterly false. A lie being itself evil and a sin, there is no possible pretext either of utility, charity, necessity or religion which can justify it. Has God need of you and your lies, think you, in his government of the world, that you must needs try to put things in order by a lie? Has his providence gone so much astray, that you, forsooth, must seek to mend it? Who are you, O Liar, that you must thus dare to usurp the place of God, and to assume the reins of His government over man and this world of ours? Surely your crime must have been sought to be depicted by that fable of ancient and pagan Greece, wherein Phæton dared to drive the horses of the Sun and fell headlong into the sea for his temerity. O Liar, seek not to rule the world lest thou also fall headlong into oternal

It is an undoubted principle of Christian morals that we are never allowed to commit any sin, (however small,) in order that any good (however great) may accrue, or any evil (however enormous) be prevented. This principle is founded on those words of St. Paul,-"We must not do evil, that good may come of it." Now, a lie, as we have seen, however small it may be, is always a sin. God, whose majesty and greatness is infinite, is always offended by it; hence there is nothing which can ever render it lawful or proper. No matter what evils menace either you or your neighbour; no matter what hardships you endure; no matter what mortifications may ensue, you are not to escape them by a lie. What evils can ever equal the evil of offending God in His attribute of eternal Truth? What hardships-what mortifications can ever balance the heavy weight of even the lightest sin? No, Christian soul, not only may you not save your goods, not only may you not save your honor, you may not even save your life by a lie. And, tell me not, that grave scandals might arise, if you did not cover them by a lie. If you can save those scandals by the loss of your goods or your reputation, or your life-well and good-save them. But if you cannot save them except by a lie, then must those scandals be allowed to come even though they involve the loss of ten thousand souls.

But, you say, a good end and a good intention are the circumstances that make all actions good and holy; in telling this lie we wish to prevent grave evils, and to effect great good; how then, you ask, can it be possible that the good end we propose does not render our act good and meritorious? I will tell you, Christian soul, and the reason is simply this: Because your act, as you yourself admit, is a lie. A lie being evil can never be good. A good end and a good intention are the circumstances that make our actions good and holy, I admit, but they are not all the circumstances that are necessary for that end. For an action to be meritorious of eternal life-for an action to be pleasing to God, it must be good not only in some It must be good not only in its end and intention, but also in the means used for that end. Now when we tell a lie to save our own or our neighbour's goods, or life, or reputation, the end is good, but the means is evil. The end and intention may and undoubtedly do greatly influence the merit or demerit of our actions, but when that act is in itself evil, no amount of good intentions will render it holy. We see this in the physical world. The light of the sun may make a white thing whiter, but not all the rays of the sun combined can make a black thing white; food may make a strong man stronger, but not all the food in the world can make a dead man live.

We have said, Christian soul, that we are not allowed to save our life by a lie. This is not all we are not allowed to save ten thousand lives by one lie. Even though by a lie you could save from desolation a city, a state, or a kingdom, that city, that state, and that kingdom must perish ere the lie may be spoken, nor is this all. The destruction of a city, a state, or a kingdom is a small matter in comparison to the loss of one immortal soul; and yet even that immortal soul may not be saved at the expense of a lie. Is it a question, says St. Austin, of giving baptism to an infant which is on the point of death, that baptism may not be given at the expense of a lie. Is it a question of converting a host of pagans to the Christian faith-of bringing back a thousand sinners to repentance and a good life, by one single lie; it is not lawful; nay, more, were such a thing possible it would not be lawful to redeem all the damned from out of hell by a single lie. Do you ask the reason? An Apostle has given it you in a few words-" We must not do evil, that good may come of it."

If then, Christian soul, you may not save a city, a state, or a kingdom by a lie-if you may not save an infant's soul by baptism from eternal deprivation of the sight of God, when that baptism is to be given by a lie-if you are not allowed to save a whole nation from paganism and to win it to God by a lie—nay, if you would not be allowed (were such a thing possible) to redeem all the souls from hell by a lie, how much less, O lying tongue, are you allowed to make your lying excuses in order, as you say, to preserve peace in the family-to prevent law suits, or to save yourself from some temporal loss. What! would you preserve peace in your family by breaking your peace with God? Would you prevent yourself from being cited before an earthly judge, by causing yourself to be ac-cused before an eternal one? Would you ward off a temporal loss by incurring an eternal one? Alas! the wife prefers her husband's good will to the good will of the eternal God. The merchant prethe advertisement in another column asking all fers the small gain to be obtained by a lie to the eternal gain which is the reward of truth. But you, Christian soul, this is not your conduct. Oh! no, the true Christian is never entangled in a lie, neither to avoid loss, nor to obtain gain, nor to do good, nor to avoid evil. Placing himself in the ands of God, he allows His providence to have full power over him without endeavouring to avert it by a lie. Imitate the conduct of the great hero Eleazer, as related in the second book of Macha-bies. The ministers of King Antiochus sought to

him to eat these meats as tho' they were forbidden meats in order to save his life. No, answered this holy General of the Jewish army, it is not allowed for me, an old man, to pretend and thus to give scandal to youth. By this lying action I might indeed escape death at the hands of man, but could not escape it at the hands of an all powerful God, and the holy man laid down his life rather than acin order to preserve peace in the house—to prevent cept it at the price of a lie. Go you, Christian soul, and do likewise. Love truth more than life—detest a lie as the greatest of evils. Imitate Eleazer in his love of truth, so that persevering in these sentiments so worthy of a Christian, you may one day employed themselves in decorating the interior of sue me for heavy damages, which would have left be called into the eternal presence, to contemplate the church; and, so successful were they in their me a poor man for life; by a skilful denial of the face to face, that truth which would have left be called into the eternal presence, to contemplate face to face, that truth which you have honoured

THE CARD. ARCHBISHOP OF WEST-MINSTER

ON THE PEACE OF EUROPE.

On Thursday August, the 12th, a deputation consisting of the Maltese residents of London, in the name of the Catholics of Malta, waited upon his Eminence, Cardinal Manning, at Archbishop House Francis-street, Westminister, to present an address of congratulation for "the honour and dignity conferred by the Holy Father in raising him to the College of Cardinals." The address, which was short, concluded with these words:—"These are expressions of joy and good-will which the sons of the Doctor of the Gentiles (St. Paul), who inhabit the smallest of European islands, out of their devetion to the See of St. Peter, and their loyalty to the British Crown, address to your Eminence."

The Cardinal Archbishop in reply said-I thank you very much for this beautiful address which you have been so good as to present to me from Malta; I gladly receive it as an assurance of your affection and faith. Only the other day I received a similar communication from Canada through the Archbishop of Quebec; and they being a French race, and speaking the French language, it was as grateful to me to receive that, as it now is to receive the one which you have presented to me. I am glad to be assured both by the Catholics of Canada and Malta who have spoken to me on the subject, that the British Government deals justly and fairly with the Catholic people of those countries. I am also glad to hear likewise of our other colonies and British dependencies who bear similar testimony; and I may say I have received a similar assurance from all our bishops who come from India and Australia. I wish well with all my heart to your ancient and Catholic island. In 1848 I had occasion to visit Malta. I travelled from Syracuse, when I found Sicily at peace. It was a rare exception in those days to have peace. The gendarmes were all over the country, and when I strayed away from our mules the authorities warned me not to go too far, as it was not save. I remember when I went to Malta to spend two days saw the imposing fortifications, which then were very wonderful. I do not know if they are now of the same importance. I presume so, because the arts of peace which have been developed with such vigour in later years here and elsewhere, are now employed in the prospects of a future war, and have enabled us to make cannon against which no fortification can stand. Those are the blessings of the pacific age in which we live. I hope that the neighbouring island of Sicily may regain its tranquility, and become as peaceful as Malta now is, and that peace may pass over Italy, and may spread throughout the whole peninsula, from the Adriatic to the Alps, because peace in Italy would give peace, I may say, to Europe. Yesterday I saw that a very distinguished person had quoted certain words of mine in a preface which he has just given to the world. They were taken from a speech of mine, delivered at a meeting of the League of St. Sebastian, where there were present a number of Pontifical Zouaves. They were words which dwelt upon the inevitable certainty of a terrible future war in Europe. I am no prophet; but I think none needs the gift of prophecy to perceive that the armament of seven millions of men at least with a power of destruction which has never been equalled in the annals of warlike nations, all portend to a greater and bloodier conflict in Europe than we have hitherto witnessed, I think it is a shame and a scandal to the Christian world to see the misery and the scourge the sins of governments have created and brought about by the apostles of revolution, who make it their fire to pull down the temporal power of the Vicar of Jesus Christ, and when they have accomplished that fact, I will venture to prophecy-and my prophecy is this: If the Christian world we destroy, he will never again reign over it, but if the Christian world is to survive, the sense of justice will one day put him back again in his seat. But even that the Christian world will not be able to do without scourging itself by a European war which it has prepared for itself. My words were not a threat, but a lament, and those who quote my words against me as a firebrand the t would set Europe in a conflagration, are among the chief apostles of the gospel of revolution, and the chief agents against the peace of Christian Governments. As a man of peace and pastor of the flock, I pray that the Christian nations of Europe may speedily disarm in every country, and may turn to the gospel of peace, to the union of the Christian world. Such was the intention of my words at the meeting of the League of St. Sebastian, and I have seized the first opportunity of declaring to the English people that I have been, I hope not studiously, but manifestly misrepresented.

The deputation received the benediction and retired.

COMMON AND SEPARATE SCHOOLS. His Grace the Archbishop of Toronto, explains in a letter to the Mail "Why so many Catholic

children are in common schools:"-Sir,-Be good enough to show your usual fairplay, by inserting the following explanation res-

pecting the Common and Separate Schools. It is often asserted that the majority of the Catholics of Ontario send their children to the Public Schools, and that therefore they prefer them to the Separate or Catholic Schools. It might be asserted, for a like reason, that as the generality of the people make their visit and journeys in waggons and carriages, that therefore they prefer them to railroad cars. A logical and honest man will reply that this is not the reason, but the true reason is because there is not a railroad at every man's door. We say in like manner that the Catholics are obliged to make use of the Common Schools, in localities where they are not numerous or rich enough to support Separate Schools, whereas in cities and large town they have them. But if the Chief Superintendent of Education, Dr. Ryerson, or any other gentleman, could say that the Catholics send their children to the Common Schools in places where Separate Schools are established, then it might be inferred that the Catholics prefer Common Schools. On two reasons we account for so large a number of Catholic children geing to Com-

mon Schools. 1st. Because, in many places, the Catholics are to few to support Separate Schools; that children must be educated, so that it becomes a necessity for parents to send then to Common Schools, though not at the risk of losing their faith. But as a merely secular education can be obtained in the Common Schools, the children are obliged to frequent them—their religious instructions must make this heroic and holy man cat of meats forbid-be more attended to by both parents and pastors, den by the law. His friends seeing his life in dan-so that the want of religious teaching in schools

ger would feign have substituted meats allowed by may be atoned for.
the law, for those forbidden, and wished to persuade 2nd. Catholic children are sent to Common

्रात्ते । विश्वतिकारिका विश्वतिकारिका । जन्म