

The True Witness

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:

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MONTREAL, FRIDAY, Sept. 3, 1875.

ECCLESIASTICAL CALENDAR.

SEPTEMBER, 1875.

- Friday, 3.—St. Cyriacus, Largus and Smaragdus, MM. (8 Aug.)
Saturday, 4.—Of the Immaculate Conception.
Sunday, 5.—Sixteenth after Pentecost.
Monday, 6.—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.

The 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.

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.

The diplomatic agent of Russia accredited to the Vatican, is now away from his post on leave of absence. M. Kappist 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.

A Paris paper states that Marshal Bazaine recently 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 object.

The pilgrimage from Germany is exciting considerable discussion in France. La Monteur 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 insinuations calculated to disturb public order, and it will not fail in its duty."

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.

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.

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.

should they be called out. The steady growth of the rebellion may be inferred from the following passage in the Montenegrin official journal, Glas Cernogorza:—"The insurrection is fast assuming formidable dimensions; symptoms of serious dangers multiply; men are yearning for war and oily tongued diplomacy is impotent to prevent them. This time the insurrection is sure to result in 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!"

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.

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 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.

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 to the children, who were prepared to receive that sacred rite.

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 needless to say, was handled by the Bishop in his own peculiarly clear, logical, and masterly manner.

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.

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.

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.

The O'CONNELL MONUMENT.—We call attention to the advertisement in another column asking all parties desirous of subscribing to the above Monument to forward their subscriptions to Mr. John Hatchette, 54 and 56 College Street.

RETURNED FROM HIS PASTORAL TOUR.—His Lordship Bishop Dubamel, 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 TRUE WITNESS 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 in order to preserve peace in the house—to prevent disputes which would otherwise arise, surely so great a good is cheaply bought by a 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.

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.

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?

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.

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 accused 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.

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, who is the price of a lie. Go you, Christian soul, and do likewise. Love truth more than life—detest his love of truth, so that persevering in these sentiments so worthy of a Christian, you may one day face to face, that truth which you have honoured and esteemed from afar off on earth.

THE CARD. ARCHBISHOP OF WESTMINSTER 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, Westminster, 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 devotion 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 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 safe. I remember when I went to Malta to spend two days I 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 tranquillity, 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 of the sins of governments have created and brought about by the apostles of revolution, who make it their first and chief object 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 that 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 fairness, by inserting the following explanation respecting 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 wagons 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 towns they have them. But if the Chief Superintendent of Education, Dr. Hyerson, 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 going to Common Schools.

1st. Because, in many places, the Catholics are too few to support Separate Schools; that children must be educated, so that it becomes a necessity for parents to send them 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 be more attended to by both parents and pastors, so that the want of religious teaching in schools may be atoned for.

2nd. Catholic children are sent to Common