

## The True Witness

CATHOLIC CHRONICLE,  
PRINTED AND PUBLISHED EVERY FRIDAY  
At No. 210, St. James Street, 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 show 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 May date.

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

MONTREAL, FRIDAY, MAY 1, 1874.

## ECCLESIASTICAL CALENDAR.

MAY—1874.

Friday, 1—St. Philip and James, Ap.  
Saturday, 2—St. Athanasius, B. C. D.  
Sunday, 3—Fourth after Easter.  
Monday, 4—St. Monica, W.  
Tuesday, 5—St. Pius, V. P. C.  
Wednesday, 6—St. John before the Latin Gate.  
Thursday, 7—St. Stanislaus, B. M.

## NOTICE.

On the First of May next the Office of the TRUE WITNESS will be removed to No. 195 FORTIFICATION LANE, a few doors west of St. Peter Street.

## NEWS OF THE WEEK.

Whether to the actual dearth of news, or to the incapacity of those to whom is assigned the task of transmitting the news of Europe to America, is to be attributed the silence of the cable, we know not; but the fact is that in the shape of European news there is nothing to report. From Spain, important as are the events there transpiring, and which must influence the political fortunes of the world, not a line reaches us. All is silent; and for all that we can learn from the telegraphic despatches, the country might be in the enjoyment of profound peace, instead of being convulsed with civil war in the North; whilst in the South the untimely embers of the *Intransigente* insurrection threaten at any moment to burst out with renewed fury. In France the prospects of the Imperialists seem to be improving. The Government of MacMahon is but a makeshift, or temporary expedient; the chances of the restoration of monarchy, whether in the person of Henry V. or in that of the representative of the younger branch of the Bourbons, are at present, to all human appearance, faint indeed, and becoming less every day; so that in fact the question resolves itself into one betwixt the Empire and the Republic, though in substance there is not much difference betwixt them; for both are despotisms, with this in favor of the Empire, or Caesarism, that of the two it will be the more regular and better organized despotism. Neither from Germany nor from Italy is there anything new to report. The robbery and persecution of the Church still continue unabated.

Since the debate, which ended in the expulsion of M. Riel from the Dominion Parliament, nothing has been heard about that gentleman's proceedings. That he will again be returned for Provencher is very probable, and then, we suppose, all the trouble will have to be endured again. The report that Riel had gone to Quebec, has been contradicted.

DOMINION PARLIAMENT.—Many petitions, praying for the passing of a prohibitory liquor law, have been presented in the House of Commons; amongst others, one with three thousand signatures from Montreal, by M. P. Ryan, Esq. Mr. Cameron presented another, protesting against prohibitory legislation. Mr. Rose presented a second report of the Committee on the same law, recommending the taking of steps to secure information as to the working of the law in the United States.

The new Election Bill introduced by the Ministry, and providing for vote by ballot, and other important changes in our election law, has been under discussion in the House of Commons; and though to some of its details objections have been urged, it meets apparently with pretty general approval both in and out of Parliament.

The Committee to investigate the question of fact, whether an amnesty, covering the shooting of Scott, as well as other acts of the Red River Provisional Government, continues its labors. We shall say nothing more about it, until its Report be presented, and published.

The deficit established as existing in the revenue necessitates a revision of the Tariff, and increased taxation of course. The Ministry have brought forward their plan for restoring the equilibrium betwixt income and expenditure.

THE LAW OF LIBEL.—We copy from the *Montreal Gazette* some remarks upon the law of libel as it stands in Canada, and with reference to a recent trial:—

We are glad to notice that Mr. Brooks has introduced a bill to amend the criminal law in relation to defamatory libels, and also in relation to procedure in reference to what are called private prosecutions. The recent case in this city, if it has no other result, will not be without its value in calling public attention to the present condition of the law. That the learned Judge who presided at that trial gave a correct statement of the law as it at present stands, no one can venture to deny. It is true that, because of the character of the prosecution, there has been a disposition in some quarters to find fault with His Honor's charge. But had the case been reversed, and had the religious element been entirely eliminated from it, there would have been but one opinion in relation to the ability and impartiality which characterized the conduct of Judge Ramsay. Unfortunately, our evening contemporary assumes a role of infallibility, to which it is hardly entitled. And simply because it was a so-called religious paper which had been guilty of an atrocious libel, and a French Canadian Conservative public man who had been the subject of it, not by our contemporary alone, but a number of other people as well, who seem to think slander and falsehood excusable, if it be only indulged in under the cloak of religion, the learned Judge has been attacked because he did not strain the law in the interest of a slanderer; and the Jury which refused to say that that was not a defamatory libel, which had been pronounced such by the defendants themselves, have been abused in the most improper manner.—*Gazette.*

There were many no doubt, who, like ourselves, were much surprised at learning from Judge Ramsay's charge that, in this country, and by the law as it actually stands on our Statute Book, the truth of a libel complained of, cannot be pleaded in justification by the defendant, and may not be proved. Such however is the law; and as it is the duty of a Judge, not to make law, but to administer law such as he finds it ready made for him, it is most absurd, indeed worse, to hold up to blame His Honor Judge Ramsay, who in the case before him, did but confine himself to the strict performance of judicial functions. Legislative functions he has none; and therefore he has no right to set aside, or modify, the law which he is sworn to administer.

In so far as the defendant is concerned, it was most fortunate that the question as to the truth or falsity of the libel complained of, of the horrible story which he had published against the plaintiff, could not be gone into; for if that question had been gone into and submitted to proof, it would have been proved that it was a lie, and a wicked lie; as indeed, according to the code that obtains—we do not say amongst evangelical men but—amongst gentlemen and Christians, all lies are wicked.—We, for our part, do not understand how lies can be defended upon the grounds that they are published by a moral newspaper editor, for the glory of God, and in the interests of society. Such a plea, such an excuse reminds us of the answer of *Dona Inez*, who having cruelly maltreated her husband, and being pressed for a reason, could give none, save,—

“that her duty both to man and God”  
“Required such conduct, which seemed very odd.”  
Don Juan, c. 1.

Most fortunate, we say, was it for the defendant that the truth or falsity of the accusation published by the *Witness* against the plaintiff was not made the subject-matter of enquiry; for otherwise it would have been proved not only that it was false, or a lie; but that it was a lie for which it is impossible to urge the slightest excuse.

For, had the moral editors who published it given themselves any trouble to make enquiries as to its truth before publishing it, they would have found that there was not the slightest evidence in its support; that at best it rested on nothing more solid than the slanderous gossip of the streets, picked up, and retailed by one who had no personal knowledge of the facts of the case. Had the editors of the *Witness*, for instance, but taken the pains, as in duty they were bound to do, to ask of the reporter, or scandal monger, who brought them the dirty story, such obvious questions as these—Have you personal knowledge of the truth of the story which you have brought to our office? Did you, if you have no such personal knowledge, receive your information from one, who was himself an eye witness, and an ear witness to the truth of the therein alleged facts? and is that person prepared to testify over his own name and signature to that truth?—had these questions been asked, we say, questions which every honest man would have asked before publishing a tale injurious to his neighbor; had these simple precautions been taken, precautions which to every one not brought up in evangelical society, would have immediately suggested themselves—the unreliableness of the story published by the *Witness* against M. Mousseau's private character would have been manifest; it would have been seen that, whether true or false, there was no better evidence of its truth than the idle little tattle of a gossiping, scandal-loving, scandal-retailing set of bar-room loafers. It is no answer to say that the story was believed to be true, that it was published in good faith, and without malice. Even the editor of a “moral newspaper” is bound by the law of charity, the breach or neglect of which law is “malice,” or defect of that charity which enjoins us to do unto others as we would be done

by. Now no man would like to have a false accusation against his morals and private character brought against him in the public press. He therefore who publishes such a story, though he be the most moral of moral editors, is in conscience, and by the laws of charity—the breach or neglect of which constitutes malice—bound first to assure himself of its truth. He must examine, and carefully sift the evidence; and is bound to accept as sufficient to morally justify publication, no evidence which would not—if confirmed upon oath in open Court—compel a conscientious jury to return a verdict of Guilty against the accused. To do this would give trouble, and cause delay no doubt; but what then! The newspaper editor is under no obligation, moral or legal, to publish at all; but he is under a moral, if not a legal, obligation not to publish a lie to the detriment of his neighbor. He who without having taken all these precautions publishes an attack on his neighbor, is morally—(what he may be legally it is for lawyers to say)—guilty of “malicious libel.” So at least reads the law of Christianity; so reads the law of honor which obtains amongst gentlemen.—“Thou shalt not bear false witness against thy neighbor” is a law of perpetual and universal obligation, and from which even editors of “moral” newspapers are not absolved.

And any change which should have the effect of bringing the law of man in this matter into harmony with the moral law, and the laws of honor, we would gladly hail. We think that proof as to the truth or falsity of an alleged libel should be allowed; and that always, and in all cases, when its falsity was proved, malice on the part of the publisher should be assumed, unless he showed that, before publishing the story, he had taken every possible precaution to assure himself of its truth; and that he had published it only upon the strength of testimony which, if given upon oath and in a Court of Justice, would compel a Jury to find a verdict of Guilty. Less than this should never be allowed to set aside the presumption of malice on the part of him who publishes a lie to the prejudice of his neighbor. We need not quote the hacknied lines of the poet; but who can tell the amount of injury done by the publication of a false report, even when proved to be false? What can ever compensate a noble lady for the cruel libels circulated against her by a beast like Arthur Orton? who can tell how deep is the wound inflicted by the libel published against M. Mousseau in the *Montreal Witness*? A retraction, however ample, is but poor compensation for the pain inflicted; and so prone are many of mankind to slander, that an injurious story even when disproved, will still find multitudes to circulate it, and affirm its truth.

One word as to the actual position of newspaper editors, the circulation of whose journals, and whose consequent profits, would no doubt, in many cases, be injuriously affected were the principles above laid down to be enforced; for it is a sad truth, that that circulation, that those profits are often mainly due to the reputation which the said editors enjoy of being ever ready to publish every piece of malicious gossip that may reach their ears; and of being diligent panders to the morbid popular lust for spicy stories, and scurrilous attacks on private character.

We contend that newspaper editors are but as are all other private citizens; that the possession of type and press, confers no privileges; imposes, and releases from, no obligations. A newspaper editor goes into the publishing business on the same principles and from the same motives as those which prompt one man to go into the dry goods business, another man to start a grocery; the object being, not that of serving the public—for that is unbecome to be abhorred of all men—but of making a living. If the dry goods man tries to pass on us shoddy as good broad cloth, and the grocer sends us sugar mixed with sand, we do not accept as a valid excuse the plea that in the exercise of this important functions as caterers for the bodily necessities of the public, they are justified in so doing, since otherwise they could scarce make a decent living, or compete with their neighbors. So neither when the newspaper editor, whose self-imposed business it is to furnish the public with truthful news, at so much per annum, paid in advance, substitutes lies in lieu thereof, can we accept the analogous plea urged in his behalf, that really he has not time to sift and sort his items, to separate the sand from the sugar that he sells us. The newspaper business is but as any other business; with no responsibilities from which the dry goods business is free; with no privileges which the grocery business does not equally enjoy. As the late *Charles Yellowplush*, Esq., says in one of his letters on this very subject, and when addressing a literary character of his day—“let us not be proud, and fancy ourselves masters of the truth, masters or apostles. We are but tradesmen, working for bread, and not for righteousness sake.” Let's try and work honestly; but don't let's be praying pompishly about our “sacred calling.”

THE INQUISITION IN ENGLAND.—Amongst the items of British news given in the *Toronto Globe* of the 22nd April, we find one to the effect that “a Shrewsbury bookseller has been fined £2 10s. and costs for selling a print called ‘Our National Religion of the Future,’ containing some very severe caricatures of the religion as by law established.” Far from us be it to contest the right, nay the duty of the civil magistrate to punish by material pains and penalties the offence of turning religion into ridicule, or of endeavoring to bring it into discredit; but admit the right of the civil magistrate to do this, and you have granted all that was ever done in Catholic countries during the so-called “ages of darkness.” That in Spain, and other countries, under pretence of punishing crimes against religion—blasphemy, sacrilege and others—many political crimes, and odious acts were perpetrated, in spite of the remonstrances of Rome, we may admit; but we see not how the subjects of a Protestant government which arrogates to itself, and exercises the right of inflicting temporal punishments for spiritual offences, can have the impudence to reproach the Inquisition such as it was established, and countenanced by Rome—(not as it was afterwards abused and perverted from its original purpose by some of the secular governments of Europe)—with being a spiritual tyranny, and with imposing fetters on the human conscience. Our “Shrewsbury bookseller” had as good a right to publish prints turning the religion established by law into ridicule, as had any of the heresiarchs of the middle ages, or has had Luther and his fellow-laborers, to denounce and libel the Catholic religion. If the civil magistrate has no right to take cognizance of religious offences, then is the fine lately inflicted on the peccant bookseller of Shrewsbury, as gross a violation of civil and religious liberty as was the most atrocious act attributed to the Spanish Inquisition; but if the civil magistrate has such right, then is he bound to exercise it, and to use the sword for the protection of religion against the assaults of its enemies.

Social trouble seems to be imminent in England and in some districts the country is menaced with a peasant war. The agricultural laborer finds that upon 15s. or 16s. a week he cannot support himself and family; he demands higher wages, and combines with his fellow workmen to enforce his demands upon the farmers or employers. These will not grant the asked for increase, and retaliate upon the Laborer's Union, by a Farmer's Union, and answer the “Strike” of the latter with a “Lock Out.” Unless moderate counsels prevail, and of that there seems at present but little hope, very ugly disturbances may break out in the rural districts. The Communistic leaven is at work in England, as well as on the Continent of Europe; and there is much in the actual condition of the English agricultural laborer to enlist in his behalf the sympathies of the onlooking world.

JESUS AUTEM TACEBAT.—This, so we learn from the *Uniao* a Pernambuco journal, was the sole reply of the Bishop of Olinda to the tribunal before which he was arraigned as a malefactor, for having expelled from the sanctuary those who by their presence therein defiled it. “But Jesus held his peace;” no other defence of his conduct would the Bishop vouchsafe to his persecutors.

These were not a little offended; but there was amongst them logic enough to draw the conclusion. One member of the tribunal hazarded the observation “why he compares himself to Christ.” And then another chimed in “If so he ranks us with Pilate and Caiaphas.” Still the Bishop replied nothing, save only these words “Jesus autem tacebat.” These are the tactics which most perplex the enemies of the Church.

A measure is before Parliament for the better prevention of the adulteration of articles of food. Persons convicted of wilful adulteration to be liable to a penalty of \$100 for a first offence, and imprisonment with hard labor for a second. This is well in so far as it goes. The proper punishment for adulterating, or knowingly selling adulterated articles of food, drink, &c., or for using false weights and measures should be whipping. Nothing short of this will ever stop the infamous crime.

A respected correspondent wishes us to insert the following report of an Orange meeting lately held at Toronto. Our friend should not trouble himself because of the vulgar abuse of these men. It amuses them no doubt, and serves as a sort of safety valve for the escape of their malice; but it does us and our Church no manner of harm. Why then bother ourselves about it?

The regular monthly meeting of Loyal Orange Lodge No. 137 was held in Foy's Hall, Richmond street west, on Tuesday evening, 7th ult., the Worshipful Master, Lieut.-Col. Ogilvie, in the chair. The Deputy Master, Bro. Robert H. Trotter, occupied the vice-chair. After the transaction of the usual routine business of the lodge, and the admission of one new member by certificate, the following resolutions were moved by Mr. James Boyd

Davis, barrister-at-law, and Grand Lecturer of British America, and seconded by Dr. C. B. Hall, and carried by the unanimous vote of the lodge, with the exception of one negative to two of the resolutions:

1. “Resolved—That we as Orangemen, as faithful followers of the Immortal King William, and as loyal men, pledged to resist the approaches of Popery, under whatever guise or form they may present themselves, have read with the deepest sorrow and regret of the progress that Romanism has of recent years been making in various portions of the British Empire, but more especially in the very heart and citadel of that Empire, old England herself.”

2. “Resolved—That while the German and Austrian Empires, France, Spain, and even Italy itself are being roused from the ecclesiastical fetters by which they have been hitherto bound to the See of Rome, it is deeply to be deplored that any portion of the free soil of Britain should be encumbered and polluted by the poisonous seeds of the corrupt weeds, which other countries are now engaged in casting out.”

3. “Resolved—That the lamentable perversions of so many of the clergy and laity of the English Church, which are so frequently reported, could not have occurred had not the mind of the people been prepared for the reception of Romish doctrines by the teaching and practices of men calling themselves ministers of the Protestant Church of England.”

4. “Resolved—That of late years similar insidious teachings and practices have been introduced by ministers of the Church of England in this Province, and are at this time and in this very city producing the most disastrous fruits, and that we feel it our bounden duty as a united body of Christian Protestants to warn all our brethren against the deadly poison that is now being administered by too many persons, calling themselves Protestant ministers.”

5. “Resolved—That we heartily sympathize with the officers and members, as well lay as clerical, of the ‘Church Association,’ who are so heartily engaged in the good work of preserving evangelical religion, and in stemming the torrent of ‘Tractarian,’ or ‘Puseyite’ teaching of late years so profusely poured out.”

6. Resolved—That we trust the Grand Orange Lodge of British America will, at its next Grand Annual Assembly, elect no man to discharge the duties of any office in the Society, whether the office be that of Chaplain or any other, who is known to be tainted with the views commonly called ‘Tractarianism,’ but which is in reality Romanism under a Protestant mask.”

We have much pleasure in inserting and feel it our duty to call attention by the annexed letter to the Rev. James Magee, acknowledging that worthy priest's services in behalf of the new Catholic Church in Castlebar.

IRELAND'S ANCIENT FAITH.—CASTLEBAR NEW CATHOLIC CHURCH.—IRISH-AMERICAN SYMPATHY AND SERVICE.

To the Very Rev James (Canon) MacGe, P. P., Albany, N. Y., U. S. A.

DEAR FATHER MAGEE.—It would be difficult for us to describe the feelings of pride and gratitude which the first fruits of your arduous mission amongst our generous and faithful Catholic race in glorious America have been received here. It would be difficult also to discover a more genuine or more lofty evidence of the Catholic feeling that lives amongst our people on that great Continent, where you so love to labor for God, Religion, and for Race. We pray you to convey our greatest thanks to the generous donors—to the bishops, priests, clergy, and people of America who have recognized your mission, and our efforts in collecting funds for the building of a beautiful Temple to the living God. The same strong hand, ever faithful in the cause of Religion and Country, our illustrious Archbishop that blessed our first efforts in this undertaking, promptly forwarded to us a National Bank order for your valued remittance of \$500. We have duly lodged the same in the National Bank here. We must not lose the opportunity of assuring you that the vigilant and self-reliant efforts of the parishioners never abated in your absence. The great assurance of success which we have received from you and our people in the United States lends a powerful impetus to our well sustained local collection. Ireland's mission in the glorious and sacred cause of Religion and education is of ancient date. The sufferings of our country sometimes arouse the bitter feelings that must cling around the memories of the past. In no part of Ireland or of Connaught was there more suffering or desolation for country and for conscience wrought than around the old and historic town of Castlebar. Religion and race have survived all. The future of Ireland in Religion and Education is destined to be great and holy. Its sacred soil has never lost the position it so early reached. From the four quarters of the Earth, we gather substantial proofs of how Ireland's exiled children appreciate our own determination and devotedness; but above all and before all the Irish-Americans have been the quickest to recognize and the most generous to honor our efforts in the holy cause of Faith and Fatherland. The people of America are the greatest lovers of liberty; no people we can truly say are more devoted, or pay greater deference to Holy Religion and its claims; and none more blessed than they by its saving, sacred and civilizing influences. Joined by the people in the strong feelings of solicitude and affection for you, of which you have had such constant proof; and wishing you and our American friends—our kith and kin all the blessings and happiness of the Holy Season,—we remain, Dear Father MacGe, ever faithfully and sincerely,

PATRICK WALDRON, Chairman of Committee.

Committee.

PATRICK QUINN	JAMES HEVERIN
JAMES FAULKNER	EDWARD M'ANON
WILLIAM GIBBONS	MICHAEL QUINN
THOMAS MCCORMACK	THOMAS CUNNINGHAM
THOMAS MCCORMACK	EDWARD M'GOUGH
H. J. ANSBRO	M. SHERIDAN.
WILLIAM STANTON	

M. J. SMITH, C.C.  
F. MORAN, C.C.  
M. O'CONNELL, C.C.  
JOSEPH SHERIDAN.  
Hon. Secs.  
Castlebar, Ireland, Dec. 1873.

BLACKWOOD'S EDINBURGH MAGAZINE.—April, 1874.—The Leonard Scott Publishing Co., New York. Messrs. Dawson Bros., Montreal.

The story of *Alice Lorraine* is continued, and that entitled *Disorders in Dreamland* brought to a conclusion somewhat disappointing to the reader. An amusing Essay on New Books, including the Memoirs of the late Mrs. Somerville, the Journal of Andre-Murie-Ampere, the *Lettres a Une Inconnue* by Prosper Merimee, and the Life of a lately deceased Dr. Guthrie, a Scotch Protestant minister, comes next in order, and is an able, interesting article. Then we have a continuation of the Story of Valentine and his Brother, which for *Blackwood* is somewhat prosy; next comes an amusing article on Decorations, followed by a rather dreary political article; and the number concludes with a letter from an officer of the Naval Brigade on the Ashantee expedition, giving a lively description of the country, and the military operations.