

The True Witness

AND
CATHOLIC CHRONICLE,
PRINTED AND PUBLISHED EVERY FRIDAY.No. 105, Fortification Lane, by J. Gillies
to whom all Business Letters should be addressed.

E. 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 Depot. 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.

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MONTREAL, FRIDAY, JUNE 4, 1875.

ECCLESIASTICAL CALENDAR.

JUNE—1875.

Friday, 4—Sacred Heart of Jesus.
Saturday, 5—St. John Nepomucene, M.
Sunday, 6—Third after Pentecost.
Monday, 7—St. Venantius, M.
Tuesday, 8—St. Peter Celestine, P. C.
Wednesday, 9—St. Paschal Baylon, C.
Thursday, 10—St. Margaret, W.

TO OUR SUBSCRIBERS.

As the prepayment of newspapers from publication offices must begin on the 1st October next, our subscribers are warned not to make prepayment of postage at the receiving offices beyond that date. In the meantime we request such of them as are in arrears to remit at once, and all others to renew their subscription, as after that date we shall, without exception, discontinue sending the TRUE WITNESS to all who are in arrears, and also to those who have not renewed their subscriptions.

NEWS OF THE WEEK.

The Roman correspondent of the *Tablet* relates an extraordinary incident which occurred at a recent interview given by his Holiness to some English ladies and gentlemen. One of the latter, whilst all the others knelt down to receive the Pope, was observed to remain standing, and even during Benediction sat down. His Holiness took notice of this attempt to insult him and the offender was immediately conducted out of the loggia by the officer in attendance. Upon subsequent inquiry it transpired that the offender was a graduate of Cambridge, and obtained the audience in a surreptitious manner. An address, signed by all those present at the audience—consisting chiefly of Protestants—was presented to his Holiness expressing their sincere regret at the disrespectful shown, and disassociating themselves entirely from any sympathy with the conduct of their countryman.

Signor Venturi, the Syndic of Rome, has sent in his resignation of that high office. The immediate occasion of this resignation was the hostile vote of the Municipal Councilors, who, contrary to Venturi's opinion, voted that the Piazza Venezia should form the outlet of the new Via Nazionale, instead of the Piazza Sciarra. Poor Signor Venturi laboured hard to please the Garibaldians and the Court, but has failed to propitiate the citizens. Several of the Councilors have also threatened to resign.

The Paris correspondent of the *Liberte* says that in spite of all previous denials, it is continuously affirmed in Bonapartist circles that Victor Emmanuel has persuaded the Princess Clotilde to separate from Prince Napoleon. The Princess will retain charge of the infants of the marriage, but these who have (according to law) reached maturity will remain under the direction of the father. The latter will continue to reside in France, and the Princess at Turin.

Baron Waldeck, the well known French painter died in Paris on the 29th ult., at the great age of 109 years.

The Paris *Univers* publishes the following note: "The martyrdom which the poor priests of Poland are at present enduring in the interior of Russia, and of which the European papers have been but too full, is such that they are actually destitute of clothing, food and money. A sum of 557 francs has been already collected for them, but they need far more than this small amount can possibly secure. The Swiss Catholics have formed a committee for their benefit, and subscriptions for their immediate relief can be forwarded to the indefatigable zealous Count Ladislas Plater, Villa Broelberg Zurich, Switzerland, and will be by him transmitted to the editor of the *Patrie*, of Limberg, who has taken upon himself the duty of distributing the money amongst those who need it. Catholics of the whole world, help your suffering brethren in Poland."

On the occasion of the enthronization of the new Archbishop of Malta, Mgr. Scicluna, the governor of the island, appeared with all his staff at the ceremonies. The English troops were present and the military band played during the service. On leaving the church they played the hymn of Pius IX, amidst great and enthusiastic cheering. At a grand banquet given in honor of the new prelate the governor responding to a toast in his honor said: "I drink to the health of that great and sovereign man, who although despoiled of all, is yet the most powerful monarch on earth; that is—Pius IX. His words make the circuit of the world, and his constancy and firmness are admitted by all. Even I had the honor of being admitted to an audience with him, and I can assure you I was struck with veneration and admiration for that grand, holy, High Priest, who is the greatest man on earth." It is to be noted that this gentle-

man is not a Catholic but a Protestant belonging to the Church of England. On the morning of the ceremonies above described, the city of La Vallette was exquisitely illuminated and English and Papal flags hung from every window. The *Gazette de la Baltique*, a German paper, says that the Russian Government have determined to suppress with a single stroke of the pen, the Catholic Metropolitan See of Varsovia, and to place all the diocese of Poland, under the immediate supervision of the Archbishop (Greek), of Mohilev. The latter resides at St. Petersburg, and is henceforth to be sole Metropolitan for all Russia and Russian Poland. The news wants confirmation, as it is stated in Berlin.The *Univers* says that it is stated in Berlin official circles, that His Eminence Cardinal Ledochowski, will, immediately on his release, from prison be interned. This step will be taken so as to prevent him from administering his diocese from any place across the frontier. In effect it is a sentence of imprisonment for life.The hierarchy of Bohemia have addressed to the German Bishops a most energetic address. In it they declare they would add to the ancient maxim, *Ubi Papa, ibi ecclesia*, the word *salusque*. In the document they refer to Bismarck as the common enemy of the Church and of the Catholic people.The *Flandre Liberte* says, with all gravity, that in becoming a Cardinal, Mgr. Deschamps has lost all his civil rights, and has even forfeited his nationality! "Henceforth," it says, "Mgr. Deschamps is a stranger to Belgium. We especially point out to the Government a very easy means, in respect to this new Cardinal, by which it can escape from the embarrassment which his presence might create on the side of Germany. It will be sufficient, in fact, to issue a Ministerial Decree to have him conducted across the frontier as a foreigner."The *Anzeiger* (Soleure paper) announces that M. Koenig, who lately committed suicide at Bienne, and was the murderer of his wife, was the leader of the Freemasons who, in October last, promenade the streets of Soleure rejoicing over the suppression of the convent of Mariastein. He had promised to head a similar procession whenever the authorities suppressed the convents of the Capuchins and other Orders.

All religious Orders and Congregations in Prussia are now to be extinguished, either by immediate suppression, or a prolonged agony, during which they are put entirely at the mercy of the "religious" Minister of "Spiritual" affairs a bill to that effect, planned by pious Falck and sanctioned by the King, "by grace divine" has become law and will probably soon increase the number of "null and void laws." The following are its provisions:—

(1.) All orders and similar communities of the Catholic Church are excluded from the territory of the Prussian Monarchy, subject to the provisions of Clause 2. The opening of such establishments is prohibited. The establishments now existing from the time of the promulgation of this law may not receive new members, subject to the stipulations of Clause 2, and are to be dissolved within six months. The Minister of Worship is empowered to extend this period up to four years for establishments devoting themselves to the education and training of youth, as to give time for the supply of their places by other institutions and arrangements. He may, also on the like grounds, after the lapse of this interval, accord to single members of orders and similar communities the right of imparting instruction. (2.) The establishments of orders or similar communities which devote themselves exclusively to the care of the sick continue in existence, but may at any time be dissolved by Royal Ordinance. In the meanwhile the Ministers of the Interior and of Worship are empowered to allow them to admit new members. (3.) The existing establishments of orders and similar communities are subjected to the supervision of the State. (4.) The property of the dissolved orders and similar communities is not subjected to confiscation by the State; the State authorities are temporarily to undertake the preservation and management of it. The Commissioner charged with the management is responsible only to the before-mentioned authorities; the account to be rendered by him is subject to the revision of the Upper Treasury Chamber, in conformity with the provisions of Clause 10 of the Act of the 27th of March, 1875. No other kind of responsibility or production of accounts will exist. The members of the dissolved communities will be supported out of the property. The further application of the funds is reserved for legislative disposal. (5.) This act comes into force the day of its promulgation. The Ministers of the Interior and of Worship are charged with the execution of it. They have in particular to decree the detailed arrangements and the exercise of the State supervision under Clause 3.

The Bill is signed by Count Eulenberg, and by Minister Falck. The Bishops have petitioned the Emperor not to put the law in operation throughout all Germany, but they might well have spared themselves that trouble as Bismarck is bound to prevail—for a time at least.

LIBERTY.

When we reflect on the horrible acts of cruelty, rapine and plunder committed in the sacred name of liberty, we might feel justified in asking, whether the true meaning of the word is properly understood? It would scarcely be prudent to assert that it is not, but it may safely be affirmed that the restraints that are imposed upon it are sadly neglected, or not accepted. To some persons liberty seems to imply a state as equally free of all restraint as the fishes of the sea and the fowls of the air, who go whithersoever they please, and do whatsoever they choose. Human liberty, however, does not give us so wide a scope for the exercise of our will, as that liberty which the fowls and fishes possess. Nature intended that fishes should devour each other for food. This is natural. To imagine that Liberty gives man the power and authority to exercise his will to such an extent as the fish exercises its instinct, would be to conceive a state of anarchy and confusion which would soon result in the extinction of the whole human family. Blackstone, in his Commentaries, tells us that "Law is a rule of action prescribed by a superior which the inferior is bound to obey." Now to imagine that human liberty could exist without the restraint of law would be as erroneous as to suppose that a mountain could remain on its base without the law of gravitation, or that fishes would cease to devour each other. The law of nature which teaches fish to destroy each other, inspires humanity with a

different sentiment. But this is too often disregarded. The form of true estimate of human liberty, we should consider it in connection with all those restraints which the Divine law has placed upon it. Liberty of thought on some subjects is inhibited. Liberty of speech, that faculty which enables us to hold converse with our fellows—has its bounds. We cannot bear false testimony against our neighbor without violating the Divine law. It will easily be understood that if restraints are put upon the faculty of thought, it would likewise extend to the regulation of our actions. Modern Civilization, although it has much about it that is worthy of admiration, has asserted in bold and intelligible language a claim known by the name of "The Liberty of the Press." It is a beautiful phrase; it looks well in print, and sounds well from the lips. To examine the expression, it literally means nothing. A press may be of iron, of steel, or wood, and the types, of lead, of copper, or of brass. Now iron, steel, wood, lead, copper, or brass, as far as we are aware of, possess no liberties at all; but man has the right of using those articles, and all other things in a legitimate manner. No one will pretend to say that he has a right to kill whom he chooses with leaden bullets fired out of iron guns, no more than he has the right of printing obscene or irreligious works by the aid of leaden types and iron presses. It is supposed that the "Press" has liberties peculiar to itself, and that the laws, whether Divine or human, which regulate man's intercourse with man does not extend to the domain of the Press, but like a Queen seated on a throne, she claims the right of sitting in judgment on all laws whether human or Divine. The Press has done great good, but it is likewise doing great evils to religion and civilization. To-day the greater portion of the types and presses is on the side of irreligion and infidelity. Book after book, pamphlet after pamphlet, and sheet after sheet is being issued and read by the people. Works on all manner of subjects, some good, some indifferent, and others positively bad, are cast upon the world, each to perform its mission of good or of evil. The law of the land very properly extends to the suppression of those licentious works which occasionally team from the Press. Let us hope that the day will come which will see a stop put to the publication of systems of philosophy alike destructive to religion, morals and liberty.

FETE DIEU.

On Sunday last the annual procession of the Sacred Host through the streets of Montreal took place. At 9.30 a.m., the processionists marched from the Parish Church of Notre Dame, through Craig, Sanguinet, Lagauchetiere, and Visitation streets; returning by St. Mary and Notre Dame streets, to the Parish Church of Notre Dame, where the concluding services were performed. Arches of green, decorated with pictures of the Blessed Virgin Mary, the Saints, etc., had been erected on almost every street through which the procession passed, and altars were seen in front of several private houses. An immense number of spectators lined the entire rout of the procession. At the corner of Visitation and Lagauchetiere streets, a large altar had been erected where the procession halted for about ten minutes, and Mgr. Fabre gave the Benediction. About 10,000 persons took part in the ceremonies. In every respect the procession will compare favorably, both from the loveliness of the weather, and the beauty of the decorations, with that of any previous year. The picturesque costumes of the children and young ladies contrasted favorably with the surrounding decorations and foliage, and materially heightened the effect of the scene.

PARISH OF ST. JOHN THE BAPTIST, OTTAWA.

ESTABLISHMENT OF THE CONGREGATION OF THE BROTHERS OF ST. JOHN.

On Tuesday, the 18th ult., His Lordship the Bishop of Ottawa, visited the Parish of St. John the Baptist which His Lordship has recently endowed with a new Presbytery, which is situated on the Richmond Road. A large crowd collected on the grounds of the new Presbytery which is also the parent house of the Congregation of the Brothers of St. John. His Lordship was enthusiastically cheered on his arrival. The excellent band of St. John the Baptist was on the ground and played a choice selection of airs. Mr. Celestin Gagne, the new President of the Union of St. John the Baptist of the Chaudiere, presented to His Lordship an address in the name of the Canadians of the Chaudiere and Rochesterville. The address was a very neatly worded one; in the course of it they thanked His Lordship for his great liberality which they said was unequalled in the annals of that diocese. His Lordship replied at some length in appropriate terms. Upwards of 25 priests assisted at His Lordship's reception. The next morning His Lordship having blessed the house and celebrated the first Mass in it received the religious profession of the Rev. Father Porcile, founder of the Community, and also its first members. After the reception His Lordship's Canonical Decree was read, establishing the Community of the Brothers of Saint John. The Community then presented His Lordship with an address which was replied to with tender expressions for the welfare of the Community. The interesting proceedings then closed.

OUR CHOIRS:

What they are, and what they might become.

(Continued from our last.)

And first it should be clearly understood that we are not now speaking of ignorance of music. On this point we shall have presently to say a few words, when considering those choirs, or portions of choirs, which are without due scientific training; but now we are taking for granted that the singers are sufficiently instructed in music, and can properly sing what is set before them. The defect to which we allude is an ignorance of the ceremonies proper to their office, and of the functions in which they take part. To illustrate what

we mean, we will suppose them assisting at a High Mass. How many of these festivals is to be celebrated, and what music is proper for the occasion? Ask what Mass is to be sung, and they will tell you the name of some composer; but of *Intra, Gradual*, or anything else beyond this, they have no knowledge. In the Offertory piece, too, the ignorance of the choir too often manifests itself, for who among them knows what festival they are celebrating, or who cares to think what will be most appropriate? Rather the question is, who is there to sing, and what is the last piece learned? or, whose turn is it to have the solo?—And so it comes to pass that our ears are startled by words which are wonderfully out of place, and music which finds no echo in the solemnity of the season; hymns of joy, rich in "Alleluia's," are sung in Lent, while strains of sorrow are wailed forth at Christmas or Easter. Nor let any suppose that we are at all exaggerating in what we are now saying. We can, from our own experience, illustrate this incongruity, as we happen to know that on one occasion (at the Mass of Exposition of the Blessed Sacrament), the piece selected for the Offertory at that joyous time was a verse from the *Stabat Mater*, "O quam tristis et afflicta," &c. Of course, it was a favorite piece with the principal soprano, and therefore was sung; while shortly afterwards, the feast of their founder was celebrated by one of the religious orders, and the marvellously inappropriate stanza from the same hymn, "Quis est homo qui non flet," did duty at the Offertory. Of course, Rossini's music was the only thing thought of; and so the *Stabat Mater* must furnish materials for the great festivals.

And surely it must be to this ignorance of what is fit and becoming, and not to any intentional irreverence, that we must ascribe those offensive exhibitions which too often meet us in certain places, where the Church is suddenly converted into a concert-room, and the stranger is most unexpectedly favored with a series of solos, duets, and choruses by "the principal musical talent of the neighborhood."

It may be alleged that they use what skill they have in God's service, and therein are worthy of all praise. It is their misfortune, rather than their fault, that they know not how to employ what they have to offer, and thus waste in unseemly display the ability which might be turned to much better account; for had the same amount of musical talent been duly trained for the Church's service in the way which she requires, how vastly different would have been the result! For then music would have taken its due place as the handmaid of religion. Its services would have been sanctified, and all would have been in harmony.

It surely, then, becomes a duty to see if something cannot be done to remedy an evil which every one admits and deplores. We think it can; and what we would suggest is this. We must establish good schools, in which music must be thoroughly taught by competent masters, and in which the functions must be fully explained, and the boys trained to all those offices to which the Church invites them. Our wants themselves suggest the instruction which is needed; while the deficiencies we have pointed out in the majority of those who now fill our choirs, warn us against the danger into which we might run, of neglecting one part of education for the sake of another. Only let us get a clear idea of what we want, and the course of education will not be difficult to be determined.—(To be continued.)

DEATH OF MRS. WILSON.

We regret to announce the death of Honora Larkin, wife of William Wilson, Esq., which took place on the morning of Corpus Christi at the residence, No. 130 St. Antoine street. The deceased lady was a native of Queensborough, County Galway, Ireland, and was justly esteemed and loved for those characteristic virtues and qualities which the Irish carry with them to all parts of the earth. Her charities were dispensed with an unsparing hand, especially where her own nationality was the object, and no appeal was ever made to her but met with a response as liberal and generous as it was warm-hearted. Mrs. Wilson's valuable assistance at fetes and bazaars, &c., connected with church purposes will be greatly missed, and we trust that the good works done by her may not be interred with her remains but may live after her as a bright example of a well spent life. Mrs. Wilson was in her 43rd year only at the time of her death. Her funeral on Saturday last was one of the largest seen in Montreal for a long while past. May her soul rest in peace. Amen.

CONVERSION.—The valuable property known as the Baptist church and personage, Bond street, has fallen into the hands of the Catholic church. His Grace Archbishop Lynch has just purchased it for the sum of \$12,050. The building, it is said, cost the Baptists \$22,000. It is the second of that denomination that has been converted to the uses of the Old Faith—the first being the small church on Stanley street, since enlarged and now called St. Nicholas Home. If things go on in this way, Canon Dixon may have to hurry up his terrible "third party" that is to lay all ecclesiastical authority in the dust. Henry the Eighth, Martin Luther, Queen Elizabeth, Cranmer and the rest of the "Reformed Godhead," having failed, the Canon's heroes must give the sword a livelier turn, or the "new power" will follow in the futile and ignoble wake of the old, and the Catholic church will keep marching on, buying up Protestant churches and winning back again their owners to the creed of their forefathers.—*Irish Canadian.*CONFIRMATION.—On Sunday evening 23rd May, His Grace the Archbishop conferred the Sacrament of Confirmation in St. Patrick's Church in this city. The whole number confirmed was sixty-three, of whom six were converts. The children had just made a six days' retreat under the direction of their zealous pastor, Rev. Father Laurent. Their excellent preparation was best judged of by the ready replies given to His Grace's questions. The Confirmation was followed by Vespers and Benediction of the Most Blessed Sacrament.—*Id.*ORDINATION.—In the Cathedral of this city, (Toronto), on Sunday 23rd May, His Grace the Archbishop conferred the order of Sub-deacon on Mr. David Joseph Sheahan, lately of the Seminary of All Hallows, Dublin. The ceremony was performed during 9 o'clock Mass, celebrated by the Archbishop. To-morrow (Thursday), the Feast of Corpus Christi at 8 a.m. the Rev. gentleman will be ordained Deacon in the Cathedral. He has our best wishes for his success in the glorious career he has chosen.—*Id.*

Mr. Mackenzie is not expected to return to Canada until the latter part of August.

Blessed be Mary, conceived without sin; the glory of our people in this day, which the Lord has made let us rejoice exceedingly.

PASTORAL LETTER.

HIS LORDSHIP THE BISHOP OF MONTREAL CONCERNING ELECTIONS.

IGNATIUS BOURGET, BISHOP OF MONTREAL, ASSISTANT AT THE PONTIFICAL THRON.

To the Clergy, Secular and Regular, and to all the Faithful, of the Diocese, Health and Blessing in the Lord, who is forever the True Health and Blessing.

(CONTINUED FROM OUR LAST.)

FIFTH RULE.—The obligation to use one's Vote at Elections.

The law gives you the right of voting to the end that by exercise of that right, you may promote the good of your country. To that good you cannot be indifferent without at once running the risk of being considered bad citizens. Unless, therefore, you are impeded by legitimate causes, you are, and must consider yourselves, bound to vote at elections. Such legitimate causes may arise. But they must be legitimate; and always you are rigorously and in conscience forbidden to accept money or money's worth as the price of not voting. To do so would be to run the risk of voiding the election of the candidate, to whom, as the most worthy and the most competent, you, in your consciences, believe yourselves bound to tender your suffrage, and to run such a risk is to break God's law.

SIXTH RULE.—The obligation of not retaining money or money's worth received for Vote.

Should you have received money or money's worth, either as the price of voting for a certain candidate, or as the price of not voting at all, that money or money's worth, you, having acquired it unlawfully, cannot retain. To whom must you give it? Not to the person from whom you received it, for to him, by his bribery, has lost all claim. It should be handed to the poor, both as an alms, and as a reparation of your guilt in accepting a bribe.

SEVENTH RULE.—For whom should you Vote?

To make a good election you must choose the candidate who, to the best of your knowledge, is worthy of confidence, and competent to fulfil the duties of Representative. In commencing such a choice, divest yourself of whatever prejudices, self-interest, or party-spirit or any other evil influence may have engendered. Acting thus, and attending to the preceding rules, you are certain to select such men as we have already described; men grounded in good principles and inflexible in supporting the rights and liberties of the Church; men independent of every party which seeks its own interest and not the interest of the country; men sincerely resolute to resign posts of honor and offices of gain rather than fail in this duty or violate their promises; men, in short, whose sincerity is exhibited, rather by exemplary action and faithful voting, than by fine promises and set orations. And, here you may infer the estimate you ought to form of those representatives, who, despite their engagements public and solemn, have by their parliamentary votes, supported, neither the right of the people of Manitoba to that general amnesty which was guaranteed to them by promise, nor the right of the Catholics of New Brunswick to those Separate Schools, of which, by a vexatious and iniquitous law, they are deprived.

EIGHTH RULE.—For whom you ought not to Vote.

We have just described, Beloved Brethren, with all the freedom befitting Our sacred office, the class of candidates who, because of their worth and fitness, should receive your support. Who they are whom you cannot consider trustworthy, We shall now describe.

And assuredly, Beloved Brethren, your suffrages are not due to those—who manifest hostility to our religion and to the principles which she upholds—who, in their writings or speeches, advance or maintain errors which the Church has condemned—who, to ensure their election at any cost, employ, as their allies, bribery and lying and fraud and intemperance—who, with the fine pretence that the clergy should not interfere in elections, deny to Parish Priests the right of expounding the duties, which Representatives as well as Electors have in conscience to fulfil—who would wish to separate the Church from the State—who defend propositions condemned in the Syllabus—who scout all interference of Pope, Bishop, or Priest, in government affairs, as if governments were not subject to laws which God, for the right rule of peoples, has revealed to the Church—who impudently affirm that the Church has no business with political questions and that when she meddles therewith she is outside her sphere—who criticize and condemn the pastorals of Bishops and the instructions of Priests with regard to elections—who, despite their protestations of religious loyalty, give substantial support and open praise, to journals, books or societies disapproved or condemned by the Church—who are bold enough to maintain that a Priest should restrict himself to his Church and his sacristy—who, if they were able, would systematically prevent the clergy from teaching, what the Church herself teaches, sound and healthy political principles—who have even the hardihood to proclaim prophetically, that here, in Canada, as in Germany and other lands, Priests will yet be persecuted, maltreated, put in prison, if they continue, as they do, to interfere with elections.

NINTH RULE.—The Avoidance of Perjury.

Finally, Beloved Brethren, if you do not wish your elections to be condemned of God as supremely criminal and worthy anathema, take therein the sternest and strictest precautions against the sin of false swearing. Much might we say here to fill you with horror of a crime so enormous, of a treason so horrible against the Majesty of God. But instead thereof hearken to the voice of the Fathers of our Ecclesiastical province, gathered in Council, and, by the Decree which will now be read for you, addressing all the faithful committed to their charge. You will, we doubt not, listen to it with your best attention, that, understanding it well, you may put it in execution with religious fidelity.

DECREE OF THE FIFTH COUNCIL OF QUEBEC.

PERJURY TO BE AVOIDED.

Already in the second Council of this Province a decree has been passed in the following terms:

XVI DECREE.—ON OATHS.

"Holy and terrible is the name of the Lord; with sovereign respect, with fear and trembling, therefore it should be pronounced, invoked, and blessed. Holy Scripture and reason itself teach us what a horrible crime it is to profane it."

"This is a truth forgotten by all those who have come to such a point of impiety as to condemn, as it were, the Majesty of the Most High, daring to take His Holy Name in vain, and to profane the name of their God."
"In effect, agitated and blinded by pride, ambition, and the other evil passions of their heart, and forming to themselves a false and erroneous conscience, these persons, as if their rights all were permitted them, do not hesitate, when they claim in the courts of justice, or especially when, in the days of unbridled license, on which the public elections take place they struggle for their candidate, these persons, do not hesitate frequently to