

The True Witness

AND
CATHOLIC CHRONICLE,
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G. E. CLERK, Editor.

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MONTREAL, FRIDAY, MARCH 5, 1875.

ECCESTASICAL CALENDAR.

MARCH—1875.

Friday, 5—The Five Wounds of Our Lord.
Saturday, 6—Of the Feria.
Sunday, 7—Fourth in Lent.
Monday, 8—St. John of God.
Tuesday, 9—St. Francis.
Wednesday, 10—The Forty Martyrs of Sebaste.
Thursday, 11—St. Thomas Aquinas, C.

TO OUR SUBSCRIBERS.

During the past few weeks very many of our subscribers, whose payments are in arrear, have received marked papers showing that such is the case, and with few exceptions with no result so far. We would again respectfully call the attention of all those who have received papers so marked, that they may remit the amount of their indebtedness. It is very painful to us to have to ask so often for what is legally our due. How do those gentlemen imagine that a printer can be expected to meet his own engagements if his subscribers fail in theirs to him? Rent has to be paid, wages have to be paid, the paper manufacturer has to be paid, and the printer looks to those who read his paper for the means to meet all these engagements. Let them put themselves in the printer's place, and they will the sooner realize the almost impossibility, of running a newspaper when a large portion of his patrons fail in doing their duty. We hope we shall not again have to ask for our own. To those who have remitted regularly we return our most grateful thanks.

NEWS OF THE WEEK.

At last we get some tidings from Spain, and these fully warrant the suspicions we expressed in our last, to the effect that the Alfonsists are having a bad time of it. In the first place we learn that their Generals do not give satisfaction. Moriones, Loma, and Blanco, having resigned; now as a rule, victorious Generals, or Generals who are marching from victory to victory do not resign. General Concha is to be appointed Commander-in-Chief of the Army of the North. On the other hand the Carlists are evidently on the alert; they menace Pucercas against which they are preparing a grand attack; they have again assaulted Bilbao; and though the Alfonsist's telegrams boast that the assailants were repulsed, they admit a severe repulse to their own troops with considerable loss of men, when they advanced to an attack upon the Carlists' positions. Under these circumstances we read with an incredulous smile a statement to the effect that the campaign against the Carlists will be brought to a close during the course of the coming Spring. The religious question is it seems coming to the front, in the shape of petitions from the Protestants of Spain to the European Powers complaining of persecution. The grievance complained of is this—During the Republic, a good many amorous priests, renounced their religion, and contracted certain alliances, which they would fain have the present Government recognize as valid marriages. This the Government refuses to do, and hence these tears. There is always a woman at the bottom of all these religious questions; but how foreign Powers can effectively interfere with them, we are unable to see.

A sad accident, in its main features not unlike one that occurred in this City some weeks ago, is reported from New York. At the corner of Duane Street, and City Hall Place, stands a Catholic Church, called St. Andrews. Here on the evening of Thursday, 25th ult., a large congregation was assembled attending the usual Lenten services, conducted by Father Carroll. The subject of his discourse was Salvation. How many of his hearers he asked were prepared to stand before their Judge should, at that moment, their souls be required of them? As he spoke these words, a crash was heard, and in a moment the roof of the Church came falling down about the congregation. The cause was this:

Close to the church stood the ruins of a factory seven stories in height, which had shortly before been gutted by fire. Proper precautions to keep the walls from falling had not been taken; of a sudden down they came upon the roof of St. Andrews' Church which was unable to bear the shock. When the crash came, great excitement, which Father Carroll did his best to allay, broke out in the congregation. All rose and rushed for the doors; in the desperate struggle many fell and were crushed to death, and when at last order was in some measure restored, a frightful spectacle presented itself. Numbers were lying dead, and many more wounded and maimed for life.

An important judgment, seriously affecting the Catholics of Montreal, was rendered on Saturday last in the Hall of the Exchequer. It was a decision in favor of the Catholics, and was a great triumph for the Church.

claimed from the Corporation a large sum; over and above that awarded by the Commissioners who valued certain lands belonging to them, and which the Corporation desired to obtain for the projected Mountain Park. The Court decided in favor of plaintiffs, to whom it awarded a sum of \$245,000 in excess of the amount, \$210,000, previously awarded by the Commissioners by whom the property was assessed. Under these circumstances it is doubtful whether the Mountain Park scheme should be persisted in. Considering the state of our civic finances;—the many claims upon them, such as thorough draining for instance, and other hygienic reforms which are imperatively needed, and for want of which thousands of lives are annually sacrificed—it is, we say, doubtful how far it is wise or just to proceed with a scheme which, even when realized, will confer little benefit on the poor, and will at best furnish a pleasant drive for the wealthy classes. A Park is no doubt a desirable thing; but when we look at the fearful mortality, the direct consequence of man's neglect, that obtains in this City, we cannot but admit that there are better things, and things more immediately desirable than a Park. If we must expend money, let us first expend it on the necessities, not on the luxuries of life; let us try and clean, and render fit for human habitation, our filthy and stinking suburbs, reeking with the odor of small pox, redolent of typhus fever, pregnant with every conceivable abomination. Let us think a little of the poor artisans condemned to dwell in these foul recesses, unfit for man's abode.

The Ministerial difficulty in France has, for the moment been tided over. M. Buffet has consented to undertake the task of forming a new Cabinet, and it is expected he will be well supported in the Assembly.

The Chief Secretary for Ireland has given notice that the Government is about to introduce a Bill for Ireland, lessening the penalties for the being in possession of arms, and modifying the restrictions on newspapers. The stringent laws against Ribbonism in Westmeath are to be retained.

THE VATICAN DECREES.

IN THEIR BEARING ON CIVIL ALLEGIANCE, by Henry Edward, Archbishop of Westminster.

In our last we mentioned having received from Messrs. Dawson Bros., a copy of this pamphlet which is also for sale at the Messrs. Sadler's of this City. To-day we lay before our readers a brief abstract of its contents, in the hope that the pamphlet may meet with a general and careful perusal.

The writer meets squarely the charge of Mr. Gladstone, that the Decrees of the Vatican Council have changed the conditions of the civil obedience of Catholic subjects towards their civil rulers; and therefore call for—this is implied if not expressed—a corresponding change in the conditions of civil rulers towards their Catholic subjects. Of course according to all the rules of logic, he who makes an assertion is bound to prove it; for no one can be called upon to prove a negative. His Grace therefore first meets Mr. Gladstone's assertion with a flat contradiction, and this is all that he is strictly called upon to do in the premisses. It is for Mr. Gladstone to bring forward his proof; the Catholic will then refute those pretended proofs and show their irrelevancy.

But His Grace the Archbishop of Westminster does more than this. He undertakes to prove—

1. "That the Vatican Decrees have in no jet or title, changed either the obligations or the conditions of Civil Allegiance.
2. "That the relations of the Catholic Church to the Civil Powers of the world have been immutably fixed from the beginning, in as much as they arise out of the Divine Constitution of the Church, and out of the Civil Society of the natural order.
3. "That any collisions now existing have been brought on by changes, not on the part of the Catholic Church, much less of the Vatican Council, but on the part of the Civil Powers, and that by reason of a systematic conspiracy against the Holy See.
4. "That by these changes and collisions the Civil Powers of Europe are destroying their own stability.
5. "That the motive of the Vatican Council in defining the Infallibility of the Roman Pontiff was not any temporal policy, nor was it for any temporal end; but that it defined that truth in the face of all temporal dangers, in order to guard the Divine deposit of Christianity, and to vindicate the divine certainty of faith."

These are five propositions which His Grace undertakes to prove. The readers of the pamphlet must judge for themselves how far he has accomplished his self-imposed task. In reply to Mr. Gladstone's assertion that the Vatican Decrees have changed the conditions of the civil allegiance of Catholics to their respective civil rulers, which forms the subject matter of demonstration of the first proposition, His Grace points out, and this is highly important, that the Vatican Council, has not as yet so much as touched upon the questions of the relations of Church to State; though the Council would have done so, had its sessions been prolonged. Certain questions had been purposely postponed, for the simple reason says His Grace, that it, the Council "intended not to touch them, until it could treat them fully and as whole."—p. 25. He also tells us; p. 29, that two schemata "had been prepared; the one on the nature of the Church; the other on its relations to the Civil State." Now of these two schemata one only, the first, came before the Council; the other there was no time, even so much as to discuss. The first schema comprised of course the Infallibility of the Roman Pontiff; this was proclaimed on the 18th of July; the following day war was declared, and was quickly followed by the invasion of the Pontifical States and the storming of Rome by the Piedmontese thus making the holding of a Free Council in Rome impossible during the forcible occupation of that City by foreign troops.

Amongst other matters discussed in this pamphlet is the famous Bull "Boniface VIII." 1302, beginning with the words "Unam Sanctam," the true purpose of which has been so grossly misrepresented by its critics. The latter part is taken up with a review of the origin and intent of the Falk Laws in Germany, and of the persecution of the Church in Switzerland. His Grace shows that these laws were a long ago connected scheme to subject the Church to the State; and that even now they are being used as a pretext for the persecution of the Church.

If the Vatican Council had never met, never defined, the storm now raging would have burst out. However, we again refer the public to the pamphlet itself, and bespeak for it a close and if possible impartial perusal.

Mr. Gladstone is out with an answer both to Dr. Newman, and His Grace the Archbishop of Westminster. In this he reiterates his previous charges; whether he attempts to substantiate these by argument, we cannot as yet say.

IMMORAL BOOKS.

We confess ourselves unable to appreciate the subtle ethical distinctions of the *Evening Star*. It explicitly admits that George Sands' books are "mental poison," and therefore, by implication that they are books which no man, or body of men can be justified in putting within the reach of others, for by so doing they become accessories to the crime of "mental poisoning." "But," adds the *Star*; "bad as the teachings of George Sands' books may be, members of an institution where they are to be found, can hardly be held to merit the terrible punishment which Roman Catholics believe is the lot of those who are excommunicated." If the members of that institution are responsible for the introduction of those books into their library; and if, after having been remonstrated with, they persist in retaining those books and putting that "mental poison" into the hands of young men—we see not how any Catholic, how any man calling himself a Christian, can for a moment doubt that the said peccant members fall within the terrible sentence pronounced by Christ Himself upon all who scandalize, or give occasion to sin to, one of the least of His flock. Woe to the man by whom the offence cometh; it were better for him that a millstone were hanged about his neck, and that he were drowned in the depths of the sea! Now can the *Star* deny that, if the works of George Sands are a "mental poison," he who directly or indirectly is accessory to placing them in the hands of young men is one by whom offences come? and one therefore of those of whom Our Lord has said that it were better for them to be cast into the sea with a millstone round their necks?

Finally we tell the *Star* that it was because of the presence therein of George Sands' books, together with other books equally bad, Voltaire's *unclean romances*, for instance, the *Pucelle* (see catalogue) and others of a similar stamp—that Mgr. Bourget condemned the library of the *Institut Canadien*; and enforced against its members the laws of the Catholic Church, which expressly withhold the sacraments, and rites of the Church from all who aid, and abet in the dissemination of "mental poison."

Protestants foolishly twaddle about the reading of the Bible as the great means whereby Catholics are brought to renounce their Church. It is not so; it is not the reading of the Bible, but the reading of obscene books, of the works of Voltaire, of George Sand, of Paul de Kock, and others of that tribe that robs the Church of her children, and is the chief cause of those renunciations of Romanism of which from time to time parade is made in the evangelical press. Show us the Catholic young man who is in the habit of reading these books, and we will show you a young man who is in a fair way of becoming a Protestant; that is to say a baptized person who does not believe what the Catholic Church believes and teaches.

YE STORIE OF YE COCKE AND YE BULL.

It runs in this wise. On Monday last week in open day, a sleigh, with a young woman well clad, as a passenger, and escorted by a nun, was driven rapidly through the streets. The wretched victim of Romish tyranny seeing a policeman—(name and number of course suppressed)—called upon him for aid. "I'm a Protestant, and am being carried off to be shut up in a convent." In vain did the agent of the law rush to the rescue. With a cut of the whip the driver of the sleigh urged the horse to its speed, and in a short time the victim was beyond the reach of help, to be immured for life in the convent's cell.

Such is the story which in this nineteenth century the *Montreal Witness* is circulating amongst his intelligent readers.

It never strikes them to ask—who was the policeman who witnessed the above facts? and to insist upon having his depositions taken before a magistrate. It never strikes them that, if such a thing had indeed occurred in Montreal, in open day, in the public thoroughfares, some one must have witnessed it; have seen the sleigh, and heard the shrieks of the Protestant victim. No! it is enough that the *Witness* tells the story; and monstrous though it be, it will be accepted, and we doubt not reproduced with startling accessories, in other parts of this Continent, by other members of the evangelical press.

His Grace the Archbishop of Quebec has addressed to the editors of the Catholic journals a letter reminding them of the laws of the Church on the question of Divorce—a measure, fatal to the morality of the countries in which it is tolerated; subversive of the Christian Family which is based upon the indissolubility of the marriage tie; subversive of Christian civilization, which rests upon the Christian Family; but with which, alas! Canada is now menaced by the threatened introduction of a law for the setting up of Divorce Courts. His Grace forwards along with his letter, translations of the Decrees of the 4th Provincial Council of Quebec, and of the Allocution of the Holy Father, Sept. 27th 1862.

The *Montreal Gazette* the other day very candidly disposed of the question whether, in Canada at least, the Anglican Church is Protestant, a title which many of the ritualistically disposed members of that denomination indignantly repudiate. The *Gazette* points out, however, that these scruples come too late in the day; that the Act 31, Geo. 3, c. 31, by its 38th section, authorized a reservation of public lands "for the maintenance and support of a Protestant clergy," that thereupon the late Anglican Bishop of Toronto at the head of his clergy, claimed the whole of the said reserved lands as being the "Protestant clergy," and that the how engaged was in the following

that at the present day, many of the ministers of the same denomination are still in receipt of incomes derived from these lands to which their only legal title is that they are a "Protestant clergy." Of course, if they repudiate the title-Protestant, common honesty requires that they shall resign the incomes which, as a Protestant clergy they still draw, and shall refund the large sums they have already obtained under false pretences.

When it is a question of receiving monies allotted by law to a "Protestant clergy," our friends are "Protestant," staunchly Protestant; when it is a question of dignity they disclaim the title.—Like the bat in the fable, sometimes calling itself a mouse, at another time a bird, they can sing:—"Je suis oiseau; voyez mes ailes!" "Vive la gent qui fend les airs!" "Je suis souris; vivent les rats!" "Jupiter confonde les chats!"

We record with regret the death of the Very Rev. Vicar General McDonnell of Kingston, who died in that City on the morning of Sunday last.

COUNTY OF TWO MOUNTAINS.—Mr. Globensky has been elected by a majority of 272 over his opponent, M. Prevost.

On the motion of the Hon. Mr. Mackenzie it has been carried in the Dominion Parliament that Louis Riel is an outlaw, and that in consequence a new writ do issue.

SIGNIFICANT.—Amongst the items of Parliamentary news transmitted from Ottawa, we find the following:—"A Bill of Divorce has been distributed—Peterson of Guelph."

The *N. Y. Nation* is very severe upon General Schenck, the United States Minister in London, as a gambler, as one whose name "stood at the head of one of the largest frauds ever carried through the London Exchequer," and as having published a work introducing to the English public the noble game of "poker." These things the *N. Y. Nation* considers to be a lowering of the dignity of the representative of a great people.

The members of the Catholic Young Men's Literary Society, St. Catharines, Ont., lately presented one of its members—Mr. James Lydon—with an address, on the occasion of his departure from among them to become a resident of Montreal. The address was accompanied by the present of a handsome ring from the Society, to show their appreciation of Mr. Lydon, and in acknowledgment of his many exertions on behalf of that institution.

We have to acknowledge the first number of the *New York Daily Telegraph* lately started in that City as a Catholic daily paper. The *Telegraph*, which sells for one cent, is about two-thirds of the size of the *Montreal Witness*, is neatly printed, and is apparently conducted by men of talent, who will make it go ahead, if they can. A daily Catholic paper, conducted on thorough uncompromising principles, is much to be desired.

SATISFACTORY.—The *Witness* publishes a short paragraph to the effect that the \$17,000 received by M. Dansereau, and of which mention has so often been made in the Tannery Land Swap investigation, were paid to him by Messrs Macdonald & Co., on a purely private transaction, with which the Northern Colonization Railroad Company had no connection whatever. In this case, therefore, there seem to be no reasons whatsoever for suspecting either of the parties of any the least impropriety.

THE CIVIC ELECTIONS.—The elections for Mayor and Aldermen came off on Monday, commencing at 9 o'clock in the morning and closing at 5 p.m.—The following were elected:—Mayor Dr. Hingston. Aldermen:—East Ward, Duhamel; West Ward, George Childs; Centre Ward, Richard Holland; St. Mary's Ward, A. Roy; St. Ann's Ward, Alex. McCambridge; St. Antoine Ward, T. E. Foster; St. Lawrence Ward, McLaren; St. Louis Ward, J. Brunet; St. James' Ward, J. Grenier.

OBITUARY.—In this city, on Sunday last, James Devlin, aged 22 years and 2 months, eldest son of B. Devlin, Esq., M. P.

The funeral, which was largely attended by Mr. Devlin's fellow-citizens of all denominations, took place on Tuesday morning; Solemn Requiem Mass being sung in the St. Ann's Church.

The deceased was a young man of great promise, and his untimely death, which plunged his family in affliction, will be deeply felt by his many friends and comrades.—R.I.P.

MORTALITY OF MONTREAL.—The *Globe* gives some statistics which show that the mortality of Toronto for 1874 was 1,800 out of a population of about 70,000, or at the rate of 23.7 per thousand per annum. For the three summer months of 1874, the mortality of the Catholic population only, of Montreal was 1,899. Our average mortality in Montreal is twice as great in proportion to our population. Why is this? Not because of the greater severity of our winters, for our mortality, strange to say, is lowest during the winter. The cause is bad drainage, and above all, bad private drainage. Until this is remedied, Montreal will enjoy the bad reputation of being the deadliest place in the world. Strangers, in the summer time especially, when the mortality is at its highest, should avoid it as a very City of the Plague.

INCENDIARISM.—On Friday morning several alarms of fire rang out. Of these fires, one broke out in Nazareth street; another, occurred in the stables attached to Mr. McCormack's carriage factory; yet another in Mr. Ramsay's stables, Re-collet street; again another at the corner of St. Alexis and Notre Dame streets; where the inmates of the house on fire ran considerable danger; and yet again another fire broke out in a stable between King and Grey North streets. All these fires are believed to be the work of incendiaries. Two men were seen busy at one place; and again the same men were found at another fire under similar circumstances. "The firemen and the police think they will be able to identify the arsonists should they come across them again. An excellent way to deal with incendiaries caught in the act, would, it is deemed, be to stop them; to lock them up; to bind them; to handcuff them; and to send them to the penitentiary for a long term of years."—(The *Witness*.)

THE POPE.

The great Saint Francis de Sales made out a tableau of the various titles, given by ecclesiastical antiquity to the Sovereign Pontiffs and to their See. It may be useful just now to reproduce it.

THE POPE IS STYLED:

- The most holy Bishop of the Catholic Church.—Council of Soissons, 300 Bishops.
- The most holy and most happy Patriarch.—Ibid.
- The most happy Lord.—St. Aug. Epist. 95.
- The universal Patriarch.—St. Leon. P. Epist. 62.
- The Head of the Church of the World.—Innoc. to the Fathers of the Council of Mil.
- The Bishop raised to the Apostolic Summit.—St. Cyprian. Epist. III. XII.
- The Father of Fathers.—Council of Chalcedon, 451.
- The Sovereign Pontiff of the Bishops.—Ibid., in prof.
- The Sovereign Priest.—Ibid., Sen. XVI.
- The Prince of Priests.—Stephen, Bp. of Carthage.
- The Prefect of the house of God, and Guardian of the Vineyard of the Lord.—Council of Carthage, Epist. to Damasus.
- The Vicar of Jesus Christ, the Conformer of the faith of Christians.—St. Jerome, in prof.
- The High Priest.—Valent. and all antiquity with him.
- The Sovereign Pontiff.—Council of Chalcedon, in Epist. to Emperor Theod.
- The Prince of Bishops.—Ibid.
- The Heir of the Apostles.—St. Bernard.
- Abraham by patriarchate.—St. Ambrose.
- Melchisedech by Order.—Con. Chal. to Leo.
- Moses by Authority.—St. Bernard.
- Samuel by jurisdiction.—Ibid.
- Peter by power.—Ibid.
- Christ by Union.—Ibid.
- The Pastor of the Fold of Jesus Christ.—Ibid.
- The Master Key of the House of God.—Ibid.
- The Pastor of all Pastors.—Ibid.
- The Pontiff called to the plenitude of power.—Ibid.
- St. Peter was the mouth of Jesus Christ.—St. Chrysostom.
- The Mouth and Chief of the Apostolate.—Orig. in Math.
- The Chair and principal Church.—St. Cyprian.
- The Origin of sacerdotal unity.—Ibid.
- The Bond of Unity.—Ibid.
- The Church in which resides the chief power.—Ibid.
- The Church, Root, Matrix of all others.—St. Anselm, Pope.
- The See upon which the Lord has built the universal Church.—St. Damasus.
- The Cardinal Point and Head of all Churches.—Pope St. Marcell.
- The Refuge of Bishops.—Council of Ales. to P. Felix.
- The Supreme Apostolic See.—St. Athanasius.
- The Presiding Church.—Emperor Justinian.
- The Supreme See that cannot be judged by any other.—St. Leon.
- The Church placed over and preferred to all others.—Victor d'Uique.
- The first of all Sees.—St. Prosper.
- The Apostolic Fountain.—St. Ignat.
- The sure gate of the whole Catholic Communion.—Council of Rome, under Saint Gelasius.

Meditating upon the great analogy of the two Testaments, he insisted upon the authority of the High Priest of the Hebrews. "Ours," said St. Francis de Sales, "bears also upon his breast the *Urim* and *Thummim*, that is doctrine and truth. Surely, all that was granted to the servant *Isaac*, with much greater reason must have been accorded to the Spouse *Sarah*."

Recounting the different figures by which the sacred writers represented the Church, the great Saint continues: "Is it a house, says he? It is built upon a Rock, and upon its ministerial foundation which is Peter. Do you represent it as a family? Behold our Lord who pays the tribute as head of the house, and first after him St. Peter as his representative. Is the Church a *bourgeois*? St. Peter is its true captain, and it is the Lord himself who tells me so. Is the reunion operated by the Church represented by a draught of fish? St. Peter is the first to be seen, and the others *fish* only after him. Would we compare the doctrine preached to us (to draw us from out the great waters) to the fishermen's net? It is St. Peter that casts it into the Sea; it is St. Peter that draws it out; the other disciples are only his assistants; it is St. Peter that presents the fish to Our Lord.

Will you represent the Church as an Embassy? St. Peter is at its head. Do you prefer to liken her to a Kingdom? St. Peter carries the keys. In fine would you represent her under the form of a fold of lambs and sheep? St. Peter is the Shepherd and chief pastor under Jesus Christ." Bzaniolus.

CIVIL ALLEGIANCE.

Mr. Gladstone's pamphlet, entitled "the Vatican Decrees in their bearing on Civil Allegiance," as published by Appleton & Co., New York, contains four Appendices, respectively A. B. C. and D. Without the knowledge or consent of the distinguished author, we suggest a fifth for the next edition, to read thus:—

APPENDIX E.

The following extracts (omitted through inadvertence in previous editions) from an Encyclical Letter of Pope Leo XII., bearing date May 3rd, 1824, and addressed to all Patriarchs, Primate, Archbishops, Bishops, etc., is most convincing testimony—from a Pope's own pen, remember!—that obedience to the Church of Rome is incompatible with Civil Allegiance, or in the words of my 3d Proposition, "that Rome requires a convert who now joins her, to place his loyalty and Civil duty at the mercy of another."

"Having heard that various writings, circulated amongst the people, inculcate such doctrines as affect the loyalty and submission due to sovereigns and light up the torch of rebellion, every care must be taken, that the people be not hereby seduced from the path of duty. Let all be persuaded conformably to the doctrine of the apostle: 'That there is no power except from God—and those that are, are ordained by God.' He, therefore, who resisteth the power, resisteth the ordinance of God, and they that resist purchase for themselves damnation.' (Rom. xiii. 2.) They, therefore, are opposed to every law both human and divine who endeavour by the shameful schemes of sedition and rebellion to withdraw subjects from their allegiance to the sovereign, or to precipitate sovereigns from their thrones.

"It was for this reason, and in order not to be stained with so foul a crime, that the primitive Christians in the midst of furious persecutions, conducted themselves so deservingly, both in reference to the welfare of the emperors and the stability of the empire itself; and that not only by faithfully and constantly performing all things commanded them which were not contrary to religion, but besides by shedding of their blood in battle! The Christian soldier," says St. Augustine, "serves a pagan emperor; but if there be question of the cause of Christ, he knows no commander save him who is in heaven." He distinguishes the temporal emperor from the eternal; and yet he serves the temporal for the sake of the eternal. (St. Aug. *De Pecc. Merit. et Rem.*) With these principles before his eyes, that faithful martyr, Maurice, the obedient of the Theban Legion at St. Maurice, refused, replies, thus to the emperor: "We are soldiers of Christ, of our Emperor, but we are not soldiers of the emperor of this world. And yet even now, their hearts are not in their service, but in the battle, and does not regard us as rebels. We have arms in our hands, and we are ready to shed our blood for Christ, and for our Emperor."