

The True Witness

AND
CATHOLIC CHRONICLE,
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MONTREAL, FRIDAY, NOVEMBER 11, 1870.

ECCLIASTICAL CALENDAR.

NOVEMBER—1870.

Friday, 11—St. Martin, B. C.
Saturday, 12—St. Martin, P. M.
Sunday, 13—Twenty-third after Pentecost.
Monday, 14—St. Didacus, C.
Tuesday, 15—St. Gertrude, V.
Wednesday, 16—Of the Feria.
Thursday, 17—St. Gregory Thaumaturgus, B. C.

NEWS OF THE WEEK.

According to the reports received, an armistice for twenty-five days—from the fourth to the twenty-eighth of this month—has been agreed upon by the French Provisional Government and Count Bismarck and Baron Von Moltke for the King of Prussia.

LONDON, Nov. 5.—The election in Paris on the question of sustaining the powers of the Government of National Defence has resulted in an overwhelming majority in favour of the Government. The returns of the city are nearly complete. The result is as follows:—Ayes, 442,000; noes, 47,000; majority, 395,000.

Perfect tranquility exists in Paris. According to the latest despatches there have been no military movements whatever since Sunday.

NEW YORK, Nov. 5.—A Berlin despatch says a report is being circulated here that Garibaldi, with a body of Mobs, has been surrounded at Vales and taken prisoner.

Telegrams from Tours report that the Government is actively preparing to prosecute the war as if no armistice existed.

NANTES, Nov. 5.—Advices from Paris have been received to-day by balloon. The members of the Government there issued a proclamation to the people, saying you give us our orders; we have remained at the perilous post which the revolution of the fourth of September assigned us, and we still remain with the force coming from you. We realize the great duties which your confidence imposes. The first is the national defence, which must be our exclusive occupation. We will repress all criminal movements by a severe execution of the laws.

BRUSSELS, Nov. 5.—The *Nord* of this city publishes a letter from Marshal Bazaine, giving the lie to Gambetta's charges and insinuations, in his proclamation to the French army. The Marshal indignantly denies any treachery or treason or bargain with the Bonapartists. He reviews the causes and facts which made the surrender inevitable, after an unparalleled siege and unlimited suffering.

It is reported that Thiers and Bismarck have signed an agreement which was sent to Paris to receive ratification.

There has been no fighting around Paris for the past three days. Fire from the French forts, however, is kept up to prevent the erection of Prussian batteries. In this the French have been very successful.

VERSAILLES, Nov. 5.—The Provisional Government has finally rejected the protocol agreed upon by Thiers and Bismarck, although previously they signified their approval. Thiers has received orders from Paris to notify Bismarck that his conditions could not be accepted, and return to the capital immediately. The cause of the rupture is believed to be the persistence of Bismarck in insisting on the guarantees for the cession of territory. The war goes on. The Prussian Ambassador at London says the struggle will continue all winter.

LONDON, Nov. 6.—The disordered condition of Paris is a great obstacle to peace. M. Favre, Thiers and Trochu had an interview at a French outpost in which this subject was discussed in all its bearings. It was stated that the Committee of National Defence was in favour of armistice, but was not sure of its ability to realize its wishes.

DALE, Nov. 5.—A serious engagement took place to-day on the road from Dijon to St. Jean de Lerne. The Prussians, although using ar-

tilillery and mitrailleuses, had at 7 p.m. gained no ground.

TOURS, Nov. 7.—A despatch says: The proposition for an armistice has been unanimously refused by the leaders of the Paris Government. The reason for this is found in the refusal by Prussia of the project to re-victual the city, and also because she accepted with reserve the schemes for allowing Alsace and Lorraine to vote for members of the Constituent Assembly. The Paris Government is generally supported in its action by the people of all classes. The Government here is acting energetically. A universal up-rising is expected, as it now seems to be the general impression that Prussia has only sought to gain time by seeming to admit the possibility of an armistice, in order that the troops lately investing Metz could come to Paris without danger.

The French Government have ordered the arrest of Marshal Bazaine and the officers of his staff wherever found.

The *Moniteur* says that Prussia, as she would neither consent to the re-victualing of Paris, nor allow Alsace and Lorraine to vote in the election of delegates to the Constituent Assembly, assumes all responsibility for the continuance of the war. Prussia, not France, has refused the armistice.

A despatch from Florence says Victor Emmanuel definitely refuses to proceed to Rome fearing to incur the anathemas of the Church. A ministerial crisis occurred when this decision was made known, but affairs were subsequently arranged, preventing a rupture of the Cabinet. It is now announced that the transfer of the capital to Rome will be made in July, 1871, but this is considered by the party of progress a mere evasion and an abandonment of the fruits of the revolution.

The *Paris Liberte* asserts that Bismarck proposes a restoration of the Pope's temporal power.

WHAT THE REFORMATION IN ITALY, AND THE REVOLUTION HAVE DONE FOR ROME.—We read in the *Montreal Witness* of the 28th ult., the following significant paragraph:—

"It is a fact for example that half a dozen newspapers, liberal in politics, and more or less free-thinking in religion have been started in the Eternal City, and are circulated daily in the vicinity of the Vatican."

Remembering that "free thinking" is but a euphuism for infidel, or anti-Christian, we find in the *Witness* an unexpected but valuable confirmation of the statements of the Catholic press with respect to the demoralising consequences of the capture of Rome by Victor Emmanuel's mercenaries. The paragraph from which we have quoted continues:—

"Few except those who have lived in Rome can measure the meaning of a fact like this."

Why the meaning is on the surface! he who runs may read; it requires neither a prophet, nor the son of a prophet to interpret it. The phenomenon is neither new nor exceptional. It is but a repetition of what took place in France in the last century, of what is there taking place again now under the fostering influences of Liberalism and the Revolution, it is but the realisation in part, or rather the commencement of the realisations of the anticipations of all intelligent men. All men, not born fools or wilfully blind, know and have known from the beginning that the opening of the Italian Peninsula to the Reformation was the signal for the letting loose of the torrents of infidelity, blasphemy, and obscenity, which now pour unrestricted over the land.

The meaning of the fact recorded by the *Witness* is this—That it is not the Pope only that the Revolution attack, but Christianity; that it aspires not to the deposition of the Sovereign Pontiff, but to the overthrow of Christianity; that if it be against His Vicar upon earth that its first blows seem to fall, its shafts are really aimed against Him Whom on earth the Pope represents. *Evraez l'infame* is now, as in the days of Voltaire, the rallying cry, *le mot d'ordre* of the Revolutionary party throughout the world.

This is one meaning of the fact, here is another. It means that the Protestant, and so-called evangelical press which with glee records the triumph of "Free-thinking" in Rome, is at heart as anti-Christian as the more honest and outspoken organ of the extreme democracy. It is not love of Christ, but simply hatred of Catholicity that prompts its utterances; and it, and its supporters, would be well content to witness the overthrow of Christianity, if by no other means the ruin of the Papacy could be accomplished.

But is not the inconsistency of the *Witness* too glaring, is not its hypocrisy too patent, are not its solemn drivelling about "love for Jesus"—and "Gospel light" a little too nauseous when in the same columns as these in which it deprecates the reading of Protestant journals, which refuse to utter the peculiar *Shibboleth* of the sects to which it belongs, it at the same time records with glee the fact that "free thinking journals are now extensively read and circulated in Rome? Is it not a fact with a deep meaning "that the *Witness* which de-

nounced the New York *Christian Inquirer*, a journal as much superior to the *Witness* in the spirit of Christian charity which it inculcated, as it was in talent, and gentlemanly tone, should record not only without a word of reprobation, but rather as a matter for evangelical rejoicing that "free thinking," that is infidel journals, now "circulate daily in the vicinity of the Vatican?"

THE HEIGHT OF IMPUDENCE.—"Victor Emmanuel," so reports the telegraph, "offers the Pope conciliatory terms." To read this one would think that the Pope had been guilty of some offence against Victor Emmanuel, had robbed him, and otherwise inflicted grievous wrong upon him, which the Piedmontese King in his generosity, was willing to forget and forgive. So, too, the highwayman might be said to offer "conciliatory terms" to his victim when he offered to him the alternative of "your money or your life." We shall believe in the good intentions of Victor Emmanuel then, and then only, when, humbly confessing his sins, he makes restitution to the Sovereign Pontiff of the Territories which by brute force he has wrested from him, and which the Pope holds, not for his benefit, but as it were in trust for the good of the Catholic Church.

MERCENARIES.—Amongst the many calumnies launched against the Papal Zouaves we notice one—that of speaking of them as mercenaries. To expose the injustice of applying this epithet to the said Papal Zouaves, we have but to refer to the dictionary for a definition of the word "mercenary."

"Mercenary.—Serving for pay; venal; hired; sold for money; hireling."— *Worcester*, p. 899.

Now who dare say that the Papal Zouaves in whose ranks were to be found sons of the best families in Europe, and whose pay and rations were of the very humblest description, were induced to take service in the Papal army by venal motives: that they "served for pay" or had "sold themselves for money." Enthusiasts they were: enthusiasts in what some Protestants may deem a bad cause, but no more "mercenaries" than were the crusaders of old—than were the Vendecians who maintained a gallant but ineffectual struggle against the soldiers of the French republic, than were the Southerners who nobly fought and died for the sovereignty and independence of their several States.—Call things by their right names, call the volunteers for the Papal service bigots if you will, hot-headed enthusiasts, but not "mercenaries." Of all men they were the least mercenary, the least actuated by money-making motives; and to apply to them the epithet "mercenary" is an outrage on common sense, as well as an outrage on truth.

The *Montreal Herald* of the 22nd ult., in an article which contains certainly nothing which can offend the feelings of the Catholic, puts the case of the Piedmontese *versus* Rome and the Pope in the best possible light for the former, and urges all that can be urged in justification of Victor Emmanuel's unprovoked attack upon the Sovereign Pontiff and breach of faith. The *Herald* urges that:—

"There are stages in the progress of human society, in which ancient institutions become anachronisms without any special fault of the persons who are their representatives. The world has to get rid of these old fashioned establishments, and cannot permit its onward march to be impeded out of sympathy for individuals however respectable personally, or however legitimate their pretensions. This we take to be the whole case between the Pope and the Italians."—*Montreal Herald*, Oct. 22, 1870.

It is a sufficient reply to quote the old adage that "that which is morally wrong, cannot be politically right or politically expedient." If the pretensions of the Pope be legitimate and if Treaties be morally binding on the contracting parties, then is the late action of the Piedmontese Government illegitimate, and therefore immoral; and if the plea of expediency be urged in its defence, we reply that in like manner the thief, the forger, and every villain who commits a crime for the sake of the advantage that may thence to him accrue, may urge the same plea. To defend, logically, the unprovoked attack of a Piedmontese army upon the Sovereign Pontiff and the murder of his brave defenders, the *Herald* must start from the premises that the end proposed justifies the means; and that it is lawful to do wrong, and to violate pledged faith, that good may follow." And even the question would still be open for discussion whether good has followed or will follow from the invasion of the Papal States and the capture of Rome by the troops of Victor Emmanuel.

WHAT KIND OF IMMIGRANTS CANADA NEEDS.—In our exchanges we read that Miss McPherson of London, England, is delivering lectures with the view of raising funds to enable her to bring out to Canada what are called "English Arabs and street children."

We recognise Miss McPherson's benevolent intentions and we are convinced that she means well. In so far as the towns and cities of England are concerned, they too will be all the better for getting rid of their "Arabs and

street children," and may therefore feel thankful to Miss McPherson, but not so with Canada. We have already enough and more than enough of this class amongst us, more than we can deal with and God forbid that we should increase their numbers. "Arabs and street children" are not the kind of stuff that we want to swell our population; and though England may be glad to get rid of them, Canada is not the place where she should be allowed to shoot her moral rubbish.

We want immigrants but we do not want criminals. We want honest, industrious, and stout able workmen; laborers of all kinds, skilled and unskilled; agricultural laborers, mechanics, and all sorts of craftsmen; but we do not want idlers, loafers, gamins, thieves, and jail-birds. Emigration will give a change of climate, but not a change of disposition; the loafer in England will be a loafer in Canada; the street arab of London will be a street arab in Montreal; and just as the people of Victoria have taken energetic measures to prevent the thrusting upon them of convicts from the mother country so will we if we are wise, repel the class of immigrants of whom England would gladly enough make us a present and with whom Miss McPherson proposes to endow us. Would to God that philanthropists would bear in mind that the only class of immigrants we want are the honest, able-bodied, and industrious.

We call attention to the advertisement of the Leonard Scott Publishing Co., New York, and the terms on which they offer their reprints of the leading British Periodicals. To him who would keep himself posted up on the leading political, social, and literary questions of the day these magazines are of great value.

BLACKWOOD'S EDINBURGH MAGAZINE—October, 1870. Messrs. Dawson Bros., Montreal:

The current number is rather dull for *Blackwood*, but is nevertheless very readable. Its contents are as under:—1. Piccadilly; 2. Earl's Den, part xii.; 3. On Fiction as an Educator; 4. Boating on the Thames; 5. Strangers in The House; 6. Canada: The Fenian Raid, and The Colonial Office; 7. Cornelius O'Dowd; 8. The European Hurricane.

THE POPE'S TEMPORAL POSSESSIONS.—VICTOR EMMANUEL'S "USURPATION."—PROTEST OF THE CATHOLICS OF TORONTO.—THE ARCHBISHOP'S COMMENTS.

On the 26th ult., a meeting was held in St. Michael's Cathedral for the purpose of giving the Catholics of the city an opportunity to sign several protests against the occupation of Rome by Victor Emmanuel, and his assumption of the temporal power there. The number of persons present was comparatively small. A choir of boys, stationed in the sanctuary, sang before the opening of the proceedings a "Hymn of joy to the Pope." Shortly afterwards the Archbishop and the clergy entered, and prayer having been offered,

The Archbishop of Toronto rose and made a few remarks. He then called upon his Secretary to read the protests, with his (the Archbishop's) notes thereon, as follows:—

PROTEST OF THE ROMAN CATHOLIC ARCHBISHOP OF TORONTO, and the Clergy and people of the archdiocese, against the usurpation of the temporal possessions of the Holy See:—

FIRST PROTEST.

In our name and in the name of the clergy and the faithful of our archdiocese, we protest against the usurpation of the patrimony of St. Peter, secured to the Holy See for the dignity, freedom and support of the head and government of the church.

NOTE.—Rome, with its preserved monuments of the past, and the magnificent structures of later times, has been built and maintained by the pious offerings of the Catholic world, and donations of the pilgrims of all nations; it is, therefore, justly the capital of the Christian world. Ancient Rome, grand and powerful as it was in its day, has passed away, leaving but the ruins of its former greatness. As it now stands, it is the offspring of Christianity; its masterpieces of art, its public and private institutions, have sprung into existence under the guiding influence of Christian genius and the substantial patronage of the Popes. The Popes have been its protectors since they called in the assistance of Pepin against the Lombard King Astolphus, and since that time, 753, they have been its only recognized and legitimate rulers. Were it not for their influence time and again, Rome, like its ancient rival, Carthage, would have been but an unpeopled waste.

SECOND PROTEST.

We protest against the usurpation of weaker States legitimately and justly governed by stronger powers, as we would protest against the forcible and unjust seizure of the property and lands of private individuals.

NOTE.—We protest against King Victor Emmanuel's seizure of Rome. For if he at the head of his Piedmontese people had a right to invade the kingdom of Naples, the Grand Duchy of Tuscany, and all the minor principalities of Italy, and in fine the States of the Church, that he might make the Italian peninsula one Kingdom; then with equal justice would the United States of America, to make one grand Republic of the continent of North America, have a right to invade and annex to themselves the Dominion of Canada, Mexico, and all British North America; then too (what every one with us will not concede), would any Power in Europe, if their public exigencies or self-aggrandizement required it, have a right to invade England, and carry war and all its horrors amongst a happy people.

THIRD PROTEST.

We protest against the caricaturing and bringing into disrepute the sacred person of the Sovereign Pontiff our Holy Father and religious rites and ceremonies, the Ecumenical Council and grave debates.

NOTE.—What time has not been spent, what talent profligated, to the work of undermining the respect and honour due to the Sovereign Pontiff! Every engine of communication has been put in motion. In pamphlets, in news and illustrated papers truth has been sacrificed. But the work has been overdone. Few now, except the very illiterate, except those who are strangers to the events of the day, give credence

to the absurd stories propagated through them. But this does not justify those writers and publishers. They can, as well as lying lips, be called, in the words of Scripture, an abomination to the Lord. They would have long since scandalized the Catholics had they not been forewarned by our divine Lord, who said to his Apostles, "Beware of men; you shall be hated by all men for my name's sake," Matt. xxii. The Master was calumniated; the disciple, he said, was not above the Master; and again, St. Matt. v, and persecute you, and speak all this evil against you untruly for my sake. Be glad and rejoice, for your reward is very great in heaven."

FOURTH PROTEST.

We also protest against the false opinions of certain public writers, who affirm that public men and political events are not to be judged by the standard of right and wrong as applicable to individuals.

NOTE.—There is one supreme tribunal before which all, the great and the small, must appear. Dignity will be no safeguard; power no shield of defence. All will be judged, with respect to private and public acts, by the same unchanging principles of moral rectitude. The tribunal of right and wrong is the eternal law of God manifested to us by enlightened reason, and confirmed by the teachings of Holy Scripture and the Church, by which law every man holding a public position will be held accountable for his votes and acts in the Council of the Government, as is the juror by his oath to give a just decision, and any infringement of right and justice will call punishment on his head.

FIFTH PROTEST.

We also protest in the name of the God of humanity against unjust wars—wars in which human lives are wantonly sacrificed, without lawful reasons or for dynastic aggrandizement.

NOTE.—Wars are sometimes lawful, for every supreme power must have a means of protecting itself against injury, and of vindicating its rights. War alone sometimes can supply this means. That a war be just and lawful three conditions are required:—1st. That it be proclaimed by a lawful authority; 2nd. That there exist a weighty and just reason which will outweigh the inconveniences of the war; 3rd. That it be necessary; for when just satisfaction is offered to the injured party, it should be accepted as war without necessity ceases to be just, and consequently becomes a wholesale murder.

SIXTH PROTEST.

We also protest against all secret societies and organizations having for their purpose to undermine the Church, to overthrow legitimate governments that rule for the common good of the whole people, and not for the good of any particular class or section.

NOTE.—(We quote largely from Balmes.) The Gospel inculcates the necessity of obeying legitimate authority. Resistance to lawful governments is certainly not allowable so long as they do not outstep the bounds of their faculties; but when they do so, their commands, as St. Thomas says, are rather acts of violence than laws. Above the supreme power exist the principles of reason, morality, and religion. "Kings, princes, magistrates," says Palafra, "all jurisdiction is ordained by God for the preservation of his people, not for their destruction; for defence, not for offence; for man's right, not for his injury." "For," as St. Thomas says, "God has constituted kings to rule and govern, and to secure to every one the possession of his rights." Such is the aim of their institution. But if kings, turning things to their own profit, should act otherwise, they are no longer kings but tyrants. Are we to obey civil power when it commands something evil in itself? Are we to obey the civil power when it interferes in matters not included in the circle of its faculties? We will answer these questions by deductions drawn from St. Thomas, one of the greatest interpreters of Catholic doctrine:

1st. We cannot, under any circumstances, obey the civil power when its commands are opposed to the Divine law.

2nd. When laws are unjust they are not binding in conscience.

3rd. It may become necessary to obey these laws from motives of prudence, that is in order to avoid scandal and commotions.

Laws are unjust from some one of the following causes:—

When they are opposed to the common wealth—when their aim is not the good of the commonwealth—when the legislator outsteps the limits of his faculties—when, although in other respects tending to the good of the commonwealth, and proceeding from competent authority, they do not observe suitable equity.

The Church has always favored liberty properly so-called; but she condemns all uprisings of peoples against their just and legitimate governments, also all uprising of a people, though oppressed, who have not a probable and reasonable hope of success, because a non-successful revolution may entail greater misery than an oppressive government, as has happened in Ireland and Poland. Thieves, robbers, murderers, adulterers, drunkards, and such like, cry out against tyranny when they are prevented from breaking the law or punished for its infraction. A Government illegitimate at first may become legitimate by wise government, and by consent of the governed.

But is it lawful to resist the civil power or the Government *de facto* by physical force? In preaching obedience "to the powers that be" the Church speaks of such powers as having a legitimate existence. The absurdity that a fact, because accomplished, can create right, or that a thing obtained by force, because taken possession of, can be justly held, can never become a dogma of Catholicity. This would legitimate all usurpations; the world would be abandoned to a mere rule of force. That degrading doctrine is not true which derives legitimacy from usurpation; which says to a people conquered and subjugated by any usurper whatsoever, "Obey your tyrant—his rights are founded on force, and your obligation to him on weakness." It is but a robbery on a grand scale. If it were true that resistance was unlawful in such a case, the highwayman would obtain a right to your purse if he succeeded in taking it by force. It would be a robbery, but this robbery being a consummated fact, you cannot now obtain a redress, for it would be robbery to endeavor to arrest the purse from him.

SEVENTH PROTEST.

We condemn the doctrine that upholds one law for the weak and powerless and another for the powerful and strong. The Scriptures command obedience to the authorities, but illegitimate authority is no authority; and therefore when the Scripture prescribes obedience to the authorities, it is the lawful authorities that are implied.

NOTE.—St. Peter tells the early Christians to obey not only the good and gentle, but also the tyrannical. I Peter ii. 17. We conclude from this that we must obey even those who are bad, and that the fact of a prince being personally wicked does not give his subjects the right of rebelling against him, as has been asserted by John Huss, Wycliffe, and such like. Vice in the person of the ruler, so long as he administers the laws equitably, does not justify resistance to his authority.

The sacred text, in enjoining on us obedience to the civil power, tells us that it is ordained by God himself, that is the minister of God himself; and it is evident that usurpation is never vested with so high a character. In order however that an insurrection against an unlawful power may be legitimate and prudent, those who undertake to overturn it should be sure of its illegitimacy, should have in view the substitution of a lawful power; and should count be