

The True Witness

AND
CATHOLIC CHRONICLE,
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MONTREAL, FRIDAY, SEPTEMBER 20, 1872.

ECCLIASTICAL CALENDAR.
SEPTEMBER—1872.

Friday, 20—Ember Day. Vigil of St. Eustachius and Comp., M.M.
Saturday, 21—Ember Day. St. Matthew, Ap.
Sunday, 22—Eighteenth after Pentecost.
Monday, 23—St. Linus, P. M.
Tuesday, 24—Our Lady of Mercy.
Wednesday, 25—St. Thomas of Villanova, B. C. (Sept. 22.)
Thursday, 26—Of the Blessed Sacrament.

NEWS OF THE WEEK.

The last rumor about the Sovereign Pontiff is to the effect that he will not leave Rome. The plundering of the Church still continues, and the Piedmontese conquerors exert the rights of the sword to the utmost. In Germany the decree against the Jesuits is being actively enforced. Why all Catholics throughout the Empire are not dealt with in a similar manner it is not easy to explain; for the same argument that is relied upon to justify the expulsion of the Jesuits, and the confiscation of their property, would equally justify the expulsion and spoliation of every member of the Church to which the Jesuits belong. The Jesuits are, in every respect, as are other Catholics; they teach no doctrine that the Church does not everywhere teach; they hold no principles but what are common to all Catholics, whether priests or laymen. As when the French Guards invaded the sanctuary of the Parliament of Paris to arrest d'Esprenonil who had given offence to the Court, they were met by the cry—"We are all d'Esprenonils," so Catholics with equal truth may exclaim to the Liberals of Germany "we are all Jesuits; all as guilty, all as worthy of spoliation and expatriation as are the particular priests whom you have singled out for persecution." It is very probable that the so-called Liberal party in Germany will not long be contented with the paltry concession made by Bismarck to their hatred of the Church, in the persecution of the Jesuits, but will insist that the measure be extended to all professors of the hated religion. It is not the Jesuits only whom the Liberals hate but all Papists nor all Papists only, but all Christians. "Erasez l'Infame" is their motto today, as it was of Voltaire before them; therefore they pat weak vain men like Dollinger on the back, because he, perhaps unconsciously, is doing their work; and affect sympathy with the new Protestant scoundrels who call themselves Old Catholics.

The Continental news is of no great importance. The Emperors have met and parted, and the world is no wiser than it was a week ago as to what transpired betwixt them. Fresh Carlist troubles are reported as brewing in Spain. In France all parties seem to be quietly awaiting the death of M. Thiers, which will be the signal for another civil war, and probably another Communistic outbreak.—Strikes in England are the order of the day; and these, coupled with the high price of meat, coal, and the prime necessities of life, cause grave apprehensions for the peace of the country during the coming winter. From Ireland we have reports of great coal discoveries. We hope they may turn out to be true; but, though the existence of coal in Ireland has long been known to the geologists, it has not yet been proved that it exists in quantities, and in quality, sufficient to make Irish coal-mining a profitable undertaking. The great rise in the price of coal in England will however tend to make even the inferior qualities valuable in the market; and we hope therefore that we may soon see the development of another industry in Ireland and an increase in its material wealth. England is now importing coal from France and Belgium. Who knows? perhaps in a few years she may be indebted to Ireland for a supply of this to her, essential element of all her prosperity, of all her commercial and naval greatness!

The great event in the U. States has been the arrest of the notorious Forroster the reputed murderer of Nathan the New York

banker, some two years ago. The police have been on the tracks of the prisoner for a long time, but he managed to baffle pursuit up to a few days ago, when he was arrested at Washington.

We are at last in possession of the finding of the Board of Arbitrators at Geneva. The amount of damages is Fifteen millions and a half of dollars. These are awarded for injuries done by the Alabama, the Florida, and the Shenandoah, the only ships for whose acts the Board holds Great Britain in any manner responsible. This is a proof how actively the British Government must have worked to enforce its neutrality laws. Only three cases of failure during a long war can be established against it! Sir Alexander Cockburn dissents from the judgment of his brother Arbitrators, and will publish his reasons for so dissenting in a few days. It is said that, whilst admitting the liability of his Government in the case of the Alabama—he denies that there was lack of due diligence on its part, in the case of the other vessels mentioned above, and for whose depredations Great Britain is held responsible.

The question "Was St. Peter ever at Rome?" has we see by the *Globe*, been again taken up, and answered in the negative, by a Protestant minister of Toronto, a Rev. Dr. Fuller; who, so the *Globe* tells us, quoted from the New Testament to show that the Apostle was not crucified there, i.e., at Rome.

The texts so quoted the *Globe* does not mention; and we should be well pleased to see them, since they do not occur in any copy of the sacred writings of Christianity that we have ever met with.

But if there be such texts, and if they were known to the Christians of the second century, amongst whom the tradition that St. Peter was crucified at Rome was universal—how did that tradition, so contradictory of the New Testament, ever arise?

St. John the Evangelist, who perhaps knew something about the matter, writing at the very close of the first century, alludes, towards the end of his gospel 21, 18, to the prophecy of Our Lord as to the manner in which St. Peter should die: and without expressly mentioning that the Prince of the Apostles was crucified, his language is such as to make it clear that he knew, and that all of those for whom his gospel was written, well knew, the particulars of St. Peter's death; for he alludes to it, as to a striking and well known instance of the fulfilment of Christ's prophecy, respecting His servant's death, and as an additional proof of the Master's divine authority. But had the manner of St. Peter's death been doubtful even, to the Christians living at the close of the first century, St. John's appeal to the words of Christ, signifying what manner of death St. Peter should die, would have been without force or meaning. It was because everybody knew, A.D. 93, that some quarter of a century before St. John wrote, St. Peter had died upon the cross, that the Evangelist's allusion to Christ's prophecy had any force or significance whatever. We may therefore take it for granted, that when St. John wrote his gospel, the manner or the *how* of St. Peter's death was a matter of notoriety, about which there was as little uncertainty as there is to-day as to the manner of Louis Napoleon's sudden fall from power.

But if the manner or *how* of St. Peter's death—by crucifixion—were so notorious, so universally known at the close of the first century, that St. John in alluding to it as a striking instance of the fulfilment of Christ's prophecy, did not deem it necessary to remind his readers that St. Peter was crucified, it is to be presumed that they knew something, and a good deal, more about the last moments of the great apostle; that, if they knew *how* he died, so also they knew *when* and *where* he so died. It must certainly have been somewhere in the Roman Empire; for beyond its limits, we have no reason for believing that any persecution of Christians prevailed so early as the first century. And from St. John we learn that St. Peter suffered for the faith.

It is therefore clear, from the fact of the merely incidental allusion made by St. John, to the manner of death that St. Peter died, that the particulars of that death, the *how*, the *when*, and the *where*, must also have been fully known to the Christian world at the close of the first, and the commencement of the second century. Now long before the close of the latter, and even before the generation living when St. John wrote his Gospel had all passed away, we find writings in which the martyrdom of St. Peter, by crucifixion, in the reign of Nero, and at Rome, are all spoken of as things well known to the Christian world, which no one dreamed of disputing about.

How then, if the writings of the New Testament prove that St. Peter never was at Rome, and consequently was not crucified there under the reign of Nero, could the tradition that he, St. Peter, was there, and was there crucified, have come into existence, and have obtained universal acceptance amongst Christians in the

short time that had elapsed since the writing of St. John's Gospel—when the facts of St. Peter's death were well known; and a matter of notoriety?

The impugnors of the Catholic tradition find themselves therefore in this dilemma.

They must either take the position that, when at the end of the first century St. John wrote his Gospel, nothing whatever was known with certainty as to the particulars of St. Peter's death; in which case, the allusion by St. John to the prophecy of Christ "signifying by what death he—Peter—should glorify God."—St. John, 21, 19, and to which death St. Peter alludes in his second epistle 1, 14—is irrelevant, and in short mere buncombe;

Or they must assume the equally untenable position that, although the particulars of St. Peter's death were well and universally known to the generation of Christians living at the very close of the first century when St. John wrote—within about seventy years all the particulars of that death, one of the events to which Christ had dedicated a special prophecy, deemed by St. John worthy of special record—had been thoroughly forgotten; and all memory of them so utterly obliterated, that a false tradition, and that contradicted by the writings which Christians most esteemed, had obtained universal and unopposed acceptance!!!

COAL.—The great and sudden rise in the price of coal in Great Britain, may well excite grave fears. Coal is the one source of the commercial prosperity, and of all the material greatness of the country; it is to its cheap coal, and to that alone, that it is indebted for all its wealth, all its industries, its manufactures, its commerce, and its formidable navy. It is coal, and coal alone, that enables its small area to maintain so many millions; it is coal that builds up its factories, that covers its soil with the villas of its merchant princes, and the seas with its ships. In a word coal, that is to say cheap coal, is the Alpha and Omega of Britain's power and prosperity.

And coal has risen nearly 33 per cent. in a short period; and even the importations of this article of prime necessity from Belgium fail to keep the price down, or to prevent it from rising. What may this mean? Is it the beginning of the end?

The rise it is hoped may not be permanent. Some would fain attribute it to temporary causes, amongst others to the strikes of late so prevalent in England; and it is hoped by sanguine people that in a few months prices will again come down to something like their former rates. Still it cannot be doubted that the present aspect of the coal question is very serious indeed; and by many it is accepted as a proof that the event so long spoken of, though sneered at by some as impossible, is actually at hand—when the coal fields of Great Britain shall no longer be able to stand the excessive and constantly increasing demands made upon them.

Not but what the quantity of coal known, on good grounds believed, to exist in these coal fields is enormous and apparently inexhaustible. A Commission recently appointed to enquire into the subject, estimated the amount of coal remaining in the United Kingdom at upwards of 90,207,000,000, more than ninety billions of tons. But of this a very large quantity lies at such a depth beneath the earth's surface, that it can scarcely be called available, at all events in the actual state of physical science. The Commissioners include all coal that may be found within 4,000 feet of the surface; but as at that depth the permanent temperature must be at about 122° Fahrenheit at least, it is not likely that men will be able to carry on their labors under such conditions; and in the opinion of many, workings cannot be carried at a greater distance from the surface than 2,000 feet. This view of the case, if correct, at once reduces by an immense amount the quantity of coal available.

And with every foot that the miner descends, the cost price of the coal at the pit's mouth must rise; so that long before the extreme depth can be attained, the expenses of working will have so augmented as to render British coal so costly as to leave no margin for profit to the manufacturer. It is cheap coal that is needed, if Great Britain is to maintain her place amongst the nations of the world. Great Britain cannot even afford to stand still; she must advance; to do this she must annually increase her consumption of coal; what suffices for 1872 will not suffice for 1882; and it has been calculated that, if the present rate of increase in consumption be maintained—without which Great Britain will have to let other countries pass ahead in the never slackening struggle for commercial supremacy—the quantity of coal consumed in 1887 will be double that consumed in 1869. At this rate of consumption it is calculated that the available coal of Great Britain, would be exhausted by the middle of next century, or whilst persons now living shall still be in the world.

But setting aside theories, the ugly fact stares us in the face, that coal is becoming dearer; and that therefore the present supply

is not able to keep pace with the present demand. The consequence is that British manufacturers are no longer able to execute orders sent to them from the Continent; and that Belgium and France are already beginning to do the business of which till lately Great Britain enjoyed almost the monopoly. So we read in the *Times*, of the 20th August, how large orders from the Italian Government, for iron for naval purposes, had been transferred to France, the price of coal rendering it impossible to execute them in England; so also orders from South America for iron for the construction of a theatre, had been taken up by French contractors, English contractors being unable to execute them for the same reason, the high price of coal. Great Britain is no longer the workshop of the world.

And this means that, unless Great Britain can regain her position, the artisans of the country will be thrown out of employment; that the millions who are dependent for their bread on the wages paid by the great ironmasters, and manufacturers of England will be reduced to want. How long, under such circumstances would the political and social constitution of Great Britain, be left standing? It is fearful to contemplate; but it is as certain as is any proposition in Euclid, that a considerable failure of coal in Great Britain must be followed by a political and social revolution more terrible by far than that which astonished our fathers in 1793. For this it will not be necessary to wait until the British coal fields be exhausted, for these may yet furnish coal for thousands of years; it will be enough that the cost of working the mines shall have so increased as to raise the price of coal to such a figure that it shall no longer be possible for the British manufacturer to undersell his French and Belgian rivals; and perhaps, more formidable than either, his rivals on this Continent, whose coal fields are as yet almost untouched, but to which the rise of price on the other side of the Atlantic will impart fresh value.

Macaulay's New Zealander is perhaps after all, not a mere misty phantom of the poet's brains, but the well defined vision of the clear-sighted political economist. The present increased price of coal may not be permanent; it may in great part be the result of strikes, of the depreciation of the value of money, and other causes no way indicative of any exhaustion of the British coal fields. But it needs no prophet to tell us that, if ever those fields should become even partially exhausted, Great Britain will sink into a very paltry third or fourth rate power, unable to feed one half of her actual population, and useful chiefly for growing of wool, and feeding of horned cattle. We should in such a contingency see repeated on a large and terrible scale, what, after the potato famine of '47, we saw on a comparatively speaking small scale in Ireland; for then would there be great tribulation, such as was not since the beginning of the world to this day.

THE MONTREAL "WITNESS" ON IRELAND.

—The prospect of an increase in the number of Jesuit priests in Ireland as one of the results of the persecution to which in Germany they are exposed, is causing much uneasiness to our evangelical contemporary. In his issue of the 13th inst. he thus expresses his opinion of Ireland:—

"We can hardly see what room or need for them—the Jesuits—there can be in that unhappy, priest-ridden country, which already resembles the man into whom the seven evil spirits entered whose last state was worse than the first, or rather like him who was possessed by the whole legion of devils."—*Witness*, 13th Sept.

We hope Irishmen appreciate the compliment paid to them, and their native land, by the *Witness*, and that they will testify their sense of the compliment by the support that they extend to its circulation.

The *Witness* also looks with alarm at the extensive emigration from Ireland to Scotland of the Irish Catholic population, which our contemporary greatly fears may help "to deteriorate the native population." Yes! when we compare the statistics of bastardy and child murder as furnished by the Registrar-General for Ireland and Scotland respectively, we assuredly have cause to tremble for the moral deterioration of the last named from the effects of Irish Catholic immigration!

COMMUNISM AND PURITANISM.—It is instructive to note the striking similarity of the moral effects wrought on their respective professors, by Communism and Calvinistic Puritanism. Of this similarity, indicative again of a common spiritual origin, betwixt Communist morality, and Puritanical morality, we have a striking instance in the recently published statistics for 1870, of Communist, Catholic priest and archbishop shooting, Paris; and in a late report of the Registrar-General for Puritanical and Sabbatarian Scotland.

From the Paris statistics, as published in the *Montreal Herald* of a late date, we learn that, out of 57,112 births, 15,423 were born out of wedlock. Knowing to what extent revolutionary Paris has been won over to

liberal and anti-Catholic principles, how widespread in Paris is the hatred of the Church and her clergy, we do not wonder at this great amount of illegitimacy; to which nothing of the kind in Europe approaches, except, strange to say, in the more thoroughly evangelical portions of Scotland.

In Paris, revolutionary and Communistic Paris, the number of illegitimate births was upwards of 27 per cent. of the whole; in Scotland, according to the *Registrar-General's Report*, though things are not quite so bad, yet in these parts where the population is the most profoundly evangelical or Sabbatarian, the rate of illegitimacy varies from 15.4 per cent to about 20 per cent of the whole number of births. Aberdeen which may be set down as Sabbatarian, giving 15.4; Wigtownshire, which is Sabbatarian, yielding 17.5; and Kircudbrightshire which is the Sabbatarianest of all, footing up, 19.9 per cent of illegitimate births. These are not our figures, but those of the Registrar-General; and it thence appears that Communism and Puritanism of the ultra evangelical type, produce very similar moral consequences; and that where we see a population practically giving evidence of its love of liberty by shooting down Catholic Archbishops and priests, and hunting down nuns, and Religious generally; or of its Puritanism by its zeal for the strict observance of the *Sabbath*—there we may be sure, that the percentage of illegitimacy is fearfully great.

A CATHOLIC DAILY PAPER.—Over the signature Cornelius Donovan, a gentleman well known to, and respected by the Catholics of Canada, we have received the annexed Prospectus of a Catholic Daily Paper. We may have some remarks to offer in our next upon this important project, but for the present week we content ourselves with calling attention to Mr. Donovan's Prospectus:—

"CATHOLIC DAILY PAPER."

(To the Editor of the True Witness.)

HAMILTON, September 14th, 1872.

DEAR SIR,—Allow me to call your earnest attention to the following, which, I feel confident will be interesting to you, as well as the great body of our co-religionists:

That in this great Dominion of ours, forming as we do so vast a proportion to the bulk of the population, the want of a daily paper in advocacy of "our element" is a desideratum that has long before now no doubt, presented itself to your mind. It is true that we have several excellent weekly publications in support of our cause, but, as you are well aware, although they are handled with considerable ability, yet the comparatively long intervals between their different issues render them devoid of that weight and importance always attendant on a well conducted daily paper. Why this did not attract the notice of some of our prominent men before now, is to me a matter of much surprise. The capital necessary to establish the enterprise on a solid foundation is comparatively trifling, and once in operation under the direction of that native talent, which is so prominent among our people in this country, we can refer with confidence and certainty, and thus rid ourselves forever of those transient journals whose aim on certain occasions is to breed dissensions in our ranks, or obtain our support by copious "bits of blarney" falling in which to pour down on our devoted heads their well-filled phials of wrath and vilification. It can be conducted in a manner mild and peaceful, refraining from giving offence to the intelligent among them who differ from us in belief; and in matters politic to advocate such measures and principles as will conduce most to our welfare. By following such a course we will have a sound, healthy journal, beneficial to ourselves and respected by all others.

Having had considerable experience in all the branches of the "Art preservative," I can form a pretty correct idea of the cost of the above, and will therefore submit the following statistics. The "plant" of an office for an average size daily paper, including a power press, would cost \$2,000, and a moderate job office and the sum total will be \$3,000. This will make a respectable establishment, and can be run at the expense of about \$180 per week. This is the expense, now for the receipts. 1,000 subscribers would pay \$100 per week; advertisements \$100, and jobbing would be slack if \$50 or \$100 were not the receipts. From this you will see that a moderate support only would make it a success. To make the "needful" for the start, form a joint stock company, and surely two or three thousands can be subscribed for without difficulty.

Hoping that the above will receive the earnest attention of your numerous readers, and thanking you for your valuable space,

I remain sir,

Respectfully yours,
CORNELIUS DONOVAN.

The public of Montreal will learn with much pleasure that the sweet "Rose of Erin" is again about to appear before them. The reputation she left behind her after her visit of last Spring renders it needless for us to do more than call attention to the fact, and to recommend all who have not heard her to make the most of the present opportunity, and those who have heard her, to go and hear again.—*See Advertisement.*

The Bar of Montreal has resolved to celebrate by a dinner and demonstration the Fiftieth anniversary of the admission to the Bar of C. S. Cherrier, Esq., Q.C. In this demonstration men of all shades of politics will take part, since by all M. Cherrier is held in honor both as a high-minded gentleman, and a learned lawyer.

Our readers will be much pleased to hear that our respected fellow-citizen, Patrick Larkin, Esq., has been elected a Trustee of St. Patrick's Orphan Asylum, in the place of the late Patrick Brennan, Esq.

Sir George Cartier is about to take a trip to Europe for the benefit of his health, the state of which has of late caused uneasiness to his friends.