

The True Witness

AND
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MONTREAL, FRIDAY, AUGUST 15, 1873.

ECCLIASTICAL CALENDAR.

AUGUST.—1873.

Friday, 15—Assumption of the B. V. M.
Saturday, 16—Fast. St. Roch, C.
Sunday, 17—Eleventh after Pentecost.
Monday, 18—St. Joachim, C. (Aug. 17.)
Tuesday, 19—St. Hyacinth, C.
Wednesday, 20—St. Bernard, C.
Thursday, 21—St. Jane Frances de Chantal, W.

NEWS OF THE WEEK.

Another and crying sacrifice is about to be
committed in Rome. The cradle of British
Christianity, the home of Pudens, the Basilica
of S. Pudentiana, "which will always be asso-
ciated in the English mind with the great Car-
dinal Wiseman, is actually marked for destruc-
tion by the modern vandals. In the new
municipal plans a street crosses the site of this
most venerable monument where S. Peter
dwelt and celebrated the Holy Sacrifice; and
the place where the grand-daughter of Caracta-
cus gathered the blood of the martyrs, and the
walls our ancestors crossed sea and mountains
to revere, are to fall at the bidding of a Pied-
montese Haussman. The Minghetti Ministry
have been sworn in *pro forma*, but no great
reliance is placed by the Crown on their fidelity.
Minghetti proved false to Pius IX., in 1848,
and will scarcely be more faithful to the House
of Savoy, than to the successor of S. Peter.
Spaventa, another of the new cabinet, is a turn-
coat from Francis II., and since the annexation
of Naples, became the chief of the Camorra,
which to any one acquainted with the organiza-
tion of that respectable body says enough for
his principles. The *Armonia* of Turin reports
a brutal murder committed by three "Buz-
zuri" in open day on a poor Franciscan lay
brother in the vicinity of Ferrara. From the
language of the ruffians the crime seems to
have been actuated partly by that stange dia-
bolical hatred of the Religious Orders which
inspires the worst classes in Italy at present.
The inoffensive monk, with his brown habit and
girdle of rope, could not possibly have possessed
anything to tempt the cupidity of highway-
men.

The Count de Chambord is reported to have
accepted the offer of the throne of France, re-
cently made him by the Legitimists. The *Inde-
pendance Belge* pronounces unfounded the
report that Austria has directly or indirectly
interfered in the negotiations with Count de
Chambord.

The gendarmerie of Barcelona, 250 in num-
ber, headed by Senor Frexa, their colonel, have
joined the Carlists. The Captain-General of
Barcelona has resigned his post and left the
town. The German frigate which seized the
Vigilante has liberated the prisoners, in order
to avoid a conflict with the insurgents of Car-
thagena, who had threatened to shoot the Ger-
man consul and his family, and burn their
houses. The commanders of the German naval
force in Spanish waters have received fresh in-
structions from Berlin to prevent the surrender
of the insurgent Spanish men-of-war captured
by Capt. Werner. The managing Carlist
Junta of Navarre has issued a manifesto, which,
after making mention of the heroism of the
population of Navarre, in the effort to over-
throw the iniquitous works of the revolution,
promises to alleviate the sufferings of the com-
batants and inaugurate the reign of justice and
economy in the administration. Previous to
the surrender of Valencia, 10,000 troops con-
centrated before the city with eighteen siege
cannon. The Junta proposed to surrender the
city, on condition that the commander of the
troops would guarantee full pardon to all the
insurgents, and expressed the apprehension
that the insurgents would burn the city if these
terms were not conceded. The people were
equally alarmed at the prospect, fearing a bom-
bardment and excesses. The insurgents, after
two days parley and deliberation with the com-
mander of the troops, rejected the terms,
whereupon the Junta and violent Intransi-
gents took flight at midnight to Groo and
there embarked on a steamer for Carthagena,
led by the people. Out of fifteen battalions

of volunteers three only remained in the city.
Three hundred killed and wounded cover the
loss on both sides, but the injury to the city
and commerce is great. Hundreds of houses
were damaged by the bombardment. The
Carlists have surrounded Oyarzun. The Re-
publican troops have retreated to Pampeluna
from Elisonda, leaving the Carlist in possession
of northern Navarre. The Carlist General,
Dorregaray, with 7,000 men, is at San Sebas-
tian.

The Emperor of Austria will visit the Em-
peror of Germany at Gastin, after the ceremony
of distribution of prizes in the exhibition.—
From Berlin we hear that Cholera has appeared
in a violent form in the Military barracks in
that town.

At Copenhagen a rigid quarantine is enforced
on all vessels coming from Hamburg, on ac-
count of cholera prevailing there.

The terms of the treaty of peace between
Russia and Khiva are not yet known, and all
statements respecting them are premature. All
that has transpired in official quarters is the
composition of the Council of Administration
for Khiva, and the fact that the Russian mili-
tary occupation of Khiva will only continue
during a limited period. It is also known
that the Khan was recalled to his State by
General Kauffman.

Detailed accounts of the naval expedition
against Khiva state that the Steamers Perench
and Samarcand entered the mouth of the River
Kelsokin, on May 9th, and anchored off Fort
Akabra, stated to contain 1,000 men. A shot
from the fort exploded in the forecabin of the
Samarcand, wounding the commander and 7
marines. The enemy were driven out of the
fort, and the fleet afterwards anchored 50 versts
from Kungrand. An ensign and five marines
who sailed out to reconnoitre fell into the hands
of the enemy. Preparations for navigating the
Amoo Daria were afterwards made.

Nearly all the large cotton mills of Rochdale,
England, are closed in consequence of the strike
of the operatives.

The London journals announce that Lord
Frederick Charles Cavendish and Sir Arthur
Wellesley Peel will assist Mr. Gladstone in
administering the duties of the Chancellor of
the Exchequer. It is also stated that the Hon.
Algeron Grenville has been offered one of the
Junior Lordships of the Treasury. Mr. Ayrton
late Commissioner of Public Works, becomes
Judge Advocate General. It is believed it
will not be necessary for Mr. Gladstone to be
re-elected to Parliament in consequence of his
assumption of the Chancellorship of the Ex-
chequer. Mr. Childers retires altogether from
the Ministry in October. The office of Master
of the Rolls has been offered to Sir John Duke
Coleridge, but he refuses to accept it.

The Dublin *Mail* announces the death of Mr.
Jonathan Henn, Q.C., one of the oldest of Irish
barristers. Mr. Henn had not pleaded for
some twenty years. He was eighty-four, and
was associated with Shell, Whiteside, Fitz-
gerald, and Macdonogh in defending Daniel
O'Connell when a prisoner of State in 1843.

MR. FROUDE'S ATTACK ON IRELAND.

Of the many criticisms on Mr. Froude's
book, "*The English in Ireland in the Eight-
eenth Century*," we have not seen one that
pleases us better than that of the April number
of the *British Quarterly Review*; and this the
more because that periodical can be suspected
of no Romish tendencies, being, on the con-
trary, the organ of the evangelical section of
the non-conformist body. Criticism from such
a quarter cannot be accused of being dictated
by leaning towards Irish Catholics, and cannot
be repudiated on the grounds of the anti-Pro-
testant prejudices of the critic; and yet the
warmest Irish patriot, the most sincere Catholic
could not denounce the untruthfulness of Mr.
Froude in stronger language than does the
British Quarterly.

For this reason, and in preference to the
many able reviews of Mr. Froude's work that
have been published by Catholics, we lay some
of the most striking passages of this important
article before our readers.

The *Reviewer* is an admirer of Mr. Froude's
abilities as a writer; these he admits; his
honesty as a historian he impugns, and the
moral principles of Government advocated by
Mr. Froude he condemns:—

"We shall not attempt to follow Mr. Froude
through the whole course of the history of Ireland,
which he sketches from the first Norman Conquest,
but shall examine some of his general views, and
deal with some of his main positions. He prefaces
his work by stating the principles which he thinks
regulate the relations of mankind, and form a real
philosophy of History; and we quite admit that
the admirable doctrine that might makes right in
the affairs of nations, that the strong have a warrant
from Heaven to overwhelm the weak, and that force
properly decides the title of one race to crush out
another, has never been more candidly pro-
claimed:—

"In a world in which we are made to depend so
largely for our well-being on the conduct of our
neighbours, and yet are created infinitely unequal
in ability and worthiness of character, the superior
part has a natural right to govern, the inferior part
has a natural right to be governed; and a rule but
adequate test of superiority is provided in the relative
strength of the different orders of human beings.

The right of a people to self-government consists, and
can consist, in nothing but their power to defend themselves.

On the whole, and as a rule, superior strength
is the equivalent of superior merit. The right
to resist depends on the power of resistance.
As a broad principle it may be said, that as nature has
constituted us that we must be ruled in some way, and as
at any given time the rule inevitably will be in the hands
of those who are then the strongest, so Nature also has
allotted superiority of strength to superiority of intellect
and character; and in deciding that the weaker shall obey
the more powerful, she is in reality saving them from
themselves, and then most confers true liberty when she
seems most to be taking it away."

"This may have a plausible sound for some, but
what is it but a justification of sheer oppression in
the policy of states, and of tyranny throughout civil
society, and a substitution of force for equity as a
principle that should guide international conduct,
and be supreme in the affairs of mankind? That
'superior strength' implies 'superior merit,' means
simply that, as between nations, the powerful may
rightfully trample on the weak; and that the 'right'
of a community to 'resist' depends simply on its
'capacity of resistance,' it follows that any power
that can do so has a natural title to overwhelm
another; nay, that every ruler who can find the
means may legitimately do any wrong to his subjects.
The consequence of this moral doctrine goes somewhat
further than Mr. Froude imagined, when he an-
nounced it with such plainness of language. They
would make the world a mere scene of war, would
reduce the relations of states with each other to the
ferocious combats of barbarous tribes, which had no
other object but mutual destruction; would render
negotiations the compacts and treaties by which rever-
ence is secured for international right, and in the
whole range of political dealings would place the
sword in the room of law, and cause it to be the
sole arbiter. They would give a sanction to every
act of wrong inflicted by a conquering on a con-
quered race, a principle which the general voice of
man has condemned; would afford a licence to a
military despot to carry out any schemes of rapine,
and to annihilate and annex his neighbours; and
would alike excuse high-handed iniquity on the part
of a sovereign to his subjects, and vindicate subjects
in revolting against even a humane government."

"This theory, it is unnecessary to say, has been
put forward to prove that England had, in virtue of
her superiority of strength, a natural right to subdue
Ireland; and that if a long series of crimes and mis-
deeds marked for centuries the course of Irish annals,
Ireland has only herself to blame for not perceiving
her manifest destiny. The philosophy of force, how-
ever, at all times, tries to deck itself out in a moral
garb; and its usual expedient, when it seeks to ex-
cuse rather too painful exhibitions of wrong, is to
praise the strong and to vilify the weak. Hence it
always discovers that a conquering race has the
noblest and most excellent qualities, and that a con-
quered race is worthless and bad; just as in the
mouth of Napoleon, sixty years ago, it proclaimed
the Germans a more breed of serfs, and in the mouth
of Bismarck, at the present time, it describes French-
men as vain-glorious savages. Mr. Froude takes
care to have his narrative conform throughout to
this useful doctrine; doing thus a kind of homage
to the principle of right, though not, perhaps, with
much regard to facts; and he seeks to justify the
wrongs of Ireland by extolling the merits of the
dominant nation, and slandering the Irish with
calumnious rhetoric."

The *Reviewer* enters also a noble protest
against the habit of speaking of the efforts of
the native Irish to throw off the Anglo-Norman
yoke as rebellions of subjects against lawful
Government:—

"He"—Mr. Froude—"insists that Elizabeth was
only too remiss and lenient in her conduct to Ire-
land; argues that the changes of the Reformation
were carried out with extreme gentleness; and,
having conceded as much as possible the atrocities
of confiscation and conquest, denounces fiercely the
'rebellions' of the Irish, and rejoices that their
'disloyalty' met its deserts. Now it is true that
Elizabeth was not personally desirous of oppressing
her Irish subjects; it is true, also, that wild risings
against her power took place in Ireland; and it is
fair to allow that the age was cruel, and that her
position was one of very great difficulty. But Mr.
Froude has himself told us how Ireland was subdued
and ruled at this period. We are willing to try
the present volume by the evidence disclosed in his
earlier writings; and we refer to them to narrate
the tale of scenes of spoliation and blood, of indiscrimi-
nate and ruthless confiscation, of the march of
conquest attended by the propagation of an alien
religion, of colonization effected by desolation, and
of a subjugation at last wrought out by atrocities of
the most frightful character. We may find excuses
for these severities, but to justify them is to pervert
history; and we must protest, moreover, against the
sophistry of describing the struggle of the O'Neills
and Desmonds as the ordinary 'rebellions' of subjects
visited not inequally with the penalties of 'treason.'
These rebellions were wars which Mr. Froude,
had he been true to his moral theory, must have held
laudable had they been successful; and though we
have no wish to extol unduly the Celtic chiefs and
Anglo-Norman nobles who fought for their homes,
their lands, and their faith, we hold that their cause
was not ignoble. What were the ordinary acts of
the lieutenants of the Queen on these occasions? Mr.
Froude has told us in his '*History of England*.'—
'The entire province of Munster was depopulated.
Remnants of helpless creatures, the aged, and the
babes at the breast, had fallen under the English
sword, and though the authentic details of the strug-
gle have been forgotten, the memory of a vague
horror remains imprinted in the national traditions.'
The following, also from the same work, which
Mr. Froude seems to have forgotten, shows the spirit
in which the re-settlement of Ireland by the extirpa-
tion of the people was coolly projected, in times of
peace, by a party of 'young English gentlemen un-
der-takers':—

"The extinction of the Irish was contemplated
with as much indifference as the destruction of the
Red Indians of North America by the politicians of
Washington, and their titles to their lands as not
more deserving of respect. . . . To the in-
tending colonists the Irish were of no more value
than their own wolves, and would have been ex-
terminated with equal indifference."

"Such was the ordinary state of the Government
of Ireland; and yet Mr. Froude now insinuates that
it was not iniquitous, and rebukes as 'rebels' the
outraged race who would not acquiesce in its tender
mercies!"

And again the *Reviewer* shows the agencies
employed to bring Irish Papists to a knowledge
of the true faith "as it is in Jesus":—

"When Mr. Froude dwells on the extreme lenity
with which Catholicism was treated in Ireland, we
refer him to a scene from his own history, describ-
ing the torture and execution of a Catholic bishop
without trial, and against the protest of the judges:—
'We made commission to put him to the torture
such as your honour advised us, which was to toast
his feet against the fire with hot boots. . . . On the
19th of June we gave warrant to the Knight
Marshal to do execution upon him, which accord-
ingly was performed, and thereby the realm rid of
a most pestilent member.'

"Mr. Froude pretends to assert that it was passing
strange; and indeed a proof of their barbarous na-
ture, that the Irish did not peaceably submit to a
merciful regimen of this kind, and endeavour to
blast the national character because they often rose
up against it!"

The cruelties of the agents of "Our Blessed

Reformation," and the wholesale plundering of
the native Irish continued during the reign of
the first James; and, as the world knows, worn
out with their sufferings, and seeing in the
political condition of the neighboring kingdoms
a chance of bettering their own, the Irish, in
the reign of James' son, rose up in arms, and
inaugurated the Great Rebellion. On this im-
portant event, the *Reviewer* dwells at consid-
erable length. We must, however, postpone our
extracts on this head until next week.

(To be Continued.)

Our readers are of course aware, that the
Princess Marie Alexandrovna, daughter of the
Czar, and to whom H. R. H. the Duke of
Edinburgh is about to be married, is, in reli-
gion, an adherent of the Greek Church. No
objection on the grounds of religion have been
urged against this union, though the proposal
to raise the Duke's annual income by £25,000
has created much excitement both in the House
of Commons, and amongst the public. And
even the celebrated Mr. Bradlaugh, a leader of
one large section of the Protestant world,
though he took a very prominent part in op-
posing the pecuniary arrangements for the mar-
riage, offered no opposition to it upon religious
grounds. The Montreal *Witness* of the 1st
inst., has the following remarks upon this very
remarkable circumstance:—

"Some notice has been taken of the fact of the
Duke's intended not belonging to a Protestant
Church, but no weight seems attached to this, the
more especially that the Greek and Anglican
churches as a whole have always been in friendly
sympathy, and of late increasingly so; and as the
Greek Church is a Christian body repudiating the
Pope of Rome, it may in a sense be held as much
Protestant, as far as the British constitution is in-
volved, as the Church of England itself."—*Witness*.

How clearly does this paragraph illustrate
the fact on which we have so often insisted,
that Protestant opposition to Romanism does
not consist either in the asserting of something
as revealed truth, which Papists deny, and the
denial of which puts in peril the soul of him
who denies it; or in the denial or repudiation
of some doctrine which Papists hold, but the
holding of which is contradictory of the funda-
mental principles of Christianity; and that
Protestant missions to Romanists are the rank-
est of all rank humbugs, that is to say are
based upon a groundwork of lying and hypo-
crisy.

A member of the Royal Family is about to
marry an adherent of the Greek Church; and
not a word of objection on spiritual or religious
grounds is uttered; were it proposed that he
should marry a Roman Catholic, there would not
be room in Exeter Hall for the thousands who
would assemble to denounce the unnatural al-
liance of one of God's children with the mem-
ber of an apostate and idolatrous Church.
Why this difference?

Every one knows that on every point of doc-
trine, with two exceptions, the Greek Church
and the Latin Church are at one; that the
former hold and asserts every one of those pecu-
liar doctrines which Protestants denounce as
idolatrous, soul destroying and damnable; that
with the Greeks, as with the Latins, the Mass
is a veritable sacrifice; the consecrated host
verily and indeed, the body and blood of Our
Lord, to Whom thus really present is tendered
supreme worship or *latría*; that in short on
every point of doctrine, with two exceptions,
whereon Protestants differ from Roman Catho-
lics, the latter and the Greeks agree; so that
if the one Church be idolatrous in its worship
of the consecrated host, in the honor that it
pays to the Saints and the Blessed Virgin in
particular, so is the other; whilst on one of the
two doctrinal points whereon the Roman
Church differs from the Greek—that of the
double procession—the Protestant Church of
England agrees with the former. One bond
of union, and one only, exists betwixt the Greek
and Anglican communions; both repudiate
the Pope; but on every other point, and on
all those matters of faith and practice which with
Protestants form the subject matter of their in-
dictment against the Roman Catholic Church,
and which they urge as fatal to salvation, and
as justifying their missions to Romanists—
Greeks and Roman Catholics are at one hold-
ing the very same doctrines, and conforming
to all the same practices, and the same disci-
pline—save that the Greeks used leavened in-
stead of unleavened bread in the Eucharistic
sacrifice. But scarcely will Protestants pre-
tend that the use of the latter endangers the
soul either of the celebrant, or of him who so
receives communion. Why then are not Pro-
testant missions sent to convert the Greeks as
well as the Romanists? why are the Bible
Readers, and Tract Distributors, and all the
rest of the motley army of Protestant mission-
aries not as active at St. Petersburg or Moscow
as they are at Rome? why does the projected
marriage of a scion of the English Royal Family
with a member of the apostate and idolatrous
Greek Church excite no remonstrances from the
spiritually minded frequenters of Exeter
Hall, who would bellow till their faces were
black, were it rumored that one of the Queen's
children were about to be wedded to a Catho-
lic?

There is one passage however in the article
by us copied from the *Witness* with which we
fully agree. Any one, any body "repudiating
the Pope of Rome" is a Protestant as far as
the British Constitution is held. To Hindoos,
Pagans, Mahometans, or even Devil Worship-
pers, the British Constitution, as Protestant,
has no objections; but to admit the claims of
the Bishop of Rome as the successor of St.
Peter is to expose oneself to social and political
excommunication.

A LIBERAL "INDEX EXPURGATORIUS.—
It is to be apprehended that the Liberal Gov-
ernments of Germany and Italy will soon be
compelled to prohibit the use of the Lord's
Prayer amongst their respective Catholic sub-
jects. It is evidently a re-actionary produc-
tion, and contains insulting and even seditious
political allusions such as no Liberal Govern-
ment can be expected to tolerate.

For instance; what can be conceived more
directly and offensively political or more sedi-
tious than the petition—"Deliver us from evil,"
or evil one. Only think of it! Every Catho-
lic who says the Lord's Prayer, who recites
his Rosary, utters this abominable petition, and
thereby by implication in his heart implores
deliverance from Bismarck, from Victor Em-
manuel, from all the persecutors of the Church
and oppressors of the Holy Father, Christ's
Vicar on earth.

The sermons delivered in Holy Week on the
Passion of Our Lord have also created much
legitimate indignation amongst the Liberal
rulers of Europe. The constant allusions in
these sermons to one Judas Iscariot, and to his
betrayal of Our Lord to Herod and a certain
Pontius Pilate, are so manifestly appropriate
to certain eminent political persons in Europe,
that they are at once by the latter applied to
themselves, whereat they are in great indigna-
tion. We cannot wonder at it; indeed, the
cry of the Jewish rabble recorded in the Gos-
pel—"not this man, but Barabbas"—is so pal-
pable an allusion to the action of the Roman
cavalry in giving the preference to a bloated
debauchee like Victor Emmanuel over their
legitimate sovereign the saint-like Pius IX.,
that it would be strange indeed if the first
named did not take it to himself. Evidently
these portions of the New Testament in which
the Passions of Our Lord is commemorated,
and in which such characters as Judas, and
Pilate, are held up to eternal infamy and ex-
ecration, are not proper reading for a people
who have just exchanged a Pius for a Victor
Emmanuel.

Again, who can fail to perceive in the words
of Our Lord, as reported in the gospel of St.
Matthew, 21, 13—"My house shall be called
the house of prayer; but ye have made it a
den of thieves." An allusion palpable and in-
sultingly true, to the conquest and occupation
of Rome, the capital of the Sovereign Pontiff,
the Holy City, by the Piedmontese. The
Bible teaches what Liberals call sedition; that
is evident.

And what shall we say of that most seditious,
most anti-Bismarckian, and therefore most ex-
ecrable and not at all to be tolerated Litany
which, in her public offices, the Church con-
tinually recites! and the recital of which must
make every particular hair on the official head
stand on end like quills on the fretful porcu-
pine; must harrow up Victor Emmanuel's soul,
and freeze even Bismarck's hot blood.
List, List, Oh List:—

"Ut inimicos sanctæ Ecclesiæ humiliare digneris;
—Te Rogamus Domine."

"That Thou wilt deign to bring low the enemies
of the Holy Church—We beseech Thee O Lord."

What manner of words are these? how un-
palatable to official ears! how irreconcilable
with Liberalism and the Spirit of the Age!
They must be expunged from the offices of the
Church; the Church that enjoins their use
must herself be swept away as no friend of
Cæsar; and her books, her Liturgy, her Bible,
and above all her great prayer in which she
implores deliverance from evil must be revised
and corrected or else altogether suppressed.

Yes! All this has to be reformed; and if
the Liberal Governments be true to themselves,
will speedily be reformed. Above all must
they at once sternly interdict the offensive po-
litical petition—"Deliver us from evil;" i.e.
from the rule of the evil one, of Bismarck,
Victor Emmanuel, the Devil, and such like.

BLACKWOOD'S EDINBURGH MAGAZINE—July,
1873.—The Leonard Scott Publishing Co.,
New York; Messrs. Dawson Bros., Mont-
real.

We find the following articles:—1. The
Parisians Book VIII.; 2. French Home Life
—Marriage; 3. The Cure Santa Cruz, and
the Carlist War; 4. Newfoundland; 5. The
Four Ages; 6. The Rate of Discount; 7.
Alexandre Dumas. From the above named
articles there is one, that on *French Home
Life*, from which we are induced to copy a
short passage, as coming from an undoubted
Protestant authority, it may serve to show in
what light the land of the "open bible" is
looked upon by countries still slumbering in the