

The True Witness

AND
CATHOLIC CHRONICLE,
PRINTED AND PUBLISHED EVERY FRIDAY
At No. 210, St. James Street, by
J. GILLIES.
G. E. CLERK, Editor.

TERMS YEARLY IN ADVANCE:

To all country Subscribers, Two Dollars. If the Subscription is not renewed at the expiration of the year, then, in case the paper be continued, the terms shall be Two Dollars and a half.

The True Witness can be had at the News Depots. Single copies, 5 cts.

To all Subscribers whose papers are delivered by carriers, Two Dollars and a half, in advance; and if not renewed at the end of the year, then, if we continue sending the paper, the Subscription shall be Three Dollars.

The figures after each Subscriber's Address every week shows the date to which he has paid up. Thus "John Jones, Aug. '71," shows that he has paid up to August '71, and owes his Subscription from that date.

S. M. PATTENSON & Co., 27 Park Row, and Geo. Rowell & Co., 41 Park Row, are our only authorized Agents in New York.

MONTREAL, FRIDAY, NOVEMBER 29, 1872.

ECCLIASTICAL CALENDAR.

NOVEMBER—1872.

Friday, 29—Vigil of St. Andrew.

Saturday, 30—St. Andrew, Ap.

DECEMBER—1872.

Sunday, 1—First in Advent.

Monday, 2—St. Bibiana, V.

Tuesday, 3—St. Francis Xavier, C.

Wednesday, 4—Fast. St. Peter Chrysologus, B. C.

Thursday, 5—Of the Ferial.

NEWS OF THE WEEK.

France has just been threatened with something akin to a ministerial crisis. Not satisfied with the numbers of the majority in his favor in the Assembly on a question equivalent to a "vote of confidence," M. Thiers had recourse to his old and hitherto successful trick of threatening to resign; whereupon it was rumored that Marshal McMahon would be named his successor. The latter, however, declined to accept the burden of ruling France; and the upshot was that M. Thiers allowed himself to be pacified, and so still retains the post of President, with every prospect of a four year's tenure of office. Were he actually to retire from business at the present moment, the consequences would be very injurious to France. For want of a better man, the country must needs put up with him, for even M. Thiers is to be preferred to M. Gambetta. The other news from Europe transmitted by electric cable is of little interest; there is not even so much as a new revolution in Spain to chronicle. The health of King Amadeus is improving, as is also that of the German Pombal, Bismarck.

We read in our exchanges that, "on the first day of the current month, the new Act regulating baby-farming in Great Britain went into effect. According to the terms of this new Act, not more than one infant under one year old is to be nursed for hire unless the name of the nurse, and the number of her house be registered." The wording of this paragraph by our contemporaries, fully sustains our position that the term "baby-farming" never is, never has been used in any but an opprobrious sense: that the new coined term denotes "nursing for hire," and with a bad intent, of babies, by persons who make a profit by the transaction; and that it does not apply to the charitable efforts made from charitable and disinterested motives to prolong the existence of children abandoned by their parents or natural guardians; for our contemporaries from whom we copy add—"The Act does not apply to relatives, or guardians of infants, nor to public institutions." None of these come within the provisions of the new law relative to baby-farming, since they are not baby-farmers, i.e., persons who for pecuniary motives undertake the charge of babies, with the understood intent of letting them die.

There promises to be a warm contest to supply the place in Parliament left vacant by the lamented death of Mr. Maguire late M. P. for Cork. Several candidates are mentioned for the vacant seat; amongst others the Mayor of Cork, Mr. Daly who is a Home Rule man, and an advocate of denominational education; Sir George Bowyer; Mr. J. P. Ronayne a Nationalist; Mr. O'Donnell of Dublin, and Mr. Matthew a relative of the great Temperance Apostle.

The last published Official Criminal Statistics of Ireland furnish satisfactory evidence of the morality of that country, in spite of the political and social disturbances to which it is subject. But for crimes proceeding from these sources, and its peculiarly unfortunate, or exceptional position, crime would be almost unknown in Ireland, and Her Majesty's Judges would for the most part be in the enjoyment of sinecure offices. We glean some admissions to this effect from the London Times, which we recommend to the notice of the maligners of Ireland, and her religion:—

"Ireland contrasts favorably with England in the ease of criminal offences, crimes against property other than malicious, perjury, and attempts to commit suicide. The advantage is in the first case from 13 to 66 per cent; in the next from 51 to 68 per

cent; in the third 51 per cent; and on attempts to commit suicide 66 per cent. Infanticides were 41 per cent less in Ireland, the number being 21 against 35 in England and Wales. London Times.

Again:—

"The Irish contrast favorably with the Scotch statistics. The number of offences of all kinds in Ulster, which is similar in race and habits, was less by 7,404 offences, or 11 per cent. On the other hand the balance is almost redressed for Scotland in riots, assaults, and breaches of special Acts of Parliament. The larger proportion—(mark this)—the larger proportion of offences against morals in Scotland, suggests a further consideration of the impolicy of maintaining a different law of marriage there from what prevails in other parts of the United Kingdom."—*Jb.*

The last suggestion is pregnant with meaning, as shewing what is the peculiar nature of the offences against morality for which Scotland, as compared with Ireland contrasts so disadvantageously. In short, for violation of police regulations and breaches of conventional laws, or "special Acts of Parliament," Ireland takes the lead; but for sins against morality, against God's unalterable laws, for offences against chastity, for thefts, murders, and more particularly infanticide, England and Scotland both *par excellence* lands of an "open Bible," enjoy a bad pre-eminence over Romish Ireland; whose people are for the most part, if we may credit a certain Montreal evangelical tub-preacher, distinguished for their "poverty, their ignorance, and degradation, because adherents of the corrupt Papal Church." Of the comparative merits of the two systems—that of the "open bible" and that of the said Church—it would be impossible to find a fairer or more conclusive test than that furnished by the Official Documents on which the Times makes the above given comments. Of both it is true that, "by their fruits ye may know them."

On Thursday of last week Montreal was honored with a flying visit from His Excellency Lord Dufferin, Governor-General and representative of our gracious Sovereign. He availed himself of the opportunity to solemnly inaugurate the statue of the Queen on Victoria Square, amidst a large concourse of our citizens. To his Honor the Mayor, as representative of the City, His Excellency presented the statue with an expression of his hope that it would ever be carefully conserved. After the usual loyal speeches a royal salute was fired by our Montreal Garrison Volunteer Artillery, and the National Anthem was very effectively given by the pupils, in number about 2,000, of the city schools.

We give the latest telegrams from Europe:

THE CANDIDATE OF THE RIGHT.—PARIS, Nov. 25.—It is announced to-day that the members of the party of the Right in the National Assembly have selected Gen. Changarnier as their candidate for President of the Republic in the event of the resignation of M. Thiers.

THE COMMITTEE OF THE ASSEMBLY.—PARIS, Nov. 25.—The Committee on the address have completed their report. They propose the immediate nomination of a select committee of fifteen to draw up a bill providing for the creation of a responsible ministry.—They declare a reply to the Presidential Message unnecessary, because Thiers is a delegate to the Assembly. The report suggests no solution to constitutional questions. The minority of the committee, favorable to the President, have resolved to prepare a counter report. The report of the majority which makes the rupture between President Thiers and the Right complete, causes much anxiety in political circles.

Le Soir advises the President to retort in a second message. The majority of the Right is disposed to accept Thiers' resignation if tendered, and appoint Gen. Changarnier Dictator, with the Duke de Broglie, and Barbie and Desjardines in the cabinet.

ROME, Nov. 25.—Victor Emmanuel has arrived in the city. At the sitting of the Chamber of Deputies to-day, Signor Nicotera moved a resolution censuring the Government for a needless and offensive display of the military force in the capital during the past three days. Minister Lansa and others spoke in justification of the measures taken by the authorities to preserve order, and the debate was adjourned. Signor Nicotera subsequently withdrew his motion, fearing it would unfavorably affect the parties recently arrested. At the same sitting Deputies Nicete and Corruite attacked the foreign policy of the Government.

LONDON, Nov. 25.—A despatch from Rome to the Echo says the five persons who were prominently connected with the movement to hold a Radical meeting in that city yesterday, have been arrested and will be tried on the charge of high treason. No disturbance followed this action of the Government authorities, and the city remained quiet.

A case, filled with Orsini bombs, destined for Rome, has been seized by the police at a railway station in Leghorn.

ROME, Nov. 26.—Monseigneur de Merod, private chaplain of the Pope, is again reported to be ill.

SMALL-POX.—There were only two deaths from small-pox last week.

The following query has been addressed to us on a subject which we thought had been sufficiently discussed, and with which we desired to finish. As the question is, however, put in good faith, we will once more answer it, to the best of our ability.

To the Editor of the True Witness.

MONTREAL, Nov. 18th, 1872.

SIR.—What is the general opinion of the Fathers as to the relative positions of St. Peter, and St. James at the meeting vulgarly spoken of as the Council of Jerusalem; which meeting, I believe, neither the Western nor Eastern Church, nor yet the Anglican denomination looks upon as a General Council.

ULTRAMONTANES.

We have already shown the opinions of the Eastern Church on this subject as expressed by St. John Chrysostom. "That which it behoved to be established by law—that the Law was not to be observed—that Peter brought forward."—*Hom. 33.*

Equally, or more explicit is St. Jerome amongst the Latins. He, in a letter to St. Augustin published amongst the works of the latter—*Tom. ii., Ep. 75*—tells us that Peter was the author, *principem*, of the decree that, subsequent to the Gospel, the Law was not to be observed.

"Petrum imo principem hujus fuisse decreti, Legem post Evangelium non esse servandam."

Nor is this all; for St. Jerome, by implication, gives us to understand that in his opinion, St. James and many of the others present at the Council, were not at first of this opinion, but were subsequently brought round, or won over to it, by the authority of St. Peter. For, having literally quoted the speech of St. Peter from Acts 15, 7, to the words "then all the multitude kept silence," 12 v., St. Jerome goes on to say, that, to the sentence or judgment of St. Peter, St. James the Apostle, and the others passed over.

"et in sententiam ejus, Jacobus Apostolus, et omnes simul presbyteri transierunt."

Certainly the verb "transierunt" implies a change of opinion, or transition on the part of St. James, and the others—which change was wrought by the sentence pronounced by Peter. This shows what was the opinion of St. Jerome on the relative positions of the two great Apostles who took part in the meeting at Jerusalem; and St. Jerome was a man of great erudition who certainly had studied the Scriptures carefully, and was in consequence competent to form a good opinion on the matter. With this we must let the matter drop.

Sunday last, 24th inst., being the anniversary of the death of John Knox, three hundred years ago, our Protestant contemporaries have of late been engaged in singing the praises of the man, whilst the *Globe* lauds him as one of Scotland's greatest sons; as one of the noblest patriots of whom the world can boast. Seeing that this same John Knox was the fautor and encourager of murderers; the avowed eulogist of assassins; one who approvingly spoke of the murder of Rizzio, "as if it had been an innocent or commendable deed."—*Robertson's Hist. of Scotland, b. iv.*; who allied himself with the band of ruffians who in cold blood murdered Cardinal Beaton; and who when at last captured in St. Andrew's Castle together with many of his rascally accomplices, was sent to the galleys as a punishment, a very mild punishment too, for his crimes—one would think it a hard task, even for the *Globe*, to wash this moral black-amoor white. Yet the *Globe* gallantly attempts the task, and no doubt imagines that it has accomplished it, by the simple process of suppressing the truth—the truth even as told by Protestant historians, whose sympathies are all with the Reformers, and church robbers of the sixteenth century. We give an instance.

Professing to give a rapid sketch of the main features of Knox's career, and having mentioned the fact that at "thirty-seven years of age he openly professed himself a Protestant"—the *Globe* continues:—

"A man of Knox's temperament and ability could not but speedily come in those times into prominence. In 1547 he was taken prisoner, and for two years endured all the nameless horrors of service in the French galleys."

Not a word of the how, or the where, he was taken prisoner, or of the why he was sent to the galleys as a felon. These are prudently omitted, though these are the main points of the case; and trusting to the ignorance of modern history generally prevalent amongst many Protestants, and the contempt for truth in which so many others indulge, the *Globe* leaves its readers to suppose that it was because of his prominence as a Protestant Reformer, that Knox was sent to the galleys. It is thus Protestants delight to write history; thus that an ignorant, and unscrupulous multitude desire that history should be written.

Knox, we say was righteously dealt with. He was, the *Globe* knows it well, accessory after, if not before, the fact to the brutal murder of Cardinal Beaton. After the consummation of the crime—with the moral character of the victim we have nothing to do—Knox and the actual murderers took refuge in the castle, which he and his accomplices held for many long months against the lawful government; but at last, and with the co-operation of a French fleet, the castle was taken; whereupon

the garrison were also made prisoners, and punished for their crimes—that is, Murder and Rebellion. On this the Protestant historian Buckle remarks that:—

"It is with a certain sense of satisfied justice that we learn that in 1547, the castle being taken by the French, Knox was treated with great severity and was made work at the galleys, from which he was not liberated till 1549."—*Vol. ii., p. 177.*

These are ugly facts in the life of a saint, but still they are facts, and the *Globe* perhaps does well to suppress them. For the rest, what one good, or Christian like thing can be predicated of Knox? He approved of—as we have seen from Protestant testimony—the cowardly murder of Rizzio; he allied himself with the assassins of Cardinal Beaton whose murder he praised, and called a "godly fact"—see Buckle; he gave proofs of his manliness, and of his being imbued with the spirit of that Christian charity without which the most noisy professors are—so says St. Paul—but "as sounding brass or a tinkling cymbal"—by his foul abuse of his Queen, of whose head one hair was worth more than all his filthy carcass; and in short, from first to last, he approved himself spiritually akin to him of whom it has been said that "he was a murderer from the beginning." And it is this foul piece of carrion that the *Globe* and others of our contemporaries, seek to canonize!

A good cause is very often injured by injudicious advocates. Such is the case with the Temperance Cause, to which all men must wish success, as certainly a great part of the sin and misery upon earth proceeds from excess in drinking.

The way in which the cause is advocated, however, especially by some of our contemporaries, is such as rather to provoke laughter than sympathy, and as to make the good cause almost ridiculous. Take, for example, an instance which we clip from the *Selected* matter of the Montreal Witness of the 21st November. It forms part of a "Goodie Story," and its purpose is to show how easy it would be to convert the world to temperance, and make all drunkards sober, by the simple process of getting them to "sign the pledge":—

In this instructive little tale, one boy just returned from a Temperance lecture, asks another boy "what do you think he—the lecturer—said?" The answer given is:—

"Why, he said, if there's only one teetotalter in the world now, and he was to get one man to sign the pledge in a year, and then both of them get one each the next year, and so on, each getting one a year, everybody in the world would be teetotalters in thirty years."

It is such silly stuff as this that makes the Temperance cause ridiculous. Every body who has had any experience with drunkards, well knows that the one great difficulty in dealing with them consists, not in getting them to "sign the pledge," but in getting them to "keep the pledge." This is the difficulty, and this difficulty can only be surmounted by the grace of God. There is in the "signing of the pledge" no virtue, no mystic power to overcome the terrible craving for stimulants that comes like madness over the habitual drunkard, when for a short time he has been stinted of his accustomed dram. Of course, any arithmetic book will show what a lot of signatures to the teetotal pledge might be obtained in thirty years, by the process given above; but it is silly, and worse than silly, to argue that because by that time the entire population of the globe would have "signed the pledge," therefore all that population, or one quarter of it, or ten per cent of it, or one per cent of it, or even an infinitesimal fraction of one per cent of it, would be teetotalters in practise.

The several Fire Insurance Companies doing business in Montreal have agreed to raise their rates from and after the 18th inst. The increase is very considerable, and has been determined upon in view of the late revelations as to the inefficiency of means at our command to extinguish fire, and the heavy losses incurred by the late Boston disaster.

We have to acknowledge the receipt of a Prospectus of a forthcoming work by M. Stanislas Drapeau, of the Department of Agriculture Ottawa. In this work it is proposed to give, together with numerous engravings and anecdotes of distinguished persons, a full and accurate account of the Charitable and Benevolent Institutions of Canada, Protestant as well as Catholic. It will be published in French and English simultaneously, and will be completed in five volumes, at the price of \$1 per volume, of the cheaper form, and of \$2.50 for the edition of the more costly kind. The bringing out of the work is entrusted to M. Desbarats.

WESTMINSTER REVIEW—October, 1872.—New York: Leonard Scott Publishing Co.; Messrs. Dawson Bros., Montreal.

This leading Protestant organ is rather dull this quarter and its articles are very heavy reading. We give a list of the contents:—1. The Heroes of Hebrew History; 2. Pindar; 3. Free Public Libraries; 4. The Descent of Man; 5. The Scotch Education Settlement of 1872; 6. France: her Position and Prospects; 7. The Aesthetics of Physiognomy; 8. Contemporary Literature.

WRITTEN FOR THE TRUE WITNESS.

SHORT SERMONS FOR SINCERE SOULS.
No. XIX.

"THOU SHALT NOT KILL."—(5th Com.)

Having refuted the errors of certain heretics against this commandment, and having seen how far it is lawful to wish for death, it becomes us now to examine what is forbidden by this command.

Murder is any unjust act by which we kill a man, be it by public authority or by the act of an individual. Governments and judges who unjustly—whether by due process of an unjust law, or by a just law unjustly administered—put a man to death, are as equally guilty of murder as the individual man, who, without just cause of self-defence, takes the life of his fellow-man. The government of England was guilty of murder every time it put to death its Catholic subjects, who refused to acknowledge the King's spiritual supremacy, because, though they were condemned by due process of law, that law was an unjust law. As to individuals, except in case of necessary self-defence, it is always murder to take away life whether of an innocent man or of a public malefactor. Almighty God, it is true, has said in the Book of Exodus, that malefactors shall not be allowed to live, but this is addressed to the public authorities, and should be done through due process of law, and not by individual caprice; for the Apostle, speaking of "the higher powers," tells us that this is their special duty. Speaking of the Prince, he says: *He beareth not the sword in vain, for he is God's minister, an avenger to execute wrath upon him that doth evil.*

And here let me warn you, Christian soul, against that manifest infraction of this law, which is so common on this Continent, and which goes under the name of "lynching." I know there are some crimes so manifestly enormous and revolting: I know that there are some criminals so utterly brutal and degraded: I know that there are some judges so manifestly venal and corrupted, that the public good seems in such cases to demand condign and speedy justice; and I must acknowledge at times, on the impulse of the moment, to have felt rejoiced on reading of these executions.—But beware, Christian souls. To drag a malefactor from prison and to put him to death without due process of law,—however revolting may have been his crime—is to subvert God's law, and to rob him of his divine prerogative by asserting that all power comes from man and not from God. The divine prerogative of life and death belongs to God alone, and therefore he only can depute. This He has done, but not to individual man. Only to the higher powers has he given this authority, for the Apostle tells you, *there is no power but from God, and those that are (i.e., higher powers) are ordained by God.* Beware, then, how you usurp this power, for it is an usurpation that brands the usurper a murderer. For private individuals to drag a man from prison and to put him to death without due form of law, is pure murder, and every citizen who has hand or part in such an execution, is as much, nay! is more a murderer than was the infamous Cain. Beware then, Christian soul! Have no part in these things, not even in approving them in your conscience, for Almighty God has said *Revenge is mine.*

Need I say that wilful murder is a sin most grave and detestable in the sight of Almighty God? So heinous indeed does He deem it that in the Old Law He ordains that the assassin shall be condemned to death without hope of pardon,—that he shall pay with his own life, for the life he has snatched from his neighbor; and he demands that the culprit shall even be dragged from before the altar to which he may have fled for refuge. Listen to the words of this inexorable though salutary law. *If a man kill his neighbor on set purpose, and by lying in wait for him, thou shalt take him away from my altar that he may die.* (Exod. 21.); nor was this law of life for life to be put in execution only against man; even the beast that had caused the death of a human being was to be slain. *If an ox gore a man or woman and they die, he shall be stoned; and his flesh shall not be eaten.* There are four crimes, in Scripture phraseology, are said to cry to Heaven for vengeance. First, impurity; second, defrauding the labourer of his hire; third, oppressing the poor; and fourth, wilful murder. *The voice of thy brother's blood, said Almighty God to Cain, cries to me from the earth.* And yet, alas! this great crime is the first on record as staining the earth after man's expulsion from the garden. How terrible is that denunciation by an avenging God of the murderer Cain. *And the Lord said to Cain: "Where is thy brother Abel?" And he answered: "I know not; am I my brother's keeper?" And He said to him: "What hast thou done? The voice of thy brother's blood crieth to me from the earth, now, therefore, cursed shalt thou be upon the earth; which hath opened her mouth and received the blood of thy brother at thy hand. When thou shalt till it, it shall not yield to thee its fruit; a fugitive and a vaga-*