

The True Witness

AND
CATHOLIC CHRONICLE,
PRINTED AND PUBLISHED EVERY FRIDAY
At No. 210, St. James Street, by
J. GILLIES.
G. E. CLERE, 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. PETERSON & Co., 37 Park Row, and Geo. Rowell & Co., 41 Park Row, are our only authorized Advertising Agents in New York.

MONTREAL, FRIDAY, NOVEMBER 22, 1872.

ECCLESIASTICAL CALENDAR.

Friday, 22—St. Cecilia, V. M.
Saturday, 23—St. Clement, P. M.
Sunday, 24—Twenty-seventh after Pentecost.
Monday, 25—St. Catherine, V. M.
Tuesday, 26—St. Peter, M.
Wednesday, 27—Of the Virgin.
Thursday, 28—St. Francis and Comp., MM.

NEWS OF THE WEEK.

The serious indisposition of two persons both prominent at this moment in the European political world—the intrusive King of Spain, and Count Bismarck—has been announced by telegram, but there is no reason to suppose that either is in danger. In Spain the so-called Carlist troubles continue, but the partisans of the legitimate King seem to have but poor chances of success. Their warfare is of the guerilla kind, which is only resorted to when the case is desperate; it can produce no permanent results; and it gives to those engaged in it the appearance of brigands in the eyes of the world. It is indeed highly probable that the bands of whom we read, as stopping trains, and committing other paltry depredations on the high road, are not Carlists at all, but merely hordes of outlaws, trading upon the name, and seeking thereby to give an honorable color to their dishonest practices.

In France too, for the time, the Royalists seem to be quite prostrate; in fact the country does not seem to be ripe for the restoration of the Monarchy in the person of the legitimate sovereign, and indeed it is doubtful whether it is yet worthy of the son of St. Louis. More sufferings, yet many years of trouble and revolution, seem to be in store for that noble but unhappy country; and it may well be that it is doomed to undergo a course of Gambetta-ism and Communism before it shall have fully learnt the lesson that its late trials ought to have inculcated. Meantime it will be the business of the loyalists to give their support, their qualified support of course, to that party which, no matter under whatsoever banner ranged, gives best promise of security, to liberty, life and property and thus to fulfil some of the functions of a real government. Anything, even M. Bonaparte, even M. Thiers, is better than anarchy. What France wants, but what she never can have until she recalls her rightful Sovereign, and so closes finally with '89 and the era of Revolution, is a ruler who can style himself such—*"By the Grace of God."* This is the secret of the stability of the political order of our own country. Victoria rules *"by the Grace of God,"* and long may it be so.

It is reported by telegram that Signor Sella officially notified the Pope that the usurping government had voted to him an annuity. This of course the Sovereign Pontiff rejected with contempt, for we may be sure that he will never condescend to accept from those who have robbed him, and by brute force despoiled him for the time of his rights, less than a complete restitution. He asks from them nothing but what is his own; more he seeks not for: less he will not take. Meantime the Italian Peninsula is a prey to social disorders of all kinds. Under the cruel load of taxation imposed to defray the costs of their conquest by the Piedmontese, the people of Italy of all classes, rural and urban, agricultural and commercial, rich merchants and humble cultivators of the soil, are well nigh ruined; they cannot bear it much longer, and we may well believe that the day of vengeance is at hand.

The finding of the German Emperor in the San Juan business though acquiesced in by the people of England—and indeed whether it likes them or no, they must eat their leek—is very bitter and unpalatable. The London Times finds therein the text for a homily, specially addressed to the people of Canada of which the burden is, that the proper thing for them to do now, in the circumstances, is to shake off the dust from their shoes, and so bid an eternal farewell to British connection, since the Empire is no longer able to support their

just claims. The Saturday Review protests against this advice as unjust to Canada, and as degrading to England. It may be so, but the facts remain, that Great Britain will submit to any humiliation rather than risk a war with the United States; that there is no demand however unreasonable which the latter can bring forward to which, if seriously persisted in, Great Britain will not ultimately yield. She threw away her last chance of honorably maintaining her position on this Continent, when she allowed the brave Confederate States to be crushed by the North; now she can but maintain here a precarious existence on sufferance, and so long only as, in the opinions of the great Republic, she behaves herself, and eats her humble pie with a smiling countenance.

It is not generally expected that the triumph of Grant in the late Presidential election will lead to any important changes in either the domestic, or the foreign policy of the Republic. Secretaries Fish and Boutwell will it is said retire from office; no other changes in the Cabinet are anticipated.

A slight sprinkling of snow that has fallen in the vicinity of Montreal, and some smart frosts are harbingers of the rapidly approaching winter, and warn us to see to our stores and double windows. Hitherto the season has been mild, but the close of the navigation, and the commencement of our long, dreary winter is now upon us. Wood and coal are at almost famine prices, and the poor have a sad prospect before them for the next five months.

And with the return of mild weather we may reasonably expect a visit from Cholera. This disease is in Europe; and on this Continent every thing in our large cities—the dirt, the defective drainage, and the excessive drunkenness—seems to invite it. The horse disease is by many deemed to be its precursor; and certainly, in 1831, influenza of an epidemic form was very rife in Europe. These things should warn us all, civic authorities, and private citizens, to set our houses in order. Cholera can only drive a good business there where the laws of hygiene are discarded, and where filth reigns supreme.

A NO-POPERY FANATIC.—Thursday, the 14th inst., was generally observed by our Protestant fellow-citizens as a sort of religious holiday, and day of general thanksgiving to God for His mercies during the past year.—In most of the Protestant places of worship sermons appropriate to the occasion were delivered, of which reports subsequently appeared in the public journals. Far be it from us to criticise this action of our separated brethren, or to speak of it in a disrespectful manner; but we do regret that such an occasion could not have been allowed to pass by, without a malicious and insolent fling at the Catholic Church, and the religion of Papists.

The offender in this matter, to whom we more particularly allude, is a certain Rev. Mr. O. Fortin, a minister, we think, of the Anglican denomination, who gave vent to his long pent up bitterness against the Catholic religion, in Trinity Church, and whose sermon is reported in the Witness of the 15th instant. Some of the flowers of this vessel's oratory we cull for the delectation of our readers—much pondering at the same time in what spirit the Protestant press generally, of Montreal, would deal with a Catholic preacher, who should from his pulpit, speak of Protestants, and their several religious systems, as this Rev. O. Fortin spoke of Catholics and their religion. We suspect that they would not be slow—if the position were thus reversed—in denouncing the Catholic preacher as a firebrand, a stirrer up of strife, and as one who did no credit to his own religion by wantonly maligning the religion of those from whom he differed.

Mr. Fortin—we copy from the Witness—called first upon his hearers to rise up in resistance to the Catholic Church:—

"Oh, that the Protestants of our country would be alive to the bold encroachments of the Church of Rome! Be well assured brethren that whosoever her power is fully established religious liberty will perish beneath her shadow."

This reads so like an editorial extract from the Witness, that we are almost tempted to believe that Mr. O. Fortin's Thanksgiving Sermon was prepared in that journal's office in St. James Street. It has the genuine Witness ring about it; yet we are prepared to admit that, if *"religious liberty"* consist in the right of the State to inflict, without form of trial, pains, and penalties, exile and confiscation of goods, upon Papists and Romish religious, there is but little hopes of *"religious liberty"* being set up in Canada. But then this summary mode of dealing with Catholics which with the applause of the liberty loving gentry of the evangelical world Bismarck has just inaugurated is, in the eyes of the Rev. O. Fortin, a Protestant right—the right of the white man to wallop his own nigger, and of this cherished right the strength of Popery threatens to deprive Protestants in Canada; therefore the appeal to vigilance, therefore the reminder:—

"whosoever she—the Church—reigns supreme she will trample beneath her feet the right of Protestants."

He, the Rev. Mr. O. Fortin, then proceeds to personal attacks upon the adherents to the Catholic Church. "They are," he tells us, "proverbially poor, ignorant and degraded"—and this is what makes the arrogance of Romanism the more galling to men so richly endowed, morally and intellectually, as is our Rev. Mr. O. Fortin:—

"A Church whose adherents are proverbially poor ignorant and degraded—such a Church as that comes forward and claims the right to govern both in civil and religious matters. Could anything be more preposterous? Shall we not all rise like one man against such audacity?"

We observe, that it is utterly false that the Roman Catholic Church claims, or ever has claimed, "the right to govern both in civil and religious matters"—though she claims indeed that in matters that have a religious as well as a civil side, the claims of the former should take precedence of those of the latter. In other words, though the Catholic Church asserts only this, that where the laws of God and the laws of men conflict, it is better to obey God than man—there is something more preposterous, more audacious than would be even the claims which falsely, this Mr. O. Fortin attributes to the said Catholic Church:—to wit, the audacity, the outrageous insolence of the Protestant who presumes to prate about the "ignorance and degradation" of her adherents. Of their poverty we care not to speak; for long ago, so long ago that the circumstance has been practically forgotten outside of the Catholic Church, One who spoke as never such a one as the Rev. Mr. Fortin now speaks, declared the "poor to be blessed" above other men—St. Luke, 6, 20; and amongst a people who believe the words of Christ, it is very probable that there will be less wealth than amongst another population which practically ignores them, and holds that "blessed are the rich." But the "ignorance," but the "degradation,"—but the preposterous audacity of the Protestant minister who assigns these as the special characteristics of the adherents of the Catholic Church, of these we will speak. And yet perhaps, according to his lights, his bringing up, and his moral training, the man is scarce to be blamed. To him and his tribe, "degradation" means a ragged coat, a shabby hat, seedy attire, a humble poorly furnished house; whilst of its opposite, the certain sign lies in the superfine broad cloth, the splendid equipages, the gorgeous attire, the horses, and carriages with which Protestant *Shoddy* delights on Sabbath days to make public parade of the humble and contrite of heart. Yes! in the eyes of such a one as the Rev. O. Fortin, the poor Irish Papist widow, for instance, bowing down, perhaps in rags, in lowly adoration and in utter forgetfulness of self, is a "degraded" object in comparison with her wealthy neighbor who would never think of approaching the Lamb of God except in silk and satins! In this sense no doubt the Papist is "degraded."

But there is another view of the case, which presents itself to the Christian eye. The brutal savagery, the wife murders, the child murders of Protestant England, the hideous crimes so rife amongst England's Protestant peasantry; the feticides and divorce courts of the Protestant United States—beneath the influence of which the Protestant population is dying out, and marriage has been brought down to a level with concubinage—convey to the Christian mind an idea of "degradation" lower, far lower than that which it receives from the rags and squalor of the poorest of—well say of Ireland's Popish poor.

We say it without fear of refutation.—Though, God knows, in all communities there is ignorance enough, and degradation enough, there are no countries in which religious ignorance is so profound, and the moral degradation so complete, as in those which are not adherents of the Roman Catholic Church; and we appeal in proof of our assertion to England, to Scotland, and to the United States. Let Mr. O. Fortin, for instance, point out a community that adheres to the said Church, whose numbers are, owing to the habitual and almost universal practice of certain unmentionable and revolting vices, actually diminishing, as is the case amongst the Protestant people in the U. States? And we ask him, is it not possible that, in the eyes of God, as well as in those of the Catholic, the wealthy well-to-do *lady* driving in stylish carriage to consult the abortion doctor how to destroy the child she bears in her bosom—a sight to be seen all days, at all hours in certain Protestant communities—is a more degraded object than the say ill-dressed, ill-combed, ill-washed, Irish Papist mother of many ragged children, hurrying in spite of hunger and poverty, at break of day to early Mass, to kneel down, and offer herself with all she can do or suffer throughout the day, to Him who died for her on the cross? This too is a sight to be seen any day; a sad degraded sight in the eyes of the Rev. O. Fortin, but one we think on which the angels would sooner dwell, than on the other. This, perhaps, is a matter, of taste; and we have no reason to suppose that the taste of the Rev. M. O. Fortin is as the taste of angels.

WRITTEN FOR THE TRUE WITNESS.

SHORT SERMONS FOR SINCERE SOULS.

No. XVIII.

"Thou shalt not kill."—Deut.

Before entering on the explanation of this commandment which is as you know the fifth of the Decalogue, it will not be without a certain fruit to consider the errors of certain heretics concerning it.

The Manichees pretended that by this Commandment it was not only forbidden to kill man, but that it was equally unlawful to kill beasts, birds, fishes, or even trees, shrubs and plants. All these were endowed with life, and as the wording of the law they contended was universal, it was therefore unlawful to kill any of them. This interpretation of these proud heretics is manifestly contrary to all Scripture teaching. At the Creation God gave to man absolute power over all the beasts of the earth; and when Abel slew the firstlings of his flock as a sacrifice, the Sacred Scriptures tell us that *the Lord had respect to Abel and his offerings.* (Gen. 4.) Again immediately after the deluge *Noe on leaving the ark built an altar to the Lord and taking of all cattle and fowls that were clean offered holocausts upon the altar; and the Lord smelled a sweet savour and said I will no more curse the earth for the sake of man.*—(Gen. 8.) And Almighty God with his own voice gave to man in the person of *Noe* all the beasts of the earth as well as the herbs as his food. *And God blessed Noe and his sons, and said to them Increase and multiply to fill the earth, and let the fear and dread of you be upon all the beasts of the earth, and upon all the fowls of the air, and all that move upon the earth; all the fishes of the sea are delivered into thy hand. And everything that moveth and liveth shall be meat for thee; even as the green herbs have I delivered them all to thee.*—(Gen. 9.) And even Angels sent on a special mission from heaven to man have partaken of the flesh of slain animals. When Abraham entertained the three angels, who came to him under the form of men he gave amongst other things as a repast a *calves tender and very good.*—(Gen. 18.) And that they eat of it we know from the words of sacred scripture—*And when they had eaten they said to him:—Where is Sara thy wife.*—(Ib.) And was it not also with the *fatted calf slain*, that the father of the prodigal son, celebrated the return of the penitent to his house? Again Almighty God ordained to the Israelites innumerable sacrifices of oxen and goats, and lambs, none of which could have been offered, if it had been unlawful to slay the victim. Every year from the deliverance from Egypt did the faithful Israelite obedient to the command of God, *slay a lamb without blemish, and eat its flesh roasted at the fire, and unleavened bread with wild lettuce.* Hence the Pasch of the Jews. Nor did Jesus Christ himself disdain to use this slaughtered food, since we know that He eat the Pasch with his disciples the eve before his death. With these facts before us, how can any one claiming to be a Christian be so blind as to affirm, that the slaying of animals is forbidden or offensive to Almighty God?

The second error is that of the Vaudois, who depied to princes and the judges of the earth, the power of putting convicted criminals to death. Here again the enemies of God's Church pretending a deep respect for the Sacred Scriptures shut their eyes to its most obvious teaching. The whole Jewish law is filled with the death penalty for grievous crimes. The blasphemer was to be stoned to death without the city. *He that blasphemeth the name of the Lord, dying let him die; all the multitude shall stone him whether he be a native or a stranger.*—(Lev. 24.) The murderer also was put to death. *He that striketh and killeth a man, dying let him die.*—(Lev. 24.) Even the unaccomplished murder was punished with death. *He that striketh a man with a will to kill him shall be put to death.*—(Exod. 21.) The child striking his father or mother was condemned to death. *He that striketh his father or mother shall die the death.*—(Ib.) The unintentional killing of a woman with child was punished with death. *If men quarrel and strike a woman with child * * * and her death ensue thereupon he shall render life for life.*—(Ib.) Nor did our Saviour anywhere abrogate this death penalty. When the woman taken in adultery was brought to Him He did not deny that she was worthy of death, but merely said to her accusers—*Let him, who is innocent cast the first stone.* It was not the death penalty that was in fault, but the innocence of her accusers. And in fact was it not this law that gave redemption to mankind? Jesus Christ used it as the mode of redemption.

The third error is that of those, who consider it lawful to compass one's own death. Certain Donatist heretics (Circumcellions) persuaded themselves that they did a meritorious act and earned the crown of martyrdom in casting themselves down from precipices or into the water or into the fire, or by destroying themselves in some other frightful manner. Writing against these senseless enthusiasts the holy Doctor St. Austin cries out—This is not

doctrine of Jesus Christ who chased away the Demon, who had the audacity to suggest to him that he should cast himself down from the pinnacle of the Temple. *It is written, said he thou shalt not tempt the Lord thy God.* And in another place this holy Doctor thus argues: To kill oneself is contrary to the command of God who says *"Thou shalt not kill."* He expresses a general rule; he indicates no exception; one may no more kill oneself, than one may kill one's neighbor. To kill oneself is to kill a man; if then it is forbidden to kill any man whatsoever, it is evidently forbidden to kill oneself.—(De Civ. lib. 1, c. 26.) It avails not to allege the example of certain virgins, who killed themselves in advance of the executioners who were about to behead them; nor of Samson, who perished voluntarily along with his enemies by pulling down the pillars of the house in which they were. Neither can be excused except by supposing that they acted through a direct inspiration from the Holy Ghost. As to Samson he himself declares that *the Holy Ghost who had worked so many wonders through him had inspired him thereto.*—(Jb. c. 21.)

Yes Christian souls it suffices to have the intention of suicide only without the act to become culpable; and when man accomplishes the act, he dies in mortal sin. To kill oneself voluntarily is an act of despair—a moral cowardice and a double death—the death of the body and the death of the soul. Life is a gift from God; not a strict gift indeed but rather a loan wherein the thing lent still pertains to the lender, for God alone can make to live, or take life away. *See ye, that I alone am; and there is no other God besides me; I will kill and I will make to live; I will strike and I will heal, and there is none that can deliver out of my hand.*

But are we not allowed to shorten our lives by holy fasting? I answer—The Spartans did not believe in fasting and injuring the man; they expected it rather to nerve and strengthen and ennoble him. Depend upon it for every moment of man's lives shortened by holy fasting, millions of millions of years have been lost by too much eating. Nevertheless if fasting is really found to injure the health, no love of mortification will excuse its use. The end does not sanctify the means. *Thou shalt not kill.*

But if we are not allowed to cause our own death we are at least allowed to wish for it. If you wish death through despair, impatience, or any passion; if you desire it in order to escape from poverty disgrace or sufferings, you sin without any doubt, because you put yourself in opposition to the will of God. Afflictions and trials come from God for one of two reasons. First *"he rains upon the just and unjust."* May his will be done. Second they are often the marks of his especial friendship. The Sacred Scriptures afford us innumerable examples of this. Job and Tobias were undoubtedly very dear to God and yet he afflicted them with the sorest afflictions. They were just men and yet suffered patiently. How much more then ought we who are sinners, to receive with cheerfulness and resignation these trials sent us by an all-wise and all-merciful God. We should not make hypocrites of ourselves by reciting in our daily prayers that petition of the Lord's prayer *thy will be done*, if we are not prepared to do it.

If, however, with a full resignation to the will of God, you desire death out of a longing to see God and to be freed from the wickedness of this world which is so hateful to God, you do no more than the greatest Saints have done before you. *I desire to be dissolved and to be with Christ*, cried out St. Paul; and again—*Unhappy me! Who will free me from this body of death?* And the beloved disciple John, in the last words of that Apocalypse in which he describes the glories of the holy Jerusalem, cries out with all the longings of his ardent and loving soul—*Come Lord Jesus.*

Fear not then, Christian soul, to sigh ardently for the coming of God and of that great Kingdom which is to have no end. To do so is only to desire, that the great end of our creation may be accomplished in your regard.

The Pope has been despoiled and is virtually a prisoner in the Vatican. Renan, the enemy of Jesus Christ, is in Rome, and has been honorably entertained by the "Cavour Club." These two facts stand to one another in the relation of cause and effect, and convey a useful lesson to all who will meditate thereon. "The suppression of Popism," in a word, is but another form of expression for "the exaltation of Romanism;" whilst the latter is but another expression for Victor Emmanuelism.

BLESSINGS OF THE REVOLUTION.—The Times' Florence correspondent writing under date Oct. 28th admits the "hard fact," that united Italy is, and must continue to be, "one of the most heavily taxed countries in Europe—perhaps the most so of any in proportion not to her natural wealth, but to its development."

"MARR"—Unavoidably crowded out; will appear in our next.