

# The True Witness.

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## TERMS:

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MONTREAL, FRIDAY, DEC. 2, 1859.

## NEWS OF THE WEEK.

SINCE through their Pastors the Catholics of France, Germany, and Spain, are protesting against the indignities offered to the Sovereign Pontiff, it was but meet that the voice of Catholic Ireland should make itself heard on the same subject. So, on Thursday, the 3rd ult., a large and influential meeting of the Clergy of the Archdiocese of Dublin, presided over by His Grace, the Most Rev. Dr. Cullen, Archbishop of Dublin, and Primate of Ireland, was held in the Chapel of St. Kevin. The proceedings were opened by His Grace the Primate, to whom followed the Very Rev. Monsignor Yore, who moved the first Resolution to the following effect:—

"That this meeting views with grief and abhorrence the violent and sacrilegious invasion of the territories of the Church, which is just now being made and perpetrated, together with the efforts unceasingly made to undermine the legitimate authority of the Sovereign Pontiff; and that we repudiate as false and calumnious, the charges so unsparringly uttered by the enemies of the Holy See, and industriously propagated by the anti-Catholic press, against the paternal government of the Supreme Pontiffs."

This Resolution, seconded by the Rev. Dr. O'Connell of St. Mary's, having been carried unanimously, the following Resolutions were submitted to the Meeting, and adopted without opposition:—

"Proposed by the Very Rev. B. Russell, O.P., seconded by Canon McCabe, P. P.

"Resolved—That the Temporal Government of the Holy See, most venerable for its antiquity, most legitimate in its origin, and most providentially secured and preserved for so many ages for the benefit of religion, is justly deemed necessary for the freedom of the Church and the independence of the Sovereign Pontiff in its Government. An attack, therefore, upon the temporal dominions of the church is not so much a violation, however unjust, of the supreme rights of a most august and venerable temporal ruler, as a sacrilegious invasion of the Church, and an injury inflicted on the whole Catholic body throughout the world.

"Proposed by the Very Rev. Canon Redmond, P. P.; seconded by the Rev. T. McNamara, C. M., P. P.;

Resolved—That a humble address of condolence and sympathy to our Holy Father the Pope, under his present severe trials, be prepared in the name of this meeting, and that His Grace the Archbishop be respectfully requested to forward this expression of our sentiments for presentation to his Holiness.

"Proposed by the Very Rev. Father Curtis S. J.; seconded by the Very Rev. Monsignor Meagher, V. G. P. P.;

"Resolved That we call upon the Catholic laity of all classes, and especially on our Catholic Representatives in Parliament, on gentlemen of station and property, on the members of the Catholic and Liberal Press, and all who possess political, social or literary influence, to unite with us in defence of the unjustly assailed character and prerogatives of their supreme Pastor, and in support of the sacred and inalienable rights of the Church.

We subjoin the Address to which reference is made above:—

"MOST HOLY FATHER.  
We the undersigned Archbishop and Clergy, secular and regular, of the diocese of Dublin, beg to approach your Holiness, and to testify our sincere attachment and profound veneration for your Holiness's most sacred person and throne.

"The devotion to your Holiness and to the Chair of St. Peter, which we have always cherished, and cease not to instill into the willing hearts of our faithful, we feel it our duty to manifest in an especial manner under circumstances like the present, of peculiar trials and difficulties which menace our beloved Father and Pontiff. As members of one body, solicitous each for the other, so that the humblest cannot suffer without occasioning pain to all (1. Cor. xii), how can we not feel the most acute anguish when the head itself is afflicted?

"Portion, too, of the church of a nation which God in his inscrutable designs has permitted to be severely tried for its constancy and unwavering attachment to the Holy Catholic faith, we owe an especial debt of gratitude to the Apostolic See.

"During long ages of persecution the voice of Peter, speaking to his successors, directed and supported us—their benediction consoled and encouraged us—their boundless munificence aided us in the necessities of our churches: finally, when, at a still later period, the horrors of famine and a devastating pestilence swept over the entire face of our island, it is the remembrance of all how, amongst the earliest acts of your ever-memorable and glorious Pontificate, your voice was raised to enlist in our behalf the sympathies of the entire Christian world; and you even contributed munificently to the relief of our misery from your over-taxed resources.

"With unspeakable horror, therefore, and regret, we daily hear how the wicked and factious, availing themselves of a disturbed condition of political affairs, mainly occasioned by their own machinations, are unceasing in their efforts to destroy the temporal sovereignty of your Holiness, and to alienate the patrimony of the church, with the further design, which does not escape our observation, of subverting, if possible, the Apostolic Chair itself and Holy Catholic Church, of which it is the foundation; and we are overwhelmed with sorrow at the thought of the profound affliction into which so much ingratitude and perversity of some of your children and the apprehension of so many evils to religion and society, have plunged the paternal heart of your Holiness.

But, fear not, Most Holy Father—if yet to children it be permitted to address to their august parent the language of exhortation—the faith which through the lips of the blessed Patrick, our forefathers received from your Holiness's predecessor, St. Celestine, and our confidence in the divine goodness allow us not to doubt of a speedy and glorious termination to the difficulties which your Holiness has to encounter.

We know that Christ's kingdom upon earth, of which you are the visible head, must endure unailing to the end of ages; and hence the winds and the waves of the fiercest persecution shall beat in vain against the firm solidity of the rock, fixed by God himself, in the foundation of His Church, and unsupported by which no structure can have permanence or stability (Saint Leo).

We do not apprehend that Divine Providence, who so wisely ordained the temporal authority of the Popes for the Church's welfare, and the freedom of its government, will cease still as heretofore to protect your Holiness in the full possession of the undisturbed sovereignty of the patrimony of St. Peter, and the temporal dominions of the Church; rather do we feel assured that, emerging from the difficulties that surrounded it and menace its existence, this all important prerogative of the Holy See shall be still more firmly consolidated than before, not so much by the artificial accessories with which the wisdom of the world would surround and support it, as by its own inherent righteousness and its tenacious fidelity to the providential mission for which it has been ordained.

Vain, too, and devoid of foundation are the pretences of a miss-called liberty and fancied social ameliorations which the impious disturbers of all human and divine order would fain have us believe they would originate, ceasing not, moreover, in their efforts to poison the public mind, as they fill the ear with calumnious and most exaggerated, but at the same time studiously vague and unsubstantial reports of evil which they pretend call loudly and in vain, except at their hands, for a remedy.

We do not believe—Most Holy Father—the world does not, in its inmost heart, believe these calumnies. They are falsified by the records of impartial history, bearing testimony to the civilising influences of the Sovereign Pontiffs, felt even from the remotest period all over Europe, and to the untiring solicitude and energy with which they have invariably sought the greater good of the people subjected to their temporal sway.

Never, however, have accusations, such as these, been more groundless—never so utterly undeserving the attention of any reasonable mind as at the present time, when the unexampled exertions of your Holiness for your people's welfare, made from the commencement of your glorious Pontificate, and despite of innumerable obstacles persevered in, are still fresh in the remembrance of all, or, even, actually present under men's eyes.

Confide then, Most Holy Father. Now, as oft heretofore, "The Gentiles may rage, and the powerful ones of the earth conspire against the Lord and His Anointed; but He who dwelleth in the Heavens shall laugh them to scorn and mock at them." (Psalm 2). The Immaculate Virgin—destroyer of all heresies, will intercede for the Church, and protect her Divine Son's Viceregent, who has been so solicitous for her honor. The Blessed Peter and Paul, princes of the Apostolic College, and special defenders of the Church, will guard its sacred inheritance and the residence of its supreme pastor. "Those pious and religious monarchs, whom God has endowed with valor and strength, for the welfare of Christendom, will not fail to regard the protection of Christ's Vicar, and the service of his Church, as at once their duty, their interest, and the surest guarantee for their own security, the stability of their thrones, and the endurance of their dynasties. The whole Catholic world, in fine, will unite, to visit with just indignation, and to stigmatise as a wicked and criminal invasion of rights the most venerable and sacred, every attempt made to undermine the government and authority of your Holiness.

Joined by our faithful people, now as ever ready to sacrifice themselves and all things for the sacred cause of religion, we daily supplicate, at the throne of Divine Grace, that God in His mercy may cause your Holiness's bitter afflictions speedily to cease, and that the Church, soon restored to tranquillity, may enjoy the blessings of peace under a long and glorious continuance of the Pontificate of your Holiness.

Prostrate, in fine, before the throne of your Holiness, we humbly implore for ourselves, and our beloved people the Apostolic Benediction.

(Signed on behalf of the meeting),  
PAUL CULLEN,  
Archbishop of Dublin, &c.  
L. CANON FORDE, &c. Secretaries.  
JAMES MURRAY,

The affairs of the Continent of Europe are as unsettled as ever. Prince Carignan has declined the Regency offered to him by the Central Italian States; but no progress has been made towards any solution of the Italian question.

The *Bohemian* and *Europa* put us in possession of European intelligence to the 19th ult.—

The Powers who signed the Treaties of Vienna, together with the Pope, Piedmont, and Naples, are invited to assist at the Congress, which was expected to meet at Paris. The chief topic of discussion in the English press is the decided and daily increasing hostility of the French press towards Great Britain. This, coupled with the enormous naval and military preparations making by France, and which can have no object except war with Great Britain, is exciting much anxiety in England. A war with France is looked upon as inevitable; as a policy that Louis Napoleon is determined to force upon Great Britain as a means of establishing his popularity not only with the army, but with all classes of French society. For the fact cannot be denied or concealed that Great Britain, is universally detested throughout France.

A VERY PRETTY QUARREL.—The *Toronto Globe* and the evangelical *Montreal Witness* are most amusingly at loggerheads; and though we have no intention of interfering betwixt the disputants, yet a brief sketch of their quarrel, its origin, and progress, cannot but be amusing and no doubt profitable to those who will take the trouble of meditating thereupon.

The *Witness* complains that for some months past the *Globe* has been less virulently anti-Catholic than it used to be; that it leaves the *Montreal Witness* to fight almost single-handed the battle against Popery; and instances in particular the *Globe's* reliance on the claims of the Methodists for special State assistance to a Methodist educational establishment.

The *Globe* replies with the "retort courteous." It, or rather Mr. George Brown, has "great respect for the earnestness and consistency with which the *Witness* has always opposed the errors and encroachments of Romanism;" but nevertheless refuses to submit himself to the censorship of the *Montreal* journal. Pointing to

his editorials, like the old soldier, proudly pointing to his scars, Mr. G. Brown recounts his services to the holy cause in which he and his censor, the *Witness*, are alike engaged. Who, he asks, has ever shown himself such an enemy of Popery, such a foe to Romish Ecclesiastical corporations, as has Mr. George Brown? "From 1850 to the present moment, what man in public life has pursued the same firm unwavering course in regard to these burly institutions as has Mr. Brown?" Mr. Brown is right; he was, he is, the enemy, the bitterest enemy, and the unscrupulous libeller of all that we, Catholics, do most by honor and cherish. His vindication of the *Globe* is complete. He indignantly asks:—

"In what other general newspaper is there published so large a portion of the news of the day in reference to Popery?—and from what source have equally firm denunciations appeared against the recent Manifesto of the Bishops—against Father Bruyere's dinner speech—against the Starr abduction case?"

In none, and from none we reply. If there be a mendacious libellous journal in Canada it is the *Globe*; if there be one man from contact of any kind with whom the Catholics should shrink, as from pollution, it is Mr. George Brown of the *Globe*; if there be one man more than another who merits our abhorrence, it is the leader of the "Protestant Reformers" of Upper Canada. He boasts, and not without reason, of the insults he has offered to us, of his malignant and unswerving hostility to our Church:—

"When the Roman Catholic hierarchy brought their influence to bear in the political arena against the Liberal party in their efforts to secularise the Clergy Reserves—we denounced their proceedings with all our strength. When session after session they forced from the pusillanimity of the Government fresh grants of public money to fill the coffers of the church, we protested with all indignation. When year after year they demanded new Corporation Acts to lock up large tracts of land from cultivation and improvement, we opposed them urgently and incessantly. And when the noblest institution of our land—the Common School system of Upper Canada—was threatened with slow but sure destruction, by the hypocritical cry of infidelity raised against it, we sought to rouse, and did arouse the alarm of the people, and to rally them in its defence."—*Globe*.

Mr. Brown scarce does himself justice. Who, he might have asked, when the obscene Garazzi a few years ago was lecturing in Canada, holding up our priests to the fury of the rabble, and denouncing our Sisters of Charity as prostitutes and "she-devils," who then was most loud in his applause of the unmanly scoundrel!—who in his scurrilous abuse of Irish Catholics, rivalled, if he did not even surpass, his friend Gavazzi? Who by his incessant denunciations of Popery, and his appeals to the savage passions of the Protestant *canaille* of Toronto and the large cities of Upper Canada, against the "Dogans," swelled the ranks of Orangeism, and raised that dangerous society to the influential position that it now occupies? George Brown, the editor of the *Globe*, we reply, anxious to do the good man justice; and to assure him that we have not forgotten his services, and never will forget them until they shall have been repaid, and that to the uttermost farthing.

But in justice to the other party to this quarrel, to the *Montreal Witness*, we must recognise that there is a slight foundation for its complaints against the *Globe*. Mr. George Brown needs at present the assistance of the "Dogans;" and it would not, therefore, suit his game to allow the *Globe* to be abusing the said "Dogans," their priests, and Sisters of Charity, as was its wont a few months ago; and as it will abuse them again when, through the influence of the "Dogans," he shall have fairly matured his anti-Catholic policy, and shall have no further need of his "Popish Allies." Not that the man's sentiments towards Popery, as he himself assures us, and as we readily believe, have undergone the slightest change. He is still, as ever, the uncompromising enemy of our schools, our convents, and of our Church; and indeed, to give the man his due, the only inducements he holds out to Catholics to join him, and his gang are the prospects of a share in the spoils of office, should a re-distribution of government patronage reward his and their patriotic efforts.

How our "natural Kawtholic allies" will relish this cavalier treatment it is not for us to say; but—(it is a merciful dispensation of Providence)—creatures that are by their nature doomed to eat filth, are provided with strong stomachs.—Still the following passage from the *Globe*, in which Mr. G. Brown taunts the Catholic laity of Upper Canada with their sordid indifference to the spiritual interests of their children, and their indisposition to carry out the recommendations of their Pastors, should not, and will not if our brethren have any regard for their own honor, be allowed to pass in silence.

"It was a French priest—who raised the first complaint in Upper Canada against the national school system; and it is French Canadians who have kept up the agitation in the Assembly against it, in spite of the protestations of an immense majority of the people of the West and their representatives in Parliament. The Roman Catholics of Upper Canada never sought the position of a separate political party—they were content to stand their chance in the melee with their Protestant fellow subjects,—until the schemes of the Lower Canada hierarchy forced the contest of sectarianism on the community."—*Globe*.

This is a repetition, it will be seen, of the insult offered by Mr. Brown to the Catholic delegates to the Convention. The latter tamely put up with the fellow's insolence; but we trust that, with the great mass of the people, more generous sentiments obtain; and that they will repudiate the action of their representatives, and so redeem themselves from the deep stain that has been cast upon their honor and manliness. Mr. Brown affirms that separate schools have been forced "by the Lower Canadian hierarchy" on the Catholics of Upper Canada, who are quite satisfied with the common schools as they are, and "content to stand their chance in the melee with their Protestant fellow subjects." Is this true, Catholics of Upper Canada, or is it false? Is George Brown again but a mendacious libeller? or are you what he says you are—and what we cannot attempt even to write! It remains with you to answer these important questions.

We suppose that the Bishop of Toronto is here insolently alluded to.

A GREAT DISCOVERY.—Our intelligent separated brethren are continually making the most wonderful discoveries of "mare's nests," and publishing to the world new and awful revelations of the abominations of Popery. The good men think no doubt that they are doing great things, indeed immortalising themselves: whilst in sober earnest there is not one who is not taking a vast deal of unnecessary pains to write himself down an ass. Of the nature of these marvellous discoveries and striking revelations, we copy the following as a specimen from the *Montreal Witness* of the 26th ult.:—

"The Rev. John Goadby delivered the first of a series of lectures on 'The Parallel between Popery and Heathenism' last Sabbath evening in the Baptist Church, St. Helen Street, in which, in an able manner, he showed the resemblance between those two systems, 'in the burning of incense,' 'lighting of lamps and wax candles in the churches and temples during the day,' 'the use of holy water,' and 'votive offerings.' These, together with others, arose from the hatred of human nature to spiritual religion, and the desire of worldly and ambitious pastors to make the Christian worship acceptable to the Jews and Heathen, and thus increase their power and influence. The introduction of the altar led to the idea of the priesthood, and the altar and priest as nothing without a sacrifice,—thence arose the sacrifice of the mass. No Christian Minister should be called a Priest. Mr. Goadby related several striking facts in connection with the rites and ceremonies of the heathen that he had witnessed in India. The subject will be resumed next Sabbath evening at seven o'clock, when other parallels will be mentioned."

The Rev. John Goadby no doubt flattered himself that he was dealing a terrible blow to Popery, by proclaiming the well known fact that there are many striking coincidences to be found in Popish, Jewish and Heathen modes of worship. But he did not tell his audience, perhaps because he himself was ignorant of, the reason why these coincidences do, and indeed must exist, if Popery, or Catholicity, be what its votaries assert it is.

That reason is simply this: That whilst Judaism was from God Himself, and therefore necessarily in harmony with Catholicity—if the latter be also from the same author—Heathenism itself still retained much truth; the relics of that primeval revelation, once the common property of the human race, and some traces of which are to be found in all ages and in all countries.

Heathenism was of course an error. But all error is but truth perverted; and it was solely because of the truth, the great truth which all Heathenism retained, that it lived. Pure or simple error we cannot so much as conceive of as possessed of vitality; and although many false systems of religion have obtained, and do obtain, they live, not in virtue of what is false, but in virtue solely of what is true, therein. Indeed the mere fact that any religious system has existed, and exerted an influence in the world, is, to him who is capable of thinking, a conclusive proof that it contained some truth, and that it was in virtue of that truth that it lived.

Thus Protestantism has existed, as a quasi-religious system, for some three centuries. But this prolonged existence it owes not to its Protestantism, or that wherein it is the negation of Popery—but to those great truths which it holds in common with the Catholic Church. So too Mahomedanism. It can claim a still longer existence than can the Protestant heresy; it can boast of having exercised a far more powerful influence over the human race than it has fallen to the lot of any modern Protestant sect to exercise. But this is because Mahomedanism contains many great and glorious truths, which it holds too, in common with Popery; and it is to the retention of those truths that both Protestantism and Islamism are indebted for their vitality.

And Heathenism, in like manner, in spite of its wide deviations from the primal truth, still retained some features, much disfigured indeed, but still features of, and points of resemblance with its divine original: wrapped up too as these truths for the most part were in myths, or allegories, to whose real meaning the initiated into "the mysteries" alone possessed the key, Heathenism nevertheless retained them, and in consequence lived.

So far then from finding in the analogies insisted upon by the Rev. Mr. Goadby any argument against the divine origin, and therefore the truth of Popery, we find therein a powerful argument against those who assert its *a priori* incredibility. Those analogies so far from startling us, are merely what we should logically expect to find, if Heathenism were but a perversion of the original truth, and the Catholic Church the legitimate heir and successor of the Synagogue. With the latter, whose divine origin even Protestants admit, Catholicity, or Popery must, if also from God, have many and striking points of contact; and if, as history and reason convince us, Heathenism was but a perversion of original revealed truth, betwixt it, and revealed truth at the present day, there must still be many most striking analogies. If indeed there were no "resemblance" whatsoever betwixt Catholicity and Judaism, and betwixt Popery and Heathenism, our faith in the divine origin of our religion would be seriously shaken.

Let us however now turn to the Rev. Mr. Goadby's logic, and we shall find that it is God Himself whom he attacks. Mr. Goadby assures us that the use of "holy water—lighting of lamps—burning of incense," and "votive offerings"—usages which Catholicity or Popery has in common with Judaism—"arose from the hatred of human nature to spiritual religion." But if so, God is in fault; for in the first place He, according to Catholics and all non-Manicheans—is the author and creator of "human nature;" and in the second place, God Himself, when from amidst the thunders of Sinai, He made known His will to His servant Moses, expressly enjoined the use of those very things whose use the Rev. Mr. Goadby cites as evidence of "the hatred of human nature?"—(which nature is the work of God)—"to spiritual religion."

The logical gentleman thus pleasantly accounts also, after his fashion, for the origin and universal adoption of "Sacrifice," and the "Sacrifice of the Mass," as the supreme act of worship which a sinful creature can tender to his justly offended Creator:—

"The introduction of the altar, led to the idea of

the priesthood, and the altar and priest was (sic) nothing without a sacrifice—thence arose the sacrifice of the Mass."

This singular genetic process, forcibly reminds us of that ingenious system of cosmogony which satisfactorily accounted for all things by placing the solid earth upon an ostrich, and furnished the ostrich with a stone to stand upon. The idea of sacrifice proceeded from the idea of priest, as that of priest proceeded from the idea of altar! But whence we may well ask, came the idea of the altar? and how, seeing that altar, priest and sacrifice are correlative, so that it is impossible to think one without thinking the two others—how came it that the idea "sacrifice" was the consequence of the idea "altar"? Chronologically we will admit that the "altar" preceded the "sacrifice," but in the logical order—no. Men did not feel the necessity of sacrificing because they had first erected altars; but they felt the necessity of an "altar" because they had first experienced the necessity of a place whereon to offer "sacrifice." They did not stumble upon the idea of "sacrifice" because they happened to have "priests;" but they made or consecrated unto themselves "priests" because they felt the need of some one to offer "sacrifice" for them.

This we contend is the true explanation of, and amply accounts for, the phenomenon that presents itself to the astonished gaze of the Rev. Mr. Goadby. God Who is the Truth was the author of Judaism. He is also the author of Popery; and as betwixt all God's works there is perfect harmony, so betwixt Judaism (which consisted essentially in a lively faith in a Redeemer to come)—and Popery—(which consists essentially in faith in a Redeemer Who has come)—there must necessarily be, to the most careless observer, many most striking resemblances. Were it otherwise, were there no such resemblances, we might at once conclude, that Judaism and Popery were by different authors.

So also with the resemblance betwixt the ceremonies of Popery, and many of the Heathen rites of worship. The Heathen commenced with the truth, which, however, they, in consequence of their being finite, and consequently liable to error, gradually corrupted; still, however, retaining in the midst of their errors and corruptions much of those essential truths which were once the common property of the human race.—Amongst the truths, however, thus preserved, was the belief in a God who could be propitiated by a vicarious atonement. This idea was universal, and underlies the whole Heathen system of sacrifice—(for which it fully accounts); and is, we may add, the very basis of Popery, which must therefore have points of resemblance with Heathenism. From Abel who offered of the firstlings of his flock, to Melchisedec, the Priest of the Most High God; from Melchisedec, through the Patriarchs, through the Synagogue, till it reached the Church, the idea of "sacrifice" as the supreme act of divine worship, has ever flowed in one uninterrupted stream. It has been the vital and animating principle of every religion that ever did exist upon earth: and from its universality, as well as from the importance attached to it, we must accept it as one of, and the chief amongst, those great divine truths, revealed to our first parents, and of which man, even in his most abject state, has never utterly lost sight. This view of the origin of "sacrifice," and therefore of its correlatives "priest" and "altar," is more in harmony with the history of the race, and the laws of a sound logic, than that which attributes its origin to "the hatred of human nature to spiritual worship;" or than that which to the same cause attributes the resemblance betwixt some of the rites of ancient Heathenism, and the ceremonies of the present Catholic Church.

MAUDLIN PHILANTHROPY.—We are certainly not surprised to learn that efforts are being made to procure a commutation of sentence for the convict Beaurgard, convicted a few weeks ago of a most brutal and cowardly murder, and now lying under sentence of death in the Montreal jail. There are still some men, and such we suppose there ever will be, anxious to thrust themselves betwixt the gallows and its most legitimate prey; and to insist rather upon what they please to term "mercy," to the criminal, than upon justice to society.

We qualify the philanthropy of these men as "maudlin," to distinguish it from genuine charity of which it is but the miserable counterfeit. It is the product, not of a good heart, but of a morbid nervous system, and has no claims upon our respect either as Christians or as citizens. If indulged, it would lead to the "break-up" of society.

For if we well consider it, all Civilisation will be found to grow either beneath the shelter of the Cross, or in the shade of the Gallows. Its minister must be either the Priest, or the Hangman. By one, or the other of the two motives—Love of God and His divine law—or dread of man, and the minister of his justice, the public executioner—all men are ruled. Absolved from both, emancipated both from the law of love, and from the law of fear, all men would become brutes, or savages; and subside into what Jean Jacques and Protestant philosophers amusingly describe as "the state of nature;" as if God when He made man, made him, not in His own image, but as if in the image of a brute created life man.

Esteeming then so highly as we do the Gallows and the Hangman—as, next to the Cross and to the Priest, the two most important factors in the product to which we give the name Civilisation, we cannot be supposed to entertain any respect, or to have any sympathy for, that "maudlin philanthropy" which delights to vent itself in diatribes against Capital Punishment.—On the contrary, we insist that the Civil Magistrate is bound, by the duty which he owes to God, by the duty which he owes to man, and by the duty which he owes to that society of which he is under God, the guardian—to see to it that the murderer dies by the hand of the hangman; to take heed and so to govern his realm that he who maliciously, and without due warrant, sheds his brother's blood, shall by the hands of