

The True Witness AND CATHOLIC CHRONICLE.

PRINTED AND PUBLISHED EVERY FRIDAY BY THE PROPRIETOR, JOHN GILLIES,

AT NO. 195 FORTIFICATION LANE.

TERMS YEARLY IN ADVANCE: To all country subscribers, Two Dollars.

To all City subscribers whose papers are delivered by carriers, Two Dollars and a half.

MONTREAL, FRIDAY, Sept. 15, 1876.

ECCLIASTICAL CALENDAR.

- SEPTEMBER, 1876. Friday, 15—Octave of the Nativity of the Blessed Virgin Mary. St. Nicomedes, Martyr.

NEWS OF THE WEEK.

The death is announced of Mgr. Louis da Conceicao Saraiva, Bishop of Maranhao, Brazil. The deceased bishop entered the Order of St. Benedict at the age of 17 years, having been born in 1824.

The conflict between the Government of Brazil and the ecclesiastical authorities on the subject of the nomination of parish priests has been settled by the good offices of Mgr. Macedo, Bishop of Para.

The annual procession and Pilgrimage to Notre Dame of Boulogne-sur-Mer, France, took place the other day with great pomp, and was presided over by Mgr. Lequette, Bishop of Arras, surrounded by other prelates.

An insurgent chief in Abyssinia has perpetrated a sanguinary massacre, for after a hot engagement in which he defeated the Abyssinian general, he put to death 1,500 men, women, and children belonging to the surrounding villages.

The King of Dahomey has stopped the communication with Whydah by lagoon and overland, and all the paths from Whydah to the interior are guarded by Dahomians.

A despatch to the Reuter Telegraph Co. from Madrid, says William M. Tweed and his cousin, Wm. Hunt, have been arrested in the port of Vigo, aboard the Spanish merchantman Carmen.

A despatch from Constantinople to the Daily Telegraph states that the British Government has made strong representations to Turkey through her Ambassador that if war continues, the Turks must be prepared to see Russia openly giving support to Servia.

Dervish Pasha's attack in the south-east on Wednesday was made by several columns, which crossed the Zeta and Moratcha when repulsed. A portion of the Turks were cut off from the forts.

A despatch to the Reuter Telegram Company from St. Petersburg states that the Porte replying to representations of the European Ambassadors, in favor of peace, said that in the present military situation, armistice was opposed to its interests.

The Standard's special correspondent at Berlin says:—“Since the declaration of Turkey to grant armistice, an outbreak of a Russian and Turkish war is deemed, in well informed circles, unavoidable.”

Reuter's despatches from Belgrade state that the Ministers of War and the Interior are visiting the army of the Drina, observing operations. If the war continues, immediate and important changes are expected.

Mr. R. Allyn, Q.C., Quebec has been appointed Professor of Criminal Law at Laval University, in the room of the late James Colston, Q.C., LL.D.

SEARCH THE SCRIPTURES.

Protestants depend on the scriptural proof of the right of Private Judgment upon the praise said to have been bestowed by St. Paul upon the Bereans for searching the Scriptures.

Now these (the Bereans) were more noble than those of Thessalonica, who received the word with all eagerness, daily searching the Scriptures, whether these things were so.

Again; and the circumstances of the Jews of those days, and our circumstances at the present day, are widely different. The Jews denied that the Messiah had come in the person of Christ; we deny no such thing.

But let us look at the context; as it is always dangerous to draw conclusions from any passage separated from its context.

St. Paul had preached for three Sabbath days to the Jews of Thessalonica in their synagogue, reasoning with them out of the Scriptures, declaring and insinuating that the Christ was to suffer, and to rise again from the dead.

Against this false notion of a Messiah St. Paul directed his whole energy and learning, showing from the Sacred Scripture (and here lies the whole secret of the Bereans "searching" the Scripture) the error of their preconceived ideas of a Messiah.

The Jews of Thessalonica, angered by Paul's teaching, made a tumult which eventuated in the brethren sending away Paul and Silas. Thence they went to Berea, where Paul preached in the synagogue according to his custom.

Unfortunately for the advocates of Private Judgment, an unprejudiced person, studying the narrative as thus given, will see that the point of comparison would most naturally be between the Thessalonians who did not receive the word, and the Bereans who did receive it, and that with eagerness; and that the searching the Scriptures, to which the advocates of Private Judgment give such prominence, can at most be considered as a matter of secondary importance.

“If Protestants possess a little greater share of representation than Roman Catholics, according to their numbers, it is owing entirely to their superior education, and the consequent intelligence, wealth, and power which education generally brings. There is the same difference between the Protestant townships and French Catholic parishes of Ontario and Quebec, or between the Protestant and Catholic cantons of Switzerland.

“Was not our illustration of the Cuttle-fish last week somewhat apposite? See what a flow of inky matter is scattered over the facts of a monstrous injustice. The monopoly of educational advantages we could avoid disputing with an organ that claims a monopoly of God's grace and spirit in its teaching; but the morality that would justify a wrong by a palpable fabrication, and add to the injustice to a Creed an insult to its professors, is not so easily tolerated. The facts of disproportion of representation and patronage is admitted—the contrast of the liberality of Catholic Quebec to the illiberality of Protestant Ontario is not denied—but then, both are accounted for by the Witness, in a special plea of ignorance and inferiority—and that special plea is a specious falsehood.

“Our dearly beloved brother the 'other' Witness—in the article to which we referred last week—devotes much space and many words to prove that the exclusion of Catholics from a proportionate share of State distinction and patronage is not due to Protestant illiberality but to Catholic unfitness for office; that if Catholics do not possess a representation in Provincial Legislatures, and in the Dominion Parliament corresponding to their numerical strength it is not owing to a disposition on the part of Protestants to ignore legitimate claims but to a want of education and intelligence in the Catholic body fitting them for such preferment; and that the liberality of Catholics to Protestants in the Province of Quebec where the former largely predominate is as much a consequence of this intellectual superiority as the non-liberality of a Protestant majority in the Province of Ontario is the cause of Catholic exclusion from posts of honor or emolument. This is no new pretext for injustice. The assumption of special privilege is ever based on some special claim to the monopoly. Our contemporary has become an adept in the arguments suggested by this pitcher-handle reciprocity of liberal dealing; and when it is shown by facts and figures that the very 'illiberal' Catholics of Quebec do not uniformly make religion a test in the choice of representatives, but confer distinction on their Protestant neighbors; and that the 'liberal' Protestants of Ontario uninfluenced by the growing tolerance of the age keep up their old bigotries and will not recognize the most worthy in the community because 'the mark of the beast' is upon him—these have been the words—the virtuous advocates of the exclusives will justify the exclusion by 'educational unfitness.' Surely with living facts around us, and before us every where, there is no need to combat this femsiness. In intellectual status—in professional prominence—in those mercantile pursuits which demand the possession of intelligence in high degree—in the ranks of mechanics and workmen of all grades to whose duties education in no small extent is a necessity: in those thousands of associations and organizations scattered over the land in which mental improvement goes hand in hand with Temperance and Charity; in the hundreds of Schools and Colleges under ecclesiastical supervision, and in control of the 'illiberal' creed; in the effort made from pulpit and platform—in the Church and in the home-land to utilize the blessings so amply provided by spreading their practical operations amongst all classes—in these things and conditions, and many more that might be named but that they are already patent and prominent, there is answer to this flippant and fanciful charge of intellectual inferiority.

“We do not mean to follow our exclusively enlightened contemporary through the maze of his intricate fancies. He must have been badly off for facts to justify his conclusions when to prove the ignorance of a province he shows the paucity of newspaper reading in a parish; of course the 'crass ignorance' of the people is in proportion to the extent to which the barrier against the reading of poisonous journals are erected; and Catholics who will not read the Witness manifestly deprive themselves not only of the means of grace but willfully shut out from their study and consideration all those aids which fit them for an understanding of political issues or give them a qualification for performance of political duties.

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“Truly this matter of the Bereans is but a slender

need to rely upon in exculpation of that great rebellion against the Catholic Church, commonly called the Reformation.

CATHOLIC LIBERALITY AND PROTESTANT EXCLUSIVENESS.

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“Our dearly beloved brother the 'other' Witness—in the article to which we referred last week—devotes much space and many words to prove that the exclusion of Catholics from a proportionate share of State distinction and patronage is not due to Protestant illiberality but to Catholic unfitness for office; that if Catholics do not possess a representation in Provincial Legislatures, and in the Dominion Parliament corresponding to their numerical strength it is not owing to a disposition on the part of Protestants to ignore legitimate claims but to a want of education and intelligence in the Catholic body fitting them for such preferment; and that the liberality of Catholics to Protestants in the Province of Quebec where the former largely predominate is as much a consequence of this intellectual superiority as the non-liberality of a Protestant majority in the Province of Ontario is the cause of Catholic exclusion from posts of honor or emolument. This is no new pretext for injustice. The assumption of special privilege is ever based on some special claim to the monopoly. Our contemporary has become an adept in the arguments suggested by this pitcher-handle reciprocity of liberal dealing; and when it is shown by facts and figures that the very 'illiberal' Catholics of Quebec do not uniformly make religion a test in the choice of representatives, but confer distinction on their Protestant neighbors; and that the 'liberal' Protestants of Ontario uninfluenced by the growing tolerance of the age keep up their old bigotries and will not recognize the most worthy in the community because 'the mark of the beast' is upon him—these have been the words—the virtuous advocates of the exclusives will justify the exclusion by 'educational unfitness.' Surely with living facts around us, and before us every where, there is no need to combat this femsiness. In intellectual status—in professional prominence—in those mercantile pursuits which demand the possession of intelligence in high degree—in the ranks of mechanics and workmen of all grades to whose duties education in no small extent is a necessity: in those thousands of associations and organizations scattered over the land in which mental improvement goes hand in hand with Temperance and Charity; in the hundreds of Schools and Colleges under ecclesiastical supervision, and in control of the 'illiberal' creed; in the effort made from pulpit and platform—in the Church and in the home-land to utilize the blessings so amply provided by spreading their practical operations amongst all classes—in these things and conditions, and many more that might be named but that they are already patent and prominent, there is answer to this flippant and fanciful charge of intellectual inferiority.

THE 'COLONNE FRANCAISE'

It is rather late to bring the following before our readers, but want of space has made it impossible for us to do so before. We give it as a specimen of the choice 'dainties' to be found every day in the columns of the Witness.

As our readers are aware there is a lottery on foot in Montreal, approved of by the Bishop, and conducted by a number of influential gentlemen, the profits of which are to be devoted to three worthy objects—the Carmelite Monastery, the Commercial College, and the Church of the Immaculate Conception.

To its object, anon, the Witness opens with an attack as to the legality of the affair; saying that in every authorized lottery, the number of tickets, and date of the drawing must be published. This will be done in due time. Next, the writer argues, that there are no judges in Montreal!!! Look at the cost of your libel suits, friend, and you may change your mind, and if, as you object, the judges that may exist, encourage and countenance such illegal frauds, that is certainly more than they ever did to you.

We next find the query, "Why has the bazaar been thus named? Neither of the institutions it is supposed to aid have ought to do with the Sacred Heart?" They have this much to do with it: that their inmates recognize it as the Fountain of all graces, the heart of their God, to whose greater glory the buildings in question are raised, through the medium of Saints. We will spare our readers a repetition of the origin which the editor of the Witness gives to the devotion. It is worthy of the mind that dictated it; that is saying enough, as to its tone, and worthy of the journal in which it finds place—that is saying enough as to its truth. We will only remind the Witness that the august personages it outrages, the Blessed Margaret Mary, Pere de la Colomiere, and St. Jane of Chantal, are as immeasurably beyond the reach of its blasphemous words as are the Heavens they inhabit. Centuries have proved their worth, and thousands of persons, quite as enlightened as the author of the French Column have borne testimony to the sanctity of the humble flowers of the Cloister. No, Sir Witness, hint not at the immorality of the Jesuits or Carmelites: it is unknown in their midst. In our church if a minister or religious is found guilty of perjury, the church or monastery is no place for the offender; should repentance follow the sin, they are welcomed again in the fold of Him, who has said "there is more joy in Heaven over the return of one sinner, than in the perseverance of ninety-nine just." Should, on the contrary they continue in crime they must "step down and out;" and as a rule, such character find a home in the religion that canonizes persons, like Chiniquy Loyson, Maria Monk—etc etc. In concluding the article which we are but skimming, as we confess to a greater amount of delicacy than our contemporary, he says that the Jesuits in propagating the devotion to the Sacred Heart, and by their conduct generally have done more than any one to keep England Protestant. We fail to see any consistency in the first part of this statement. Of all devotions, this is the purest and best. What! not adore the Heart of Our Creator! Surely that, at least, had nothing to do with England's constancy in the faith of Martin Luther. The example of the Jesuit Fathers may have had. We admit that at once. Their life being one series of self sacrifice, the rugged way in which they sought to reach Heaven may have found few among Albion's children eager to enter it. This is the truest assertion we have seen in the Witness for many a long day. The religion of Catholics abounds in too many sacrifices repugnant to human nature, such as Fast, Confession, Charity to one's enemies, to be counted by the disciples of a religion, from which its perjured founder cut off all such unpleasant practices. Let each strive to arrive at the great haven of rest, in his own peculiar way. Some, such as the Ed. Witness, in the flowery path, made easy by the pruning knives of Luther, Henry VIII, and to descend to our own days of Henry Ward Beecher and Co. Others, in the path, throny if you will, but traced by the bleeding feet of a God made man, and moistened by the blood of 19,000,000 martyrs. There are, we know, many an honest, upright man numbered amongst our Protestant citizens, and we rank among such many of our nearest and dearest friends. It is not to those we address ourselves—but to the herd who can find no better employment than seeking for a flaw in a religion, whose beauty they are too narrow-minded to understand. These are, we know, the scum of Protestantism, the dreges of irreligion, and as such not as Protestants, liberal and just, we address them. One word more about the article, we have dissected—and we are done. "The edifice" that is the Church, "is already trembling in its very foundation, and threatens soon to fall." This has been the cry for centuries. Ever since the days of Peter, have enemies prophecied the destruction of the Church, and as long have the words of its founder proven true. "The gates of hell shall not prevail against it." That same Church, friend Witness, still lives in all its pristine glory, while oblivion and decay is the lot of the once proud Carthage, Ancient Rome, and Athens. Those very persecutors, who swore to annihilate the followers of the Galilean are forgotten save in the daily lessons of the student while the objects of their hatred, are spread the world over—Nero, Diocletian, Domitian, are mentioned with horror in the pages of history, while sainted memories linger around the names of a Stephen, John the Evangelist, of an Agnes or a Euphrasia. Our Church is as firm to day as when the humble fisherman, 19 centuries ago, proclaimed to the admiring thousands the religion of God—and to quote the words of St. Patrick's eloquent preacher, Rev. Father

Callahan, in a late sermon on the immutability of the Roman Church. "Our Church flourished in the time of the Apostles, it has grown and flourished ever since; and we confidently know that it will flourish in the same grand beauty in centuries from now when a stranger, from the then civilized New Zealand will stand on a broken battlement of London bridge, to sketch the ruins of the magnificent St. Paul's."

“Our dearly beloved brother the 'other' Witness—in the article to which we referred last week—devotes much space and many words to prove that the exclusion of Catholics from a proportionate share of State distinction and patronage is not due to Protestant illiberality but to Catholic unfitness for office; that if Catholics do not possess a representation in Provincial Legislatures, and in the Dominion Parliament corresponding to their numerical strength it is not owing to a disposition on the part of Protestants to ignore legitimate claims but to a want of education and intelligence in the Catholic body fitting them for such preferment; and that the liberality of Catholics to Protestants in the Province of Quebec where the former largely predominate is as much a consequence of this intellectual superiority as the non-liberality of a Protestant majority in the Province of Ontario is the cause of Catholic exclusion from posts of honor or emolument. This is no new pretext for injustice. The assumption of special privilege is ever based on some special claim to the monopoly. Our contemporary has become an adept in the arguments suggested by this pitcher-handle reciprocity of liberal dealing; and when it is shown by facts and figures that the very 'illiberal' Catholics of Quebec do not uniformly make religion a test in the choice of representatives, but confer distinction on their Protestant neighbors; and that the 'liberal' Protestants of Ontario uninfluenced by the growing tolerance of the age keep up their old bigotries and will not recognize the most worthy in the community because 'the mark of the beast' is upon him—these have been the words—the virtuous advocates of the exclusives will justify the exclusion by 'educational unfitness.' Surely with living facts around us, and before us every where, there is no need to combat this femsiness. In intellectual status—in professional prominence—in those mercantile pursuits which demand the possession of intelligence in high degree—in the ranks of mechanics and workmen of all grades to whose duties education in no small extent is a necessity: in those thousands of associations and organizations scattered over the land in which mental improvement goes hand in hand with Temperance and Charity; in the hundreds of Schools and Colleges under ecclesiastical supervision, and in control of the 'illiberal' creed; in the effort made from pulpit and platform—in the Church and in the home-land to utilize the blessings so amply provided by spreading their practical operations amongst all classes—in these things and conditions, and many more that might be named but that they are already patent and prominent, there