

The True Witness

AND

CATHOLIC CHRONICLE,

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MONTREAL, FRIDAY, Nov. 24, 1876.

ECCLESIASTICAL CALENDAR.

NOVEMBER, 1876.

Friday, 24.—St. John of the Cross.
Saturday, 25.—St. Catherine, Virgin and Martyr.
Sunday, 26.—TWENTY-FIFTH AND LAST SUNDAY AFTER
PENTECOST.
Monday, 27.—Of the Feria.
Tuesday, 28.—SS. Irenaeus and Companions, Martyrs.
Wednesday, 29.—Vigil of St. Andrew. St. Satur-
nius, Martyr.
Thursday, 30.—St. Andrew, APOSTLE.

NEWS OF THE WEEK.

At last it would seem certain that Turkey has accepted the Conference of the Powers; what are the preliminary agreements and the means to be adopted thereat no one seems clearly to know. Sooner or later the Ottoman must be expelled from the land he has contaminated so long; the whole World admits the necessity, the Infidel himself cannot hide his fate from his eyes, but before that day, the sword must be drawn. It is felt that the War will be a death struggle, so dreadful, that Europe stands aghast and hesitates before taking the final step. Russia alone seems desirous of hastening the end, her Army is being mobilized, her Railways are ready for the transport of troops, the Emperor has on two occasions unmistakably given expression to his aspirations, and his people have cheered to the echo his warlike words.

In England public opinion is much divided; it has already passed through four different phases: At first it looked on with almost indifference at what seemed to be a mere rising of the vassal against his Suzerain; soon the horrors of Bulgaria roused the nation to fiercest indignation; then the self interest of the holders of India made them pause to consider the result of allowing Russia to sit on the shores of the Mediterranean as Queen of Constantinople, and now comes the calm, the quiet consideration of the subject with all its results and possibilities. It behoves Statesmen and People to weigh well the matter.

A disgrace it would be for a civilized Nation to aid the Mahomedan to grind upon the Death a Christian race; a sad blow to Liberty to permit the despotism of the North to forge new chains for those same Christians; for centuries the servility and treason of the Eastern Schismatics have imperilled the existence of Europe, will Turkey always owe its salvation to the divisions of its enemies? Again and again the Popes of Rome have armed the World against the abominations of the Koran and again and again the jealousies of the Western Nations have turned against each other the swords which were drawn to strike down the Crescent. Must it always be the same dreadful story, calling on Heaven for vengeance? Nature herself presents the solution: Let there be formed in that fair land which has groaned so long under oppression a Christian Kingdom; from the Adriatic to the Black Sea, from the Carpathian Mountains, across the Danube, to the Mediterranean, unfurl the flag of Liberty; the feelings of Christendom will be satisfied, the safety of England secured, the ambition of Russia repressed, and the balance of power re-established that balance of power which our Modern Statesmen had in their folly despised as a relic of the Ages of ignorance, and which they regret so much, now that France and Austria are crushed and the World trembles before these two allies against liberty, the despotism of Berlin, and that of Moscow.

In France the Liberals are showing their love of freedom and liberality, by restraining the liberty of others; by an overwhelming majority they have excluded from their Parliament a Catholic, they fear the truth so much. Poor France, her people understand the use of the Parliamentary system no better to-day than when the madmen of the Revolution applauded the wild theories of '92; the lessons of Liberty are only learned by long years of patient study and experience. In England centuries elapsed between the Magna Charta at Runnymede and the Reform Bill at Westminster. Will France ever achieve true liberty? Time brings on many changes; perhaps when France will have won the prize, England will be in the whirl of revolution. Infidelity, Socialism and Communism are straining every nerve to indoctrinate their diabolic principles among the English people. Freemasonry directs their every effort, and Freemasonry has invaded the highest circles as well as the lowest; Prince and people blindly follow the behests of men they know not; lodges of superior degree, whose secrets and aims they will never fathom, have made them their willing slaves; the aim of Freemasonry is Revolution against the Governments of the earth, rebellion against that of Heaven.

In the United States the Presidential Election is still undecided; Tilden has an overwhelming popular majority, but the artificial system of nominating a certain number of electors for each State, who are to elect the President, may give to a minority the victory; as it is Florida, South-Carolina and Louisiana, where the returns are not yet complete, virtually decide the choice; errors have been committed

and frauds also, these will be taken advantage of to elude the true verdict. Grant and his friends fear so much an enquiry into their misdeeds that they will avail themselves of every technicality which would seat their friends in power, while the Democrats after sixteen years of opposition, are in no mood to submit to anything they may consider unjust; there is danger in all this, the strain may yet prove too severe, wise counsels are required, and a firm hand.

Our own Parliament is sitting at Quebec; the Government has not yet explained its Railway Policy. This will form a test question to decide the wisdom of the Ministry; it also may prove of vital importance to the Province itself. Last year the Government assumed the construction of the North Shore Railways; it was a patriotic course to adopt, but a dangerous one; this year the South Shore clamors for the same assistance, the demand must be granted to a certain extent, but a wise discrimination must be exercised, many local roads have been inaugurated, utterly useless to the Province, those most unsparringly be rejected. Our legislators should remember that our riches are not limitless; already every source of revenue has been freely used, our timber limits are not exhaustless, and what remains of our Crown Lands is not as valuable as what has been disposed of, nor does their extent permit of any extravagance. Recourse has been had to an increase in License dues, law proceedings are heavily burdened and the stamp duty has been applied to Insurances, which the Companies resist; it would not be well to push the system too far. If our revenues are not carefully husbanded, direct taxation will have to be the last resort, and this our people will consider a most grievous hardship. There lies our greatest danger, for under excessive taxation our people may, as people blindly do under like circumstances, clamor for a change; the only change we can have would be to adopt Legislative Union and with Legislative Union, we lose our autonomy, our peculiar laws and customs, the cherished institutions which are our safeguard, and we fall into the toils of Centralization, which elsewhere has crushed every liberty and made whole nations the slaves of large revolutionary cities or of strongly supported despots.

FACT OR PARABLE—WHICH?

"The Rev. Mr. Spurgeon in his Hospital sermon in London recently told the story of a sick man who begged a Priest to give him a crown. The Priest refusing, he begged for a farthing. 'No!' again said the ecclesiastic, 'but kneel down and I will give you my blessing.' 'Not so,' said the invalid, 'if you will not help my necessity, I do not want your blessing.' 'And he was right,' said Spurgeon. 'A man who would do nothing to keep alive a poor creature's body could do little for his soul.'—*Weekly Globe*, Nov. 10th, 1876.

It is perhaps hardly just to hold Mr. Spurgeon responsible for acts on the slender authority of a newspaper paragraph; but if Mr. Spurgeon did actually use the above illustration as attributed to him, Mr. Spurgeon may be a *Baptist* minister, but is hardly a *Christian* one withal. One of two things: either this incident is a *fact*; or it is a *parable*.—either case leaves Mr. Spurgeon in an unenviable position. Assuming it a *fact*, the Priest spoken of must be an *entity*, and as such his character is at stake, and doubly so since Mr. Spurgeon's use of him "to point a moral and adorn a tale." Now this *entity* is either known to Mr. Spurgeon, or not. If known to him, Mr. Spurgeon should have had the manliness to have given his name, in order to have afforded him an opportunity of vindicating his character, if unjustly accused, or of explaining the circumstance, if explanation would in aught extenuate the crime. It is, to say the least of it, somewhat cowardly and decidedly unclerical to use the pulpit as a means of attack on individual character. Pulpit invectives pertain more to the stiletto mode of warfare, than to the chivalrous. If the Priest was known to him, Mr. Spurgeon made himself into a midnight assassin when he thus thrust at him in the dark. If the Priest was not known to him, Mr. Spurgeon could have little opportunity of testing the truth or falsehood of the allegation, and lent himself, therefore, to the unwholy work of propagating a possible slander. So far we have taken it for granted, that Mr. Spurgeon, ostensibly a Christian minister, had no actual intention of injuring any one, and we grant him "fool's pardon" accordingly, though it is at all times difficult to decide whether the man who fires blindfold into a crowd is more murderer or fool. But if in using this illustration the reverend gentleman did really intend to injure some individual known or unknown, then the affair becomes too horrible, too contemptible, and too diabolical to understand, and we must leave it to Mr. Spurgeon and his hearers to settle between them. If, however, the illustration is apocryphal—a myth—a devout parable invented to draw money from the unwilling purses of his hearers, an entirely new order of considerations offer themselves. "A Priest"—what kind of a priest? A Jewish priest? or a Catholic? It is well known that Mr. Spurgeon has a holy horror of all sacerdotal orders. Feeling full well that he himself has no mission to teach beyond what a fluent tongue and a bold, but not always well regulated, imagination can give him, it is not to be wondered at that he feels jealous of priests and priestcraft, and omits no opportunity (not even an hospital Sunday) to let the world know it. However in the interest of "vraisemblance" supposing the illustration a myth it would have been as well if Mr. Spurgeon had been more precise. But we think we can determine from the context the kind of Priesthood aimed against. It is "a crown" that is asked for, not "a shekel," it is a Catholic Priest then that is intended not a Jewish. And here, we fear, is the whole secret of Mr. Spurgeon's illustration. It is religious animosity which prompts it. A desire to have a fling at the Catholic Church. He is preaching charity and forgets it himself. He is preaching pity for the poor sufferer, and himself has no pity. He is begging for oil and wine to pour into wounds and himself is inflicting a wound which no oil nor wine can heal. Our Divine Lord, it is true, when he made his parable of the man who had fallen amongst robbers, describes a priest passing by; but then Our Divine Lord was infallible

in his judgments which Mr. Spurgeon is not; and he was speaking as Lord and Master, and as an Omnipotent Lord, which Mr. Spurgeon is not.

Are we wrong in attributing to Mr. Spurgeon a desire to belittle the Catholic Church in this his parable of the Priest and the sick man? If we are, his parable falls flat to the ground. For, if it is not a hit at the Catholic Church, it is nothing. Pointless and incongruous in all other respects, it is certainly a strong bid for the bigotry of his hearers, and if money was to be got for the hospitals "per fas et nefas" it must undoubtedly have succeeded. Mr. Spurgeon's parable is incongruous, and betrays his ignorance of London missionary life amongst the Catholic poor. "The great preacher" thinks that if a Priest could not give a crown to every poor man that asked it, he could do no good otherwise. A crown is five shillings as Mr. Spurgeon perhaps knows. Where then is this poor priest to get these "five shillings" from for every poor man he meets. Mr. Spurgeon can have very little idea of the number of poor a Catholic priest in London meets with in a day, and the slender means at his disposal when he talks thus glibly of crowns and sick men. Father Mathew gave the shirt off his back, because he had already given all he had in his pocket, and there are many Father Mathews on the English Missions to the Catholic poor. We have never yet heard tell of Mr. Spurgeon doing this, though he sneers so eloquently, so unjustly, at his Catholic co-laborers. If Mr. Spurgeon has never yet refused a crown to any poor man who asked it, either Mr. Spurgeon's purse must be a very long one, or his missionary labours very short. It is well to mark precisely the accusation: "a man who would do nothing to keep alive a poor creature's body could do little for his soul." How coolly the great preacher take it for granted that every priest can relieve all the poor men he meets in his tramps, by day and by night, from year end to year end, amongst the London slums. Mr. Spurgeon's parables would be improved as their *vraisemblance* at least by a little more experience amongst the London poor.

FIAT JUSTITIA.

Under another heading, we noticed that there are now two vacancies to be filled, in the Legislative Council of the Province of Quebec. Our readers are well aware, that for our own part we have never received, and never sought favors, from any political party under any circumstances. The course of this Journal has been, to steer clear of all that might seem to be mere partisanship, and to devote ourselves, to the interest of the cause, for which this Journal was specially founded. We think we are not going out of our prescribed limits, however, when we direct the attention of the Hon. Premier of the Local Government of the Province, who is acknowledged, by all, to be a gentleman of honest purpose, as well as of great ability, that there is one feature, very noticeable, in the composition of the Legislative Council of the Province of Quebec. We allude to the total absence of even a single Irish Catholic as a representative in that body. We need not refer to the census tables to show, that the Irish Catholics of this Province are a very important section of the community. Neither is it necessary to state that they contribute their fair share, towards the public revenue, and that like their French Canadian, English and Scotch fellow-subjects, they are called upon to bear their proportions of the burdens imposed on all. We are fully aware, that up to the present time there may have been difficulties, in the way of giving, them just due in the premises. But we think the time has now arrived, and the opportunity presents itself, in a tangible shape, when the Government can in all propriety and with good grace recognize the rights of that section, bearing their *burdens* as we have already stated, to a small share in the *honorable positions* of the Province. We speak on behalf of no one particular individual. It is not for us to signalize, amongst the large number of Irish Catholics, in this Province, who by their integrity, intelligence, wealth and social standing would do honor to the position, to which one should be chosen. We feel, however, that it is a simple act of justice that we are asking on behalf of our Irish Catholic fellow-subjects in this Province. No doubt there are persons who will say, that such distinction ought not to be made, that it is perpetuating a state of things that belongs to the past. We know, however, that even in this Province, those most anxious, that the Irish Catholic population should not urge their claims, are the first to make it a point, that the pretensions of Scotch and English Protestants shall be recognized. The Irish Catholics have no representation in the local Government, and they do not complain although entitled to such representation, since a member of the legislature of their race and creed seeks after the position; but we feel satisfied that on all hands the justice of our present demand, for the nomination of an Irish Catholic, to fill one of the vacancies in the Legislative Council, will be admitted; and we are still further certain, that no act of the Hon. Mr. De Boucherville, would be more agreeable to the vast majority of the people, who in the main love to see justice and fair play to all classes honestly carried out.

IS IT IGNORANCE?

None are so blind as those who will not see. This is an old saying and a true one. No one is obliged to see who will not, but what is to be said of a journalist, who, knowingly, misleads and misinforms his readers, giving them the most erroneous notions of current events. The writer, in the *Montreal Herald* of the 18th inst., is perfectly at liberty to shut his own eyes to the truth, but it is scarcely fair to those who are supposed to derive information from his journal that he should serve them up such bosh, as the following, under the heading of Home Rulers:—

There seems to have been latterly a considerable divergence of opinion among those who are now agitating the rights of Ireland. Mr. P. J. Smyth, M. P., on account of his not having been prepared to agree with all the proposals of the more violent of the party has been, in fact, read out of it by those gentlemen. About the middle of October last, he addressed a large audience at Tipperary, at which

he declared his unwillingness to follow his leaders where he was unwilling to go, for what was to be thought of the independence of a member who had placed himself at the foot of another man? He strongly denounced the intolerance of some Home Rulers, who by their own course had caused dissensions in the ranks and whose political intolerance was so great that their Protestant countrymen would naturally say that they would be likely also to be religiously intolerant.

Mr. Smyth read out of his party because he was not prepared to agree with all the proposals of the more violent of his associates! This will be news to those who have followed the movement. Mr. Smyth's speech, severing himself from the Home Rule party, in Parliament, may be open to a variety of objections, but the *Herald's* version, is the most original we have yet heard, and would, no doubt, astonish the member for Westmeath, should he happen to come across it. We were always under the impression that his objection to the Home Rule scheme was that it did not go far enough, but our contemporary says *nous avons change tout cela*. Mr. Smyth is no longer the Repealer pure and simple; he is even horrified at the violence and extravagance of Mr. Butt and his followers. The article of the *Herald* is a fair specimen of the way in which certain writers treat every subject relative to Ireland and its affairs. It is no wonder that so many well-meaning persons have erroneous notions of the country and its people, since they derive their information from such unreliable sources.

"THE GUN-POWDER PLOT."

A Mr. Hunter is "pastor" of the Dominion Methodist Church, or rather he is manager of a theatre with that name in Ottawa. On the 5th of the present month, an anniversary dear to all Orangemen, he preached "gun-powder treason and plot" to the united lodges of old and young ruffians, who are spoiled for fight, and never will be satisfied until decimated in civil war. He told the old lying story over again, but in such a way that it could not fail to stir up latent passions and fan them into flames. The city papers published his hellish harangue *verbatim*, and without comment of any kind—for the which we do not blame them. But when a Catholic writes to one of them, the *Free Press*, a letter (which we copy elsewhere) wherein he takes Mr. Hunter severely to task for his inflammatory address, and hammers him with an array of *historical facts* as with a sledge, behold the Editor of that journal must append a note to the letter in this wise:—

"We publish the above by request, but we may be permitted to say that we do not sympathize with or approve of a line of it. The writer grossly exaggerates the language made use of by Rev. Mr. Hunter, for the sake of pointing his criticism; while his very violence, in the case which he champions, will afford the best justification, not of what 'Catholicus' says Mr. Hunter said, but of what he actually did say, as accurately reported in the *Free Press*."

In turn we may be permitted to say that we have read Mr. Hunter's address, and we emphatically deny that "Catholicus" has even slightly exaggerated the language used by that traitor to the interests of this country. And as to the "violence" so feelingly complained of, we must say that the nervous system of our contemporary has been considerably reduced since it published the Hunter sermon without being the least shocked.

LIBERALITY—CATHOLIC AND PROTESTANT.

Some years ago the Press of England and America day by day teemed with indignation at the cruelties perpetrated in Neapolitan prisons; they were perfectly justified in rising in their anger at the details as presented them; human nature must be fallen indeed if it could silently bear the recital of horrors which none but fiends could commit. And yet in "Merrie England," less than a hundred years ago to relate the same horrors, no exaggeration would have been necessary; in those days when Death and torture were hurled from every statute against crime; when misfortune itself was punished by the imprisonment of the Debtor; but English sins and English crimes are not now the subject of our thoughts, it never was our intention nor will it be our plan of discussion to bring back to memory the feuds and fights of long ago; they are buried with their authors, God forbid that we should out of a mere spirit of retaliation or without necessity, resuscitate them. We wish to draw the attention of our readers, whether Catholic or Protestant, to the great difference displayed then, when Catholics were concerned, and to-day, when Protestants are accused of crimes and cruelties quite as heinous more heinous indeed, considering the times. Then Exeter Hall thundered forth against popery, fanaticism was rampant, and the bigoted and consequently more energetic portion of the Press could find no other explanation for those terrible deeds, than the fact that they were committed by Catholics, in a Catholic Country; the wave of popular indignation rose in fury and the whole land sounded with fierce denunciations of the faith of the Italians. To-day in the Protestant City of Toronto, revelations are made of deeds of atrocious fiendishness; for hours, even days and nights prisoners are tied up in a position which at every moment must have caused the most harrowing torture; another, a poor idiot, is beaten so severely, that some time after, death ensues; systematic cruelty is practised week after week, and when it is denounced does a single Catholic Newspaper attribute to Protestantism the responsibility? has an unkind word or a false accusation been uttered by Priest or Layman against the Faith of our separated brethren? Protestants as well as Catholics are indignant; and the Faith of the former is no more responsible to day than was that of the latter years ago. We rejoiced at this exhibition of Catholic Charity, we know it will be appreciated by our fellow citizens of different faith; for fair-minded men are not wanting in their midst. From them we always are certain of receiving just treatment and to them we will be always anxious to extend the right hand of fellowship. It is our interest and theirs to live in friendship and cordiality, and the only way to attain this much to be desired end, is neither to misconstrue nor misunderstand; to judge their actions from just standpoints,

and always with moderation and charity. Unfortunately there are men who never conceive that others can be good faith differ from their belief, those we must pity and pray for; there are others who brought up in bigotry look with positive hatred upon everything Catholic, those we must pity and endeavor to instruct; but others exist who, using the prejudices of the other two classes, advance themselves by cultivating those prejudices; without heart or conscience, or even belief in their own words, they would fan the flames and rejoice to see their fellow-citizens wrapt in the general conflagration, provided they would in the ruin of others, in contention and fight, in civil war itself, light their way to wealth, the ignoble aim of all their unscrupulous efforts; for them to lie and to slander is a pleasure, to use the very worst devices of the genius of evil, is a daily occupation; Protestant as well as Catholic must detest such reptiles, and we are proud to say that in this free land of Canada Protestant and Catholic are learning to understand each other, and to repel with unsparring blow, such Demagogues and Pharisees.

THE LATE HON. FRAZER de BERRI.

Within the past few days two vacancies have occurred in the Legislative Council of this Province, owing to the death of the Hon. Mr. Richard, and that of the Hon. Frazer de Berri. The former Gentleman although a very worthy Councillor, never achieved much celebrity in the political affairs of the Country, whilst the latter, if not a man of great abilities, was at all events noted for his energy and straightforwardness, as well as for his usefulness as an independent member of the political party with which he was associated. Mr. Frazer de Berri, Seigneur of Cournoyer and Contrecoeur, was the only son of Simon Frazer, M. D., Lieutenant in the 42nd Royal Highland Regiment. He was born at the Village of St. Martin on the 25th November 1816 and died on Wednesday the 15th instant at his residence in Saint Mark de Cournoyer. He was originally a Protestant but early in life he embraced the Catholic faith. The provincial press, of all shades of political opinion, speaks highly of the deceased, and on all hands the greatest credit is given him, for the zeal with which he sought to serve the Province at large and to be useful to those whose interests he was specially charged with. The Hon. Gentleman may literally be said to have died in harness, for although very ill he caused himself to be carried on a litter to the Council chamber, at the opening of the present session of Parliament. The shock was too great for him, and he was seized with a violent attack during the first session, he bade an affectionate farewell to his colleagues and was taken home to die. Out of respect for his memory the Legislative Council was adjourned until Tuesday last.—R.I.P.

SHERIFF'S SALES.

NOTICE TO PERSONS HOLDING CLAIMS UPON REAL ESTATE.

In looking over the Bills now before the Quebec Parliament, we notice one presented by J. C. Wurtle, Q. C., member for Yamaoka, to amend the articles of the Code referring to the procedure of Sheriff's Sales. From the title we conclude that it embodies the suggestions contained in our previous number, that the Sheriff should notify the date and place of sale to all persons appearing by the registrars certificate to have claims upon properties sold under execution; this will remedy one great defect in the law. We cannot say if the proposed Bill ensures sufficient publicity, not having seen the draft.

Property undoubtedly should be sold at its full value, whether offered by private or public sale, competition among buyers is the surest way to attain this end, and in consequence the public should be informed of such sales in order to attend; now, the *Official Gazette* is not read by the public, and the *Official Gazette* alone contains such notices except in special cases. Advertisements ought to be inserted in the ordinary papers of the locality, where the property is situated; the cost would not be excessive, and would be nothing compared to the benefits conferred. The details as to how often such notices should be inserted, their forms, etc., we would leave to the able member for Yamaoka. We would moreover suggest that notices of sales should be posted upon the property itself.

We had spoken of the matter last year to Mr. Wurtle, he immediately understood all the benefits of our plan, and with that zeal which has always distinguished him as a public man and which assisted by his great ability, will make him ere long one of our foremost statesmen, he has brought in the necessary bill. We hope it will meet in the House the cordial support of both Government and Opposition; no party can find reason to object to its provisions, and the whole country is interested in the measure. We congratulate Mr. Wurtle, and wish him every success in his legislative career.

THE PRESIDENTIAL CONTEST.

Up to the time of our going to press nothing definite has transpired regarding the result of the Presidential Contest in the United States. The organs of both parties still claim the victory for their respective candidates, but we opine the election of Mr. Tilden is next to a certainty. Some of the journals in the neighbouring republic have been using language of an ominous character, in connection with this matter, but it is to be hoped that the decision to be arrived at by those charged with the scrutiny, will be such as to satisfy all parties. In the meantime the most painful anxiety reigns in both political camps. We expect to be able to lay the final result before our readers next week.

ACKNOWLEDGMENT.—The Rev. Father Burke, Superior of the Redemptorist Fathers, acknowledges with gratitude the receipt of \$20, from Messrs. Clapp and Jones, through Mr. Harlé, towards the enlargement and heating of St. Patrick's church.—*Quebec Budget*.

ASTORIA AND CANTON.—See Dr. Long's edvt.