

The True Witness

AND CATHOLIC CHRONICLE,

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MONTREAL, FRIDAY, Nov. 17, 1876.

ECCLESIASTICAL CALENDAR.

NOVEMBER, 1876.

Friday, 17—St. Gregory Thaumaturgus, Bishop and Confessor.  
Saturday, 18—Dedication of Basilicas of SS. Peter and Paul.  
Sunday, 19—TWENTY-FOURTH SUNDAY AFTER PENTECOST. St. Elizabeth of Hungary, Widow.—St. Pontian, Pope and Martyr.  
Monday, 20—St. Felix of Valois, Confessor.  
Tuesday, 21—Presentation of the Blessed Virgin Mary.  
Wednesday, 22—St. Cecilia, Virgin and Martyr.  
Thursday, 23—St. Clement, Pope and Martyr. St. Felicitas, Martyr.

NEWS OF THE WEEK.

Earl Beaconsfield in assuming the robes of the nobility has not assumed its dignity, but remains still boastful, flippant Disraeli; at the Lord Mayor's dinner in London he must parade the effect which the firm attitude of the British Ministry has had in frightening the Russian Bear; in two hours the answer came from Moscow sharp and ringing; there the Emperor in answer to a deputation of Citizens, declared that Russia would maintain the demands made upon Turkey. Non-acquiescence would compel him to take up arms; he reckoned upon the support of his subjects. The time, so soon after Disraeli's boastful speech, at the moment when Turkey had yielded on every side, the place, Moscow, the Holy city of the Empire, the Emperor's own words, all indicate that war is decided upon, and that it will be a religious war. The hatred which the Tartar bears to the Turk, the mission which Holy Russia assumes, as providentially confided to her, will make it a war to the very death. For twenty years Russia has been preparing, and England, alone today, will meet another foe than the one she encountered at Sebastopol. Better would it be for England and the World to hurl the Turk back to the deserts of Asia, and establish independent Christian States on the Adriatic, the Mediterranean and the Black Sea, thus taking from Russia her main excuse; but then lies the danger, there the difficulty. The descendant of Peter the Great has always sought to establish his spiritual supremacy, and it is from Constantinople that he wishes to wield its power; War has never deterred him, his unrelenting persecution has murdered thousands of Catholics as fully as over did the Moslem it has fallen with a heavy blow upon Protestants themselves, occasionally; he is no friend of liberty, civil or religious, and true Christianity has as little to expect from his barbarian fanaticism as it ever gained from Ottoman fury.

In Germany the May Laws are still in operation, convents and colleges are closed, nuns and priests are exiled, Liberalism is still potent enough to crush Liberty.

Italy, despite the wealth robbed from the Cloister is still tottering under a heavy weight of debt. Pauperism, that fearful Plague which Catholicity never saw, is eating up the vitals of that fair land. England and other countries, where Convents were suppressed, could have warned Italy of the danger. When the monk is gone, who is to feed the poor and clothe him; will he rely upon political economy that cold science, whose wisdom is grounded on self-interest, and which has even taught from the lips of its most gifted genius, that to suppress the births of children among the poor was the best remedy to avoid Pauperism!

In France MacMahon holds a firm arm over the wild spirits which he governs; may he be able to perform the difficult task assigned to him. He may save France from the horrors of a Revolution; it would add another crown on the hero of Irish genius, and he who in his own land might have worn the sword of a Colonel, in exile will have earned a glory fit for the diadem of a king.

In the United States our neighbors are still in most frantic excitement; the Republicans are now cast down over the defeat of Hayes, and now triumphant at his success, the Democrats are swayed in like manner at the prospects of Tilden for the Presidency; as yet no certainty exists; the nation is like the excited crowd at a steple-chase, the favorites gain and lose by turns, the race is a long one, the hopes and fears of backers are on a strain and betting is not wanting. If Tilden wins, corruption meets its deathblow; if Hayes is fortunate, he will with all honest Republicans, endeavor to slay the monster, but will he ever escape from the coils of Grant and his followers with whom he is allied and who are moving heaven and earth for his success.

Our own Quebec Legislature is opened. The speech from the Throne promises measures for the relief of the South Shore Railways.

The Goderich Signal, says:—Most of the fishermen returned from the Islands last week. The season has been unfortunate, and during the gales some 600 nets were lost which represented a value of \$3000. The schooner, Star arrived on Saturday with 1,000 packages of fish, and loaded some supplies for the fishermen.

CATHOLIC NEWSPAPERS.

CATHOLICS REMISS IN THEIR DUTY IN NOT SUPPORTING THEM.

In this century every subject is discussed: the most venerable beliefs are attacked, the traditions of old are scorned, new errors invented, new theories are broached every day; every Trade has its organs every science its Champions, every sect its exponents; the sound of intellectual combat is heard in every quarter; the ubiquitous newspaper spreads far and wide the wild theories of Innovators and the debasing tenets of materialism as well as the sound reasoning of the Philosopher and the ennobling precepts of the Moralist. In all this jarring conflict, one voice should thunder forth, louder and more penetrating than all the rest, the voice of Inspired Truth, that voice which sounded first on the Mount of Calvary, was borne across the centuries by the Saints and now peals forth clear and strong from St. Peter's at Rome. The Catholic Newspaper, the echo of that Voice, should be encouraged and supported by every faithful Adherent of the Vatican, its columns have fought the battle of civilization and liberty in every land, and a hard fight has been amidst the jibes of open enemies and the sneers of false friends; in difficulties and dangers, now struggling for right against power and wealth, now battling for justice against popular excitement and frenzy, the Catholic Newspaper has not received the support which it deserved from its efforts and to which its Holy Mission should entitle it. Enquire of Catholics, you will find that they receive and read the secular press, many of them will admit that they daily peruse columns of the most bigoted editorials against their Church, ask them do they receive Catholic papers which will combat those attacks, many will have to admit that they do not. They will express surprise that the young men of the day, grow up in ignorance of the history of their Church and of its polity, and ignore almost completely the Catholic and true side of all the great questions of the day; that if they have any notions on such subjects they are the wrong ideas, ideas destructive of all authority and good government. On the other hand ask your Protestant friends do they ever read a Catholic Paper, not one in a thousand will say: Yes, and why? because Protestantism is essentially bigoted, and Catholicity essentially liberal; but our liberality we push too far, to the neglect of our interests and the danger of dearest liberties. It should be the pride of every father of a family that his sons and daughters be well instructed in the principles, governing the action of the Church, in its relations to modern thought and modern government, not merely that they should be well acquainted with the teachings of their Catechism; their education should not finish with their schooling, it is then only commenced, thus far they have only been preparing themselves for the education which the world is to give them, from contact with other men, from their business relations, from books and from papers. What results can a father expect when his children only meet with secular and Protestant reading and never breathe a Catholic atmosphere? There are hundreds of Catholic Newspapers and Reviews published in America and in Europe, and he falls in his duty that father who does not encourage Catholic literature and the spread of Catholic thought. Let every family receive at least one Catholic paper, and astonishment will soon cease that our Church is not making sufficient progress, for then our people will be able to judge questions from a true standpoint and repel attacks with the vigor which Truth and Knowledge produce.

THE SISTERS OF PROVIDENCE.

SHOULD CHARITY BE RESTRICTED IN ITS OPERATIONS?

The Sisters of Providence of Montreal devote their time and their energies and often their very life itself, to the care of the sick and poor; faithful children of St. Vincent de Paul, that heroic friend of the helpless which no religion but Catholicity could produce, they clothe the naked, feed the hungry, educate the orphan, cure the sick, and bury the dead; no misery so great, no disease so loathsome, no danger so imminent as to deter those true Sisters of the poor from the performance of the sublime sacrifice which they have chosen for their lot. Scholars are lost in admiration at the Pagan author, who exclaimed that nothing concerning humanity could be indifferent to his soul; and yet there are men who cannot appreciate the self-sacrifice of those ladies, who have left happy homes, many of them wealthy homes, to adopt a life of hard labor, the very life of the wearied children of poverty, for no other motive than the love of their fellow creatures and of Him who died upon the Cross. There are men who would restrict them in their labor of love, who would deprive them of the means of performing their self-imposed duties; men who would spurn them if they relied solely upon the collection of alms, and yet would prevent them from earning the means which will never bring themselves a single luxury, but will be expended solely and exclusively in the service of the orphan, the aged and the unfortunate. Those good Sisters have, in their fifty years attendance upon the sick, discovered an alleviative to that most distressing of maladies, consumption; for years and years they have made use of this remedy, and thousands have blessed the day that they learned to admire the skill of the Sisters as well as to love their tender care. Gratitude soon spread the report of its virtues and hundreds anxiously wished to be benefited by its use. The Sisters then perceived that by sales they would be able to increase the stores which they were accumulating to spend day by day for the benefit of their beloved poor, they resolved therefore to make a small charge for this remedy; but in doing so, little did they dream of the storm which their disinterested exertions were to raise around them; little did they dream in their life of daily sacrifice that avarice could take umbrage at their industry and would curtail if possible their usefulness, because its coffers might thereby be less readily filled. The proprietor of a remedy somewhat similar, but inferior in quality and subsequent in discovery

finds that his profits will diminish if they are allowed thus to increase their resources, in the interest of trade, that voracious Monster which would crush every impulse but self-seeking, he must curtail their activity; he immediately purchases the services of a lawyer, the bitter opponent of their Church, the more bitter because his ingratitude casts up to him every day the benefits which that Church has showered upon him; a suit for a fabulous amount of damages is instituted and the law is invoked to command the good Sisters to cease their work because the Constitution of their Order has not provided for this mode of increasing their means of doing good. What matters it if the poor must starve, the orphan be cast upon the street, if the dying must pass away in the midst of cold and misery and starvation? the self-seeker in the road to wealth must not meet with a rival, even though that rival is acting from the noblest instincts; the cursed love of gold, *auri sacra fames*, knows no mercy and can recognize no virtue. Fortunately the law is not so obdurate; and with perseverance worthy of their cause the Sisters apply to Parliament for authority to make and vend for the sake of the poor and for their sole assistance, the remedy which they themselves have invented, and which they prepare better in its ingredients and superior in every quality than that which Avarice and Greed would supply. And now we find men who protest against their avarice; Journals which would restrict their Charity; shame upon such men, shame upon such Journals!!

MEETING OF THE BAR.

PROPOSED CHANGES—NO CENTRALIZATION!

Though suggesting many useful changes, the resolutions lately passed at the Meeting of the Bar of Montreal, seem to have been prepared with very little care; they certainly suggest some very impracticable amendments to the law. How do our learned friends think it possible to have six meetings per annum of the Court of Queen's Bench, Crown side? How would our Grand Jurymen like to be called away every two months from their usual avocations? Who would estimate the loss to Petty Jurors from such a system? We should rather endeavor to shorten the time which those unfortunate members of the Community are compelled to devote to the public service. An easy mode to do so would be for the Sheriff to call four, five or more panels, in order that each member of the Jury would not have to remain more than one week from his business. But the most objectionable of those remedies is the proposal that all the judges should reside either at Montreal or Quebec. This would be increasing to suitors the costs of litigation tenfold. What an unlucky defendant would have to come all the way to Montreal or Quebec four or five times to look after his case; he would have to bring his witnesses with him, and pay their travelling and hotel expenses; in many cases such expenses would ruin even a wealthy man. We must consider that suggestion was thoughtlessly brought forward; we would not suppose for a moment that our learned friends of Montreal had their own interests solely in view in thus forcing all the litigation of the country into their own offices. This proposal moreover contains the germ of still greater evils. Centralization is one of the worst tendencies of our age; it has crushed the energy of Provinces and cities in Europe; it has made the great centres hotbeds of disorder and revolution, and has been also the main principle relied upon by tyrants and oppressors; where it has prevailed, liberty has been extinguished, individual energy has been destroyed, talent and ambition has been directed to but one end, and in consequence variety has been lost, and a universal dead level established. One of the best measures of past legislation was the very decentralization system which the Bar now seeks to destroy; the country must arise and prevent such a consummation. There is one nuisance which should be abated, and fortunately it lies within the power of the Bar to lay its evil consequences, it is to put a stop to the endless delays which impede the Chariot of Justice. It is very true professional courtesy should not allow lawyers to take advantage of every mistake a confere may commit, nor would it be possible in practice that lawyers should be always ready to proceed with a case as soon as the delays foreseen by law shall have elapsed; but it is not professional courtesy but rank injustice to allow a case to be dragged from term to term for no other reason than the dilatoriness of the opposing attorney, until a client's patience or purse is exhausted or until a defendant has had time to do away with all his effects. This, gentlemen, is a reform that you can effect without calling in the assistance of the legislative Jupiter; let us hear no longer the Judges indignantly rebuking you for your delays, or else we will suggest a meeting of your clients to protest against your neglect.

EXTRAVAGANCE IN CITY EXPENDITURE.

A REMEDY.—THE FINANCE COMMITTEE.

Among the worst features of our municipal system of Montreal, the worst of all in our estimation is the existence of Committees. This parceling out to different members the care of one or more particular departments has been and still continues to be the source of much of the extravagance and its spectre-like results to which we have suddenly awakened. It is dividing and subdividing the responsibility of each alderman and consequently diminishing his sense of duty. Placed at the head of a committee or a member of it, an Alderman, if he have any ambition with his sense of duty, immediately endeavors to make his Committee and his department as efficient as possible. He is well aware that should any complaints arise, the public will immediately find out in whose Department the fault occurs, and with all the unreasoning rush and vivacity which distinguishes usually that not over-intelligent nor moderate Judge, Public Opinion will blame, unreasoning and unreasonable blame will be cast upon his shoulders, a storm will be raised around him, the sensational papers, whose stock in trade is strong language, vituperation, exaggeration and the spreading of numberless fierce accusations true or false, will take up the subject and expose

him as an unfaithful servant, a negligent public officer. To avoid all this and to gain popularity an Alderman naturally endeavors to make his department as efficient as possible; to do so, a call must be made upon the Treasury; and when every member is actively engaged in tugging at the purse strings, it is but in the natural order that much unnecessary, much useless expenditure should be incurred. This is the real state of things in Montreal; any citizen who has taken the trouble to follow the doings of our City Council must be convinced of the fact. In these observations, our citizens, if far searching will find another fact; that the funds of the city are principally used by the Committees whose members are the most energetic; examine the different expenditures, then look over the names of the Committee men and a key will be found to explain many facts which seem anomalous in our accounts. Another fact to observe in the same connection, is that many quarters of the city have more money expended for their benefit than other, the same key will go far to explain the differences found. Do we blame the members of the Council for this over zeal, not in the least; we cannot expect them to be perfect; we cannot expect that they would be so self-oblivious as to sacrifice in favor of less energetic members their own interests, and popularity as popular men. They are doing their best to arrive at perfection, and as all of them in the measure of their capacities, are aiming at the same end, and as that end cannot be attained without expenditure of money, many unnecessary projects are undertaken with much useless or imprudent expenditure. There is no control, no system to guide the Council as a body. It was supposed that the Finance Committee would be a check and a balance between those continually swaying elements. How could such an expectation be entertained when the Finance Committee itself is composed of many of those very men whose interest it is to avoid this control. When money is required in the departments, under the present system, to obtain it, it is only necessary for two or more members of the Finance Committee who desire such monies for their particular departments, to make a combination together, and to agree that each one will obtain the amount he may desire and thus unanimity is secured for all demands. Such combinations are matters of daily experience in all representative bodies, are matters of history in every country, and we do not think we are casting any insinuation against our worthy Aldermen if we say that we do not see how our City Council can be exempt from them. Reason and experience teach us the lesson; our financial position tells us how disastrously the system has worked in our midst. Reason and experience teach us the remedy. We must have a controlling body over our finances, responsible to the citizens and to them alone, and that they may bear that responsibility untrammelled by any possible outside influence and independent of every personal consideration, let the Finance Committee be composed of men unconnected with the other Committees; whose sole care consequently should be the proper administration of the Finances, the most efficient mode for the collection of the taxes, and the most judicious and economical expenditure of our revenues. By it, in obtaining careful administration and judicious management, we would at the same time have unity in all measures affecting our public concerns, one interest would not be unduly fostered at the expense of another, there would be system in our City Government, and system would already be a great check upon extravagance; then we could hope to repair past blunders and not fall into new ones; and while we could boast of one of the largest and most rapidly improving, we could also congratulate ourselves in having one of the best governed and best administered of the Cities of the New World.

TEMPERANCE AND PROHIBITION.

Tallyrand, a wise old sinner, in speaking to his subordinates, solemnly warned them against too much enthusiasm in the performance of their duties. "Pas de zele, mes amis, pas de zele." Paradoxical as his warning may have appeared, it contained a world of truth. Over zeal and enthusiasm are wild councillors; their possessor carried away by his feelings and imagination never truly understands the true merit of his principles, he cannot see where they lead, nor the road which they open to his hurrying footsteps, any obstacles to his plans he cannot conceive, any argument against the truth of his theories he does not consider possible. This exaggeration in which he clothes them hide in a wealth of imaginary qualities, whatever of truth they may contain, his poetical descriptions, his wild statements and illogical reasonings deter sober-minded men from even considering his systems. To the practical man indeed it is often a sufficient argument to see a subject so treated to conclude that it is grounded on false principles, and that its application in the present state of society is impossible. Reformers and philanthropists unfortunately for their ideas too often adopt as their style this sublime mode of treatment; to them plain, simple truth is not sufficient, it must be glorious principle, high and mighty force of ideas, as if truth itself was not the most glorious, the highest and most mighty of all the blessings with which the Supreme Ruler of thought has endowed the human intellect. These men, in the uprightness of their intentions have seized upon every Reform which profound thinkers have suggested, have made them the Grand End of their existence, but in the innocence of their heart, they have too often by their enthusiasm and exaggeration frightened the more practical from the consideration of the subject; and when as sometimes happens, they succeed, their success by reason of its theoretical, unpractical manner is almost as injurious as would have been failure. Take the abolition of Slavery in the United States; we thank God in all the sincerity of our hearts, that the day has come when no longer the pure atmosphere of America is contaminated by the breath of an enslaver of man; but what a price has been paid for the Boon. A vast country the scene of fire and ruin; an immense debt accumulated to weigh down successive generations; forty

millions of people cast into the throes of a Civil War, one million of lives sacrificed in the rage and deep fury of the battle field; and why? because, in place of leaving the question to the treatment of wise practical statesmen, the enthusiast seized upon it and with wild headlong impetuosity hurled it like a meteor amidst fire and thunder to the solution. The same question arose in England; men equally as sincere, equally as grand as those of America, taught the great lesson of human liberty; a Wilberforce labored for years, O'Connell, that mighty Champion of Freedom in every land, delivered upon the subject one of the most eloquent speeches that ever delighted an audience; but with the wise hesitation of statesmen, the heroic patience of the true Reformer they sowed the seed, cared for it in its growth and at the harvest reaped with its success, the gratitude of the slave and the blessing of the freeborn in every land. In giving freedom to the slave they compensated the master for the loss of an inheritance, which though a curse to its owner, had a real tangible money value. No Reform is more deserving of sympathy and support than the Temperance cause, none has been so enthusiastically embraced by the philanthropist and none has suffered more from his advocacy. He commences by laying down as principle that the use of wine and alcoholic liquors is an evil in itself; he thereby repels the man of sound judgment. Wine and alcohols are articles of consumption which a benevolent Providence has made for man's benefit; their use as a medicant is beneficial in thousands of cases, in certain countries their daily consumption is necessary for climatic reasons, and in no case are they injurious when used with judgment and moderation. It is their abuse that is to be condemned; and all good men should unite to take means to prevent such abuse; but to put the question in a false light, to make a sin of what is only an innocent enjoyment or a legitimate consumption of food, is to falsify man's conscience and to do evil when good alone is sought, for to him who thinks that it is against the law of God, to indulge in wine, to do so is a sin and is weighing down the soul under which in reason it should not bear. But perhaps the greatest mistake that the enthusiastic Temperance Reformer commits is the fostering of the parasites who attach themselves to the vessel of Reform, and while seemingly serving the cause of right only seek their own purpose and injure the principles which they advocate. The loathsome Pharisee and his compeer in infamy, the unscrupulous demagogue, let the Temperance man avoid; and the Temperance cause will prosper as all honest men desire. Let their measures be reasonable and opportune. It is worse than folly to force upon the country a Law of Prohibition which the country is not prepared to receive, for it will be impossible to have the Law observed, and if infractions of the Law are of daily occurrence, the Law itself will fall into contempt. If the measures are such that they can be enforced, practical men will uphold them, for the task will not appear impossible. Success always crowns earnest, wise efforts; and no cause is better deserving of success than the Temperance cause.

THAT GLORIOUS REFORMATION.

Will Sommers was Court fool to King Henry VIII of uxorious memory. He had been servant to a Northamptonshire gentleman named Richard Fermor, or Fermor. This gentleman appears to have been a very kindly and charitable disposition; too much so indeed, as the event proved, for his worldly good. Learning that a Priest was in prison for denying the King's supremacy, Fermor sent him two shirts and eight-pence in money. This under the too much married Henry and the glorious revival of the Reformation, was high treason, and Fermor accordingly lost his estates, and was reduced to beggary and starvation. Will Sommers, out of pure compassion for his former master, sought to obtain the King's pardon for him, but could not succeed until approaching death—"the devil got sick the devil a monk would be"—caused his royal master to be more amenable to religious feelings. As the merry monarch lay upon his death-bed, Will very sententiously remarked that, leaving to others the task of bidding the sick man repent of his sins, he, the Court Fool, thought the better joke would be to make reparation for them.—This joke, says Mr. Thoms in a note to Collins' reprint of the "Nest of Minnies," caused the remains of the Fermor estate, which had been dismembered, to be restored to Will's former master. It took Death and a Fool to see justice half done under that Glorious Reformation.

FATHER STAFFORD.

To the Editor of the True Witness.

Dear Mr. Editor,—I am glad to see from your paper, that the Rev. Father Stafford is leaving his mark in England. His reception at the meeting at Liverpool must be gratifying to every Canadian heart. He has worked earnestly and what is more—successfully in the cause of Temperance, and he deserves all the honors paid to him. We want more such men all the world over. But, why does he not receive some recognition of his labours. The Queen gives knighthood to the Lord Mayor, who happened to be in office on the occasion of a royal visit. The Pope grants the St. Gregory's Cross to those who have fought in his service as Papal Zouaves. Surely Father Stafford has been fighting as manfully and as courageously and quite as usefully as any in fighting as he has been fighting the good battle of Temperance. A doctor's cap (D.D.) would be a slight but graceful recognition of his services. One word from his ecclesiastical superiors would obtain it. Why does he not receive it.

A TEMPERANCE MAN.

The Dunnville Gazette says:—One of the worst cases of selling liquor to minors which has ever taken place here occurred on Tuesday evening last. The unfortunate child was a son of Mrs. Band, who in company with others procured a bottle of whiskey and started for a jollification. About 9 o'clock young Band was found lying at Newman's Corner insensible, and taken home. His condition was so dangerous that Dr. McCallum was called in, and it was only by a free use of the stomach pump and powerful antidotes that his life was saved.

Maclaren fishery in North Bay, Nova Scotia, has been poorer for the past season than for many years; some vessels only landed 30 barrels; the largest catch made was 292 barrels.