

The True Witness.

CATHOLIC CHRONICLE, AND WEEKLY EDITION OF THE "EVENING POST" IS PRINTED AND PUBLISHED EVERY WEDNESDAY.

761 CRAIG STREET, MONTREAL.

By M. C. MULLIN & CO. Proprietors. Terms (by Mail) \$1.50 per Annum in Advance City (Delivered) \$2.00

MONTREAL, WEDNESDAY, OCT. 30.

CALENDAR—OCTOBER, 1878

TUESDAY, 31—Vigil of All Saints. Fast. NOVEMBER. FRIDAY, 1—All Saints. Holiday of Obligation. LESS. APOC. vii. 2-12: GOSP. MATT. v. 1-12. SATURDAY, 2—All Souls. SUNDAY, 3—TWENTY-FIRST SUNDAY AFTER PENTECOST. EPIST. EPH. vi. 10-17; GOSP. MATT. xviii. 23-25. MONDAY, 4—St. Charles Borromeo, Bishop and Confessor. SS. Vitalis and Agricola, Martyrs. TUESDAY, 5—Of the Octave of All Saints. WEDNESDAY, 6—Of the Octave.

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THE JESUITS.

The Jesuits have done a great deal for Canada, and yet many Canadians affect to despise them. From the day that de Montmagny climbed the cliff of Quebec and prostrated himself before the crucifix by the pathway, down to the present hour, the Jesuit Fathers have been the pioneers of civilization in this country, and for their reward they are likened to Orangemen by one of our contemporaries, and they are denounced wholesale by the Witness. The oldest and the best of the French noblesse were among the early Jesuit Fathers who came to Canada, and who abandoned the Court for the forest, and the life of indolence and grandeur for one of hardship and of danger. Algonquins, Hurons, Iroquois, and all their savage friends and foes, were made the companions of men learned in all the arts and sciences, and the rude shelter of a wigwag, or too often no shelter at all, was to these Jesuit Fathers preferable to the pomp and circumstance of a courtier's life in their native land. Their martyred bones bleached upon many a scene of savage fury, and to men in whose mind common respect for heroism exists, the names of de Brebeuf, Lallemand, Vignal, Daniel, Garnier, Le Maitre, and a host of others, should hold respectful memory. Even savage stoicism was moved by the heroic death of these men who died for Christ. Who can read the history of the early colonization of New France, and not be moved to admiration at the heroism of such men as we have mentioned? And what has occurred here in Canada has been the history of the Order the world over. Wherever souls were to be saved or Christ crucified brought home to the senses of men, the Jesuits were to be found laboring with a zeal which was God-like to rescue the heathen from sin. Bancroft, a Protestant historian, bore glowing testimony to the zeal and fortitude of the Jesuit Fathers in this country, and gloried in the devoted sacrifices they made to advance civilization all over the Continent. It was they who first traced the highway of waters from Lake Erie to Lake Superior, and gained a glimpse, at least, of Lake Michigan. They penetrated the United States at Saint Ste. Marie in Michigan; again they went among the Mohawks at Albany and among the Abenakis in Maine, and as far as the Mississippi, where the great Father Marquette, who discovered that river, with his illustrious companions, Fathers Allouez, and Dablon, labored over the hunting grounds of the Chippewas, the Potowamies, and the Foxes. The Jesuit Fathers were everywhere; nothing daunted them, and the record of their devotion to God and to His cause should at least oride the tongue and stay the pen of their foul calumniators. But as the Huron savages in 1637 called out "Death to the Jesuits! death to the Jesuits!"

so do the Christian (?) fanatics of 1878, try to turn them into an object of dread. But the having enmity of the Gazette and Witness will not affect the reputation or the fortitude of men who have stood on the martyrs' pile with joy; nor can the puny efforts of puffed up journalists deprive them of the glory of their achievements in science and in art. Immortal works of controversy have come from their hands, and thus their enemies dread them. In mathematics, astronomy, all the natural sciences, the Jesuits figure in the first rank. They are familiar with every language on the face of the globe, for they are everywhere fighting the battles of the Cross in all lands, and under all circumstances. Vulgar prejudices are against them, but the Jesuits heed them not. They are and ever have been the enemies of despotism on the one hand, and the license of the subject on the other. They are dreaded by the two extremes. Like Constantine, when he marched against the tyrant Maxentius, the Jesuits have conquered their foes with the sign of the Cross. Voltaire, Rousseau, Diderot, and the whole gang of French infidels hated them. They are a power in the world, and the enemies of the Church would like to destroy them, and so the Witness and the Gazette have undertaken the task of commencing the work in Canada. But if it pleases the readers of our contemporaries to indulge in such dreams, we can afford to let them dream away. Time will cure them, for time will prove that the Order of Jesuits is as indestructible as the Rock on which their Church is built.

"TRULY RIDICULOUS."

The party papers are continuing to persevere a "truly ridiculous" course with reference to the Ministry. Some of our French Canadian contemporaries are dissatisfied with "their" representation, and some of our English contemporaries appear to think that, in one or two cases cases, better men could be selected as "their" beacon lights in the new Government. This is "truly ridiculous" and we "heartily despise" such a policy. Why should there be French Canadian or English representatives at all? Why cannot the best men be taken irrespective of their religion or nationality? The present state of affairs is a premium on demagoguism. It encourages men to talk and write about religious and national subjects, when such subjects should not be allowed into political life at all. It is "truly ridiculous." For the life of us we cannot understand why the Province of Quebec must have three French Canadian Catholics and one English Protestant. Why not take the best man, no matter what he is, or who he is, Turk or Christian. If this folly goes on, why should not the native Indians have a representative in the Ministry? The people should be above all such sectionalism. Under such a system Canada will never become a nation. It is "truly ridiculous," and we "heartily despise" it.

DEATH.

The trite saying that "Death comes not in single file, but in battalions," has been but too forcibly illustrated in the Church recently. In a few months—almost in a few weeks—two Cardinals and four Bishops have been taken away. The amiable and accomplished Apostolic Delegate had hardly been buried when Cardinal Franchi died, and then Bishops Galberry, Dupanloup and Rosecrans followed in quick succession, and now Cardinal Cullen has, as the ancients used to say, "gone over to the majority." Afflictions such as these, coming with almost startling rapidity, in battalions, are well calculated to put the Catholic world in mourning. It is not often in the history of the Church that so many of her distinguished lights are extinguished in so short a time, but the rapidity with which their places are taken by men, perhaps, just as able, is a proof of the vitality of the Catholic organization throughout the world. The loss may occur in Rome, in France, in the United States, in Canada or in Ireland, and for the moment it may be regarded as improbable. When Pius IX. died the Catholic world was paralyzed, not with anxiety, indeed, but with sorrow. A few, perhaps, thought that he could not look upon his life again, and yet Leo XIII. is filling his place with as much ease and vigor as if he had sat for a quarter of a century in the Papal chair. So it is all through the Church. There may be an immediate loss, but it is quickly repaired, and always successfully.

THE EASTERN QUESTION.

The clouds keep gathering in the East. It looks more like a storm every day. The Times is now threatening Russia, and the Journal de St. Petersburg is threatening England. Russian officers have assaulted a British Consul, Russian diplomatists are again making overtures to Roumania, Russian preparations for war are said to be "vast," and everything indicates a determination on the part of Russia to force another issue. She sees, or she thinks she sees, her chance, and she is resolved not to let it slip. Russia has England isolated in India. In the very heart of Hindostan there is a population hostile to British interests. That England could crush the hostile Mussulmans of Hindostan and Afghanistan together no one can doubt; but with Russia at her back, Afghanistan can give more trouble than the friends of the Empire could desire. The English press recognises the difficulty of the situation, and predicts a troublesome time in subduing the Afghans. The London Spectator admits that the "bold defiance of Shere Ali has raised the head of every Mussulman in India higher upon his shoulders." If this is true, it is significant of danger. If the 30,000,000 Mussulmans cannot be trusted, with the Ameer at war with us, and Russia bullying, the situation will be serious indeed.

THE FEVER.

The South breathes once more. The fever which has decimated a portion of her people, is leaving, after having satiated itself with victims. There has been many a heroic deed, and many a noble sacrifice made, during the visit of the fearful scourge. If the "noblest place for man to die is where he dies for man," then the Southern States in this year of grace, has exhibited such a sight as might make a nation of Bayards curious. But as evils are sometimes blessings in disguise, this fever has made the people North and South better friends. The South was thankful for the relief the North so chivalrously lavished. "Help" was never called for in vain, and it is some satisfaction to know that Montreal has not been unheard from.

A GOOD EXAMPLE.

We learn from Cayuga, Ont., that the "Protestants recently united with the Catholics to present a purse of money to the parish priest, Rev. S. Wodel, who was about to leave for a new field of labor." We take the item from a contemporary, and it gives us some pleasure in giving the incident whatever publicity we can. The people of Cayuga have set an example which could be profitably followed in many a more pretentious locality. They have exhibited a Christian regard for each other's feelings, and they have becomingly rebuked the mad men who would desire to set Catholics and Protestants at each other's throats. Not that we think it right to be silent upon questions of theological disputes, but the more those questions are confined to the pulpit, the better. It may be right, indeed it is right, that Catholics and Protestants should argue questions at issue between them. Purely religious journals, too, may discuss the pros and cons of grave religious issues, but when the Press takes to blackguard or to ridicule a man because he is a Jew or a Gentile, then the trouble begins. We want less sectionalism and more Christianity in our dealings with each other, and the people of Montreal might profitably follow the example, in this respect, of Cayuga.

THE FUNERAL OF McALEY.

We thought Volunteers in uniform were prohibited from taking part in any funeral at which party colours were worn. There was an order to that effect last year, and we are not aware that that order has been amended. It certainly has been acted on in Montreal, and we supposed that, like all other orders, it would be obeyed over the Dominion at large. It appears, however, that it has not been obeyed in Ottawa, for at the funeral of McAuley, the fireman who was found with a bullet through his head, Orangemen wearing their colours walked in the procession with the Band of Governor-General's Foot Guards. The various Orange lodges, the Fire Brigade and the Volunteers, took part in the funeral, and we cannot understand how this violation of orders was allowed. The telegram is very distinct in asserting the fact that the Orangemen wore "craps tied with orange ribbons on the left arm," while the "members of the Fire Brigade wore craps on their right arm," and then came the "Governor-General's Foot Guards Band." The band, we presume, is sworn in, and if so, some explanation is required. In any case, the prudence of allowing the Fire Brigade to take part in an Orange funeral, or of Orangemen, as such, to take part in the funeral of a fireman, as such, is wrong, and should be put a stop to. Make it the case of a Unionman and a "fireman," and what would be said of it? Let us do unto others as we would have others do unto us.

A NON-PARTISAN VOLUNTEER FORCE.

The Witness of Thursday, in an article on "A Non-partisan Volunteer Force," makes some statements which we cannot allow to go unchallenged. After dwelling upon the necessity of having a volunteer force that will act in a non-partisan spirit—a wish with which everyone will agree—the Witness says: "Now there is no hiding the fact that our Irish Catholic citizens, or at least some of them, have a suspicion that our volunteer force, owing to the presence in it of a large number of the members of the Orange Order, would not act with strict impartiality if called to quell a disturbance." With this part of the article we regret to be obliged to say that we agree. The Irish Catholics cannot but doubt the impartiality of such members of the Volunteer Militia as are members of the Orange organization. And for that doubt we have abundant reasons. If we liked we could furnish argument enough to satisfy the Witness that our doubts, as to the impartiality of those men, are well founded. 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