

The True Witness.

CATHOLIC CHRONICLE, AND WEEKLY EDITION OF THE "EVENING POST"...

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

MONTREAL, WEDNESDAY, OCT. 16.

CALENDAR—OCTOBER, 1878.

THURSDAY, 17.—St. Hedwig, Widow. FRIDAY, 18.—St. Luke, Evangelist. SATURDAY, 19.—St. Peter of Alcantara, Confessor...

NEW AGENTS.

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TO OUR SUBSCRIBERS.

As the expenses attending the issue of such an enterprise as the EVENING POST are necessarily large, and as for a while we shall rely upon the TRUE WITNESS to pay a part, we trust those of our subscribers in arrears will forward their indebtedness, or pay it over to our agent, who will shortly visit them.

NOTICE.

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THE STATUTE LABOR TAX.

If the people of Montreal want the Labor Tax abolished, they must take the matter into their own hands. It appears to us that none of the members of the Council are willing to move in the matter, and it becomes the people to petition their representatives.

THE HEROIC PRIESTHOOD.

Not one priest has deserted his post during the present fever panic in the South. Such is the news, and such is the fact. No one is surprised, no one is startled; it is only what we all expected. And as it is, so, so it ever has been, for not one priest ever deserted his post in the hour of panic or disease.

charity. But ordinary men are bound by worldly ties, the priests and the nuns by spiritual; the one works for man, the other for God. "Give in My name," said Christ, and in His name they give. The hero sacrifices himself for his country, the religious for his faith. There can be nothing more touching in the whole range of virtues than the Christian piety and heroic fortitude which prompts the priests and nuns to lay down their lives, where it is noblest to die—"for man." Picture the fever shed from which the world of health is quarantined. The fetid atmosphere alarms everybody who values life for life sake; strong men fly the locality. Protestant ministers have no business in its pestiferous wards. They are no more than other men, for their mission is of men, not of God. They do not claim supernatural powers, and in such a place they would be but courting unnecessary dangers. Not theirs the trial of bending over a delirious patient, who perhaps frothing with pain, whispers his sins into the ear of the priest, who bends with pious solicitude over the bed of disease and of death. There is no shrinking from the grave, for death is victory when duty leads the way. But more heroic still is the tender care of the good nuns, who throughout all these trials never desert their posts. And all for strangers. It is not for kinsmen or kinswomen that these dangers are encountered—it is all for strangers; but it is for God's glory, that souls may be saved to glorify Him in the Kingdom of Heaven. Can Pagans or infidels understand it? No! No more than Antonius Pius understood Justin, when he welcomed death for the sake of Him who came as the Redeemer. The world's history offers no such parallel as that furnished by the martyrs of the Catholic Church, and that martyrdom is itself supernatural, for the feeling which prepares men for it is not human, but divine. The religious who dies in such a labour, imitates the life and passion of our Lord, even to the end. Our Saviour did not content Himself with teaching us by his discourses and obligations of loving our neighbors as ourselves, nor a barren affection, but of giving food to the hungry, drink to the thirsty, clothes to the naked, by visiting the sick and prisoners. He showed us in His own conduct a model of the practice of charity. He only attested His divinity by miracles, which healed the sick or consoled the unfortunate. His whole life is summed up in the sublime simplicity of these two words of the sacred text—"transiit benedicens. He went about doing good. He might have moved the heavens, or have given other manifestations of His divinity, but He preferred to do good. And Catholics may well be proud of the inspiration which prompts the religious to follow in His footsteps, and give all their worldly goods, even life itself, for the salvation of men. It was for this they were ordained. Pagans may think the priests are fools for their pains. Christians think otherwise. "Let no man," said St. Paul, "deceive himself: if any man among you seem to be wise in this world, let him become a fool that he may be wise. For the wisdom of this world is foolishness to God. For it is written: 'I will catch the wise in their own craftiness'; and again: 'the Lord knoweth the thoughts of the wise, that they are vain.' Men may sneer if they will, but the true man cannot but admire what may to the 'wise' appear foolish, but which is to the Lord—charity. Catholics all the world over may well be proud of the conduct of those heroic religious of the South. We can point to them as emblematical of our faith, and say, 'these are the men who can and who will conquer all nations.' Not with the sword, but with the Cross will hostility fall before their efforts; and after this scourge has passed away, we may expect the Church to make great progress in the South; for all men must see where true religion and true charity is to be found. What other religion has given so many martyrs to the world? What other belief has furnished hecatombs of men and women who died for the faith? Not one? Nay, not all others put together.

THE LOYALTY CRY.

The Globe and Mail have been for some time wrangling about the "Loyalty" question. With fluttering pennons each has been endeavouring to fix the stain of "disloyalty" upon the other. The Gazette of this morning enters into the fray, and with more taste than its contemporaries, it does not become syncretistic in its zeal. And what is it all about? Let any man look around him, and what does he see? The British flag floats everywhere. Men sing its praises and flaunt its folds above the conflicting elements of local feuds. Forty thousand men throughout the land have donned the uniform and have sworn allegiance to that flag, and stand prepared to defend it against all its foes. "Loyalty" is upon every nincompoop's lips and to all appearances the people of this poetic "Canada of Ours" are prepared, one and all, to defend the institutions and the laws of this country at any hazard. So far, so good. This is the surface; now come beneath this surface and let us see the true condition of affairs. Let us meet our friends, the merchants and the mechanics, in their homes, in the clubs, or in the thoroughfares. Let us talk to them upon this question of Loyalty and what is their answer? Too many of them tell you frankly that they are loyal to their own interests, and that when those interests are threatened, then they are prepared to cast their loyalty to the winds. Canada is honeycombed with principles such as these. No matter whether these men are Annexationists or Canada First men, yet they are here, and here in thousands, and the man or the body of men, or the party, who refuses to acknowledge it, is but conniving at the work of disintegration. The glamour of loyalty must not be taken for the reality—it is

too-often deceptive and unreal. That manly allegiance which one sees in England is here comparatively rare. In the old country men are loyal for duty's sake; here men are loyal conditionally. They will be firm so long as it suits their purpose; but that all the people of this country would tomorrow risk property and life, and all the consequences of protracted war, for what too many of them regard as but a sentimental attachment to Great Britain, no impartial man can admit. Too many men entertain different opinions. They will point out that British statesmen would rather have one acre of land in the Mediterranean, than they would have Canada from ocean to ocean. They will tell you that England knows that Canada must go, sooner or later, and they will trace to British influences the uneasy position of Canada's loyalty to the Crown. England expresses no great desire to retain Canada, and Canadians naturally resent the austere paternity with which the Mother country looks upon her babe. That this feeling is general we do not say; that it is too common we are forced to admit. It may not be uttered from public platforms; it may not be written in the press; it may not be made the subject of debate in the House of Commons, but yet it is here, there, and everywhere throughout the land. Of course it will be denied, and homilies will be read about our Canadian patriots, but let those who make these homilies talk away, the facts remain and every honest man will admit it. It should rather be our duty to find a remedy than allow the sore to fester. It should be our mission to pull the covering from the fostered mass and look the danger in the face, for danger there is everywhere around us. But this cannot be done by diving into the other extreme—syncretism. Loyalty is one thing, servility is quite another, and if there are in our midst Canada First men and Annexationists, so are there in our midst a class of men who, incapable of a manly and stern allegiance to the Crown, give a servile humility only worthy of the days of personal allegiance and unlimited sack.

EFFRONTERY.

What would have been the history of the world if Cleopatra's nose was a pug; if the spider had not woven its web across the cave in which Mahomet took shelter; if a stray bullet had struck Napoleon in some fatal place at Lodi; or, what will become of the world, if Mr. Phillips of Ontario, is not taken into the Ministry. He says that on him alone the fate of the nation hinges, and with modest stare he looks abroad and says: "I am the beginning and the end." This gentleman is no fiction, he is a reality, and he predicts all kinds of woes and miseries if he is not made one of the Ministers of the Crown, entrusted with a portfolio and given the keys of office with good grace, thankful that he, the mighty one, receives it with haughty dignity. Such is Mr. Phillips, of Ontario. But, seriously, let us ask the question—how many Mr. Phillips are there in Canada? One, perhaps only in name, but there are dozens in effrontery.

RESIGNATION OF THE MINISTRY.

The resignation of the Mackenzie Ministry is announced, and the Gazette thinks that the names of the new Ministers will be made known in a few days. That the members of the Cabinet are already selected we do not doubt, and we hope when their names are announced that they will give satisfaction to the country. We cannot, however, forget that Sir John A. Macdonald is expected to treat the Irish Catholics more generously than Mr. Mackenzie did, and he can do this without in any way invading the rights of other nationalities. We are not among those who would like to be charged with expecting too much, but we have a right to expect our share of Cabinet representation. We have a right to expect that no one will be passed over because he is an Irish Catholic, and we shall jealously watch the action of Sir John A. Macdonald upon this score. All the Irish Catholics ask for is fair play, and no one can object to that.

MR. COSTIGAN, M.P.

If reports are to be relied upon, Mr. Costigan, M.P., is not to get a seat in the new Ministry. If this is true it will cause some dissatisfaction. It was not asked that Mr. Costigan should get a seat because he was an Irish Catholic, for fair minded men should be satisfied with one Irish Catholic, as an Irish Catholic, in the Cabinet. But if the most qualified men, the men who have given the largest and the most faithful allegiance to their party, if they are to be ousted because they are Irish Catholics, then we may rest assured that the Irish Catholics will not, and cannot, be satisfied. The policy of all Governments, in a country such as this, should be to weld the different masses into a people with common aims, and possessing common privileges. Men should be encouraged to put aside their religion and original nationality, and to use them only in their proper place and at the proper time. But if any class of the community get it into their heads that it is a barrier to be of a certain religion and a certain nationality, then these religious beliefs and national characteristics will break out with ten times more power. We will welcome the time when Irish Catholics can take their stand simply on their merits as citizens; but if there is any attempt to take advantage of this kindly and honorable disposition, we may be sure that it will rebound to the detriment of the State. Perhaps, indeed, the Irish Catholics may expect too much. It is just likely that they may be unreasonable in their demands. Nor can we forget that they would not be the best judges as to whether they expected too much or not; but every

honorable man knows when common justice is done him. We hope still that Sir John A. Macdonald will see his way to do more for the Irish Catholics of the Dominion than the Hon. Mr. Mackenzie did. The new Premier can make us all have strong Conservative leanings if he fulfils the promises which his followers held out; and if he does not, well, then we must remain in our chronic condition, fighting away, and not sparing the Party of Deceit, whoever they may be.

"WHAT WILL YOU HAVE?"

Father Graham's lecture, a synopsis of which we publish in another column, should touch the hearts of some people. The story of the boy, the youth, the man and the drunkard is tragic, but real. There is just one omission, and that is, to our minds, where the greatest evil of drinking takes place. No man is a drunkard by nature. What, then, makes a man a drunkard? What but treating—the head and front of the drunkard's woes. "What will you have?" has made more drunkards than the most seductive and palatable "cocktails." It is not in drinking proper that the danger lurks, but in the delaying over the bar, with a constant "What will you have?" ringing in one's ears that does all the harm. If men were left to themselves they would drink when they were dry, but when they are not left to themselves they treat and treat until they get muddled. But as custom is at present, it will be very hard to overcome the system of treating, although in a place like Montreal the experiment might be made with advantage.

MONTREAL CENTRE.

The Montreal Centre returns have been made, and made, too, as we expected from the first, notwithstanding all that has been said by political partisans and newspapers on both sides, the Herald, the Gazette and the Star, which, with unbecoming haste, assailed the Returning Officer, not for what he had done in the past, but what he might do in the future, and all this before his decision was given. As for ourselves, knowing him as we do, we felt certain, whatever his personal feelings or his political opinions may be, he would act as became a man of honor, irrespective of the obligations of his oath of office, and we are justified by the result, as shown by the returns. We took occasion a few weeks ago to say, after being made aware of Mr. Ryan's very large majority, that Mr. Devlin should gracefully submit. Mr. Ryan's majority being less than Cousens over Archambault, or Gault over Darling, so that Mr. Devlin cannot at all view his late defeat as a personal one. Hence we advise him now, as we did then, to allow Mr. Ryan to take his seat without further trouble or annoyance. As for Mr. J. E. Mullin, we are satisfied that he acted according to the dictates of his conscience, unswayed by any motives but those of rectitude and honor.

EASTERN AFFAIRS.

Eastern affairs look gloomy again. The Afghanistan question will end in war, the Russians and the Turks are squabbling, and the Austrians and the Turks are threatening each other. Russia is at work again. She is preparing the way for another war, if England gets seriously entangled with the Ameer, and if Austria frets because of Turkish barriers to her progress in Bosnia. Suppose England finds that the Khyber Pass is but the prelude to a long and dangerous campaign, and that it will take 100,000 troops to bring the Ameer to his senses. That is not only unlikely, but probable. Again, Austria and Russia are now side by side, with Turkey as a common enemy. If Russia can secure the aid of Austria, and that, too, is not unlikely, then we will have another war, and Russia will plant her eagles on the minarets of Stamboul. Germany will not move for fear of France, and France could easily be satisfied with a slice of another long-wished-for territory, on the African side of the Mediterranean. If Russia and Austria unite, such a making of history is likely, and that, too, before long. Russia is chagrined at letting Constantinople slip from her grasp. It is true, the Treaty of Berlin gave her a hold that she will not easily yield up, but the prize of centuries of her ambition—the Golden Horn—she allowed to slip from her hand. Give her another chance, and Constantinople is hers, whether to keep or not will be seen.

IRISH CATHOLICS.

The duty of Irish Catholics in Canada is to become Canadian citizens as soon as possible. We mean by Canadian citizens men who accept the condition of affairs by which they are surrounded with good grace. We would not ask, indeed we should be sorry to see, them abandon their national traditions or surrendering their national characteristics. That may be done by their offspring, but cannot be done with good grace by themselves. We would not trust the man who, with a bound, forgets all the customs and abandon all the habits of his people. The change must be gradual, if at all, and with that gradual change will come a class of men who will be Canadians above all. But that is of the future. Our duty, in our time, is to learn the lessons of citizenship, and not to obtrude elements calculated to place class against class or creed against creed. If the authorities in this country could only learn to treat Irish Catholics as they treat other men—to look at them simply as citizens, irrespective of their religion or their race, then we might rest assured that a day of better understanding would be at hand. When an immigrant comes to this country he should try and bring all the good, and leave as much as possible of the bad, behind. He should abandon once and for ever the causes of offence, for he has no right to make Canadians suffer from eccentricities or stripes which

caused so much ridicule in his native land. We cannot forget that the Canadians, the men whose ancestry have lived here for a century and a half—we cannot forget that they have rights as well as we, and that it is an outrage upon our part to make these men suffer the consequences of brawls in which they had neither hand, act, nor part. By all means let every man retain his affection for his Fatherland, but let him, too, remember that he lives in Canada, and that whatever affection he owes and should give to Ireland, he should at the same time remember his duty as a Canadian citizen. It is very well, we know, to moralize but is well, too, to keep in view the fact that he who throws the first stone will generally come in for most of the blame.

THE NEW CABINET.

The Globe, in answer to our statement that no one will object to the appointment of the Hon. Mr. O'Connor to be a Cabinet Minister, thinks that Dr. Bergin will not be satisfied with such an appointment; and knowing that only one Catholic can be named, if that Irish Catholic is Mr. O'Connor, Dr. Bergin's chances are lost. We have nothing to say about Dr. Bergin except that we are not aware that he offers any objection to the Hon. Mr. O'Connor's appointment, and we are still of opinion that the vast majority of the Irish Catholics are willing to accept the Hon. Mr. O'Connor as their representative. Dr. Bergin would be a worthy man if the Hon. Mr. O'Connor was not in the way. But the experience and the services which the Hon. Mr. O'Connor has already acquired, gives him a prior claim, and to that claim we have not heard of any authoritative opposition. Again, the Globe says that there can only be one Irish Catholic in the Cabinet, and we ask why? Are Irish Catholics to be excluded because they are Irish Catholics. The Globe appears to think, yes, and with such an answer the Irish Catholics of the Dominion will not agree. It is such language as this that has forced people to talk of the Irish Catholic vote, much against their will. Suppose an Irish Catholic is the most qualified man, what then? Is he to be passed over because of his religion and his nationality. Take the case of Mr. Costigan; must we see a gentleman who has not half his experience passed over his head, because indeed he happens to be an Irishman and a Catholic. Fortunately, however, the Globe does not express the opinions of the public, and now less than ever.

THE LONGUE POINTE LUNATIC ASYLUM.

The Witness has reopened the attack on the Longue Pointe Lunatic Asylum. The charges preferred are many—some, apparently, well-founded and just, and some fictitious. Like all lunatic asylums, the institution at Longue Pointe has been abused. No doubt there are inmates there who should not be there at all. They are sent there by their friends for safe-keeping, and the Province is saddled with the expense of their lodging and their subsistence. Idiots who have people belonging to them who are able to support them, should be paid for, or not sent there at all. But there are a class of people who are very glad to be rid of an idiotic relative by having him confined at Longue Pointe. Of this class there are said to be 400 out of the 700 inmates, a proportion which we find some difficulty in crediting. That is one of the charges. Again, we are told that the Protestant inmates labor under some disabilities. If this is true, it should be remedied. But the Herald of this morning, in an article which appears to be inspired, denies that the Protestants labor under any disability whatever. Protestant clergymen see their patients "at any suitable time." A special room is provided for such interviews, and for Protestant worship as well. In fact, there is no distinction between Catholics and Protestants. All are treated alike, and the charges of the Witness are, in their religious aspect, answered one by one. None of the charges brought against the institution apply to the Superiress, as to the treatment to which the patients are subjected. If idiots, who ought to be paid for, are sent to Longue Pointe, that is not the fault of the Superiress of the Asylum! She receives only those who have the order of a minister, based upon an application from friends and the certificates of ten doctors.

THE STANDARD OF MERIT.

When competitive examinations are introduced into the Civil Service, they will do away with a great deal of the wranglings after appointments which are now so common in this country. Men will then be appointed to positions upon their merits alone, and the men who pass the best examination must be chosen, irrespective of religion or original nationality. We shall then hear no more about this appointment must be for a Scotchman, that for a French Canadian, the other for an Englishman, or the bone for the Irishman. We are aware that competitive examinations do not always give the best men to the service of the State. A young man may be a book-worm, and yet he may not possess the requisite qualities for the particular service he elects to enter. He may pass a brilliant examination, and still be far from being the best man. A man of less brilliancy may possess more adaptability, and may be in every way more qualified to fill a position in the Civil Service than his flashy rival. But, with all that, competitive examinations are sound in principle. They stimulate education, for when all positions in the gift of the State are to be won by competition, then young men must look to their spurs. It destroys the rivalry of religion and nationality, in the race for office; for when it comes to a question of

"answers," Catholic and Protestant will alike find themselves placed upon an equal footing. As a rule, too, competitive examinations produce the best men, and the few blanks who successfully pass are more than compensated for by the majority of prizes. Look at Great Britain. There the Civil Service is free from all imputation of jobbery. One hardly ever hears of a charge of favoritism. Such a thing is very rare, and then only in the higher walks. But how different in the United States, where the Civil Service is prostituted to the exigencies of political partizanship, and where the State suffers that the Party may triumph. Are we to pursue a similar course in Canada? Is it to be Party first and Canada afterwards? Such we believe it to be at present, and such it will continue to be unless we take measures to guard the offices of the State against the whims or exigencies of men who place the rule of Party above every consideration of the State.

NOVA SCOTIA.

Some people in Nova Scotia are threatening to secede from Confederation if Protection is carried. Here is what the Halifax Chronicle says:— "Unless some happy accident shall make it clear to Sir John Macdonald that he can afford to falsify his pledges made in Ontario and Quebec, the people of the Maritime Provinces must for a short time submit to the burden which will be imposed upon them. We say for a short time, because we have no doubt that Nova Scotia and Prince Edward Island will soon reverse the verdict of the 17th of September and join the sister Province of New Brunswick, and that the Maritime Provinces, almost with one voice, will demand either the abolition of the protective tariff or a repeal of the Union, the terms of which will then have been violated in a vital point. If Sir John Macdonald carries out the protectionist policy to which he is pledged, five years hence, we believe, there will be such an agitation for repeal as cannot be successfully resisted." Waxing bolder, the organ of the Minister of Militia calls upon New Brunswick and Prince Edward Island to join those for whom it speaks in Nova Scotia:— "But there is another danger looming up. The adoption of a protective tariff will be a breach of the understanding on which the Maritime Provinces went into the Union. They were assured that the adoption of a high protective tariff by the Confederation was an impossibility. Now, so far as the immediate future can be foreseen, the adoption of a protective tariff appears to be a certainty. Nova Scotia must submit, at least until the burden becomes unbearable. What will New Brunswick do? May she not consider the breach of the agreement sufficient justification for the inauguration, on her part, of an agitation for release from Confederation? If she did so, would Nova Scotia and Prince Edward Island, chafing under the burden of self-imposed taxation, be long in following her example.

AT IT AGAIN.

The Witness will not let the priests—the infallible priests—alone. It finds an opportunity of giving a sly dig at "the infallible priest" through the little dispute that occurred at St. Regis the other day. This may be legitimate spoil for the Witness, and the eagerness with which it grasped the opportunity of "going for" the "infallible priest" is not calculated to advance that good feeling between citizens which it sometimes professes to have at heart. We can understand a back-handed thrust, now and again, in the city items or correspondence, but the Witness comes out editorially and sneers at "the infallible priest" with as much complacency as it dons the toga of "citizenship" when it is in the humor. For some time past we have not noticed our contemporary's eccentricities, and we were in hopes that it had ceased its ribaldry. We noticed something of late that gave us pleasure, and we looked forward to a time when religion would be confined to the pulpit. We were willing to bury the hatchet, but not so our contemporary, who will keep hammering away, fostering a spirit antagonistic to everything calculated to restore peace to a distracted community. We have, of late, passed over many little circumstances which we might have made into grievances, and all for the sake of peace, and we were in hopes that our contemporary might do the same.

THE CATHOLIC VOTE.

The Globe, and some other papers, have been for some time discussing "the Catholic vote" question. Some papers contend that the Catholic vote went one way, while others that it was divided. To us it appears that this talk about "the Catholic vote" implies a wrong done to the Catholics of the Dominion. Otherwise, why should there be a Catholic vote any more than a Protestant vote? If Catholics have combined, of which we are by no means assured, then there must have been a cause, and the cause must be traceable to some injustice done to the Catholic people. There can be little doubt that prejudices have existed against Irish Catholics. The circumstances under which they came here gave some color to those prejudices, and they had to suffer many indignities before they were entrusted with the same authority as their neighbors of other nationalities. But these things ought to be of the past. If Irish Catholics are treated the same as other people then we shall hear no more of the Catholic vote. But the instant that Irish Catholics are made to understand that it is a disability to be of their faith or race, then the Catholic vote combines and becomes a power. Treat Irish Catholics upon their merits as citizens, let their religion or their nationality be no barriers to their advancement, and then the "Catholic vote" is dead. But if the Irish Catholics of the Dominion appear to suspect the intention of both parties, and that suspicion begets antagonism, then we hear of the Catholic vote. We hope, however, that the time is come when we should hear less of religion in politics, and when a man will be taken for his private worth and his political convictions.