

The True Witness

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Church Bazaars.

We lately drew attention to the subject of church bazaars. We pointed out our objections to such bazaars, if held in consecrated places. But we also pointed out that Catholics never held their bazaars on consecrated ground. The great bazaar in the Cathedral in New York is an illustration of this. That Cathedral is not consecrated. If it was the bazaar would not be held there. Catholics have too much reverence for their religion to use their churches, after being consecrated, for any end save that for which they are designed. The church would not permit it, and it is never attempted. Bazaars are sometimes held in the basements of churches, but never in the churches themselves. So much for Catholics. As for others we do not object if they use their churches for bazaars. The *Witness* rails at Catholics for holding a bazaar in a church not consecrated. Well, the *Witness* is, of course, only following its special mission in senselessly railing at Catholics where, when and how it can. But let us call the attention of our contemporaries to the report of a bazaar held in a non-Catholic church, one that is, we understand, consecrated according to Baptist rites, and which report we publish to-day. Here is food for the denunciation of this pious brother of ours. "Pretty girls and little parties in a Baptist Church." Now, if the *Witness* has any pretence to impartiality, it will give this bazaar of Baptists a raking. As for our part, if the Baptists wish to hold a bazaar in their church, and make a target of their pulpit, we would be sorry to say one word against it. The Baptists may do as they please, get all the money they can, by every legitimate means in their power, and it is none of our business. So long as they do not abuse us, or outrage public decency, they have as much right to hold bazaars as anyone else. But the *Witness* has denounced a bazaar held by Catholics in a church that was not consecrated, and we shall be curious to see how it treats a Protestant bazaar held in a church that, we believe, is consecrated. The *Witness* must either boldly denounce the Baptists or else be content to allow fair-minded men to look upon all it says with reference to Catholics as unfair and unworthy of credence.

Vennor.

We wonder if Vennor is in the pay of the furrier, the coal proprietors, and the timber merchants? It is not at all unlikely that he is. If he is not in receipt of an allowance from the timber, fur and coal interest, at least he ought to be. Vennor has been their best friend. For instance, immediately after his last "prediction," coal went up a dollar a cord, and wood increased in price a dollar a cord. People—that is, the silly ones—who believed in Vennor must have looked more or less to their feet, and so the triple interests were benefited. His "early and severe winter" startled everybody out of their ordinary calculations, for all Canada took up the cry. The triple interests benefited, while the people at large suffered by the prophetic soul of the latter day Moor. Unlike that poor Indian who "sees God" in clouds and hears Him in the wind, Vennor sees only "probabilities" in a pious cloud, and a rainstorm in a hurricane of wind. But it is not time that he should be shelved and placed upon a pedestal for our laughter. Make him a bust and inscribe underneath: "But I am an ass, masters! I am an ass." The ancients tell us that Proteus had the power of assuming every imaginable shape, while Shakespeare seriously assures us that Prospero could turn barren rocks and bleak lands into smiling plains and fertile gardens, and we see no reason why the ancients or Shakespeare are to be discarded while Vennor holds his own. Did he not predict a snowstorm on a certain day? That happy hit almost made his future, and resulted in inducing him to keep on "predicting" until he has made a fool of himself. But he is not without courage, for any man who can continue to predict probabilities in face of the many blunders he has made, reminds us of the story of the planter in Alabama and his slave. It happened at the commencement of the civil war a planter was made colonel of a Southern regiment, and one of his slaves seeing him for the first time in uniform, clasped his hands, then putting them upon his knees, grinningly shouted out: "Massa, massa, you look brave as a lion." "A lion, you fool; where did you ever see a lion?" replied the planter. "Me see lion yesterday, massa, at de door end of plantation," answered the negro. "Go away you idiot," retorted the planter; "that was an ass." "Well, massa," answered the slave; "Well, massa, you look brave as him."

Robbers.

A morning contemporary, in an editorial in its issue of to-day, charges the Joly Administration with robbing the public. The charge is clear and distinct, and it is written in a style which induces the reader to think that such charges are of common occurrence. In the old country the Liberals or the Conservatives may err in their policy. They may do things with which the country cannot agree. The people may condemn either the Liberals or Conservatives on some great issue—such as Household Suffrage—the Ballot—the Irish Land Act—Education—Foreign Policy—or some question which is calculated to influence the country at large. In Canada, however, it is not questions of great political interest that always decide who is to win. Here it appears to be thieves in and thieves out. The Reformers point to Pacific Scandals; the Conservatives shout "steel rails." Each party

suspects the other party of dishonest intentions—may, of being guilty of positive fraud. This morning we have another illustration of this. Here is what the Conservative organ says:—

PROPERTY GOING UP.

It is reported that some thirty acres of the Gale farm have been purchased by Mr. Joly, for railway purposes, at the rate of twelve and a half cents a foot. This same property was offered to—nay, pressed upon—the late Government, about two years ago, at seven cents a foot. Of course ill-natured people may be disposed to remember that that eminently honorable person, Mr. Henry Starnes, has an interest in the Gale farm—that, in fact, it was a case of the Government purchasing from a member of the Government. But that would have no influence. No one who has studied the evidence in the famous Metropolitan Bank can doubt Mr. Henry Starnes' scrupulous regard for honesty in the administration of any trust with which he may be charged! The other case was the purchase of a portion of the Belle Rive property, near Papineau road, at sixty cents a foot, the property being, according to the estimate of the best judges, worth at an outside price not more than twenty cents a foot. The fortunate vendors—Messrs. Desmarre and others—are, however, warm friends of the Government. Of course, as in this case, this had no influence upon the transactions. These Rouges are so honest, you know! Seriously, we venture to say that more disgraceful corruption never was practiced by any Government in this country than is shown in these purchases.

This may be true or it may not, but one thing is certain, whether it is true or not Canadians should hang their heads in shame at the charges of jobbery and corruption on both sides of the house. If we are to believe one half we hear parties here are bad agencies for the commission of crime. Charges of robbery scarcely raise a ruffle on the temper of our political chiefs. They have become accustomed to accusations at which honorable and sensitive gentlemen would blush. Gentlemen's feeling is deadened, and the most serious charges that can be laid at the door of an honorable man are made with a stoical impunity, and received with a jeer. The fact appears to us a proof that, politically, Canada is Americanized. Here the chivalrous instinct of political straightforwardness cannot be found, and both sides bandy "liars," "thieves," "robbers," with as much nonchalance as if these charges were true. Well, perhaps they are, but true or false the condition of affairs which they indicate is neither creditable to Canada as a Nation, nor to Canadians as a people who aspire to be regarded as honorable men.

Athletes in the United States.

It is only within the past ten years that athletics have grown into an occupation in the United States. Before the present decade the Republic produced but few men celebrated for their speed. Now, however, all this is changed, and, between long distance "walkers" and short distance flyers, the athletes of the United States have surpassed the world. The American sprint runner, G. Seward, is the only man who ever ran 100 yards in nine and a quarter seconds, and that he did this we have for authority so reliable a sporting journal as the *London Field*. While admitting that no Englishman has yet surpassed this remarkable feat, it says that the "veriest sceptic will admit that the evidence that G. Seward did so is irresistible." This fact is significant because of athletics being of such recent development in the Republic. At short distances American professionals and American amateurs are said to beat Englishmen, and, if the timing is correct, there is no doubt that the speed of the American is superior to that of the professional or amateur Englishman. But it is not only in sprint racing that the Americans take the lead, for their long distance performances have also been the means of introducing a new element into athletic competition. The present contest between O'Leary and Campana is not likely to prove of great interest, for O'Leary appears, now, to have it all his own way. He may not, indeed he cannot, equal his London record, but it is quite evident that he is playing with Campana. But if O'Leary as a "walker" and Leonard as a sprint runner, are supposed to be able to beat all before them, the United States have produced no men to compete with the English long distance runners. From one mile to thirty miles the English pedestrians bear the world. How long this supremacy may remain in possession of Englishmen it is difficult to say, but they unquestionably hold it at present. In speaking of "Americans," we use the term in its accepted sense. O'Leary is an Irish-American, and he is fond of saying that there are plenty of "boys" running about the bogs who could beat him or any man in the world, if they could only be induced to try.

Silent.

A few days ago the *Gazette* made a serious charge against the Joly Administration. It was, in plain language, a charge of swindling the public. Land was, it was alleged, bought at an enormous and extravagantly fraudulent price by Mr. Joly, and the corruption charged against the Reformers was open and above board. To such a charge we expected the *Reform* would have replied. Fraud is charged against the political friends of the *Reform*, and yet the *Reform* is silent! Swindling the public treasury is placed at the door of Mr. Joly, and Mr. Joly's friends have, up to the present, not said one word in his defence! What is the meaning of this? Why is it that men, who should be above suspicion, have a covert "swindler" flung at their reprobation, and remain silent under the charge? Is it too contemptible to notice, or is the charge true? If too contemptible for Mr. Joly to notice personally, it is not too contemptible for his organs to explain. If Mr. Joly cannot notice so wild an accusation, if it be wild, at least the Reform journal cannot afford to treat it with so much *hush*. Silence, on their part, will be construed into an admission that what the *Gazette* states is true, and if it be true, the sooner Mr. Joly and his Government stand aside the better. To tolerate such alleged evils would be to accept a rule of, not only jobbery, but of fraud. The man who could be guilty of committing such a crime, as that charged by the *Gazette*, should be sent to the penitentiary. We would punish the robber who is in office, quicker than we would punish the robber who is out of office. The one is a branch of trust; the other is not. But we do not yet accept the statement of the *Gazette* as being incapable of explanation. Bad and corrupt as Canadian politicians are, placing as they do the interest of party above all the interest of State, knowing no God but the idol of their political Juggernaut—even so, we are slow to believe that any man, with the responsibility of government upon his shoulders, could be guilty of the crime of robbing the people in so barefaced a manner as Mr. Joly is said to have robbed the Province of Quebec by paying an exorbitant price for a few acres of land. We hope we shall hear the truth of this, and that when the truth is known, that it will not be as serious as it looks; but if it is it will present another

illustration of the doings of corrupt politicians who use everybody and everything to gratify their miserable thirst for power.

About Youngsters.

Never fighten a child. It unmans a boy, and it unnecessarily shocks a girl's nerves. Men who were known to have been fearless soldiers have trembled in a "haunted" room. They were frightened in their childhood, and although their manhood revolted, yet the subtle influence of their early training overcame their manly efforts at composure. It is possible, no doubt, to overcome this early terror of the unknown, but it is the majority of cases the men—and they are more numerous than they themselves will admit—who are timid when alone in "haunted" chambers are those who, in early life, have been unnerved by senseless stories about ghosts. In the good old times, when the "gentle fays and fairies" played pranks around the household, frightening children was a common practice. The young ones were then lulled to sleep with stories of "goblins" and "banishes," "leprechauns" and "Jack-o'-the-lantern," while others of a fiercer mind brought terror to the young one's mind. And they all did harm. The child crouched in terror, and men so reared often started at the rustling of a leaf, and strained their imagination to find a "warning" in the murmuring of a brook, or the banshee's call in the whining of a dog. When still older children should be guarded against reading the vicious novels which now inundate the market. The other day we read of three respectable boys who, incited by stories of Indian hunters, went West for the purpose, as they declared, "of hunting bears and scalping Indians." The dime novel had done its work, and crime was so glossed over as to appear like virtue. The danger of the immoral literature now sold in so many book-sellers' shops is that, in the hands of the author, "crime loses half its vice by being robbed of all its grossness." What any boy or girl would admit to be wrong if asked deliberately, is yet made appear as if it were right, because it is dressed in the deceptive language of subtle deceit. Parents incur a grave responsibility by not watching and knowing the character of every book their children read, and at this season of the year the two evils to which we have referred are particularly liable to be fallen into.

A Secret Police Fund.

The Police Committee of Montreal transacted some important business on Thursday. The committee decided to establish "a secret police fund," to be used by the detectives in hunting up crime. This appears to us to be a prudent and a necessary course for the Police Committee to pursue. It is not fair that the detectives should be obliged to spend any portion of their incomes in following criminals. Mr. Cullen, one of the Montreal detectives, stated that he spent \$20 in bringing to justice a notorious gang of criminals. That this is unfair everyone must admit. Detectives are very often obliged to spend money in trailing the men they follow, and in all cases, where such expense is legitimately incurred, the detectives should be reimbursed. If his individual judgment can be depended on to trace crime, that same judgment must be depended on to know when it is necessary to incur expense in order to detect it. If a man is energetic and reliable enough to be a detective, then he must be trusted enough to spend a portion of the secret police fund as his experience directs him. Even the most enthusiastic member of the force might reasonably be expected to pause before he spent his income in following criminals, while the city, that principally benefited by the sacrifice, refused to reimburse him for his outlay. If citizens want protection they must pay for it. A judicious expenditure of this Secret Police Fund must do good. Such a fund is common to all large cities where experience has established its utility.

Charitable Societies.

There are four societies among the English-speaking people in Montreal that deserve to be well supported. These four societies are St. George's, St. Andrew's, St. Patrick's and the Irish Protestant Benevolent. When the English, Scotch, or Irish poor find themselves in want, they make for these societies, and the English, Scotch and Irish public expect that their representative charitable society will meet these demands. At this season of the year the appeals to charitable societies are many, and we doubt if any of the societies we have mentioned are as well provided with funds as they ought to be. Each society, no doubt, does its best, and does it well. But do they obtain the active support of the people at large? We have reason to think that they do not. In each case, certainly in the case of two of them, some miserable petty jealousy interferes, and Charity is strangled because of private feuds. The poor shivering starvelings are allowed to shiver and starve, because either politics or private broils triumph over what is men's better nature. Let us, for a moment, grant that some members of those societies did wrong. Let us, for instance, admit that some of the members of St. Patrick's Society were politicians, and for being politicians the society was punished. Well, so it ought to be punished for at one time allowing politics to creep into its workings; but is that any reason why the poor should suffer, and why the unhappy dependents upon our bounty should be given a stone when they ask for bread? In charity, what other Society takes its place? Not one! Men do not give to the societies they give to the poor, and whatever faults St. Patrick's Society may have had, at least it has stood faithfully by the poor creatures, who, were it not for it, would probably have starved. We are not apologists for St. Patrick's Society, but we cannot close our eyes to the fact that it is the only Irish Catholic Society in Montreal that gives to the deserving poor, who have no claim upon the charity of the public but the one—their poverty.

The Volunteer Militia.

Canada has no standing army. We are satisfied that no such action is contemplated and that we may number the rumor among our "explosions." Not only will Canada have no standing army, but we doubt if, after all, the Volunteer Militia will be very much improved. The fact is, that the Volunteer Militia is in a discouraging condition. The city battalions are as effective as they well can be. Their ranks are well filled, and both officers and men show an average knowledge of their duties. It is to them that the authorities look for supporting the Civil power. When there is disturbance, even in the country, the city battalions have all the work to do. It never occurred to the authorities to call out the country battalions in the case of railway riots or the Quebec disturbance. Although surrounded by country Volunteer Militia, yet the Montreal Volunteers had all the work to do. In fact, there is no force in Canada, having any pretence to be effective, except the Volunteer Militia of the cities. But the odd part of it all is that the country

battalions receive all the good things while the city battalions are comparatively neglected. Let us be frank. In the country, officers make money by being associated with the Volunteer Militia. They save drill money, money for the care of arms, and their pay, and it all amounts to something at the end of the year. The arms are neglected, the clothing is used for private purposes, and the country battalions, as a rule, are no credit to the country at large. An efficient staff of sergeants could whip a battalion of recruits into working order almost as soon as it would take to get a country battalion into a fair state of discipline. On the other hand, the officers of the city battalions spend money, give their time, drill all the year round and turn out battalions of which the country may be proud, wear out their clothing in doing duty on the very ground that should be covered by some country battalion, and yet, expect a courteous recognition from our popular Lieutenant-General, do not receive as much as "Thank you." The pay of the officers, and in some cases the pay of the men, are given for the benefit of their respective corps. Is it not fair that the city battalions should be treated somewhat better than the battalions who only meet for a few days' drill in the year and then relapse into nothingness? The men who do all the work should receive at least some exceptional recognition of their services, and if the Hon. Mr. Masson persists in treating the city battalions, the same as he does the country ones, he will simply continue to perpetuate a great mistake.

Devil Worship.

The devil was a striking and pictorial figure in medieval art. In history and in modern poetry he is, too, well known. Klopstock, Milton and Goethe have paid the devil marked attention. But whether under the name of Devil, Satan, Abaddon, or Mephistopheles, he has been universally execrated. No, not exactly universally, for there is, we believe, a solitary exception to be found somewhere in Asiatic Turkey, where the devil is worshipped, and where the devil worshippers expect to be rewarded for their fidelity, because they alone of all mankind did the devil honor. These *Exides*, a Khoodish people, believe that the devil will be reconciled to God, and that when that reconciliation takes place, the faithful worshippers of the devil will have their reward. But, after all, is it not a mistake to suppose that the Khoods are the only people who worship the devil. Do we not do it in Canada? What is Party but a political devil which all men fall down and adore? Does it matter whether Party is right or wrong? Not at all, it is Party and ninety men out of a hundred would follow Party to the gates of hell, and if they could not feel the heat, they would follow it inside the gates. Does Party rob the country? What matter, men will follow in the hope of getting some of the spoil. Well, that is one species of devil worshiping. Again, do not some of our young men worship the devil in their haunts at night? To many of these young men the devil is far from being the hideous monster he is depicted. In fact, devil worshiping is a welcome feature in their lives. If the truth were known, and if every young man had his sins written upon his forehead, the world would see that the devil was, if not more worshipped, at least was more followed than God. The world has come to such a state that a great many of the people in it have lost faith in everything; they obey their own passions, and follow their own ideas of right and wrong, and the instant that a man or woman does that they are worshippers of the devil to the devil's content.

What Free Trade Has Done.

Free Trade made England the greatest commercial power in the world, and Free Trade is ruining her. Protection first made a foundation for her industries. Under Protection, England built up her commercial greatness, and when that was secured Free Trade then, when she had no competition, enabled her to undersell her wares in nearly every mart in the world. But other countries meanwhile were determined to profit by the experience of England, and now of a surety English commercial supremacy is going to the wall. Here, for instance, is a choice item from the *Pall Mall Gazette*: "We have enjoyed the blessing of free trade now for some thirty years," remarks a writer in the *Pall Mall Gazette*. "We are undersold in our own markets in corn and iron. The very envelope this goes in is French; America is running us hard in cotton, and may shortly do so in woolen and worsted, and in beef and mutton; and, notwithstanding all our purchasing in the cheapest markets, laborers are locked out, looms are standing, furnaces are out of blast, and rents are falling, and there is no market to sell our goods in. There must be a cause for all this if a man might find it out. It is possible that we have been mistaken all the while, and that what we are pleased to call free trade may not be the universal cure it has been long believed to be."

This is just as we have often pointed out. Similar statements to these now admitted by the *Pall Mall Gazette* have often appeared in these columns. The truth is plain, and Canada has done well in seeing in time that her only salvation lay in Protection, a few years of which will, we confidently believe, place the country in a prosperous condition.

The Future of Canada.

We do not profess to have a prophetic soul, or, like "Mine uncle," to hant the pale glimpses of the moon with stories which would harrow the blood. But it requires no seer's knowledge to predict that the future of Canada will not be in connection with the British Crown. A time must come, in the nature of things, when our relations with the Empire will cause Canadians to adopt one of two courses—Independence or Annexation. Every thoughtful mind must see that this is but a question of time. The theories and speculations of Goldwin Smith will not much forward it; the policy of the Canada First Party will not much advance it; the efforts of Annexationists will not tend to bring it about, for it will come in the nature of things, by the force of circumstances. That it will come we do not doubt, but when no one can say. The future of Canada is not that of a dependency of the Crown. Canada will, some day, become either a nation on this continent, or a part of a nation, having all its vitality somewhere on American soil. But, meanwhile, when we are well enough to do, as we are, why cannot Annexationists or Canada First men let well enough to do alone. The people are contented as they are; they have as much liberty as they require; any more would not be good for them; they have free institutions and they are not subject to the corruptions and frauds which characterize the Presidential elections. The people of Canada are content to remain as they are at present, and they are willing to let the future generation of Canadians take care of themselves. Agitations in favor of Annexation or Canada First, at a time when the people are contented, are as injudicious as they are fruitless. At present the people want no change, and it will be time enough

to get feverish over proposed changes when the issues are before the country. Some of our contemporaries appear to become heated about Goldwin Smith, but we see no reason why that gentleman cannot be allowed to place his views before the world without creating a turmoil. We do not agree with his views. We are satisfied with Canada as we find it, give it our allegiance, and the future may take care of itself.

The Water Committee.

The Water Committee must be in favor with the public; the less water drank the more beer and spirits consumed. That the water we use in Montreal is impure everybody appears to admit. The reservoir is full of snails, water snakes, and other creatures of a repulsive nature. The people are occasionally shocked at finding some hideous monster forced through the water pipes, and the use of water as a beverage has decreased, because people object to turn their persons into aquariums. In all reservoirs, where cleanliness and purity are considered essential, the water is filtered. Care is taken that the people are guarded against the pollutions which, in the Montreal reservoir, find refuge. Here, however, there is no filter, the water in all its impurity passes into the reservoir, and from thence to our homes.

The water tax is enormously heavy—seven per cent on the rent. It must be paid in advance, or the supply is cut off. The Water Committee looks after its own interests with prompt surveillance. No one can find fault with the manner in which they collect all monies due, but it is not time that something should be done for the people who pay for all this, and who have a right to expect that, at least, ordinary precautions will be taken to secure the citizens against the foulness in the water supply, which now is so repulsive. If the Water Committee does not mean to have the water in the reservoir filtered, then the sooner the people know it the better. In that case, all who can must provide filters of their own. To drink the water as it comes from the tap is a dangerous experiment. Pure water is as necessary to health as pure air. The two are the essential elements of vigorous life. The artificial life we lead, in places, vitiates the air, but the water can be made better and purer, and if it is not, and accidents follow, we hope the Water Committee will at least bury their dead.

Ptolemy.

Money is God, and party is money, therefore party is God. Is that logic? Some will say "No," and some will say "Yes," while we will hold on to the belief that it is as true as Holy Writ. In this age there is but one power—money. That power rules everybody and guides everything. For money we waste our bodies and for money we are ready to damn our souls. Do you want to "Find Livingstone," to travel Europe after the fashion of Boyton; to best O'Leary, to reach the Pole or shoot Niagara, you have only to count what it will cost, and it will be done. If you want to be worshipped, you have only to make enough of money, and one-half of the world will erect a pedestal, while the other half fall down and adore you. The Hon. Mr. Mackenzie will be the golden calf in his day. Sir John A. Macdonald is the golden calf in his day. The hungry place hunters are, it is said, already crowding around the illustrious chief, and if they do not fall upon their knees, it is because they worship after another fashion. But it is all or money. Mammon is King everywhere. Confess you are poor, and you get no more respect than you deserve. The bench can be bought, the courtier can be seduced, the nationalist can be bribed, the very sentinels of a nation's honor can be tempted from their allegiance, and all because Money is God; party is money, and therefore party is God. People will tell you now-a-days that it takes a certain sum of money to buy their way to heaven, and four-fifths of the world laugh at the idea that "It is as difficult for a rich man to go to heaven as it is for a camel to go through the eye of a needle." Of Christ a few men are sincere worshippers; of Mammon nearly all men are slaves. Money is the crucial test by which the world judges all men. It is the one necessity which is the mother of invention, of sin, and of crime. If we were Christians, we would not doubt still value money for all the good that can be done with it, but the fact is that our Christianity is, in too many cases, unfortunately a pretence. Mammon is our God, and we will do anything or everything to win his favor. There is only one class of men in the world who can resist him and they are—Editors.

Home Rule.

The English people never made a greater mistake than to suppose that Home Rule is dead. Home Rule cannot die. The phrase by which the present popular movement in Ireland is known may be changed for some other phrase, but Home Rule in some form or other is a passion with most Irishmen, and it cannot die. Disputes may occur, disruptions may take place, chaos may, for a time, apparently destroy the National cause, but out of chaos will come order, and once again the same old cause will startle mankind with its undying vitality. Ireland without a national struggle would not be Ireland at all. It would be West Britain, and that Ireland never will become. And the time is, we confidently believe, fast approaching when English statesmen will be induced to take a different view of the attitude of Irish agitation from that taken by them at present. England will sometime or other see the Irish question as it is, not as prejudices make it appear to be. The penny press will some day make itself felt on Irish questions as it has done on other questions. The constant dripping will wear the stone, and Irish questions will yet be discussed on their merits. Dependency is not in the character of Irish struggles, and at no time in the history of Ireland was there less cause for dependency than at present.

Irishmen in Canada.

Some of the Ontario papers have been treating the subject of Irishmen in Canada. Those papers complain, and in our opinion, complain justly, of the introduction of old country feuds into this new land. They appear to think that when a man becomes an immigrant he should leave behind him as much as possible of the evils of the country he comes from, and not inflict upon the people of a new world the miserable brawls which disgrace society in the old. All this is true. If native-born Canadians were as vicious as the imported ones they would take the matter into their own hands and take very good care that they would put down these miserable strifes which cannot but end in disaster to all concerned. Social relationships are destroyed, political issues are put aside, business is suspended, the country is put to enormous and unnecessary expense, the state of the people is such that a shot from a revolver might bring about civil war, and all for what? For what but because some unfortunate malcontents want to proclaim a triumph over a portion of their fellow-citizens. Is it a Ribbon or an Orange triumph, it is all the same—wrong in conception and wicked in execution. But in stating thus much we

merely lay down general principles. We do not state enough, nor do our contemporaries point out who is to blame, who it is that introduces these feuds, who it is that glorifies them, or who it is that resolves to continue them. In avoiding these facts our contemporaries avoid all that will lead to a solution of the difficulty. We say, like our contemporaries in Ontario, "Keep those issues out of Canada." True; but who brings them here? Do the Irish Catholics? If they do we are not aware of it. Celebrating St. Patrick's Day cannot be construed into a feud. Let us hear where or how the Irish Catholics are responsible for the introduction of party strife. Canada is a large place, and there may be, for all we know, organizations of an offensive nature among the Irish Catholics; but one thing is certain, the press has not been able to make them public—nor do we believe there are any. But there is a great difference between defending one's convictions, when attacked, and in attacking the principles held by others. The man who will not defend himself is a poor creature at best; the man who will insult another man because of his religion is a more contemptible creature still. Bigotry is a great curse in any country, and the sooner it ceases the better for our future happiness and prosperity.

On the 16th of January next, the Grey Nun Grand Lottery, in aid of their Hospital, at Montreal, for the infirm, aged, helpless and deserving poor will take place. When it is remembered that a great number of the last mentioned have to go through the rigors of a Canadian winter with but scanty clothing and scantier fare, shivering and hungry, the effort of the noble Sisterhood to afford them shelter will be appreciated as they deserve. The benevolent all over Canada should purchase tickets; they are only 50 cents each, and by sending to Mr. R. J. Devins, of Davis & Bolton, Montreal, they can have all the require. Among the prizes are thirteen lots of land, worth for \$6000; a splendid stone house, worth \$1200; a double action gun, \$400; a draught horse, 100; watches, clocks, musical instruments, opera glasses, articles of vertu, ornaments, &c. The drawing will take place at the Nazareth Asylum, St. Catherine street, and the prizes will be distributed at the Grey Nunnery on the 18th. Among the directors are the Archbishop, Dr. Hingston, Mr. Judah, Q. C., R. J. Devins, &c.

CORRESPONDENCE.

Destruction of the Forest.

To the Editor of the TRUE WITNESS and P.C.S. Sir,—In the issue of the EVENING POST of the 16th instant appears an article under the heading "Destruction of the Forest," dated "Rawdon, 7th instant," and signed "Another Backwoodsman," purporting to be a strictures on a previous letter in your issue of the 15th November last, over the signature "Backwoodsman."

He commences by "striking under the belt," when he states that there is no timber in that vast territory north of Montreal to pay an officer for its protection, and consequently not worth the notice of the Government, owing to the rapid settlement of its country for the last thirty years.

If "Another Backwoodsman" does not wish to ignore the truth, he ought to know that the country in the territory alluded to is not settled further back than twenty miles at most from the old established settlements, with the exception of one or two isolated small cantons; but I am not surprised at his want of knowledge on this point. I would like to ask "Another Backwoodsman" what is to become of the vast district in rear of the twenty miles mentioned above as far as the Hudson Bay Territory, a distance of some hundreds of miles? I presume, according to his theory, it must be supposed to produce nothing but heat and bullrushes.

Again, the writer comes on with the "pound foolish policy" of the former Government for appointing officers to protect the public domain of the Province which the "penny-wise policy" of the present Government wished to dispense with under the pretence of economy and retrenchment—a policy which is sure to be ruinous to the future interests of the country and also to the revenue of the country, although such economy may be highly applauded and appreciated by "Another Backwoodsman."

The writer alludes in another part of his correspondence to the "Backwoodsman" coming down with figures to show "enormous acquisition that wood-rangers were, or would be, to the revenue of the country; but he is very careful to say nothing about the large salaries that were paid to those as well as other officers, many of whom did not collect or make for the Government one-half of what it took to pay them." Well, Mr. Editor, the figures alluded to went to show that the first year after the appointment of wood-rangers the revenue under the head "*Treppas*" had increased from \$3,186.67 to \$32,906.06, which, no doubt, induced the Hon. the Commissioner of Crown Lands, in his next annual report, to appreciate the benefit of these officers to the country by showing the increase of the revenue under that head, and even to state, in that report that it was the intention of the then government to further extend the office of wood-ranger. For the further information of "Another Backwoodsman" as to the large salaries said to be paid to these officers, he will find that the sum of \$9,501.20 was paid to wood-rangers in the winter of 1874 and 1875, which sum deducted from \$32,906.06, will leave a balance of \$23,404.86 on the item of "*Treppas*" in favor of the revenue of the province. So much for the "pound foolish policy" of the former government.

Mr. Editor, it was not the intention of "Backwoodsman" to enter into an individual disquisition on the above subject, more particularly with "Another Backwoodsman," so long as I believe he does not reside in this part of the country, although the article, no doubt, may have been in part cooked here; I therefore decline further to trespass on the columns of your valuable journal unless the writer comes out over his own signature, as "A Backwoodsman" is willing to do so if required.

A BACKWOODSMAN.

Rawdon, December 21, 1878.

Officialism.

To the Editor of the TRUE WITNESS and P.C.S. Sir,—I would like to call your attention to the alarming spread of officialism throughout Canada and the evils it entails on the people of this country, including the officials themselves, and those who have to pay them their salaries. I have not at my command the books or other statistical data which would enable me to give the number of officials, or a description or another that Canada groans under, from the Governor-General down to the watchman; but they must be a fearful lot of them, seeing the number of provinces, counties, cities, towns and villages that have to furnish each its staff of senators, members of Parliament, chiefs and deputy chiefs of department, clerks, judges, Crown attorneys, and all the other officials that go to keep the account