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## THE TRUE WITNESS AND CATHOLIC CHRONICLE.

## Another Letter from Dr. Howard ...

To the Editor of the TRUE WITNESS and POST. SIE,-I would not wish to cross theological swords with your correspondent "G," for many reasons, but one will suffice, I am sure I would be worsted in the conflict; yet I would not have a less competent adversary, for to be beaten by such as "G" I would feel it to be no disgrace; and I now wish to say, how much seever I may differ from him in mental science, I feel honored in having had such a criticizer.

In his letter he has stated that his remarks were intended more for others than for me. I am glad of it; for, most certainly, there is not much of it applicable to anything I have written. As to such men as Tyndall, Huxley, &c., they would not thank me for defend-ing them; it would certainly be the pigmy defending the giant. There is, however, one important jact that I cannot pass over, and that is, that the greatest revolution that has been ever made in surgery, reducing the danger of surgical operations to the minimum, has been the result of Tyndall's grand discovery that the whole atmosphere is filled with organic matter; this one great fact is worth to us a book of theories.

I have not overlooked the signification of the struggle between infidel materialism and the Catholic Church, and I have seen no danger to the latter from the struggle, except in her, or her friends, trying to stop free dis-cussion. Christian materialism is, in the hand of the scientist, quite able to defend itself against infidel materialism.

Whether true or false, the most successful cry that ever has been raised against the Catholic Church has been that she opposed free discussion. I deny that the Catholic Church, as such, has anything to fear from free and open discussion, on each and every uestion of the day, but she has everything to fear from trying to prevent such discussions.

I would respectfully suggest to "G" that calling hard names and making assertions is no argument; it will not do to be saying this thing is heresy, and that thing is materialism; the question is, are they or are they not true? It would have been rather unfortunate had Tyndall's theory of organisms been declared a heresy when said theory a few months later became a recognized scientific

In contradistinction to my premises that body and mind is one, and from which premises logically follow all my deductions, "G" takes the premises that intellect and mind is soul. l'aking such a premises, of course, his deductions must be the very opposite of mine. I consider I have proved iny premises by anatomy, physiology, pathology and psychology, that is that I have given tangible proofs, certainly open to reasonable discussion. "G" nerely asserts, gives no proofs; but says every Catholic is bound to accept his assertions as acts. Now, I happen to know Catholic high standing heologians of verv who not only have accepted my premises, but my conclusions; so it is by no means a settled heological question that intellect is soul, as to any scientist taking up and discussing the uestion, whether the soul does or does not think after it leaves the body, I don't believe there are many who will trouble themselves about that matter.

We will see what the logical consequence must be of "G's" premises the moment a man becomes a maniac it is his intellect that is affected, consequently it is not his material brain that is diseased, but his supernatural soul, yet no one thinks of curing the maniac by supernatural, but by natural means, or in other words, no one neglects the natural means. Even "G" himself would recognize this natural means for the cure of the discase of a upernatural part : same with regard to moral insanity. "G" says the moral of the man beto his soul; yet a case of moral insanity must be treated, not by supernatuaral, but by

others on a smaller\_scale. The last-named firm hold mining limits of several hundred acres and are now asking for tenders for carry. ing about 700 tons of phosphate to the nearest shipping point. Phosphate is all the rage in this locality and for twenty miles around. Several of the firms have realized handsomely on their investments, and it is generally believed that one gentleman has netted, within the last two years, not less than \$25,000. The phosphate is worth from \$15 to \$18 per ton. delivered at the boat or cars. It is all supplied to Europe, there being, as yet, no facto-ries established in this country for the' purnose of utilizing its several products.

It is, as most people are aware, a green looking species of quartz or rock, yieldng several mineral commodities, the refuse being considered superior to guano for utilizing purposes. Phosphates abound in the Laurentian range of hills or mountains, as they are sometimes called, which can be traced westward to the Rocky Mountains. They are generally found in veins, but sometimes take the shape of vast deposits, at any distance from the surface, in connection with phosphate mining. I regret to say we had two lamentable accidents occurred here lately three weeks cince, by which two men lost their lives. They were thawing glycerine, and the accident, it is believed, resulted from the ignorance of the mon as to how it should be done. The printed directions stated that the combustible should not be exposed to a high temperature, but the men foolishly placed the can of glycerine on a blacksmiths fire and started blowing the bellows vigorously; the result was a terrible explosion, the can acting as a projectile, striking and tearing away the left alliance, no longer shelter themselves in the breast and heart of one of the men; of course death was instanstaneous. The other was in full daylight and labor to achieve their thrown a distance of 20 feet and considerably mangled, dying in a few hours.

Two elections were held here recently; the first was for the County Council, and was unanimous, Mr. Patrick Kelly, J. P., being declared unanimously elected. Mr. Kelly had served in different honorary positions for the last twenty years in this municipality. The The second election was for a member for the | safety and honor of life; they refuse obedience village corporation, the candidates being Messrs. Cosgrove and Kendall. Mr. Cosgrove received the support of the miners, and Mr. Kendall was backed by the lumbering interest. Mr. Cosgrove was elected by a majority of six after a sharp contest, carried on with the best of good feeling on both sides. By the way, Mr. Editor, should you ever stop here on your way to the capital, you will find excellent hotel accommodation. The genial proprietor of the Montreal House, Mr. Lynch, has a pecu-coveted, they have cred from the faith," they liar knack of making his guests feel quite at attack the right of property sanctioned by home that more pretentious hotel managers might well envy. Everything at the Montreal House will be found neat, tasteful and clean. Mr. John Cosgrove, too, of the Com-mercial, is running his hotel on, if anything, a more extensive scale. Anyone intending to visit Buchingham need have no fears for their hotel accommodation. The TRUE WITNESS and Post are obtaining a large circulation in this quarter. Yours, A SUBSCRIBER. Buckingham, Ottawa Co., Jan. 16, 1879.

### CONTROVERSY.

#### Virginia Clergymen Publish Sharp Cards Detining their Position. [New York Herald.]

The comments made by Rev. Dr. Witherspoon, of the Presbyterian Church, on the recent lecture of Bishop Keane, Catholic Bishop of the diocese of Richmond, have induced Bishop Keane to address a letter to the rublic disclaiming the responsibility for the invitations extended to the Protestant clergymen to sit on the rostrum during his address, longs, not to his physical organization, but | and the further pledge given that nothing sectarian should occur in it. He denies posi tively that he abused the reformers, or that he natural means. Again, if the soul is intellect, uttered a word of insult to Protestants. In then every idiot that ever was born had conclusion, he argues from the title of Dr. no soul; because no idiot has an intellect. I Witherspoon's sermon that the Catholic Church does not put itself in hostility to the infallible book, the Bible, but that it plants its claim of authority on those very Scriptures. Dr. Witherspoon has prepared a card, which will appear to-morrow, defending his use of the words "clever sell" in connection with the address, but stating that he did not hold the Bishop responsible for inviting Protestants to the stage. Dr. Witherpoon states also that he did not say "abuse was poured on the Protestants," but that the Bishop misrepresented the motives of the reformers and traduced the principles for which they contended, and on which the Protestant Church was founded." Dr. Witherspoon also criticises the Bishop for not altering his address after he knew of the character of his attendance and the presence of Protestants on the platform. Both cards are courteous in tone, but the interest in the discussion is greatly on the increase, and other correspondence is expected. Rev. J. P. Garland, of the Market Street Methodist Episcopal Church, will also

# A PAPAL WARNING.

Encyclical of Pope Leo XIII. Denoun-cing Socialism-Fruits of Unrighteousness-No security for the Venerable Majesty of Kings and Emperors-Are Princes to blame? - Pica for Law, Order and Superior Authority.

To Our Venerable Brethren, Patriarchs, Primates, Archbishops and Bishops of the Whole Catholic World, in Grace and in Communion with the Apostolic See. Leo XIII., Pope. VENERABLE BRETHREN, SALUTATION AND APOS-TOLICAL BENEDICTION :---

In obedience to the duty imposed by our apostolical office, we have not failed, from the beginning of our Pontificate, in the encyclical letters which we have addressed to you. venerable brethern, to point out the deadly poison which is creeping to the inmost members of human society, and places it in extreme danger. At the same time we have pointed out to you the most efficacious remedies to enable society to recover its health -the first for a number of years-about and escape from the grave perils which three weeks cince, by which two men lost threaten it. But the evils which we then deplored have increased so rapidly that we are again obliged to address you, since the prophet cries in our cars, "Cry aloud, spare not lift up thy voice like a trumpet!" You readily understand, venerable brethern, that we now speak of those sects of men who, under different and almost barbarous names. are called Socialists, Communists or Nihilists, and who, scattered through the whole world and closely bound together by an unboly darkness of secret cabals, but boldly advance purpose, long sinced formed, of undermining the foundations of all civil society. These are assuredly the persons indicated by Holy Scripture, who "defile the flesh, despise dominion and speak evil of dignities" (or " bluspheme majesty"). They leave whole and intact nothing of all that has been wisely established by Divine and human laws for the to these higher powers to which the apostle teaches us that every soul must be subject, which derive from God the right to rule, and they preach the absolute equality of all men in rights and dignities; they dishonor the natural union of man and woman, sacred even among barbarous nations, and they enfeeble and give over to caprice that tie by which natural law, and, by an abominable crime, while they pretend to provide for all the necossities and desires of man, they labor to take from him and render common all that is acquired, either by legitimate inheritance or by labor of mind or body, or by economy. And they proclaim these monstrous errors in their gatherings, they defend them in pamphlets and scatter them among the people by means of a cloud of newspapers. It results, therefrom that the venerable majesty of kings and emperors has become on the part of this seditious populace the object of such hatred that certain abominable traitors, impatient of all restraint, have many times within a brief period turned their arms with impious audacity against the heads of States themselves.

> DREADFUL RESULTS OF FALSE DOCTRINE. Now, this audacity of perfidious men, which threatens civil society with more and more imminent ruin and strikes all minds with anxiety and fright, derives its origin and its cause from those poisonous doctrines which, diffused in former times like germs of corruption in the midst of peoples, have borne in their season such deleterious fruits. You well know, venerable brethren. that the relentless war which from the sixteenth century the innovators excited against the Catholic faith. a large number of members more noble the For evidence itself shows if the means here and which has gone on increasing dally until our time, tends to this result-that, all revelation being discarded and all natural order overthrown, the path may be cleared for the inventions, or rather the ravings, of unassisted reason. This error, which wrongly derives its name from reason, stimulates and excites the desire which man naturally has of elevating himself, and gives loose rein to all the passions, so that it spontaneously makes fearful ravages, not only in the minds of private individuals, but still more in civil society. Wherefore it has happened that, by a new implety, unknown even by the pagans. States are constituted without taking any account either of God or of the order established by Him. Public anthority has been declared to derive neither its principle, nor its majesty, nor its binding force from God, but to proceed rather from the multitude, which, considering itself free from all Divine sanction, has reall. fused to be subjected except to the laws which it has itself laid down according to its own caprice. The supernatural truths of the faith being combated and rejected as contrary to reason, the Author Himself and Redeemer of the human race has been insensibly and by degrees banished from the universities, the lyceums and gymnasiums and all public re-cognition of human life. Finally the future rewards and punishments of eternal life being handed over to oblivion, the ardent desire for happiness has been circumscribed within the limits of the present time. These doctrines being everywhere widely spread, and this extreme license of thought and action being introduced into all places, it is not surprising that men of the lowest condition, tired of the wretchedness of their homes and little workshops, manifest their impatience to invade the palaces and enjoy the fortunes of the rich ; it is not surprising that there is no longer tranquillity in public or private life, and that the human race has almost arrived at the brink of

Pius VII. and Leo XII. condemned and ana-thematized secret societics, and anew warned the public of the peril by which it was threatened

Lastly, all are aware with what weighty words and with what firmness of spirit our glorious predecessor, Pius IN., of blessed memory, combated both in his allocutions and his encyclical letters which he addressed: to the bishops of the whole world, the iniqui- authority of parents and masters is derived tous efforts of the sects, and especially the from the celestial Father and Master. Conscourge of socialism which had already burst forth from their bosom. But it is a deplorable fact that those who

are charged to watch over the public welfare, being deceived by the wiles of the impious and frightened by their threats, have always given proofs of suspicion and even of injustice as regards the Church, not understanding that all the efforts of the sects would be powerless if the doctrines of the Catholic Church and the authority of the Roman Pontiffs had been always duly respected both by princes and by peoples. For it is "the Church of the living God, the pillar and ground of truth," which teaches the doctrines and the principles which have the virtue of completely assuring the existence and the tranquility of society and of destroying

completely all the deadly germs of socialism. RECOGNITION OF LAW AND AUTHORITY NE-CESSARY.

In fact, although the socialists abuse the Gospel itself in order the more easily to deceive unsuspecting souls, and although they habitually torture its words to interpret them in their own sense, the discrepancy between their depraved doctrines and the pure doctrine of Jesus Christ could not be greater. "For

what fellowship hath rightcousness with unrighteousness? and what communion hath light with darkness ?" They do not cease, in fact, to proclaim as we have said, the equality of all nature, and they affirm, in reliance upon this principle, that no one owes honor or respect to authorities or obedience to the laws. unless it be to laws established by themselves, according to their own pleasure. The Gospel, on the contrary, teaches us that the equality of man consists in this, that all, endowed with the same nature, are called to the same superior dignity as children of God, and that the same end being allotted to all, all will be judged by the same law and will receive the reward or punishments they may have deserved. But the inequality of rights and power comes from the great author of nature himself, "from whom all paternity is derived; in the heavens as well as on earth." As to princes and their subjects, their consciences are bound together, according to the Catholic doctrines and precepts, by mutual rights and duties, in such a manner that the passion of power is tempered, and obedience becomes easy, constant and noble.

Thus the Church inculates constantly upon her subjects the precept of the apostle, " For there is no power but of God, the powers that Whosoever be are ordained of God. therefore presented the power resisteth ordinance of God, and they that the resist shall receive to themselves damnation." And again it enjoins. " ye must needs be subject not only for wrath, but also for conscience sake; render, therefore, to all their dues, tribute to whom tribute is due, custom to whom custom, fear to whom fear, honor to whom honor." In effect, He who created and who governs all things has ordered in His providential wisdom, that the lowly by the aid of the middle classes, the middle classes by the aid of the most elevated, shall attain each the end to which they have been assigned. So

also, just as in the kingdom of heaven, He willed that the choirs of angels should be distinct and subordinate the one to the other; in the same manner as in the Church He has instituted degrees in the orders and the diversity of offices so that all cannot be apostles, all doctors or all pastors; in like manner has He ordained that there should be in civil soci- them to look for their reward in eternal hap-

and with the most chaste affection, so must | This very day, when we are celebrating the should in return love them with a faithful and nower of parents and of masters in such a manner that it can control children and seron the other hand it does not exceed its own. For according to the Catholic teachings the in the Lord, and to honor their father and mother, which is the first commandment with promise. And to the parents he says, "Fathers,

provoke not your children to wrath, but bring them up in the nurture and admonition of the most terrible enemy, has raised us to the And, further on, the same apostle ad- | noble dignity of sons. Lord." dresses to servants and masters this divine commandment :- To the former, " Be obedient to them that are masters according to the wishes, join your fervent praises to ours, reve-flesh—as unto Christ—with good will doing rend brethren, and invoke also the patronage service, as to the Lord;" to the latter, "For- of the blessed Virgin Mary, conceived without bear threatening, knowing that your Masrer sin, and of Joseph her spouse, and of the also is in heaven, neither is there respect of blessed Apostles Peter and Paul, in whose persons with him." If all these precepts were support we have such full confidence. In the carefully observed according to the will of meantime, as a token of divine gifts, we give

every family would seem like the image of the celestial home, and the precious benefits | venerable brethren, for your clergy, and for all which would result would not be confined within the walls of the domicile, but would spread abundantly in the States themselves.

THIEVES, ABULTEBERS AND IDOLATORS EXCLUDED FROM HEAVEN.

Catholic wisdom, relying upon the precepts of natural and divine laws, has taken ample precaution to watch over public and domestic tranquility, not only by its doctrines but by its instruction as to the rights of property and the proper division of those goods which are possessed for the necessities and usefulness of ife. of property as a human invention, which is to the security or good adminstration of the repugnant to the natural idea of man's equality, and while aspiring to the common nossession of property, they think they need not for it was sacrificing no principle to which patiently tolerate poverty and that they may violate the possessions and the right of the rich; the Church, on the contrary, far more wisely and usefully, recongizes that men na- proposes to me, in regard to the high military turally differ as to their physical and spiritual strength, an inequality as to the possession of property, and prescribes that the right of property and domain, which is derived from nature itself, be kept intact and inviolate. The Church knows, in fact, that theft and rapine are forbidden by God. the author and avenger of every right, in such a manner that it is not permitted even to covet other people's prop-erty, and that thieves and ravishers are, like adulterers and idolators, excluded from the kingdom of heaven. Nevertheless, the Church, that tender mother of all, neglects not the care of the poor, and does not forget to look after their necossities. Far otherwise, she embraces them in her maternal tenderness, well knowing that they represent the person of Christ Himself, who recognizes as done to Himself whatever be done to the most insignificant of the poor ; the Church, indeed, holds the poor in great honor. She comforts them by all possible means, takes care that all over the world homes and hospitals are erected to receive them, to feed them and appease their rich by the most urgent commands to distribute their surplus among the poor, and she threatens them with the judgment of God if they do not come to the aid of the poor. In fine, the Church valiantly lifts up and consoles the heart of the poor, either by showing | rich has made himself poor for all of us," or

wives be subject unto their husbands, who nativity of our Lord, inspires us to hope for immediate and tangible help. In fact this constant love. The Church tempers also the new salvation which the new-born Christ brings to the world, already growing old and fulling into utter miscry, commands us to vants within the limits of their dutics, while hope ever, for the peace which He has proclaimed to the world through his angels He has also promised to give us." "The hand of the Lord has not been shortened so hat He cannot save us, nor has his car become heavy so sequently it derives from it not only its origin that He cannot hear us." During these holy and its force, but necessarily borrows of it its days, we wish you, venerable brethern, and to essence and character. This is why the all the faithful of the (hurch, all possible apostle exhorts children to obey their parents | happiness and joy, and we pray fervently that He who give h all good things may once more " show to man and goodness and huma-nity of God, our Saviour." He. indeed, who after having saved us from the power of our

And in order that we may enter more quick-ly and fully upon the enjoyment of these God by each one of those to whom they apply, you, with all our heart, in the name of the Lord, the apostolic benediction for yourselves, the faithful people.

Given at Rome, at St. Peter's, December 28 878, the first year of our Pontificate. LEO. XIII., Pope

## DESPATCITES.

VERSAULES, January 30 .- The following is Marshal MacMahon's letter of resignation :---At the opening of this session of the Chambers the Ministry presented to you a programme which, while affording satisfaction to public opinion, appeared to the Cabi-While the socialists present the right | net such as might be voted without danger country. Putting aside all personal views, I had given the programme my approbation, conscience commanded me to remain faithful. To-day the Ministry, thinking to respond to the opinion of the majority in the Chambers, commands, some general measures which I consider contrary to the interests of the army, and consequently to those of the country. 1. can't subscribe to them. Any other Ministry taken from the majority would impose on me the same conditions. I consider myself, therefore, bound to shorten the duration of mandate which the National Assembly confided to me and I therefore, tender my rcsignation. In quitting power, I have the consolation of thinking that during the 53 years I devoted to the service of my country, either as a soldier or citizen. I have never been guided by sentiments other than honor and duty, and absolute devotion to my country. I request you to communicate my decision to the Chambers.

MACMAHON. (Signed.) Duke of Magenta.

Lospos, January 31 .- The whole tenor of public and private advices to-day from Paris are favorable to the change in the Executive. It is regarded with very mild regret, even by the most intimate friends and adherents of sufferings, and keeps them under her own | Marshal MacMahon, and the Republicans are protection. She does more, she summons the | convinced that they have made the best possible choice of his successor. There has been much speculation respecting the apparently unaccountable conduct of the Imperialists in declining to make any opposition to M. Grevy, or even to seek to induce Marshal MacMahon to withdraw his resignation, but it is said that them the example of Jesus Christ, who " being | the Imperialists have been disappointed in the developments of the character of the by reminding them of His words when He Prince Imperial since his coming of age. He declares the poor to be blessed and commends | is said to have displayed qualities, not only the reverse of those promised by his earlier years, ety several orders differing in dignitics, in piness. Who then does not see that these are but such as would render him thoroughly un-rights and in powers, so that the city should the best means to put a limit to the now an-be like the Church, a single body containing cient quarrel between the poor and the rich? between the Prince and the leaders of the Imperialist party have become more and more one than the other, but all necessary one to set forward are rejected that one of the two strained, until there is now an almost entire alternatives must follow :- Either the greater rupture. M. Rouher has long since ceased to portion of the human race will full back into keep up the usual Imperialist propaganda. the ignominious condition of slavery which and Marshal MacMahon is understood to existed for a long time among the pagans, or have become convinced that he would be doing France an ill turn by aiding in a troubles and desolated by thefts and brigan-line of policy that had for its purpose dage, as we have only recently had the misfor-the installation of Prince Lotis Napoleon on the throne of his father. This explanation accounts for the fact that though the Bonapartists made some show of exultation over the troubles of Wednesday, they voted for M. Grevy, and now profess themselves satisfied with the prospect of seven more years of Republicanism. The conduct of M. Gambetta is very generally praised in accepting the Speakership of the Chamber of Deputies. It believed he will favor some modifications in the constitution tending to confer greater power upon the executive. BROOKLYN, February 3 .--- A quintette of influential and wealthy gentlemen have arranged preliminaries for an international pedestrian tournament, to open on March 3rd, and continue day and night for sixty days. They have leased the Skating Rink. The prizes, including purses, badges, and special prizes, will amount to about \$50,000. There will be \$6,000 for the lady walking 4,000 quarter miles in 4,000 consecutive quarter hours; \$3,000 for 3,000 quarter hours; \$1,500 to the lady or gentleman walking 1,000 miles in 500 hours-mile at beginning of each half hour; also, six days' walk for gentlemen, same for ladics; twenty-four hours' walk for gentleman and ladies; longest distance, without leaving track, ladies or gentlemen; one hour, ladies or gentleman; \$200 for lady or gentleman walking fffty miles in eight hours and twelve minutes; \$300 for three amateur ladies walking the longest distance in five hours; \$200 for three amateur gentlemen walking the longest distance in six hours; \$150 for girls under eighteen, greatest distance in two hours; S250 for policeman walking the longest distance in four hours : \$150 for member of the press walking the greatest distance in three hours; \$200 for letter-carrier walking the greatest distance in four hours; several prizes every Saturday for children; \$2,000 for international billiard contests. NEW YORK, February 3.-At Hudson, the father of Ida Farron, a charming girl of 19, found a package of improper letters in her drawer from Rev. Robert Terry, Rector of Christ church, a married man. The rector has resigned. He used to secrete the letters to Miss Farron under the cushion of her pew. NEW YORK, February 3.-Ex-Head Centre Stephens intends to start soon on a tour of the citizens to examine the conditions and sentiments of their Fenian clubs and organize for unity of action. He claims only one Irish Republican Brotherhood of importance in Ireland, and that he is its sole representative in this country. New Yorx, February 3.-Sullivan, a man with a wooden leg, challenges any man in the United States with an artificial leg to walk twenty-four or forty-eight hours. PARIS, February 3 .- The Bishop of Grenoble denies that the Pope condemned the miracle, of La , Salette as an imposture; on the contrary, he authorized the crowning of the Virgin's statute there, as approved by the Congregation of Bites. additional satisfication of the monoral politication

know it is a common saying that some men nave very small souls; but then the term is generally applied to mean, miserable, mennot to men of small intellect.

But "G's" premises, that soul is intellect, will ogically carry him much for ther. There is no loubt that there are very many of what we call he lower animals which have intellect, and intellect, too, of a high order, though opinions differ as to their reasoning power. Now, if soul and intellect be one, it must follow that these animals have souls, and that, too, such souls as men possess. Here are some of the logical deductions of "G's" premises that he ays every Catholic is bound to accept.

I don't believe, Mr. Editor, that "G" ever once thought of the consequence of his assertion; indeed 1 feel sure he never did. He, for the moment, lost sight of mental science. lost sight of natural laws, and allowed all to be swallowed up in the science of dogmatic heology.

You, Mr. Editor, and your readers, must see that the only question now between your correspondent "G" and myself is the simple juestion of our, premises; mine is that the mental organization in man is of the physical rder that mind and body is one; his is that nind belongs to the supernatural part of man hat mind is soul Some of my friends have given me credit for my powers of reconciling opposites, or rather what appeared to be opposites, but I onfess I don't see how these two opposites

an ever be made to agree. "G" may be sure I have taken no offence or I know none was meant and I am sure he principle reason that he was a Catholic, Grant vill give me credit for anything but meaning o offend.

H. HOWARD.

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February 3, 1879.

### ateresting Letter From Buckingham-Phosphate Mining Accidents. to the Editor of the TRUE WITNESS and Post.

Sin-A few particulars about the above amed village of lumbering fame in the past, nd mining fame of the present, may, perhaps, nterest the readers of your widely circulated nd, in this district, highly popular, journal. It is very prettily situated on the banks of he Du Lievre River, which, though not navitable for more than 40 miles from its conflunce with the Ottawa, has answered admirably in the past as the only economical means conveying to the last named river the imnense quantities of lumber taken annually rom the forests on its banks for hundreds of miles northward, as it is three miles north from the Q., M., O. & O. Railway station named after the village) and four miles in he same direction from the Uttawa River, 98 miles from Montreal, and 19 from the capital the Dominion.

Of late years the lumbering trade, like all ther industries, has suffered considerably; out the prosperity of the village has received fresh impetus, phosphate having been found n paying quantities in the adjacent hills. At resent there are about 20 mines in operation." mong the principal firms engaged in mining round here are : The Buckingham Mining | when they were in need of anything.

## GEN. GRANT DEFENDED. [Liverpool Catholic Times.]

preach to-morrow in reply to Bishop Kenne.

It is difficult to imagine how the idea originated that General Grant failed to do justice to the Irish, either as officers, soldiers or citizens. There are instances where he stood firmly in favor of Catholic officeholders against anti-Catholic influences brought to bear against them. To a committee who called on him from Massachusetts to have an officer removed because alleging as a replied that he had seen that officer on the battle-field and he did not discover that his Catholicity interfered with his patriotism or his fighting qualities. The committee retired and the officer retained his position. His friendship for Sheridan and Collector Murphy of New York is well known. Two instances came under our personal observation during the war that effectually vindicated Grant from the charge of anti-Catholic prejudice.

The first was the case of Major-General Lawler, of Illinois, a true specimen of an Irishman and a Catholic. Lawler was, at the beginning of the war, Colonel of the 18th Illinois Volunteers. On account of his nationality and unswerving Catholicity, he suffered a persecution under the forms of martial law. The court sentenced him to be dismissed from the army. But Grant, who recog-nized in Col. Lawler a true soldier and patriot, stood by him to the last; and finally succeed ed in having the findings of the court martial set aside by General Hallock. Lawler's sword was returned to him, and before the war. was over he arose to the position of Major-General of Volunteers. Grant in his official report gave General Lawler the credit of the victory of the Big Black, the key to Vicksburg.

The second instance was when the Sisters of the Holy Cross with Mother Angela, came to Cairo to take charge of Post Hospitals there. We introduced them to then Brigadier General Grant. He received them most kindly, gave them every encouragement, and told them that they should let him know

an abyss. ONLY THE CHURCH CAN STIFLE SOCIALISM.

Meanwhile, the supreme pastors of the Church upon whom rests the responsibility of preserving the Lord's flock from the snares of the enemy, have undertaken to avert the danger and to provide for the safety of the faith. In fact, from the time when the secret societies began to, be formed, in the bosoms of which were already being incubated the germs of the errors which we have pointed out, the Roman Pontifis, Clement XII. and Benedict XIV., did not fail to unveil the impious designs of the sects and to warn the faithful of the whole world of the terrible evils which were secretly springing up; and after those who gloried in the name of " philosophers" had attributed to man a sort of unbridled independence, and had begun to invent and sanction against the natural and divine law what is called "the new right." Pope Pius the VI., of blessed momory, made known by public documents the evil char-acter and the falsehood of the doctrines, and at the same time he predicted with apostolic foresight the ruinous condition in which the people, miserably deceived, would be plunged. AcNaughton, Gerald O. Brown, Wilson & O. Meara, of Chicago over whost corpse at the sects from permeating more and more is the flusband the head of the wife; and May He to whom we are responsible for the flurbary, Fitzgerald, the Preston Company, Shilo, Grant paid the tribute of a soldier's among the nations, and from reaching into the governments. Pope Christ, who embraces it with an eternal love of our labor from ternal love of our labor from terechange the public acts of the governments. Nevertheless, as no efficacious measure was the public acts of the governments, Pope | Christ, who embraces it with an eternal love | of our labor favor our and your enterprises.

another and careful for the common good.

## A WORD TO PRINCES.

But in order that the rulers of nations may wield the power which is given them to edify and not to destroy, the church of Christ warns them much to the point that the severity of the Supreme Judge menaces also princes, and, borrowing the words of Divine wisdom, she cries to all, in the name of God :- " Lend ear. you who govern the multitudes and you who take pleasure in numerous nations, for power has been given you by the Lord and strength by the very Highest, who will question you as to your deeds and will search your thoughts. For the judgment will be severe for those who command. God, in truth, will except none, and will have no regard for the greatness of any one, for he has made the humble and the great, and he has the same care over For the great is reserved the greatest punishment." If, however, it frequently happens that public power is wielded by princes rashly and unreasonably the doctrine of the Catholic Church does not allow individual resistance for fear that public tranquility should be more and more troubled, and that society should suffer an even greater injury. And when affairs have come to such a pass that there gleams no longer any hope of safety she teaches that the remedy should be hastened by the morits of Christian patience and by earnest prayers to God; that if the enactment of legislators and princes sanction or command anything which is opposed to divine law or to the law of nature, the dignity of the Chistian name and duty, as well as apostolic teaching, enjoin to "obey God rather than

man.' That saving virtue of the Church which contributes to the perfect organization and the conservation of civil society, of domestic society, which is the active principle of each city, of each State, confirms this and proves it necessary. You know, in truth, venerable brethren, that the true constitution of this society is based, according to the demands of natural law, first of all on the indissoluble union of man and of woman and that it is made perfect by the mutual duties between parents and children and between masters and servants. You also know that the doctrines of socialism destroy almost entirely this society, because in losing the stability which is given to it by religious marriages, it sees inevitably relaxed to their extreme limits the power of the father over his children and the duties children owe to their parents. The world, for the propagation and the conservation of the human race, and willed by Him to be indissoluble, has been rendered even more lasting and more sacred by Christ, who conferred upon it the dignity of a sacrament and has made it the symbol of His union with the Church.

THERE MUST BE PASTORS, MASTERS AND SER-VANTS.

This is why, according to the teachings of

human society will be agitated by continuous tune to see.

### INSTRUCTION TO PRELATES.

This being so, venerable brethren, we on whom rests at present the government of the entire Church, after having shown since the commencement of our Pontificate to the peoples and the princes, now tossed by the violence of the tempest, the harbor where they can find a safe refuge, meved as we are by the extreme peril which menaces society, we are in duty bound to proclaim again and again to all the Apostolic word. For their own good and the welfare of our common cause we pray them, we beseech them, to accept with docility the magistracy of the Church, which has deserved so well of the various States in point of public prosperity, and fully to understand that the interests of the State and religion are so interwoven that whatever be taken from the latter diminishes in an equal degree the submission of subjects and the majesty of power. And since they know that in order to avert this pest of socialism the Church of Christ possesses a force which neither human laws nor magisterial measures nor the arms of soldiers have ever had they should render to the Church opportunity and the necessary freedom, so that she may exercise her salutary force for the welfare of all human society.

As for you, venerable brethren, who know so well the origin and the character of the evils which now afflict us, apply yourselves with all the power and all the efforts of your spirit to spread among your people, and cause to penetrate into their souls the Catholic doctrines. Act in such manner that all Christians, even from their most tender years, may accuston themselves to love God with a filial love and revere His power, to bow before the majesty of princes and of the law, to restrain their passions and to guard carefully the order which God has established in civil and domestic society. It behooves you also to see to it that under no pretext whatever the sons of the Catholic Church ever affiliate with a single one of these abominable societies, nor even favor them. More than this, by their honorab e actions and the honesty of their conduct they demonstrate how happy human society would be if every one of its members Church, on the contrary, teaches us that shone by the rectitude of his actions and by "marriage honorable in all," instituted by his virtues. Lastly, since the partisans of shone by the rectitude of his actions and by God himself, at the commencement of the socialism are chiefly found among the tradespeople, or rather among those who work for their living, and who, impatient at their work are easily seduced by hopes of riches and pro-mises of great fortunes, it would seem appropriate to favor those societies of artisans and workingmen founded on religious instruction, and to recommend all of these men to content themselves with their situation in life, to endure labor and to persuade them to lead a calm and tranquil life.