

The True Witness

AND
CATHOLIC CHRONICLE,
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Christmas.

To the true Christian it matters not whether at Christmas commercial depression or commercial prosperity covers the land. To a man whose faith in Christ is a living faith, there is a nobler association on Christmas Day than can come from inflation. The Christian is not over-anxious for a morbid prosperity on the one hand, nor is he over-depressed by commercial losses on the other. Christ did not come to make nations rich or poor; He came to save souls. As each Christmas passes, time proves that the philosophy of Christ was the true philosophy, and as reflection takes possession of the mind, do we not all admit that "it matters not if we gain the whole world if we lose our own soul." At times such as these Catholics cannot refrain from reflection on the life and passion of Our Lord, and to gather from it those good works which are calculated to make men lead better lives. All men are better for such reflections. They purify the mind, and tone down all desire for excess. They give faith and strength to those who obey the divine commands, and inspire that calm resignation to the will of God which is only to be found in the Catholic world.

The Late Princess Alice.

It is becoming thing for a loyal people to tender their sympathy to Her Majesty in her affliction. A nation mourns with her for the loss she has sustained, and the man or woman incapable of feeling some regret for a good woman in affliction, would be hardened to the sufferings of his own. The Post, like other papers, would have turned its rules and draped its columns, if it could, but owing to the construction of our press it is impossible for us to do so. We, however, share the universal regret, and with Her Majesty's loyal subjects the world over, fall into line, and if we cannot drape our flag in mourning, we at least express a sympathy in union with British subjects wherever they are.

Annexation.

Do you doubt there are Annexationists in Canada? How many of them it would be some difficult to guess. But that they exist, is a goodly number, we do not doubt. If you are any Catholics who desire the annexation of Canada to the United States it is well for them to remember that they are not alone in this country. Their co-religionists possess across the border, where we have separate schools, a large number of Catholics who do not possess under the same stripes. This fact alone, apart from the other weighty issues which attract the Dominion should settle the question in its own favor. There is no right, political or religious, that is good for men, that is not enjoyed by Canadians. In the United States that question has gone against the Catholics; here it has gone for them. The Catholics here could do more for the annexation of the Republic, and the too prevalent ignorance of the Catholics here, is a great mistake. But we may be guilty of a great mistake. Let us be told that if we were annexed to the United States that we would be a State, enjoy our religious liberty. Yes, but we would be inundated by the theories of the liberty we now enjoy, and these theories might, in the end, be the means of overwhelming us. Apart from the traditional, the social, the commercial, and the patriotic reasons for rejecting the theory of the annexation before our eyes, there are others equally potent, and all of which will, we are satisfied, result in making Canadians contented as they are. Goldwin Smith may reflect the opinions of some people in this country, but we hope that Canadian citizenship is, after all, a better condition to live under than the citizenship of the United States.

The Ambrose Mystery.

There appears to be a good deal of agitation in Canada, because the devil has, it is said, been making a noise at Ambrose. As to the identity of the "spirit," however, there appears to be some doubt. The Germans have a saying that "When the devil cannot go himself, he sends his grandmother." But we doubt the identity of the "spiritualistic" manifestations altogether. We are sceptical, and others are slow to accept even "raps" as evidence that the devil makes himself heard through an agency so ridiculous. When the devil wants a person he gives no such "warnings" as that said to have been given to Esther Cox. He does his work by stealth and not by "manifestations," which are calculated to alarm. Even "his grandmother" would not be guilty of the stupidity of putting her intended victims on their guard. Neither he nor she have had their long experience in deceiving souls without knowing that they are not popular to mankind, and that their "manifestations" could only result in driving the object of their attention from them. What the devil does

not know in that way, we may be sure, is not worth knowing. If he could object gain his "manifestations" the world would be full of them, and we might expect even the saintly precincts of our editorial rooms—so free from sin and wrong in all their phases—invaded by as many "manifestations" as if we were ordinary sinners. But why does not some one try the "insulation" process. Place Esther Cox standing on glass—not one layer, but many—and see if the "raps" will be as loud as they were when she was standing on wood. We do not say that "insulation" is, in all cases, a success, but we are justified in saying that "insulation" very often makes the so-called "spiritualistic manifestations" weak and irregular, thus proving that there is something in "insulation" which prevents the "spirits" from exercising their usual power; and that that something is due to natural causes, no one out of a lunatic asylum will deny.

The Approaching Elections.

In a few weeks the people of Montreal will be engaged in the municipal elections. Questions affecting the future interest of the city will be worn upon every candidate's sleeve for the electors to peck at. Hawkers in municipal wares will stand upon a dozen platforms and, cheap John like, will quizzically or hoarsely shout, "Who'll buy, who'll buy?" These will be old stagers in the art, men versed in all the tricks of trade, by which men can be passed as silver, wooden pegs for oats, Joe Beef for a humanitarian, or Chiniquy for a veritable Job. Each in his own way will be contending for the mastery, and as a matter of course, self is placed aside and the heroic candidate for the honor of representation stands prepared to sacrifice his personal comfort, and his time, upon that already so much stained "altar of his country." It will be an ennobling spectacle. If, indeed, an ungrateful public opinion hoots and denounces the martyr, what matter; did not the rabble in Jerusalem call out—"Crucify Him! Crucify Him!" Was not Cariliarius murdered; did not the people of London pelt Wellington with stones; was not O'Connell's heart broken; and why should not a citizen of Montreal stand prepared to encounter the scorn and sneers of an ungrateful public for that thing so often called a "suffering humanity?" Well, we hope so. Whatever these gentlemen may do after their election, it is, at least, a hopeful symptom to hear them profess to hold all the virtues during the time the contest is going on. But let us hope that the people will take some little interest in their own affairs, and while we would be sorry to throw the shadow of a doubt over the crystal purity of candidates' intentions, it might be no harm to suggest the propriety of some of the electors forcing the question of the Statute Labor Tax to an issue. Of course we are aware—nay, well aware—that the candidates are philanthropic and that the interest they take in the welfare of the citizens overcomes all petty considerations of self, but it might be no harm for the citizens to insist upon having a few plain answers to a few plain questions, and to have a "yes" or "no," instead of ambiguity or "will take an interest in everything calculated to benefit the citizens at large." Will the candidates vote for the abolition of the Statute Labor Tax? is a question that ought not to be lost sight of, and we hope the people of Montreal will insist on an answer.

Lacrosse.

The Toronto Lacrosse Club is said to be dissatisfied. The president, Mr. Hughes, at a meeting in Toronto on Tuesday week, is said to have complained about the hardship of his club retaining the championship during the season, and losing it by one game when the season had almost closed. He then recommended that the championship of lacrosse should be like the championship of baseball, given to the club that wins the greatest number of matches in the year. There is something in this suggestion worthy of consideration. Lacrosse, no doubt, is a game in which science, skill and endurance combine to carry off the victory. As a rule, the best players win; but in lacrosse, as in all other games, accident may give a weak club the game, and thus the efforts of a year may be wrecked from a club because chance went against it. If it was possible to devise some means by which the championship would not be placed at the mercy of a chance shot, it would be all the better for lacrosse. Every lover of the game would like to see it placed in such a position that the champions would not be subjected to the humiliation of being defeated by men who were not their equals. But this is a difficult thing to do. If the championship is given to the club that wins the greatest number of games, how are we to guard against inferior clubs playing any number of games, and of one of them claiming the championship? That difficulties of this nature could be overcome we do not doubt; but that difficulty settled, others stare us in the face. While we feel chagrined when a "chance" gives the championship to an inferior club, yet it is not better for lacrosse when the championship hangs in the balance on each game, thus heightening the interest and quickening the nervous anxiety with which each shy for the goals is watched. Again, would it not be a hardship if the Toronto Club, for instance, had to come to Montreal a second or a third time, after winning once, in order to make themselves champions of lacrosse. While saying this, we would be glad to see the championship made less a game of chance and more of skill, but it is a question if the suggestion of Mr. Hughes is the best means of bringing this about or not.

Distress in England.

The distress in England has almost reached the point where famine begins. All over the country the wall for help is heard. Famine, as understood in other countries, is not possible in England, but the causes of famine are not only possible but are now at work. Other peoples die of hunger because the crops fail, while the English people suffer distress when the furnaces are out, and the looms are still. England depends as much on her commercial supremacy to feed the masses of her people, as the people of India depend on rice, or the people of Ireland depend on potatoes. When these fail, distress or famine follows. Rice has failed and potatoes have failed, and now the commercial supremacy of England appears to be tottering in decay, and the same economic result takes place. From Birmingham we learn that the Mayor was obliged to call a public meeting "to consider means to relieve the distress which prevails, which is daily increasing." From Sheffield we hear that "2,000 children and 3,000 adults were relieved last week" while North Staffordshire sends the news that a great want is felt by the laboring classes. In Glasgow the distress is said to be "unexampled," and that the "streets are swarming with starving men, women and children." This is no fancy picture; it is, unfortunately, a burning fact. North and south the distress is equally severe. The news from Dundee is no worse than the news from Bristol: in one place "there is

much misery," and in the other "there are large numbers unemployed, and no organized relief beyond parochial funds." In the House of Commons, it is true that the Home Secretary said that the accounts from Edinburgh, Liverpool and Manchester were exaggerated, but, at the same time, he admitted that "he had not had time to enquire into the condition of the coal and iron districts." Meanwhile, the accounts from Ireland are satisfactory. Ireland had her trial of famine, and that "old viper," Lord John Russell, let the people starve in the ditches. He "would not interfere with the law of supply and demand." But that "law of supply and demand" will not be considered, now that the English people appeal for help to Englishmen. We shall all rejoice to see relief given, and given with a prodigal hand. Although the howling mobs of Leeds shouted out "Three cheers for the Famine" when our own poor countrymen were stricken to death, yet we can return good for evil, and hope that the present distress in England will be promptly and generously relieved. It is not during periods of distress that men should show their antagonism, for want is that touch of nature which should make us all akin.

Party Not Country.

When Sir John A. Macdonald retires from the leadership of the Conservative party, and when the Hon. Mr. Mackenzie makes way for an abler man as leader of the Reform party, Canadians can look forward to the turning over of a new leaf in the history of their country. As a people, Canadians can have no confidence in either of them. Politicians who are looking out for their own interest may land their chief, but the outside public do not trust him. Sir John A. Macdonald can never recover the stain left upon him by the Pacific scandal. Any one who has read the history of that transaction cannot but suspect that the trail of the serpent is over all Sir John A. Macdonald does. To accept him as leader without a protest would be to admit our own dishonesty and to declare to the world that political chicanery is a virtue, and that honor, in this land, has no political abiding place. There is room and place, and the time is opportune for a better man to stand by the helm, and the sooner he comes the better for the country. And the same may be said of the Hon. Mr. Mackenzie. He has failed, and the Reformers have an opportunity of taking an abler man. Both parties are astray in their head pieces—the Conservatives have an astute tactician, and the Reformers a plain and simple politician; but neither have a statesman. We may be told that this is a hackneyed phrase, and we may be asked how can we prove it? We answer, very simply. To be a statesman a man must look to country first. This all men will admit. Now, if the Hon. Mr. Mackenzie was a statesman why did he not introduce the system of competitive examination for the Civil Service? Everyone admits that the introduction of such a system would put an end to many evils and would in general do good, but the Hon. Mr. Mackenzie feared that if he attempted it, it would injure his party; thus the interest of the State was sacrificed because party would suffer. If Sir John A. Macdonald aims at being a statesman, he will introduce the system of competitive examination for the Civil Service; but if Sir John A. Macdonald thinks that the introduction of such a measure would shatter the ranks of his party, he would not introduce it, because party is first, and the country goes by the board. This is but a trifling illustration of the whole system of Government. Everything that is done, is done in order that the party in power may retain office, and until the men whose careers are stamped with political fraud and political imbecility stand aside, we will see no rift in the clouds.

M. Letellier de St. Just.

The Reform papers are making much ado about the threatened dismissal of M. Letellier de St. Just. They say that to remove him from the position of Lieutenant-Governor of Quebec would be "arbitrary and tyrannical." But these same Reform papers did not say one word when that same M. Letellier de St. Just, "arbitrarily and tyrannically" removed the DeBoucherville Government when that Government had still a majority in the Local Legislature. The DeBoucherville administration may have been extravagant. According to our view of the case, that administration was extravagant. Sinecures were, if not made, at least continued, for political parties, and the machinery of the Government was used for the purpose of benefiting the political allies of the Conservatives. Party was considered above all, and everything within the law, that dare be done to sustain the Conservatives, was done in order that Party should triumph. But did the Conservatives say one word against the corruption then? Not a word. Their party was doing wrong; they knew this, and yet the Conservative organs did all in their power to perpetuate that wrong by glossing over the stains upon the DeBoucherville administration. These are the Conservatives. Then M. Letellier de St. Just comes upon the stage, and makes himself the central figure in the farce, by assuming a purely and disinterested Government, while that Government, had still a respectable majority at its back. The Conservatives had been extravagant, almost corrupt, and M. Letellier de St. Just heroically sweeps the party away. Thus the mistake made by the Conservatives was followed by a wrong committed by the Lieutenant-Governor. Because one was extravagant, and the other became arbitrary, and the Reform papers cluck and caw: "A good boy, good boy." What so they core whether it was right or wrong to dismiss a Government without a constitutional cause for such dismissal? For the Reformers it was a matter of indifference whether the act was constitutional or not; it was done at the right time, and they applauded. Then the Conservatives came into power and they threatened to dismiss M. Letellier de St. Just, and thus another wrong will be committed, and so one had not been followed by another. No doubt the Lieutenant-Governor was the first to offend. He assumed a power which he had not, and his policy in dismissing the DeBoucherville Government can bear no other interpretation than that it was done for party purposes. But he has been punished already by the triumph of the Conservatives, and it would be an act of spite and not of justice to remove him from office before his term had expired. We are glad, too, to notice that some Conservative papers, the Kingston News among the rest, take this view of the situation, and if it is carried out it will give the party in power some claim to be regarded as being above the petty tricks of office.

The Glasgow Bank Relief Fund.

An effort is now being made in Canada to assist in the relief of the poor people who have been ruined by the failure of the Glasgow Bank. That effort springs from a noble impulse, the impulse which induces men to assist the afflicted no matter who or what they may be. Charity is a virtue which no man can overestimate, and if, as we are told,

it covers a multitude of sins, then it becomes all of us to cloak our infirmities with its folds. But there is a good old saying that "Charity begins at home." What is the meaning of this saying? Is it not to point out that the man who can be insensible to the misery he can see with his own eyes, hear with his own ears, and discover to exist among his own kith and kin, that if these do not move to charity, then it is impossible to move mankind at all. If the misery one sees around him does not move him to compassion, it is hard to expect that the misery one hears about, is calculated to untie his purse strings. The poor people who have suffered by the failure of the Glasgow Bank have all our compassion. To be ruined by a bank failure is a fearful thing, and that too in a country like Great Britain, where to be ruined once, in too many cases, means to be poor for ever. Anyone who can extend a helping hand to the sufferers by the failure of the Glasgow Bank will do well. People who have given to every good charitable work may generously dip into their purse for another cheque, and another good act will stand credited to their name. To such we would say—go on. If you can afford it, give, and give generously. Every dollar will bring comfort to some unfortunate, and so the marks in your favour will be tallied up at the end. But here it is time to pause. We have our own poor to look to. Our streets are crowded with beggars. Destitution stares hundreds, nay, thousands in the face. One-half of Canada is bankrupt, and the other half looks as if it might fail any day. Our laborers are unemployed, a hard winter is before us, and those who can only afford to give a little for charitable purposes had better look to the starving poor around them. We have here Irish, Scotch, French Canadian, English and non-descripts, for all of whom something must be done; and while a little may be spared to do good act in any part of the world, yet let us not forget that our first duty is to relieve those who are suffering around us. We cannot, and do not, say a word against charity in any form, but we would not give much for the charity of the man who gives to those he only hears about and denies it to those he sees and knows every day about him. From such men, good Lord, deliver us.

The Free Trade Fiction.

A few years ago the trade of England pushed the commerce of every country in the world to the wall. In iron and cotton goods she had no rivals. She had a monopoly of the manufactures, and she leaped into the position of the first commercial power that the world had ever seen. Why has she lost that position, and why is she continuing to lose it day by day? Why, but because the countries she drained almost to the dregs of their commerce are draining her in turn. America, France, Belgium and Germany knock the door against English commerce, and forced their subjects to look to themselves for the necessities of life. They made things dearer for a while, but after a few years they see the tables turned, and instead of receiving goods from England, these same countries now send goods to England, and sell them cheaper than the English people can manufacture the same goods for. Last year alone, for instance, we learn that the United States sent four hundred millions of dollars' worth of goods to England, while only one hundred millions' worth of goods left England for the United States. Manchester and Birmingham and Sheffield goods, manufactured in America, now compete with English goods on English soil; and, as the London *Herald* says, referring to a certain class of American goods manufactured for Birmingham, "They threaten to have it all their own way." What is true of America is true of France, Belgium and Germany; in all of which the native manufactures are protected, and by which England is being hard pressed everywhere. Protection has made most of the countries in Europe and the United States manufacturing States, and it has developed their resources, enriched the people, as it has marked out the means, by following which Canada can become prosperous. The theories of Cobden, Smith and Bastiat are rusty in these days, and as inapplicable to Canada in 1873, as "a stove pipe" would be when the thermometer registers twenty below zero.

Irish National Affairs.

Ireland is on the eve of a new national movement. The "split" in the Home Rule ranks and the action of a wing of the Fenian element, prove this. A period is, we believe, approaching when good will come of evil, and when Irishmen of different opinions will learn the lesson, so often taught by Henry Grattan, to "tolerate one another." Our reasons for expecting this new movement are these:—Mr. Butt and Mr. Parnell are both in favour of the national autonomy of Ireland. They are both trusted by the people at large, although certain sections of the people may think that one is too weak and the other too strong, in the policy they pursue. Neither of them are traitors, and the people will not tolerate division, even if the leaders were inclined. Let Mr. Parnell experiment in his own way, and if good comes of it, then the country will follow him; if good does not come of it, then Mr. Butt triumphs. As for the "split," it amounts to nothing. Nay, it will purify the national cause, for it will quicken the national policy, and interest the people more and more in the national policy. But there is still a more hopeful view of the situation. The Fenians, to all appearances, have not only ceased to abuse the Home Rulers, but a certain portion of them now advocate the necessity of assisting the Home Rulers in every way in their power. This new programme was boldly enunciated last Sunday in Boston by the ex-political prisoner, Mr. Michael Davitt; and, according to the Boston *Pilot*, Mr. Davitt represented the views of Mr. T. C. Luby, John Devoy, John J. Broslin, J. F. Bourke, and other leaders of the revolutionary element. These gentlemen urge that the best way to forward Irish national affairs is to commence at the bottom, by winning for the Home Rulers every position in Ireland that can be won—from a bailiff to a member of Parliament. Where voting can place a Home Ruler in power that voting should be used, and thus lay the foundation of a firm national struggle. Years of experience have satisfied them that the franchise, the public platform, and constitutional agitation are not to be despised. We expect to see some good come from this new phase of Irish national life, and we hope, at least, that the two national parties, if they cannot agree, will cease abusing each other.

What Canadians Want.

In the first place we want Protection. We want this because Protection has enriched every country that has adopted it. Protection triumphs all over the world, while so-called Free Trade is going to the wall. That question settled, we want a reform in the Civil Service. We want to see the faithful servants of the Government placed above the favorites of party. We want to see merit win, and patronage no longer used to the detriment of the State. Give the best men the best places, and stamp out the demoralizing system of

placing a mere politician, who may be a non-entity, above the men who have for years labored faithfully in the country's service. Then we want the volunteer militia attended to. We want paid adjutants, and we want to see the militia placed above all political considerations. Let what is best, not who suffers, be done. If it is for the benefit of the service to destroy the Independent Companies, and some of the country battalions, then let it be done, and never mind what the politicians think. Again, we want Sir John A. Macdonald deposed because of his political thimble-rigging, and we want the Hon. Mr. Mackenzie deposed because of his unfitness. We want Newfoundland brought into the Confederation, and we want to manufacture our own material for the Pacific Railway. We want, too, to see the Marquis of Lorne and the Princess Louise made as respectable as any other people in the country. This we can hardly consider them, so long as burglars, penitentiary birds and others have as much right of being introduced to them as respectable citizens who pay their taxes. There is another item that we want, and that is to see the *Witness* omit advertising condescensions while it preaches temperance, turn the devil out of its composing room, and cease preaching a "religion" of hate. Again, we want an enquiry into that St. Henri shooting affair, although we know that a number of people sulk because we will not let that subject alone. We want, too, to see Protestants and Catholics be friends, each going his own way without offending anyone. When all these wants are supplied we shall have many more "wants" to chronicle, and so we go from the cradle to the grave.

CORRESPONDENCE.

A Reply to Dr. Howard.

To the Editor of the TRUE WITNESS and Post. Sir,—Dr. Howard's opinion that "every criminal is such in virtue of some physical defect or deformity or disease of his moral faculties, whether it is due to heredity, or to not having the mental organization properly developed in youth, or to some accidental circumstances," should be taken *cum grano salis*. The tendency of our times is towards a fatalism which differs little from that of the Turks. Our jurisconsults cleverly take advantage of this theory in defending their clients against the legitimate results of their wrong-doing, and "moral insanity," "emotional insanity," "irresponsible impulse," &c., have been almost elevated to the dignity of generally admitted axioms. Now, I am far from denying that, in certain given cases, a criminal may have been born with a predisposition to crime, but to attempt to formulate a general proposition from particular cases is utterly illogical. That we cannot conclude from a particular to a general is an axiom philosophical and true. The existence of a criminal class must be explained on surer grounds.

Dr. Howard does not seem to suspect the grave consequences which follow his premises. A "physical defect" does not necessarily involve moral aberration, otherwise sin would become a simple necessity, and, therefore, no sin, for such would be a contradiction in terms; what, moreover, is the meaning of a "disease of the moral faculties"? Certainly there is one, original sin, which, even after baptism, leaves a strong inclination to evil. This is easily illustrated by the fact that all of us, men and women, find it easier to do evil than good. We are pulling down streams when we sin and up streams when virtuous. Circumstances, most assuredly, have an immense influence upon the moral conduct of mankind, but we must be careful not to give circumstances an irresistible force in the premises. For instance, there is a certain awful treason against the temple of the Holy Ghost, our bodies, which unfortunate children learn from evil company. But, though this habit, which furnishes two-thirds of our criminal classes by producing cerebral hebetude and consequent indifference to all good, natural or divine, become inveterate; the freedom of choice, of will, perverted and weakened though it be, is never entirely lost, short of insanity, which the act often produces.

Now, there is no circumstance conceivable more powerful for evil than the one I refer to. If, then, it can be overcome by any person, the question is, how? I answer, by prayer and the grace of God, the frequentation of the Sacraments and other means provided by the Catholic Church. Without these means, all efforts to effect amelioration of our social conditions are nugatory and vain. There never was a man who lifted himself out of the mire of crime; God and His Church on the one side, the sinner's co-operative good will on the other, can alone reform and regenerate the habitual, chronic perversity of the criminal classes. All efforts which do not recognize these factors will certainly fail. The mistake is just here, that well-meaning men, especially those whose duties bring them in contact with the deformities of society, seem to study crime and criminals from a purely material, physiological standpoint. We inherit nothing but tendencies; our own will shapes these for good or evil. To make parents responsible for the change from a negative to a positive condition of mental or moral aberration is absurd. Every human being is responsible for his own actions in a lesser or greater degree, for I admit the influence of circumstances, inclinations, etc., but utterly deny these necessarily compel him to offend. Anything that depraves the body reacts upon the soul, and vice versa. Great anger prostrates the body; impurity enfeebles the soul, and, therefore, the will. Here lies the true explanation of crime. The criminal is simply a man or woman who has never or seldom resisted temptation. There are notorious criminals now crouching like wild beasts in our penitentiary cells who have had weaker passions to contend against than many others who are virtuous to the heart's core. Why so? Because the one neglected self-denial; the other practised that imperious necessity for self-denial. Why did the latter stand and the former fall? By God's grace and the sacraments of the Catholic Church, united to his own courageous purpose and resolution. What is the use of ransacking heaven and earth for an explanation and remedy which are obvious to any Christian? Rash and incorrect theories on this point lead to materialism and fatalism. I repeat again, let philanthropists look to prevention; the determined perversity of our souls is beyond their control. And prevention can be accomplished by the Catholic Church alone.

What a Conservative Has to Say.

To the Editor of the TRUE WITNESS and Post. Sir,—It is indeed a very true saying that "some queer things appear in print," which, to my view, was never so fully realized as in your article of the 25th ultimo, entitled the dismissal of Civil Service employees, recently made by the Conservative Cabinet, in which your readers are led to believe that such cancellations are made a precedent by the existing Government for all future new ministries to do likewise, when it is in the recollection, not of a very old resident either, that such a precedent has been already laid before us in the

conduct of the Liberals when they assumed the reins of power in November, 1873. Some of the dismissals made by the Rouges in Quebec offices, in the year just mentioned, fell to the lot of men than whom none were more competent to fill the responsible positions to which they were appointed, two examples of which I give you of Irish Catholics from this city alone. That of Shipping Master for this port, to which a gentleman of considerable ability and, in every other particular, eminently qualified to fill any position under the Government, was appointed; he had not had time to even take charge of the post for which he was lawfully chosen when his commission was revoked, and, consequently, another of Liberal sentiments chosen for the office. The other case was that of an official commissioned to a vacancy in the Inland Revenue Department, so ably presided over by Mr. Wm. Quinn, whom the Liberals used great exertions to shelve, and who was in possession of, as I have been informed, of a certificate procured after a creditable examination before the Board of Civil Service Examiners—which, of itself, should have been his safeguard notwithstanding the fact of his friends being life-long workers in the Conservative cause, considering it the truest for the good of the country, against the malice of men in the pay of the Rouges, who tramped around to the different offices "seeking whom they may devour." The lot fell on him, and, after about a month of service in the interests of his native land, he was ignominiously thrust out to make room, for, perhaps, inferior individuals, with no other recommendations than that they were of a Liberal turn of mind, and, therefore, fitted by nature for the position—as, in this case, two or three friends were provided for in the room of one Conservative appointment. This dismissed official was popular enough, in a manner, having held the secretaryship of our most popular national society for a number of years, and while it was in its most flourishing condition, as well as of the Irish Home Rule organization from the inception to the close of its career in the ancient capital.

Quebec, 19th December, 1873.
P.S.—Absence from home prevented my earlier notifying your issue of the 25th ultimo.

A CONSTANT READER.

[Our correspondent seems to think that two wrongs make a right. We think both parties have erred, and our correspondent should be independent enough to admit it.—Ed. Post.]

The Civil Service.

To the Editor of the TRUE WITNESS and Post. Sir.—Any one possessing true patriotism, one of progress and enlightenment, must favorably recognize your untiring exertion to elevate the standard of the civil service of Canada. It is a pity the leading politicians of both parties could not raise themselves out of the contemptible mire of party subservience and thereby introduce the system of competitive examination for the civil service.

We may never have a more opportune time than the present to purge the country of so many drones, who are rolling in idleness, fattening on the public chest without a single trait to recommend them further than having been election bums or political hacks, who would stoop to the lowest and vilest trickery with the hope of a "soft berth" as a reward for chicanery. This, true, there are some very competent men and deserving employees in the civil service. You can better imagine than I can describe their feeling when one of these good-for-nothing "sharks" is placed above them in salary and authority, possessing neither worth or influence; scarcely able to write their names. This is no over-drawn sketch. I am familiar with the facts.

Therefore, I say, now is the time; rid the country of such burden. Let Sir John A. Macdonald immortalize himself in the sunset of his political career. The majority he now possesses is such as to fear no adverse result consequent upon the change. Inaugurate the system of competition, and no one shall presume to seek admission who is not qualified to do so. The force may then look with pride upon themselves. They shall work with a good will for the country's good, each competent of the duties assigned him—not as at present, a few doing the work of the many.

Yours,
D.

REV. FATHER HUNT, O. M. I.

Mission in Ottawa.

Sir—Permit me to request you will have the goodness to devote a small portion of your space to the notice of an event pregnant with importance to a large number of Catholics in this city. I refer to the Mission now being held in St. Joseph's parish.

The congregation have the happiness to be under the spiritual care of the good and zealous Father Faillier, O. M. I. Solicitous for the welfare of the souls committed to his charge, our worthy and indefatigable pastor determined upon having a Retreat in order to prepare for the great Christmas festival. For this end he secured the valuable services and aid of the Rev. M. A. Hunt, O. M. I., of London, England, a polished scholar, profound logician and theologian, and a finished orator.

It has been my good fortune for a period extending over nearly forty years to have heard many eminent preachers; but, to venture to say, few, if any, have excelled Father Hunt. His sermons combine the sweetness andunction of Bossuet, the chaste and classic diction of Bourdaloue, and the massive, thought and strength of Massillon. In addition to the great moral effects which his discourses cannot fail to produce, he furnishes to his audience a rare and sumptuous literary banquet. Of fine and commanding personal appearance, a countenance beaming with talent, an eye sparkling with intellect, gesture graceful, and expressive, a voice full, sonorous and faultlessly modulated to express every feeling and sentiment he wishes to convey, it is surprising that he holds his auditory captive in wrapt attention, by the hour? At one time, with burning eloquence, in tones and language that reach the most obtuse heart, he denounces vice and its dire consequences; again, in melting words and accents of soothing tenderness he pours the healing balm of consolation upon the bruised spirit, wins it to repentance, inspires confidence and fills it with spiritual peace and joy. His sermons are well adapted to produce salutary results; the subjects—admirably chosen—which being familiar to every well instructed Catholic, captivate by their freshness and novelty. Like the experienced surgeon, he lays open, with dexterity and skill, the moral ulcer that festers the soul, in order to eradicate the foul gangrene, bind up the wound and restore renewed health and vitality.

Though the parishioners of St. Joseph enjoy the happy privilege of being ministered to by a most devoted and self-sacrificing priest, yet this priceless blessing has been largely enhanced by the presence among them, during those days of grace and salvation, of the gifted and learned missionary of Tower Hill. The hardened sinner has been aroused from his lethargy, the lukewarm have become fervent, and the good have been encouraged and strengthened in the pursuit of virtue.