as also for the justice he has done me in some

of his remarks. I feel perfectly sure that, like

myself, his only object in writing is for the

sake of truth, and to me his letters are refresh.

The True Witness

CATHOLIC CHRONICLE, A WEEKLY EDITION OF THE

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MONTREAL, WEDNESDAY, JAN. 29.

MOTICE.

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Special Notice.

Subscribers, when writing to this office, will kindly date their letters from the postoffice at which they receive the TRUE WITNESS, and thereby save us much time and trouble in attending to their correspondence.

Ald. Clendinneng.

There is some pleasure in standing by a fallen foe. There is a delight which, it is said, brave men feel when they shield a wounded enemy from harm. Yesterday morning we would, no doubt, have fought Alderman Clendinneng with whatever energy we possess; to-day it is a pleasure to be able to say a word in his defence. Whatever mistakes we believe him to have been guilty of in public life, at least he was a kind employer. He had many Catholics in his service, and he treated them all with uniform consideration and kindness. To all outward appearance, he was an anti-Catholic; but, if we are to believe those who knew him best, he was tar from harboring feelings of unkindness towards any one. We write in ignorance of the greater part of his public life; but we know sufficient to warrant us in saying that there are no people who regret the failure of Alderman Clendinneng more than the Catholics who were employed by him.

Afghan.

The designs of Russia on India have been thrown back by the energetic policy of the British Government in prosecuting the Afghan war. If the Anglo-Indian army had delayed operations until summer, no one can tell how Russia might have, nay, would have in all probability, intrigued to support the Afghans, and the crisis in the East might have come in how can it on earth, The truth is that one carnest. But the policy of the government man is not as good as another. Everybody in prosecuting the war with so much vigor, thinks that he is in some way better, and no against attack. The Afghan war has turned out to be a serious barrier rupt; the fraudulent bankrupt will not admit to the future of Russia in the East. that he is as bad as the highway robber: the England will, no doubt, not let the hold she highway robber thinks himself better than the has obtained slip through her fingers. She murderer, and even the murderer will find sees how Russia has advanced towards India, palliation for his crime, and think that there and now England advances to meet Russia were far worse murderers in the world than a lion and the bear come closer but the chances of collision do not increase. England has strengthened her position, and that increased strength will have the effect of know no distinction. Political Democracy making Russia pause before she ventures an has the good result of making the people but it will be prevented from doing harm.

Cutting Down Expenses.

If reports from Ottawa can be relied upon, an effort will be made to cut down the "indemnity" of the members. If this is done, it will be a step in the right direction. It circumstances is an unmixed evil. There would be better to pay some of the members to stop at home than to pay them to go. Many of them are mere machines—men destitute of vigorous thought, and who follow my leader as a tlock of sheep follow a bellwether. In fact a great number of our M.P.'s will make no pecuniary sacrifice by going to Ottawa. We do not presume to insinuate that the "indemnity" has anything to do with their efforts to secure a seat in the House of Commons. 'The Dominion Parliament is above so mean a policy. The fact of accepting railway fare and expenses in the Capital is a mere bagatelle to many of the M P.'s, but we dare not say to all of them. It is perhaps, in this country, right that our legislators should be paid, or at least should not be expected to make any pecuniary sacrifices, yet if that pay became a source of revenue it would become an evil. The difficulty appears to be that to some gentlemen the indemnity does not cover their expenses. while to others it is-we were going to say, a "harvest"-but perhaps we had better say a "crop." Whatever the M.P.'s may think, the country will rejoice if the salaries are cut down. M.P.'s as M.P.'s should feel the pinch of the hard times as well as everybody else.

Free Trade or Protection for Chinamen. The United States, Australia, a portion of Canada, and, recently, New Zealand, have been overrun by the Heathen Chinec. To quiet our alarm, we are told by a bogus Uninese scholar that the population of China is only 100,000,000; but the writer, instead of being a Chinaman, turns out to be a literary hack in San Francisco. But the consequence is that the price of labor is lowered, the American and Colonial poor suffer, and the Chinaman grows fat, saves money, and leaves for parts unknown. When he comes he brings with him all his vices, and they are said to be many; when he goes, unfortunately he leaves some of his bad habits cehind him. He lives in hovels, burrowing in San Francisco like a rabbit, and he lowers the morals of the community. On the other hand he is frugal, apt, and as industrious as a bee. He is just the man to make the most of everything, and under proper guidance to develop a country to its utmost. Now, the question is keep the Chinamen out of the country or to let them in-Protection or Free Trade. A time will no doubt come when Free Trade in men will be universal, and all men will be as they please, but has that time come yet? we think it has not. Our duty is to look other whatsoever." If this means anything,

evils. No doubt such a policy savors somewhat of Know-Nothingism, but the cases are so different that those who are opposed to Know-Nothingism may well advocate the total, or certainly the partial, exclusion of Chiuamen. Protection is necessary for men and women, as well as for cotton, and we hope the men and women will obtain such office to take an oath which is offensive to Protection if it is ever required.

The "Star."

The Star is a non-conductor of public It is insensible to the burning and electrical questions of the hour. It invents "interviews" with ex-Fenians, and slyly ridicules "mythical" St. Patricks; it champions Orangeism, as flunkeys enter drawing rooms, by a side door; but it will not do it editorially, for it has, seldom or never, the courage of its convictions. It stabs in the dark, and will hit a man when he is down, as it hit Alderman Clendinneng. When Alderman Clendinneng was able to fight, the Star was his obedient servant: when Alderman Clendincourage" thought to tear him to pieces. And to return the Star became his obedient servant again. This may be journalism, but local questions. That would cause too much discussion for the Star. Once in a while it mildly ventures an opinion upon some question of local interest, but it does so as a man might walk over the glass roof of a ten-story house. The Star is afmid of public opinion, and of itself as well. It will not discuss-it prefers to nibble at-public quesorganization is delicate, its thought is stereotyped, its frame is of wicker-work, and it is as destitute of vigor as a jack-snipe is of brains. But it will not speak out. Discussion is unpalatable to it. It avoids it, as a plague, by which it might lose some of its readers. And the Star can discuss if it likes, but it prefers to insinuate. Fair discussion would force it to take sides, but that would not answer the Star. If Chiniquy was bellowing for ever the Star would be silent. It will not openly touch Orange, but sometimes hits slyly, very slyly, at the "Green,' but all the time it looks to the interest of the Star, and no one can blame it very much. It is, in fact, minding itself, but it is not journalism.

Social and Political Democracy. It is somewhat singular that it is the Social Democrats of Europe who give an impetus to Communism in the United States. The native Americans are never Social Democrats. Communism finds no sympathizers in the ranks of the American people, and this fact is a flattering comment on the Republic. The leaders of Political Democracy in the United States never identify themselves with the brawling Social Democrats from Germany and France. The Social Democrat is a social leveller; the Political Democrat is a political leveller only. The Social Democrat is simply a Communist under another name. He thinks one man is as good as another," a fiction which those who believe it, blaspheme God. wide a scope the war would have taken. Even in heaven the Church tells us that there thwarted the designs of Russia, doubt in some way not as good as somebody English rule in India is secure else. The respectable citizen thinks himself somewhat better than the fraudulent bank-Politically, and before t is, or ought to be, as good as another. In the treatment of its subjects the State should Afghanistan may not be annexed, masters of their own destiny. It cultivates thought and encourages men to feel the responsibility of the franchise. is good for human freedom, and we believe for human enlightenment. When guided by high motives, Political Democracy is good for man-but Social Democracy under any are, perhaps, few countries in the world in which Social Democracy has so poor a hold as it has Canada. Political Democracy is here all powerful, but Social Democracy, the Democracy of the Commune, has no abiding place among us, and we hope we shall long remain

The Installation of the Anglican Bishop. The Anglican Bishop of Montreal has been installed in office, and, personally, we wish him long life and happiness. We shall not follow the example of the "religious" daily in publishing extracts ridiculing his claims to the position he now holds. When his surroundings are satisfied it is none of our business to interfere. His election concerned his own people exclusively, and as people are the best judges of their own affairs, it is to be presumed that those interested in the election knew what they were about. We are in favor of allowing every body to look after the interest of their own church, and we are opposed to any one interering with them, unless they stand on other people's corns. To us it would matter not if all the bishops in the universe were congregated in our city, if Josh Houses and Buddhist Temples were side by side with Unitarians and Christians. We would let them all go their way, and allow time and true enlightenment to point out the best path to follow. We would like to see reasonable discussion, calm debate, logical deductions, and every weapon of reason used, and we could enjoy it all. We would like to see men stand by and defend their own convictions until convinced of their error; but there is something we would not like to see, and that is, one set of fanatics abusing another set of fanatics, or insulting even the prejudices of their antagonists. Bad as such a state of affairs would be in heathen life, it is worse in our Christian surroundings. For this reason we cannot but regret that the oath taken by the Anglican Bishop of Montreal contains language which is not calculated to better the condition of our society. First comes the Governor.-General. and we find in his oath an allusion which it would have been better, if possible, to omit. Then comes the installation of the Anglican Bishop of Montreal, and here again we find, to sar the least, an offensive reference to -Which is the greater evil of the two-to Catholics. Who on earth believes in such nonsense as, "I, William Bennet, do swear that I do from my very heart, abhor, detest and abjure, as impious and heretical, that dannable Doctrine and Position, that Princes exat liberty to come and go to any country just | communicated or deprived by the Pope, or any authority of the See of Rome, may be de-It is a hardship to be obliged to say it, but posed or murdered by their subjects or any

us. It appears to us to be the least of two Indeed, so "heretical" and "damnable" is that doctrine that Catholic priests equally "abhor" it and the Jesuits every day, in their exercises, repeat their "abhorrence" of it, even when persecution fires man's heart to take revenge. We cannot but regret that a gentleman, for whom Catholics have always had a great deal of regard, should be obliged by the forms of Catholics and an outrage on common sense and Christian decency.

The French-Camadian Missionary Society. Chiniquy was missed from the French-Canadian Missionary Society. He is in Australia, where we learn from the newspapers that he is reported to have said that he had caused, we do not know how many hundreds of thousands of Catholics in the Province to change their religion. He said publicly from a platform in Sydney that the Bishop of Montreal hired men to assassinate him; that one of these men came into his, (Chiniquy's) house, but that he (Chiniquy) softened the heart of his would-be-assassin, forced him neng was disarmed, the Star with wolfish to tears and "brought him to Christ." Chtnique is mad, and he is not unenjoyable. If then when Ald. Clendinneng was expected he could restrain himself he would be troublesome, but as he is, he is amusing. If he were not sacrilegious he would be rositively it is not manly. The Star will, too, write of funny. But if Chiniquy is away there Timbuctoo, but it will not write much about are others who, like him, do not hesitate Montreal. It does not care about fighting heap abuse on Catholics. At the French-Canadian Missionary meeting, last night, this was made clear. Resolutions were passed about the "spiritual thraldom and ignorance in which" Catholics "have been so long held by their priests." There is no timidity about that. Again in the same resolution we find "ecclesiastical tyranny," and the general tone of the meeting was such as we have become tions. It is to journalism what a mouse is to so well accustomed to. There is but one part the animal world—a timid creature, afraid of of the proceedings which surprises us and its shadow. And then it is so nervous. Its that is the names of the gentlemen on the committee. Here they are :-President-Rev. Henry Wilkes, DD, LLD. Vice-Presidents-Hon James Ferrier, Messrs.

Joseph Mackay, John Dougall, Wm Lunn, Henry Vennor, Hugh McLennan. Treasurer-Mr James Court. General Secretary-Rev William Williams. Committee-Revs Geo Douglas, LLD, George H Wells, Gavin Lang, JS Black, J F Stevenson, A J Bray, Dr Usher James McCaul, M L Pearson, Prof Fenwick, F H Bland, Messrs Robert Anderson, J C Becket, G Rogers, Laird Paton, W F Light-hall, S H May, James Dougall, Warden King, George Cruikshanks, Adam Stevenson, J S McLachlan, Robert Irwin, Edward Rennick, John L Morris, W S Paterson, Yuile, George Hague, Major Mills.

Can it be that all these gentlemen approve of the offensive language used? There are names in that list the owners of which Catholies were accustomed to look upon with respect, and are they, too, to rank beside men who cannot open their lips without offending their fellow citizens? It puzzles us beyond measure to think that we never, under any consideration, hear of Catholics insulting any one, and yet "missionaries"-Heaven help us!-cannot open their lips without giving vent to offensive language. By all means let "missionary" societies and every other society work themselves blind in the interest of their way of thinking. No one objects if they were so working until doomsday, but when they meet and take occasion to outrage the sacred feelings of their neighbours, they must take the consequences of all the bad blood that poisons our city, and which is caused by the putrid utterances of base bigots who know not what tolerance is.

The "Star" and the Mayoralty.

The Star has always been a staunch advocate of non-sectarianism in public life. It reasoned, and we believe reasoned well, that public life should be free from sectarian feuds and the avowal of sectarian ambition. "We want no Irish, Scotch, English, Protestant, or Catholic; we want Canadians," said the Star. should be the rights of settlers whom the "Men should stand on their merits as citizens, and as citizens only," repeated our control to come back and settle in the woods; but as ments of Canada about all." This country their home should come here place their duties as citizens first. But now when this theory is put into practice by our contemporary, where does it find itself? Let us see. In its issue of yesterday the Star discusses the question of the Mayoralty. It points out that there has been a good old arrangement here by which English-speaking Protestants, French Canadian Catholics and Irish Catholics in turn are as a gentleman, I am certain that around here, elected Mayor. Continuing its reasoning the Star reminds us that it is now the turn of a Protestant to be elected to the Mayoralty. It certainly is, but we thought our contemporary was non-sectarian, and that men should stand on their merits as citizens and not because they were of this or that religion! When Irish Catholics call for fair representation all over the country, and when they say it is their turn now, the Star reproves them indirectly, by telling them not to haul their religion or their nationalty above board. In theory the Star is one thing; in practice it is quite another. Now, cannot we reply by saying about the Mayoralty, "Let men stand on their merits as citizens and let | would only acknowledge it, that there is many us hear no more of their miserable sectarianism. English-speaking Protestants, French. Canadian Catholics and Irish Catholics, let other manufactured timber from his lot to us be Canadian citizens above all." If we did so we would just paraphrase the Star, and like it prove our own inconsistency. We must face the facts, and we mean to face | to his little family vithout being able to bring them. The facts, then, are these. No doubt it is the turn of an English-speaking Protestant to be Mayor of Montreal. The arrange- do such things. He seems to think that I am ment by which the Mayoralty falls to the representative of the different elements is an let him re-read my other letter and excellent one, and this year an Englishspeaking Protestant should, in theory, be elected. It is the custom in Ireland in most of the large towns to give Cathoric and Protestant their turn, and the same custom has in the Government that would be for the been found necessary here. Where Catholics | general good, and also to deprecate any action are powerful they always give Protestants fair, in fact, more than fair, representation, But is this the case where Protestants are powerful? Does Toronto ever elect a Catho- an increase of \$23,000 to the revenue during lic Mayor? We do not say that Toronto would the first year of the establishment of woodnot elect a Catholic Mayor, if the proper man ranging. This was the handle of his argucame forward, and it would be a graceful act if it did. Why not be liberal and generous careful to avoid going over the whole all over the Christian world, and why cannot statistics to show what the Government all shades of Christians act with tolerance lost or gained in all its branches and offices towards each other. Catholic France has throughout the Province by its economy and Protestants in the Cabinet, treats all religions | retrenchment. This would tell something alike, and Catholic Ireland is represented by hosts of Protestants in Parliament, in Town | this is foreign to the question. He keeps the Councils and on Boards of Guardians. Let Ontario show a good example, and do its evades another "stroke under the belt," and share to prove that the curse of bigotry so I must leave him, but before I retire I is not a ruling passion in its policy. would ask him to bear in mind that As for our part, we would, under or- an ounce of prevention is better than dinary circumstances, rejoice to see a Protestant Mayor in Montreal. We do not want religious ascendancy of any kind. But the than to have to use their endeavors once present circumstances are peculiar. The city has passed through an exciting time. For

alyzed. Citizen armed against citizen. Hundreds of thousands of dollars were lost to the city. Men were half crazed, and the question occurs-How long is this to continue? Is it not better in the interest of peace and prosperity to stop it now—once and forever?

If a Catholic mayor is elected, no one will seriously dream of an Orange procession. It may be spoken about in the lodges, but it will be spoken about only. The city cannot stand continual loss by the threat of riot, and we shall pass a peaceful, instead of a turbulent, summer. Or give us a Protestant Mayor who will enforce the law, a man who will promise to act as Judge Ramsay indicated he may act, and it will come to the same thing. But elect any one who has the slightest sympathy with Orangeism and the fever will begin again, the shooting will be once more in vogue, and turbulence will be triumphant. It is on these grounds that we feel ourselves obliged to advocate the candidature of some one who will give us a guarantee of peace, and who will assure the enforcement of the law. Peace is necessary to prosperity, and Catholics and Protestants who like to live on amicable terms would rather "up sticks" and be off than live in a community in which each recurring summer brings hateful strife and unchristian feuds. But as men are obliged to live here, it is bet-ter that we should live in peace; and the first step towards this permanent peace is to take measures to secure it by electing as Mayor a man who is opposed to Orange processions.

CORRESPONDENCE.

Destruction of the Forest.

To the Editor of the TRUE WITNESS and Post. Sir,-I find by the Evening Post of the 27th ult., that "A Backwoodsman" has answered my letter of the 7th, and that he declines any further correspondence on the above subject unless I write over my name. This I will do, but only under a protest that he claims an undue advantage for having written his first letter in the name of " A Backwoodsman;" he also put forth his rejoinder over the same name, and forthwith requires

me quit my vantage ground. Before answering his letter of the 21st ult., will candidly acknowledge myself to be the author of "Another Backwoodsman's" letter, and also to disabuse him of a wrong suspicion. would respectfully inform him that my correspondence signed "Another Backwoodswas not only in part, but wholly cooked here by no other than myself, and served up with my own pen. I would also wish "A Backwoodsman" to understand that I have no personal object of my own in view in writing write solely in the interest of the people living back here in the mountains, and I can assure "A Backwoodsman" that I shall always use my best endeavors to defend those interests; but I wish to do so without interfering with what should properly and justly be taken to be the rights of the government. But to answer his letter. He accuses me of

striking under the belt," insinuates that I have a poor knowledge of this part of the country, and says he is " not surprised at my want of knowledge," but he politely avoids 'an individual disquisition" on this subject, and I presume also, on any of the questions to which I pointed in my other letter. He asks me what will become of the vast district in rear of the twenty miles of settlement? I would answer by asking him did a woodranger ever go back there some hundreds of miles to the Hudsor Bay Territory when use of a wood-ranger back far in the wilderness where there are no settlers to be accused of trespassing? And I also answer, that the practice of wood ranging, when it was in use, was confined entirely to the parts where settlers reside. I could say much upon this hand by taking in what (not according to law is, but according to justice,) be blended into the harmonious ele- to his theory in defence of wood-ranging, declining to deal with any other points, I will right in theory. Men who make this let this pass for the present. He says, doing away with wood-ranging "is sure to be ruinprepared to be loyal citizens, and to ous to the best interests of the country and its revenue." I fail to see how it can be so here in this part, and he does not show how it will. I do not pretend to speak against wood-ranging in other districts; let the people of other districts speak for themselves.

Although I have never seen any return that was made by the wood ranger for this part whom I know personally and would respect even for the twenty miles back, is at present of little and in future will be less acquisition to the increase in the revenue quoted by "A Backwoodsman." For, go where you will in the intersecting woods here, and you will find the bush weeded of the best of its timber, in fact, of all except what should by right go with the lands to the settler's own use; and moreover, the lots being mostly all taken up and occupied by settlers, a wood ranger could only detect or seize timber in the hands of some settlers taken from their own lots. And such a course, although lawful, looks a little hard, for "A Backwoodsman" knows as well as I do, if he a poor settler back here in the woods who is often in need of a case of shingles or some procure bread for his family. I would blame not the wood-ranger for seizing a poor habitant's load of shingles, and sending him home them their supper, but I would blame the law that would give a wood-ranger the power to in the tail of the present Government, but he will see that I did not say I was the only one who applauds its retrenchment, particularly here in this part. I belong to no party, but I am always ready to admire any policy in the present, or any other government, that would be detrimental to the interests of the country. He has recourse to statistics to show ment in his first letter; and he is still against him, but he will possibly tell me that one narrow course and will not widen. He a pound of cure, and that it is better for the people here to speak up against it. more to have it again done away with. I can

have been a question of time, for it was discussed last year in higher quarters than between two backwoodsmen. Had he net required my name, I would not say so much; I would have answered him, and retired under

my nom de plume. Now, Mr. Editor, I have to thank you sincerely for having kindly allowed me so much of your valuable space and to show "A Backwoodsman" that I have nothing against him, and when I come to know who he is I shall be ready to offer him the hand of friendship. I will now wish, together with you, sir, and all the readers of the Post, a happy New Year, and if he chooses to write again, I will expect him to come from behind the curtain and expose himself to the public as I now do. Yours, &c.,

W. WHITTAKER, Jr. Rawdon, January 2nd, 1879.

LETTER FROM "G."

The "Witness" and the Jesuits Again. To the Editor of the TRUE WITNESS and POST. There is an old couplet which is perfectly applicable to the Witness alias Calumniator of

Montreal:-

Break through the spider's web; 'tis all in

vain;
The creature's at his dirty work again." There is a commandment-to which I against thy neighbor." Or, perhaps, the Witness imagines that that Supreme order is only binding in the case of individuals, and not with respect to communities.

Bigotry is sufficiently detestable of itself; but when joined to ignorance it becomes a thing of portentous malice. Society scorns the pander who lives on the sins of his fellows; what shall we say of him who lives on their prejudices?

The Witness considers the coming of Jesuits enment. The Witness has been in existence for years. What good has it done? What is Mammon; whose worship is a legal tender; whose chief virtue is cent per cent; whose Mephistopheles might profess and Judas henesty and honor weigh as nothing when Catholic Church, to spread the poison of machanging endeavor of the vilest sheet that a too lenient public opinion has ever permitted love and diligence, as far as they could practo disgrace established propriety. A long tice those virtues, that they would thereby impunity has made the paper bold, and it help to develop their intellectual and moral dares to insult, continually, persistently, the faculties. I conceive it would have an enormost cherished principles of three-fourths of the citizens of Montreal. It is well for the rally. To know that we can do something for Witness that these three-fourths are Catholics. otherwise it might not get off so cheaply. Catholic contempt saves it; it is a moral leper which no clean man will touch. It is like a superannuated tiger; the fangs and claws are drawn, but the malignant nature wood ranging was in use? And where is the lives, only to display its disgusting impotency and paintless rage.

Will the Witness deny that the Jesuits are civilizers?

Did Francis Xavier elevate or debase the East ?

Did Canisius bless or curse Germany when afflicted with the gangrene of religious anarchy?

Did the Fathers Brebouf, Lallemand, &c., And if not, who have brutalized them? Can temporary, and "the races and colors should "A Backwoodsman" seems anxious to cling the Witness see nothing but right in the Puritan exterminators of the Indians, and nothing but wrong in the benevolent efforts of the Jesuits? In the whole history of the Jesuits in America is there one Piegan or Cheyenne massacre?

Was Peter Claver-the slave of poor negro slaves for forty years at Carthegena-a Spanish nobleman of the sangre azul, was he a misfortune to the thousands whom he comforted and evangelized?

Were the noble legislators of a true Christian republic in Paraguay a curse or a blessing to mankind? Listen to unsuspected testimony :-

Buffon says :- "The meekness, charity, good example, the exercise of every virtue, constantly practised by the Jesuits, touched the savages and vanquished their suspicion and ferocity They presented themselves of their own accord and asked to be taught that law which made men so perfect. They submitted to that law and united in society. Nothing has done more honor to religion than to have civilized those natives and laid the foundation of the empire without any other arms than those of virtue." [Hist. Nat. Vol. xx. Of Man. p. 283.]

The Scotch historian, Robertson, says: "It was in the New World that the Jesuits exercised their talents in the most brilliant and useful manner for the welfare of humanity. The conquerors of that unhappy part of the globe had no other object than to despoil, to enslave and to exterminate its inhabitants. The Jesuits, alone, established themselves there with humane views." [Hist. of Charles V., vol. ii., p. 229.]

Bancroft and Prescott have done justice to the illustrious Jesuits of America in words of enthusiastic eulogy. Even Voltaire forgets his malice for a while when speaking of their labors. "The establishment in Paraguay," says he, "of the Spanish Jesuits appears to be triumph of humanity." [Essai sur les Mœurs, vol. x., p. 59.]

I might fill a volume with quotations from generous Protestant authors of every sect. praising the immense good accomplished by the Jesuits in every portion of the earth for the civil and religious regeneration of mankind. Many of those authors were excessively prejudiced against the Order, but, unlike the Witness, they considered truth of more importance than bread and butter.

Ere long, those who wilfully misrepresent their fellow-men will have to appear before the tribunal of God. Falsehood and unchristian malice may serve their little home here below, but truth is immortal, and if she be eclipsed on earth, she will find her vindication before Him who hates, with an infinite hatred, the liar and caluminator.

DR. HOWARD AND "G." Another Interesting Letter From Dr. Howard.

To the Editor of the TRUE WICNESS and POST. Sin,-If your very gentlemanly and clear correspondent "G," knew how very little to the interest of our own people first, it means that Catholics may, with two years the strain has been at its utmost that I have written upon this subject, and if the sanction of the Church, murder tension, and it might have oroken any mother tension. time I have at my disposal, I am sure he would excuse me for not having taken earlier poor, or of keeping the Chinamen out, then certain people. Such a doctrine would be ment. The country was on the verge of, what office, the doing away with wood-ranging, at dent for the notice he has taken of my letters, we prafer to keep the Chinamen away from indeed "heretical" and "damnable." might have been, civil war. Trade was par- least here amongst the settlers, would only and for the mild manner he has treated them,

ing. If he affects to criticize my scientific theories, he may be sure I have not the presumption to criticise his theology; he startles me, however, when he says "What I want to snow is the great danger of the so-called science of the day, which ignores a providential factor in human conditions." I hope your correspondent has never seen anything in my writings that would make him class me among such writers. I was under the impression that all I had ever written would lead to the very contrary results. Science would never lead me to doubt of that which was above my reason, nay, it has only confirmed my belief; and the more I study mental science the more convinced I am that I must of necessity believe in many, very many things that are above my reason. For example, I feel and believe that I have an immortal soul-I know that I have consciousness-yet are both these facts inexplicable on scientific grounds. Both are above my reason; but I maintain that I have the right to explain all and everything in the natural order that can be explained on scientific grounds; and while I cheerfully give my belief to that which is above my reason, I am not, that I am aware of, called upon to believe that would beg to refer the Witness,—after this sort:—"Thou shalt not bear false witness tific truth. I therefore state, based upon the tific truth. I therefore state, based upon the reasons already given, that man's mental organization—that is to say, his intellectual and moral faculties-are not of the supernatural, but of the material, order, and are part and parcel of a man's brain. Now, I ask any reasonable being, does this scientific truth deprive God—the great Creator—of any of the honor and glory due to His most holy name? I don't believe it does; moreover, I believe that it is in the power of theologians to take hold of and reconto Canada a calamity. I do not wonder, for cile all scientific truths; and this is wilful ignorance is, always afraid of enlighting the what is wanted in the present just what is wanted in the present day to keep men with badly balanced brains from running into infidelity. We might true principle has it ever enunciated or de- as well expect to stop the world from revolvfended? It whines to the world that it is ing on its axis as to stop scientific inquiry. "religious." What kind of religion are falsehood and calumny? Such religion is that of consequences may be, and it behoves theolo-him who "steals the livery of heaven to gians to meet the questions as they arise upon serve the devil." It is a religion whose god their merits. No greater mistake could be made than to attempt to stop the discussion of these questions. Revelation should have noblest end is gold. It is a religion which nothing to fear from scientific truth; and l would like to know what injury can a man practice. It is a religion in which truth, suffer from knowing that his intellectual and moral faculties are part and parcel of his tested against the philosophy of a brain? Will he take less care of them for well-filled pocket. In short, it is the that reason? Will he be less inclined to seek religion of the Witness. To stir up strife-to assistance from God to enable him to cultivate engender ill-will-to fan the embers of and develop these organs, to avoid the obdiscord-to set citizen against citizen-to jective which would be injurious to them, and misrepresent, distort, impute motives, to seek the objective which would purify to encourage every filthy cur that yelps at the them? I think not; I hope not; I believe not. In fact, I believe the very contrary. lignant calumny broadcast throughout a believe that if men only thoroughly under-peaceful community—such has been the un-stood that by practising humility, liberality, chastity, meekness, temperance, brotherly

mous influence for good upon mankind gene-

ourselves does not prevent us asking for help.

No man shows his want of faith in God be-

cause he sends for a physician when he is

In teaching that man's mental organiza-tion, that is, his intellectual and moral facul-

ties were purely of the material order, I did

not do so to do away with man's moral responsibility, but with the object of graduating responsibility, that is, holding each man responsible according to the degree of his intellectual and moral faculties; and, if that man must be punished for crime (a barbarous remedy), that the punishment should be adjudicated not so much for the enormity of the crime, as in accordance with the offender's moral responsibility. Again, believing most fervently in hereditary taint-from reasons already given, another object I had was to prove that there were a class of criminals that were incurable, or irreclaimable, and that, for the sake of society, the best thing that could be done with them was to lock them up for life. Notwithstanding the proofs I have given in support of hereditary, your correspondent evidently doesn't like to admit it, and asks why were not the children of certain great men, "geniuses of a high order. I really don't know whether or not if that the children of these men were fools; but supposing that they were all fools, as the children of so many great men are, the reason is that all these men, who leave such an offspring, spend all the intellectual force they possess upon whatever may be their calling in life, whether in the field or the senate, and have nothing but a barren intelligence to hand down to their offspring. Then, it must be remembered, that the most intellectual have not always been men. the most moral or honorable Moreover, the mother must be taken into account: what will your correspondent think when he hears the fact that it is no unusual thing to find one of the parents and a whole family of children fools? He will see there is no possibility of getting over the fact of hereditary. In the whole animal creation indeed, it is a fact too well established, even for discussion, "the parents have eaten sour fruit and the children's teeth are set on edge. maintain, therefore that parents are, to a very great degree, responsible for the whole physicial organization of their offspring, either by hereditary or by some breach of natural laws, willfully, or through ignorance; and I consider that the great truth should be taught to every parent. The knowledge of it should make parents more cautious, to be sure, and live in obedience to natural laws, which your correspondent very properly says is the law of God. Your correspondent dwells very much on man's free will; I fully agree with him, the will is free, but the will to guide the acts of man must have a sound mental organization; to act upon the will is the power to play upon the instrument, but it gives but very imperfect music except the instrument is in tune, very many things a man may will to do, but for want of physical power being incapable of accomplishing any of them, and this truth is as applicable to a man's mental organization, as to his motive powers In conclusion, I ask of your correspondent to look at my views, not from a theological standpoint only, but to look at them from every point, to try while examining them, to divest himself of all preconcived opinions. Should hethus take a broad view of the whole question, I have strong hopes that such an intelligent and educated man will find but little to condemn in my writings.

Your obd't serv t,

HENRY HOWARD, M.D. January 23, 1879.

Pointe aux Trembles.

To the Editor of the TRUE WITNESS and Post. Sir,-O dear! O dear! Glory! Hallylewyer! They're at it again! This way, young men and maidens |-especially the maidens |-this. way! Gil-lory! Here's plety for you! Here's