

The True Witness AND CATHOLIC CHRONICLE, A WEEKLY EDITION OF THE "EVENING POST"

761 CRAIG STREET, MONTREAL. By M. C. MULLIN & CO. Proprietors. Terms (by Mail) \$1.50 per Annum in advance

NOTICE.

Subscribers should notice the date on the label attached to their paper, as it marks the expiration of their term of subscription.

Special Notice.

Subscribers, when writing to this office, will kindly state 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. Clendinning.

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.

Afghan.

The designs of Russia on India have been thrown back by the energetic policy of the British Government in prosecuting the Afghan war.

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.

us. It appears to us to be the least of two 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 Chiunmen.

The "Star."

The Star is a non-conductor of public opinion. 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 Orangism, as flunkies enter drawing rooms, by a side door; but it will not do editorially, for it has, seldom or never, the courage of its convictions.

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 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.

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.

The French-Canadian 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.

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.

alized. 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? It is not better in the interest of peace and prosperity to stop it now—once and forever?

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.

Before answering his letter of the 21st ult, I will candidly acknowledge myself to be the author of "Another Backwoodsman's" letter, and also to disabuse him of a wrong suspicion. I would respectfully inform him that my correspondence signed "Another Backwoodsman" was not only in part, but wholly cooked here by no other than myself, and served up with my own pen.

Although I have never seen any return that was made by the wood ranger for this part when I know personally and would respect as a gentleman, I am certain that around here, 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 wooded of the buds of its timber, in fact, of all except what should be left by 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.

have been a question of time, for it was discussed last year in higher quarters than between two backwoodsmen. Had he not 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.

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 would beg to refer the Witness,—after this sort:—"Thou shalt not bear false witness 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 to Canada a calamity. I do not wonder, for willful ignorance is always afraid of enlightenment. The Witness has been in existence for years. What good has it done? What true principle has it ever enunciated or defended? It whines to the world that it is "religious." What kind of religion are falsehood and calumny? Such religion is that of him who "steals the livery of heaven to serve the devil." It is a religion whose god is Mammon; whose worship is a legal tender; whose chief virtue is cent per cent; whose noblest end is gold. It is a religion which Mephistopheles might profess and Judas practice. It is a religion in which truth, honesty and honor weigh as nothing when tested against the philosophy of a well-filled pocket.

Will the Witness deny that the Jesuits are civilization? 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 Brebeuf, Lallemand, &c., enlighten or brutalize the American savages? And if not, who have brutalized them? Can 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 Cartagena—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 depopulate, 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 a 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.

Ever long those who willfully misrepresent their fellow-men will have to appear before the tribunal of God. Falsehood and unchristian malice may serve their little world 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 calumniator.

DR. HOWARD AND "G."

Another Interesting Letter From Dr. Howard.

To the Editor of the TRUE WITNESS and Post. Sir,—If your very gentlemanly and clear correspondence "G," knew how very little time I have at my disposal, I am sure he would excuse me for not having taken earlier notice of his letter. I thank your correspondent for the notice he has taken of my letters, and for the mild manner he has treated them,

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 refreshing. If he affects to criticize my scientific theories, he may be sure I have not the presumption to criticize his theology; he startles me, however, when he says "What I want to show 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 result. 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 which 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 which is contrary to my reason and to scientific 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 reconcile all scientific truths; and this is just what is wanted in the present day to keep men with badly advanced brains from running into infidelity. We might as well expect to stop the world from revolving on its axis as to stop scientific inquiry. It must and it will go, no matter what the consequences may be, and it behoves theologians to meet the questions as they arise upon their merits. No greater mistake could be made than to attempt to stop the discussion of these questions. Revelation should have nothing to fear from scientific truth; and I would like to know what injury can a man suffer from knowing that his intellectual and moral faculties are part and parcel of his brain? Will he take less care of them for that reason? Will he be less inclined to seek assistance from God to enable him to cultivate and develop these organs, to avoid the objective which would be injurious to them, and to seek the objective which would purify them? I think not; I hope not; I believe not. In fact, I believe the very contrary. I believe that if men only thoroughly understood that by practising humility, liberality, chastity, meekness, temperance, brotherly love and diligence, as far as they could practice those virtues, that they would thereby help to develop their intellectual and moral faculties. I conceive it would have an enormous influence for good upon mankind generally. To know that we can do something for ourselves does not prevent us asking for help. No man shows his want of faith in God because he sends for a physician when he is sick.

In teaching that man's mental organization—that is, his intellectual and moral faculties—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 reason already given, another object I had was to prove that there were a class of criminals that were incurable, or irremediable, 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 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 the most moral or honorable men. 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 heredity. In the whole animal creation indeed, it is a fact too well established, even for discussion, "as the parents have eaten four fruit and the children's teeth are set on edge." I maintain, therefore that parents are, to a very great degree, responsible for the whole physical 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, but to look at them from every point, to try while examining them, to divest himself of all preconceived opinions. Should he thus 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 obdt servt, 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 I rally lawyer! They're at it again! This way, young men and maidens!—especially the maidens!—this way! Gil-ory! Here's plenty for you! Here's