

The True Witness

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Correspondence intended for publication must have name of writer enclosed, not necessarily for publication but as a mark of good faith, otherwise it will not be published. ITEMS OF LOCAL INTEREST SOLICITED.

In vain will you build churches, give missions, found schools—all your works, all your efforts will be destroyed if you are not able to wield the defensive and offensive weapon of a loyal and sincere Catholic press.

—Pope Pius X.

Episcopal Approbation.

If the English Speaking Catholics of Montreal and of this Province consider their best interests, they would make of the TRUE WITNESS one of the most prosperous and powerful Catholic papers in its country.

I heartily bless those who encourage this excellent work.

PAUL, Archbishop of Montreal.

THURSDAY, FEBRUARY 18, 1909.

A CONFUSION OF TERMS.

In an article on "The Marriage Laws of the Church" in last week's paper, we made the statement that the Archbishop of Montreal alone could grant a dispensation for the marriage of two young people who were married at Plattsburg some days ago. His Grace points out that this is not quite correct. The young gentleman is a Catholic and a resident of New York, while the young lady, a resident of Montreal, is a Protestant. Neither are therefore under the jurisdiction of the Archbishop of Montreal.

WHERE WRONG IS RIGHT.

While the proposition that wrong is right is one that will be denied on all sides, there is one exception that proves the rule. Prof. —, of Toronto in an address before the Canadian Women's Historical Club of that city recently made some statements with which we all heartily agree. Said the learned professor:

"In a period of over 300 years there has hardly been a single scandal caused by the conduct of the Roman Catholic clergy of the province of Quebec. I doubt if any community, outside of Quebec, can show such a record."

"The French-Canadian clergy show a record of devotion to their cause purity of spirit and pureness of purpose," he went on to say. "The clergy have devoted themselves with amazing self-sacrifice. The Cure works hard and takes his duties seriously. He is the friend of his people and the people trust him. Their relations are cordial. Any aloofness is due to his sense of the solemnity of his position."

"The habitant is profoundly and sincerely religious."

Speaking further of the state of mind of the farmers of this province, Prof. Wrong continued:

When a man is injured a habitant will call a priest before he calls a doctor. It was exceedingly rare for a priest to die and leave any for-

tune. Each priest has a parish of from 400 to 500 people. They get their stipend from tithes on cereal products only. A man can raise only stock on his farm and not of necessity pay a tithe. When a man raises cereals only one twenty-sixth of it goes to the priest.

It was saying a lot for the priests when it was said that some have encouraged farmers to go into raising stock.

Surely such a pronouncement from a man who declares that he has been studying the social forces of French Canadian villages life for twenty five years justifies us in stating emphatically that in this case "Wrong is right." We heartily echo the wish expressed by the lecturer that a better understanding should be brought about between the French speaking and the English speaking people of this country.

LAWLESSNESS IN IRELAND.

A gathering of landowners in Ireland, held in Dublin last week denounced the state of lawlessness existing in Ireland. While there has been for many centuries a reign of lawlessness in the unfortunate country of our fathers, the offences against the moral law have not been committed, in the main, against those who are accused by the group of absentee landlords who held forth under the shadow of the castle. The criminal evictions that have desolated that country, and reduced her population have been caused by these same absentees who with their rack rents and other methods of procedure supported by the laws made by those who did not know much, and cared less, of the feelings of the people for they legislated, have at times, indeed provoked reprisals that we must regret but which were to be expected, for, after all the Irish are very human, and it is divine to stand everything without striking back.

The landowners, in convention assembled, have been singularly unfortunate in their choice of a time for making their calumnious declaration against the alleged lawlessness in Ireland. Only a few days ago on the opening of the Clare assizes, Judge Bodkin, at Clare, was presented with a pair of white gloves to mark the fact that there were no cases of crime to be tried. The same thing happened at Drogheda and at Limerick. In all the districts where the land purchase bill has been put into even partial operation, agrarian crime, the only kind of lawlessness that exists to any extent in Ireland, has disappeared.

We prefer to the declaration of the absentee landowners the statements of Hon. Herbert Gladstone, the English Home Secretary: "I wish the calendars of crime in England were as light as they are in Ireland," the statement of Judge Bodkin, at the opening of the Clare assizes: "So far as ordinary crime is concerned, Clare—and I believe the same remark applies to all Ireland—compares favorably with any country in the world." These declarations from men who are not identified to any extent with the Irish national movement, and are surely worth the vapourings of the absentee landlords and of Sir Edward Carson, since those who spoke thus have access to the statistics of the courts of Ireland. Mr. John E. Redmond, the Irish National leader, whose sincerity and uprightness no man dares question, goes further and declares: "By comparison with England and Scotland, Ireland is in a state of perfect immunity from crime. There is practically no crime in Ireland. The jails all over Ireland are being closed up."

Any sane person may take his choice of the above statements and there is not much doubt as to the conclusion which will be reached.

SPREADING CATHOLIC DOCTRINE.

While we are far from claiming that our paper is the only means for upholding the Catholic spirit in our population, we do claim to be doing our share towards this end. Those who encourage our work are also doing their part. There are still a great many, however, who should be engaged in this good work, but who, for one reason or another, have not given their adhesion to the work. We would ask our subscribers to call the attention of such as these to the following paragraph from the pen of a great Irishman and a good Catholic:

A few days since a friend told us of a parish which fifteen years ago had four hundred and fifty members; now it has barely three hundred. The clergyman in charge toiled night and day at his post, but his people, with few exceptions, took no Catholic journals. As the young people grew up they followed the secular spirit, and little by little fell away from the Church. Were these fathers and mothers without blame? Very truly has Leo XIII. asserted:

"A good Catholic journal is a perpetual mission in a parish." As the years go by this will be more widely recognized.—Charles J. O'Malley.

THE IRISH NATIONAL CONVENTION.

Last week witnessed one of the most remarkable meetings ever seen in Ireland in recent years. Fully two thousand delegates representing all shades of opinion in the dear old land gathered together to deliberate on the best means of securing the happiness and prosperity of the beloved island which is so dear to all her sons and daughters. The press agencies have endeavored to throw as much cold water as possible on the proceedings by exaggerating differences which arose in the convention. Such differences, however, were only such as might be expected in such a large body of men of differing views. All, however, were agreed on the main issue, the need of a measure to grant Home Rule for Ireland. They were also agreed that the problem of land purchase must be solved as a preliminary of the settling of the larger question.

A difference of opinion exists, it is true, as to the best means to bring about the solution of this problem, but the main fact remains that all want it solved in the same direction, the only question being which is the best way to bring it about. The vast majority, however, accepted the views of Mr. John E. Redmond, the Irish Nationalist leader, and his views triumphed all along the line. The opposition was so slight that when the question was put to the vote, only two votes were registered against it.

In the face of this result, all the talk of the Irish disagreeing must fall flat. True, the convention as a body voted against the stand taken on the Irish language as a compulsory subject in the National University. This, however, for the time being, is only a subsidiary question and the divergence in opinions is not so great that it cannot be settled by mutual concessions which will, in all likelihood, be brought about with slight delay. Taken as a whole the great convention was a striking success and demonstrates that the Irish people stand as a unit behind the parliamentary party which speaks for them with a mandate that admits of no doubt.

A FRIEND OF TOLERANCE.

Mr. F. X. Dupuis, one of the Recorders of the city of Montreal, has once more demonstrated his unfitness for the high position which he occupies as a dispenser of justice in the city court. His remarks upon the statements of his colleague, Mr. R. S. Weir, besides being in bad taste, were also in opposition to the laws of the country, as well as calculated to weaken the moral tone of the city.

When a warrant is issued for a thief or any other criminal, the officer charged with that warrant immediately proceeds to arrest the accused with all due diligence. Why should any exception be made for those guilty of the most degrading crime in the calendar? When Mr. Dupuis declared that the ends of justice are well served by the practice of sending a warning to the keepers of disorderly houses that they must come before the court to answer the charge, he is guilty of legal heresy. The warrant covers not only the inmates of the house, but the frequenters as well, and how can the frequenters be brought before the court when they are warned that the place which they frequent is placed under the ban and that those who frequent it are liable to the penalties of the law? We prefer the view of Sir Henri T. Taschereau, Chief Justice of the Court of King's Bench, upon the legality of the question at issue, while as to the moral issues involved we feel on safer ground with such men as His Grace Archbishop Bruchési, His Lordship Bishop Racicot, Rev. Dr. Farthing, the Anglican Bishop, Rev. Arthur French, and the members of the Anglican Synod, both clerical and lay, than we would in following the views of Recorder Dupuis, Dr. Dagenais, Mr. Godfroi Langlois, M.L.A., and the other friends of "tolerance" in such matters.

EDITORIAL NOTES. Who will give the first thousand towards the new palace for the Archbishop? Don't all speak at once. Those who came to Montreal to try our winter climate got the Canadian winter with a vengeance. The Canadian Extension Society has received funds for two chapels as a memorial to the son of the donor, Mr. A. A. Hirst, of Philadelphia.

Let it be our happiness this day to add to the happiness of those around us, to comfort some sorrow, to relieve some want, to add some strength to our neighbors' virtue.

The sixth annual meeting of the Catholic Educational Association will be held in Boston the second week of next July. The invitation to hold the convention in Boston was extended to the Association by Archbishop O'Connell at the convention in Cincinnati last July.

A notable feature of the University of Virginia's elaborate celebration in honor of the Edgar Allan Poe centenary was the bestowal of medals on seventy-five persons who have aided materially in furthering Poe's reputation as a man of letters. Among those to whom these memorials were awarded was Father John B. Tabb, of St. Charles' College, Ellicott City, Md., widely known as the poet-priest.

Half a million lives are wasted annually through the use of opium. The use of the drug is the ruin of the Asiatic race and has unfortunately extended to America. President Roosevelt has interested himself in the opium evil at the suggestion of Archbishop Harty of Manila, and delegates have been appointed by China, Japan, Siam, Persia, Russia, Germany, France, Great Britain, Holland and the United States to attend a universal conference to remedy the opium habit.

Those persons who are afraid that American institutions would perish and liberty be unknown if a Catholic were elected President of this republic, should look at Canada which is happy and prosperous under a Catholic Premier, Sir Wilfrid Laurier, now in his third term of office. He has not invited the Pope to move to Quebec, nor requested the College of Cardinals to direct him in politics. He has in his cabinet 4 Catholics, 4 Episcopalians, 2 Methodists, 2 Presbyterians, and 1 Independent.—Catholic Columbian.

Application to Parliament. Notice is hereby given that an application will be made to the Parliament of Canada at its next session by the Cedars Rapids Manufacturing and Power Company for an Act extending the time granted by its charter Chapter 65 of the Statutes of 1904, (Section 12) for the expropriation of lands; and for other purposes. C. DESSAULLES, Solicitor for Applicant. Dated at Montreal this eighteenth day of January, 1909.

The Catholic View of Darwinism.

The present year, 1909, is also the centennial of Darwin's birth. He was born Feb. 12, 1809. Father Gerard, the eminent English Jesuit, has an article in the February issue of the Messenger, from which we select these paragraphs.

It was on the 1st of July, 1858, at a meeting of the Linnean Society, that the essential principles of the Darwinian system were publicly exhibited, in an essay jointly contributed by Mr. Darwin and Mr. A. R. Wallace, who had arrived independently at similar conclusions. Phrases used by the authors to exhibit their more essential principles in summary form have become classical. Darwin spoke of "Natural Selection" as the agent to which organic developments are to be attributed. Wallace of "The Struggle for Existence." As will be seen, both phrases mean practically the same, and combined by Herbert Spencer as "Survival of the Fittest" they compendiously describe the root idea which underlies the whole Darwinian scheme.

THE OLD THEORY.

It was to be expected that many of the older school of Naturalists would be set against a doctrine which contradicted beliefs that had long held sacred, and threatened to sweep away all landmarks in the field they had spent their lives in exploring. There was, in particular, an obstinate belief in the absolute fixity of species, the paramount importance attached to which, in the eyes of all parties, is now not easy to comprehend. For a century no one has questioned the authority of Linnaeus, who deified a species as the posterity of one ancestral pair originally created in the type transmitted to their descendants.

But while both in England and on the continent, especially in France, some leaders of scientific opinion showed themselves hostile, or at least unconvinced, the theory of evolution coupled with Darwin's name, soon gained general acceptance, although many of its warmest partisans were lukewarm in the advocacy of Natural Selection as the ruling factor in its operation—and thus were not characteristically Darwinian. A signal instance was that of Professor Huxley, who, while he

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did more than any other man to promote the spread of Darwinism, always exhibited a marked reserve in regard to this, its most essential element.

PRESENT STATUS OF THE THEORY.

As to the subsequent progress of Darwinism and its present standing in the scientific world, it is by no means easy to speak with assurance on account of the almost universal lack of precision with which the term is employed. In the large classes of the general public who talk of science and call themselves Darwinians, the great majority have evidently never read the works of Darwin himself, or his authorized exponents, and have most vague and erroneous ideas about his doctrine. Amongst those who are really men of science, whilst a profession of loyalty to Darwin's teachings is considered imperative, it is hard to discover any who are genuine Darwinians. In evolution the vast majority implicitly believe, but round the controversies which it has been wrought out by which it has been waged and show no symptom of ceasing to do so; while as to Natural Selection, though it is constantly invoked in general terms as potent to solve all problems, we usually hear different language when crucial points are discussed.

THE CATHOLIC VIEW.

The Darwinian hypothesis cannot possibly come into contact or conflict with any fundamental truth either of religion or philosophy, for, as already observed, it makes no pretence to explain the origin of anything, and leaves the problem of original causation exactly where it has ever been. Secondly, from what we have seen it will in any case be time enough to enquire how to reconcile other beliefs with the doctrine of Darwinism or Evolution when we shall have clear and certain knowledge as to what it is with which they are to be reconciled.

As to the theory of Evolution itself, there can be no grounds for supposing that it is atheistic or materialistic, provided always that we acknowledge, as common sense obliges us, that it is the effect of a power and wisdom transmitting all the forces which we discover operating in nature. As St. Augustine said, in creating the seed God creates the plant, no less than if He created it in its mature development; and, similarly, the same doctor held, God created the world by a single act or word, and all the animals and plants which it contains, not separately as they now exist, but potentialiter atque causaliter, in the force destined

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to produce them, and the capacity of their production in the elements from which they were to be produced.

Correspondence

Universal Property

To the Editor, Dear Sir,—Kinship, influential journal of mine which has the Irish News (complete or) I want proprietors' terrible effort compel the Irish English government and nothing should Ireland a basis Irish prosper should surrender representatives by hard fighting unwilling Parliament Thanking you in anticipation I am, Yours EUGENE CAN Shantongh, J.

To the Editor Dear Sir,—Have and convincingly of annuity is tenants than the vice versa—and pricing that any I am rejoiced to the most prominent opinion that low the purchasing: er rate of annu the higher rate is a pity it was the low annuity it is impolitic again.

Thus they say ter the landlord held, demanded held in Kildare the 3rd and 4th and again only milar demand w rate of interest the purchasing 3 per cent., or say even after t published the fin Act of 1903, sti continue to pay chase above the milar demand v landlords, the t-ernment officials just price.

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