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# Sailors' Club.

# LORS WELCOME. Wednesday Evening

lent invited. The finpay us a visit.
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COMMON STREETS.

ENTS TLY SECURED

e Grace O'Brien, of ynes, Limerick, well-ial reformer, poet and or of "Light and "A Tale of Venue," through her streumprove the conditions ris emigrated to the and to ensure their ral, and who died or a Smith O'Brien, of eland' movement, left in the United Kingt £3,806 9s 4d, and will dated 7th of Dehas been granted to will dated 7th of Dehas been granted to Ellen Lucy O'Brien, ject to a few specifieres in various comer brother, Lucius r nicces, Lucy, Pene-Gwyn, she left the state.

TY BELL COMPANY 4 & 26 RIVER ST. 177 BROADER OY.N.Y. NEW YOR Manufacture Superior HURCHCHIME SCHOOL & CITA BELLS

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# The True Culitness



MONTREAL, THURSDAY, NOVEMBER 18, 1909

Vol. LIX., No. 21

chaplain of the Catholic students, and thought they had done a good stroke for their college, but the bi-gotry of Ulster was yet to be reck-

PRESBYTERIAN DENUNCIATION

made still, entered her the test on his own account. Accordingly the Privy Council of the Lord Lieutenant appointed a distinguished committee, of whom Sir Patrick Coll was the only Catholic, to try

CATHOLIC

as a representative of common sense, but of philosophy." Another wit-ress who protested against the "Ro-manization" of the University, had

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TO THE PRINCE OF THE PHILOSOPHY AND THE University had no answer to Sir James Dougher ty's question: "Is it more sectarian to have Catholic Philosophy taught by a Catholic Philosophy taught by a Catholic, than Philosophy and the Nave Catholic Philosophy taught by a Presbyterians, taught by a Presbyterian and to have Catholic Philosophy taught by a Presbyterian and to have Catholic Philosophy taught by a Presbyterian and to have Catholic Philosophy taught by a Presbyterian and to have Catholic, than Philosophy and the Queen's College had been essentially Proposed to this Chair in order to give equal chance to Catholics, and therefore make the new University realisted and defended by King's Counsel, and solemnly pronounced en by judges of the land. This hap pened in Dublin Chatte, October 11 14, before a special committee of the Erryy Council consisting of the Lord Chancellor, Judges Johnson and Ross, the Crown Solicitor, Si Patrick Coll, the Under-Secretary for Irekand, Sir James Dougherty and Head Commissioner Sir David Harrel.

The same act that had established the National University of Ireland, mainly under Catholic auspices granted Queen's College, Beliast, the rights and privileges of a University for the benefit of Protestant Ulster, though, nominally at least, sectarians was excluded from both. Of Ulster's 1,500,000 inhabitants, 800,000 are Catholics, and as the Belfast Commissioners, all Protestants, were loth to lose the majority of students in their province, they shill be the province of the Belfast Commissioners, all Protestants, were loth to lose the majority of students in their province, they shill be province and privileges of a University and lead commissioners, all Protestants, were loth to lose the majority of students in their province, they shill be province and provin sciences. The successors of St. Thomas in the fifteenth century were mere quibblers, but I look upon Scholasticism proper as the most perfect training of the mind that can be devised." Here Judge Johnson interposed: "I am afraid we'll be all Catholies before Father Flirlay is finished."

of Ulster's 1,500,000 inhabitants, 800,000 are Catholics, and as the Belfast Commissioners, all Protestants, were loth to lose the majority of students in their province, they established a chair and lectureship of Scholastic Philosophy, elected a qualified Catholic layman, Professor Parke, M.A., to the former, and a Catholic priest, Rev. Denis O'Keefe, M.A., to the latter. They also accepted gratefully a Dean of Residerce appointed by Bishop O'Neill as chaplain of the Catholic students, and thought they had done a good be all Catholics before Father Finlay is finished."

On cross-examinacion Father Finlay replied that the Church was the
oracle not of all truth, but of re
vealed truth; that no books on philosophy are or can be altogether free
from rehgion; that Scholastic Philosophy was unintelligible to the general professor and could only be
taught properly by one who knew
and believed it. "But an atheist may
teach mathematics," said Judg
Johnson. "But he believes mathematics," was the reply. Catholics asked for a scholastic chair because
their Church approved of Scholasticfam; Protestants sometimes asked
for it because they believed it to
be the best. Catholic philosophy
contains nothing that may not be
accepted by any believer in revealed
truth.

The Lord Chroseller. The Presbyterian Conference denounced the Commissioners' action. Scholastic Philosophy was St. Thomas Aquinas, who was Catholic Philosophy and Theology rolled into one. The Commissioners and endowed a chair for the Pope and the Jesuits in Belfast University: Protestantism was in jeopardy, and the battle of the Boyne had been fought in vain, unless the Privy Council should grant their petition to inhibit Scholasticism altogether. The Marquis of Londonderry, determined that "the maiden city should be 'a maiden still," entered formal protest on his own account. Accordtruth.

truth.

The Lord Chancellor announced at the end of the inquiry, which, he said, was long, "but not one moment longer than it deserved," that by unanimous decision, "the Committee will advise his Excellency (the Lord Lieutenant) that the three petitions should be dismissed."

Thus the three days battle ended with Catholic Philosophy in termanent possession of the Presbyterian stronghold, for it was conceded by all parties that only Catholics were qualified to expound Scholasticism.

The Protestant experts went away.

The Protestant experts went away-wiser, if sadder men. The general impression produced not only on Ca-tholics but or Protestants, was that Scholasticism is the only definite system of Philosophy, and that its exponents were the only witnesses who knew whereof they spoke. This impression was intensified by an address delivered before the Catholic Truth Society, which happily held its annual convertion in Dublin while the Privy Council was in season.

# THE CHURCH OF THE WISE.

Coll was the only Catholic, to try the case.

It was really the Spirit of Calvin vs. St. Thomas Aquinas, though it transpired that philosophically there was little conflict between them. Mr. Gordon, K.C., and Mr. Wilson, K.C., appeared for the petitioners, Mr. Matheson, K.C., and Mr. Mo-Grath, K.C., for the University Commissioners, and for three days Dublin Castle was turned into an Aula Philosophiae. Learned counsel and expert witnesses quoted freely wom St. Thomas, San Severino and Leo XIII: the "Summat," the Stony-hurst Series and Newman's "Grammar of Assent", were contrasted with Locke, Whatley and Spencer; all the papers were full of this "Disputatio de Universa Philosophia." and even the Dublin cabmen were discoursing of Philosophy. Dr. Windle, President of Cork Uni-

The whole contention of the petitioners was that Scholastic Philosophy necessarily included Catholic Theology, and was, therefore, in wolation of the Statutes which forbade retigious teaching. Mr. Gordon opened by accusing St. Thomas of teaching Roman Catholic dogma. Judge Johnson Interrupted: "There was no Church in those days called Roman Catholic; it was the Catholic Church." When Father Clarke's "Logic" was cited as proving Papal Intallibility, Sir James Dougherty said: "I found 'Clark' a very useful book when I was a teacher of logic.' A Presbyterian minister and others who urged that the Scholastic chair would repel Protestants but had not estimated how many Catholics It would attract, drew from Judge Ross the remark: "They do not consider the other side of the question at all."

avoid what he designates as a peril in our midst.

This episcopal letter, which is the seventy-ninth head to the present Archbishop, he addressed to the Catholics of Montreal under date of the 11th of November, 1909,

faithful, hence the necessity of re-calling them to your attention.

Some months ago a brilliant the-atrical season was announced for the Academy of Music and every-thing in connection was to have been carried on in a strictly irre-proachable tone. The most noted pieces from the French dramatic authors were to be played, and nothing of a risque or questionable character was to be given. In fact the promises were so positive in their character that several excellent citizens decided to encourage by their subscriptions the artistic enterprise in question, as they hoped to see their desire to have representations of clean and honest art and literature established amongst us. thors were to be played, and noth literature established amongst literature established amongst us. We, however, made our recommenda-tions, which did not fail to reach the directors of the establishment, and these gentlemen will bear us out in saying that our coursels were accompanied by the greatest possible consideration. We did not wish to have the unfortunate incidents of past seasons repeated, and we gave it to be understood that, as the guardian of good morals in this city and diocese, we could never tolerate plays that might become lessons of perversion to the community. accompanied by the greatest possi-

lerate plays that might become resons of perversion to the community.

In answer we received the most solemn promises, which we thought at the time to be sincere, yet these assurances were very soon to be violated. Following complaints addressed to us, and which were perfectly well founded, we retterated our warning in writing. These, however, brought no reply, and upon our return from the sessions of the Plenary Council at Quebec we were pained to discover that families were scandalized and grieved because of the representations at the theatre in question. At this we decided to assure ourselves as to the real state of affairs, and consequently undertook the painful task of examining the French plays given during some time past at the Academy of Music. We at once saw how well founded were the accusations that had come to our ears, and we do not hesitate in declaring these plays immoral and dangerous, in spite of the appreciation of certain writers, possessing a weakened religious and words.

sessing a weakened religious and moral sentiment.

The men and women who frequent these representations are dangerously near the border line which separates good from evil, as marriage is no longer the august sacrament of which the Church has at all times proclaimed the unity and the indissolubility. Here passion is exhibited in a shameless manner, while adultery is no longer a crime which should inspire horror and disgust. Rather it becomes the basis of all these productions and the obligatory them, The scenes follow each other with a perf.dious art, replete with a cunning underlining of double meaning, of gallent escapades and provocations to crime.

This is what our examination has brought to light, together with pleasantries of bad tasts at the expense of things which our faith and plety have never falled to venerate. Every bad instinct of poor, weak human nature is here revealed, and

ARCHBISHOP CONDEMNS THEATRE.

This episcopal letter, which is the atters and devoted our patriotism or to avoid what he designates as a peril in our midst.

This episcopal letter, which is the searced that the whether by condesses the piscopal letter, which is the searced that the served the property in this the city of sin while at this theatre. Now, dear brethren, is such a scandal as this to be established permanently in this the city of Mary? No, I am sure you will not tolerate such a thing. Let these actors and actresses who come over from Europe in order to place their talent at the service of such works plainly understand that they are not appreciated. Let us show them that dogma, the divine law, conscience and devoted love of domestic life are not vain words in this country.

We know that usay to them once for all as proud Catholics and Canadians: "You must respect us."

We know that they would never dare pronounce upon the stage a word insulting to our patriotism or to our national history; and why, we ask, do they insult so readily the chartings of the gospel and of the Church, the sacred traditions which for the present time have constituted our strength and our happiness as a people?

It matters little whether by con-

piness as a seople?

It matters little whether by con-

seventy-ninth assued by the present Archbishop. Is addressed to the Catholics of Montreal under date of the 11th of November, 1909, and reads as follows:

Our Very Dear Brethren,—Our matters it it whether by consistency of the theatre and to put you on your guard against its perfidious settlement of the result of the severe measures which we felt in duty bound to take against several places of amusement in this city appear to have been forgotten by a certain number of the fatthful, hence the necessity of recalling them to your attention.

Some months ago a brilliant theonly condemn that kind which brings about the perversion and the loss of souls. We feel assured that the great mass of the people are with us in this movement, but we also know, alas, that so-called Christian parents and even young girls of the best families have attended these objectionable representations. Their good faith may have been deceived. Be it so, but we hope that they will never return. We want it to be well understood that this theatre is no place for a weman or virtuous young girl. We therefore ask the valiant mothers of families to lend us a helping hand in order to

the valiant mothers of families to lend us a helping hand in order to combat this evil which we are sure will soon disappear. They could not, in fact, at the present moment per orm a more beneficial work.

We have just placed before you, very dear brethren, your duty as Catholics and Christians, and we have the firm confidence that you will perform it to the letter. In will perform it to the letter. solemnly denouncing this theatre as a peril for the good morals of the community, we have only performed our duty as the first pastor of this diocese. It is in the name of conscience that we have spoken, consequently it is for your Catholic conscience to respond.

PAUL, Archbishop of Montreal.

# A Protestant on MixedMarriage.

Rev. Dr. Stephen S. Wise, preach ed at the Free Synagogue in West Eighty-first street, New York, re-cently, on intermarriage. He took a most en-phatic stand against the intermarriage of Jews and Chris-

a most explaine stand against the intermarriage of Jews and Christians.

"Intermarriage is not a problem—it is a fact," he said. "And it is not as serious as some think. In the Scandinavian countries, in one out of every three or four marriages of Jews, it is an intermarriage with a Christian. Among the Jews of Germany about one in five of the men marries a Christian, and about one in six of the women. In the United States the proportion is much less.

"It has been said that if there were to be great increase in these intermarriages it would eliminate the prejudice against the Jew. It would do more—it would eliminate the Jew.

The Jew.

"But my objection is based not merely on that account, but on fear of the loss and harm that would accrue to Christendom and to Christianity as a result. Christianit- usually loses the Christian in such a union, and almost never gains the Jew. In marriage there should be a maximum of oneness, a miximum of dissimilarity and indifference.

"And then there is the danger to the children who are the fruit of intermarriages, the danger that comes from having no fixed spiritual home-neither here or there." the Jew.

## Catholics 300,000,000, Protestant 160,000,000,

The number of Catcholics all over the world is estimated to be about 800,000,000. The total number of Protestants, included in all the sects from Lutherans and Calvanists to Swedenborgians, Unitarians, Universalists, Dowlettus, Christian Scientists, etc., etc., is about 180,000,000. But most of them have no common faith. They are not one but legion. They cannot be counted together, as people heaving the same religion. They can be grouped together only by the fact that they are nothed to the Church that Christ feunded.—Catcholic Columbias.

# THE BOOK OF ARMAGH.

A GEM OF ANTIQUITY.

One of the Most Priceless of Irish Histories.

It is generally known that the Book of Armagh, one of the most priceless of Irish historical remains, and which for beauty of decoration scarcely reaks second to the Book of Kells, was once offered for sale by auction in Dullan. The Book, which dates from the mith century, was pledged in 1861, and it disappeared from then until 1707, when it was found in possession of Arthur Brownlow, of Louth. It was for some time in the hands of Sir William Betham, the antiquarian, and Mr. M. Mason, and was offered for sale by William Brownlow, of Knapton, Abbeyleix, its last private holder. The auctioneer was Magaire, of Suffolk street, and the report of the bidding on June 6, 1831, states: Suffolk street, and the report of the bidding on June 6, 1831, states:

'The first offer was £100, £150 and £200 were the text bids. On the respective competitors went through the several graduations of £260, £300, £300, £370, £390.

Here the rivalry seemed to have come to a full stop; there was complete silence. The auctioneer

plete silence. The auctioneer in vain essayed to rouse the purchasers by saying. 'It's a scandal that it should quit the country. Rely on it, it will leave the country unless an advance be made.''

All would not do. The fatal once, twice, thrice, were put, and the final monosyllable 'gone' followed. All were anxious to hear who was the purchaser of the property of the property of the purchaser All were anxious to hear who was the purchaser of this gem of antiquity, but no one knew. The whole time occupied in the sale was but five minutes, and in that short space of a few brief seconds did this chronicle of the olden time charge masters. The book was not sold, however; the last bid was the owner's own. In 1830 he seeming adr's own. In 1836 he again advertised it for sale, but it was not put up. The Protestant Primate collected £300, and on Nov. 4, 1863, became the purchaser. After being exhibited in the Irish Academy

1863, became the purchaser. After being exhibited in the Irish Academy for a while the Book was given to Dr. Reeves, Bishop of Down, with a view of preparing it for publication, and it was everatually presented to Trinity College Library, where it now lies.

The most precious part of the Book is the confession of St. Patrick, which, the scribe states, he copied from the Saint's own autograph. The Book consisted of four hundred and forty-two pages, of which eight are missing. It is almost altogether in Latin, and includes a complete copy of the New Testament. Next in importance to the Confession are the Lives of St. Patrick, by Tirechan, a Bishop, probably of Killaha, and by Muirchu, a Leinster man. Both Lives are of the seventh century, and, like the Confession and the copy of the Scriptures, are in Latin. The Dicta Patricii and some of the Camons, and the Liber Angueli are also in Latin, and there is a Latin Life of St. Martin of Tours. The two lives bear evidence of having been prepared largely from earlier sources Latin, and there is a Latin Life of St. Martin of Tours. The two lives bear evidence of having been prepared largely from earlier sources in Irish, but there is no doubt that Tircohan travelled over the seepes which he describes of St. Patrick's work in Meath and Commacht—an ex-

work in Meath and Commacht—an example which was followed in our day by the Aposote's modern biographer, Dr. Healy.

The "annotations" or motes complete the Patrician documents. These notes begin in Latin, but the scribe, who was translating from a Gaelic original, found himself unequal to who was translating from a Geente original, found himself unequal to the task, and finished the notes in Irish. These notes extend from folio sixteen to nineteen, and the Gaelic portion, which begins on folio seventeen, extends to one hundred and sixty-four lines. At the end in small script is an index on list of Irish sources of information relating to St. Patrick. This list of names of places and people associated with the labors of St. Patrick is also in Gaelic. Rev. Edmund Hogan, S.J., the ablest and most painstaking of old Irish scholars, has published the Patrician documents in the Book of Armagh, and has collected all the Irish passages and phrases that are quoted in the Latin texts, and explained them in a complete glossary.

plained them in a complete glossary.

The great window over the High Altar of the Cathedral of Armagh contains in large letters a faceimile of an extract from Muirchui's life, as copied in the Book of Armagh, describing the finding of the fawn on the site which had been granted St. Patrick for his Cathedral. Those accompanying the Saint wanted to kill the fawn, but St. Patrick prevented them, took the animal in his arms, and earned it to a neighboring hill, where he placed it in safety. When in 1836 Dr. Crolly was translated to the Primakeal See, he decided to take up his residence in Armagh. One of his first acts was to choose a site for a Dethedral worthy of the high treditions of the discose, and the only one available was that on Sandy Hill, now De-

thee I Hill, which he procured from Lord Cremorne. Meanwhile the scholars were at work on the Book of Armagh, and set out to identify places in the Lives, and it became evident at once that the hill to which St. Patrick brought the fawn to safety, when threatened on the old Cathedral site, was Sandy Hill, now crowned by the Loble Gothic edifice, where the Faith of St. Patrick is secure. The Muirchu narrative has the prophetic ring, and, thanks to the foresight of the Cardinal-Primate, is made a fitting jewel in the Catholic crown.

PRICE, FIVE CENTS

In view of the expectation that the Government would ask the House of Colling and the House of the Art of the Art of the House of Lords to the Irish Land in the House of Lords to the Irish Land in the House of Lords to the Freeman's Journal along letter to the Freeman's Journal acpricating such action. "I venture to think," he writes, "that the Bill, as passed by House of Lords, though in some respects not so good as the Bill sent up by the House of Commons, is, in other respects, a better Bill; while, absolutely, it is, as it stands, a very valuable supplement to the Act of 1903." Lord MacDonnell then considers in detail MacDonnell then considers in detail the four main points in which the Bill has been changed by the Lords:

(a) The maintenance of the zone system without any qualification;

(b) The exclusion of the general power of purchasing land compulsority which the original bill provides;

(c) The treatment of the great question of Congestion; and (d) The constitution and functions of the Congested Districts Board. In regard to the first, he says that "the question at issue is one which more immediately affects the Treasury, and only affects Ireland in so far as those oppressive sales may lead to ultimate repudiation of annuities. That danger, however, lies in the future, and as it arises from the terms of the Act of 1903, it obviously affords no reason for rejecting the Bill." On the second, he declares that "the rejection by the House of Lords of the general power of purchasis land by compulsory process affords equally little justification for rejecting the Bill. In view of the present situation in Ireland, it is impossible to produce any conclusive arguments in support of the necessity of general compulsion. How can general compulsion. How can general compulsion. How can general compulsion be necessary when, admittedly, landlords have been so eager to buy, that the State is now, and for probably ten vears to come will be, unable to Pay advances in cash for all the land that has already been sold?" From his discussion of the two remaining points we quote the following: "From my point of view the great merits of the bill, as it now stands, lie in its treatment of the Congested Districts Board and of Finance (the latter being, of course, common to both bills). The original bill had converted the Congested Districts Board into a political organization, richly endowed with public funds, and with jurisdiction over vast areas which were not congested. The bill, as it stands, reduces the Board within the limitations of a strictly business body, and, while restricting its operations within congested areas, confers on the Lord L requires." And, concludes Lo MacDonnell, "on the balance merits and demerits the bill posse MacDonnell, "on the balance of merits and demarits the bill posseses four outstanding and pre-eminent recommendations to the acceptance of Irishmen, besides several minor advantages. The first recommendation is the relief of the Irish ratepayer from responsibility for bosses in the fiotation of loans. The second is the payment of future advances in stock and the increase of the bonus by a sum estimated at four million sterling. The third is the increase in the Congested Districts Board funds from £86,250 to £230,000 per annum. And the fourth is the recognition of the principle of compulsion in reference to the relief of congestion... In view of these splendid gifts, these great advantages possessed by the Bill as it stands over the Act of 1908-for this is the comparison which Irishmen should make—what friend of Ireland will wreck this Bill?—Sendon Tablet.

Let us have the faith that makes might, and in that faith let us dare to do our duty as we understand it. —Abraham Lincoln.

Skrength lies in character. Decision weakness, sham and protence a enfecting. Only the remine and the sincare are worth while.