

The True Witness

AND CATHOLIC CHRONICLE.

PRINTED AND PUBLISHED BY

The True Witness Printing & Publishing Co. (LIMITED)

At 253 St. James Street, Montreal, Canada.

P. O. Box 113.

MS. and all other communications intended for publication or notice, should be addressed to the Editor, and all business and other communications to the Managing Director, TRUWITNESS P. & P. Co., Ltd., P. O. Box 113.

The subscription price of THE TRUE WITNESS for city, Great Britain, Ireland and France, is \$1.50.

Belgium, Italy, Germany and Australia, \$2.00. Canada, United States and Newfoundland, \$1.00. Terms payable in advance.

New subscriptions can commence at any time during the year.

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WEDNESDAY, AUGUST 14, 1895.

REV. DR. ZAHM'S THEORIES

Elsewhere we publish an extract from a lecture delivered by the learned and eloquent Dr. Zahm, one of the leading scientists of the age, in which he lays down the somewhat astonishing theory that the Catholic Church teaches nothing that might be considered directly antagonistic to the idea of man being the result of an evolution. His subject is, "The Simian Origin of Man," and he claims that there is nothing in Roman Catholic dogma to preclude the view that man is descended from the ape, or some other animal. His argument, which is very elaborate, reduced to a nutshell is this: "The creative act being acknowledged, and God being recognized as the author of our being, whether the germ of life is created for each individual, or whether matter was endowed with power of evolving new beings out of the original germ, does not matter, as far as the dogma is concerned. Therefore, he concludes that "should it ever be proven"—he supposes the possibility—that evolution exists, there is nothing in Catholic doctrine to militate against that which would thus become a scientific truth.

Rev. Dr. Zahm is a scientist of world-wide reputation; he is also a theologian of high merit. We are neither scientist nor theologian, so we do not presume to enter into discussion with the learned doctor upon subjects so "awfully deep." Still, as a rational being, and one who had the slight advantage of five or six years study in the wonderful branches so thoroughly investigated by the reverend professor, we might be permitted to humbly disagree—not with his theory, because, being baseless, it becomes a mere castle in the air, but with his unscientific method of attempting to arrive at a special end.

Science must be mathematically exact; to reach a scientific conclusion the premises must be composed of well-authenticated or else self-evident facts; Dr. Zahm will admit all this, we trust. Theology is the most logical of sciences; to reach an exact theological conclusion, the premises must consist of perfectly proven, or irrefutably authenticated truths. Again, we trust, Dr. Zahm will agree with us. Now, what is it that he wants to prove? Is it the existence or non-existence of evolution? No. Is it the teaching of the Church on any special point of science? No. Is it the truth of the Catholic dogma of creation? No. What then does he want to establish? Simply this: THAT THE DOGMA (OR TEACHING) OF THE CATHOLIC CHURCH IS IN HARMONY WITH SCIENTIFIC TRUTH; in other words, that there is no conflict between science and religion.

To do this, a man who is a scientist and a theologian should cling to facts and truths. Take all the known facts established by science, in any domain, and array them on one side; set up, on the other, all the teachings of the Catholic Church on these different points, and you have the result—all the scientific discoveries (facts) and all the Catholic dogmas (truths) in perfect harmony with each other. Nothing more simple. But Dr. Zahm is too scientific to be simple and too profound a theologian to be clear—hence so much confusion, so much misunderstanding, so much danger for the very truth he seeks to establish.

The extract referred to in this editorial was published last week. The foregoing was also written for our last issue. We had just reached the point indicated when it suddenly appeared to us as if science and theology, fact and truth, were mixed up and lost in one serious

reality, and that instead of the origin of man being the important subject, our own end absorbed all our attention. Truly did we believe that we had written our last line, and that the pen, so suddenly and so rudely dropped, was never again to be taken up. It is only now, after six days of suffering, that we return to complete what will ever be, for us, the most memorable editorial of our lives. An eternity of possibilities seems to yawn between the first and second parts; it will always seem that death's angel flew past, and where the shadow of his wing fell there will ever be a blank.

Were Dr. Zahm to deliver purely scientific lectures, he would educate thousands of already educated people; were he to lecture upon religion he would make converts, or at least he would challenge the world's respect for the Catholic Church; even were he satisfied to establish and prove the great truth that true science and true religion can never come in conflict, he would be lending science the glory of religion, and surrounding religion with the bulwark of science. But, in our humble opinion, he goes—if not beyond his depth, at least—beyond the depth of his audience, when he seeks to conjure up every imaginable or impossible scientific theory and strive to adjust Catholic teaching so as to meet and suit it in all its phases. It is sufficient for us to know that Catholic doctrine agrees with a certain scientifically established fact; we don't want to know whether it might or might not agree with some other theory which has never been and cannot be established. What then is the use of telling us that if the theory of evolution ever were proven true that the Church's teachings would not clash with it. Science has long since proven that the theory was baseless; and the Church, agreeing with science, teaches no such theory of the kind.

Not being a learned scientist, we would be laughed at were we to propound the following, but Dr. Zahm might do so and be considered a marvel of erudition—it would be as sensible as his "origin of man" idea. Suppose that at some future time instruments should be invented by which it may be scientifically demonstrated that the Ptolemaic system was right and the Copernican system wrong, that the earth is flat as a plate and not round as an apple; even when that discovery is made, and all the astronomers and scientists of several centuries are refuted, we can prove that the teaching of the Catholic Church will be exactly in accord with this new scientific discovery, and therefore, that the true religion is ready to fit into any true scientific mould. Were we to advance this and elaborate it in a lecture we would be laughed at by the audience and lashed by the press. Please tell us, then, wherein we would be more absurd than is Dr. Zahm in his now world-awakening lecture on the "Simian Origin of Man." There is no more likelihood of the Ptolemaic system being scientifically proven than there is of the theory of evolution being established. Then why squander time trying to prove that, if what cannot be true could be true, the Church would agree with it? It is scientifically false—that settles it, let it rest, give us something scientifically proven. We fail to see the ultimate benefit to result from those sensational scientific leaps of Dr. Zahm. They may prove him to be a great scientist and theologian; but will they bring any souls into the fold? That is the work of the great priest!

AN URGENT MANIFESTO.

As might have been expected, Mr. Justin McCarthy, M.P., leader of the Irish Nationalist Party, has issued a manifesto appealing to the Irish members of Parliament to end the dissensions in the ranks of the party. He claims that those dissensions are responsible for the return of the Unionists to power. We take the following extract from the London despatch of July 7, on the subject:

"Continuing, Mr. McCarthy asserts that it is almost impossible to over-estimate the disastrous effect of Mr. T. M. Healy's charges made at the national convention at Omagh, county Tyrone, on July 8. Mr. Healy upon that occasion accused Mr. John Dillon of selling Tyrone to the English party, and read a letter from Mr. Edward Blake, M.P., to Privy Councillor Dixon, informing him that the Nationalist Federation would be unable in future to subsidize North and South Tyrone, or North and South Londonderry, which he asked should be subsidized henceforth in the sum of £200 yearly by the Liberals. It appears from the statements made that the then Government whip, Mr. Thomas E. Ellis, M.P., consented to this, on the understanding that the seats were to be considered Liberal and not Home Rule seats. Mr. Dillon, replying to Mr. Healy's charges, cried, amid considerable uproar: "What you state is an infamous and calumnious lie. You are a traitor. You read a private letter in public."

Mr. McCarthy, in the manifesto, states that Mr. Healy's charges are "unfounded, grossly, ludicrously untrue," and that Mr. Healy's action was disloyal to his party. It would have surprised us had not such a manifesto been issued at this serious juncture. In conjunction with it we would advise all our readers to carefully peruse the extracts we give, elsewhere, from Mr. T. P. O'Connor's magnificent

and sensible address delivered recently in the old town of Clonmel. Rarely, during the past ten or fifteen years, did we read a speech that afforded us more genuine pleasure than this masterly argument in favor of unity. Whatever other qualities Mr. O'Connor may possess or lack, no one can lay aside his finely-expressed sentiments without according him the grand, and often too rare, endowment of true and solid patriotism.

For over fifty years Ireland's best and most active friends have been urging the necessity of union; and no one individual seems to have been able to bring about that much desired result. This heritage of faction seems to have become a national disease, and to cure it, to destroy it, some powerful remedy is absolutely necessary. The disunion of the Irish elements has been compared to the poison-tree of Java, that spreads its verdant branches to the sky, but with its blasts the soil that gave it birth. It is useless to prune the branches or trim the limbs; the axe must be set at the very root and, no matter how painful the operation, the whole exotic monster must be destroyed.

As far as the Irish people at home are concerned, they hold the principal instruments in their own hands. They have the power of lashing the disturbers of peace into a recognition of the enormity of their national sin. The people of Ireland have the votes upon which these men depend, and without which they must at once fall back into the obscurity out of which their country's misfortune caused them to arise. The high-minded and devoted patriots must, at times, feel totally discouraged; but by setting the example of that union and perseverance which they preach their lives must necessarily produce a moral and wholesome effect. On this side of the Atlantic we can only think of one course to be pursued. Whenever the factionist appeals to American and Canadian Irishmen for funds to simply reply by a positive refusal. Every dollar sent will be a curse rather than a blessing to the Irish cause; every contribution will aid in keeping alive the flame of disunion and feeding the men who fatten upon the political misery of the land. Apart from that wise course there is another one that must be adopted. We must give them an example and prove that while we demand union amongst Irishmen at home we put the true principle of union into practice in this country.

In Canada, as in Great Britain and elsewhere, there are different political parties, and Irishmen, like men of every other nationality, are divided upon the political issues of the day. Some belong to one party and others to the other party. Such is their right; such their duty; it indicates that they have an active interest in the affairs of the country and are able to judge for themselves the different merits and demerits of political bodies. But while there are political principles and party interests at stake, we must not forget that there are higher principles and more perpetual interests that must take first place in our consideration. Party will succeed party, government will follow government, leaders will come and go, each year brings its changes and its varied fortunes; but, amidst all, the Irish race lives on and the safety and stability of our people remain as sacred rights that must be secured and protected. Herein have we a splendid opportunity of teaching a most powerful lesson to the Irishmen at home. Whenever those more vital principles and interests are at stake let us rise above the shackles of political partyism.

No matter who the Irishman may be, no matter to what party he belongs, if he is in any way unworthy of our people, if his presence in public life is a slur upon our race, if his words, actions, principles or general life should reflect discredit upon us in any way, let Irishmen of both parties unite and quietly, but effectively, send him back into the sphere out of which he should never be allowed to move. If, on the other hand, we have a man of high mental acquirements, of good name, of honorable connections, of unblemished reputation, one calculated to be a credit to our people and an ornament to our race, let us again trample down the petty politics of the hour, and lend that man our undivided assistance. Should we have two equally good men, then let Providence work out what is best for the future, while we teach the world a lesson in self-respect and impartial treatment. In a word, let no Irishman ever injure another one, in word or deed, to satisfy a personal sentiment or a political jingo! Remember that the good Irishman's reputation is worth more to our people than all the so-called principles of party politicians.

It is generally stated, and as generally accepted, that Catholic countries are known by the number of their paupers. We suppose that the assertion arises from prejudice, and its acceptance is due to ignorance or indifference. However, Norway is a very Protestant country, and it has one pauper for every 25 of a population. Belgium is a notoriously Catholic country, and it has only one pauper for every 1,321 of a population. These are facts, be they accepted or not.

TWO "WITNESSES."

Strange, indeed, are some of the questions asked us by correspondents; more extraordinary still are many of the opinions we are requested to give. Of course we cannot pay any attention to the half of them: we do not keep an information bureau. But there is, now and again, some one that deserves attention. For example, last week a Reverend gentleman wrote us to inquire about the attitude of the Daily Witness towards the Catholic Church and to know what our course is regarding that organ. Evidently our friend has not read THE TRUE WITNESS during the past few years, or he would not find it necessary to ask such a question. However, we have no hesitation in stating, from our standpoint, at least, the exact attitude taken by each of these papers; it may be no harm that the public should understand the spirit of religious journalism in this city.

As its name indicates, the Witness is a daily paper; THE TRUE WITNESS is a weekly publication—consequently, they circulate in very different spheres. The Witness was established to uphold the principles of Protestantism, and is principally read by Protestants, although quite a number of Catholics also read it; THE TRUE WITNESS was established to advocate the principles of Catholicity, and it circulates almost altogether amongst Catholics, although of late years the number of Protestant readers has greatly increased. The Witness is essentially an uncompromising Protestant organ; THE TRUE WITNESS is essentially an uncompromising Catholic organ. Both are equally steadfast on the questions of Religion that divide the Protestant and Catholic world. Having stated this much we feel that we have clearly defined the two organs, their spheres of action and their respective aims.

As we are desirous that all who read our paper, whether they agree with us or not, will do us the justice of believing in our sincerity and honesty, so, on our side, we are prepared to grant the same concession to the Witness. Strongly as we may differ from their principles and teachings, we, nevertheless, believe, and hesitate not to proclaim, that they are perfectly in good faith and act and write from real conviction. While we combat principles we never strike at individuals, and while we attack institutions we never aim at persons. We understand that the same are the intentions of the Witness. While a religious paper—Protestant or Catholic—is known by its general spirit and the principles it strives to inculcate, still there arise countless questions of great public interest and importance that do not come exactly within the domain of polemics. On many of these we are in perfect harmony with the Witness, and they with us. For example, on the broad question of temperance, or that of social evils, or of general morality, or of civic abuses, or of any such that touch the great public, we are always prepared to help the Witness to the best of our ability, and to extend the limits of that organ's effective action by reproducing its articles and thereby bringing them under the eyes of thousands who might never otherwise see them. In similar cases the same course has been adopted by the Witness towards us, and very much good has been the result. If, on certain matters, we differ, at least we differ honestly, and know how to tell the public our different versions without offence and without violating the Christian spirit which every honest Canadian will strive to foster in this Dominion.

Uncompromisingly Protestant as the Witness is, we must say that its columns are exceedingly free from anything that could seriously affect the sensibilities of our people. Its accounts of our religious ceremonies and memorial celebrations are very fairly written, and if an error creeps in, it is due more to a want of familiarity with the Church than a desire to misrepresent. Even in matters in which the writer is necessarily at variance with the Catholic practice, we do not remember, of late years, since we have had to pay special attention to these subjects, that the Witness ever went beyond an account of what transpired; no severe or hurtful comment accompanied the report. Even upon that famous occasion, when a section of Ultra-Protestants go wild over the glories of King William and the Boyne, the Witness merely reported the events of the day, the speeches and ceremonies, as they took place; sometimes cutting out of the addresses unnecessarily harsh expressions. And the editorial comments would certainly never create a hard feeling in the community.

All these things we feel great pleasure in recording, because they are true and because they indicate, in this Province at least, a more truly Christian and Canadian spirit in our religious press. Here we are at a crisis when a burning question that belongs somewhat to the present political arena, but which should not be treated as a political question, has created no end of unrest in the public mind. Every one seems anxious to have it settled and too many seem inclined to use it as a political shield or sword, as the case may be. Then others

wish to disturb the religious elements and bring about very undesirable misunderstandings between different religious sections of the community. It is a time for all honest men, while standing by their convictions, to aid in calming the troubled waters.

The best test of how religious journalism is conducted in this Province may be found in the very two most opposed organs, the Witness and THE TRUE WITNESS. If the Witness, in its expressions and attitude, were to represent the whole Protestant body of Canada, and THE TRUE WITNESS the whole Catholic element of the Dominion, or, in other words, if every Protestant in Canada were to be guided by the Witness in his expressions and acts, and every Catholic to follow the line taken by THE TRUE WITNESS, we have no hesitation in saying that the days of discord, strife and racial as well as religious difference would be numbered, and peace, harmony and mutual forbearance would reign in the land.

EDITORIAL NOTES.

GERMANY is making great preparations to celebrate the quarter-centennial of the victories of the German armies in France during the Franco-Prussian war. Meanwhile, we are strongly of opinion, France is slowly but surely preparing for a series of future victories to compensate for the losses and humiliations of 1870. Which series of preparations are the more important time will tell.

In Abbeyleix, County Tipperary, Ireland, there is at present a man named Swain, who, at the advanced age of one hundred and five years, has astonished all his friends by becoming a Roman Catholic. His wife and children, all dead, had been Catholics, and he had always expressed his intention of dying one. He was "a faithful swain" at least, and to him may well apply the old saying "better late than never."

PROTESTANT institutions are gradually losing their old and unnatural fear of Catholic teachers. In the Protestant university of Amsterdam, Holland, the Rev. Father Degroot, O.P., has recently commenced a regular course of lectures as a professor of the institution. Father Degroot's religion in no way interferes with his science and erudition—the authorities of the university wisely recognize the fact.

A PARTY of amateur musicians, two of them ladies, were lately masquerading as street singers in Paris. One of the ladies was recognized by a servant, who had once been her maid, and who, supposing that her former mistress had been reduced in circumstances, offered her all her savings to assist in re-establishing her fortune. This incident speaks volumes for the servant's gratitude and for the lady's goodness towards those who were her domestics.

THERE is an iron cross, burnished with gold, over the Gore Hall entrance to the Harvard College Library. Why is it there? Some may suppose that it is placed there as a compliment to Roman Catholics. We wish it were so; but we are more inclined to think that it is conserved by the institution as an historical relic. At the time of the siege of Louisbourg, (1745) it was taken from a Catholic chapel there and subsequently brought to Massachusetts as one of the spoils of victory.

TWO HUNDRED and twenty boys from the parochial schools of Philadelphia, successfully passed the examinations held on June 21, 22, and 23, for admission to the Roman Catholic High School. This is an item of news that reads well. How about the boys in our Montreal parochial schools? They are equally able to pass similar examinations—but where is the Roman Catholic High School for them to attend? This is a question of sufficient import to deserve consideration.

At a session of the International Geographical Society, in London, M. Andre read a paper regarding a trip he intends to make to the North Pole by balloon. He will start in the spring, and King Oscar of Sweden is furnishing him with material assistance. If Mr. Andre succeeds in his project his reports will usurp the place of Jules Verne's popular works, and will be more interesting reading, even for children, than the adventures of Baron Munchausen. Yet nothing is too wonderful for expectation in our age.

It appears that a ritualistic Church of England clergyman, in Cardiff, has publicly asserted that the doctrine of the Immaculate Conception is a necessary complement of the Christian dispensation. We do not know how the Reverend gentleman's assertion will be relished by the other members of the Church; it may lead to a "trial for heresy." But one thing is certain, that he is upon the right track; and he has expressed in a few words a very great and very rational truth. In fact, the dogma of the Im-

maculate Conception is as essential to Christianity as is any other dogma of the Church, not one of which can be touched without danger to the whole edifice.

Soon all over America the great Jesuit Marquette will be honored. A modest monument now marks his grave, but the citizens of St. Ignace, Mich., where he died, are making arrangements to create a costly one to tell where the great apostle and discoverer breathed his last. Meanwhile the little world goes on bellying the Jesuits, belittling their work and misrepresenting their best deeds.

THE POPE has granted the French author, Boyer d'Agon, permission to write his biography, and for the purpose has given him access to the family archives of the Counts Pecci in Carpineto. The author found there some interesting letters written by the present Pope when a student, at nineteen, in the Collegium Romanum. The material that the author will secure, apart from what may be used for the biography, will be of the highest value later on.

AMERICANS are becoming great oriental travellers, and are outdoing the English entirely in that line. In 1890 the four thousand tourists who visited Egypt were nearly all English. Last year fully seven thousand five hundred went to the land of the Pyramids, and of these forty-five per cent only were English, forty-five per cent were American, and the remaining ten per cent were German, or of other nationalities. The Yankee seems to have been inspired by Mark Twain and Lew Wallace in his sudden love for Eastern travel.

THE QUEEN OF ITALY has presented the English Catholic Church of St. Silvestre with a bronze altar-lamp of great value. Queen Margherita is recognized as a most devout Catholic. She makes no secret of her sorrow over the state of Italy. At the time of the Pope's Jubilee she said: "All Christians are free to kneel at his feet and ask his blessing, but I am denied that consolation." She reads every word written by Leo XIII. with deepest interest. If ever Italy is saved from impending ruin, it will be due to the prayers and virtues of the Queen.

A POPULAR subscription has been opened in Florence for the purpose of presenting gold medals to Fathers Bertelli and Giovanezzi, who, by their geological writings since the earthquake, have contributed to calm the fears of the citizens. Some people cling to the old idea that priests outside their theological domain are not at home. But the history of the world proves that the greatest benefactors of the human race, in every sphere, have been priests. If lawyers, physicians and engineers may be men of letters and science, why not priests?

We have been criticised for not having given full accounts of certain celebrations in one of our parishes. This is very unfair. Times numberless have we asked, yes, begged, of the different parishes and societies to send us reports of their proceedings. We will only be too glad to give them all the space they can take up. But have mercy on an individual and don't ask him, after having both days and nights occupied, to invent extra time to go to every parish and society in town for reports, or else increase your patronage sufficiently and we will have the means of employing a larger staff.

On August 5, the Sisters of the Congregation of Notre Dame celebrated the 200th anniversary of the first Mass in their convent. A requiem service was held for the soul of Miss LeBer, the only real hermit mentioned in the ecclesiastical history of Canada. At her own request a cell was constructed in rear of the old chapel, and there she spent, in seclusion, twenty years of her life. In that cell she prayed for the future greatness and prosperity of the community, and any one who knows the Order today must feel that the holy recluse did not offer her life in vain.

THE first solemn military Mass ever celebrated in the open air, in the United States, was sung at Camp Lincoln, near Springfield, on Tuesday, July 23. The Seventh regiment of the Illinois State militia was encamped there, and as most of the members of that body are Catholics the permission was granted them to have an open air public High Mass. The poor Apostles must be in consternation. Imagine the very soldiers of the Republic attending with military band, drawn swords and presented arms a publicly sanctioned Mass in presence of the whole country. The Pope must have reached Washington in disguise!

In 1889 a concordat was concluded between the Holy See and Prince Nicholas of Montenegro. Since then relations between both have been most cordial and Leo XIII. had granted the Montenegrin Catholics the use of the Old Slavonic Liturgy. A missal in the Old Slavonic tongue was printed in Rome, at the Pro-