

The True Witness

CATHOLIC CHRONICLE, A WEEKLY EDITION OF THE "EVENING POST"

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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.

A New Industry.

Superphosphate manure manufacture is growing apace near Ottawa. The rich fields of phosphates found near the capital promise to be of much benefit to Canadian industry.

The Glasgow Bank.

The directors of the Glasgow Bank have been convicted, and will have to don the dress and undergo the drudgery of convict life. They defrauded the public, and they must suffer the consequences.

Mr. Dunbar Browne.

What are we coming to? Where are the constitutional rights and liberties of the people drifting to? Is man of confidence in the commercial integrity of the country to be followed by want of confidence in the administration of laws?

The Speakership.

The Ottawa correspondent of the Herald says that there is a good deal of trouble about the Speakership. He says that Blanchet has the promise, but that Mr. Costigan's friends are not idle.

anything with less authority to give, the Irish Catholic representative would, no doubt, be the honored recipient of it. These are the facts, plain and unvarnished, and anyone who attempts to excuse the Government for party or selfish purposes is the deadliest enemy the Irish Catholics can have.

The Local Legislature.

When the Conservatives return to power in the Province of Quebec, which we hope they will do this summer, we think the Irish Catholics should agitate for a representative in the Ministry. At the present moment we think the Irish Catholics are pretty unanimous in their desire for a change, and they will no doubt do their share towards bringing about the defeat that is in store for the Hon. Mr. Joly.

\$5 Per Day.

Why should our law-makers get \$1,000 for attending a session of Parliament? The session may be thirty, it may be sixty, or it may be ninety days, and yet the pay is the same—\$1,000 for the session.

"The Rev. Joseph Inman."

Some "Rev. Joseph Inman," who advertises quick medicines all over the Dominion and the United States, has been found out to be a fraud. His advertising patronage is extensive, and the name of the "Rev. Joseph" was known far and wide.

Iron Work in Canada.

There is now in Canada a gentleman named Wrigley. This gentleman is the agent of an English iron-work company. His business to this country is to ascertain the likelihood of starting iron-works here with any degree of success, and to select the most favorable site for the erection of a foundry.

say where the iron works will be permanently located. Like a prudent man of business, he wants to find out the best location, and no doubt he will not make his choice in a hurry.

The Insolvency Law.

It has been generally admitted that the Insolvency law has been a failure, and the Dominion Board of Trade only reflected the opinions of the people in suggesting a reform. There can be no doubt that the Insolvency law is too often used for the purpose of defrauding creditors, and legitimate trade must be injured by an act that protects men in the practice of a dishonorable business.

Irish Catholics.

There is not in Montreal, and we are not aware that there is anywhere in the Province of Quebec, an Irish Catholic at the head of a department. In the Local Legislature, or in the Municipalities, it appears to be considered that second or third-rate positions are good enough for Irishmen.

The Cattle Trade.

The news about the Cattle Trade this morning is somewhat conflicting. From one source we learn that the action of the Home Government has been exaggerated, and that there has been no "prohibition" of the Cattle Trade, but that a strict supervision over all cattle landed in England will be instituted.

Bad Books.

It is some satisfaction to notice that the authorities in some American cities are awakening to the fact that the cheap literature of the day has much to do with the immorality and degradation of the masses of the people.

tendencies of the age. Children are crammed with crime, which is deprived of all its grossness, loses half its vice. The minds of children are trained to view crime as if it were not crime at all. The passions are made to triumph, but to triumph as if virtue triumphed over vice, and not vice over virtue.

Baby Farming.

Baby farming is one of the results of overcrowding. As people multiply in the cities crime proportionally increases, and as crime increases baby farming flourishes. Crime will always flourish as the detection of it becomes less, and detection is always less in large than in small communities.

Hard Times.

The present Government has intimated that it intends to reduce the salaries of all Government officials ten per cent. Considering the hard times, this is a necessary measure of economy. It will, too, set a good example, and the people will begin to see the necessity of living within their means.

Catholic Education in Ireland.

If Protestants want secular education, they are quite right in insisting upon having it. If they think religious instruction unnecessary in schools, by all means let them have their way. But we must not be denied the privilege of differing from them, and if we prefer to have religious education it is a right which we claim to exercise.

of conscience to all Catholics say that it is a satire. To speak of liberty of conscience so long as Catholics are denied the right of educating their children according to the dictates of Catholic conscience. Take the question of education in Ireland, which we hear, by this morning's news, is likely to be taken up by the English Government next session.

France.

Once again in the history of France a great mistake has been made. A tried patriot, a stern soldier, and a necessary man, has been obliged to hand over his authority to a man of radical inclinations. France needed a Conservative chief. None other was able to restrain the fiery impulse of the people.

CORRESPONDENCE.

Science a Little Confused.

To the Editor of the TRUE WITNESS and Post. Sir.—Dr. Howard may rest assured that his kindly sentiments are fully reciprocated by me; and there is one thing I desire the learned gentleman to be convinced of in limine, viz. that I am rather referring to general principles held by some scientists than particularly criticizing the opinions of Dr. Howard.

Dr. Howard asks me to look at his views, not from a theological standpoint only, but to look at them from every point. But when a question of morals and of human responsibility is involved, there is but one point of observation—God's point. We may argue with the nicest scientific technical precision—we may fashion and devise the most specious theories—we may satisfy our own measure of intelligence by arguments which appear to us conclusive—but how often does a short study from God's point of view, prove conclusively that as blind men we were expatiating on colors, or as deaf we were constructing a system of harmony.

globe, and finds mysteries of Nature, but never Nature's God. The physician dissects the minutest portion of the human body, not to manifest the admirable wisdom of the Creator, but rather to establish materialistic theories which ignore God. And, may I study the manifestations of a shattered intellect imagining that physiology itself furnishes an adequate explanation of phenomena which lie deeper than the surface—whose explanation is beyond the most acute observation of man's science.

Science has no greater foe than pride. We have plenty of scientists, but very little humility. A haughty delirium to admit oneself baffled by a seeming trifle, lies at the bottom of many a false theory. If man knows not the mysteries of his own mind, how can he profess to have grasped the hidden springs and secrets of his neighbor's intellect? Its superlunary manifestations he knows; and of the tremendous cosmos which exists below he is ignorant.

There is one very grave error, of a purely materialistic tendency, into which Dr. Howard has fallen, that is, if we take his meaning literally. He says: "I, therefore, state 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." It is true enough that man is not a supernatural being, but a rational creature, composed naturally of soul and body, but to hold that the moral and intellectual faculties of man are part and parcel "of his brain," would be, if taken literally, pure materialism, and nothing else.

On the other hand, if we consider the intellectual act of rational man in concreto, that is, as a product of mind and brain taken together, then we may say, in that sense, that mind and brain are one, not, however, per se and essentially, but in the one result of intelligent action. I doubt not but this is the meaning which Dr. Howard attaches to his statement. Nevertheless, it is perilous in the extreme to neglect rigid definitions in things of such grave importance.

Moreover, in the following words, Dr. Howard is guilty of a glaringly contradictory statement:

"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."

Now, how can that act which is purely of the material order be subjected to the code of moral responsibility? What makes a sin a crime? Is it not a formal, voluntary deflection from law, divine, or human? I have shown that the thinking principle is immaterial; how then, can the material think? What is positive in our action is sin or crime. I take an axe—raise it—strike a man down with it. Is the sin or crime in those material acts? Not at all, for otherwise, if any enemy attempts to kill me, I cannot strike him down with my axe, because it would be a sin. Where, then, must the sin or crime be sought? In the mind, the intention. The malice of thought. So, all responsibility for sin and crime must be measured, not by the material, but by the immaterial part of man. The purely material order obeys like a slave, but, of itself, is neither responsible nor irresponsible. It is purely material and, therefore, purely indifferent. As to the grading of responsibility, I would respectfully refer to the learned Doctor's Treatise on Human Acts taught in all Catholic schools of moral, where the subject is treated in extenso.

Dr. Howard says that he would lock up for life the incurable, irremediable class of criminals. As a general proposition this might pass in the abstract; but, practically considered, I think he would find himself in direct antagonism to human rights when he came down to individuals. Should this offender be locked up, hic et nunc, for life? Yes, you say, because you say he is irremediable. How do you know that? While there is life there is hope, and irremediability might be a good argument for life incarceration, did we not see everyday examples of radical change which completely overthrow the prognostics of those who sometimes forget that total depravity must be sought for in hell alone. I do not deny that there may be exceptional cases for which such deprivation of liberty would be salvation; but to establish a general rule would be, I think, both tyrannical and unjust.

To hold, with Dr. Howard, that great men "spend all the intellectual force they possess upon whatever may be their calling in life, and have nothing but a barren intelligence to hand down to their offspring" is contrary to plain facts. Great men had offspring long before they had reached the zenith of their fame, and the Memoirs of Napoleon and the speeches of Wellington show no diminution in the intellectual force of those great men. But the question requires no lengthy argument.

Dr. Howard says: "I maintain, therefore, that parents are, to a very great degree, responsible for the whole physical organization of their offspring." Nothing could be truer or more just; but the dispute refers not so much to the physical as to the mental and moral conditions of their offspring. The parents are the progenitors of the body—not of the soul; but if the brain and mind were one, then the parents would be progenitors of the soul as well as of the body—which proposition no Catholic can hold for an instant. The principle of heredity, considered in its purely physical aspect, involves no debate; it is held by parents responsible for the wilful acts of their offspring, by a species of vicarious solidarity. I consider neither true nor equitable.

Dr. Howard asks me to look at his views, not from a theological standpoint only, but to look at them from every point. But when a question of morals and of human responsibility is involved, there is but one point of observation—God's point. We may argue with the nicest scientific technical precision—we may fashion and devise the most specious theories—we may satisfy our own measure of intelligence by arguments which appear to us conclusive—but how often does a short study from God's point of view, prove conclusively that as blind men we were expatiating on colors, or as deaf we were constructing a system of harmony. I hope the learned gentleman will take no offense from the foregoing remarks, for, truly, none is intended.