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Catholicity And Science.

A REVIEW.

By "CRUX."



W HILE I style this a review it will simply be a reproduction for this week; the review will come after, in another issue. Here is the subject:

Preaching at St. Marie's Church, Southport, some weeks ago, on the occasion of the visit to that town of the British Association, the Rev. Father Walsh, of Mount Pleasant, delivered a most wonderful sermon on "Revelation and Science." This is not a usual subject for the pulpit. But it is of the domain of the priest to show to the world that natural truth and supernatural revelation, instead of being opposed, work harmoniously together and witness thereby to a common origin. The sermon is divided into five parts; the first, treats generally of science and revelation; the second, of science and Scripture; the third, of science and tradition; the fourth, of science and God; and the fifth, of science and man. The sequence is as logical as it can be. It begins with revelation, then comes to the sacrifices, then tradition, then God the Master and Creator of all, the Author of all these; and finally man, the masterpiece of God's creation and the object of revelation, Scripture and tradition. And he builds science to each of these. Science that is for man a means of attaining a degree of perfection in life, the plenitude of which is to be found only in God, is allied to and proven by tradition, Scripture, and revelation, while, in turn, it supports and proves all the three of these. Such the plan of the sermon. That portion which I desire to dwell upon and to analyze is the one affecting science and the Scripture; and that is again divided into four sections: the origin of man; the unity of the human race; and the antiquity of man. This is a field sufficiently vast. But as the other portions of the sermon are necessary to the comprehension of this one, I will encroach, for this week to the extent of simply reproducing them, without comment. But remember that I am here giving only the first, third, fourth and fifth parts; the second I reserve for the coming issue with my own humble comments upon it.

SCIENCE AND REVELATION.

"The relations between science and revelation assume a special interest—indeed a unique interest—in the case of those who believe in the Divinity of the Catholic Church. For Catholics—alone of all Christians—possess a definite dogmatic system. The Catholic Church—alone of all churches—claims to speak with the infallibility of the Holy Spirit of God, and therefore, if any want of harmony can be shown between scientific truth and the authoritative teaching of the Church, then the claims of the Church to infallibility, to authority, to binding power upon the human mind and conscience—all such claims must go! In that case the Church would have failed in her divine mission; and one failure in her Office of Teacher is sufficient to invalidate all her lofty pretensions.

"It is most important, therefore, to enquire what is meant by the word 'revelation.' Revelation in the Catholic sense is Divine Truth, guaranteed as such by the Church. 'I believe what the Church teaches' is the formula which expresses the faith of the Catholic whether he be rich or poor, learned or unlearned. Of course the Church does not impose upon the belief of her children any truths except those which concern the salvation of souls—truths directly bearing upon faith and morals. But within these limits she may, and does teach in various ways, e.g., by her interpretation of Scripture, by the articles of her creeds, by the definitions and decrees of her general councils, by the ex-cathedra pronouncements of the Supreme Pontiff, and by her dogmatic traditions. For all these methods of imparting truth infallibility is claimed."

SCIENCE AND TRADITION.—"It is necessary to remember that whilst a conflict between science and revelation is not possible, a conflict may exist, not only between revelation and hypothesis, but also between

science and religious tradition. All religious traditions do not participate in the infallibility of the Church's teaching. Tradition must be the logical outcome of doctrinal or moral truth, or it must be directly taught by the Church before it can claim this participation. In our young days, it was the fashion to believe in the universality of the flood—a universality affecting the whole earth and all living things. But it was not a dogmatic tradition—such an interpretation was not necessarily connected with any revealed truth, it had its vogue because of unauthorized interpretation. As a matter of fact, there is no necessity to believe that the flood was universal either in regard to the earth or in regard to man. The words of Genesis, 'the waters filled all on the face of the earth . . . all flesh was destroyed' and all men' probably indicate nothing more than a relatively universal destruction which included all the animals and the people of the district.

"There is a similar instance in the early history of the Church of a tradition widely accepted concerning the nearness of the second coming of Christ, which, because of its derivation from an unauthorized interpretation of Our Blessed Lord's words, gradually died away."

SCIENCE AND GOD.—"Science is the hand-maid of religion. Does not this statement acquire a special significance in view of a great discovery made during the last century. It had long been known that matter was indestructible, but it was reserved to comparatively recent times to discover that energy, too, is indestructible. Take as an illustration the potential energy, which in past times and by the agency of the sun, was stored up in our coal beds and which is now being changed daily into an active form of energy. It is the motive power in the vast workshops and engines of the world. But strange fact! Not all the potential energy is utilized though none is destroyed. There is of necessity some energy lost as far as utility is concerned. Fire generates steam, and the elastic power of steam propels the engine; but some of the heat is uselessly radiated into space and cannot assume again its potential form. Here is an example on a small scale of what uniformly takes place throughout the universe. The potential energy resembles a bank constantly drawn upon, or, to vary the figure, resembles a clock, which has been wound up, but which is running down every second and will finally stop! Who, then, has stored up the energy of the universe? Who is the great artificer who has wound up the machinery of the world? Whether we turn our attention to physics, or to geology, or to astronomy, or to biology, the answer is the same—the witness of nature to its God. 'The invisible things of God are clearly seen from the creation of the world, being understood by the things that are made.'"

SCIENCE AND MAN.

"It is needless to speak at length of the far-reaching influence of science upon the well-being of the human race. Science has information to give concerning the food we eat, the clothes we wear, the air we breathe, the houses wherein we are lodged, the daily occupation of our lives, and last, but not least, the disease and the pain to which our flesh is heir. You remember how Our Blessed Lord, in His gracious ministry upon earth, united the healing of the body to the healing of the soul. He gave to His apostles, as the very credentials of their mission, the miraculous power of working cures, because His Sacred Heart sympathized with the sufferings and sorrows of men. As a consequence of His example and precept, the care of the sick, the alleviation of physical pain, the establishment of the refuge and the hospital have especially characterized the missionary spirit of the Church throughout her history. To-day an appeal is made to us for that very object. It is Hospital Sunday—a day of charity independent of sect or party, because it appeals to our common Christian inheritance and is based upon our common brotherhood. Of old the grace of healing was a 'gratia gratis data,' a power gratuitously given for the benefit of suffering humanity. May we not fitly and truly say that to-day, as in the early time, the spirit of Divine charity desires to exercise His ministrations of healing through our instrumentality? Does He not wish that the watchful care of nursing and the skilful treatment of the physician should not be withheld from those who lie upon their beds of pain? Of the many sections of the British Association, the members of which have honored you this week by their presence, there is none whose proceedings we scan with greater interest than those of the medical section because of the practical outcome of its labors in the

struggle against insidious disease. Our brethren, alas! are daily stricken down and need the charitable shelter and scientific treatment which the public hospitals afford. Can we refuse to give generously to their support? Will it not, rather, be a joy and a privilege to co-operate in this essential charity? For it is of the essence of charity of Christ to pray and to strive that the germs of physical as well as of moral evil may be destroyed so that the whole man, pure in soul and sound in body, may, under the guidance of Divine grace, fulfil his obligations here on earth and merit an eternal reward in the Kingdom of God."

LET THE READER remember that in the next issue I will bring before his eyes that second, and most wonderful part of this sermon, which treats of science and the Scripture. It has a special interest for Catholics of to-day.

PHASES OF LIFE.

There are few things better calculated to give us a proper estimate of modern life than to step aside and study the passing crowd. It is a study full of profit and burdened with surprises. In the faces of the rushing throng one may quickly read the predominant passions of the day. For when the task is done we find but three classes in the thousands who have gone by. In their order of importance they must be written down—seekers after money, paraders of fashion and hunters of pleasure.

Astonishingly large will be found the number of mad rushers after money. Men crowd and push and almost trample each other down in its quest. Its possession is their passion and sole pursuit, and they grasp it wherever found, too frequently without regard to the ownership or method of its acquirement. They are honest men, men of high commercial character. They would not steal, but they do not hesitate to convert the prize into their coffers by the driving of sharp bargains, turning of smart tricks and the practice of shrewd deceptions that may not offend against justice to the point of restitution. That, however, is a matter for theological settlement. In the eyes of commercialism it is considered legitimate, though to the fair-minded it has a questionable coloring.

These conditions have led to a false measurement of men. In consequence, the world now weighs a man not by his merits, but by the money he possesses. And yet no rule could be more senseless nor more out of harmony with the higher law God has given to humanity.

Wealth is an accidental adjunct of real manhood. It is not how much a man has, but what use that he makes of it that fixes his character. It is only a means to an end, not the end itself. But the man who legitimately acquires it, properly uses it and still remains withal a man is one seldom seen in the passing crowd.—Exchange.

Patent Report.

For the benefit of our readers we publish a list of patents recently granted by the Canadian and American Governments through the agency of Messrs. Marion & Marion, patent attorneys, Montreal, Can., and Washington, D.C.

Information regarding any of the patents cited will be supplied free of charge by applying to the above-named firm.

CANADA.

Nos.
83,270—John Miller, Montreal, P.Q. Seam dampener.
83,298—Wm. M. McCallum, Amherst, N.S. Core making machine.
83,318—Messrs. E. Michaud & C. Desjardins, Montreal, Que. Attachment for water gauges.
83,328—Joseph Lesperance, Montreal, P.Q. Daylight plate developer.

UNITED STATES.

Nos.
739,387—Joseph E. Caillyer, St. Henri, Montreal. Snow plow.
739,814—Arthur Beauvais, Laprairie, Que. Plow.
739,976—Stanislas Beauregard, Montreal, Que. Nail making machine.
740,687—Albert O'Connor, Ennismore, Ont. Seeding machine.

Our Clergy And the Money Question.

In the Church we are constantly reminded of the dangers of riches, and we are told the story of Dives. It is almost a habit amongst certain classes of Christians to perpetually harp on the wealth of the clergy and the unceasing requests for money that they make. As a rule, these are Catholics who are always glad of some excuse to escape meeting their obligations and paying what they owe to the Church. Still, whatever be their motives, we find them arguing that religion is contradictory and that the priest, or the Bishop, is perpetually wanting more money while warning the faithful against the dangers of wealth. In the first place religion has nothing to do with this matter; it affects in no way the validity of religious dogma or morals. It is a matter of discipline, and of ordinary obligations. But we must not lose sight of the fact that when the priest warns you against the dangers of wealth, he means the abuse of riches, and the abuse of the opportunities for good that riches afford. And there is another very serious consideration in this connection—the complainers not being generally serious nor considerate, may overlook it—which regards the use made by the clergy of the money that they gather and for which they are obliged—much against their grain and will—to ask. What is a rule in one section of the world is the same in every other one—for the Catholic Church, with her clergy and discipline, hierarchy and teaching, is the same in all places and at all times.

We have before us two small paragraphs that appeared in the New Zealand "Tablet," and which give an idea of the difference between the proper use of wealth in the hands of the clergy and the abuse of wealth by persons who make a god of their riches and who utilize them for purposes injurious alike to soul and body. It is these latter that are as Dives, and the former (no matter how much money they may possess) that are as Lazarus. The article from which we take the two extracts is under the heading "Used Their Money Well." They run thus:—
"There are men whom money owns as well as men who own money. The former are the bond-servants of their money-bags of 'almighty gold.'"

"Shame and woe to us, if we our wealth obey;
The horse doth with the horseman run away."

"But those who own money may make their wealth a blessing by knowing what to do with it. The late Cardinal Vaughan was one of these. He spent princely sums upon the spread of religion, the cause of charity, the beautifying of his noble Cathedral of Westminster, and, though endowed with a substantial family patrimony, his whole estate at his death has been valued at the modest pittance of \$3,700. Many an Australian workman has 'cut up' financially better than this gentle Prince of the Church.

Like Cardinal Vaughan, the late Archbishop Eyre, of Glasgow, was the scion of a wealthy family. He inherited a big slice of the funds of the Eyre family. Out of these family shekels he built and bestowed upon the Glasgow archdiocese an ecclesiastical seminary which cost him, in round figures, about \$200,000. And for over thirty years he gave to the Catholic Church in Glasgow his incomparable services absolutely without fee, reward, or return of any kind, even for the most necessary household expenses. And all the time (said one who knew him well) he disbursed from his private means 'a stream of benefactions which God and His angels and the recipients may know of, but of which the world knows nothing and shall never know.'"

"The Catholic ecclesiastic does not pile the shekels high and hug them to his breast till death relaxes his grasp. He usually dies with about as much as suffices to decently coffin and inter his lifeless clay.
"Many of our readers will recall Archbishop Slattery, of the free and

flashing sword." Great sums passed through his hands during the long years of his missionary career at Geelong and elsewhere in Victoria. He died recently, penniless, and Geelong is marked all over with monuments of his unselfish zeal and generous charity.

"Dean Donaghy, of Melbourne, poured the greater part of his life-long income into the noble pile of St. Patrick's Cathedral. The rest found its way into the hands of the poor. He died possessed of eighteen pence. This circumstance led a Melbourne non-Catholic paper to remark that Dean Donaghy always owned eight-pence, more or less, but that as soon as he found he had more he parted with the surplus to the first poor man he met.

"All this has an important bearing on the editorial remarks made by us recently regarding a certain bantam quarterly that appears in Westport."

HIGHER CULTURE FOR CATHOLICS.

Archbishop Ireland in an interview with a New York "Sun" reporter had this to say of Catholic education and the future of the Church in America:—

"Among the Catholics of the United States a marked awakening to higher culture has come. There is a great change in the Catholic body. The old immigrants, full of faith and love for the Church, even amid the labors that came upon them in a strange land, have passed away. Their sons have taken their places, wealthier, more ambitious and strongly imbued with the spirit of progress and the ever-growing demand for high culture.

"Especially is this noticeable among the clergy. Never before were Catholic colleges so crowded with students. The bishops are aiming for higher learning for the priesthood. Years ago there was such a demand for clergy that the archbishops and bishops could not spare their priests for post-graduate courses and university training. The conditions have changed.

"This is the age of scholarship. No Church will dominate thought unless it is fully equipped in all learning of the day, sacred and profane; fully prepared to meet the opponents of religion on their own ground. This fact is recognized and the Catholic Church is preparing herself to meet the issue.

"During the last five years there has been a wonderful improvement in the Catholic seminaries of the United States. The curriculum has been raised. One of the most important departments is that for the study of great social questions. Students fed on such intellectual food seek higher culture.

"I believe that in the very near future the Catholic clergy of the United States will be as thoroughly educated, as thoroughly well adapted to meet the conditions and requirements of the day, as any clergy in the world, even that of Rome."

Archbishop Ireland, who is a director of the Catholic University at Washington, said that its aim will be particularly to elevate the standard of the clergy. He also said that Pius X. has resolved to establish it on a firm financial basis and has directed the American hierarchy to order an annual collection in all the churches in the country for the benefit of the university.

This will insure to the university an annual income of at least \$70,000. In addition, a number of wealthy Catholics have promised to establish chairs in the university.

A NON-CATHOLIC ON EDUCATION.

"Bishop Grant, of the Methodist Episcopal body in Kansas, appears to be a peculiar man among his brethren of the Methodist ministry, judging by a communication of his to a Catholic priest and neighbor," says "The Monitor" of San Francisco. He states that he has been long watching the Catholic Church, and adds: "We look upon that Church as being the friend of humanity 'without regard to nationality, color or previous condition of servitude.' This is very fine, especially coming from such a source, but the 'Monitor' says:—

"Bishop Grant manifests the liveliest appreciation of the Catholic Church's solution of the educational problem, and expresses a desire on the part of himself and other Bishops of his denomination to unite with

the Federation in promoting an equitable settlement of the question. He goes so far as to say that if the Federation agrees, and permits, a bishop delegate will be sent by the Methodists to the next convention at Detroit, to form a co-operative association for the amendment of our State laws in this direction. 'If all Christian denominations are unanimous in demanding Christian education, what can stand in the way?' he asks.

"The Kansas prelate, we fear, has spoken without consulting other Methodist bishops, and before informing himself as to their sentiments on the subject which he so frankly approaches. We can mention a few of his prelatical brethren who will dissent radically from his views. Some of them will have, no doubt, put themselves on record against the position taken by him, before these lines are printed. Co-operation with the Catholic Church for any advancement of Christian interests along educational lines, would, for example, we feel sure, fail utterly in this neck of the woods. There are in all parts of the country, adherents to Bishop Grant's sect who would prefer to sacrifice any such advantages to their own body, rather than these should be shared by Catholics. This attitude toward the solution of the educational problem favored by Catholics, has had as much, if not more, to do with the prevention of such an adjustment of the matter, as the opposition of uncompromising secularists. Indeed one hesitates to name another Methodist bishop whose views are likely to correspond with those expressed by Dr. Grant. We do not doubt that his suggestion of active co-operation with Catholic Federation for reform of our educational system, is made in good faith, but it is no reflection on his influence, to doubt his ability to carry out his part of the programme. Bishop Grant is considerably in advance of his denomination on this useful phase of Christian union."

Notes From Scotland.

AMONG THE POOR.—His Grace Archbishop Maguire preached in St. Mary's Church, Abercromby street, Glasgow, on a recent Sunday, says the London "Universe," on behalf of the poor visited by the local conference of the St. Vincent de Paul Society. There was a large congregation, and a larger offertory as a result of His Grace's appeal. The neglect of the poor by the rich was, His Grace said, one of the greatest of the national crimes of the present day. The lives of many amongst them were unendurable, those who through want of health, opportunity, or skill were living from hand to mouth, and who when trade went down were practically in starvation. His Grace drew a vivid picture of the many kinds of relief offered these poor people—official relief, advertising relief, and hypocritical relief, all given in an ostentatious manner, which certainly did not seem to realize that it was of such people that Christ said, "Blessed are the poor." As already stated, His Grace's appeal was highly successful.

Whilst Archbishop Maguire was pleading for the poor in the east end of Glasgow, Father Bernard Vaughan S.J., and Father Widdowson, S.J., were doing a similar office in the west, in St. Aloysius' Church, where they appealed on behalf of the parish schools. Father Vaughan at the morning service, and Father Widdowson in the evening. As pointed out before in this column, St. Aloysius' holds a unique position amongst the Catholic parishes in Glasgow, as although it is planted in the midst of wealth, it tapers down towards the northeast till it touches the very abyss of poverty. And right in the centre of this fringe of almost hopeless darkness the Jesuits have planted their beacon light of safety—the parish school. What the struggle has been and is Heaven and they only can tell. What has been accomplished in the past Catholic Glasgow knows. Children saved to the faith, grown up to be respectable members of the community, creditable alike to Church and city, is but one of the many good works done by these schools in the teeth of difficulties which would have swamped men less earnest and less persevering than those under whose charge they are. It was for the support of these "forts of the faith" that Fathers Vaughan and Widdowson appealed on Sunday, and appealed not in vain. At the evening service there was an instructive and edifying procession, participated in by the children for whom the appeal was made. Both services were well attended.