GREAT SCIENTISTS AND RELIGION

Dr. James J. Waish, in the Catho-lic World for July, tells us some very interesting and somiorting things about the great men to whom owe our familiar use of electricity in so many ways. Ampere, Ohm and Coulomb are introduced to us as Faraday and Volta were in a forme article by Dr. Walsh-proving tha The greatest scientific geniuses, or inspection of their lives, seen to be what in derision is times called medieval in their adhesion to the principles of faith.' Volta, Faraday, Ampere, Ohm, Cou-loub, Clerk Maxwell and Lord Kelwin are the names that shine in th latest discoveries and applications of electrical science—all great scientists all honest, simple, humble minded men, no scoffer at piety among them -no cynic nor pessimisti Of Am-pere Dr. Walsh tells us: After his discoveries in electricity

he came to be acknowledged as one of the greatest living scientists, and ored as such by most of the distinguished scientific societies of Europe. His work was not confined to electricity alone, however, late in life he prepared what been called a remarkable work the classification of the sciences. This showed that, far from being a mere electrical specialist, or even a profound thinker in physics, he under stood better probably than any man of his generation the relation of the sciences to one another. He was a broad-minded, profound thinker in the highest sense of the words, and in many things seems to have had almost an intuition into the processes of nature, though he was at the same time an untiring experimenter, eminently successful in arranging experiments to answer questions he put to nature. "In addition to his scientific achievements," says Ozanam,
"this brilliant genius has other claims upon the admiration and af fection of Catholics. He was brother in the same faith. It was religion which guided the labors of his mind and illuminated his con templations; he judged all things, of religion * * * This venerable head, which was crowned by achievements and honors, bowed without re serve before the mysteries of the faith, down even below the line which the Church has marked for us. He prayed before the same altars before nich Descartes and Pascal knelt; be side the poor widow and the small child who may have been less humble in mind than he was. Nobody opserved the regulations of the Church more conscientiously-the regulations which are so hard on nature, 'and yet so sweet in the habit. Above all things, however, it is beautiful to see what sublime things Christianity wrought in his great soul; this ad mirable simplicity, the unassumingness of a mind that recognized everyng except its own genius; this high rectitude in matters of science- now so rare-seeking nothing but truth and never rewards and distinct tion; this pleasant and ungrudging amiability; and, lastly, this kindli ess with which he met every one especially young people. We know veral towards whom he showed the ightfulness and the obliging care of a father. I can say that those who only know the intelligence of man, know only the less perfect part. If he thought much, he loved

The religious exercises to which Ampere was most devoted were the rosaey and the reading of the Imitarosacy and the reading of the Imita-tion of Christ. Ozanam relates two its with regard to these which indices of Ampere's rious character. Ozanam himon one occasion was troubled much by doubts with regard to. be mysteries of Christianity, and in dst of them went into a Church in the hope that prayer would help him, or at least that the guiet and of the holy edifice might be piration. In a quiet corner of the be found Ampere all by if reciting his beads. It can be understood what an effect nt of this distinguished sciod would have upon the young Ozanam's doubts vanished at

d to the Imitation, Ozatells that Ampere, when dying, asked whether they would read apter of the Imitation to him. pere's devotion to what he consider-ed his religious duty is related also by Ozanam. The latter was, of course, a much younger man and considered that he was under the obligation of fasting. He was surprised, however, to find that Ampere also fasted, and very scrupulously. Ozanam asked him whether he considered that a man doing as much work as he was at his age was bound by the obligation of fasting Ampere's reply was the simple gumentum ad hominem. "You fast

wby shouldn't I?" Ampere had what Americans migh onsider a peculiar habit, but one that is very common among Frenchmen, or at least was a generation or two ago, especially among those who lectured often. Even now it is not uncommon to see beside a lectur er's table a glass' of water, into which the lecturer puts as much sugar as is suited to his taste, making that favorite drink, eau si cree sugar water. Though Ampere had contracted the habit of taking this frequently, he considered that or fast days this was not in accordance with the strict observance of the precepts of abstinence.

With all his pictistic devotion, Am pere was full of the deepest human sympathy. He had the greatest er thusias u for the inhabitants South America in their various struggles in order to establish independent republican governments. News from South America was always very wel come to him, and he followed the intensest interest the efforts of Bolivar and of Canaris to obtain the independence of their countries. He was indeed deeply interested in everything that could possibly make life more livable for his generation. He laid down the principles for what he considered a new science, which h called coenolbiologique, or the ence of public felicity, a very differ ent thing from our modern sociology and one that treated not of rights of men, and especially of the upper classes, as regards their low men, but rather of the duties of men towards one another, in or der to secure for them what we in America are apt to speak of as the right to life, liberty and the pursuit of happiness.

Ampere was much more then the a mere devotional Christian, or one who sought only his own persona satisfaction in religious feelings. He wrote a book, in which were collected all the historical proofs of the divinity of Christianity, and devoted not a little of his time to every form of effort calculated to bring the great truths of Christianity prominently before the men of his gene It is no wonder, then, that in accepting the dedication of Valson's life and works of Ampere, Archbishop of Lyons said that "Ampere was at once a great scientist and a great Christian.'

Coulomb, whose name is given to the unit of quantity of electricity nearly a hundred years after his discovery of how to measure magnetic attractions and repulsions, maintained an humble belief and trust in Pro vidence. Ohm also was a great ge nius whose scientific studies led nearer to God. James Clerk Maxwell and Lord Kelvin, leaders of scientific thought in England, leaders in the wise handling of electricity saw or said nothing of the 'opposition between science and religion." Only the mediocre philoso phers discover that science kills th fear of God, thus emphasizing the old proverb:

"A little learning is a dangerous thing.'

It is no wonder, then, that Father Karl Alois Kneller, S.J., in a re cent number of the Stimmen Maria Laach, the periodical of the German Jesuits, says: "When half-educated man is carried so easily through the streets in electric cars which are lighted so brilliantly electric lamps, when from his he is able to talk to friends who are hundreds of miles away and recognize their voices-when he considthese wonders, how readily will a contemptuous smile for the old woman who still her prayers on her rosary, or vices. How easy it is for him despise old times and to consider that anything that previous have given us is practically obsolete that even Christianity itself cannot be excepted from this condemnation Is it not, however, only his own precious ignorance and which makes him think so and is not his contempt really an index of his own lack of correct knowledge? The

periment table, demonstrated the existence of the latent forces of electricity have often been folded _ in prayer, and men like Volta and An pere have also been proud to se their resaries.

"However it may be, then, in other branches of science, this much is cer tain, that in the department of electricity, which has attracted the grea est attention on the part of the po-pular mind, the supreme authorities cannot be used as a cloak by those who would be but too glad to cover up their own hostility to Christian: ty by the examples of distinguishes ecientists."—New York Freeman

THE POWER OF MONEY

By Edwin F. A. Benson

Can money buy a mother's love; Or win an infant's smile; Or make our prayers heard above,

Can riches gain a loving wife; Or build a happy hor Can gold bring back youth's free young life, Wherever man may roam?

Has art its market price? Or can the sons of wealth be taugh Homer's fire to entice?

Can wealth with all the aid of art Make one poor cripple whole? Can money mend a broken heart; Or stay the parting soul?

Donahoe's Magazine

THE BROADMINDED WOMAN

Is it broad-minded to try to par down the positive doctrine of Church to such dimensions as will not too greatly abtagonize Protestant or agnostical perjudices? Some educated women think it is, and thus do much harm to the cause of truth. It is a want of faith to act as if the truth of God could not vindicate itself. Converts never have been made by minimizing the teachings of the Church.

Is it broad-minded while holding to the Catholic name to make it a point to be as much as possible against the mind of the Church? That it is, is a very common delusion. How often is it heard from foolish women, "I am a Catholic, of course, but I have no sympathy with the attitude of th bishops and priests on the school question "

Or. "I deprecate the narrowness of the Catholic Church legislation on mixed marriages, or against burial of those not of the Fold in the Catholic family lots, or against cremation, or what not."

There are some Catholic women commonly those educated under pure ly secular influences, who consider as habitually "agin the government" attitude, where church government is concerned, as a most striking proof of breadth of mind; whereas proves nothing but a lack of power to appreciate law and order- th first conditions necessary for the exercise of true liberty.

The only corrective for these badly formed minds, if they could but be enlightened on their need, is deep study of Catnolic doctrine, and the history of the Church. Then they would know what the Church is, and he acquisition of this knowlada would compel a mental broadening. How hard it is to have patience with the young high school or academy graduate dilating on essential Cath. lic "narrowness" and forgetting that the great minds of Dante. Michael Angelo, Leonardo da Vinci, Shakes peare and Cardinal Newman found superabundant scope for the exercise of all their gifts within the meter and bounds of faith ! The intelligent reader of history, if he be howith himself, is forced to the conclusion that the Catholic Church is the only Chuech "with room about her hearth for all mankind," to use James Russell Lowell's patriotic hyperbole for the United States in the literal meaning of the words of our holy faith.

It is no sign of breadth of mind in a Catholic woman, though she hold in absolute essentials to Catholic teaching, to criticise the religious life or certain devotions as narrow minded. Rather should she be able pate the one who takes them the tyranny of things and conduce to

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others; and a reverence for the spi ritual rights of one's neighbors certainly a necessary mark of Christian broad-mindedness.

The really broad-minded even outside the Catholic Church has a certain mental modesty in approaching so marvelous an institution which has weathered storms of nigh two thousand years, which has made itself at home every country on the globe, to which no heresy, no social theory however wrong headed or fantastic, is new, which knows equally the craft of kings and the instability of the people. Considering only her accumulated human wisdom, her judgment on men and measures is of the should most realize this fact, and who profess their faith in her divine guidance, will out of the r inexperience, ignorance and foolhardines "breadth or mind" as cause of their opposition , to her wise decrees.

An insect's estimate of the sun wer not sillier. Let us hope that the young person whose proclaimed idea of breadth of mind consists in criticising as "narrow" cends the scope of her own mental vision is merely beset with a childish desire to be noticed, and

The safeguard of libertyals law, and in its defence of the common the law must press heavily times on its transgressors. Women who wish to be thought broad, and who are also sentir bethink them that there would so be very little sentiment in a lawess world. It may be a want less word. It may be a want or enterprise to keep on solid earta and take the word of authority for the perils of the quaking morass on the other side of the fence; but if those other side of the fence; but if those who have paid the penalty of person al explorations could send the voices to our ears, how powerful would they reinforce the decrees of God's divinely inspired mouth piece. There is nothing proader same as

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nobler in a creature of God than to recognize and abide by God's provisions for his best interests. If a woman has not had the good ' fortune to be a deep and broad religious education, let her begin at once to deliver herself from the limitations of her defective training; and little by little, her heart shall wonder, and be truly enlarged. —Katherine Conway, in the Boston Pilot.

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All Communications should b EPISCOP "If the English-speaking Cath best interests, they would soon make penerfal Catholic papers in the cour-werk.

PERPETUAL ADORATI There is much written, in Catholic publications, on the ing subject of 'Perpetual add and much is preached from the world over, on the san topic. We read and we hear heautiful things but for ver among us they are but pictu what we have come to cons far away possibilities. Few aware that here in the city treal, in the vast and busy lis, where so much time is s the pursuit of purely mater terests, and so little heed to the great, all-important salvation, here where pleasur the time that is left from ! and where sin utilizes the ti consecrated to innocent enic here we have the perpetual a of the Blessed Sacrament I in the most practical of all Up on Mount Royal Avenue, where the Amherst street ca at every five minutes, and thousands go by on their wa Mountain, either to visit the ries, or to seek fresh air, th magnificent church, that belo the Fathers of the Blessee ment. Never are the doors church closed: never is that empty. Day ond night, from end to year's end, the Bles crament is exposed on the l tar, and perpetually is it Throughout the long vigils night saintly men kneel there ing each other at regular in Incessantly do prayers go u Savior, in the Real Presenc

altar. When the city is hu

siumber, and the weary tolle

earthly gain are snatching when, in the dark hours of night, others are gliding do

incline that leads to death

good and had are alike obliv

the great fact we mention, th

men are kneeling before the Sacrament and imploring al

ng god's goodness, are pray

graces of strength and per

for those who have but Mttl

to devote to religious dutie

constantly intervening between

and God, shielding the form the wrath of the latter and for the world a protection We know of no spot in all ! fectual adoration. We may aware of it, but nevertheless ists, and frequently, if we v it, our very preservation to that secret, silent, unceas fluence that is being exercise perpetual adorers before the Sacrament. In these long venings, when the heat is ing and people seek the fields the mountain for repose and ment, it would be a happy of some, if they were to pas Mount Royal Avenue on the homeward and stop for one in the fine Church of the Ble crament. Were it only for a the visit would be sufficient press them with the solemni place and with the reality o perpetual adoration that is

THE GAELIC LANGUAG timely suggestion from a and zealous Irish priest of ty of Labelle. In his lette reverend correspondent asks name be not published. Hi

neath that splendid roof.

us, perhaps, owe our pres

from dangers to those very