Making Life Look Brighter.

Say not "The world is dark and drear," But strive yourself to light it; But strive yourself to light it;
Though ignorance rage, yet never fear,
This manhood's work to fight it!
Strive on, and rust will drop its scales,
And earnest effort seldom fail,
And purpose over doubt prevail,
Thus making life look brighter.

Does virtue meet with small reward?
That thought is worldly minded;
For vice herself is off abhorred
By slaves whom she has blinded;
Though now the clouds be dark and dense,
When we shall walk by faith, not sense,
Virtue will have true recompense
The while the clouds grow lighter.

Then call not life a "vale of tears,"
Our lives are what we make them;
And we must weigh by "deeds, not years,"
If we would not mistake them.
Improve the years, and life is sweet;
We sow good seed to reap pure wheat;
Good thoughts and deeds make life copplete. plete, And make the soul grow whiter.

THE GROTTO AT LOURDES

Are the Wonders Credited to it Worthy of Belief?

AND IS THE ALLEGED APPARITION OF OUR LADY TO BERNADETTE A WELL ESTAB-LISHED FACT?

R. S. Clarke, S. J., Nineteenth Century. Our inquirer has no infallible decision from Rome to bind him, and he is therefore so far free. No one has any right to condemn as a heretic, or to inflict upon him any each existing property. him any ecclesiastical censure, if he calls the miracles a pack of rubbish, and the apparition a silly imposture. The only question is whether he can do so first, iastical authority; secondly, without running in the teeth of the common consent of the faithful all over the world, and notably of the thousands who have themnotably of the thousands who have the them of the thousands who have the them of the thousands who have the them of the them o selves visited Lourdes either as pilgrims join the pilgrimage to Lourdes. Thereshe or visitors; thirdly, without refusing to was placed among the various invalids fronting the grotto. While praying there

tion of the bishop of the diocese, who has himself visited the grotto many times as himself visited the grotto many times as a pilgrim, and, after a most careful and thorough investigation, issued a mandement in which he formally gives his judgment in favor of the reality of the apparition, declares the miracles wrought to be the work of the supernatural power of God, and authorizes the devotion of our cure by the medicinal qualities of the them to listen to the voice of an authority they do not recognize, or to be influenced by the consensus of those whom they deceived by preconceived opinions. But we have a right to ask them to be-

lieve in facts attested to by a number of intelligent and honest witnesses, whatever explanation they may give of them; we have a right to claim their assent to the testimony of physicians who formally attest the results of a careful diagnosis made before and after a journey to Lourdes; we have a right to tell them that their clumsy aypothesis of the curative force of a bowerful imagination will not account for cancers healed in a moment, tumors able medical testimony which accompanies hypothesis of the curative force of disappearing instantaneously, decayed and

M. Rene de Bil, of Hondschoote, near entury, just as He did when He statement:

was visibly present amongst men.
Out of a large number of instances we out of a large number of instances we adduce three as test cases. They have happened within the last two years. They have been carefully examined, and, as our readers will see, it is absolutely impossite the control of the control readers will see, it is absolutely impossi-ble that imagination could have brought them about, as in each case there was ated on the right knee, and was complicither some organic lesion, or else some cated by fistulous ulcers, with ankylosis of either some organic lesion, or else some clearly marked physical malady, affecting and destroying the bodily tissues, and almost incurable, even after long years, by

ny human means. Our first case is that of Mdlle. Philippe from Menil in Lorraine. After suffering from fainting fits and poverty of blood for several years, she was attacked, in 1877, by paralysis in her left side, and in for several yalvis in her left side, and in 1877, by paralysis in her left side, and in the following year two cancerous swellings appeared in her throat. An operation was decided upon, which left the throat one year wound. lower part of her throat one vast wound.
This operation was followed by a second
—this by a third—until it became necessary to perform them nearly every week She became unable to speak, and subject to frequent spitting of blood. shall give your sister no more remedies," said the physician; "her case is hopeless" (elle est perdue). But Mdlle. Philippe, who had already visited Lourdes, had conceived a great desire to go there again be-fore her death. She did not ask to be cured, but to obtain the grace of a good death. At the cost of intense suffering he took the journey, and spent the first night before the grotto. The next even-ing, as she knelt and prayed, she felt a horrible pain, as if all her sinews were being strained. Was it a new crisis of her disease, or was it the death she had so long ing strained. prayed for? She fell to the ground, and then without knowing what she did, she who had so long been speechless, cried out in a loud voice, "Cured! I am cured!" and set to work at once to sing the Magnificat,

accompanied by all around.

The wound of her cancers had disappeared; the skin had become smooth again; few little reddish spots alone marked the place where the sore had been. The next

the testimony of Mdlle. Padippe herself, let us hear what a physician of Montpellier has to say respecting her cure: "It is not a question in this case," says M. Ver-gez, who is attached to the Faculty of Medicine at Montpellier, "of any nervous affection; it is on the material injury (lision materielle) that we must concentrate eous cicatrization of the wounds, or rather the sudden renewal of all the elements constituting the derma and epidermis, could not belong to the domain of nature's forces." We invite our readers to a carcular consideration of these last words. If the Protestant rejects the hypothesis of a survey exerted through the pernatural power exerted through the intercession of Our Lady, how is he to account for the sudden cure where medical cience declared such a cure impossible He is bound to give us some counter-hypothesis, at least to indicate to us some possible explanation. If he cannot do this, and has to fall back on a denial of the

facts alleged, we have plenty more cases to refute his scepticism.

For instance, Mdme. Andre from Saales,

in Lorraine, the wife of a workman, was attacked in 1879 with paralysis. It was hereditary; her mother had suffered fifteen years before it caused her death. One of her little children, ten years old, was also paralyzed. The poor woman applied for admittance to the hospital at Strasburg, but was sent back as incurable. She could scarcely see or hear at all with the left eve and ear; her leg dragged almost helpless along the ground, her left arm she could selves visited Lourdes either as pilgrims or visitors; thirdly, without refusing to accept evidence so clear, so well-established, so multiplied, so various, so conclusive of the point at issue, as to write himself down a fool if he declares the witnesses to be either dupes or impostors, and the facts they narrate either a lie or a delusion between the facts and she feels that she is facts they narrate either a lie or a delusion between the facts they narrate either a lie or a delusion between the facts they narrate either a lie or a delusion between the facts they narrate either a lie or a delusion between the facts they narrate either a lie or a delusion between the facts they narrate either a lie or a delusion between the facts they narrate either a lie or a delusion between the facts they narrate either a lie or a delusion between the facts they narrate either a lie or a delusion between the facts they narrate either a lie or a delusion between the facts they narrate either a lie or a delusion between the facts they narrate either a lie or a delusion between the facts they narrate either a lie or a delusion between the facts the strength at the point at its properties and the properties are moving the facts the was placed among the various invalidate fronting the grotto. While praying there for the point at its properties and the properties are moving the facts the was placed among the various invalidate fronting the grotto. While praying there for the point at once she cried out, "Sister Pauline, my fingers are moving to a fact the properties and the properties are moving to a strength and the properties are moving to sion.

I need not dwell on the first two of these heads. The apparition and miracles at Lourdes have received the explicit sanction of the bishop of the diocese, who has himself visited the gratta many times as himself visited the gratta many times as the same afternoon she appears before the

> which he inserted in a local journal—in
> in the Impartial des Vorges:
> "I declare, upon my faith as an honest
> man and a good Christian, that my wife,
> who has had her left side paralyzed for
> ty
> seventeen months, and could no longer
> ed
> follow her ordinary occupations, has come
> back from Lourdes completely cured,
> ad Since her return she less hear in Since her return she has been in perfect health, and I seem to be dreaming when I ee her walk, run, carry heavy loads out

We pass over several of the most striking miracles because they were performed on ecclesiastics or religious. We will choose for our third instance one performed on a young man of twenty-three; we select it ecause of the absurdity of attributing it

of that wondrous fountain; we have a right to urge upon them the necessity of furnishing same possible solution of the mystery, or else of honestly and humbly was organized, he determined to take part crutches. When the national pilgrimage was organized, he determined to take part accepting the solution which the whole in it. Arrived at Lourdes, he bathed in Catholic world declares with one voice to be the only rational, the only possible wound and swelling completely disappear-solution—Digitus Die est hic—God it is ed; he left his crutches at the well, and who, by His miraculous power exerted through Our Lady's intercession, heals the sick, cures the lame, casts out devils, restoring sight to the blind, now in this nine-torn than the sick and the sick a

"I, the undersigned, doctor of medicine, declare that I have professionally attended this young man was suffering was situthe knee, and curvature of the leg towards the thigh. After treating the disease for five years, I was convinced that it was incurable. On the 13th of August last, the day before his departure to Lourdes, I

examined my patient, and found him in the same serious condition. "To-day, the 3rd of September, I declare that the white tumor, ulcers and fistulous passage have disappeared, that the leg has become straight, and that the young man walks without the help of his crutches, which were indispensible to him. For myself, as for any unprejudiced person, it is evident that so wonderful and sudden a cure can only be attributed

to a miracle."

The narration of miracles is always liable to be tedious, and we will, therefore, inflict no more of them upon our readers, though there are many which we would fain adduce. We will conclude our testimony for Lourdes with a professional document, emanating from the pen of a well known Paris physician, and one, too well known Paris physician, and one, too who has made therapeutic springs and medical waters his specialty. The most sceptical can hardly refuse to concede to his authority an assent they would naturally deny to women and priests. Dr. Constantine James writes thus in the

Journal de Paris:

"I bave visited Lourdes with the same spirit of inquiry and the same reserve which I have carried with me in all my excursions to well-known watering places. To speak only of facts which have come under my own observation—I mean, which affected my own patients—I declare that I have seen sick persons return cured from Lourdes under circumstances which led my professional brethren and myself day she was able to walk, carrying the banner in a procession for an hour without fatigue. Since then she has felt no pain; To the facts alleged the answer made conducted by the facts all the facts alleged the facts all the

her appetite reformed, and her cure proved a lasting one.

If our readers are not willing to accept the testimony of Malle Desired Provention and those of the coarsest kind. For our materialists and atheists every pilgrim is a "clerical," that is to say, an impostor and a knave. His disease is a sham, and its cure a farce. There is, according to them, a theatrical scene worthy of Robert Houdin, and the

scene worthy of Robert Houdin, and the enclosure where the mirroulous cures are wrought is but a parody of the ancient Count of Miracles.

Of all this diatribe I will take up only one word: the diseases are pretended. Be so good as to tell me how one can pretend to have a tumor in the breast; how one can pretend to have an ulcerated tongue; how one can pretend to have a decay of how one can pretend to have a decay of home, mortification, a white tumor—all bone, mortification, a white tumor—all of them maladies which have obtained their cure at Lourdes? Now, if these are real diseases, and they must indeed have been so, their cure ought to be regarded

been so, their cure ought to be regarded as a miracle, since no one has seen attacks of this kind heal of their own accord.

"Constantine James."

After such evidence as this, what more can we do to convince the incredulous? If they do not choose to accept such irrefragable testimony, we must leave them in their unbelief. If they will not give in their assent to the miracles, at least we may ask them to leave off talking nonsenses about our credulity and fanaticism. At least we have a right to our opinion, without being branded by them as poor silly dupes, or designing knaves. At least they might give us credit for having some notion of the laws of evidence, and of the criteria of a tenable hypothesis. Do not Catholic priests study logic? Ay, and far more carefully than many of our assallants. Have we not tested our conclusions respecting Lourdes and La Salette and St. Januarius' blood, by the various excellent "methods" proposed by John Staart Mill. Our witnesses are not the uneducated and the unlearned, but skilled witnesses; we do not dig up our testimony from records. Our witnesses are not the uneducated and the unlearned, but skilled witnesses; we do not dig up our testimony from records of an uncritical age, but we bring them out into the full light of this ninetenth century, and we challenge our opponents to adduce any reasonable hypothesis which they can pretend, with any show of truth, to substitute for our explanation of the phenomena. They cannot deny the facts. They can, if they choose, talk about some yet undiscovered law of nature—but the said law is one which will simply be a complete reversal of all human experience, from the beginning until now. The very supposition of such a law is an insult to the intelligence of their hearers. Who ever heard of an undiscovered law upsetting and destroying laws tested by the uniform experience of ages? Electricity, steam, galvanism, are but a carrying out thorough investigation, issued a mandement in which he formally gives his judge ment in favor of the reality of the apparition, declares the miracles wrought to be the work of the supernatural power of God, and authorizes the devotion of our Lady of Lourdes, recommending it to the faithful of his diocese. Nor is there any possibility of denying the existence of a consentient voice bearing witness on the part of Catholics—bishops, priests, and laymen, in every quarter of the globe, to their sincere and unhesitating belief in the reality of the miracle performed. We pass these over because we are writing for non-Catholics, and we have no right to ask of the supernatural power of God, and authorizes the devotion of our latter than the price of their blood; out even about with her left hand, sees perfectly with there left hand, sees perfectly with the left hand, sees perfectly with sure a cancerous or scrofulous sore in an raised them in honor next to the martyrs. nstant and cover the alcer with soft supple kkin; nay, that this spring was of such efficacy that he who knelt in its vicinity found paralysis disappear as if by magic, and he who drank a few drops of it at a distance was healed by its wondrous power, would they not denounce us as liars and silly fools? Yet this is the

natural power is manifesting itself to the Curran's Ingenuity.

alternative to which they are themselves forced if they deny that through this

spring, sanctified as it is by the presence of God's Immaculate Mother, His super-

A farmer attending a fair with a hundred pounds in his pocket, took the precaution of depositing it in the hands of the landlord of the public house at which Having occasion for it shortly afterwards, he resorted to mine host for payment; but the landlord, too deep for the countryman, wondered what

THE CHURCH THE MOTHER OF thusiasm for knowledge as was manifes. the very embodiment of the Church's spirit SCIENCE AND CHARITY.

A Grand Lecture by Bishop O'Farrell.

The following is a synopsis of the very able lecture delivered in the Cathedral, on the evening of February 22, by the Rt. Rev. M. J. O'Farrell, Bishop of Trenton,

I have come, said the Rt. Rev. lectur er from calumny. But to speak of the Church as the Mother of knowledge, seems

And there were other great minds in those days, of whom little but the fame has come down to us; for many precious documents were lost, or destroyed during the subsequent barbarian invasions.

The days of the Roman empire ended. The blood of the martyrs was crying out, and God answered by summoning the fierce barbarians of the north; the Huns, the Vandals, the Goths and the Visigoth who swept over the fairest plains of Europe, trampling the marks of civilization. They came as a flood, and when this deluge subsided the ark of the Church was seen bearing the hope of the future was seen bearing the hope of the future resurrection of the nations. She sent out her monks with the cross, and the nations bent the knee to them. She sent them to teach all the peaceful arts, agriculture, industry; to form nations out of tribes, to teach the wild barbarians that the plow was better than the sword, and train them up in the rudiments of civilization. The monks taught them agriculture; markets were established, and under time-keeping and notation was the control of the proposed the principles laid down by his master, Fabricius an Italian Catholic physician. Catholics made the greatest discoveries in astronomy. A Catholic priest, Copernicus, established the system recognitive to day, that the sun is the centre of the universe, the earth and the other planets moving around it. The system of modern time-keeping and notation was made by one of the popus himself. Great was take torn from his epissopal charge and driven into exile, where he died, on the 14th Seotember, 407; bededed, on the 14th Seotember, 407; bedededed, on the 14th Seotember, 407; bededed, on the 14th Seotemb

at one time 18,000 students. Catholic Oxford had 30,000; the university of Paris, 25,000. Nor was it for the education of had otherwise prevailed among them.

The Councils of the Church early preupied themselves with the instruction the poor in secular as well as in religi-

The lecturer then passed on to the Church's influence in the development of the fine arts; architecture, music, painting.

Paganism had its graceful colonnades, r of its flat roofed temples for its false divin-he ities; beautiful, but of the earth, earthly, had But PaganGreece or Rome never conceived ities; beautiful, but of the earth, earthly. But PaganGreece or Rome never conceived anything approaching in magnificence to the Gothic architecture which the Church dedicated to the temples of the Triune God. Magnificent Gothic churches with spires almost lost in the clouds and pointed by the cross of Christ, rose as though by the learned St. Jerome, she resolved to expend her income in works of charity, and to quit the city of Rome, so as to pass the rost of her days in Palestine; there to meditate and pray and live in the very places which the Saviour had hallowed by His presence. Words would fail to express the overflow of truder piety, and, consequently, of blissful feeling, that pervaded this chosen soul, welling from the very fountain-head of true felicity. It would be difficult to relate all the good which she effected by means of her noble example and open-handed charities, which proved to her a source no less true of insuring happiness. Paula ended her saintly life in 404; leaving behind her, to continue her good works and example, a daughter, trained after her own heart, the everiences of the Church, in this respect. Without the control of the Church, in this

ciences of commerce and navigation. Under her auspices were discovered those great, first principles underlying all the amplifications and adaptations of later

An Italian monk it was who, discover-

non-Catholics would fain make him a martyr to the non-progressive spirit of the Church—invented the telescope and discovered the satelites of Jupiter. England boasts of the discovery of the circular

self-bended of the public found at which during the residence of the public found at which during the residence of the public of

ted by the students of these days.

The great law school of Bologna had at one time 18,000 students. Catholic Oxford had 20 000 to the ball of the company the orphan, the sick, the wounded soldiers on the battle-field. Here Bishop O'Farrell recalled the noble work of these devoted women during the late war. He then touched on all that the Church has done 25,000. Nor was it for the education of the rich alone that the Church was solicitous. Far from it. The poor were ever the objects of her special solicitude. She was the relentless foe of the ignorance that pure hands of her self-sacrificing daugh-

ters, the nuns of the Good Shepherd.
In conclusion, he fervently exhorted his hearers to prove themselves true sons of the Church by such correspondence with her teaching, as would make them good citizens of the land they live in, and eventually, happy denizens of the heaat the kind invitation of your good Bishop, to address you on a subject that may seen a strange one. The whole world acknowledges the Church to be the Mother of Charity. Her works in this direction are so well known, that there is little to fear so well known, that there is little to fear from solutions and the kind of the bishops of the Church to speak of the solution are so well known, that there is little to fear from solutions and the kind of the bishops of the Church by such correspondence with her teaching, as would make them good closely the church of the bishops of the Church by such correspondence with her teaching, as would make them good closely the church of the bishops of the Church by such correspondence with her teaching, as would make them good closely the church of the church by such correspondence with her teaching, as would make them good closely the church of the church by such correspondence with her teaching, as would make them good closely the church of the church by such correspondence with her teaching, as would make them good closely the church of the church by such correspondence with her teaching, as would make them good closely the church of the church by such correspondence with her teaching, as would make them good closely the church of the church by such correspondence with her teaching, as would make them good closely the church of the church by such correspondence with her teaching, as would make them good closely the church of the church by such correspondence with her teaching, as would make them good closely the church of the church by such correspondence with her teaching, as would make them good closely the church of the church o

HALF HOURS WITH THE SAINTS.

Saint Paula.

THE HAPPINESS OF GODLINESS.—Noth-ng contributes so much to the happiness f man upon earth as the practice of god-

done for music down to the days of Palestrina, of Mozart and Haydn.

Next the bishop touched on the Church's influence on the development of science, beginning with those most necessary of several forms of the several f —(1 Tim. iv. 8.)

Saint John Chrysostom,

Constancy in Well-doing.—John, surnamed Chrysostom, or "mouth of gold," by reason of his admirable eloquence, was An Italian monk it was who, discovering the mariner's compass, opened the science of navigation and made possible the commerce which is the soul of modern life; permitted explorers to find the way around the Cape of Good Hope to the East Indies, and the Christian Columbus, saint as well as sailor, to lead his men in their little vessals over the trackless ocean to the new land on which the cross of Christ was the first 'thristian standard planted.

A monk—Roger Bacon—invented gun powder, thus not only revolutionizing the modes of warfare, but greatly promoting mining and other works of peace. A monk also discovered spectacles, and thus led the way for the adaptation of lenses to the telescope—involving great progress in the constant of the patriarchal see of Constantinople, in 397. Had he wished to effect a compromise with the Eanomians and Montanists, whose doctrines were rife among his flock; to shut his eyes to the disorders of the clergy and spectacles more pagan than even profane; to leave undisturbed the mighty ones of the day, in the midst of their scandals, their pomp and pride; to contrive an alliance with the Arians, who were all-powerful at court and throughout the empire; to flatter the ambition and the excesses of the empress Eudoxia; or merely to close his every to all abuses—be wight. excesses of the empress Eudoxia; or merely the the way for the adaptation of lenses to the telescope—involving great progress in astronomy—the miscroscope, &c. Galileo—a Catholic, and in the main a good one, notwithstanding his much misrepresented quarrel with the theologians, for which probation of all, with the single exception of that of his own conscience. He p ferred, however, to obey the behests He preduty; and hence was calumniated and persecuted; was twice torn from his episopal charge and driven into exile, where