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Faith and Its Enemies.

The question frequently asked is: Why does religion meet with so much opposition in the world to-day? In Germany, Rationalists have recourse to every species of argument to destroy all forms of religion. In France, infidelity is animated with an insane hostility against the religious training of its youth, while at home, agnosticism is the prevailing religious sentiment of our university graduates, business and professional men of all ranks and states. Yet with all the opposition, hostility and indifference, we see and read of, it can not be said that the religious instinct in man's nature is entirely dead. It may be dormant and yield to what is termed the spirit of the age, or it may be like the ears of corn, smothered and stunted in its growth by cares and pleasures of life but entirely dead, no. The age, with its numerous attempts at reforms, the introduction almost daily of new religions, the changing of creeds, is a proof of this.

Philosophy and science claim to have won a victory over all forms of religious belief, yet all philosophy divorced from faith has no principle to rest its arguments on. Its claims that reason and the intelligible world suffice, and that there is no need of revelation, or faith in the super-intelligible will give at best only negative conclusions, or the "I don't know" of the agnostic. Science in so far as it is, science and not theory, has not, in all its discoveries, opposed what faith teaches. The quarrel of our would-be philosophers and scientists is not always against faith, but what assumes the garb of faith, and may be termed theology. In the Catholic sense, faith is the revealed word. It is in harmony with reason and furnishes philosophy with principles to operate on. No known scientific discovery contradicts its teaching. Theology is a human science which has revelation and reason for its foundation. It has all that philosophy has, plus revelation, for its principles. But theology is not faith and arguments, used to disprove the teaching of theology, do not affect faith.

Faith is not responsible for the speculations of the theologian, nor is a Catholic bound to defend the opinions, speculations or what may have been accepted as the current belief of the theologians in any age or country, if these opinions are not a part of the deposit of faith. Yet much of the opposition to Catholic faith rests on the false assumption that we Catholics claim for these opinions, and what is sometimes justly termed superstitions, the same authority as we do for the revealed word of God. Hence the prejudice, even amongst intelligent and religiously inclined persons, against making an honest and fair examination of Catholic belief. There are old traditions, too, which may have been handed down from generation to generation, and to which people attach a religious character, but for these traditions which have no connection with Catholic faith, and which the Church disowns, she is sometimes, by those who misapprehend her faith, held responsible. If certain people believe in fairies or will of the wisp, the Church is no more responsible for their traditional belief than was Christ for the charges of being seditious, a blasphemer and in league with the devil, made against him by his accusers. For these "human traditions" as designated by Christ, that may exist amongst a simple-minded and unsophisticated people, are claimed by persons, said to be actuated by a love of truth, the endorsement of the church. On this false assumption and misapprehension rest their contention that our faith is vain, and that her claims to be the church of God are without foundation. But there are divine traditions, revealed by the prophets of old, by Christ and His apostles, which form a part of the deposit of faith and are sanctioned by the authorities of the Church. Catholic faith which binds the conscience, is confined to the revealed word of God. Theology directed by the light of reason, and having for its basis revelation, may go too far or fall short of the truth. In any case its conclusions may be accepted or rejected. Not so with what is of Catholic faith which em-

braces all religious truths. What the church as an organization does in temporal or disciplinary matters does not come under the head of Catholic faith. They belong to the human side of the church and are often changed to suit the exigencies of times and places, whereas the faith itself is always and everywhere the same, unchangeable and contained implicitly in the original revelation made to our first parents in paradise. The very word Catholic means universal in time and space. What the descendants of Adam believed for two thousand years was committed in writing by Moses after the great Gentile apostasy in order to preserve the original revelation, and bring back, if possible, to the true fold those who had strayed away and worshipped gods fashioned by their own hands, and suitable to the cravings, weaknesses and corruptions of human nature. The synagogue preserved the faith in its purity and catholicity, till its hopes and aspirations were realized in the advent of the Messiah. The same faith, without change, diminution or enlargement, has continued in the church for the last nineteen hundred years. What may be defined in time belonged to the original deposit of faith, the definition becoming a necessity because of its denial. The church, commissioned and commanded by her founder to teach "all truth," jealously guards that faith and preserves intact the revealed principle. Her definitions are simply to guard against false interpretations, or denials of any articles of the true faith. The first article of the Apostle's Creed brings us back to the root of the human family, to whom it was first revealed by our Heavenly Father. "I believe in God, the Father Almighty, Creator of heaven and earth, and all things." Have modern Rationalists by their supposed philosophy disproved this first article of faith. Or it might be asked, have they without this faith any real philosophy or may they not be compared to "the fool who said in his heart there is no God." Science makes no pretensions to have made any discoveries which would lead to a denial of this first article of the creed. But this article of faith does not oblige or demand that we believe that the universe was created from nothing about seven thousand years ago, or that it was originally as we now find it. Modern unbelievers, like the Gentile philosophers, against whom Moses defined the true faith, teach that the world was not created from nothing by God, but simply evolved from his own Eternal Being, or formed and fashioned from pre-existing matter. With the definition of faith, philosophy has principles to guide and direct it, without the definition or starting with a denial of Creator or creature, it can never reach any positive, much less any logical conclusion, and at best, all they can give us is simply guessing at what might have taken place in the beginning when time began. Again faith says, God created in the beginning the heavens and the earth and all things visible and invisible, but as to the original form, and how it existed before Infinite wisdom considered it suitable for a habitation for man, faith has no quarrel with geologists and men of science, because it says nothing on these topics. Nor does faith oblige us to accept, in a literal and historical sense the order of creation as given in Genesis. The demands of faith when narrowed down to its essentials are very small, so small that most unbelievers, when imagining that they are aiming a deadly blow at its teaching, are shooting entirely wide of the mark.

Faith teaches the angels were created before man, that they are the noblest of God's works. Here the exactions of faith end. It does not oblige us to believe that angels are incorporeal or that they are divided into a certain number of choirs. The mysteries of the Trinity and the Incarnation belong to the deposit of faith. This profession of faith means that God is three distinct persons in one divine substance or essence, whilst the Incarnation means what the Gospel declared it to be in the words addressed by the angel to Mary: "The Holy Ghost shall come upon thee, and the power of the

Most High shall overshadow thee. And therefore also the Holy which shall be born of thee shall be the Son of God."

Thou, who labor to prove that the doctrine of the Trinity is a contradiction, suppose that its real meaning is that there are one, and one is three, which is a false supposition. The orthodox teaching is and always has been that there is one God and only one God, and that in God inwardly, not externally, there is the distinction of three divine persons, and that these three divine persons without vitiating the simplicity and absolute unity of the divine essence, do subsist.

This important subject, with other articles of faith which are included in the Catholic creed, shall be treated at greater length in our next communication.—F. D., in Intermountain Catholic.

A LOURDES CURE.

The following letter, published in the Sun (New York), is, curiously enough, one of the fruits of Professor Goldwin Smith's attempts to demonstrate the fallacy of belief in miracles:

To the Editor of the Sun.—Sir: I have no greater belief in miracles than has Professor Goldwin Smith, nor am I any more of a Catholic than he is; but I know of an instance of a "Lourdes cure" in New York City which is remarkable, however it may have been effected, objectively or subjectively. Several years ago a young woman of about twenty years fell on the ice and injured her spine and hip. She was laid up for some time, and the right leg began to lose its strength. Within a year she was unable to walk except with a strong steel brace to keep the foot in position. Being possessed of ample means she had the best physicians, specialists and others, that could be procured. She also resorted to remedies not exactly in the profession. But none availed, and she gradually grew worse. The only consolation—not a cure—she had came from one physician, who told her that nothing could be done except to cut a tendon in the ankle and stiffen the joint, which would make her a cripple for life, though she might walk without the heavy brace. This treatment she declined.

Although a Catholic, she had not thought of any of the miraculous cures offered by her church at various points. About three years ago she went to Europe, and while there visited Lourdes, but not with a very strong faith. She remained there about twenty-four hours or possibly eighteen, but long enough to try the waters three or four times, and received a small card with a printed prayer upon it, with instructions to repeat the prayer at intervals. That was about the extent of her "treatment," and at 9 o'clock in the evening she left for Paris. The following night in Paris she knelt by her bedside—still unable to walk unassisted—to say her prayers, and when she arose from her knees she walked across the room without the brace and has not used it since. From that time she walked unaided, and as soon as the leg had resumed its normal condition, for it had shrunk considerably, she walked as well as she ever did, and has continued to do so.

If this young woman were of the temperament of some, I could easily understand the influence of psychology upon her case, but she is eminently sensible and practical, and if Professor Smith could talk with her I believe he would wonder a little himself just what it was that affected her cure. I have no faith whatever in miracles, but this instance is puzzling, to say the least.

W. J. L.

New York, May 20.

Time Has Tested It.—Time tests all things, that which is worthy lives, that which is inimical to man's welfare perishes. Time has proved Dr. Thomas' Electric Oil. From a few thousand bottles in the early days of its manufacture, the demand has risen so that now the production is running into the hundreds of thousands of bottles. What is so eagerly sought for must be good.

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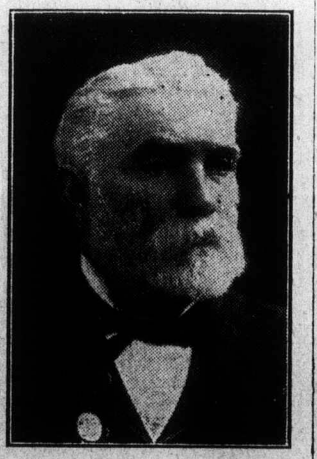
Catholic Sailors lose their Greatest Friend.

On Tuesday morning of the present week, death claimed as its own one of our oldest and best known citizens, in the person of Mr. F. B. McNamee. The deceased gentleman was in his seventy-ninth year. As a business man he was known in connection with many considerable enterprises which survive him as a living proof of both energy and sterling manhood. Always charitable and of a philanthropic disposition, he identified himself with numerous good works, pre-eminent among them being the lively interest which he took in the Catholic Sailors' Club of the city, of which, if he be not in reality its founder, he must certainly be numbered amongst its most zealous and untiring friends.

It will be remembered that it is about two years since Mr. and Mrs. McNamee celebrated their golden wedding in this, their dear old St. Patrick's, upon whose memorable structure they looked with such fond love and deeply-rooted affection. Let us hope that as many of those as possible who are still living and who witnessed the memorable and unique ceremony will try to snatch a few moments from their busy life in order to assist at their old friend's funeral, pray for the repose of his soul and encourage by their presence the aged life-partner who is left to feel his loss so poignantly.

The service took place this morning to St. Patrick's Church. The body was received by Rev. Martin Callaghan. The Rev. Luke Callaghan officiated at the requiem, assisted by Fathers P. Heffernan and Killoran as deacon and sub-deacon respectively. The chief mourners were Mr. McNamee, son of deceased, and Mr. P. McGovern, son-in-law, and three grandsons. In the sanctuary were noticed the Rev. Fathers R. E. Callahan, Devlin, Donnelly, Malone, O'Meara and Kiernan.

The late Mr. McNamee was born in Ireland, in the town of Cavan, October 17, 1828. When only ten years of age he came with his mother to the country of his adoption.



THE LATE F. B. MCNAMEE.

It was recalled by Mr. McNamee among many reminiscences of a long life that the passage to Canada was made in the brig Escort, Captain Minto, and that the time from London to Quebec was eight weeks. The father had already preceded wife and son to this country. Mr. McNamee, senior, had been a butcher in Cavan, Ireland. He was at one time a strong supporter of Sir John Young, the unsuccessful Liberal candidate in his division, who was afterwards Governor-General of Canada. He also lived to a ripe old age, and celebrated his golden wedding.

It was in the year 1839 that the family landed in Quebec, proceeding to Montreal on the following day on board the old Canada. The time was one of unrest in Canada, following the troubles of '37 and '38,

and it was in the anecdotes of the late Mr. McNamee that he had seen on his first arrival in Canada the departure of the condemned Canadian insurgents for Bermuda, following the executions which took place after the suppression of the rebellion. The methods of justice employed in this country at that time struck him as being somewhat different from those he had seen in Ireland. The Canadian rebels walked on board the steamer leisurely, and almost without surveillance, each man carrying a musical instrument, whereas in Ireland he had seen peasant rebels loaded down with irons and guarded by dragoons.

The first winter of his residence in Montreal Mr. McNamee attended school under the parish church of Notre Dame. At that time the English-speaking churches were Bonsecours and Recollet Church, at the corner of Notre Dame and St. Helen streets. Mr. McNamee was wont to tell that at the time of his first acquaintance with Canada, the Irish people here were strong adherents of the British sovereignty.

The late Mr. McNamee went into business as a contractor, and in business he had a successful career. During his long career he was connected with many of the greatest public works from one side of the country to the other. He also took an active part in many public questions, and he was widely known as one of Montreal's most ardent philanthropists.

In public matters Mr. McNamee was always fearless and at times outspoken and aggressive. Politically he was a warm supporter of the late Sir John A. Macdonald, and particularly of Sir George Cartier, in the Province of Quebec. The first election in which he took an active part was the great Drummond-Molson contest which stirred the city.

As a result of his long acquaintance with the affairs of the country, and his observation of the growth of Canada from small beginnings to its present position in international importance, Mr. McNamee had many interesting reminiscences to tell of public events and men known to the present generation only through the pages of history. Among other men who have taken a prominent stand in early Canadian affairs, Mr. McNamee distinctly remembered Lord Elgin. He described that statesman as an exceedingly mild-tempered man, the type of the British constitutional ruler, who disregarded consequences in the carrying out of his duty.

Another reminiscence of the great interest to Montrealers is that of the burning of the Parliament buildings here in 1849. On the day of that occurrence Mr. McNamee was out at Waterloo, Que., but he drove into the city by stage next morning. Mr. McNamee always contended that the burning of the building was not the work of an incendiary, but that it probably arose from the fact that the gasolier had exploded from being struck by a stone or other missile.

As a philanthropist, Mr. McNamee has won the love of thousands of the poor and unfortunate in the city, and it may be remarked that these are by no means confined to those who hold the same creed with him. In his labors of charity he has been at all times ably assisted by his wife. Mrs. McNamee was also born in Ireland. Her maiden name was Mary Anne Byren, and she was born in King's County, Ireland, leaving for Canada with her parents at the age of three weeks.

Mr. McNamee was one of the most faithful members of St. Patrick's Church, although he was at all times ready to contribute to the cause of any other church of his creed. His name is identified commonly with the Catholic Sailors' Club, an institution that had its being chiefly through his labors. The various hospitals, the Cathedral, and many other deserving objects found generous support and encouragement at his hands.

Mr. McNamee is survived by his widow and two children, Mrs. P. McGovern and Mr. J. T. McNamee.

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Dublin Medical College Celebrates Anniversary of Foundation.

The celebration of the Golden Jubilee of the Catholic University School of Medicine calls to mind a little known fact that on the site of the present world-famed Medical School an eminent Dublin apothecary named Wetherall had a house with large anatomical museums in the years 1680 and 1684. In the latter year the Dublin Philosophical Society, founded by William Molyneux, the author of "Ireland's Case Stated," rented Wetherall's rooms, and erected a laboratory under the direction of Dr. Allan Mulvan. In 1686 this Society established a museum and added a botanical garden, but the troubles of 1689 put an end to the existence of a too little-known Irish institution, one of whose members, Dr. Narcissus Marsh, first suggested the term "microphone." In 1730, on the site of Wetherall's Rooms, previously known as "Crow's Nest," the Crow street Music Hall was built, and was duly opened "for the practice of Italian music" on November 30th, 1731. In 1758 the Crow street theatre in Cecilia street replaced the Music Hall, and flourished for sixty-two years, finally closing on May 13th, 1820. The Apothecaries' Hall purchased the site in 1836, and built the Medical School, which in 1755, became the Catholic University School of Medicine.

An Original Home Ruler.

The approaching celebration of the centenary of Charles Lever will render it of interest to recall the fact that although Lever had passed away long before the establishment of the Irish National movement in its present basis, that he was an ardent Home Ruler.

The late Rev. Prof. Galbraith, senior fellow of Trinity College, and the author of what Mr. Isaac Butt used to call the "magic words" of Home Rule, in his speech in the great Home Rule conference in the Rotunda in November, 1873, said: "It may not be known to the members of the conference that an Irishman of great genius and character, who has lately departed from among us, took a deep interest in our movement, and was from conviction and love of country a genuine Home Ruler. I hold in my hand a paper: it is labelled on the back, 'Home Rule—Author's Proof.' It was written and revised by Charles Lever for Blackwood's Magazine, but he went so far in expressing this sentiment that it was suppressed. It came into my possession by Charles Lever's desire. It was too much for Blackwood's."

Prof. Galbraith proceeded to tell his audience that the paper was a brief and interesting one—one of the series so well known as the "O'Dowd Papers," in which, with brilliant wit and choice words, he touched upon all political topics of the day as they passed before him, and among others, Home Rule. "I should also tell you this," said Prof. Galbraith, "that in many conversations with my respected and revered friend, I found he was thoroughly with us. Now, his opinion was worth something, as there were few men in his time who had a larger and more varied experience of life, not only in this country, but on the whole continent of Europe."

There is a little doubt that the proof of Lever's article on Home Rule, which was suppressed by Blackwood's, is still extant. Prof. Galbraith was a man of great method in the preservation of his papers, and the production of Lever's "Home Rule, Author's Proof" at the present time would be a valuable service alike to the literature and political history of Ireland.

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