

says, "Stand still and I will show you a great wonder. I will give the word, and in a moment the whole city will be ablaze with light." We can fancy the incredulity with which the noble red man would receive such assertions, but when those assertions were verified he would be convinced of the truth of the miracles, for miracles, in every sense of the word, powers, wonders, signs, they would be to him. Now let him go home to his wig-wam in the West and recount the mighty works that he had seen, and we may picture to ourselves the shrug of incredulity with which his testimony would be received; we may imagine that the braves would think their travelled brother was drawing the long-bow; and we can make allowances for them if they should conclude that no amount of testimony could establish the truth of such miracles. But they would be wrong all the same.

Now since the civilized man can thus perform miracles before the savage, the question arises, Is the civilized man the highest possible intellectual product of all this vast universe? Can there be no miracles for him? Is it not possible that some of those innumerable globes I see before me now contain beings even higher in the scale than civilized man? and that such beings can perform super-human deeds just as the civilized man can perform super-savage deeds? Suppose we are mistaken in the constitution of that big planet Jupiter. Suppose that, instead of being ever so much behind the earth in his evolution, he is ever so much ahead of us; or that his evolution has taken a different turn from ours, owing to his different "environments"—in the matter of distance from the sun, inclination of his axis, &c. Suppose he contains beings of a more ethereal nature, perhaps, because of specific gravity, and yet of greater intellectual power; suppose that some such Jovian should find his way to this earth—for we may be sure there are still some things for us to learn, there are still, as in Shakespeare's time, more things in heaven and earth than are dreamt of in our philosophy. Suppose indeed, that the denizens, if not of Jupiter, at any rate of some of these innumerable stars—say of that red Antares, or that silvery Spica, or of their satellites—should some day find means of communication with us, and that such a thing might happen, who can deny? It would be a miracle of course to us; it would be contrary to experience, no doubt; but it would none the less be true.

Now, if God reigns over all this vast Universe—if He should choose to communicate with His creatures on this insignificant little planet, He would surely do so in a way miraculous to us, and in no other. The Atheistic idea—the idea that, while there is infinite and eternal matter, and an infinite and eternal energy, there is no Infinite and Eternal Intelligence—seems preposterous. That there is no God is, to me, unthinkable. That this God has not revealed Himself to all men, universally, invariably, irresistibly, is undeniable. That He could not reveal Himself to any, is unreasonable. That He has never revealed Himself to anyone, at any time, is, to me, improbable. At any rate I must needs search out: I must look for "testimony" of that event, or those events, which I feel to be most probable. And such "testimony" I find everywhere. Not in a "Book," but in a Corporate Association, which, with all its turmoils and divisions, has yet always existed for centuries, and always uniformly borne this testimony. This is, to me, a far more important witness than a mere book could ever be. Books may be forged; books may be interpolated, curtailed, and otherwise altered. Since Homer has been pronounced a myth, and since even Shakespeare has been submitted to the scalpel of the Ignatian critic, and dissected, and viewed microscopically, and pronounced a fraud—really one does not know what might happen to any book. But "Corporations never die"—and here is a Corporation which exists to-day, and has existed for centuries. It is a living organization, or organism (for to the student of Mr. H. Spencer's "Sociology" it is hard to say which is the most appropriate term), whose life can be traced from its beginning. Who, or what, gave that organism its birth? This organism, this corporation—or to drop metaphor, this Church of Christ—has existed through all these centuries, in spite of hostile influences, in spite of dissensions within and foes without; and this Church, with its historical continuity, has ever borne witness to the fact that God did what *a priori* we should expect He would have done some time or another—He revealed himself to men.

Of course this testimony, even of the Church with its long history, must be sifted. Of course men have a right to sift it. They have a right to expose every weakness, and to criticise everything which seems to them a weak point in the evidence, and the Church is bound to make good her claim.

Prof. Huxley takes up, as a weak point, the miracle which he evidently thinks the most indefensible, and which perhaps we may admit as the most "difficult" (to use Cardinal Newman's term), viz., the healing of the man possessed with devils at Gadara, or as he humorously puts it, "The bedevilment of the Gadarene pigs." His objections seem to be:—

- 1st. To the existence of devils at all.
- 2nd. To their transference in so speedy a fashion from the man to the swine.
- 3rd. To the demons in one man being sufficient to "bedevil" all that immense herd of swine.

We will grant this is a crucial test. If modern Science has proved that there are no demons; that there can be no demons; that the whole affair is as ridiculous as it appears to Prof. Huxley, why then the case, as to that miracle, is closed.

But to-night, just before lying down here, I read

another essay in that same June number of the *Nineteenth Century*. It was by Mrs. Priestly, and entitled "The Mysteries of Malaria." And, oh horrors! I find she has proved beyond all doubt that earth, air and water are literally swarming with demons;—that is, with animated beings, invisible, innumerable, malignant, vivacious, with wills of their own, ever seeking whom they may devour. And then it seems there are other demons, not malignant but beneficent, who are ever on the watch for these malignant ones in order to destroy them. These are called "Leucocytes" (page 865). They are, she says, "eager" to "attack" the malignant demons as soon as "intelligence of their distant prey is conveyed to them." And all this warfare of living beings going on within the bodies of men! "In fact," to quote Prof. Huxley's own words (p. 943), "the souls and bodies of men form both the theatre and the prize of an incessant warfare between the good and evil (spirits)." As the 'powers of the air' they afflict mankind with pestilence and famine; as 'unclean spirits' they cause disease of mind and body."

And we may add that, since the discoveries of M. Pasteur and others concerning the germs of disease being living organisms, those who are so diseased are literally "possessed" with demons.

Certain it is that there is one class of devils possessing swine. And if one of these devils, invisible as he is (to the naked eye) passes from the swine into a man, forthwith he makes a lodgment—he increases—he "possesses" that man—he causes agonies, fits, emaciation. By and by the "possessed" man can literally and truly say, "My name is Legion, for we are many;"—and finally, unless that devil is "cast out," the man dies in torture. This devil is a living personality. His name is *Trichina spiralis*.

Such demons—invisible, innumerable, malignant, endowed with life and motion and will—have been detected by our modern thaumaturgists—the chemists, the biologists, the microscopists of to-day. They have been classified, catalogued, named. Here is a partial list from Mrs. Priestly's pages:—"Active germs," "living organisms," which "haunt" unhealthy regions, "Bacteria," "Diatoms," "mobile filaments," "brilliant actively-moving oval bodies," in blood, spleen, and lymph, "Bacilli," "self-moving corpuscles," "microbes," "micrococci," "plasmodia," "spirilla," "amoeboid bodies," "higher forms of protozoa," "hæmatozoa."

Ah me! And to think that every one of these "zoa" is a *nephesh hayah*, a *psyche zosa*,—a "living creature"—just as much as man himself! (See Gen. i. 20, 21, 24 and ii. 7 in Heb. or LXX.) Or, with Prof. Huxley, to quote Tertullian, an *anima* possessing a "corporeity"!

The Scholastics of the Middle Ages, we are told, used to amuse themselves with discussing how many angels could stand on the point of a needle. They were on the right track after all; for our modern thaumaturgists can tell us with the utmost precision how many demons can stand there. In fact these new exorcists, when they are at work in their laboratories with their mystical instruments, see devils far more numerous, far more harmful, far more hideous, than ever the good Saint Anthony saw in his cell.

If then worst comes to worst all we have to do to "reconcile Science with Scripture" in this matter is to readjust our conceptions of the *daimones*. They are animated beings all right enough; they are as invisible and as pernicious to body and soul as ever; only they are not quite so "gaseous or æriform" as we used to conceive them; and the Bible does not say they are. We were mistaken, not as to their existence, but as to their construction and character.

Suppose then—for I "suppose" one will not incur ecclesiastical censure for merely "supposing," so long as one does not dogmatize)—suppose, I say, that the demons which infested the Gadarene maniac were of the genus *hæmatozoa*, St. Luke, "the beloved physician," would then be scientifically correct in stating that the man was "possessed" with a "Legion." Would it then be too hard for One to Whom all power in heaven and earth was given to say to these *daimones*,† "Depart and go into the swine!"—and that they would obey?

And let us remember that all things—light and darkness, force and matter, soul and body, the infinitely great and the infinitely minute—are alike naked and open in the eyes of Him with Whom we have to do.

GEO. J. LOW.

#### MONTREAL LETTER.

OUR Municipal Council is, to speak colloquially, in a peck of troubles. The Road Committee has proposed to draw for one purpose from a fund which had been specially appropriated for another; and seems to have expended a large sum in expectation that leave would, as a matter of course, be granted. The request, however, was protested in council as illegal, and in the event of law being against such an expenditure the members of the committee who authorized the action must be held personally responsible. The Board of Health asked for a grant of \$950 to repair the Small-pox Hospital—a building which is new and has never been used. It is stated in committee to be "uninhabitable, the foundations gone, and the drains choked." Two women who have been living in it have suffered in health, and a member proposed to

\* See Sir Thomas Watson's remarks as quoted by Mrs. Priestly, p. 856. † St. Luke, however, uses the diminutive, *daimonia*, "little devils."

board them in the Windsor rather than repair such an erection. The Market Committee is occupied with a difficulty between the abattoirs and the railways over the collection of charges at the stock yards. The city attorney believes that the charges are illegal. A recent by-law enacts that no cattle can be sold in the city except at the two abattoirs, and advantage is taken of the difficulty by distinguishing between the cattle intended for exportation and those for local sale. Dealers are found who carry falsified papers. If cattle intended for exportation should by deceit escape the fees attached to local sales and then secure the local sale the committee is of opinion that the city would render itself liable to damages. Probably so!—and in more than one sense. One hundred and eight butchers have banded themselves together to resist the municipal tax of two dollars. The recorder summoned them to appear. They took out a writ of prohibition against the recorder, which, it now appears, was somewhat ignorantly granted by Mr. Justice Ouimet. By the issue of the writ the by-law *in re* the tax becomes suspended and a dead letter in the law. The writ is returnable on August 8th, but the city attorney has asked that it be returned at once in order that argument may be heard. Meantime the jubilant butchers award the sum of \$500 to the members of their craft to whose sagacity they owe their present temporary success. Evidence is becoming apparent of an exceeding laxity in the system, or want of system, of collecting and paying city funds. What is everybody's money is nobody's, and periods of weeks and months appear to pass without any official check or revision of books. Compressed air-tubes are to be used between the several departments and the Civic Treasurer's Office. To be sure all money placed in the tubes will reach its destination, but so far no step has been proposed which will make the tubes responsible for what is not put in.

A rebellion, which, we trust, may end in a veritable revolution, is going on between the city and our celebrated Street Railway Company. At enormous expense we have laid St. James' Street with asphalt, and Notre Dame and Craig Streets are following its example. On these streets the Street Railway is laying macadam on its tracks and for the space of six inches beyond. The Road Committee has taken it energetically to task. An injunction was proposed, but decided against as a waste of time, and notice was sent to the company to lay block stone instead of macadam; and some conception may be formed of the respective attitudes of the city and the Street Car Service from the fact that the notice contained a warning, that in the event of non-compliance the city should proceed to perform the work at the company's expense, that the committee has been couching its intentions in language which breathes of going to the Legislature at once, of annulling the charter of the company, of committing all opposition, even from the President, Secretary, or Superintendent, into the precincts of our Municipal Prison, of giving twenty-four hours for an answer, and of thereafter proceeding to suit its actions to these portentous words. The defence failed to understand the difficulty; had, true enough, broken up for macadam a quantity of stone which belonged to the city; had no intention of laying block stone; were not bound to do so, and wherefore should men do anything they are not bound to do? or until they should be bound? If the city wants block stone let it lay it. The Legislature! Nonsense! No Legislature would or could interfere with the Montreal Street Railway Co.

The Richelieu Navigation Company is under contract with the city to supply a prescribed amount of ferry service between St. Helen's Island and certain points on the shore. So long as an abundance of traffic paid the company the contract has been satisfactorily enough observed; but it appears as if the observance depended upon the traffic, and a band of music on the island, which was also a part of the bargain, has not been regularly supplied. The matter coming before the Council for discussion places our mayor in a unique position. As mayor he is, we suppose, not only compelled but desirous to insist upon the contract being conscientiously fulfilled. As Director of the Richelieu Company he must, we also suppose, be expected to fight shy of continuing to incur an uninterrupted expenditure which yields only an interrupted return. A most interesting psychological exhibition was presented to the Council when His Worship tried to put both caps on the same head.

A pilgrimage which is an annual institution among our Irish Catholic citizens has just taken place to Ste. Anne de Beaupré, and has returned reporting several miraculous cures. It is a curious fact that it is not the initial stage of a disease which is thus submitted to a diagnosis of the saints, but the last and most hopeless infirmity of nature. After spending "all their living upon physicians, neither could be healed of any" they pay Providence the compliment of the last throw.

The annual inspection of farms in Hochelaga County pronounces farming in a high state of efficiency,—probably the most satisfactory of the Province. Prizes were awarded in several districts.

VILLE MARIE.

ACCORDING to the *Pall Mall Gazette*, the recent Stuart Exhibition has given an impetus to the issue of literature dealing with the luckless Stuart Dynasty, and one of the handsomest volumes of this nature, illustrated with a series of forty plates, will be published in the autumn by Macmillan & Co. The character of the work is assured from the fact that the letterpress will be from the pen of John Skelton, C.B. At Mr. Skelton's sequestered residence, in the neighbourhood of Edinburgh, Mr. Froude is a frequent guest.