

SCIENCE AND RELIGION.

(By an Occasional Contributor.)

"The Month" publishes a very wonderful paper from the pen of the learned Jesuit, Rev. Father John Gerard, S.J. It is a logical defence of the position recently taken by Lord Kelvin on the origin of life. The study of nature compels the acceptance of a creating and directing power as an article of belief. Lord Kelvin, like Newton, declares that "belief in God is a necessary result of Natural Philosophy." This the Catholic Church has ever held and taught, and this the unbelieving scientist has ever combated. It is this great question that Father Gerard treats in a manner that will delight every student of physical science and of moral philosophy.

To reproduce the article would be an impossibility, on account of its great length; to attempt to give a synopsis of it would be equally out of the question, for it is a regular syllogism, with its fixed premises and its logical conclusion, and to disturb a single statement would be to cut a link, out of a chain the entirety of which is necessary. What then can we do with it? It is, to our mind, too important to pass over in silence; yet few of us are sufficiently equipped with scientific and philosophic knowledge to follow it clearly through all its mazes of solid argument. However, we will attempt, in a brief way to get at the foundation of the argument.

In moving a vote of thanks to a lecturer, last May, Lord Kelvin gave utterance to a reflection that caused no small sensation in the great world of scientific investigation. He said: "I cannot say that with regard to the origin of life science neither affirms nor denies creative power. Science positively affirms creating and directing power which she compels us to accept as an article of belief."

Father Gerard commenting on this remark, says:

"Such was his pronouncement, and the excitement his words have occasioned, as evinced in the columns of the 'Times' and elsewhere, shows unmistakably that if interest in science is so widespread and so keen, it is above all that men hope by her means to wring from nature evidence in confirmation or confutation of the conclusion to which he is led. It is assuredly not so much for the sake of the facts themselves which they can directly discover, that men devote themselves so ardently to minute and laborious investigations concerning the properties of substances which will never be practically useful, or the structure of weeds and worms, but rather in the hope of getting at something beyond, of eliciting from sensible phenomena a reply to questions which deeply concern us all, and—whether we will or no—are of ever present and paramount interest to us. Must we recognize at the back of nature another power, which is to her as substance to shadow, and with which we have to reckon? Or is the sensible world self-sufficient, needing no support on which to hang? Can it explain itself, its operations, its laws, and its origin at least to the extent of giving us good reason to believe that if such explanation be not yet forthcoming, we are on the track which leads to it, and are as likely to reach it some day as to learn the true nature of gravitation, or whether there are, or ever have been, inhabitants of the moon?"

Such the grand issue between the advocates of science alone, and those of science and religion.

"Lord Kelvin grounds the conclusion he thus proclaims upon the character of the organic world, and more particularly upon the fact of human intelligence and consciousness. He declares it to be utterly absurd to suppose this to be the result of 'fortuitous' operations; and it is clear that to the term 'fortuitous' he attaches the only significance which has any meaning, using it to denote the absence of intelligent purpose. He seems to consider, indeed, that a crystal might probably have a fortuitous origin, but, as has been well pointed out, such an explanation falls even in this instance to satisfy; though it is doubtless in connection with the world of life that the point upon which his argument turns is most forcibly brought home to the mind; and it is around this that the contest has raged, in which Sir William Thistleton-Dyer has been the protagonist on the other side."

This battle between Lord Kelvin and Sir William is the ground-work of the balance of this exceptional article; and its conclusion, as we will mer. Sir William has his scientific research to stand by him; but beyond what nature and science reveal he cannot go. He can write with force on biological questions, but to use his own words, "For dogmatic utterances on biological questions there is no reason to suppose that he (Lord Kelvin) is better equipped than any person of average intelligence." As to scientific acquirements in the domain of physical science the universal admission is that Lord Kelvin is far and away beyond any living contemporary; what he ignores is ignored by all others, and what he knows is possessed in part by few.

Who then is the expert to whom we must go? The province of the biologist is the realm of life; his work cannot begin till he has living things to study. The physicist, on the other hand, deals with non-living, or inorganic matter, the qualities and possibilities of which it is his to investigate. If the organic world issued mechanically from the inorganic, it was on the frontier line between their respective domains, if we must not rather say that it was in the great gulf on either side of which they stand. Why must it be held as an axiom that he whose starting point this is, has everything to say as to life-origins; and that he whose terminus it is, has nothing? Or rather, since, if life did so originate its production must be due to the forces of matter, would it not appear that the man whose life is spent in studying these forces, has an even better right to speak, than the one who must needs find the whole problem solved before his labors can commence?

Having cited all the leading authorities that favor Sir William's theory, and having proved that not as biologists, but as physicists they have written, the learned essayist turns to the conclusions to be drawn from Lord Kelvin's theories, and he sets them forth in the following philosophic and convincing manner:

"Here we come to the root of the matter. If it be true that reason forbids us to believe in anything but what can be seen or handled, then there is an end of the whole discussion, which has been irrational from the beginning,—in pre-scientific days no less than in our own enlightened age. And that this is so, appears to be the basis of all argument on the 'scientific' side. Sir William Thistleton-Dyer, for instance, tells us that the world of spirit, so far as he knows, 'is not a subject which biologists find themselves in a position to investigate,' and in saying this he apparently assumes that he has disposed of its possibility.

"But, on the other hand, it is in accordance with sound reason thus to limit the field of knowledge? As it has been put,—because there is much of which science can take account, does it necessarily follow that there is nothing of which it cannot take account? Is it irrational to believe in the genius of Shakespeare or Napoleon because we cannot detect it in a laboratory, and can but infer its existence from tangible results? And in like manner, though the world of law and order around us manifestly requires a cause to produce it, if physical science emphatically confesses herself incapable of getting into touch with such a cause, are we therefore to say that it is non-existent? Are we not bound as reasonable beings to believe with absolute confidence, as Lord Kelvin bids us, in a directive power, whose nature transcends that of the material universe to which the methods of 'science' are perforce confined?"

"That such a process of reasoning is not irrational we have already heard the testimony of Mr. Darwin himself. He, it will be remembered, was inclined to believe that life will one day be found to have sprung from lifeless matter. The ground of his belief was not that science has demonstrated any such possibility—for on the contrary all scientific demonstration has gone to prove the contrary. He founded his anticipation on the 'law of continuity,' in accordance with which life should thus have arisen. That is to say, he believed there is a law of continuity, which there cannot be without the spontaneous origin of matter, and so believing, he went on to argue that the history of nature will be found to supply the facts required to justify this same belief. Such a mode of reasoning is manifestly unconvincing, but only because of the obvious frailty of the foundation upon which he attempted to build. If the law of continuity were otherwise as well established as the law of gravitation, he might rightly have calculated the existence of a new fact, with no less confidence than do astronomers that of a new planet.

"But no law that the mind recognizes is so imperious as that of Causality. There can be no effect

without a cause, and a cause adequate to its production. It is unthinkable that the reign of law and order we discover in the universe, should have any cause but purposive intelligence, as far above ours, as the production of such law and order is above its recognition. Thus it is that with Lord Kelvin, we are compelled by the study of nature to accept a creating and directing power as an article of belief.

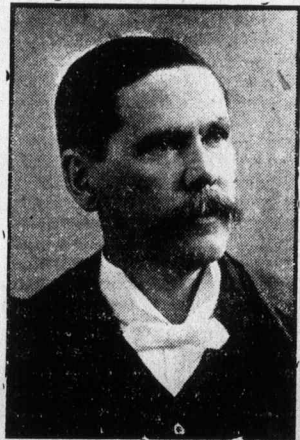
"It is indeed true, in a sense, that 'science' has nothing to do with such a conclusion except by declaring that we have reached a point at which all her instruments cease to act. She is in exactly the same case as when confronted with a pre-historic relic, a chipped flint or a potsherd, as to which she can deal ex-sherd, as to which she can only report that no force with which she can deal explains its production. But revealing as she does to our wondering intelligence more and more details of the complex network of mechanism of which the world is made up, she more and more compels us to realize that as with the rude tools and utensils in which we unhesitatingly recognize the hand of man, we have evidence of an intelligence which can devise means for the fulfilment of a purpose. And it is in this sense that with Lord Kelvin, Sir Isaac Newton declared in his Principia, that belief in God is a necessary result of Natural Philosophy."

Nothing could be clearer than this presentment. In one sentence let us resume the entire argument; as we recognize the hand of man in the pre-historic relic, but know not how or when he fabricated it, so do we recognize a Creative Power in the order of the universe, even though science fails to tell us how or when the creation was operated.

OUR NEW SENATOR.

Mr. Henry J. Cloran, K.C., one of the best known young Irish Catholics of Montreal, has been appointed to the vacancy in the Canadian Senate, created by the death of the late Hon. Jas. O'Brien. Mr. Cloran has, for a score or more years, been a loyal supporter of the party which has now so signally rewarded him. He is a son of the late Mr. Jos. Cloran, who at one time was a prominent figure in our national societies and an earnest and enthusiastic advocate of every undertaking associated with our religion and our nationality.

The new Senator was born in this city in 1855, and made his classical



HON. HENRY J. CLORAN.

course at the Montreal College, an institution under the direction of the Order of St. Sulpice. He studied philosophy and theology at the Seminary of the same Order in Paris, and subsequently made the law course at Laval and McGill, and graduated B.C.L. at the latter institution in 1882. He has been Crown Prosecutor for the district of Montreal, and also occupied the position of Editor of the "Daily Post," president of the Shamrock Lacrosse Club, Catholic Young Men's Society, and St. Patrick's Society. In 1887 he contested Montreal Centre in the Liberal interest, against Mr. J. J. Curran, now Hon. Mr. Justice Curran; but was unsuccessful. The "True Witness" wishes Mr. Cloran a long and useful career in his new sphere.

PERSONAL.

Mrs. J. T. Scanlan, who recently submitted to an operation at the General Hospital, is, we are pleased to announce, progressing most favorably.

THE IRISH BRIGADE

BY "CRUX."



HERE is no space for preface. So much have I to transcribe that I will at once proceed with this wonderful story of the Irish Brigade. What a marvelous array of facts and data Davis possessed will now become evident.

The Duke of Saxony joined the Allies. Marshal Catinat entered his territories at the head of 18,000 men. Mount Cashel's brigade, which landed in May and had seen service, formed one-third of this corps. Catinat, a disciple of Turenne, relied on his infantry; nor did he err in this instance. On the 8th August, 1690, he met the Duke of Savoy and Prince Eugene at Staffar, near Salucco. The battle began by a feigned attack on the Allies' right wing. The real attack was made by ten battalions of infantry, who crossed some marshes heretofore deemed impassable, turned the left wing, commanded by Prince Eugene, drove it in on the centre, and totally routed the enemy. The Irish troops ("bog-trotters" the Times calls us now) proved that there are more qualities in a soldier than the light steps and hardy frame which the Irish bog gives to its inhabitants. But the gallant Mountcashel received a wound, of which he died soon after at Bareges.

The same brigade continued to serve under Catinat throughout the Italian campaign of '91, '92 and '93. The principal action of this last year was at Marsiglia on the 4th October. Catinat commanded the Allies from a height, made a feigned attack in the centre while his right wing lapped round Savoy's left, tumbled it in, and routed the army with a loss of 8,000, including Duke Schomberg, son of him, who died at the Boyne. On this day, too, the Munster soldiers had their full share of the laurels.

They continued to serve during the whole of this war against Savoy; and when, in 1796, the Duke changed sides, and, uniting his forces with Catinat's, laid siege to Valenza in North Italy, the Irish distinguished themselves again. No less than six Irish regiments were at that siege.

While these campaigns were going on in Italy, the garrison of Limerick landed in France, and the second Irish Brigade was formed.

The Flanders campaign of '41 hardly went beyond skirmishes. Louis opened 1692, he besieging Namur at the head of 120,000 men, including the bulk of the Irish Brigade. Luxembourg was the actual commander, and Vauban the engineer. Namur, one of the greatest fortresses in Flanders, was defended by Coehorn, the all but equal of Vauban; and William advanced to its relief at the head of 100,000 men—illustrious players of that fearful game. But French and Irish valor, pioneered by Vauban and manoeuvred by Luxembourg, prevailed. In seven days Namur was taken, and shortly after the citadel surrendered, though within shot of William's camp. Louis returned to Versailles and Luxembourg continued his progress.

On the 24th of July, 1692, William attempted to steal a history from the Marshal who had so repeatedly beaten him. Having forced a spy to persuade Luxembourg that the Allies meant only to forage, he made an attack on the French camp, then placed between Steenkirk and Englien. Wirtemberg and Mackay had actually penetrated the French camp ere Luxembourg mounted his horse. But, so rapid were his movements, so skillfully did he divide the Allies and crush Wirtemberg ere Count Solmes could help him, that the enemy was driven off with the loss of 3,000 men, and many colors and cannon.

Sarsfield, who commanded the Brigade that day, was publicly thanked for his conduct. In March, 1693, he was made a Maréchal de Camp.

But his proud career was drawing to a close. He was slain on the 29th July, 1693, at Landen, heading his countrymen in the van of victory, King William flying. He could not have died better. His last thoughts were for his country. As he lay on the field unhelmed and dying, he put his hand to his breast. When he took it away, it was full of his best blood. Looking at it sadly with an eye in which victory shone a moment before, he said

faintly, "Oh! that this were for Ireland." He said no more; but history records no nobler saying nor any more becoming death.

It is needless to follow out the details of the Italian and Flanders' campaigns. Suffice that bodies of Irish troops served in each of the great armies, and maintained their position in the French ranks during years of hard and incessant war.

James II. died at Saint Germain on the 16th September, 1701, and was buried in the Church of the English Benedictines in Paris. But his death did not affect the Brigade. Louis immediately acknowledged his son James III., and the Brigade, upon which the King's hopes of restoration lay, was continued. In 1701, Sheldon's cavalry, then serving under Catinat in Italy, had an engagement with the cavalry corps, under the famous Count Merci, and handled them so roughly that Sheldon was made a lieutenant-general of France, and the supernumeraries of his corps were put on full pay.

In January, 1702, occurred the famous rescue of Cremona. Villeroi succeeded Catinat in August, 1701, and having with his usual rashness attacked Eugene's camp at Chiari, he was defeated. Both parties retired early to winter quarters, Eugene encamping so as to blockade Mantua. While thus placed, he opened an intrigue with one Cassoli, of Cremona, where Villeroi had his headquarters. An old acqueduct passed under Cassoli's house, and he had it cleared of mud and weeds by the authorities, under pretence that

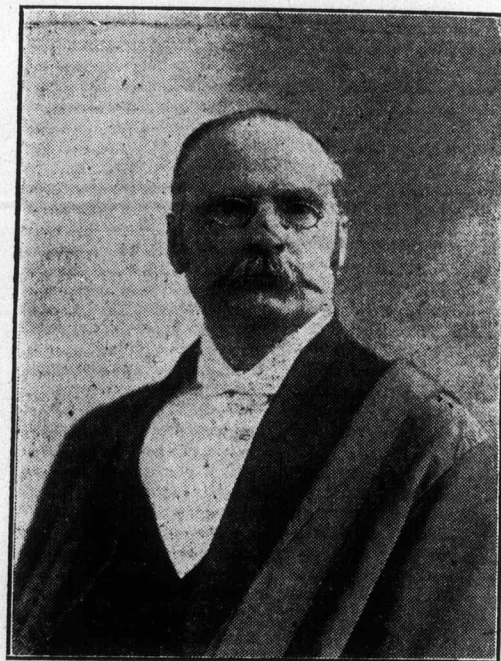
his house was injured for want of drainage. Having opened this way, he got several of Eugene's grenadiers, into the town disguised, and now at the end of January all was ready.

The siege of Cremona, next to the Battle of Fontenoy, being the most important and renowned service ever rendered by the Irish Brigade to France, and containing some of the grandest exploits of that magnificent regiment on the continent, I will not attempt to touch upon it in this issue. It must form an entire chapter in itself. So far we have merely followed the Brigade in its early and less significant deeds of arms, but we are about to now enter upon a period that redounds beyond all others to the glory of the Irish soldier, and in reality it is the epoch to which the poet refers when he sings:—

"In far foreign lands,
From Dunkirk to Belgrade,
Fought the soldiers and chiefs
Of the Irish Brigade."

There is something inspiring in the almost forgotten history of those times; and, in the revival of it, we see how the Irish race not only educated Europe in the ages of barbarism on the continent, but equally had a mighty share in the reconstruction of Europe and the laying out of the map that represents that continent as it was in the eighteenth century.

CATHOLIC SAILORS' CLUB



MR. JUSTICE C. J. DOHERTY.

Canada's national holiday was patriotically honored at the Catholic Sailors' Club. A large and enthusiastic audience was present at the regular weekly concert, which took place on that day. The chair was occupied by Mr. Justice C. J. Doherty who, in opening the proceedings, referred to the evidences of good-will and self-abnegation which were shown by the administration of the club in its noble undertaking. In stating it was deserving of encouragement, he expressed the hope it would be possible to liquidate the debt of their new premises. He then spoke to the sailors and strongly advised them to patronize the club rooms and enjoy themselves with the

innocent games and reading rooms prepared for their benefit.

The entertainment may be truly termed a sailors' concert, Mr. David Allan, R.M.S. Parisian, rendered "Let Her Drown," and "I Brought the Coal," and it may be said that from a vocal and instrumental point of view his superior has not appeared on the stage of the Catholic Sailors' Club. The other seamen taking part were: P. Garland, Mr. Gething, Mr. Price, R.M.S. Parisian; T. Milligan, SS. Lorne Harriet; and Doyle, J. Small, SS. Mamhattan; Wm. Frampton, SS. Manxman. Miss Orr was the accompanist, and Miss Bertha Ferguson and Miss Hazli Bond also took part.

LOCAL NOTES.

A DESERVED TRIBUTE.—As already announced in the "True Witness" Rev. P. McGrath will sever his connection with St. Patrick's parish during the present week. On Tuesday evening the Holy Name Society and Branch No. 26, C.M.B.A. of Canada, united in the praiseworthy undertaking of presenting Father McGrath with testimonials as an evidence of their appreciation of his noble work as spiritual director of both organizations.

The presentations were made in St. Patrick's Hall, and the attendance was large.

The spokesmen on behalf of the associations were Mr. Justice Curran and Mr. P. Darcy.

The Holy Name Society's testimonial consisted of a substantial purse of gold, while that of Branch 26, was a breviary and handsomely mounted umbrella.

Father McGrath in reply, referred to his years of association with the parish, and said he would always

remember them with pride. In referring to the purse of gold, presented by the Holy Name Society, he said the best thing he could do with it, and with their permission, he would do so, was to apply it to the education of a most deserving young man for the priesthood.

Speaking of the gift of Branch No. 26, he dwelt upon the good work done by the C.M.B.A. of Canada. It was a matter of pride to him to be a member of Branch 26, and he felt it a great honor to have been its spiritual adviser.

At the close of his remarks, the general priest was greeted with cheers.

ST. PATRICK'S PARISH will hold its annual pilgrimage, for men and women, on Saturday, July 18, to Ste. Anne de Beaupre. The trip will be made by the C.P.R., leaving on the above mentioned evening and returning on Sunday evening at an early hour. The arrangements made by the pastor, Father Martin Callaghan, will permit all sections of the parish to avail themselves of the opportunity of visiting the great shrine without encroaching upon their regular hours of business.

NOTES FROM IRELAND

REDEMPTORIST C. Through the kindness whose name has not known, a pretty Orator to Blessed Gerard Major course of construction to the Church of St. Limerick. The annex, completed, will be beautiful, extreme, is situated on aisle, hard by that of Perpetual Succour. From Perpetual Succour, the architectural point of view, transcends the latter space which it will cover much less. The dimensions of the new Oratory will be 19 feet having a height of 40 feet. The design will be in keeping with the main and at either side of the will be four red marble quiescently finished through marble of which these are was procured at the Millies, and here it is but serve that in the construction of this work, Irish produce has got the preference was given. The roof, which is Gothic in shape, is decorated or finished with mosaic, as well as the side walls. On the last side, depicting the life of the Redemptorist will be well as the other saints handsome marble altar vases, and when the work nothing will be wanting of the Blessed handsome a design and beauty as can be desired. The entire amount to close on \$5,000. In Dublin, the architect Patrick Kennedy, build Road the contractors, work as in the erection Lady's Chapel, has exhibited skill.

CONVENT LAUNDRIES has been a theme for the in non-Catholic ranks to prejudice. The Belfast "Ly" in a recent issue, said

"The facts disclosed in report of the Chief Inspector and workshops with laundry inspection are pestered at the present the stupid outcry against laundries attaching gious and charitable from inspection—and those under the care of now prevail in anti-Catholic regard to this question. Orange magnate that private wrath which subsequent such serious consequences guments adduced against inspection during the past Act of 1901 were perfectly Sufficient reason was shown such inspection would no cases be politic. The F. spection Department, how service by the issue of a ter in 1902 to the man emptied laundries offering No reply was received in and in others the answer effect that no laundry would on or that none was from outside. There were are told, 117 instances acceptance, and 87 of re among the former the Cations outnumbered the Catholic institutions in Scotland, and 10 in total of 56, expressed readiness to receive a f. spector, and, at the same Anglican institutions, an longing to other commun a similar consent. The re from 16 Catholic instituti land, 1 in Scotland, and land. Refusals also cam from 31 Anglican institu from 17 attached to oth nions. When the inspect made in the cases where was signified, it transpi condition of the instituti was such as to satisfy t ments of the Act in essen the suggestions as to min ments made by the inspe welcomed by those in ch fact is borne witness to sceptors, who are unanim cording praise to the ex rangements they found e the convent laundries v inspector, Mr. Bellhouse, in the course of his rep