

SIGHT RESTORED AT LOURDES.

Amongst several well attended masses cars lately affected at Lourdes, one of the most striking was that of a blind young man named Vincent Phillips aged thirty, says La Croix. Phillips, in his youth, he entered a commercial house in Paris. For five years, owing to a grave malady of the eyes, he had been blind. He first went to the Hotel Dieu, afterwards to the Rothschild Hospital. In both these institutions the doctors pronounced his case incurable. The poor young man was then obliged to depend on selling newspapers on the streets of Paris. Lately he decided on going to Lourdes, and, having given effect to his decision, he felt in himself a certainty that he would come back cured. He arrived at Lourdes on a Sunday, and on the following Tuesday he went to the Grotto and prayed fervently for his cure, adding that if he were unworthy of his prayers might be held for the cure of some other sick person. It was 10 o'clock in the morning, and he brought his companions to join him in the recitation of the rosary. "Whilst I prayed," he relates, "I felt a lively pain, like a blow of a knife, on my two eyes, but I did not lose courage. I thought, 'This is the light which has been given to me to enter into my eyes.' My companions noticed my emotion, and asked me, 'What is it, Vincent?' and I replied, 'Gentlemen, I see you! Indeed my eyes were opened. I distinctly saw those who surrounded me. But is it possible?' they said to me. 'Undoubtedly I see you.' A miracle, they all exclaimed, and offered to accompany me, but I dispensed them, saying I could walk freely by myself like the rest. As soon as the news of the miracle spread amongst the people, they all sang the 'Magnificat,' and I wept with strong emotion." This young man lives at Paris, in the suburb of St. Honore.

TRADITIONAL CRITICISM AND THE MODERNISTS.

The Encyclical of Pius X. is not only a condemnation, but also a vigorous rebuke of the errors which it deals with, says Mgr. Chapon, Bishop of Nice, writing in *Le Correspondant*, (Paris).

The kind of criticism of which the Encyclical treats is, he continues, not by any means new, but has existed from the very first appearance of the teachings of Christianity. Nor in the ultimate analysis can there be said to be anything heterodoxically new in the essence of Modernistic criticism, which possesses no genuine differences from that which has prevailed in various heresies during the past century. It has its deepest roots in the subjectivism of Kant, in which moral and physical "evolutionary" processes are directly related to a common principle.

The principle effort of the new criticism is to reduce to this philosophic system the beginnings or origins of Christianity, of which the teachings and the passion of Christ would only have, so to speak, been the occasion and the signal. This new philosophy was the inevitable outcome of the Kantian idea of a knowable evolutionary system and an unknowable idealistic theory—one that transcended human intelligence. It is a plausible philosophy for those theologians who possess not Theology, but only a theology of their own, and which enables such individuals to a convenient evolution of the Scriptures, adjusted to the philosophy in question, so as to creditably display for their side that the unwary are often misled by their ingenious sophistries.

For example: The conviction of Christianity, as these gentlemen conceive it and desire to expound it, would have it that the belief in Jesus, as the Messiah sent by God, was anterior, in the primitive Church, to the belief in His divinity. Again, the dogma of the Redemption according to them, is an invention of St. Paul, as a compliment to primitive doctrine, and must therefore be ignored.

The arguments by which they sustain these teachings are for the most part not so much to be accepted, and on investigating their assertions and comparing them with the proofs they advance, one is struck by the poverty of the latter. Despite their claims to have produced analytical proofs of their contentions, according to the most approved scientific method, one soon becomes aware that their entire fabric is based upon synthetic or hypothetical methods which, filled to overflowing as it is with vain sophistries, leads to nothing.

Witness, for example, Modernistic criticism of the Fourth Gospel. We are assured that its author never had any intention of making a record of events, but merely of expressing in allegorical scenes, the ideal which he himself had conceived of doctrine and the work of Christ. The book, the Modernist declares without being a literary doctor, was nevertheless founded upon a theological fiction; and their theory is that the Evangelist pretended to have been the eyewitness of scenes which he had not witnessed. Nevertheless, the first critics even those who have a hostile bias of Germany, England and France do not hesitate to admit the authenticity and the historical accuracy of the Fourth Gospel of St. John.

Drummond, for example, despite his Cambridge training which was adverse to such an acceptance, concludes on all counts in favor of its authenticity. Professor Harnack, who has labored so industriously himself for the past quarter of a century on the subject of the origins of Christianity, also attributes the Modernist theory to what he terms "retrograde criticism," which in his opinion is the bane of all modern historical research and accuracy, destroying, as it seeks to do, the real foundation of historical knowledge by wholly rejecting it, namely, tradition.

And yet there are not wanting pious Catholics who cannot but express a feeling of irritation at the fact that the Church continues to remain faithful to her mission in defending tra-

dition against the rash accusations of the Modernist school.

In our opinion, concludes the Bishop of Nice, that a time is not far distant when the boisterous of the innovators will be forced to admit again that the Church in safeguarding religious truth, has been once more the author of reason and science by leading back to her views a criticism which has been wholly misled by a sophistical and seductive ideology.—N. Y. Freeman's Journal.

FROM MGR. SCARETTI.

HEARTY APPRECIATION OF EARL GREY'S GREAT NATIONAL UNDER-TAKING.

HIS Excellency the Governor General has received the following communication from Mgr. Scaretti, endorsing Earl Grey's great national scheme for the preservation of the Plains of Abraham and St. Sacré.

Ottawa, January 25th, 1908.

"Your Excellency:—

"The project which Your Excellency has conceived and the work you have undertaken, of converting the two famous battlefields of the Plains of Abraham and of St. Sacré into a national park, appeals to my heartiness commendation and support—appeals to me both as an admirer of the Canadian people and as a bishop of the Catholic Church and the representatives of the Holy See in this country. Certainly it has been a happy and lofty idea to join in common honor the two places which witnessed the equal valor and bravery of the French and English armies, and where, so to speak, was laid the cornerstone of the liberties not only of Canada, but of the whole North American continent. The park is Your Excellency's intention to make, with its beauty and significance, will teach all Canadians of every race and nationality that they have equal rights and obligations, that they should mutually respect these rights, and that they have to work in harmony side by side, for the welfare and grandeur of their common country. Aborned, as Your Excellency proposes, by the stamp of an angel with arms outstretched towards Europe it will tell the newcomers to this Dominion that this land is a land of peace of liberty and of prosperity, and that everyone who wishes to exercise his activity and take advantage, within the limits of law and order, of the great opportunities afforded by the immense resources of this country."

"The events which these battlefields recall have for us Catholics a deeper and even more important meaning in the all wise designs of Divine Providence they were destined for the protection of our Church against the persecution and tyranny of oppressors old and new, and for the maintenance of her sacred rights under benevolent folds of the English flag. The Canadian hierarchy and the Catholic people have on many solemn occasions and in no equivocal manner, by word and deed, shown how much they appreciate this recognition and guarantee of their rights. And the national park will be a perpetual reminder to future generations of their debt of gratitude and loyalty to the British crown.

"I am glad, therefore, to express to Your Excellency the assurance that the Catholics of Canada are cordially with you and are one with their fellow citizens of all classes in support of your great undertaking. I hope, and I feel that you will meet with unbounded success."

"With sentiments of highest consideration. I am, etc.,

MGR. DONATUS,
Archbishop of Ottawa,
Apostolic Delegate.

To know that there are some souls, hearts and minds who trust us, know us and rely upon us; whom we trust, know and rely upon, makes this world a paradise.

DIOSCESE OF LONDON.

CONCLUDING JOURNAL OF REV. M. BOURGEOIS.

Last Wednesday in St. Alphonsus Church, Windham, the Reverend Father Bourgeois survived the fifteenth anniversary of his ordination to the holy priesthood. The reverend Father Bourgeois, O. F. M., Rev. Father Bourgeois as Deacon and Rev. John Grinnan as sub-deacon. Rev. Father L. H. O'Neil, O. F. M., Chaplain of the Right Rev. Bishop McRory accompanied them with venerable Archdeacon Anthony Rev. Father James, O. F. M., as assistant to the Superior. The reverend Father Bourgeois who came to render the greatest services to his life, greatly edified and consoled the deceased.

The deceased religious was born in Fergal, Ont., and entered the Ursuline Convent at Chatham when but in her eleventh year. She died on March 20, 1907, at the age of thirty-five years of her religious life. She had been one of the oldest and most devout nuns in which her superior called and maintained her in the strict observance of the Rule of St. Ursula. On Tuesday evening she was pronounced dead by the Superior and the novitiate sisters gathered around her to assist in the last moments of her dying religious. The last moments of the dying religious were spent in a state of perfect repose, and the novitiate sisters could offer to alleviate her pain. Every spiritual help to facilitate the happy passage of her soul. Her pastor under the direction of the Superior, Rev. Father Bourgeois, with whom she made the secret confession with which she made the secret of her life, greatly edified and consoled the deceased.

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