Catholic Record. The

"CHRISTIANUS MIHI NOMEN EST, CATHOLICUS VERO COGNOMEN."-"CHRISTIAN IS MY NAME, BUT CATHOLIC MY SURNAME."-St. Pacian, 4th Century.

VOL 5.

LONDON, ONT., FRIDAY, APRIL 6, 1883.

NO. 234

MOM

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TRUTH IN SCIENCE AND POLITICS.

A DISCUSSION HELD IN OTTAWA COLLEGE ON THE NIGHT OF THE 7TH MARCH, BE-TWEEN MESSRS, C. A. EVANS, F. J. MC-GOVERN, AND T. J. FITZPATRICK, OF THE CLASS OF '83.

C. A. E.-Well, gentlemen, we have C. A. E.—Weil, gentiemen, we have already had several discussions on this vexed question of civilization, but have not yet succeeded in reconciling our dif-ferent views on it. Would it not be well to try to arrive at some conclusion to-night on the subject?

ight on the subject ?
T. J. F.—I have no objection.
F. J. M.—It would give me great plea-

F. J. M.—It would give me great pleasure.

C. A. E.—I am very happy to hear you say so. The difficulty then, if I understand the matter thoroughly, consists in this, that you, Mr. McGovern, are an enthusiastic admirer of our time, and are prone to look with contempt upon the civilization of the Middle Ages; while you, Mr. Fitzpatrick, on the contrary, would have us transport ourselves backwards and would have us live again in the so-called Dark Ages. This being so, I think our first task is to find out accurately in what true civilization consists. true civilization consists.

true civilization consists.

F. J. M.—There can be but one answer to that question. Civilization is progress, and progress is nothing speculative, but is something practical. The most civilized is something practical. The most civilized nation, therefore, is that one whose members enjoy the most happiness and comfort

fort.
T. J. F.—Materialism, my friend, Mat-

T. J. F.—Materialism, my friend, Materialism! Such can not be the case. Civilization must necessarily affect the soul as well as the body, and in fact the soul more than the body. Is not the man who thinks far superior to the one who finds all his pleasure in feasting?

F. J. M.—That is all very well for Lent, but where is the use of having the eyes fixed on the stars and be starving. Neither poetry nor philosophy, my friend, feed a man, and I know many who have had a sad experience of this truth, and they were not spring poets either.

were not spring poets either.

C. A. E.—I think there is some truth in both of your assertions. I certainly would not have a man starve either in his would not have a man starve either in his soul or body: but, leaving this point of the argument aside, I would propose that we study out this question by attentively considering the state of the sciences, and in fact of living in general, during the two epochs under dispute. To do this I would ask if you are both willing to accept the following the science of the state of the sciences.

tory?
F. J. M.—This suits me exactly, and I am ready to uphold my opinion. When did human activity better display itself than in modern times? All the arts and sciences, Physics, Chemistry, Geology, and numberless others, have been either discovered or greatly improved in our day. What did they know in the Middle Ages about Geology, which treats of the formation of the crust of the earth and which is so extensive in its applications? They knew but the surface of the earth, and even very little about that; for many thought it was a large plane suspended in the immensity of pace or perhaps resting on an elephant's back. If they found a shell or a fossil on the top of a high mountain they would probably have said that it was the overcoat of an oyster left after some sumptuous repast. They knew nothing about mining, nothing about the rich deposits of minerals and coal to be nothing about mining, nothing about the rich deposits of minerals and coal to be found in the interior of the earth. Now, thanks to the researches of the geologist all these have been brought to light, and applied for the utility of man. For those lights of the Middle Ages, who professed to know so much about the Bible, the six days of creation mentioned in Genesis were six days of twenty-four hours each, although there was no sun until the fourth six days of twenty-four hours each, are though there was no sun until the fourth day. Now, on the contrary, thanks to the day. Now, on the contrary, thanks to the day. Now, on the contrary, thanks to the grand and noble science of geology, we know that these days are periods of thought of the did not agree with the ideas heretofore the did not agree with the ideas heretofore the did not agree with the did not endorse the sands of years each; we are enabled to trace out the different gradations in the formation of the earth, and there is not a child who does not know that the earth is a sphere, and that shells found in the rocks a sphere, and that shells found in the rocks. but the remains of pre-existing aniin no need of getting excited.

mals.

T. J. F.—But, my dear geologist, what, after all, is your geology? You call it a science; it lacks the certainty and universality required by the word science. In a majority of cases its conclusions are based majority of cases its conclusions are based according to the old method. For natural sciences they study facts and nature, and to not affirm principles which are not upon mere figments of the imagination, and even when based upon researches, it draws from a few particular facts universal construction. versal conclusions which it boldly applies to regions which have never been explored. In the Middle Ages when a thing was not

Geology is a noble science; it has given us a knowledge of the earth, a knowledge, which some time ago and especially in the Middle Ages, was quite unknown; it has by the researches of its upholders dissipated crude and false notions formerly held about the formation of the earth; but it is still in its infancy, and requires some guiding hand to direct it in its researches. In fact, although we must admit that

guiding hand to direct it in its researches. In fact, all-hough we must admit that the Middle Ages were too speculative, if geologists would take some of the philosophical notions contained in the brain of our mediaval friend there they would not have stumbled as they have done too often; they would not forget to confront facts with facts, one dis-136 DUNDAS STREET. have done too often; they would not for-get to confront facts with facts, one dis-covery with another; they would not rely so easily on the testimony of interested witnesses, and would not draw from ob-

so easily on the testimony of interested witnesses, and would not draw from observed facts conclusions which are too extensive for the premises. And indeed I do not doubt that before long both of you in a book on geology will see a happy combination of the speculations of the Middle Ages with the immense repository of geological facts collected in our day.

T. J. F.—Ah, if your opinion could be but realized. Then would we have fewer dreamy scientists than we now have. If a Darwin, a Molischott, a Tyndall, a Huxley, had but studied the philosophical principles of the Doctors of the Middle Ages, they would never have attempted to afflict humanity with their more than strange opinions. Their "I think" and "It seems to me" phrases would never have been written, and we would be believed. opinions. Their "I think" and "It seems to me" phrases would never have been written, and we would be obliged to smile

written, and we would be obliged to smile at their monkey and ape stories.

F. J. M.—And your philosophy, was it not a dream? Your genera, species, specific differences, prasdecanienteen, and prasdicabilia; they are enough to frighten me

me.
C. A. E.—Let Mr. Fitzpatrick tell us what he finds so admirable in this philosophy of the Middle Ages. We are not boys afraid of technical terms, and in sciences there are many of those terms which are not a whit less harharous than the ones whit less barbarous than the ones not a what less parbarous than the ones mentioned. You hear scientists talk of their "onomapedaxy," their "tetradrea-pods," their "entomostrachans," their "labyrinthodonts," and hundreds of others whose pronunciation would give a man the lock jaw. But Mr. Fitzpatrick will be good enough to enlighten us on this philosophy of the Middle Ages.

T. J. F.—Friends, it would be impossible with the short time now at my disposal to

minosophy of the Middle Ages.

T. J. F.—Friends, it would be impossible with the short time now at my disposal to point out in the slightest manner the many excellencies of the philosophy of the Middle Ages. In that philosophy we find no conjectural, superficial and hypothetical theories, but sound reasoning based upon self-evident principles and therefrom nising to the highest realms of knowledge. By that philosophy the human mind is led, not by leaps, but by scientific reasoning founded upon staunch proofs, beginning, as nature dictates, by the more sensible, going therefrom to the intellectual and thence to the spiritual world, finding in the latter not only the properties and attributes of man's immortal soul, but the very attributes of the author and creater of here. perties and attributes of man's immortal soul, but the very attributes of the author and creator of human souls, of God Himself. The philosophers of the Middle Ages knew well the limits of human reason and did not therefore endeavor with the finite mind to scrutinize the mysteries of the do this I would ask if you are both willing to accept the following definition of civilization from Guizot, who says that true civilization consists in "the development of social and individual activity, the Powerful God, and when He spoke they listened and obeyed. Where in modern discoveries made in chemistry would because chemistry considers in bodies merely material particles, whereas there is besides in living bodies a principle of Powerful God, and when He spoke they listened and obeyed. Where in modern ment of social and individual activity, the progress of society, and the progress of humanity." Is this definition satisfactory?

Powerful God, and when He spoke they progress of humanity." Is this definition satisfactory? trated the very recesses of nature, and with eagle eyes looked upon God Him-

self?
F. J. M.—Where can we find such men? Everywhere. Were you so dazzled by those lights of the middle ages that you those lights of the middle ages that you have not seen the luminaries of our time? Do you forget a Kant, that mighty genius who went so deep, that we feel dizzy on the edges of the abysses which he explored? Do you forget Hegel, who has embraced all human sciences, and built with them a monument equalied by few and surpassed

T. J. F.—I am not a stranger to what 1. J. f.—1 am not a stranger to what has happened within the last three centuries. I know your Kant, I know your Hegel, but what after all are they? Thinkers whose researches lead but to obscurity. Who would venture to make

sands of years each; we are enabled to received, because they did not endorse the

do not affirm principles which are not backed by facts. They are positive, yes, backed by facts. positive! In speculative sciences they start from this great idea of being unfolding itself before our astonished gaze and afterwards reduce their intuitions and in-

known, it was not spoken about.
F. J. M.—In our days, Mr. Fitzpatrick, if we speak, it is because we know what we are speaking about.

ductions to one point in which an timing are seen by many as by being himself.
T. J. F.—I could easily show to you, Mr. McGovern, that all those new things C. A. E.—I think you both exaggerate, my friends; you are carried too far by your prejudices. You, Mr. McGovern, exalt geology, and you are right in doing so.

Mr. McGovern, that an those new things you speak about are not new. The inductive method you praise so highly was known long before Bacon. St. Thomas, Albert the Great, yes, Aristotle himself used it, but in a far more rational manner than that in which it is used by your so-called positivists of to-day. And the synthesis for which you compliment your German friends is nothing compared with the "Summa" of St. Thomas. But why discuss this dry question here? Would it not be better to leave it for our philosophy class?

C. A. E.—I quite agree with you; but let me add a word before we proceed. It seems to me that a real philosopher could draw both from the positivistic and idealistic principles some good data which used it, but in a far more rational manner

could draw both from the positivistic and idealistic principles some good data which would lead him far beyond the realm of science explored by the ancients. Error itself is useful to the scientist. It makes him keep on his guard; and moreover in every error there is always a sediment of every error there is always a sediment of truth which is as a basis for a new stratum. And in my desire of seeing our century surpass all others I trust that a man like

and in my desire of seeing our century surpass all others I trust that a man like you, my friend, will, supported on one side by the philosophy of the Middle Ages, and on the other by the geological discoveries of modern times, soar far beyond the boldest flights of a Hegel or a Kant! But, as it was said, this is quite dry. Let us pass to something more interesting; to your fortress, my modern friend, which is chemistry and physics, if I mistake not. F. J. M.—Yes. In fact, in our day we are no lenger searching for the "philosopher's stone." Our acids, our crucibles, our test tubes, those are our philosopher's stone. And even you Mr. Fitzpatrick, do not despise the good, which, thanks to the researches of modern sciences, chemistry included, jingle in your pockets. Moreover, your alchemists of the Middle Ages, did they ever care any disease? What they were unable to do is done. researches of modern sciences, chemistry included, jingle in your pockets. Moreover, your alchemists of the Middle Ages, did they ever save a man from death? Did they ever cure any disease? What they were unable to do is done every day by chemistry. Truly it is laughable to see men who daily enjoy the benefits of those sciences reviling and despising them.

T. J. F.—I do not despise them. I acknowledge their usefulness, but I think you overrate the progress of those sciences.

Mediæval men, Mr. McGovern, used simple

T. J. F.—No, indeed, but you must remember that many of these men, the most renowned, at least, were guided by the very philosophical principles of the ages you are wont to smile at, and hence their success, and thus did they prove themselves ardent disciples of the Grand Doctors of the Middle Ages.

C. A. E.—Let what we have said suffice for speculation. Would it not be better for us to take a practical view of the matter? After all it is very well to know what is going on in the moon and stars;

you overrate the progress of those sciences.
Mediaval men, Mr. McGovern, used simple remedies and they lived to a good old age. Why, with your chemistry you kill more than you core. This, however, is not the great reproach I would make to your favorite science. Chemistry my dear friend is for me the same as all your

modern sciences, a half-science.
C. A. E.—That assertion is rather too strong. Chemistry half a science! For my part I admit that chemistry has done and is doing an immense work for the welfare of man; moreover I can not see where it

of man; moreover I can not see where it lacks certainty or principles.

F. J. M.—No, indeed, chemistry is today as certain as any other natural science. Give to a chemist any stone, any body and he will analyse it and tell you the benefit to be derived from it.

T. J. F.—Any stone! any body! well that's very good, but let it be so; there remains an immense kingdom, and a very

remains an immense kingdom, and a very important one, which chemistry can never investigate. I mean life, in its different stages. Some of your chemists have, it is true, attempted to investigate this kingdom, but what has been their success? They have given us a few absurd theories, that all

C. A. E. - And why is this so? simply because chemistry considers in bodies merely material particles, whereas there discoveries made in chemistry would not our age go deeper and proceed more

F. J. M.—I do not deny this, but what F. J. M.—I do not deny this, but what shocks me is the fact that there are men so blind to the grand view of progress placed before them that they see nothing good in our time. For them the telegraph, the telephone, the railroad, the steamship, the electric light, all these are worth nothing simply because he martin of these in ing simply because no mention of them is made in the dusty old tones and folios of five centuries ago, because no mention of them is found in the books of the Middle

Ages. T. J. F.—Do you place me among those

F. J. M .- I do not mean you.

J. F.—Well what do you mean? J. M.—What do I mean? I repeat that there are some men who close their eyes to the progress of our time in order to give themselves to the admiration of ages gone by. Let us be of our time.

C. A E —Of our time! we are of our

time, and the advocate there of the Middle Ages is the very first one to praise the real inventions of modern times, and you, when making this charge upon your when making this charge upon your opponents, might have advantageously remembered that in your number there remembered that in your number there are many who, not less foolishly, are enthusiastic about our day. For them all was barbarity, all disorder, all slavery pefore this nineteenth century of ours T. J. F.—Yes, for them not even the moon existed before the so-called renaiss-

"Dark Ages," they say, no light, therefore no moon.
F. J. M.—Oh! we do not say that, but what was the use of light since they could not see? The world is most obscure to him who can not see it, and in the Middle Ages they could but see a part of

the world.
C. A. E.—You mean undoubtedly that in the Middle Ages, having no telescope, they could not examine the stars, could not perceive the beauties of the heavens which modern astronomy calls us to look at; that these ages had not their Flam-marion, their Hail, their Figuier, that they were in want of a Vennor, or some one else, to inform them of the coming ravages of the storm-king or the down-pourings of Pluvins?

F. J. M.—No, indeed, they had no men F. J. M.—No, indeed, they had no men like these. For them the vault of the heavens were of crystal and the sun went round the earth. They would have opened their eyes if with Herschel or his successors they had been invited to gaze on a landscape of Saturn, or Jupiter. I would like to know it.

T. J. F .- Astronomy! Do you think it was not known in the Middle Ages? True there were no men then who were skilful enough to paint a landscape of Saturn, and place therein railroads, steamboats, telegraph, wise results. elegraph wires, cities with their hotels Saturn, owing to the gaseous vapors which surround it, is altogether uninhabitable. The men of the Middle Ages knew better than to reach the surround it. better than to people the planets with monstrosities. Is that science? Is that

whims of one? T. J. F.—No, but the name Flammarion

T. J. F.—No, but the name Flammarion was mentioned, and such is his story.
C. A. E.—And perhaps you have read in Figuier's works that the great solace we will have to give to a poor mother weeping at the grave of a darling child who has passed from this troubled world of ours, is that its soul ascends to the sun and by striking against that luminary develops that heat and light which afterwards falls to earth to vivify and color the rose and daisies.

Flammarion I uphold as the Corypheus of Astronomy. My astronomers are such men as Herschel, Kepler, Leverrier, Adams and Secchi, names which shine as stars in the firmament. Even my

men, business men, and we have to judge of civilization rather by its effects on the or evaluzation rather by its effects on the welfare of the pecple than by these extramundane speculations. The great trouble for me is this, that there seems to be in our modern society a remarkable lack of union in almost every respect; in politics, in political economy and in social politics, in political economy and in social

but disorder, dissension, war.
F. J. M.—In your brain, my friend, no

were only in my brain, but if you are not laboring under a feeling of prejudice, fol-F. J. M.—All right, I am accustomed to

Middle Ages was, "omnis potestas a Deo est"—all power is from God. When there-

C. A. E.—Perhaps, sometimes, but it is an incontestable fact that there were then absolute and tyrannical kings, who could commit atrocious crimes with impunity.

here is no need to mention names, yo Know them too well.

T. J. F.—Oh! abuses are of all times.
F. J. M.—But constant abuses are not of all times, and in the Middle Ages abuses

were as hereditary as the crown. What role, Mr. Fitzpatrick, did the people play in the Middle Ages?

their belief. They managed their mun cipal business, yes, they in the government of the country.

F. J. M.—What's that? Participated in the government of the country!

opposite extreme and giving too many.

To speak of politics on a hustings before men trained from their very youth to the

born a politician.

F. J. M.-No, indeed, but every man has an interest in the welfare of his country, and that's a sufficient inducement to have him open his eyes. Patriotism is often

him open his eyes. Patriotism is often a surer guide than political economy.

T. J. F.—So it is proven every election day, especially when patriotism is aroused by the matter of a few dollars, or heated

Man is man, and will be so always; but an improvement both on the Middle Ages improvement both on the Middle Ages and on our age is advocated as possible by many politicians.
F. J. M.—What is that improvement?

Astronomy, friends, is the fruit of modern

progress.
F. J. M.—Are all accountable for the

the ros and daisies.

F. J. M.—No, it is neither Figuier nor

mediæval friend will not object to these names, I hope.
T. J. F.—No, indeed, but you must re-

what is going on in the moon and stars; but in our time we have to be practical

T. J. F.-Yes, on all sides I see naught

where else.
T. J. F.—In my brain! would that it

your syllogisms. T. J. F.-The great principle of the

be considered as very rational sheep, since they were guided by the highest moral teachings and acted according to the soundest possible principles of poli-

T. J. F.—The people! Well, they lived. They did not pay enormous taxes. They educated their children according to their belief. They

by saying this you commit an anachron-T. J. F.—Do you forget the Common-

alty?
F. J. M.—I do not. But were they not the poblice.

the humble servants of the nobility, obliged to subscribe to all their wishes? C. A. E.—There is another side to that question. Does it not appear to you as it does to me that if the Middle Ages erred by not giving rights enough to the people our modern times err by going to the To speak of politics on a nustings before an ignorant multitude is easy enough; but to manage political affairs is quite another thing. The fortune of England has been in the 17th century to have had many intricacies of political problems, and ndeed we must say that every man is not

by a glass or two of "toddy."

C. A. E.—Well, gentlemen let it not be the abuses we will take from either sides.

C. A. E .- It is a plan in which the family is taken as a basis. To explain my-self better: it consists in this, that no man should be allowed to take part in the ad-ministration of the affairs of his country, who has not taken charge of a family, or

omething to that effect.
F. J. M.—Well, Mr. Evans, that would

F. J. M.—Well, Mr. Evans, that would be a good thing for the young ladies, for then all the bachelor politicians would have to marry. But do you think your scheme would be better?

C. A. E.—Indeed it would. The worst politicians, and those who give the most trouble to a country are those who are elected, I do not say among unmarried men, but who are elected by the unmarried oppulation of the large cities.

men, but who are elected by the unmarried population of the large cities.

T. J. F.—Perhaps you think your idea is new? It is precisely what St. Thomas taught when he proved that civil society is made up, not of an aggregate of individuals, but of an aggregate of families. If civil society then is made up of families, it should evidently be represented by the heads of families. Therefore only those heads of families. Therefore only those who are the heads of families should vote.

who are the heads of families should vote.
F. J. M.—Proceeding as you do, can I say: every individual has an interest in the welfare of his country, therefore every individual has a right to vote.
C. A. E.—Since you are so fond of your syllogisms let me retort with one. Every shill any treaders and head are not were to be sometimes to be supported by the same treaders and the same treaders and the same treaders are supported by the same treaders and the same treaders are supported by the same treaders

child, even two days old, has an interest in its country, therefore every child must

have his vote.

F. J. M.—Oh, no, that is inapplicable.
But I firmly believe that neither wealth nor science should be taken as a criterion of political common-sense, but that this political common-sense is greatly developed by the interset, which a man has in political common-sense is greatly devel-oped by the interest which a man has in his family. But leaving this question aside, let us come to one upon which, I am sure, no objection will be met with, not even from my mediæval friend. My point is that the people of our day are far happier than they were in the Middle

Ages.
T. J. F.—There you are greatly mis-

T. J. F.—There you are greatly mistaken, my young man. I was just about to affirm the contrary.

C. A. E.—That is quite a new theory, and one you will find some difficulty in upholding.

T. J. F.—I am ready to uphold it.
F. J. M.—Let us hear his arguments!
T. J. F.—You smile! Well, listen a moment. Is there any charity in modern society? Go to London, to Paris, to New York, to Montreal, or if it suits you bet-York, to Montreal, or if it suits you better, don't go at all, remain here in Ottawa. What do you see! A ward or two wards of the city peopled by poor workingmen. Indeed, they are not forbidden to build their cabins elsewhere, but they are prevented by enormous tayes. bidden to build their cabins elsewhere, but they are prevented by enormous taxes from doing so, hence they are condemned to live totally separated from their more fortunate neighbors who too often look upon them with scorn, or as being inferior to themselves

o themselves.
F. J. M.—That's true. But was it not in the Middle Ages? What you re-

serfs. Are you aware of the seris. Are you aware of the many privileges they enjoyed and of the kindnesses with which they were surrounded?

C. A. E.—Kindness! kindness is, in these mediaved retired. these mediæval nations, quite a strong ex

T. J. F.-Not so strong. We must remember that these serfs were considered almost as members of the family to which they were attached.
F. J M.—Kindness, indeed! Our fore

fathers experienced this kindness, and the poor peasants of Ireland experience it now at the hands of the landlords.

now at the hands of the landlords.

T. J. F.—You do not understand me. I do not speak of the landlords of Ireland.

I do not speak of landlords at all. I speak only of the rich and the poor. The rich helping the poor, not only with money, but with kind words and that not through worldly motives but through a money, but with kind words, and that not through worldly motives, but through a spirit of Christian charity, and the poor receiving alms, not with downcast eyes, but with a true sense of gratitude. Be but with a true sense of gratitude. Be sure, my friends, if the rich class had not separated from the poor, we would not now bave to dread the storm of socialism

which is fast coming upon us!

C. A. E.—And for that reason is it that the best economists and politicians of our time advocate co-operative societies, societies in which the employer and the employee are partners, and as such are affected by the same gains and the same

F. J. M.—But do you think this i

C. A. E.—Certainly! It has been realized in many instances, and it works admirably. As for me I see in it perhaps the best solution given and to be given to that great question of Capital and Labor, a question which is now agitating the whole world, and which will soon require a wise and a harmless solution.

wise and a harmless solution.

T. J. F.—Although I would not object
o your solution, I would however add a word. I would desire in the name of arts, to have in our time, corporations of workmen just as in the Middle Ages.

enough of those in our day!
T. J. F.—You know well what I mean. F. J. M.—No, I do not know. Some strange ideas come into some men's brains ometimes !

T. J. F.-Yes, and to judge, we would think that some of those strange ideas are in some men's brains now. I do not advocate workingmen's associations the object of which is to take money from the Ject of which is to take money from the workman's pocket, and to allure them with the hope of knowing secrets they will never know, but besides this, there is

ample room for the associations I have

C. A. E.-If I understand you, you mean associations for progress in arts and for mutual support. Change the name and you will be better understood; and your opinion more easily accepted. But what gain would accrue from these cor-

T. J. F.—A great gain! a photographer would not then be called an artist nor a

verse-maker a poet.
F. J. M.—Do you mean to infer that the artists and poets of our time are in-ferior to those of the Middle Ages.

ferior to those of the Middle Ages.

T. J. F.—Yes, sir!
F. J. M.—Ah, my friend, have you ever heard the music of a Rossini or a Guonod, or the strains of the melodies of Moore? Have you never admired any of the paintings of modern times? Have the poems of Longfellow, or Tennyson or of Hugo, no charms for you? Gentlemen, I do not wish to expatiate upon the excellencies of the music and poetry of our day, but this I can assert without fear of contradiction, that the poets and painters of our time that the poets and painters of our time are in no way inferior to those of the Middle Ages, or of any other age.

C. A. E.—I would not at one stroke condemy all the telepton of the part time.

C. A. E.—I would not at one stroke condemn all the talents of our time. Far from me to be so narrow-minded, and our friend here certainly does not mean to do so either. But is it not true that the ideal in our day plays a secondary part both in arts and literature to the matter?

T. J. F.—Yes, all is shallow. All is empty. Large bombastic sentences, which when taken in the hand vanish like a soap-bubble. Fine landscapes, dazzling colors, singing at the top of the voice, but no real feeling, no ideal.

F. J. M.—We have an ideal, and we realize it!

C. A. E -I would not absolutely deny C. A. E — I would not absolutely deny that they have an ideal, but is it the true one? Is it the most lofty one? That's the question! and on this respect as on the others, it is best to say that a sound philosophy, with all the means of execution which artists have in our days, would make them arrive at a higher degree of perfection.

perfection.
T. J. F.—But is that society of which

you speak possible?
F. J. M.—A society perfect in every respect, is it possible?
C. A. E.—Why should it not be so? Is not order prevalent everywhere in nature?
And if it is, why should it not prevail also And if it is, any should be not opposed to among men? Religion is not opposed to the welfare of the state, but on the continuity for the welfare of the state, but on the contrary, helps it greatly. Authority, far from destroying liberty, is its most faithful support. Reason is the handmaid of faith, and cannot without serious detriment to itself, oppose its mysteries. Political economy is the natural outgrowth of a true moral philosophy; and man's happiness depends as well on lofty ideas, and warm feelings of charity as upon material endowments. Why, therefore, should not, some day and soon, we hope, our present F. J. M.—It was obeyed, and who denies it? But was it for the best? The people were just like sheep.

T. J. F.—Like sheep! Well they must be considered as very rational sheep. Peter's bark in these stormy days of ours.

FOR THE WEST.

The Quebec Mercury says:—"Mr. Patrick Jennings, an old resident of Quebec, having kept a grocery store in Champlain street for many years, left last night with his family for Chicago, where he will reside for the future. Several of his sons and Mr. McLaughlin ship chandlan his gen for the future. Several of his sons and Mr. McLaughlin, ship chandler, his son-in-law, had some time ago preceded him and settled there." Mr. Jennings, a native of Co. Mayo, Ireland, has been for nigh half of Co. Mayo, Ireland, has been for nigh half a century a resident of the ancient capital, and throughout that extended period enjoyed the respect and confidence of his fellow-citizens of all classes and creeds.

fellow-citizens of all classes and creeds. It is a sorry prospect for Quebec when old and respected citizens like Mr. Jennings find it necessary to emigrate (Ed. Cath. Record).

We hear that fourteen young men of our leading families are leaving for the Far Northwest within the next month. Among them are Messrs. Herbert Judge. Far Northwest within the next month.
Among them are Messrs. Herbert Judge,
George Irvine, W. Ashe and W. Laird.
The two former gentlemen are understood to be bound for Montana and the two

BEAUTIFY YOUR APARTMENTS.

It is always pleasant to have the rooms of your dwelling supplied with tasty and pleasing ornaments, and we know of nothing that gives more satisfaction in this respect than the luminous religious articles manufactured by Messrs. J. R. Maxwell & Co., of Philadelphia. They are especially suited for chambers of Cathoshaxwell & Co., of Philadelphia. They are especially suited for chambers of Catholic families and for cells in the religious communities. Their luminous property emits a subdued light which produces a soothing effect on the senses of the spectator, and presents a pleasing object for the eyes to rest or the object for the eyes to rest on before closing in slumber, while at the same time it excites in one sentiments of devotion. We speak from experience. Messis. Max-F. J. M.—Do you mean trades unions, and secret societies? I think there are well have sent us samples, and we feel well have sent us samples, and we feel sure that no one who orders them will regret doing so. The low price at which they are supplied places them within reach of almost every one.—From Editorial in The Catholic Mirror, of Baltimore, March 17th, 1883. Their adv. will be found on page 7 of this issue.

Catholic books, pictures, beads, scapu-