

scientists, many of whom were agnostics. If his church could admit every shade of theological opinion, why should it repel from its bosom any phase of scientific theory, no matter how weak or fallacious? Why not compromise with present public scientific opinion? The illustrious Bishop of Manchester makes the needed compromise. "Prayers," he declares, "for the interruption of God's natural order are of doubtful validity." In the *Nineteenth Century* for November last Mr. Huxley, after quoting these words from the address, writes: "It appears to me that the Bishop's difficulty simply adds another example to those which I have several times insisted upon in the pages of this review and elsewhere of the mischief which has been done and is being done by a mistaken apprehension of the real meaning of 'natural order' and 'law of nature.'" It is therefore with a keen sense of the ridiculous that the *Mail* makes use of these same words of this bishop, who, without a knowledge of the sciences, has wished to court the praise of the scientists.

In the article already quoted, Mr. Huxley emphatically states: "No one is entitled to say *a priori* that any given so-called miraculous event is impossible, and no one is entitled to say *a priori* that prayer for some change in the ordinary course of nature cannot possibly avail. The supposition, that there is any inconsistency between the acceptance of the constancy of natural order and a belief in the efficacy of prayer, is the more unaccountable as it is obviously contradicted by analogies furnished by everyday experience." It is a Christian and a Catholic belief that God is the Creator of all things, that He does all things in number, weight and measure, and that He has given laws to the universe. These laws He has given not only to the physical world but to the spiritual world as well. How can we come to a knowledge of these laws? God may reveal to us any of His laws if He so wish, or we may come to the knowledge of some by observation. The knowledge of scientists can never go beyond the physical order, as that alone can fall under their observation. They observe that when certain conditions are placed the same effect follows. This recurrence of the same phenomena they call a "law of nature." Scientists can never prove that other causes may not produce the same effect. The experience of every day teaches that the mind influences the body. Physicians will declare a disease to be purely mental, yet its effects are visible in the body. So there is no reason to suppose that natural phenomena are always the effects of physical causes. It is strange that agnostics of the *Mail* type, who rave so much about the laws of nature, cannot discover the law maker, who has given order to the motion of the spheres, and has caused the grass to grow. True science can deduce from the study and observation of nature, not only certain particular laws, but the knowledge of the higher law that pervades and gives effect to these particular laws, the will of Almighty God. From the seen man can come to the knowledge of the unseen, St. Paul tells us. That it is in the power of God to reveal Himself to the world, no Christian will deny. God acts on the world in accordance with certain laws. If God reveals to us any of these laws, we know them with a greater certainty than we can ever have of the laws deduced from observation. Now we have the revelation of God in regard to one great law. We have the Word of God that prayer will have its effect not only in the spiritual, but in the physical order. As God has laid down that law, nature must follow it. Christ came into the world, He taught men to pray, to ask for material as well as spiritual favours. He gave the example of prayer, He listened to prayer, yea, and granted what was asked. The blind man on the way to Jericho asked, "Lord, that I may see, and immediately he saw." (St. Luke 18: 41, 42.) What law of nature was then interrupted? If any law was interrupted, one thing is certain the law of prayer had its effect. "Amen, Amen I say unto you, if you ask the Father anything in my name, He will give it you, hitherto you have not asked anything in my name, ask and you shall receive, that your joy may be full." (St. John 16: 23, 24.)

D. J. C.

St. Mary's Church Young Men's Association will hold a Garden Party in St. Mary's Grove, on Wednesday evening next, in aid of Church Tower Fund. The Band of the 13th Batt. of Hamilton has been secured as the musical attraction.

## THE MISSION OF CATHOLIC SCHOLARS.

You go forth to-day to stand, or fall, alone. Hitherto, to think well, or to do well, you had but to listen or to imitate. All that is past.

Your step is upon the threshold of active life, and never so much as now have you stood in need of wise counsel and friendly guidance. The world looks upon you as beings especially favoured and especially equipped for high purposes—designed to shape events, to make history. It respects and envies you. In the moral and intellectual order, it makes special demands upon you, and in proportion to the high position it assigns you will be your fault if you fail to satisfy these demands.

He who would have the last shadow of life lengthen in the golden light of unsullied memory must look well to the morning of effort. Before you begin *your day*—an irrevocable day whose every act must count here and hereafter—let me give you a brief word of warning, an epitome of what has gone before in word and work.

Each of you will seek a twofold happiness—a particular and a common happiness. One will become a lawyer, and as such his happiness will consist in the perfection of his knowledge of law and in the appreciation thereof. Another will follow medicine, and his happiness will depend upon the fullness of his knowledge of the science of health; he who enters the circles of business will find happiness in thorough acquaintance with the laws and tides of trade. But the happiness of the lawyer is not the happiness of the doctor, and both are essentially different from the happiness of the merchant.

The happiness of all as *men* will be found alone in the right exercise of that function by which they are men—their reason.

The proper use of reason is the measure of happiness and honour. If you follow the worldly standard, you will be led to believe that the acme of happiness and honour is reached through wealth, the lever of pleasure and power. If you follow the Christian standard, you will see that wealth is good and honourable only in so far as it is justly acquired and reasonably used.

Money has become the world's god. Look at the rushing and the struggling of the masses, note the eager eyes, the ceaseless energy, the faces now lighted with hope, again blackened in despair. Every breath is a prayer to reach the prize. What is the talisman that so quickens men? What power draws the tension of human hope and effort even to breaking? What so benumb every noblest impulse and instinct as to make men forget in their mad race even the tender claims of love and kindred? Money! Money is god, and man is his slave.

Does not reason tell us that man was created for some nobler purpose than this mad rush after wealth? Let it be, as the silly world will have it, the key to society, the *open sesame* to preferment, the door-way to the halls of ease and luxury and pleasure—is the end commensurate with the dignity of manhood, or of his heaven-destined soul?

Experience teaches that nothing dries the heart-strings so quickly nor so thoroughly as this insatiate strife for wealth. Nothing so quickly makes a man forget his God and throw off, as he would a cloak, the faith of his fathers and the devotion of his days of struggle. It is a deadly poison to brotherly love, a quicksand to religion.

Do not understand that I deplore the necessity of work, or that I would suffice ambition for competence. Far from it! Labour dignifies and ambition cheers our existence. But both labour and ambition should be moderated by reason and sanctified by lawful means and lawful ends. And remember that wealth in itself is not a just title to honour. It is honourable only in honest acquirement, and especially honourable in its proper use.

Work hard, gentlemen, economize, and if God gives you means and opportunities, tact, education and health to amass wealth, take not the credit to yourselves, nor hug your store with hearts cold to the appeal of want or good purpose, but rather learn the better to work out your eternal end through enlarged opportunity and accepted responsibility. Do not imitate the folly of those of my home to whom fortunes have come in a day. The rugged Rockies yielded their golden treasures, pointing the while with a thousand stainless peaks to the God from whom they came. Men took the treasure and forgot the Giver. The intense fever made them delirious to every thought of duty. They became as gods to themselves