

"The Collapse of Atheism."

COMMENTS BY "CRUX"

The title of the article and the name of the writer arrested my attention; I am always interested in what that refers to the collapse of Atheism, and I am invariably delighted to meet with anything, no matter how short, or in what form, from the pen of Marion Crawford. It is now about sixteen years since I first made the acquaintance of the now famous Catholic novelist, not a personal acquaintance, but a literary one. He was introduced to me by "The Wit of Prague," and from the hour that I first read the scene at the High Mass, in that quaint old Cathedral of Bohemia, down to the last few moments when I perused Crawford's latest essay on the "Collapse of Atheism," I have felt a special pleasure in observing the trend of the great author's ideas, sentiments and principles. That Marion Crawford has been the author of very much good in the domain of letters and in that of morals no person can hesitate to assert—provided he has studied as well as read those admirable works. I do not wish it to be understood that I am a hero-worshipper, or that I see only perfection in a favorite writer, or that I agree with all that Crawford has written. In fact, I have mentally found fault with many a passage in his works, and I have discovered that he is but another illustration of the saying that "who writes much must sometimes make a mistake." But taken as a whole, omitting all petty details that are the coveted bits that the critic enjoys, it seems to me that his works are calculated to leave impressions both healthy and Catholic. I have rarely ever closed the covers of one of his works without experiencing within myself a something that served to strengthen my faith—not only in God, but also in man.

JUSTICE AN ARGUMENT.—As abuse of an opponent is invariably regarded as evidence of a weak cause, so justice rendered to the character or talents of an antagonist is always a powerful argument in support of a contention. It is only the man who has no thought to set against thought, no reasoning to oppose to reasoning, no facts wherewith to confront alleged facts, who has recourse to a system of belittling those whose views do not harmonize with his own. In his splendid faculty of according fair and just credit to everyone whose principles he repudiates or assails, appears to lie the secret of Crawford's effectiveness. He takes nothing from an opponent that belongs to him, nor does he permit any prejudice against the person to become associated with his denunciation of the principles. It is thus he shields himself against the shafts of individual retort, and forces others to fight out the contest with equal arms in the same arena, and upon the sole merits of their theories.

SCIENTIFIC TITANS.—What I have thus sought to accentuate as a special characteristic of Marion Crawford's work I find illustrated in the very article before me. It is this spirit of "fair-play"—a spirit eminently characteristic of the Catholic Church—that dictated such a passage as the following: "There was something very heroic about the men of science of the nineteenth century. As the Titans fought against Olympus, they arranged themselves in battle against all religious belief, armed with such weapons of argument as the human intellect had not seen since Socrates and Plato reasoned on the other side to prove the immortality of the soul." Here is an unselfish, a charitable and in some cases a merited tribute to the mental greatness of men who sought to substitute science for religion. The writer has paved his road well and has removed many obstacles that, otherwise, would have delayed him by their obstruction and time needed to overcome them. Having given the great men of science due credit for loftiness of purpose and sincerity of spirit, he is justified in adding:

"They failed to change or destroy the religions of the world, but they accomplished much." That is to say, they unearthed many a hidden scientific fact that might have remained buried beneath the reach of human knowledge for centuries to come. And in so doing they fabricated, all unknowingly, mightier weapons for the hand and the use of that very religion which they had expected to overthrow.

RESPECT DEAD TITANS.—Still carrying out his argument in favor

of religion and against scientific Atheism, Mr. Crawford presents us with the following admirable passage—admirable from a literary standpoint, and equally so as a link in the chain of his close reasoning. It runs thus:—"As we grow older, we find out what it means to fight for a principle, without hope of present advantage, and we learn to respect the dead Titans who gave their lives for an impossibility, and whose failures to destroy the indestructible were marked by the steps they added to the Giant's Causeway of learning. For though they could not tear down what was beyond reach, they planned and built the broad military roads of modern science, monuments of their patience and skill, along which men are to-day marching steadily to the only end which science can have—the welfare and security of man." Here we have the "Collapse of Atheism" explained. The men of science constructed the highways; the men of religion as well as of irreligion are free to walk them; but they all terminate with man, with human success, with mortal well-being. The spirit, that portion of man called the soul, demands something more. It can appreciate the advantages in this world, that man derives from science; but once man's earthly pilgrimage over, even as from his very birth, that soul gravitates towards another existence, the perfection, the security, the happiness of which cannot depend upon science, nor can science affect. It is here that science ends its mission and religion alone can be of any practical utility. This brings us to the closing passages—four short paragraphs—of this carefully prepared paper. Before quoting that closing of an argument I will add to what has just been reproduced this connecting link: "If there is one condition of thought which is characteristic of the new century, and of the last years of the old, it is the trace between religion and science, the mutual understanding that neither will disturb the other."

GOD: THE ALPHA AND OMEGA.—In order to fully appreciate the successful manner in which Crawford guides his reader through all the passages of scientific discovery, and through the throngs of scientists up to God—as the source and the ultimate end of all being—I will quote the passage in full. I hope that it will be carefully noted, for it is a striking illustration of the truth of what I advanced in the opening, regarding Marion Crawford's methods of inculcating great truths. The passage, with which the article closes, reads thus:—"Darwin, the greatest thinker, the greatest logician, the greatest discoverer of the last generation, was already beyond the limitations of 'Scientific Atheism' when he wrote his 'Earthworms.' So was Helmholtz in his later days. A man who is now a leader of scientific discovery, and who was once his assistant, told me many years ago of something he said that showed the bent of his thoughts. He was much given to explaining a vast number of phenomena by the theory of the 'vortex.' But, the assistant asked one day, 'what made the vortex?' The man of genius looked at his young companion for a moment. 'God made the vortex,' he answered gravely."

THE CONCLUSION.—It is not my purpose to enter into details; I am not going to question whether Darwin was the greatest logician of the century now gone, or whether he was a logician at all. I merely wish to indicate by this one example the general method followed by Marion Crawford and the aim evidently of his different literary productions—as well as the aim of his own life. He disarms all prejudice by according his opponent all that he deserves and giving him the benefit of every reasonable doubt. He then proceeds to separate the good from the bad done by the man of science or of letters. He gives him credit for the good, and points out its every result; and he proves the failure of the bad, consequently the failure of the man's entire work, and of his own life. He makes even the scientific Atheist eventually acknowledge God, and thereby shatter to ruins the whole fabric of Atheism.

CATHOLIC EDUCATION.

"I will not dwell," said the Rev. Dr. O'Hara recently, "on the reasons why Catholics wish for educa-

tion inspired and supplemented by religion. It is enough to know that we mean that such shall be our education. I will not tell you that the most judicious minds in the world, and those most zealous for the future of the race and republic, say that we are right. It is enough for you and me to know that the Catholic Church has decided that its children shall be educated in a religious atmosphere, and that the Catholic Church in America on this question has nailed its colors to the mast! It, therefore, means to win what justice and experience demand, and win it surely shall, even though its struggle may be prolonged and arduous."

ARCHBISHOP BRUCHELI

Makes His Annual Visit to the Prisons.

His Grace, Archbishop Bruchesi, has made it a rule, each year, on the feast of the Epiphany, to visit the prisoners confined in the Montreal jail. In accordance with this custom he proceeded to both the male and female sections of the jail on last Monday. It was but a few weeks ago that His Grace had the melancholy duty, imposed upon him by sad circumstances, of passing some hours in the same prison and there celebrating the Holy Sacrifice of the Mass. He had gone, at the suggestion of his own great charitable heart, and in obedience to that solicitude which he feels for each one of his immense flock, to console and fortify the unfortunate man whose life ended, recently, upon the scaffold. That was a rare and a special occasion, and one that, we hope, will not soon arise again in our community. It evidenced, however, the keen watchfulness and unremitting zeal of the first pastor of the Church in this section of the province.

On Monday last the visit of the Archbishop was of a less painful, but nonetheless charitable character. He was received by Governor Vallee and his staff, and escorted to the chapel. Amongst those present were Rev. Father Meloche, S.J., chaplain of the prison; Rev. Abbe T. Cavanagh, pastor of St. Vincent de Paul; Rev. Abbe Robillard, chaplain of the St. Jean de Dieu Asylum; Lady Hingston, Mrs. Sheldon Stephens, Mrs. Vallee, Miss Hingston, Mr. D. Hingston, and Master C. Bruchesi, nephew of the Archbishop.

It was remarked that the order and attention shown by the prisoners were most praiseworthy, and in both jails—male and female—the advice given and the words of encouragement expressed by the Archbishop seemed to have produced a profound impression. After referring to the festive season, the enjoyments of which were not for them, but the recollection of which and the anticipations of the future would serve to make them resolve never more to desert the sad position of this year. His Grace told them that if they were forgotten, and beyond the reach of the sympathies of those interested in them, religion did not neglect them. He, as first pastor of the diocese, had left aside many personal visits that he would wish to have made, in order to come down and spend the few hours with those who had no one to visit them, or who were debarred by their situation from hearing the kindly greetings that belong to this season. He then continued by saying that:—

Momentarily deprived of their liberty, they could secure their happiness by accepting with Christian fortitude the punishment imposed upon them by human justice for some infringement of the law, and taking advantage of their present solitude to earnestly prepare for a new life as honest citizens and true Christians. Misguided by evil associations, or having fallen victims to intemperance, they had for a moment forgotten themselves and sinned against society, but now they had the advantage of preparing for a new life and becoming dutiful sons or loving and devoted husbands and fathers. His wish was that in the future they should shun evil associations, keep away from bar-rooms and saloons, and faithfully attend to their religious duties. By taking a firm resolution so to do, they would find their time of incarceration to have been truly beneficial, and they would secure a truly happy life. In conclusion, His Grace gave his hearers his paternal blessing.

After the visit to the female prison was over, His Grace proceeded to Leagas Point, and there spent the evening visiting the various departments of the Lunatic Asylum. We can easily imagine that the Epiphany must have been a day of deep impressions for the zealous Archbishop. A nature both sensitive and sympathetic cannot but be strongly affected by the close contemplation of human misery and misfortune. The daily scenes that at the asylum present are more sorrowful than those of the prison. The victim of his own wrong-doing is not as great an object of pity as is the one in whom the gloriole fabric of mind has crumbled, and the Heaven-impaired light of reason has been extinguished. Great is the pity and the mercy of the Church, and great is the solicitude she has for the well-being of all her children.

Take heed lest, in an unwary moment, you stray from the way of salvation, the entrance to which is narrow and straight.

IRISH CATHOLICS IN CIVIC AFFAIRS.

The "True Witness," as its columns will amply prove, has always been opposed to sectionalism, religious or national, in the matter of representation in public affairs. We have also made it quite plain to our people that in every office from that of a police constable up to the highest civic official the sway of sectionalism is dominant, and that so long as other sections of the community are using it as a means to secure place and power it is their manifest duty to assert themselves and demand, as an important and numerous body of citizens and taxpayers, that representation in important civic offices which is equitable.

Let our readers spend a few moments studying the following schedule showing how the various races and religious are represented in the chief and high-salaried offices, and ask themselves the question, who are benefitting from the cry of sectionalism—religious and national—in the City Hall?

Irish, Scotch and English Catholics, English-speakers, Protestants, French-Canadians, etc.

Table with 3 columns: Position, Name, and Race/Religion. Includes roles like City Attorney, City Clerk, Treasurer, Auditor, etc., with corresponding counts for different groups.

CATHOLIC AND SECULAR EDUCATION.

[BY AN OCCASIONAL CONTRIBUTOR.]

In glancing over the New York press we find that much space is devoted to comments, principally of a laudatory nature, upon two persons who have surpassed all others in the gifts they have made to the cause of education. One of these is Mrs. Jane L. Stanford, the other is Andrew Carnegie. Mrs. Stanford gave thirty million dollars to the Leland Stanford University in California, making that institution the richest seat of learning in the United States, or probably in the world. Mr. Carnegie donates ten million dollars—apart from all his other donations for libraries and such-like—for the founding of a new university at Washington. It is claimed that this proposed institution is not intended to compete with other universities or colleges, but merely to be a post-graduate establishment, where men who have already completed their courses in other colleges may come to pursue original investigation.

The Chicago "Tribune" has kept a record of the donations, in the cause of education, during the year 1901, given in sums ranging from \$5,000 to millions. The total sum thus totaled amounts to eighty-one million and a half of dollars. We can fairly suppose that at least eighty-one million, if not the entire sum, went to Protestant institutions of education. In presence of such facts it is a matter of surprise that our unendowed Catholic universities should be able to hold their own, as they do in the great world-wide competition for intellectual supremacy. There must be a something beyond the ordinary ken of men sup-

porting and guiding the Church that can, in poverty and self-dependence, keep pace with such a flood of money, and often outstrip, in the race, the most richly endowed institutions of the non-Catholic world.

Prejudice, that will not down, and that will not learn, seems ever to harp upon the lack of educational advancement in Catholic countries, forgetting that these very countries, have been through long ages the conservatories of all learning and science. It is equally contended that Catholic institutions are not as advanced as those belonging to the various sections of the non-Catholic world. While we not only cannot admit the truth of such contention, but rather feel capable of proving its falseness, we must draw the attention of the great critics to the actual condition of educational affairs both on this and on the other side of the Atlantic. Wealth, especially wealth that has come by gift and not as the result of labor, does not constitute a standard of educational worth. Ten million dollars may construct a palace outrivalling the splendours of the famed golden houses of New York; it may furnish it with luxuries that Sardanapalus never dreamed of; it may endow it with chairs and professors out of number; but it cannot infuse into the institution that spirit which alone constitutes the guarantee of a positively Christian education.

The Greek was taught in the Attic grove; those immortal principles that have come down through the ages as the fundamental basis of all secular education—whether Socratic or Platonic—taught in marble halls, nor were their schools endowed with means that might have built stupendous edifices for their habitation, but could never have added or taken from their philosophy. Had it been otherwise that philosophy, those teachings, might have perished with the ruins of their institutions; as it is their precepts have survived the changes of centuries. Hypatia lectured under the porticos of Alexandria, and in the public squares. There stands to-day no ruins of any edifice to recall the wonderful learning of that ancient educator. Look over the English-speaking world, and what do we find? In England, as well as in America, the Catholic is handicapped from the very primary department up to the higher summits of education. In the elementary stages, and even in the intermediate, the Catholic parent is hampered with laws that impose a double burden upon his shoulders. If he is to follow the dictates of his conscience he must pay for the state schools which his child cannot frequent, while supporting the separate schools to which he may send the young student. When it comes to university education he finds that he is obliged to maintain the higher institutions in a degree of effective strength that will make them the peers of like educational houses that are built up, sustained, and secured by the millions that flow from the coffers of the wealth-possessing Protestant world. And despite all this unequalness of conditions, we find that our Catholic colleges and universities—all due proportions of advantages being considered—surpass everything that the world has yet produced in the perfection of the training and the stability of the principles that they impart, and the securities they afford the future generations that pure Christianity will yet prevail.

OBITUARY.

MR. WM. H. CUNNINGHAM.—It is our melancholy duty to announce the death of a well known and enthusiastic Irish Catholic resident of Montreal, Mr. William H. Cunningham, whose unexpected death, a few days ago, caused so much sincere sorrow in the circle of his numerous friends and acquaintances. Despite the demands of his constantly growing business Mr. Cunningham devoted much time to public affairs. He was a well known figure in all elections, civic and parliamentary, which have been held in St. Lawrence Ward for many years, and for a term represented that district in the City Council. Deceased was prominently connected with several Irish national societies, and was an ardent and sincere supporter of Home Rule. In private life he was kind and generous, and many of our people when the shadow of death crossed their homes found in him a true friend. In commercial circles he earned for himself a high reputation for integrity and honesty. Mr. Cunningham leaves a widow and two children to mourn his loss.—R.I.P.

THE BIBLE IN PUBLIC SCHOOLS.

Proof that the public schools are used in the interest of Protestantism now comes from Wisconsin. The State superintendent of public instruction has discovered that for many years a number of school districts in Frankfort and Birch Run townships, Saginaw County, where there is a large German population, have been using public money to conduct sectarian schools, in violation of the laws of the state. It has been the practice to teach the German language, to give instruction in the Bible and catechism of the German Lutheran Church. Several of the schools were held in church buildings. The State superintendent has notified the district officers that hereafter they will not be entitled to primary school money, or to the mill tax set apart for the support of the common schools.—Home Journal and News.

Kind thoughts are wings which bear us on to kinder deeds.

Are You not my Father, O my God? What more can I say? What more can I ask? Are You not my Father, O my God?—St. Augustine.

Life is very short, and the world to come already dawns upon us. Choose boldly a life devoted to Christ. Be His above all, be His only.

THE IMMIGRANTS' CEMETERY

A representative of the "True Witness" called upon Dr. L. E. Davidson, K.C., Archbishop Bond's legal adviser, and after a few preliminary remarks put to him the following questions in regard to the action of the Grand Trunk Railway Company in trespassing upon the cemetery in Point St. Charles where the monument to the ship fever victims formerly stood:—"Has the Archbishop or the synod taken any steps in the matter?"

"Oh, yes; the Archbishop has." "It is understood that you sent the Company a protest. Is that the case?" "Yes; we sent them a protest." "Will you please say whether the Company has sent you any communication in response to it?" "The Company has not replied directly." "Then it has answered your protest indirectly?" "Have you any objection to letting the readers of the 'True Witness' know something of its nature?"

"I would gladly do so, but owing to my position, both in regard to the Archbishop and the synod, it would not be right for me to speak of it." "A committee of the synod, including the late Mr. E. L. Bond, was appointed to take the question in hand. Has any successor been appointed in Mr. Bond's place? and has the committee done anything yet?" "I must repeat what I have just said. All that I can say is that we have taken no further steps in this matter, and that we keep Mr. Kavanagh, K.C., apprised of whatever we do in that respect."

ST. PATRICK'S ORPHANS REMEMBERED.

The Sisters of St. Patrick's Orphan Asylum desire to express their most sincere thanks to all those who so kindly sent donations to the orphans for their Christmas tree and Christmas dinner, amongst whom were:—Mr. B. Tansy and friends, provided for the Christmas dinner of the orphans. Fenel's Piano Express, removing of piano free of charge. Mrs. Layton, 2 photo-harps.

Donations of various articles for children—Mr. J. Allan, Hermann H. Wolf & Co., Jette & Lemieux, Hector Lamontagne & Co., Jas. Ogilvie & Sons, Gault Bros., Jas. McCready & Co., A. Gaudetroy & Son.

Donations of toys, etc.—Duchess, Duchesneau & Cie., E. W. Boyd & Zou Graeger Bros., Haycock & Dudgeon, Mrs. Loye, Mrs. Davis, Henry Morgan & Co., E. Levesque, John Murphy & Co., D. J. Sadler and others. Donations of candy, etc.—Dr. J. A. Macdonald, John Barry & Sons, Vipond & Peterson, N. Quintal & Fils, Laporte, Martin & Cie., C. Lacaille & Co., Van Freres, L. Martineau & Cie., H. Poirier, D. Furlong, Jos. T. O'Connor, James Brown, Michael Burke, M. Burns, Mrs. Boud, Miss Coleman, Nelson & Tees, The Lang Manufacturing Co., Christy, Brown & Co., Phelps & Binns, Mrs. O. McGarvey, Miss M. McGarvey, Miss Desmond, Mrs. Edward Desbarats, L. O. Grothe & Co., S. Davis & Zons, J. J. Duffy, Mr. P. Milloy, The Laing Packing Co., Mr. Walter Shea, and others.

NUNS OBTAIN CERTIFICATES.

The first Sisters of Charity who ever appeared before the State board of pharmacy for examination were Sisters Mechtildis and Marceline of St. Vincent's Charity Hospital of Cleveland, who successfully passed the examination in Columbus recently. Only one other woman out of nearly one hundred applicants satisfactorily answered the questions and received a certificate as a graduated pharmacist.

PRESENTATION.

The "True Witness" soon to join heartily in expressions of congratulations accompanied the present William Hingston, M.P. trait. Mr. J. Collin Fyfe was the artist, and his excellent likeness of The committee of presentation in Sir William's received in the diocese. The present were: Miss H. John Davidson, Mrs. A. Ton, Mrs. Sheldon S. McCabe, Miss Macdonald, Beatrice Macdougall, Hingston, Mr. H. W. 1 other members of the also there. Rev. Father Quinlivan presentation and read in which he spoke of few of Sir William's citizens and co-religion offering him a slight esteem and admiration sion of his professional life. His name was his colleagues, not only in the United States but had received marks of the Supreme Pontiff, foreign, Queen Victoria, eral Government. But these honors came by esteem and affection of they were pleased to work portrait, the world artist, as a mark and esteem.

Sir William replied to be affectionately not deeply touched by that their sentiments their judgment had by the eloquent and

THE M

"Are you in favor of tacit understanding w long existed amongst Montreal, according to Irish-speaking Protestants have had on themselves in the mayo do you not think that the fountain's predecessor, tstant, it is now the Irish Catholic?"

This question was by number of leading Pro-French-Canadian citizens representative of the "True Witness" yesterday; and the some of the replies were:—

Mr. Matthew Hutchins L.A.—Certainly; this is the Irish Catholics at ty. They should not let unity slip by. I feel they bring out a strong able candidate—a man such as Alderman Simmian Hart—he will be help of the votes of Protestants and the dians. I am in favor understanding which being observed in a nity such as ours is depends upon the themselves this time. I out a good, well know

Mr. R. Wilson-Smith fair play all round, but deprecate the idea of ing always divided up nationalities and cre my friends know, is n with me. The English the French-Canadian certainly get their mayoralty, the French course, being in the r taining the larger num magistrates.

Mr. W. J. White, K.C. Catholics of this city portant body, and sentation.

Mr. Branchaud, of Messrs. Judah, K.C. Branchaud.—It is cert of an Irish Catholic fealty. But they should an acceptable man speaking Protestants, want another term for representatives; but it turn. I believe in tionalities with due There are certain pub performed in connectic city, which are still u Prefontaine takes a gr them. Whether someb help to forward them Mr. Prefontaine could question.

Mr. W. A. Weir, K.C. While I have a kindl Mr. Prefontaine, I th anking a mistake in c

PRESENTATION.

The "True Witness" soon to join heartily in expressions of congratulations accompanied the present William Hingston, M.P. trait. Mr. J. Collin Fyfe was the artist, and his excellent likeness of The committee of presentation in Sir William's received in the diocese. The present were: Miss H. John Davidson, Mrs. A. Ton, Mrs. Sheldon S. McCabe, Miss Macdonald, Beatrice Macdougall, Hingston, Mr. H. W. 1 other members of the also there.

Rev. Father Quinlivan presentation and read in which he spoke of few of Sir William's citizens and co-religion offering him a slight esteem and admiration sion of his professional life. His name was his colleagues, not only in the United States but had received marks of the Supreme Pontiff, foreign, Queen Victoria, eral Government. But these honors came by esteem and affection of they were pleased to work portrait, the world artist, as a mark and esteem.

Sir William replied to be affectionately not deeply touched by that their sentiments their judgment had by the eloquent and