

THE CHURCH AND PROGRESS.

True Voice. There is a notion in the minds of some, and among a few Catholics, that the church is in some way opposed to modern progress. They look up to the church as a reactionary power, always discouraging advance especially in the direction of science. The progress of science—the march of discovery has gone on, think the people, in spite of the efforts of the church to stem the tide of progress. As a matter of fact the reverse is true. The church has always encouraged science and progress instead of impeding it. The strongest proof of this is to be found in history. Who were the men who gave to the world those great inventions that made our modern civilization possible? Catholics, almost every one, as history shows. Even in that branch of science which the church is popularly supposed to forbid entirely—Biblical Criticism—Catholic scholars blazed the way. The first Higher Critic was a French priest, Rev. Abbe Richard Simon. And among the most renowned Scripture scholars of the present day, who in the field of higher criticism yield to no other scholars, are Pere La Grange, the Dominican, and Hummelauer, the Jesuit.

The means of successfully studying science were first afforded where the influence of the church was most potent. It is not only in modern times when she has given to the world such eminent men as the Duc d'Arbuzzi, the Arctic explorer and Signor Marconi the inventor of wireless telegraphy, that Italy has had a reputation for science and discovery. She was the first country to establish museums of natural history, botanic gardens and to organize scientific societies—the forerunners of those learned scientific societies which are now found in every civilized country. The first museum of any consequence was that of the Vatican in Rome which was noted at the time for the number and variety of its minerals and fossils. There were others in various universities of Italy, but they were established later.

The first botanical garden established in Europe was at Padua, in 1545; then the one in Florence, in 1556, and that of Bologna in 1568. That of the Vatican dates from the same years. The first established north of the Alps came some years later while those of Upsala, Amsterdam and Oxford were not thought of until the last quarter of the seventeenth century.

The first scientific society was that founded by Torricelli, in 1560, and called Accademia dei Segretti. The Accademia dei Lincei followed in Rome in 1609. The celebrated Accademia dei Cimento was founded in Florence in 1657, and ten years later it published its first collection of experiments—a publication that served as a model of the reports published subsequently by similar scientific societies.

A few of the great inventions for which the world is indebted to Catholics may be cited. Flavio di Gioja invented the mariner's compass early in the fourteenth century. Mercator's Projection—so necessary to the nautical use of the compass—was invented by Gerard Mercator (Kaufman), a pupil of the University of Louvain.

Clocks were the joint production of three monks. These monks were the illustrious Gorbert—afterwards Pope Sylvester II in the tenth century;—Pacifico of Verona and Abbot William of Hirschau, Germany. Watches were invented early in the fifteenth century. Spectacles were first constructed by Salvino, an Italian monk in 1285. Schwartz a monk of Cologne, first prepared gunpowder, in 1320. Fire arms were introduced in the same century. The thermometer was invented by Santorio, early in the seventeenth century. A few years afterward the aneroid barometer was invented by an Italian, Evangelista Torricelli.

The camera obscura, that all important instrument in photography was invented by Giambattista della Porta, the founder of the scientific society. The magic lantern that has of late years proved of such value in the hands of the scientists and educators, was the invention of the learned Jesuit Father Kircher.

The gamut gave music a scientific basis. It was invented by a monk, Guido of Arezzo, in 1124. He was also the inventor of the hexachord, the precursor of the piano. Organs were invented in Italy in the eighth century.

The telescope and the microscope were invented in Catholic Italy, and their discovery revolutionized science. The art of printing was first given to the world in 1439 by the first printer in Germany, Johann Gensfleisch, who was called the printer of the first printed Bible. The first newspaper was published in 1562, in Venice.

motor and was the first to discover the reversibility of the armature of the dynamo on the passage through it of an electric current. This was pronounced by the eminent English physicist, Prof. Clarke Maxwell, the greatest discovery of the last half of the nineteenth century.

The first electric lamp was invented by Leon Faucault in 1845. The carbons used for electric lights are the invention of M. Carve. The first storage battery is due to Gaston Planté. Benjamin Franklin is reputed the discoverer of the identity of electricity and lightning, and of the passing of electricity from metallic points; but the credit of both these discoveries belongs to Procopius Diwisch, a Bohemian monk. He was also the inventor of the first lightning rod, so constantly credited to Franklin.

Watt is usually credited with inventing the steam engine; and yet patents were taken out for steam engines—practical working engines, too—a full century before Watt commenced his experiments on the Newcomen engine. The Marquis of Worcester a Catholic, received a patent from Parliament in 1663—one hundred and nine years before Watt's so-called invention.—True Voice.

Robert Fulton is famed as the inventor of the first steamboat. But he was not the inventor. In 1543 Blasco Garay, a Spanish sea captain, exhibited in the harbor of Barcelona, in the presence of Charles V. and many of his court, a boat propelled by steam.

And so it goes. That the greatest progress has been made under the patronage of the church and in Catholic countries, it needs but an impartial study of history to prove. That the church has not at once identified herself with every novel theory that has been put forth is true. That she has hindered the progress of true science as an assertion made only by those who are unacquainted with the facts of history. The great English scholar and statesman, William E. Gladstone, only voiced the conviction of an impartial student of history, when he said of her:

Since the first three hundred years of persecution the Roman Catholic church has marched for fifteen hundred years at the head of human civilization, and has driven, harnessed to its chariot as the horses a triumphal car, the chief intellectual and material forces of the world; its art, the art of the world; its greatness, glory, grandeur and majesty have been almost though not absolutely, all that, in these respects, the world has had to boast of.

CONCORD.

The virtue of concord is necessary to the peace of a community and to individuals alike. In the former case it rests in mutually agreeing to yield general things and principles; but in the latter it rests in giving up our private opinions in things indifferent or of little consequence. Both are commendable practices as long as conscience is not violated. The apostle recommends this when he says, "If it be possible as much as in you have peace with all men." *Cor unum et anima una* is the motto which should be emblazoned on the escutcheon of every Christian home.

Like all the other virtues concord must go back for its origin and its life to God Himself, the author and finisher of all goodness. He exemplifies the unity which the unity which existed between Him and His divine Son—the unity that men should strive to have with one another. Our divine Lord said continually "the Father and I are one," and in His farewell words to His disciples He prayed that unity and good will always prevail among them and said, "Be ye one as the Father and I are one."

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But how different life is from what God would have it! Concord is almost a stranger to the world. The peace of society is disturbed, and for long periods destroyed by the disagreements that men permit to arise among them through too stubborn a clinging to individual opinions, and too tenacious a hold upon their supposed individual rights. There is no peace where discord reigns and many is the pang of suffering and misery meanwhile until cooler judgment returns and wisdom shows the folly of opposing one and another and the duty of reunion through mutual concessions.

Concord is absent, too, from many a home. The home, which should be ever the abode of sanctity, of peace and good will, is in a large number of cases just the opposite because its members refuse to live agreeably and kindly one with another. Each one is stubborn in his or her own opinion, and there is no union of aim or agreement of endeavor, and that family in time sees its members go each one their

way, wanting the sympathy that brotherly and sisterly love gives and lacking the strength which union gives to buffet the wild waves of the world.

How apt to all, both society and the individual, are the words of St. Paul, "Let us follow," he says, "after the things that are of peace, and keep the things that are of edification one towards another." And again he speak and says, "God is not the God of dissension, but of peace." But that this concord prevail each one should do his part. We can all be factors in promoting peace and good will among men, by having our minds and hearts united first with God through a sincere love of Him and keeping His commandments, and then it will be easy to be united one with another.

There is surely something wanting in one's love of God if one persist in a constant dissension with his neighbor, especially when such a one is not a neighbor in the ordinary sense of the word, but of his own household—of his own family. And yet in how many homes is this the case and in how many families which call themselves Christian. How unworthy the name where the spirit of Christ's teaching is outraged by those who claim His name and promise themselves a share in His glory.

"Blessed are the peace makers," says our divine Lord, for of such is the kingdom of heaven. Here is work for us, and here the road toward. Hence the rulers of society should give ear to the divine wish and do everything in their power to preserve concord, peace and good will among men. If men would only take God into their councils, how easy it would be to settle all differences. But, alas, many men who have to settle disputes and discord have no belief in God and are as blind leading the blind, and one who is blind will lead his fellow who is blind, and so long as we keep our hearts united to God, for, one with Him, we shall be one with one another—one with all men.—Bishop Colton in Buffalo Catholic Union and Times.

A LONDON PAPER ON CATHOLIC SUBJECTS.

THE SPIRIT OF ST. FRANCIS OF ASSISI. PART I. POWER IN THE MIDDLE AGES. GREGORY THE GREAT'S TEMPORAL POWER.

Sacred Heart Review. We find our esteemed contemporary, the London Saturday Review (Protestant), rebuking the modern admirers of St. Francis of Assisi, who love the saint because he was picturesque—and because it is the fashion—but who have little conception of the spirit which prompted him to a life of self-denial.

The Saturday Review is reviewing a book, "Franciscan Legends in Italian Art," by Emma Gurney Salter, and when Miss Salter says that St. Francis' emaciation resulted from incessant toil and frequent illnesses, our London contemporary says:

"She should have added that cruel, voluntary emaciation accounted for much of the emaciation, and perhaps for all the illnesses. Physical mortification is repellent to the modern mind; the modern Franciscan cannot bear to think that his idol could have resorted to such degrading practices. But the fact is that St. Francis was an ascetic, like any other saint, and we do not advance in our knowledge of him by shirking the unpleasant subject."

Some more remarks of interest to Catholics we find in the same issue of the Saturday Review. There are people who assert that the great prominence and power of the Pope in the Middle Ages were attained by fraud or violence. The Review says:

"Gregory I. marks, perhaps, the precise moment when the church supplanted the empire, and the Pope succeeded Caesar. There was no unscrupulous and forcible encroachment, no violent rupture; but the care of a political and social ideal in the West passed away forever from the hands of a Byzantine over-king. It was a bloodless and pacific revolution. It was no usurpation, but a heavy responsibility thrust upon the shoulders of the only competent and honest agent."

And again, speaking of the temporal power which Gregory the Great wielded, the Saturday Review says that while to some it was the accursed tyranny of priests, "to the Roman or Italian, to the peasant or artisan of the opening seventh century to the political philosopher of any epoch, if only he is honest, it was the sole hope for the reconstruction of the Western world."

THE POPE'S PHYSICIAN.

CHARGED WITH THE INVESTIGATION OF MIRACLES AT LOURDES.

Dr. Laponi, the Pope's medical attendant, has been charged by Pius X. with the scientific investigation of the miracles of Lourdes, the celebrated French shrine.

Some time ago Pius X. told Dr. Boissarie, who is chief of the medical board establishment at Lourdes, to study the alleged cures, to report personally to him, and this report the Pope has now turned over to Dr. Laponi for scientific study.

The Vatican authorities think that the matter of pronouncing an opinion as to the supernaturalness of the Lourdes cases is left too much in the hands of the physicians, and that it is desirable that the Bishop of the diocese of Tarbes should appoint an ecclesiastical commission to look into every case and report to Rome. Dr. Laponi was instructed to write to the French physician in this sense, and has just done so in accordance with the Pope's wishes.

FACE TO FACE.

LOOK INTO YOUR SOUL AND FIND YOUR GOD.

A poem has been published recently which tells us that, if we want to be absolutely alone and buried in a solitude within ourselves, the best means we can take is not to seek uninhabited hermitages, nor to build for ourselves a cell in the depths of a wilderness, but to stand on a street in New York while thousands of human beings flow past us, like an inexhaustible stream. There we are fully alone; alone, because the myriads about us make our small self shrink into its insignificance as a place of hiding; alone, because the interests of that host are not our interests, nor are we, with all we love and cling to, and hope for, of the slightest concern to them. Isn't there a deal of truth in it? But let us see whether the spectacle has not some little loftier teaching for us than melancholy and humiliation. If in these thronged highways we can come face to face with ourselves, why can't we come face to face with God?

If we close our ears to the noises, and veil our eyes from the sights of the city and go down into our own souls to look for what is hidden there, the heart which is the casket holding the jewel of our life—suppose we try, when next we feel our loneliness, to search in our heart for God; to look about in the quiet world—and a big world it is—within ourselves, till we find ourselves gazing into a beautiful and blessed Face that we know is the countenance of God. No matter how carefully he either; for God does inhabit truly the sanctuary of a just soul. Why, if not to be seen, and having been seen, to be loved? Oh! then, let the surges of the great multitude dash drearily against us; then let the noises of the peopled streets be as mournful as a message of omnifidleness as they will, the soul is resting in a peace too deep to be distressed, in the midst of men it has found God; and through the tumult has come peace—mystical, untutored, tender, consoling. This is what the word "alone" meant for the saints. You, reader, are called also to be a saint.—St. Paul's Calendar.

THE OPEN DOOR NEGLECTED.

THAT IS, THE DOOR OF THE CATHOLIC CHURCH, ON OTHER DAYS THAN SUNDAY AND THOSE OF OBLIGATION. The magazine, the press and the public platform have spoken much on the subject of the "open door." But * * * the open door to which we would attract attention is not the one which has given rise to so much discussion. It is rather the open door neglected, that is, the door of the Catholic church on other days than Sunday and those of obligation.

Throughout the world the custom obtains of keeping the Catholic church open from early morning until after nightfall every day of the year. Although of late years there are some imitators of the custom among certain of the sects, still it is peculiarly Catholic and of Catholic origin. It is a great privilege accorded the faithful, having its foundation in the fact that the church is the temple of God, and in its tabernacle dwells the Living God Himself. To every Catholic His presence there is an unswerving belief, a positive fact. Not in the language of men, but in the voice of faith He speaks to all: "Come ye, who are heavily burdened, and I will refresh you."

How few, unfortunately, heed the invitation, save when failing to do so means the penalty of a grievous sin. How comparatively few avail themselves of the great privilege of visiting our Lord and Saviour Jesus Christ thus present in the tabernacle of our churches! How many have presented them the opportunity not once, but several times during the day for such visits, but spurn the open door in passing! How strange that Jesus Christ should plead, and promise, refreshment to the gardeners of men and so few presenting themselves for the divine exercise of His omnipotent love!

The open door and the empty church, save on Sundays and holy days of obligation, speak a powerful rebuke. Occasions of duty do not show forth the power of love so beautifully nor so forcefully as do those where duty does not impel. There is no voluntary virtue in the act which compulsion exacts. He who measures his worship to God by the rule of duty alone may be planning for himself the longest possible term in Purgatory.

Let us hearken, then, to the pleadings of the Living Jesus in our tabernacle. Let us seek Him there frequently and lay our burden at His Feet. Let us never pass the open door without entering and paying a brief visit to Jesus in the Blessed Sacrament.—Church Progress.

What Made Him A Catholic.

"What made a Catholic of me," said Sir Stephen de Vere, brother of the poet, "was my knowledge, my intimate knowledge, of the innocence of the morals of young men of the past. I went among them; I was at their hurtings, at their sports. I heard them, I listened to them. I knew them. I compared them to the young men of my own class. I said: 'What can make the difference? It cannot be education, for they had little or none. It cannot be society, they know nothing of etiquette of society. It cannot be travel; it must be only one thing—their religion; and I will be one of the religion that makes them so innocent and pure.'"

Men often laugh at a boy who will tug a sled for an hour to reach a summit from which he will slide in a minute, but he is a philosopher to the man who does hard work for six days that he may on Saturday night turn his coiled sweat into the till of a saloon.—Reflector.

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