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TORONTO, JULY 5, 1906.

PILGRIMAGE TO STE. ANNE DE BEAUPRE.

The sixteenth annual pilgrimage of the Diocese of Kingston, which is year after year augmented by pilgrims from all parts of Ontario, begins this year on Tuesday, July 24th, and arrives at the celebrated Shrine on Wednesday, the eve of the Feast of Ste. Anne. On Wednesday—the eve of the Feast—the church will be at the service of the Kingston pilgrims. The pilgrimage is under the patronage of His Grace the Most Rev. C. H. Gauthier, Archbishop of Kingston, and in charge of Rev. Father J. D. O'Gorman, who is known throughout the world and whose beautiful church and presbytery of Romanesque architecture, are celebrated throughout Ontario. Father O'Gorman, the genial parish priest of Gananoque, succeeds Rev. Father Twomey as organizer of the pilgrimage, and the success of Rev. Father O'Gorman in every work he undertakes—a success arising from his fine executive ability and general alertness—speaks the success of the present pilgrimage. The promised presence of the Archbishop of Kingston adds greatly to the interest of the occasion, and present prospects are that not alone the Head, but a great part of Kingston diocese, will visit the famous Shrine. It is, however, a recognized fact that though Kingston is the accredited originator of the pilgrimage, that it is altogether a provincial event, hundreds throughout Ontario availing themselves of the opportunity to take part.

The pilgrimage proper will start from Whitby on the Grand Trunk, the fare being \$8.05, and from Myrtle on the C.P.R., the rate being \$8.00. This year promises to be a record one, the railways co-operating in every possible way, and the arrangements being as perfect as circumstances will permit.

Intending pilgrims will be supplied with all particulars on application to Rev. J. D. O'Gorman, Gananoque, Ont.

BIGOTRY.

Canadian thistles will grow on all kinds of soil, and ruin all kinds of farms. They do not thrive when the farmer is careful, prudent and industrious. And though hard to eradicate, they may be kept down. There is a plant in the social order which very much resembles the farmers' pest. It is bigotry. In its speed at spreading, in the difficulty of being uprooted, in the injury it does to individuals and society, it is like the thistles. And as the latter is no credit to a farmer upon whose soil it flourishes so is bigotry a disgrace to a community. We do not mean by bigotry firm adherence to principle or the faithful practice of a man's religious creed. Truth is one. To maintain two truths of the same order upon the same basis would be to contradict the normal condition of the human mind. Every scientist in such a sense is a bigot. A mechanician who holds that what is gained in power is lost in time, or who stands by rank as bigoted. To think at all is to establish a stand against which all else of the same order: may pass away, whilst the proposition remains. Bigotry has another element, rendering it odious to a minority and injurious to the whole body. This element is intolerance of those holding an opposite opinion. This is also the element by which bigotry is to society what the thistle is to agriculture—an unnecessary blot, blur and evil. This untoward element has grown where adherence to principle has failed to take root. And whilst adherence to principle has limited its sphere, intolerance has spread in every

direction, taking the place of charity and fair play, killing these by underhand action, stalking through the country in season and out of season—with lodge-room methods and dark lantern schemes, destroying the great social farm of a free country, and sowing thorns and thistles of ill will and hatred. We are, and we are not, astonished that this bigotry or intolerance asserts itself among the high officials of our commercial and banking institutions. A bank may make fifteen per cent. That is not enough. It must make more. And any person or thing which proves an obstacle to increased profits must be got rid of. Catholic clerics are not regarded by those directors as desirable. Things are therefore made unpleasant for the few who are employed, and special care taken that no more are taken on. Catholic money may be all right—in fact it is no different from other money. What then is the reason that a Catholic clerk is undesirable? Can it be that they are inefficient or careless? We do not believe that. As a class they are quite up to the mark. It is because of the intolerance of both classes—the directors and the ignorant people. Afraid that they will not get the deposits of one religious denomination when a clerk of another denomination stands behind the counter, they adopt the policy of exclusion, which does a thousand times more injury than increased business can do good. Bank directors we should have thought, were above such motives. But money is the meanest, hardest and most selfish motive in society. That we are not astonished at the increasing friction between the Protestant majority and the Catholic minority arises from the old teaching impressed upon us by Thomas D'Arcy McGee. He used to say that an Irish Catholic in order to get the same reward would have to do twice as much work and do it twice as well. What was true in his time is true still. Bigotry may not then have been found in banks, for banks were few. Now when they are many, and when their directors have to look in all directions for business, and when they have to stoop to low, mean devices, the same evil nature shows itself. With one hand the directors take Catholic money, with the other they keep back Catholics from obtaining a position. No Catholic need apply.

DR. BRIGGS ON DR. CRAPSEY.

Amongst the charges for which the Rev. Dr. Crapsey of Rochester, N.Y., was lately condemned, was the denial of the virgin birth of our Lord. Whilst many of the leading Protestant clergymen side with the teaching of Dr. Crapsey, one has been found, Dr. Briggs, who vigorously defends the dogma in the North American Review. It will be remembered that Dr. Briggs was himself convicted of heresy by a Presbyterian court. Last year he spent some time in Rome. And his article shows that either at that time or at some other he paid some attention to Catholic theology. To the Catholic mind nothing is more revolting than to deny the virgin birth of Christ. It kills the eternal, consubstantial Sonship, and it does away with the divine Maternity of the Blessed Virgin. Its malice therefore is twofold—affecting as it does both the Son and Mother. Long ago the anathema of the Church buried such errors in graves from which they have never risen. The mystery of the Incarnation had been attacked in various ways by the old Greek heresiarchs—some declaring that Christ whilst above all creatures was only like to God, others that the union between the divine and human natures was not substantial, nor was it personal or hypostatic. In the Nicene creed as well as in the Athanasian, in the decrees of the councils all these points were forever settled. If a man wished to believe with St. Peter that Christ was the Son of the living God, he must admit consubstantiality of sonship, hypostatical union, virgin birth and others. A man might as well admit a triangle and deny that its three angles are equal to two right angles. Let us to Dr. Briggs. He maintains that biblical and historical scholars are as stout in their defence of the dogma as theologians. All criticism—both higher and lower or textual—supports it. Nor can modern science take sides; for it can neither verify it nor say it is impossible. So far as the philosophy of the question is concerned the dogma was assisted in the days when the strong systems of Plato and Aristotle held sway, and the dogma has retained its place through the centuries to the present time. The Dr. sees only two ways in which science may be more inclined to doubt what it cannot verify. Science admits of no exception, no mutability in God's laws. But whilst such an absolute denial may be made in arrogance, the only consequence we can draw from it is that science does not verify it. That denial by no means proves the impossibility. "Unless," says Dr.

Briggs, "we are prepared to exclude God from his universe and deny to him any immediate action in its interests, we must recognize that the incarnation was an event in which he would act directly, if ever, for it is God Himself becoming man. This, again, is dogma, back of physical science, but in no respect antagonistic with scientific criticism or inconsistent therewith. It is in a realm into which physical science cannot as yet enter, and may never be able to enter." This argument is not put with sufficient force or positiveness to suit us or answer a scientific objection. Dogma does stand back of physical science and mingle in its own very elements with all the scope and action of a master. Mystery surrounds the scientist in all his investigations and defies his explanation. His experiments, now separating compounds into elements, now uniting the elements into their whole, all prove that his power is most limited and his knowledge most superficial. He has not thrown aside the veil or measured the least step of omnipotence. All the progress of science and march of mind has brought man not one inch more within the hall of true knowledge and worship. However successful science may have been in ameliorating the material conditions it has accomplished nothing in the spiritual kingdom. Nor is it capable of accomplishing anything. It is unspiritual in its nature, its principles, and its teaching. Until it turns over a new page and starts with immaterial spirituality as admitted in the order of beings; until it admits the freedom and power of God to act when he chooses, it will approach no nearer to that greatest of all mysteries—the Incarnation. Then rejecting it as impossible science will try to throw Christ out of history, by calumniating and falsifying the teaching and action of His Church.

The strangest part of this critic's argument is yet to come. He holds that whilst the doctrine of the virgin birth is essential to the Church, it is "not essential to the faith or Christian life of individuals." "The doctrine," he says, "may for various reasons be so difficult that they cannot honestly accept it. They may content themselves with the doctrine of the incarnation and refuse to accept any doctrine as to its mode. They may even go so far as to deny the virgin birth, and hold to the theory of ordinary generation without accepting the legitimate consequences of that doctrine." A mystery may be difficult. And the very fact that it is a mystery characterizes it as difficult. The difficulty of a mystery is no reason for rejecting it. Again, supposing the Incarnation admitted how can an individual deny a consequence which Dr. Briggs claims to be essentially involved with its truth? But there is a very unsound principle laid down which being Protestant, places the individual private judgment above the Church. The Church must believe in the virgin birth whilst any individual need not. In fact he may reject it. So may it be said of any other mystery. Any individual member ought to be allowed the same right to hold or reject what pleases him. Where are we now? Rationalism; Protestantism; anywhere but where we ought to be. We are very far from that great central power which frustrated the error of Nestorius and saved the Incarnation and virgin birth hundreds of years ago. Whatever faith a member of the Church has he owes it to the Church, to which he must submit in the acknowledgement of revealed truth. The mission of teaching was given to the apostles, not to individuals. And men must hear the Church, or otherwise be rejected. To give the individuals the right which Dr. Briggs gives them is to divide and destroy the mystical body of Christ. It is poor logic, and shows a weakness due to early training, to find an argument so strong as that of Dr. Briggs, making for a great truth concerning our Lord Himself, yet terminating with the erroneous conclusion that the individual could choose which premises he wished. Protestant logic is weak and Protestant theology is worse.

Communication

There is an article in the Monthly Review for April, by Basil Tozer, on "Catholics and Journalism." It is written apropos of the retirement from the editorship of Punch of Sir Francis Burnand, which has called attention to "the remarkable increase in the number of Roman Catholics connected with the newspaper press of the United Kingdom that has taken place within, comparatively speaking, the last few years." Mr. Tozer made inquiries from proprietors of the larger British newspapers and on the whole received favorable replies to his question as to the lessening of prejudice against Roman Catholics as journalists. In one case, however, the prejudice was active and strong and because of the uniqueness this gentleman's opinion deserves to be quoted. He says,

"Personally I think it regrettable to say the least, that the power for directing public opinion should be placed to any great extent in the hands of either men or women who sympathize with the superstitious beliefs advanced by adherents to the Roman Catholic religion. For this reason I make it a rule to recruit my staff from persons holding religious views that coincide with the teachings of the old-established faith of this country. . . . No, I do not draw the line at either Jews or nonconformists; but I draw the line at Roman Catholics. From my knowledge of the world, which is considerable, I believe there are but few Roman Catholics who would let pass an opportunity of advancing the interests of their religion should a favorable opportunity of doing so present itself, and this being so, I realize to the full the inadvisability of letting Catholics get a wide foothold on the newspaper press."

One is tempted to ask this newspaper proprietor why, when he makes it a rule to recruit his staff from persons holding religious views that coincide with the teachings of the old-established Faith of this country, he should draw the line at persons holding religious views that coincide with the teachings of the older-established Faith of this country. Mr. Tozer refers to Mr. Henry Harland, who recently died, as a polished man of letters and a Catholic, and who in his earlier career had done some good journalistic work. His "Cardinals' Snuff Box" and "My Friend Prospero" have delighted many readers and will continue to be read for some years to come. The reference in the beginning of Mr. Tozer's article to Sir Francis Burnand, recalls the fact that some years ago one of the cleverest cartoonists on the staff of Punch was Richard Doyle, familiarly and lovingly called "Dicky Doyle." During an exciting time in the world's history, when prejudice against things Catholic was particularly active, Richard Doyle resigned rather than caricature the Pope. His son is Conan Doyle, the novelist and creator of Sherlock Homes. One is disappointed to find that the son of such a father is not a Catholic, but he has been punished for his connections. At the British election for Parliament, held during the Boer war, Conan Doyle was a candidate, but the essentially Irish and therefore vulgar name of Doyle directed suspicion against him, and he had to issue a pamphlet denying that he was a Roman Catholic. However, his disclaimer did not have the desired effect and he lost the election. It is difficult to decide whether to condemn the able, intelligent man who would do such a thing under such circumstances, or to condemn those whose attack made him think it necessary to do so.

—Mr. Tozer's summing up in his article is that we are progressing slowly, but progressing, and in thirty years bigotry should be extinct. It is a consummation devoutly to be wished. W. O' C.

Catholicity and Science

A German Protestant writer, named Dennert, has made an exhaustive study of the religious opinions of three hundred famous savants. The most illustrious names that have appeared during three centuries have been selected; men principally distinguished in the natural sciences—botany, geology, etc. Dr. Dennert's work has just been published at Berlin. It is an interesting record.

For the first period of his investigations, including the fifteenth, sixteenth and seventeenth centuries, the author cites the names of eighty-two men, noted leaders in their particular domain, seventy-nine of whom were believers in Christianity. Among these are Newton, Huyghens, Leibnitz, Galileo, and Copernicus. In the second period, the eighteenth century, fifty-five names are given—five infidels, eleven of whose religious views are unknown, while thirty-nine admitted the existence of God, of the soul, and of revelation. We may remark among the most illustrious of these last the names of Herschel, Linnaeus, Werner, Boerhaave and Bradley.

The third period embraces the nineteenth century. Here the number of savants is considerably increased. Dr. Dennert cites one hundred and sixty-three illustrious names; of this number a hundred and twenty-four were believers, twenty-two held indefinite religious opinions, while only twelve were infidels. Among the latter are Tyndall, Huxley and Vogt; the indefinite number Arago, La Place and Darwin.

While Dr. Dennert places the latter among the unbelieving fraternity, it is well to note that Darwin never declared himself a materialist. His views on God and immortality deserve to be quoted here. He says: "I have never been an atheist, in the sense of denying the existence of God. . . . The question whether there exists a Creator has been answered in the affirmative by some of the best intellects that ever existed. . . . An omniscient Creator must have foreseen every consequence which results from the law imposed by Him. . . . An omnipotent and Omniscient Creator ordains everything and foresees everything." ("Animals & Plants," etc., III., 531.) "With respect to immortality, nothing shows me how strong and almost instinctive a belief it is, as the consideration. . . . That the sun with all the planets will in time grow too cold for life, unless," etc. "Believing as I do that man in the distant future will be a far more perfect creature than he now is, it is an intolerable thought. . . . that all sentient beings are doomed to annihilation after such long-continued progress. To those who admit the immortality of the soul, the destruction of our world will not appear so dreadful." To Herbert Spencer, the most certain of all truths was the existence

of an inscrutable power in which we live and move and have our being. To quote his words: "Over and over again it has been shown that by Persistence of Force is meant the Persistence of some Power, the nature of which remains inconceivable, and to which no limits of time or space can be imagined, and which works in us certain effects; and though this Power universally manifests to us, through phenomena alike in all surrounding worlds and in ourselves, the Power in which we live and move and have our being—this Power is and ever must remain inscrutable, yet the existence of this inscrutable Power is almost certain of all truths."

Among modern scientists of unswerving Christian faith are numbered a Hermit, Pasteur, a Huy, a Faraday, J. B. Dumas, Le Verrier, Cauchy, Ampere, Volta, and many others. In fine, among the three hundred names collected by Dr. Dennert there are about two hundred and forty-two with religious convictions, repudiating the doctrine of materialism, and loudly proclaiming the harmony between Faith and Science. As expressing the sentiments of innumerable Catholic scientists, we may quote a declaration of the illustrious Cauchy, one of the greatest mathematicians the world has ever seen: "I am a Christian—that is to say, I believe in the divinity of Jesus Christ with Copernicus, Descartes, Newton, Leibnitz, Pascal, Grimaldi, Euler, Boscovich, with all the great astronomers, all the great physicians, all the great geometers of past centuries. I am even a Catholic; and if I am asked, I shall willingly give my reasons. It will be seen that my convictions are the result, not of prejudices imbibed from my birth, but of a thorough examination. I am a sincere Catholic, as were Corneille and Racine, La Bruyere, Bossuet, Bourdaloue, Fenelon; as have been and are still a large number of the most distinguished men of our age—those who do most honor to science, philosophy, and literature, who have contributed most to the glory of our academies. I share the profound convictions manifested, in their spoken and written words, by so many savants of the first rank—Huy, Laennec, Ampere, Coriolis. And if I avoid naming those who remain, I can say at least that I loved to discern all the nobility, all the generosity of the Christian faith in my illustrious friends—in the Abbe Huy and in the immortal Ampere."

Many of the Catholic scientists of whom mention has been made were distinguished no less for tender piety than for strong faith. Volta, for instance, one of the most illustrious, was "as pious as a nun." His devotion to the Blessed Virgin was known to all his acquaintances, who often found him with the Rosary in his hands.—Ave Maria.

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