

The Vagaries Of Science.

By a Regular Contributor.)

As long as the X-Ray investigations are confined to science and discoveries in the material order there is no doubt that they are calculated to ultimately benefit humanity; but once they are carried into the domain of religion and that people, no matter how well intentioned, undertake to either prove or disprove the truths that belong to the supernatural sphere, by such means, they become menace and something against which we cannot be too guarded.

In one of our New York contemporaries we find that, with flash head lines, sensational illustrations, and questionable statements, there is an attempt made to bring this scientific investigating process into the service of religion; or, rather into the service of anti-religion. In introducing the article says:—

"Even as the X-ray has become a permanent and important factor in surgery, so, many clergymen in the Bronx and in Manhattan believe and are declaring to-day, it will become a feature in the teaching of religion in that it can be brought forward as a wonderful and material factor to prove that many of the miracles described in the Bible are not so-called 'products of Oriental imaginations.'"

The story is then told of a Rev. Father Ruppert, of Oklahoma, who has been staying in The Bronx (New York city) under X-ray treatment, and who had witnessed some experiments by the physician, in the way of duplicating the miracles told in the Bible. "Dr. Geyser showed him a halo around his own head and showed practical illustration of what might have been meant by the story of the Holy Ghost in the pillar of fire."

On this Father Ruppert is reported to have said:—

"These demonstrations present to me a glorious opportunity, as it must, to my fellow priests and clergymen of all denominations. It is an opportunity to shatter once and for all the doubts of the scoffer and to cement the belief of the doubt."

"It is clearly demonstrated that it is only our limited knowledge of the wonders that are in the world that causes us to doubt the possibility of the miracles told of in the Bible."

And to have added:—

"With them I think many an unbeliever can be drawn back to the fold. I think the matter one worthy of general adoption. Many of my fellow clergymen, Protestant ministers as well as those of my own faith, who, with me, witnessed Dr. Geyser's demonstrations, agreed with me on its splendid possibilities as a factor for removing religious doubt as to the accounts of miracles contained in the Bible."

The experiments may be possible; we do not pretend to deny the fact. Father Ruppert may, or may not, have said what is above reported. If he did, he was speaking on his own individual responsibility, and his utterances in the premises have no actual weight as far as the Church and her teachings in such matters are concerned. How far it would be permitted to any priest to adopt such means as evidence in matters of miracles is a question that we cannot answer, and that could not be decided otherwise than by the voice of the Ordinary, echoing the voice of the Church. But on the face of it we are inclined to believe that either the report is exaggerated, or else the good friend was carried away with the enthusiasm which these exhibitions aroused.

Not being theologically trained we cannot venture to discuss such a matter upon its merits; but we do not see how the experiments above mentioned could assist in the propagation of religious truths.

Let us suppose that it is true that a halo can be produced, visible to the eye with the aid of the X-ray, and invisible under ordinary conditions, the fact proves nothing as far as miracles are concerned. Quite the contrary. There were no X-ray appliances in the days of Our Lord, consequently what the people then beheld they beheld with the naked, unassisted eye. If the miracles were merely performed by a natural power, then they cease to bear testimony to the supernatural character of the one performing them. Instead of aiding belief this would tend to accustom the intellect in the reality of miracles, and the miracles would cease

to be an evidence of Divinity in One, or of divine guidance and inspiration in others. We have no care for the experiments that go to measure and weigh the supernatural by mere natural standards. The Scriptures, the miracles, Christ, Christianity, and revealed Truth, in its every aspect, can stand upon their own merits, have so stood for nineteen hundred years, and have no need of X-rays, or any other modern scientific appliance to establish their existence or to bring conviction to the human mind as to their immutability.

The Conversion of The Japanese.

The Japanese have become, within a comparatively short time, a highly civilized people, measured according to the standards of western nations. They have received with enthusiasm modern inventions and have adapted them to the needs of their country; they have developed marvelously along the lines of commerce and industry, and, most noteworthy of all, perhaps, they have achieved great success in all branches of knowledge; they value learning so highly that they will spare no expense to acquire a finished education, in fact, not being satisfied with their own very excellent schools, their young men are found in all the great universities of this country and Europe. The Japanese are pagans, certainly, but they are not by any means the simple unsophisticated heathens of the days of St. Francis Xavier.

To convert these people; to bring them to a knowledge of Christianity in the way that will most appeal to them; how is it to be done?

Some hold, in view of the fact that they have become so modernized, that many of them lead such an active mental life that they are still making such rapid strides in progress, that they should be approached in a purely intellectual manner. The doctrines of Christianity should be set forth and carefully expounded, they should be compared with the tenets of the native religion—Buddhism—and their superiority shown; controversies should be started and threshed out to a successful conclusion; argument should be piled upon argument until Buddhism becomes overtopped and crushed beneath their weight. To accomplish this an occasional sermon or conference or debate by a missionary is not sufficient; reviews ought to be established in which religious questions under debate can be argued lengthily and learnedly and the warfare can be carried on as it used to be in England in Cardinal Wiseman's day between the Dublin "Review" and the High Church party.

A letter who has been sent to the Society for the Propagation of the Faith by Father Sauret, missionary at Kurume, Japan, speaks strongly in favor of approaching the Japanese by showing them the charitable works of Christian religion. Father Sauret writes:

"Whence comes the difference between the material progress of Japan, the marvellous rapidity of which has surprised the world, and the religious progress, which without remain actually stationary, proceeded with such slowness? It cannot be on account of the incapacity of the Japanese people to comprehend the sublime truths of Christianity; their history plainly proves the contrary. The reason is that the Gospel is not presented to them, shining forth in the light of good works. It is a pity to see the great cities of this country filled with Buddhist pagodas in which the bonzes continually repeat that the first and greatest enemy of Japan is Christianity. These men paint the ministers of the only God of peace and truth in the blackest colors. According to them Christianity is a wicked religion, authorized by the Government, it is true, but unwillingly, and under pressure from powerful strangers; it is a religion subversive of all constituted authority and incompatible alike with love of country and with respect due the Sovereign."

"The Catholic missionaries preach and combat error as well as they are able, but they can reach only a very small number of the people. They have fixed their residences in the principal cities when they make excursions into the country, there sowing the good seed by means of conferences, but they are unable, owing to lack of time, to follow up the work except here and there. Under these conditions preaching of the Word will not alone suffice for the conversion of the Japanese people; there is needed work of a lasting character which will be to them a continual sermon or great eloquence, showing them plainly the benefits of our holy religion. The pagans of Japan shall see the day, God will

ing, when they will come to know the good tree by its fruits, i.e., works of charity, such as schools, hospitals for lepers, orphanages, dispensaries, etc. Some of these works exist already, but they are very few and in great need of resources. Such as they are, however, they preach to the pagans the true virtue of charity, which is found in Christianity."

Father Sauret, firmly believing that he is in the right, wishes to give his method a fair trial. He is trying to a hospital at Kurume. With the aid of a Christian physician and some nuns—it will be noticed that wherever the most heroic charity is demanded, wherever the sacrifices to be borne are the greatest, at that place are always to be found Sisters of some religious order or other—Father Sauret has already established a dispensary where he does what he can. But that, at present, is far too little. He is sorely in need of money. He appeals to the charitably inclined of the Christian world for help in order that he may realize to the full his plan.

The attitude of the rich and influential pagans of Kurume, in regard to the proposed hospital, is friendly. They have urged Father Sauret to keep on with his work and have assured him of their sympathy and good will.

The results to be obtained from the foundation are, in the words of the missionary himself, "first, the eternal salvation of a great number of little children and of the dying, baptized in the hour of their death whose grateful souls will mount to heaven, their to pray for their benefactors. Secondly, in this industrial city a great many will be attracted by the goodness and devotion of the Sisters and so will come to look with favor upon a religion so beneficent and, as it were, clothed with love. It was thus that in other times our Lord and His Apostles acted when they entered the cities and towns of Judea to preach the Gospel. They first healed the bodies of those whose souls they wished to save. We, following in their footsteps, wish to act in a similar manner."

Father Sauret's letter concludes with this touching appeal:

"Christian souls, blest by God with the goods of the world, do not fail to respond to the appeal of a poor missionary who asks your aid. Give generously for the suffering members of our Lord Jesus Christ. He will reward you for your pity upon the last day by showing you mercy throughout eternity."

Charitable Christians wishing to assist in the establishment of the Hospital at Kurume may send their offerings to the Society for the Propagation of the Faith, Baltimore, Md.

MGR. FALCONIO AND THE INDIAN CHIEF.

During the visit to Washington recently of the famous Indian chief, Charlot of the Flatheads, and several of his friends—a visit undertaken with the object of seeing the Great White Father and soliciting him to remedy some of their grievances, an interesting episode took place. This was the call made by Chief Charlot and his retinue, in the full glory of their aboriginal costumes, upon the Most Rev. Diomed Falconio, the Apostolic Delegate, to whom they were presented by Monsignor Marchetti, the auditor of the Indian delegation. To the Delegate, the old chief, through an interpreter, made a little speech.

"My people are all Catholics," he said. "They are all good Christians, and they have been faithful to their religious duties. We feel grateful in being permitted to address the representative of the Holy Father. We have come to see the Great Father in Washington, because our hearts are heavy and filled with sorrow."

The Delegate blessed them, and cautioned them against the violence to which they said the young bloods desired to resort. He assured them that the Holy Father loved them, and that in time the Great Father in Washington would right their wrongs, but they must have faith and patience.

STATISTICS.

Seventy years ago there were only about 30,000 Catholics in the State of Ohio. To-day they will number, it is reported, 581,000.

A LUCKY ESCAPE.

"See here, young man," said the minister, "you have never paid me that fee for marrying you."

"You're mighty lucky I haven't sued you for damages."

Catholic Boys' Brigade of Dublin.

In a few of our parishes much beneficial work is being done by the Christian Brothers outside of the classrooms in behalf of Catholic youth. In Dublin, Ire., much enthusiasm is manifested in the same regard as may be seen by a perusal of the following sketch which we clip from an exchange:—

"Any one who has taken an interest in the work of the Catholic Boys' Brigade, Church street, Dublin, since its inception, cannot but feel pleased at the successful results of its mission to inculcate sound moral instructions into the minds of those little boys who have become members. Appropos of the forthcoming Annual Brigade Retreat in the Church of St. Francis, Merchants' quay, it may be of interest to note a few of the objects with which the Brigade was established, and in furtherance of which it is still laboring. The first two are: 'To crush vice and evil habits among boys; to instruct them thoroughly in the Christian doctrine; and all will agree that these alone warrant the unselfish support of all classes of the community. In accordance with these objects, all boys (between the ages of 10 and 18 years) on being enrolled as members, are pledged to total abstinence from all alcoholic liquors; and are subsequently exhorted by word and example to always remain faithful to their pledge and the cause of temperance. They are also advised to make companions of each other in the Brigade, and thereby avoid the awful vice and evil temptations surrounding bad companions. Then, again, the members have every special Brigade 9 o'clock Mass every Sunday morning in the Church of St. Francis, Merchants' quay, but for which many poor boys might often neglect their duty in that respect. It is gratifying to see, from all quarters of the city, groups of little boys neatly attired in the uniform of the Brigade (a round cap with blue band; a St. Patrick's blue sash, and a white haversack), proceeding every Sunday morning toward the central Brigade Hall, Church street, where they assemble at 8.45; then at 8.50 o'clock, to the strains of the fine brass band, the whole assembly moves off for the Church of St. Francis, and the sight presented by the vast procession of little boys, banded together in the sacred cause of religion, certainly reflects most creditably on the organization and its promoters. On the first Sunday in each month the Monthly Communion takes place at the usual 9 o'clock Brigade Mass for all members who have been admitted to First Communion; and on Monday, Tuesday, Thursday and Friday evenings of each week, Christian doctrine classes are held for those members who have not made First Communion or First Confession. The other objects of the Brigade are: 'To give the members habits of obedience, discipline and self-respect; reverence and love for ecclesiastical authority and holy religion; to promote their moral, physical, and temporal welfare, and to give them habits of strict sobriety.' In the interest of such deserving objects is the Brigade being worked; and the promoters feel that if a branch of the organization were established in every parish throughout the country, a great and practical assistance would be rendered the sacred causes of temperance and anti-treaty. Those secretaries of branches of the Catholic Boys' Brigade throughout the country who are anxious for an annual assembly of all branches of the organization, and who have not as yet sent in the particulars as to their numerical strength, etc., are particularly requested to do so at earliest convenience, with a view to holding a general meeting during the summer of representatives from all branches; and those who might be desirous of establishing branches of the organization will receive all necessary particulars on application to the honorary secretary, Catholic Boys' Brigade, 155-157 Church street, Dublin, to whom all communications should be addressed."

Though the other attractions at the recent St. Vincent de Paul Bazaar, Rotunda, were many the gymnastic displays given on Tuesday and Thursday nights by two teams from the Catholic Boys' Brigade, Church street, commanded a large share of patronage, and the applause with which the dumbbell exhibitions were greeted testified to the excellent training of the little boys, for which Captain Breen (hon. instructor) is to

be congratulated. On Thursday night they performed some difficult feats on the parallel bar. Friends of the Brigade may be interested to know that these two teams will represent Church street in the Boys' Brigades' Gymnastic Competition (for which eight or nine teams have entered) at Earlsfort terrace. It will be remembered that the only Boys' Brigades' Gymnastic Competition decided so far was won two years ago by the team from the Catholic Boys' Brigade, Church street; and the teams now entered are very sanguine of giving a respectable display. On Easter Sunday morning a large number of boys attended their parish churches for Easter duty, while the usual Brigade Mass took place in the Church of St. Francis, Merchants' quay, and was well attended. Members of the Brigade who have been admitted to First Communion, and who may not yet have made their Easter duty, are most earnestly exhorted to avail themselves of the earliest possible opportunity of doing so.

On Wednesday and Thursday evenings, 29th and 30th inst., two grand annual gymnastic displays will be given by the Brigade Gymnasium, assisted by all the prominent Irish gymnasts. On each evening a grand select concert will be provided, to which several distinguished artists have kindly consented to contribute. On Easter Monday some members of the Brigade were very successful at the athletic sports held at Ballsbridge. On last Sunday morning the grand drawing of prizes, postponed from the previous Sunday morning, took place on returning to the hall from the 9 o'clock Mass. Kind friends who are interested in the good work being done for the boys of the city by the Brigade, and who might be anxious to contribute prizes for the members, will kindly communicate with the honorary secretary. All such gifts will be gratefully acknowledged. Preparations are progressing satisfactorily for the forthcoming annual retreat, which will shortly be held in the Church of St. Francis, Merchants' quay. The co-operation of parents is earnestly solicited to make this retreat a great success. All Catholic boys and other Catholic young men who might be anxious to attend the religious exercises are cordially invited to do so. The date of opening will be announced in due course. In the meantime, however, all members of the organization are particularly requested to attend their meetings during the week for necessary instructions. Those members and non-members who have not yet made First Confession or First Communion are reminded that Christian doctrine (Catechism) classes are held on Mondays, Tuesdays, Thursdays and Fridays, after usual parades. The attention of parents is drawn to these classes.

The following is the usual weekly programme of the Dublin Catholic Boys' Brigade: To-morrow (Sunday) morning all members are requested to attend at the Brigade Hall not later than 8.45 for the usual 9 o'clock Brigade Mass in the Church of St. Francis, Merchants' quay. Those members who have not yet attended their Easter duty are requested to do so as early as possible. On returning from Mass another grand drawing of prizes will take place and some announcements will be made with reference to the forthcoming annual excursion. Monday night Irish language and history classes 7.30; No. 9 (Probationers) Company assemble at 7.30 for instructions relative to the annual retreat; brass, bugle, and pipe-and-drum bands practices, 7 o'clock to 9.30; members of the pipe-and-drum band are particularly requested to attend at 7 o'clock; Catechism class, 8.30; other classes, 8.30. Tuesday night, "Right Half" Brigade, Nos. 1, 2, 3 and 4 companies, assemble at 7.30; boys from St. Paul's, St. Michael's, St. Joseph's and St. Thomas' (Marlbrough street parish) are expected to attend, and boys from these districts who have not been attending the Brigade for some time are cordially invited to return to their companies; gymnasium class, 8.30—a full attendance of the two teams is requested; other classes, 8.30. Wednesday night entertainment, 7.30; brass and pipe-and-drum bands practices, 7 o'clock to 9.30. Thursday night, Irish language and history classes, 7.30; No. 9 (Probationers) and No. 10 companies assemble at 7.30; Catechism class, 8.30; other classes, 8.30; gymnasium class, 8.30. Friday night, "Left Half" Brigade, Nos. 5, 6, 7 and 8 companies, assemble at 7.30; boys from Thomas street, Meath street, Cork street, Francis street, etc., are particularly requested to attend on this night. Saturday night gymnasium class assemble at 7.30 for instructions, in view of forthcoming gymnastic displays on 29th and 30th in Brigade Hall. Sunday morning, May 3, Brigade Mass 9 o'clock, and Monthly Communion in the Church of St. Francis, Merchants' quay; a full attendance expected.

WITH THE SCIENTISTS

NEW KIND FLYING MACHINE.

A flying machine which is a departure from the usual types, inasmuch as it makes no use of the balloon idea, has been made in miniature by Otto A. Kaehler of Detroit. The arrangement consists of a series of small silk canopies that, in moving upward, are closed by the slightest air pressure from above, and on the downward course are opened, and the pressure and resistance they offer to the air forces the whole machine upward, and as the motion is continued the machine continues to rise. By a slight regulation of the speed of the operations the airship is kept at a certain height or lowered at will. The idea of the action of the parachute has been kept constantly in mind, and all precautions taken to insure the opening and closing of the tiny parachutes at the proper time. These canopies or parachutes are arranged upon the wings in appearance to the great wing wheels of a binder, and the frame work to which they are attached is so fixed as to stay always in a horizontal position while the wings are revolving upon the two axes, which arrangement keeps the open end of the parachutes always downward.

This alternate spreading and collapsing of the canopies is fashioned after the manner in which the feathers on a bird's wing present their broad sides to the air when the wing is brought down, and their edges to the air when the wing is raised, so that, when the parachutes are ascending, they always present the minimum of surface to the air and, when they are descending, they present the maximum of surface. Each wheel is composed of eight groups of canopies in the original model, so that no time or power is lost, as at least two sets are open all the time on each wheel. The advantage of having two separate wheels is that it prevents disaster by making torsional or sidewise movements impossible, because of the perfect balance obtained. After the machine has been raised in this manner and is kept in the air, the propelling of it is a matter of small concern, as that is considered an easy thing to accomplish. Mr. Kaehler will use on his machine a propeller, or rather two of them, patterned exactly after those used for water propulsion on boats, and by these two the airship will be sent ahead, reversed, and steered.

ABOUT FOOTGEAR.

"The revolution of the shoe presents a rather interesting study," said an observant man, "and it would be interesting to know just what changes will take place in the future. Boots have about disappeared except in plays of a romantic kind. Boots are mostly found on the stage now. Of course, one may find them in remote sections of the county, in lumber camps, where men are forced to work a great deal in marshy places, and where they often sink up to their knees in mud and water. But in modern life boots are as a rule, in the way. They are too heavy. They are a handicap in the race for success. Men have taken to lighter footwear. They want to carry just as little weight as possible. They do not want anything that interferes too much with the suppleness of the limbs. They have got to keep on the go. But I was thinking more particularly of the influences in detail which have worked out the changes in footwear. The modern method of living has been at war with the old-style of shoes, just as it has been at war with old fashions in the matter of clothes. Why should a man or woman wear heavy shoes in the cities of to-day? There is no reason for it. There are too many conveniences. A man can step in a car at his office door and in a few minutes can step out again right at the door of his home. It is cheaper to ride than it is to buy shoes. We find in these conditions an explanation of the popularity of low-quartered shoes in these latter days. I suppose after a while men and women will be able to wear toe shoes without any sort of inconvenience, and they will be able to get around quite as well as their forefathers did in boots and shoes of a heavier kind. Besides the development of sidewalks in cities has had much to do with changing the character of shoes worn now. It is possible to keep out of the mud and water, to keep one's feet dry, without crawling into a cab or a street car. So I might go on and mention many other influences which have been at work to bring about the changes we observe in footwear. But these things will naturally suggest themselves to persons who take the trouble to keep in touch with modern styles. It is an interesting study, and one which may be pursued with profit."—Times-Democrat.

THE COL

CHAPTER XX

HOW
HARDRESS
HAD
A
STRANGE
DREAM
OF
ELLY.

The burst of rapture was received by Elly, the moment every other the mind of the young boy eyes sparkled and her brightened at his entrance innocent delight of a child our changed, and her was agitated by a passion which Harrores could not anticipated if his absence prolonged to a much more time. He could not ing, that Elly was far cousin in gentleness of ready confidence, and a plicity of manner, as shown by the latter in dignified and elegant, and in correctness of

They stood at the open being yet encircled by her husband, and gazing while the expression of had illumined the count both, faded gradually a look of calm and settled sudden, their ears were a hoarse, husky, and voice, which seemed to a crag that sheltered the left side. Looking Harrores beheld a woman on the turf, whose appearance showed her race of viragos who a numerous in the country Ireland than they were years since. Her face nounced a Spanish origin consisted of a brown fastened up the back brass buttons, and a ribbon, considerably affected of long possession lock soiled and stained roll in the puddle of fairs was superadded, right hand she grasped heavy oak stick, which judge by the constant of it in enforcing her as necessary to her famous threat of field's orator. Her eye shot from watching ance; and the same old a habitual violence given to her thin, countenance, a sudden ble turn of expression

"Hal! hal! my child fine clever children. Oh, the luck o' me, lad like you I married with the red blood his yellow skin, like behind the clouds, I mane, withered disc my house his home at the beauty of him beauty of him! I a lady if I liked. O me! the luck o' me! men, every one of 'em a faction, and all, a graves, down, down; but that picture of himself my husband for the whiskey," she came down the before the pair, "m break with the thou tall young men, bro an' they to die; Wouldn't it kill the o' it! Five tall you the price o' the wh

"Indeed I will not enough already." "No, nor halt!" axon. "A dram is drams isn't half only two. Coax his lanua, to gi' me whiskey."

Elly, who stood this virago, turned glance on Harrores. "Your young mis latter, 'would not cipator in the sin ness."