

The Erratic Flights .. Of a Scientist.

BY A REGULAR CONTRIBUTOR.

While science confines itself to the improvement of man's earthly condition, and remains within its sphere of material development, it has a noble mission and is calculated to assist in the grand, general plan that originated with the Creator of all things.

their life's study, just as they were about to make the last test or final experiment. We do not think that the futility all such delvings into the heart of nature could be more interestingly illustrated than in the concluding chapters of Bulwer Lytton's "Strange Story," or in his still more wonderful production "Zerzoni."

MENDACITY AND VERACITY.

BY AN OCCASIONAL CORRESPONDENT.

It is not my intention to chide and censure those who are in the habit of telling a lie, or those who tell one now and again. We are very often sore put to it by inquisitive and curious people who wish to pry into our affairs.

think another. Otherwise he would make out of himself a sort of double being. To himself he wishes to appear in such a light and to others in an altogether different one. Let it not be inferred from this that we are always obliged to manifest our internal senses to others, by no means, yet it is not, by no means, the contrary.

these. In passing, I shall only say that a lie is often fraught with disaster and misery for many.

THOS. J. NORTON.

UNCHRISTIAN TALK.

It would be very well to try and deepen our conviction of the badness and the foolishness of the habit of talking uncharitably. Unkindness and uncharitableness, not only in deeds but even in mere words, are bad and wicked because cowardly and cruel and unjust in themselves, even if God had not expressly forbidden them.

But God has expressly forbidden them, and there are few bad things that God has forbidden so emphatically and with denunciations so often repeated, as the vice of the tongue. Whole pages of sacred Scripture might be quoted, from Ecclesiasticus especially and the Catholic Epistle of St. James, denouncing with marvellous energy the uncharitableness wrought by this unquiet, evil tongue of iniquity; and the divine threats against the uncharitable tongue do not begin with the son of Sirach, nor did they end with the son of Alphaeus, St. James the Less.

Although, however, the fear of offending the God of charity and the wish to be like the meek heart of Jesus must be our supreme motives from abstaining from sins of the tongue, it is very well to strengthen our purpose by convincing ourselves on lower grounds of the foolishness of all uncharitable talk. It is not only unChristian and uncharitable, but rude and vulgar and ungentlemanly. "Politeness" as a strange word to come into such a discussion, yet we have introduced it already, and it comes into the only phrase we carried away from a retreat given to the students of Maynooth, very nearly fifty years ago, by Dr. David Moriarty, before he was Bishop of Kerry: "Politeness is the fuel of charity."

Something similar is found in the little book entitled "Practical Sayings of Mother Macaulay, Foundress of the Sisters of Mercy": "She required the strictest attention to politeness and good manners towards each other. She used often to say that any departure from the rules of good breeding was usually the cause of some breach of charity, while good manners add to the value of good works. That famous woman of the world, Madame Swetchine, as famous for her holiness as for her social charm, said the same thing in a little differently: "Politeness is one of the safeguards and exercises of charity."

In the same place where I have jotted down these parallel passages, I find three other useful sayings which only bear indirectly on our present subject of uncharitable talk. We may try never to be uncharitable or ill natured, but always good natured and good humored, and so to keep our round in an atmosphere of kindness and charity. The lady whom we quoted last exercised herself the happy influence which she thus describes: "There is a silent Apostleship, a living Credo, an incessant and efficacious mission, which consists in the natural radiance, the true and profound contentment of certain holy souls: for the joy which such persons feel in religion is of all homages the least suspected."

False Estimates of Life. We cannot claim to be in accord with all that writers like Sarah Grand produce; but we find even in such authors flashes of truth that cannot be ignored. Contributing to the New York press a short article upon "Woman in 1901 and her future," this writer has given expression to some very healthy views concerning the sphere of woman and the false attitude of the modern woman. Her object is to show that the proper education of woman, for the purposes "of developing the best that is in her to the glory of God and for the good of mankind" is most desirable. She is in that "to woman worth the name has ever wanted to be a man," and that the fear of this desire to go beyond her sphere has caused most of the opposition to the enlargement of woman's sphere of action. If these views were wedded to the unchanging principles of the Catholic Church

concerning woman and her sphere, we believe that they would be productive of immense benefit to the gentler sex.

The Church is not opposed to the education, and the higher education of woman; on the contrary, the institutions put of number that the same Church controls, the great convents and seminaries for female education prove clearly how desirous that true mother is to endow woman with every ornamental acquirement that she is capable of receiving. In no other religion on earth is woman honored and exalted as she is in the Catholic Church. The very idea of the Mother of God, the very dogma of the Immaculate Conception, the very precepts regarding the example of Mary—for maiden and for mother—constitute the most glowing tribute that earth has ever paid to woman in any form and in any sphere. Hence it is that if Sarah Grand were to have based her views upon the Catholic doctrine and practice concerning the female section of the human family she would have written something actually grand in its conception and positively beneficial to the women of all generations.

Another remark in that article has attracted our attention, and is deserving of careful note. It reads thus:—"There has been talk lately in England of the decay of domesticity; but when the matter came to be sifted no proof was forthcoming of any decay whatever; on the contrary, there was ample evidence that domestic life had been raised out of its old dead level of stultifying dullness by the better education of the women."

On this we might have very much to say, did circumstances permit. But we must admit that there is an apparent truth in what the author here asserts. We do not believe that a proper education, that which exercises a refining influence upon the woman, can have other effect than one of a beneficial nature as far as concerns the home life. It is not the education of woman that is the danger, but it is the taking of woman out of her natural sphere of action and ushering her into the domain that social organism has reserved for man. The better educated the woman the happier and the brighter the home that she is called upon to govern. By education, however, we do not mean the acquirement of a certain amount of knowledge, of scientific or other instruction; education includes the moulding of the heart, the shaping of the mind, the forming of the sentiments, the inculcation of religious principles, the imparting of high and holy ideals; in a word, education means the perfecting of each and all of a woman's faculties and the bending of her inclinations and tastes in the direction of the domestic hearth.

A YEAR'S MISSIONS BY REDEMPTORISTS. The Redemptorist Fathers of Saratoga Springs, N.Y., have given 149 missions and retreats during the year 1901. In addition to this work they have also conducted several very successful non-Catholic missions. The following fathers are members of the missionary band, the largest in the United States: Rev. Francis E. Klauder, rector and director of missions, Rev. Francis X. Miller, Hubert J. Zilles, James Feehey, William Hogan, Francis E. Parr, Stephen L. Connolly, Joseph Hanel, John J. Heenan, Francis X. Budr, Ernest Cooper, Joseph Bloom and John B. Guilo.

The territory covered by these 149 missions and retreats comprises various cities and towns in New York, Pennsylvania, Maine, New Hampshire, Massachusetts, Connecticut, Vermont, New Jersey, Maryland, West Virginia, District of Columbia, Ontario, New Brunswick and Nova Scotia. Among these for whom retreats were conducted were the priests of the archdiocese of Toronto, Can., and of the dioceses of Wilcna, Minn., Grand Rapids, Mich., and Hiltsburg.

Besides the missionaries named above, the Redemptorists have landed from four to six missionaries in the following houses: St. Mary's, Annapolis; St. Alphonsus' Church, New York; Mission Church, Boston, Mass.; Our Lady of Perpetual Help, Brooklyn, N.Y.; St. Mary's, North East, Pa.; St. Alphonsus', St. Louis, Mo.; St. Joseph's, Denver, Col.; Kansas City, Mo.; Detroit, Mich.; Grand Rapids, Mich.; Seattle, Washington; Montreal and St. Anne de Beaufort, Canada.—Catholic Standard and Times.

LET US GO TO DESJARDINS'. That is what is being said this season among all the buyers of choice furs, at reasonable prices for both rich and poor. It is a well established fact that the great house of Charles Desjardins & Co. gives 80 to 40 per cent. better value than anywhere else for the same money.

Join the crowd, therefore, for Charles Desjardins & Co., who are in every way the kings of furs in Canada, 1533 to 1541 St. Catherine Street.

CATHOLICITY IN SCOTLAND. In Scotland the Church continues to make wonderful progress. Monsignor Fraser, in announcing the Pope's interest and blessing at a recent meeting of the Catholic Truth Society, said he had assured the Holy Father a short time ago that the Scottish Catholics were organized and bringing Catholic claims before the minds of their fellow-countrymen. Noble churches were rising all over the land, schools and noble seminaries—nurseries of the future priesthood of Scotland. While a steady stream of converts were returning to the faith of their fathers, Catholicity was permeating Protestantism itself, and its doctrines

were preached from Presbyterian pulpits. They owed to Catholic patriots the independence in which they gloried, to Popes and bishops three at least of their universities, and their judicial system, which was the pride of the empire.—Southern News.

THE IRISH LANGUAGE And Technical Education.

The Most Rev. Dr. O'Dwyer, Bishop of Limerick, has always something strong and decisive to say when he makes a public utterance. Speaking the other day at the distribution of prizes at the day school attached to Laurel Hill Convent, Limerick, His Lordship said he hoped that at the next distribution of prizes they would have recitations in Irish. The movement for the revival of the Irish language deserved the sympathy and co-operation of everyone in the country. He would be very glad that that school and all the schools in the diocese did their own part in furthering it. He had been asked, "Will it last?" and he answered, "He did not know." They took up a great many things in Ireland with great enthusiasm, and worked earnestly for a time. They allowed them to drop away. Whether that would be the fate of the Irish revival or not he did not know, but while the great movement was there it ought to get fair play and a fair trial. He was glad to know that the education in all their intermediate schools this year had taken a new turn of a more practical character. In that institution he had sometimes assisted at the science classes, and he was glad to see the girls working with their hands, and not only learning out of books, but learning to do something. The science teaching that had been brought into the girls' and boys' schools ought to do a great deal of good for the people. If technical education was ever to come to anything, it must be based upon the work in the schools. A solid foundation must be laid in school-time, and on that they would be able to erect a superstructure of technical science. It was a rather unsatisfactory thing for the Irish people to see that not only at the head of the department in Dublin, but throughout every town and every county in Ireland, in order to make any attempt whatsoever at teaching technical knowledge it had been necessary—or, whether it was necessary or not, it had been done—bring over a number of Englishmen and Scotchmen to educate them. Of course they were not Catholics; they were English and Scotch Protestants who knew very little of this country and its people. It was a great advantage when administering any system in a country to know something about it; but of course their masters did not require to know anything at all about any country. They were ready to administer to every quarter of the globe, and to dispense with a knowledge of the natives. He supposed they would carry that principle into the matter of technical education throughout the country, but if they did they would soon find they were making a very great mistake, and would not carry their science much further.

The first thing these gentlemen had got to do—particularly the chief organizers, who were the expert advisers of the Department of Agriculture—was to put themselves into communication with the established educational systems of the country. They had to work through the schools that were there. The system of education that they had adopted in Ireland was denominational. Whether they were Catholics or non-Catholics they were all agreed on that—the education they gave their children was through denominational schools. That was simply a fact, like the Irish climate, and these gentlemen when they came to Ireland, must recognize that. If they thought they would be able to set up in Ireland a spick-and-span new system of their own—that they could shove aside the Catholic clergy; that they could put aside the Catholic schools which, in a city like Limerick, had done good work; that they could build up a system of technical education without any co-operation on the part of the Catholic schools, which were established for years and years, and were doing enormous work, they would find that they were making an utter mistake, and after serious failure they would after three years simply have to begin all over again.

OBSERVANCE OF SUNDAY. The country is agitated about the observance of Sunday, remarks the "Messenger Magazine." It is gratifying to us, as Catholics, that we never think of having recourse to the civil law to regulate our Sundays. In this, as in all other matters of serious import to religion and morality, we follow in all simplicity the guidance of the Church.

RELICS.—There recently arrived in Louisville, Ky., a box containing relics of two Roman saints who were martyred in 265 A.D. The relics are assigned to Monsignor Desjardins & Co. Better still, they are to be placed under the altar. They are those of St. Magnus, a Roman centurion, and St. Bonoso, a Roman virgin. They were originally taken from the catacombs over 200 years ago, and have since rested in the Church of the Convent of Agnani, near Rome.

and truly religious manner in which the Church has safeguarded this observance from the beginning. If we wish to derive profit from the present controversy, we should take the pains to study the origin of this day, and strive to appreciate the spirit in which the Church has ever required her children to observe it. If, besides, we desire, as we should desire, to help our fellow-citizens who are now agitating the question, whether they be members of a church or not, to derive benefit from the controversy, we can do nothing better than set them an example of true Sunday observance by attending strictly to what the Church requires. Ten million Catholics, say 15,000,000, if we have that number, as some compute it, out Sunday morning to Mass, and many of them again to the afternoon or evening services, would be a moral force for this observance, far more effective than books of laws with armies of policemen to enforce them.

FOR FINE FURS.

Just bear in mind that there is no firm in Montreal who can sell you such fine garments so reasonably as we can. Every skin we put into a garment matches every other's skin, the seams are taped, the lining of the best quality, and the workmanship—well, it's got to be the best to leave our store. Chas. Desjardins & Co., St. Catherine street.

SUBSCRIBER'S SUGGESTION

Maple Island, January, 1902. To the Editor of the True Witness: Sir,—Two years of the world's history have passed away since I became a regular subscriber for the "True Witness," and not a nominal subscriber either, but a diligent reader of its interesting articles and general topics of interest and instruction for all whose belief is in harmony with its columns. I have derived such a large amount of pleasure and information from the perusal of the paper that I feel it my duty to make a few remarks respecting its enlargement, and trust that in so doing I will not be considered impertinent, presumptuous or meddling. I am not one that claims the right to suggest to others what they should do. I am simply going to say what I think would be a good thing to do, and whether or not it meets the approval of others, I cannot forego the temptation of having my say in the matter, and that is to have the "True Witness" enlarged to twice its present size. I am willing to double my present subscription for the benefit of the paper, and will pay in advance. I am sure your "Curbstone Observer" will agree with me in what I have stated above. His admirable weekly contribution to your paper has fully impressed me with the belief that he is a gentleman of beautiful sentiments. When I first read his letters they were so fraught with religion and religious sentiments, that I concluded he must be a priest, but when I read his letter, last spring, on "House Hunting," I at once abandoned the thought that he was a priest. I am no stranger to Montreal, I spent some of the best years of my life amongst its hospitable people, and would like to revisit its sacred edifices. Often have I knelt before that venerable priest, Father Dowd, in St. Patrick's Church, and listened to his kind and saintly admonitions as my confessor. When I was in the prime of life often, too, was I charmed by the eloquence of Father O'Farrell and others who were living in your city during my stay, from 1866 to 1872. Many times have I stepped into St. Ann's Church and listened to the manly voice of Father Hogan. But eminent priests have all performed their mission here below and are now in the full enjoyment of their Blessed Redeemer, who sent them to do His will here. Many years have passed since I boarded the train at Bonaventure Station that bore me away from a city that "was all the world to me." This evening brings fond recollections of days gone-by.

Every subscriber to the "True Witness" should get one more subscribers in order to have more good reading matter. We should remember the old adage: "That many can always help one, when one cannot always help many."

I am of opinion that no matter in what walk of life a man moves, whether he be a servant, a mechanic or a financier, he invariably likes to know that in discharge of his office he is appreciated and his work is approved of.

Therefore, I cannot omit wishing the Editor of the "True Witness," its staff of efficient writers, and all its readers, a happy New Year, and hope their efforts to make this valuable paper still more valuable may be crowned with every success. Yours most respectfully, A SUBSCRIBER.

THE KING OF FURS.

No establishment in the world offers a richer collection of furs than the model establishment of Chas. Desjardins & Co. Better still, they are to be placed under the altar. They are those of St. Magnus, a Roman centurion, and St. Bonoso, a Roman virgin. They were originally taken from the catacombs over 200 years ago, and have since rested in the Church of the Convent of Agnani, near Rome.

Our C

The other evening to while away moments from journal odd bits of literature might take up to leave aside all and short essay by "Scientific Prophecy" century. There graph in it, which I will mention, at attention. It runs may have—or run for I am seventy-cannot in the next things hope to see tific marvels—we visible police some visibility of the become chemically too much of an if a poor curbstone be able to enter arguments that go a theory. I am of my lack of sci to take things every-day common ly I will make no ing or proving a hypothesis of an e

The only invisibil ited intellect can action with the that which all mu positive fact—when the grave. Then visible, at least as vations have provi suppose that Jule human beings goin full of life and ac dowed with the p rendering their bo their neighbors. ramble off from m the idea of an that drew my atte

If we were to a journalistic wag would very probab experience has pro all police are invi day—especially wh is needed. It has ing joke—so long has got too stiff i move—that the po to be seen at the r but that he inv when all the trou may be some fou theory as facts way to support it that the policeman creature, constitut the rest of humani dowed with ubiqun inviolability. Then attribute—which o never possess—scie. In plain En uniform and his au not be in more th time, he has no pe the occurrences of aware of everythin place in every locu time, and his facu hearing are by no in a word, he can't than did Sam Well, that are "a dou million magnifyin of extra power."

my own observati expere of this l expense of the poli fresh nor well four I have had no of for observing pol along the curbston been enabled to fo on the subject of Stand with me an a fine day — u

CATHOLIC PUBLIC SPIRIT. Shanley, of Hartford ing on the occasion Communion Day" o society of Philade In society to-day ful lack of Cathol Public men seem a Public profession would be deemed lib mitted. Liberty edness are words to these days. Truth is unchangeable, ir is no liberality in amount of liberality, and two, five. All pricing, absolute gious truth is so c it cannot yield one drea of this world the children of ligh split united an are the men of the temporal interests, ly after God's int fected.

ANOTHER VOIC need—pressing needi hands, earnest i agogue hearts in there can be little in view of the teno and public uttera and in the United S ton "Plot," in refer mirable discoure