### ABOUT MIRACLES.

The Views of a Learned Jesuit, Rev.

Rev. Father Coupe, S. J., M. A., of Stonyhurst, explained the subject of miracles in a recent discourse. He miracles in a recent discourse. He proposed, he said, to prove the divinity of Christ irom miracles, and here he took the opportunity of discussing the whole question of miracles. That whole question of miracles. That night they would prove our Lord's divinity from miracles. What was a miracle? A miracle was the visible effect of divine power surpassing the capacity of all created causes. A true mir acle must have a two fold characteris-It must first of all be above all the forces of nature. It must secondly be apparent to the senses, exterior,

palpable, manifest.

It must be above the forces of nature. For example, an earthquake, a comet, an eclipse, however extraor dinary a phenomenon each was, was not a miracle. Transubstantiation was not a miracle. To be a miracle it must, therefore, be a visible phenomwhich not only surpasses the power of all created forces, but is absolutely inconceivable, the only conceivable hypothesis being that it is the work of God, of an intelligent Being, of superhuman understanding or will.

A true miracle is the manifestation of a mind superior to man's mind. If he bailed a boat in the darkness and it at once came to him it followed that the boat must have an intelligent being on board. The telegraph, he knew, must have an intelligent operator at the other end. And if he travel at night on the railroad, and a red light shown and the train stops, he knows that the train does not stop by choice but by an intelligent mind. In like manner, miracles spoke of an intelligent Being who was endowed with an understanding higher than man's understanding, of a will surpassing man's will, gifted with forces which man could not wield, being a manifes tation of an agent at once intelligent and superhuman; and if the pheno-menon be a true miracle, that agent must be God. It follows that if a man makes a statement and appeal to God, and in Ged's name, let him say, works miracle to support that statement that man's word must of necessity be true. And why? Because by a miracle God indorses, stamps that man's statement; because the miracle is God's seal on the man's veracity; because the miracle is a PLEDGE OF THE WONDER-WORKER'S

Now, Christ Jesus made a statement, and confirmed that statement not by one, but by a host of miracles. Christ claimed to TRUTH. be God, and he demonstrated that claim by miracles. They remembered when the unbelieving Jews called in ques tion Christ's veracity, He answered "Then, if you will not believe Me, believe My works, for they give testi-

mony of Me." As theists they were bound to admit the reality, the existence of the Bible miracles, and as thinking men, as men endowed with reason, they were bound to admit the existence of all miracles, Scriptural or otherwise, for which evidence is forthcoming, which can be

As Christians they were bound to admit the Bible miracles because they were revealed by God, and accept them on divine faith. All non Scriptural miracles they were bound to accept in so far as they were proved on evidence Christianity was founded on miracles, and yet was it not true that outside the Catholic Church men-even professing Christians—denied the possibility of all miracles? Was it not true that many professing Christians most illogically admitted and defended the divinity of Christ not because of, but in spite of His miracles? He sup posed the adversaries of miracles might be classed under a threefold head. First the materialists, then the positivists, rationalists. The materialists said there was nothing except matter and the laws of matter, outside the material world there was nothing; therefore, as there is no God, there can e no miracle, which is the effect of God. The postivists said: Even if miracles existed and are possible, seeing that anything beyond and above the material world is unknown to us, closed to our investigations, we cannot possibly have evidence of miracles. Then the rationalists replied : Yes, God made the universe and the laws but after the solemn moment of creation God has never interfered with the

A SILENT, HELPLESS SPHINX, like an impotent spectator. Yet was it not true that on every page of the gospels miracles confronted the unbe liever; they baffled, puzzled, harassed and fixed them. They say there cannot be such a thing as a miracle. They asked why not? And they told them because miracles were unscientific. And they humbly inquired why were miracles unscientific. Press the ques tion, and if he (the preacher) mistook they would find it very hard to get a definite reply. Ask the unbeliever why are miracles unscientific? Press the question, and they would find their adversary change its tactics and adopt some sort of sophistry. Some times he trusts to philosophy. On. there cannot be a miracle, because philosophy shows that miracles are im-They prove from philosophy acles are possible. Their adpossible. They prove from philosophy that miracles are possible. Their adversary flies to history. If miracles are possible, they have not been veriage possible, they have not been veriage possible, they have not been veriage possible. dence of miracles. Is he satisfied? with him now to make his peace with Ah, yes, it looks like evidence. It God's Church before entering His cannot be evidence, because they are

world which He made. So, according

to them, He can only look on and watch

the work of His own hands.

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in terms. Oppose them in one way, then fly to another—from the metaphysical to the historical, then back again from the historical to the meta-

physical. Miracles never happen because they are impossible, and impossible because they never happen. But a logician would surely reason not from the general to the particular, but from particular to the general. Firs duce your facts and then deduce your theory; do not argue from what it ought to be, but rather from what it is. Having discovered facts, then, admit the existence, and therefore the possibility of miracles.

The learned preacher in his dis-course also dealt with the various ob jections raised by

SCEPTICS AND SCIENTISTS against miracles, and said that God did not stand and watch as a powerless spectator in the working of His own universe. God, who ordained the laws of nature, must be the ruler of those laws, and, therefore, must have the power, when He thinks fit, to de rogate from those laws by a mirac.e. As Christians this is our plea, this is our profession, that we believe in miracles as the apostles did. ready to rejoice to stand or fall with Jesus of Nazareth.

## THE BEAUTY OF POVERTY.

Much has been said of the uses of poverty; its discipline has been pro nounced eunobling, its privations wholesome, its sacrifices salutary. Of its beauty we hear less. It has been taken for granted that indigence may be exceedingly useful, but will not lend itself to the development of the gentler graces ; that it is a foe to art and to all that makes life other than a prosaic and unattractive existence. But others boldly declare that in the presence of a large bank account beauty often takes flight; that when one dispenses with the habitual belongings of the wealthy he puts aside that which hinders the development of the artistic instinct, and that only in what seems to us bareness and paucity and want is there the clusive element of the

picturesque. We are so largely victims of our en vironment, so unconsciously moulded by our surroundings, that this theory is not the unimportant thing which at first glance we might fancy it to be A dignified order reflects itself on the mind; harmony of form and color leaves its impress on the heart; while beauty, rightly used, may help in the carving of a character or even the

saving of a soul. Poverty is not necessarily squalid, dismal, demoralizing, and unclean. It may often be this; but it may also be refined, uplifting, dignified, and holy. It may, to be sure, chain its slave in a hopeless and grinding degradation ; but it may lift men to those heights where they can listen for the sounds the saints hear. It may have within its gift all lovely shapes and graceful lines and gleaming tints, and yet be the gentle bride of the Saint of Assisi and the constant helper of all who tread the Way of the Cross Nay, it is in that Way alone that those who have renounced all find true beauty-the only beauty.

If a painter sought a figure for his canvas, would he not choose the brown-gowned Saint rather than the gay young Francis singing with his richly olad companions in the streets of old Assist? Is there not in the bare room of a Japanese workman a charm not to be found in the crowded museums that affluent Occidentals call home? Does not the trained eye leave the conservatory of exotics and linger lovingly upon the single rose by the wayside With the pure and austere taste which banishes meretricious ornament, one may make of the most cruel destitution eneficent friend ; while the multimillionaire, who crowds the canvas of his dwelling simply because he can afford to do so, finds himself only the possessor of an indiscriminately stocked werehouse.

This is the reign of superfluity, the age of trumpery. It is difficult, among the snares with cheap machinery and the wiles of traffic set for the unwary, to maintain a stern and beautiful simplicity. Those with small means often make the fatal mistake of surrounding themselves with cheap imitations of the furnishings and ornaments which they can not afford. If such temptations could be resisted, poverty would lose much of its bitterness, and much of the tawdry and unsightly and unclean would vanish from off the face of the earth.

So much for the destitution which is material. There is a poverty in regard to which no such cheering words are fitting. There is a poverty of heart, a poverty of mind, that holds us to the earth with leaden chains. In its presence there is neither joy nor peace nor beauty. With it the rich man is poorer than the beggar who has largess of love to bestow. Beauty, like happiness, can win the approving smile of God only when one, whether rich or poor, keeps white the shining raiment of his soul. - Ave Maria.

## A SON OF GARIBADI DYING.

A son of Garibaldi, who was to the opponents of Rome the incarnation of all their thoughts and desires, is slow-ly dying in Italy, and one of his constant attendants, at his request, is the priest who acts as his spiritual adviser. The anti-clericals endeavored to per suade the dying Garibaldi, for the sake versary flies to history. If miracles of his father's memory, to dismiss this are possible, they have not been verified. You prove there is ample evidence of his father's memory, to dismiss this priest, but he refused their requests and declared that it was all-important

Mr. Wm. Richards, a Former Newark Editor Dies in Washington.

Catholic Columbian

In Washington on Monday, death came to Mr. William Richards, for nearly forty years identified with the U. S. Treasury department, and well known in political circles. At his bedside in his last moments he received the tender ministrations of his daughter, Miss Janet Richards, who was obliged to hasten the obsequies of her lamented father to hurry to the bedside of her mother in Wernersville, Pa, whose death was momentarily expected.

Mr. Richards was a well known Cath olic and a convert to the faith. was a native of Ohio, a son of Dr. William Richards of Granville, who died there in 1852 William Richards and an elder brother, Henry, were students at Kenyon College, Gambier, from which they were both graduated The elder was soon ordained minister of the Episcopal Church and became pastor of St. Paul's church of this city, in 1842 Ten years later, on January 25, 1852, this pastor of St. Paul's was received into the Catholic Church by Father Borgess (afterward Bishop of Detroit) his baptism preceding his brother's by about a year

The story of their conversion to Catholicism is told in a little volume, en " On the Road to Rome " edited by William Richards The contents of the little book were originally given in an address delivered before the Carroll Institute in Washington in

Mr. Richards gives the credit of his first step toward Rome to their minis ter, the Rev. Ahab Jenks, who allowed carpenters and plasterers to finish his dwelling house on the Sabbath day, his justification being that he was obliged to give up his hired house in a few days. Mr. Richards said: "With the Puritan notion of the awful and solemn sacredness of the Sabbath day, which stopped all work, and would not allow children to play or even laugh aloud, from sundown on Saturday night to sundown on Sunday night, you can imagine what commotion it caused in that congregation, when it was known that the minister was a Sabbath-breaker!" This incident had the ef fect of causing Dr. Richards and his family to adopt the Episcopal religion.
"Another incident," says Mr. Rich.

ards, " which I could never forget was my first sight of Archbishop Parcell It may have been early in 1846 when eport was circulated among us that Bishop Purcell was coming to officiate at the Catholic church in Newark. Some five or six of us young lawyers attracted by the fame of the Bishop's celebrated controversy with Alexander Campbell were anxious to see and hear him, and accordingly we went to the church at the appointed time. This was my first entrance in to a Catholic church." The writer time. tells of the impression made upon them by the Bishop's evidence of intellect,

culture and deep thought. Mr. Richard stated that no prejudice vas more deeply imbedded in his mind than that of the corruption of the Cath olic Church in practice, as well as its defection in doctrine. This he attributes to the general ignorance of Pro testants in regard to the Catholic Church. During his college course he heard very little about and nothing favorable to the Catholic religion.

Still from time to time his views and prejudices were greatly modified and softened on a number of important Being an earnest seeker after points. the truth, and a deep student, it was but natural that his belief should by this time take on a tinge of what his friends called "Romanism.

In 1844 he was invited to deliver an address at Kenyon College Commence ment, which formed, as he said, the topic of discussion at all the dinner tables in Gambier on that day. Some of the audience were heard to say "that young man is well on the road to Rome." At the end of his speech as Mr. Richard left the stage he met friend, Thomas Sparrow (brother of Dr. Sparrow, and then a lawyer of Columbus), who saluted him with the blunt question: "What did you mean by that oration?" Having no time to answer fully then, Mr. Rich ards merely replied, "I meant just what I said." "Well," said Sparrow, "I brought two orations with me—the best one on French literature, and the other on William Leggett, and now I am going to give you a counterblast by reading the one on Leggett." It may be mentioned here as a noteworthy fact that the brother of Mr. Richards' antagonist of that day, Dr. Sparrow, was many years afterwards received into the Church and his wife, a daughter of the late Governor Medary, also became a convert. The surviving members of the family, Mrs. Sparrow, William, Thomas, Flora and Elizabeth, are all practical Catholics and among most faithful members of the cathedral congregation.

However, despite Mr. Richards undoubted trend of thought at this time it was nine years before his final conver-He tells of his acceptance of the belief in the Immaculate Conception in these words. "An Episcopal clergyman, during a visit in my family where he found sympathetic listeners, advanced the idea that the Mother of our Divine Lord must necessarily have been a woman of perfect purity, and entitled to the highest possible honor and veneration. This struck me at once as being so reasonable that I thereafter wholly rejected the absurd Protestant charges against Catholics of

to receive a letter from his brother in which he stated that he was a Roman Catholic in belief. The brothers had

impossible; they are a contradiction DEATH OF A NOTED CONVERT. had numerous discussions on theological questions and the conviction had grown upon them that failing to find it in the Episcopal Church—somewhere authority must exist in a visible, tan gible, recognizable form, or else Rev-elation was a sham, the Church a delusion, the world simply chaos, and

human life not worth living. In 1853 Mr. William Richards was received into the Church, of which he ever since remained a consistent and honored member. H was well known among Catholics at Washington, and was a delegate to the Catholic Congress at Baltimore, where he read a valuable paper on "Labor and Capital." He vas also a conspicuous figure at the Catholic Congress held in Chicago during the World's Fair, when he was again a delegate.

His daughter, Miss Janet Richards, is a well known lecturer, and has numerous friends in Newark and surrounding cities. The brother, Henry L. Richards, now in Boston, is a fre quent contributor to the Columbian. He has a son who became a Jesuit priest and who in 1895 was appointed president of Georgetown University.
In the death of Mr. Richards the Church Militant loses a faithful son, and the Church Triumphant, let us hope, gains another soul to swell the anthems of praise and glory before the Eternal Lord of Hosts

#### A STATESMAN'S VIEW OF THE BOERS' TROUBLE.

The Catholic World Magazine for The Catholic World Magazine for October, in a well argued article from the trenchant pen of Rev. George McDermot, entitled "The South African Republic," takes the bold position that England has no right, from the point of view of international law, to intrude into the domestic affairs of the Boers. It argues that the claim of suzerainty does not give any warrant to England to say what the limit of probation may be in order to earn the right to citizenship. The article discusses the question from a standpoint all its own, and the point of view taken is above the petty squabbles that now interest the pub lic, and gives a broad reach over many years of the history of the Dutch Republic. The article is well worth reading, inasmuch as it makes an ex position of a statesman's view of the African imbroglio. Among other sharp things he says:

"It is amazing, with this decision within a few years, that we have the claim of a suzerainty revived; we have it gradually widened, we have it at length extending to the degree of wiping out the weaker power. ferences between the High Commission er at the Cape and President Krüger are pointed out as a recognition of the fundamental claims of the Uitlanders to the franchine, and the only matter in doubt is as to terms and conditions. We cannot see it in that light. We are very certain if the President were not anxious to avoid a war he would not have agreed to a conference at all. We think that a sense of fair play that a spirit of justice, should have guided the counsels of the great Empire, which is dragged into this quar rel by the greed of men already rich, and the greed of men hastening to be rich, when for them and their instruments she used an in fluence practically irresistible to com pel a little State to submit to a conference questions in no way within the purview of international relations. There ought to have been a marked regard for the susceptibilities of a high spirited people. Instead, threats not veiled, a public opinion at boiling point, demands put forward as the vin-dication of a violated right, a minister acting like an agitator, have combined to bring on a crisis the history of which will have a place among the crimes of nations.

The envious person is the most miserable of all human beings. He nour ishes vipers which sting and devour him—is the enemy of all, and inflicts mortal wounds on charity-outrages nature, which produces only that which is good, and grace, which can not act in concert, or ally itself with any evil.

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"Adversity flattereth no man," but the pains of dyspepsia turn his attention to Hood's Sarsaparilla and in its use he finds a cure.

(For the CATHOLIC RECORD.)
KINDNESS.

A little act of kindness, A loving word oft spoken Throws many a gleam of right good cheer, And many a beam of love sincere. O'er many a heart that's broken.

One sweet and gentle whisper To one in suffring and pain. Disnels the mists of sorrow and gloom And cheers the hope 'midst intending doom With a last ray of Hope again.

A little act of kindness, A little off ring given,

A little act of ring given, A little off ring given, Oft brings from the poor through many years Words doubly grateful mingled with tears, That brighten our path to Heaven, —J. William Fischer.

SHE WAS PREPARED

The vicar of a little parish in Devonshire always feli it to be his duty to give each young couple a little serious advice before he performed the marriage ceremony, and for this purpose he usually took them aside, one at a time, and talked very soberly to each of them regarding the great importance of the siep they were to take and the new responsibilities they were to assume. One day he talked in his most earnest manner for several mioutes to a young woman who had come to be married.

"And now," he said, in closing, "I hope you fully realize the extreme importance of the step you are taking and that you are prepared for it."

for it."
"Prepared!" she said, innocently, "Well, if
I ain't prepared. I don't know who is I ve
got four common quilts and two nice ones, and
four b'and new feather-beds, ten sheets and
twelve pidrs of pillow slips, four linen table
cloths, a dezen spoons and a new six-quart
kettle. If I ain', prepared, no girl in the
country ever was."

I think it must be somewhere writ that the virtues of the mothers shall be visited on the children, as well as the sins of the fathers. - Dickens.

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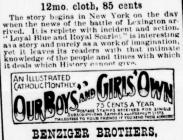
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